

Arsha Vidya Gurukulam
2026 Nine days Vedanta Course

Swamini Svatmavidyananda ji



(Tat Tvam Asi)

Beginning on: Thursday, April 23rd at 8:00 PM

Concludes on: Friday, May 1st at 10:30 AM

Arsha Vidya Gurukulam

651, Route 115 Saylorsburg, PA-18353

www.arshavidya.org

avpoffice@gmail.com

Contact: 570- 992 - 2339

2026 Nine Days Course Schedule

Venue: Temple Hall

Topic: Tat Tvam Asi

Acharya: Swamini Svatmavidyananda Ji

April 23rd, Thursday

Camp Starts - 8:00 pm --> Orientation and Satsang

April 24th, Friday – April 30th, Thursday

7:00 am - 7:30 am → Meditation

8:30 am – 10:00 am → Class 1

4:00 pm – 5:30 pm → Class 2

8:00 pm - 9:00 pm → Satsang

May 1st, Friday (Concluding Day)

8:30 am – 9:30 am → Class 1

10:00 am - 11:00am → Concluding Class followed by Gurudakshina

12:30 pm – Lunch

Temple Schedule:

Daily Morning Ganapati Homa

5:15 am

Daily Morning Abhiseka to Lord Dakshinamurti and Ganesa

5:40 am

Daily Afternoon Aarti to Lord Dakshinamurti

12:15 – 12:30 pm

Daily Evening Aarti to Lord Dakshinamurti

6:00 pm

Dining Hall Schedule:

Morning Tea/Coffee/Warm Water
(Temple Building)

5:15 am

Breakfast

7:30 – 8:30 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 10:00 pm – 6:45 am

What is a Guru Dakshina? 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 may contribute towards Gurukulam maintenance.

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 Dakshinamurti, the first spiritual teacher in the Vedic tradition. Our qualified priest/s perform Pujas, Vedic samskaras and Homas.

The Meaning of the Word Dakshinamurti:

Dakshina means *south* and murti means *form*. (As per Dakshinamurti Upanishad) So one who is facing south. Dakshinamurti is the one whose form or truth is perceived by an enlightened mind (dakshina)

Dakshina also means *anukula*, favorable or kindly disposed. Lord Dakshinamurti is always kindly disposed 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, Ardhanareeshwara and Tripurantaka. He is the embodiment of spiritual wisdom, the universal teacher of music, yoga and jnana and the destroyer of ignorance.

Swami Veditatmananda Saraswati – President

Swami Veditatmananda (Senior disciple of 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 Acharya

Swami Muktatmananda is a disciple of Pujya Swamiji and Swami Viditatmananda, 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 abhiseka 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 Rudrābhiseka or abhiseka 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, vācika karma, a means of expressing our devotion to Bhagavan. They are in the form of a simple praise or eulogy called, stuti, sukta stava etc. It can be vaidika, the source being the Vedas or from smrāti, smārta. The vedokta mantras or hymns like the Gāyatri mantra, Purusha suktam or Sri Rudram have to be chanted properly with Vedic notations or svaras. This is called Vedic Chanting. The vedokta hymns are called mantras and they are chanted. There are many rules and regulations while chanting or while learning or during personal abhyāsa. The nuances can be grasped and comprehended only when taught by a live Guru. They have necessarily got to be learnt from a competent āchārya who has undergone training from his Guru in the Karna Parampara (Oral tradition)

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

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.

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

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.

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

Thank you for your cooperation.

Emergency Tel Nos: 570-236-0424 & 203-788-5933

Upcoming Events at the Gurukulam

May 3 – May 9 (Sun – Sat) One Week Vedanta Course

Drg-Drśya-Viveka

May 12 – May 17 (Tue – Sun) One week Spring Vedanta Course

Mandukya Upanishad

Please refer to the booklet for details.

