

**WELCOME TO ARSHA VIDYA GURUKULAM  
ONLINE EASTER WEEKEND RETREAT, APRIL 2-4, 2021**



**SWAMINI SVATMAVIDYANANDAJI  
MUNĪNDRA-DINACARYĀ FROM THE BODHASĀRA  
THE DAILY LIFE OF THE MOST EXALTED OF SAGES**

**SWAMI MUKTATMANANDAJI  
A VERSE FROM THE MUNḌAKOPANIṢAD  
“PARĪKṢYALOKĀN KARMA CĪTĀN...” 1.2.12**

# RETREAT TIMINGS

## FRIDAY APRIL 2

**ORIENTATION & BODHASĀRA 8:00-9:30 PM ET**

## SATURDAY APRIL 3

**5:45-6:45 AM MORNING NITYA-ABHIṢEKA**

**7-7:30 AM GUIDED MEDITATION**

**8-9:15 AM BODHASĀRA CLASS**

**10:30-11:45 AM BODHASĀRA CLASS**

**4:00-5:15 PM MUṆḌAKOPANIṢAD CLASS**

**5:30-6:00 PM EVENING NITYA-PŪJĀ**

**8:00-9:00 PM SATSANG**

## SUNDAY APRIL 4

**5:45-6:45 AM MORNING NITYA-ABHIṢEKA**

**7-7:30 AM GUIDED MEDITATION**

**8-9:30 AM BODHASĀRA CLASS**

**10:00-11:00 AM MUṆḌAKOPANIṢAD CLASS**

**11:00-11:15 AM FAREWELLS AND GURUDAKṢIṆĀ**

**11:30 AM-12:30 PM SUNDAY BHAGAVAD GITA CLASS**

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**PLEASE REFRAIN FROM MULTITASKING DURING THE CLASSES  
ALL ARE WELCOME TO ATTEND**

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## **Bodhasāra by Narahari**

*munīndradinacaryā*

**The Daily Life of the Best Among the Sages**

*prātarjāgaraṇārthanirṇayaḥ*

**On the Subject of Awakening**

*vicitrākṣaravinyāsaiḥ pavitrārthakathārasaiḥ /*

*pāvayāmi nijāṃ vāṇīm munīndradinacaryayā // 16,1.1 //*

Through the arrangement of colourful syllables and the essence of pure stories, I purify my own speech through (the narration) of the daily life of the best among the sages.

*gaurīm maheśvaraḥ prāha cidānandamayīm sthitim /*

*vadāmi tanmatacchāyām dinacaryāpadeśataḥ // 16,1.2 //*

Lord Shiva unfolded to Goddess Gauri the nuances of abidance in the limitless self. In the same vein, I reveal but a shadow of his discourse, through the guise of the daily routine (of the sages).

*yasmiñjāgaraṇe prāpte punarnidrā na jāyate /*

*sumaṅgalaṃ munīṃdrāṇāṃ prātarjāgaraṇaṃ hi tat // 16,1.3 //*

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In which awakening, there is no more resorting to sleep, this dawn (of self knowledge) is the auspicious awakening of the most exalted among the sages.

### ***śaucanirṇayaḥ***

#### ***Cleanliness***

*dehendriyamaṇaḥprāṇabuddhyahaṅkāracetasi /  
aśucāvātmabhāvo'sāvaśucitvasya kāraṇam // 16,2.1 //*

Impurities in the body, mind, *prāṇa*, intellect, ego, and memory  
are the cause of misidentifying as the self as impure.

*sākṣitvabhāvanātoyaistathā vairāgyamṛtsnayā /  
gandhalepakṣayakaraṁ śaucaṁ kuryādatandritaḥ // 16,2.2 //*

with the witness perception as the water, and dispassion as the (cleansing) clay, and the anointing of  
sandalwood paste as the destroyer (of all impurities), may one ceaselessly commit to cleanliness.