Online Registration (<https://arshavidya.org/avg-course-registration-2026/>)

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
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- 9:00 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 Counseling Center

Arsha Vidya Gurukulam is pleased to provide counseling services.

at its center in Saylorsburg PA

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

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

Śāntimantraḥ

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदम् । माहं ब्रह्म निराकुर्याम् । मा मा ब्रह्म निराकरोत् ।
अनिराकरणमस्त्वनिराकरणं मे अस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु । ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Om āpyāyantu mamāṅgāni vākprāṇaścākṣuḥ śrotramatho balamindriyāṇi ca
sarvāṇi. Sarvaṁ brahmaupaniṣadam. Mā'haṁ brahma nirākuryām. Mā mā
brahma nirākarot. Anirākaraṇamastvanirākaraṇaṁ me astu. Tadātmani nirate
ya upaniṣatsu dharmāste mayi santu. Te mayi santu. Om śāntiḥ śāntiḥ śāntiḥ.*

॥ छान्दोग्योपनिषद् *Chāndogyopaniṣad* ॥

॥ अथ षष्ठोऽध्यायः *atha ṣaṣṭho'dhyāyaḥ* ॥

श्वेतकेतुर्हारुणेय आस तं ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै
सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥ ६.१.१ ॥

*śvetaketurhāruṇeya āsa taṃ ha pitovāca śvetaketo vasa
brahmacaryaṃ na vai somyāsmatkulīno'nanūcya
brahmabandhuriva bhavatīti* ॥ 6.1.1 ॥

1. Āruṇi had a son named Śvetaketu . Once Āruṇi told him:
'Śvetaketu, you should now live as a brahmacārin . No one in
our family has not studied the scriptures and has not been a
good brāhmin'.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी
स्तब्ध एयाय तं ह पितोवाच ॥ ६.१.२ ॥

*sa ha dvādaśavarṣa upetya caturviṃśativarṣaḥ
sarvānvedānadhītya mahāmanā anūcānamānī stabdha eyāya
taṃ ha pitovāca* ॥ 6.1.2 ॥

2. Śvetaketu went to his teacher's house at the age of twelve.
After studying all the Vedas , he returned home when he was
twenty-four, having become very serious and vain, and
thinking himself to be a great scholar. [Noticing this,] his
father said to him: 'O Śvetaketu, you have now become very
serious and vain, and you think you are a great scholar. But
did you ask your teacher for that teaching [about Brahman].

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः
येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति
॥ ६.१.३ ॥

*śvetaketo yannu somyedaṃ mahāmanā anūcānamānī
stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ
bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||*

3. that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

*yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam vijñātaṃ
syādvācārambhaṇam vikāro nāmadheyam mṛttiketyeva
satyam || 6.1.4 ||*

4. O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
लोहमित्येव सत्यम् ॥ ६.१.५ ॥

*yathā somyaikena lohamaṇinā sarvaṃ lohamayaṃ vijñātaṃ
syādvācārambhaṇam vikāro nāmadheyam lohamityeva
satyam || 6.1.5 ||*

5. O Somya, it is like this: By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality.

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायिसं विज्ञातं स्याद्वाचारम्भणं विकारो
नामधेयं कृष्णायसमित्येव सत्यमेवंसोम्य स आदेशो भवतीति ॥ ६.१.६ ॥

*yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyasam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti ॥
6.1.6 ॥*

6. O Somya, it is like this: By knowing a single nail-cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of.

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्भ्येतदवेदिष्यन्कथं मे नावक्ष्यन्निति भगवांस्त्वेव मे
तद्ब्रवीत्विति तथा सोम्येति होवाच ॥ ६.१.७ ॥ ॥ इति प्रथमः खण्डः ॥

*na vai nūnaṃ bhagavantasta
etadavediṣuryaddhyetadavediṣyankathaṃ me nāvakṣyanniti
bhagavāṃstveva me tadbravītviti tathā somyeti hovāca ॥
6.1.7 ॥ ॥ iti prathamah khaṇḍah ॥*

7. [Śvetaketu said:] 'Surely my revered teachers did not know this truth. If they knew it, why should they not have told me? So please explain it to me, sir.' His father said, 'Let it be so, my son'.here ends the first section.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र
आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥

*sadeva somyedamagra āsīdekamevādvitīyam | taddhaika
āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ
sajjāyata ॥ 6.2.1 ॥*

1. Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged.

कुतस्तु खलु सोम्यैवंस्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

*kutastu khalu somyaivaṃsyāditi hovāca kathamasataḥ
sajjāyeteti | sattveva somyedamagra āsīdekamevādvitīyam ॥
6.2.2 ॥*

2. The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति
तदपोऽसृजत । तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो
जायन्ते ॥ ६.२.३ ॥

*tadaikṣata bahu syāṃ prajāyeyeti tattejo'srjata tatteja aikṣata
bahu syāṃ prajāyeyeti tadapo'srjata | tasmādyatra kvaca*

śocati svedate vā puruṣastejasa eva tadadhyāpo jāyante ||
6.2.3 ||

3. That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥ ६.२.४ ॥ ॥ इति द्वितीयः खण्डः ॥

tā āpa aikṣanta bahvyaḥ syāma prajāyemahīti tā annamasṛjanta tasmādyatra kva ca varṣati tadeva bhūyiṣṭhamannaṃ bhavatyadbhya eva tadadhyannādyam jāyate || 6.2.4 || || iti dvitīyaḥ khaṇḍaḥ ||

4. That water decided: 'I shall be many; I shall be born.' That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. here ends the second section.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥ ६.३.१ ॥

teṣāṃ khalveṣāṃ bhūtānāṃ trīṇyeva bījāni bhavantyāṇḍajam jīvajamudbhijjamiti || 6.3.1 ||

1. Living beings have their origin in three ways: from eggs, from parents, and from plants.

Teṣām khalu eṣām bhūtānām, of these living beings; trīṇi eva bījāni bhavanti, there are three kinds of origin; āṇḍajam, birth from eggs; jīvajam, from parents; udbhijjam iti, from plants.

सेयं देवतैक्षत हन्ताहमिमास्त्रिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||
2. That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्त्रिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ६.३.३ ॥

tāsāṃ trivṛtaṃ trivṛtamekaikāṃ karavāṇīti seyam devatemāstisro devatā anenaiva jīvenātmanānupraviśya nāmarūpe vyākarot || 6.3.3 ||

3. Sat [Existence] thought, 'I shall divide each of these three deities threefold.' Then, having entered into these three deities as the individual self, he manifested himself as names and forms.

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्निज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.५.४ ॥ ॥ इति पञ्चमः खण्डः ॥
annamayamhi somya manaḥ āpomayaḥ prāṇastejomayī vāgiti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.5.4 || || iti pañcamaḥ khaṇḍaḥ ||

4. 'O Somya, the mind is nourished by food, prāṇa by water, and speech by fire.' [Śvetaketu then said,] 'Sir, will you please explain this to me again?' 'Yes, Somya, I will explain again,' replied his father.

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिबापोमयः प्राणो
नपिबतो विच्छेत्स्यत इति ॥ ६.७.१ ॥

*ṣoḍaśakalaḥ somya puruṣaḥ pañcadaśāhāni māśīḥ
kāmamapaḥ pibāpomayaḥ prāṇo napibato vicchetsyata iti ॥
6.7.1 ॥*

1. O Somya, a person has sixteen parts, [and all your sixteen parts are intact]. Do not eat anything for fifteen days, but drink as much water as you like. Life is dependent on water. If you do not drink water, you will lose your life.

स ह पञ्चदशाहानि नशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूंषि
सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥ ६.७.२ ॥

*sa ha pañcadaśāhāni naśātha hainamupasasāda kiṃ bravīmi
bho ityṛcaḥ somya yajūṃṣi sāmānīti sa hovāca na vai mā
pratibhānti bho iti ॥ 6.7.2 ॥*

2. Śvetaketu did not eat anything for fifteen days. After that he came to his father and said, 'O Father, what shall I recite?' His father said, 'Recite the Ṛk, Yajuḥ , and Sāma mantras .' Śvetaketu replied, 'I can't recall any of them, sir'.

तं होवाच यथा सोम्य महतोऽभ्या हितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः
स्यात्तेन ततोऽपि न बहु दहेदेवंसोम्य ते षोडशानां कलानामेका कलातिशिष्टा
स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ६.७.३ ॥

*taṃ hovāca yathā somya mahato'bhyā hitasyaiko'ṅgāraḥ
khadyotamātraḥ pariśiṣṭaḥ syāttena tato'pi na bahu
dahedevaṃsomya te ṣoḍaśānāṃ kalānāmekā kalātiśiṣṭā
syāttayaitarhi vedānnānubhavyaśānātha me vijñāsyasīti ||
6.7.3 ||*

3. The father said to Śvetaketu : 'O Somya, from a blazing fire, if there is but a small piece of ember left, the size of a firefly, it cannot bum anything bigger than that. Similarly, O Somya, because only one small part of your sixteen parts remains, you cannot remember the Vedas . Eat something and then you will understand what I am saying'.