*evaṁvidhena vidhinā yatsarvaṁ maṅgalārjanam /  
etadeva munīndrāṇāṁ prātaḥśaucaṁ viśuddhikṛt // 16,2.3 //*

Thus, in this manner, with the gain of everything auspicious, the  
cleansing morning rituals purify the great among the sages.

*jñānayogaprasannānāṁ mumukṣā mukhamucyate /  
śraddhājalena tacchuddhirmukhaprakṣālanam hi tat // 16,2.4 //*

Desire for liberation is said to be the face of those tranquil in self-knowledge. Purification by the waters of  
devotion and faith is indeed the washing of the face.

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## ***atha prātaḥsmaraṇam*** **Morning Contemplations**

*prātaḥ smaranti munayo devasya saviturmahaḥ /*  
*vareṇyaṃ taddhiyaḥ sākṣi tadevāsmīti saṃtatam // 16,3.1 //*

The sages recall at dawn "I am ever that witness of the intellect, the great being that is worshipful and effulgent as the sun."

*anvayavyatirekābhyāṃ jāgratsvapnasuṣuptiṣu /*  
*yadekaṃ kevalaṃ jñānaṃ tadevāhamahaṃ hi tat // 16,3.2 //*

Through the maxim of invariable concomitance, that which obtains in waking, dream and sleep as the the sole and undivided consciousness, that alone I am, I am that alone.

*jñānājñāne tadviṣayau tadahaṅkāra eva ca /*  
*prakāśyante yena bhūmnā tadahaṃ hyahameva tat // 16,3.3 //*

I am that bhūman, in whose presence both knowledge and ignorance, and their objects come to light. Bhūman alone I am.

*viśvaśca taijasaḥ prājño nāsmyaḥ satsvarūpataḥ /*  
*yatate tu prakāśyante tadahaṃ nāsmi cetarat // 16,3.4 //*

I am neither waker, dreamer, or sleeper, because I am of the nature of sat, the existence due to which all these states shine. I am nothing else but that (sat alone).

*jñānājñānaprapaṅce'smiñjñānājñānena nāśite /*  
*yatsacchiṣṭaṃ paraṃ brahma hyahaṃ tannetaratsmaret // 16,3.5 //*

When the dyad between knowledge and ignorance is reconciled this world embattled by knowledge and ignorance, that which remains is the limitless brahman. I am this and none other.

***atha snānakālanirṇayaḥ***  
**The Bathing Ritual**

*aruṇakiraṇagrastāṃ prācīmavalokya snāyāditi vacanātsnānam // 16,4.1 //*

“May one bathe, glancing at the eastern sky hijacked by orange rays” with these words, the bathing ritual is performed.

***tathāhi***  
**Examples**

*naśyantyāṃ mohanidrāyāmandhakāre galatyatha /*  
*ārohati vicārādriśikhare jñānabhāskare // 16,4.2 //*

When the sleep of delusion is destroyed and the darkness of ignorance dissipates, the sun of knowledge arises over the mountain peak of discrimination.

*dikṣu kiṃcitprakāśāsu diṇmohe galite sati /*  
*saṃdehakaūśike naṣṭe jāte prāgaruṇodaye // 16,4.3 //*

With the directions lighting up and the dissipation of disorientation, the owl of doubt being destroyed, dawn rises in the east.

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## A VERSE FROM THE MUNḌAKOPANIṢAD

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

*parīkṣya lokānkarmacitānbrāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena |  
tadvijñānārthaṁ sa gurumevābhigacchetsamitpāṇiḥ śrotriyaṁ brahmaniṣṭham || 12 ||*

May a *brāhmaṇa* (*brahmaṇi caritum śīlam asya asti iti*), a student of self-knowledge, having examined the (limitations of) the worlds produced by action and results thereof, gain dispassion in the wake of the understanding that it is impossible for finite actions to lead one to the uncreated (limitlessness). In order to acquire this knowledge of the limitless self, may he/she only approach, sacrificial fuel in hand, a guru, who has gained self-knowledge from a sound lineage, and one who totally abides in Brahman.

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