*स हशाथ हैनमुपससाद तं ह यत्किंच पप्रच्छ सर्वह प्रतिपेदे ॥ ६.७.४ ॥
sa haśātha hainamupasasāda taṃ ha yatkiṃca papraccha
sarvaṃha pratipede || 6.7.4 ||*

4. Śvetaketu ate something and then went to his father. Whatever his father asked him, he was able to follow everything.

*तं होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं
तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ६.७.५ ॥
taṃ hovāca yathā somya mahato'bhyāhitasyaikamaṅgāraṃ
khadyotamātraṃ pariśiṣṭaṃ taṃ tṛṇairupasamādhāya
prājvalayettena tato'pi bahu dahet || 6.7.5 ||*

5. The father said to him: 'O Somya, from a blazing fire, if there is but a small piece of ember left, the size of a firefly,

the fire can again blaze up when you add some grass. The fire, in fact, can then blaze up even more than it did before’.

एवं सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्सान्नेनोपसमाहिता प्राज्वाली
तयैतर्हि वेदाननुभवस्यन्नमयंहि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ६.७.६ ॥ ॥ इति सप्तमः खण्डः ॥

*evaṃ somya te ṣoḍaśānāṃ kalānāmekā
kalātiśiṣṭābhūtsānnenopasamāhitā prājvālī tayaitarhi
vedānanubhavasynnmayanhi somya mana āpomayaḥ
prāṇastejomayī vāgiti taddhāsyā vijajñāviti vijajñāviti ॥ 6.7.6 ॥
॥ iti saptamaḥ khaṇḍaḥ ॥*

6. ‘In the same way, O Somya, of your sixteen parts, only one remained. But that, when nourished by food, has revived, and by that you are now able to follow the Vedas . O Somya, this is why I said that the mind was nourished by food, prāṇa was nourished by water, and speech was nourished by fire.’ Śvetaketu now understood what his father was saying.

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः
स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

*uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ me
somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā somya
tadā sampanno bhavati svamapīto bhavati tasmādenaṃ
svapitītyācakṣate svamhyapīto bhavati ॥ 6.8.1 ॥*

1. Uddālaka Āruṇi said to his son Śvetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a

person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self'.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा
बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा
प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

*sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||*

2. Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa , the vital force. The mind, O Somya, is tied to prāṇa.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय
एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.८.७ ॥ ॥ इति अष्टमः
खण्डः ॥

*sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 || || iti aṣṭamaḥ khaṇḍaḥ ||*

7. 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu !

[Śvetaketu then said,] 'Sir, please explain this to me again.'
'Yes, Somya, I will explain again,' replied his father.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां
वृक्षाणांरसान्समवहारमेकतांरसं गमयन्ति ॥ ६.९.१ ॥

*yathā somya madhu madhukṛto nistiṣṭhanti nānātyayānāṃ
vṛkṣāṅnāṃrasānsamavahāramekatāṃrasaṃ gamayanti ॥ 6.9.1
॥*

1. O Somya, as bees produce honey by collecting the juice from various trees and mixing them together to make one juice—

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य
रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह
इति ॥ ६.९.२ ॥

*te yathā tatra na vivekaṃ labhante'muṣyāhaṃ vṛkṣasya
raso'smyamuṣyāhaṃ vṛkṣasya raso'smītyevameva khalu
somyemāḥ sarvāḥ prajāḥ sati sampadya na viduḥ sati
sampadyāmaha iti ॥ 6.9.2 ॥*

2.—O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, 'I am the juice from such-and-such tree,' and 'I am the juice from such-and-such tree'; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, 'We [were once separate, but] now we are all one with the Self'.

त इह व्यग्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ६.९.३ ॥

ta iha vyaghro vā siṃho vā vṛko vā varāho vā kīṭo vā pataṅgo vā daṃśo vā maśako vā yadyadbhavanti tadābhavanti ॥ 6.9.3 ॥

3. Whatever they were before in this world—whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito—they are born again. [They never know that they came from Sat].

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्चिज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.९.४ ॥ ॥ इति नवमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidam sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.9.4 ॥ ॥ iti navamaḥ khaṇḍaḥ ॥

4. 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu .' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father.

न्यग्रोधफलमत आहरेतीदं भगव इति भिद्धीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिद्धीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति ॥ ६.१२.१ ॥

nyagrodhaphalamata āharetīdam bhagava iti bhinddhīti bhinnaṃ bhagava iti kimatra paśyasītyaṅvya ivemā dhānā

bhagava ityāsāmaṅgaikāṃ bhinddhīti bhinnā bhagava iti kimatra paśyasīti na kiṃcana bhagava iti || 6.12.1 ||

1. Uddālaka said, 'Bring me a fruit from this banyan tree.' Śvetaketu replied, 'I have brought it, sir.' Uddālaka: 'Break it.' Śvetaketu: 'I've broken it, sir.' Uddālaka: 'What do you see inside?' Śvetaketu: 'There are tiny seeds, sir.' Uddālaka: 'Break one of them, my son.' Śvetaketu: 'Sir, I've broken it.' Uddālaka: 'What do you see in it?' Śvetaketu: 'Nothing, sir'.

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम एव
महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति ॥ ६.१२.२ ॥

taṃ hovāca yaṃ vai somyaitamaṇimānaṃ na nibhālayasa etasya vai somyaiṣo'ṇimna evaṃ mahānyagrodhastiṣṭhati śraddhatsva somyeti || 6.12.2 ||

2. Uddālaka said: 'O Somya, the finest part in that seed is not visible to you. But in that finest part lies hidden the huge banyan tree. Have faith in what I say, O Somya'.

स य एषोऽणिमैतदात्म्यमिददं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय
एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.१२.३ ॥ ॥ इति द्वादशः
खण्डः ॥

sa ya eṣo'ṇimaitadātmymidadam sarvaṃ tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.12.3 || || iti dvādaśaḥ khaṇḍaḥ ||

3. 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu .'

[Śvetaketu then said,] 'Sir, please explain this to me again.'
'Yes, Somya, I will explain it again,' replied his father.

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र
प्राङ्गोदङ्गाधराङ्गा प्रत्यङ्गा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥

६.१४.१ ॥

*yathā somya puruṣaṃ gandhārebhyo'bhinaddhākṣamānīya
taṃ tato'tijane viṣṛjetsa yathā tatra prāṅvodaṅvādharāṅvā
pratyaṅvā pradhmayītābhinaddhākṣa ānīto'bhinaddhākṣo
viṣṛṣṭaḥ || 6.14.1 ||*

1. O Somya, as when a person is brought blindfolded from the Gandhāra country and left in a deserted place, he turns sometimes to the east, sometimes to the north, sometimes to the south, and sometimes to the west, shouting: 'I have been brought here blindfolded! I have been left here blindfolded!'—

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं
पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव
चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

*tasya yathābhinahanaṃ pramucya prabrūyādetāṃ diśaṃ
gandhārā etāṃ diśaṃ vrajeti sa grāmādgrāmaṃ
pṛcchanpaṇḍito medhāvī gandhārān evopasampadyeta
evamevehācāryavānpuruṣo veda tasya tāvadeva ciraṃ
yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||*

2.—And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent

man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय
एव मा भगवान्चिज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.१४.३ ॥ ॥ इति चतुर्दशः
खण्डः ॥

*sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyam sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.14.3 || || iti caturdaśaḥ khaṇḍaḥ ||*

3. 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.'

[Śvetaketu then said,] 'Sir, please explain this to me again.'

'Yes, Somya, I will explain it again,' replied his father.

Iti caturdaśaḥ khaṇḍaḥ, here ends the fourteenth section.

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य
यावन्न वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां
तावज्जानाति ॥ ६.१५.१ ॥

*puruṣaṃ somyotopatāpinam jñātayaḥ paryupāsate jānāsi
māṃ jānāsi māmiti tasya yāvanna vāṅmanasi sampadyate
manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ devatāyāṃ
tāvajjānāti || 6.15.1 ||*

1. When a person is seriously ill, O Somya, his relatives sit around him and ask: 'Do you recognize me? Do you

recognize me?' So long as his speech does not merge with his mind, his mind with his prāṇa , his prāṇa with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them.

अथ यदास्य वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ ६.१५.२ ॥

atha yadāsyā vāṅmanasi sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ devatāyāmatha na jānāti ॥ 6.15.2 ॥

2. Then when his speech merges into his mind, his mind into prāṇa , his prāṇa into the heat in his body, and the heat into the Supreme Self, he no longer knows them.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ॥ ६.१५.३ ॥ ॥ इति पञ्चदशः खण्डः ॥

sa ya eṣo'ṇimaitadātmymidaṃ sarvaṃ tat satyaṃ sa ātmā tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.15.3 ॥ ॥ iti pañcadaśaḥ khaṇḍaḥ ॥

3. 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.'

–OM TAT SAT–