

2023, Summer Vedanta Course

(Saturday May 13 Saturday 20)

with

Sri Vijay Kapoor

On

AprokshAnubuti



Arsha Vidya Gurukulam, P.O. Box , 1059, Saylorsburg, Pa.18353

www.arshavidya.org, avpoffice@gmail.com

2023 Vedanta Course for Adults with Sri. Vijay Kapoor

Saturday, May 13

We will hold all classes and temple activities in the lecture hall of the Temple.

<p align="center">Registration 2 – 10 pm Main Office -Kanchi</p>	<p align="center">Evening Arati 6:00 -6:30 pm Dinner: 6:30 – 10:00 pm</p>	<p align="center">Orientation and Satsang 8:00 pm onward All classes will be held in the Temple Lecture Hall</p>
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Sunday, May 14 – Friday, May 19

<p>Morning Tea / Coffee / Warm water 5:15 – 7:00 am Old Dining Hall (Adjacent to the Temple)</p>	<p align="center">5:20- 5:30am Laghu Ganapati Homa (Homa Building) Daily Morning Abhiseka to Lord Daksinamurti and Ganesa 5:40 6:40 am <u>Temple</u></p>	<p align="center">Guided Meditation 7:00 am</p>
<p>Breakfast at 7:30- 8:30 am <u>New Building Dining Hall</u> Gurukulam Seva (Kitchen prep work) 8:15 - 8:55 am Contact: Taraben Patel</p>	<p align="center">AprokshAnubhuti Class 1 9:00 – 10:00 am</p>	<p align="center">AprokshAnubhuti Class 2 11:00 – 12:00 Noon</p>
<p>Afternoon Arati to Lord Daksinamurti 12:00 – 12:15 pm <u>Temple</u></p>	<p align="center">Lunch 12:15 – 1:30 pm <u>New Building Dining Hall</u></p>	<p align="center">Free-time 1:30 – 3:00 pm</p>
<p>Tea /Coffee / Warm water 3:30 – 4:15 pm <u>New Building Dining Hall</u></p>	<p align="center">AprokshAnubhuti Class 3 5:00 – 6:00 pm</p>	<p align="center">Daily Evening Arati to Lord Daksinamurti 6:00 – 6:30 pm</p>
<p align="center">Dinner 6:35-7:30 pm <u>New Building Dining Hall</u></p>	<p align="center">Satsang (Q & A) 7:30 pm onward</p>	<p align="center">Wednesday May 17 Pradosha Puja 5:15 pm (We expect class timing to change)</p>

Saturday, May 20

<p>Morning Tea / Coffee / Warm water 5:15 – 7:00 am Old Dining Hall (Adjacent to the Temple)</p>	<p>Ganapati Homa 5:15 am Daily Morning Abhiseka to Lord Daksinamurti and Ganesa 5:40 6:40 am <u>Temple</u></p>	<p align="center">Guided Meditation 7:00 am</p>
<p>Breakfast at 7:30- 8:30 am <u>New Building Dining Hall</u> Gurukulam Seva (Kitchen prep work) 8:15 - 8:55 am Contact: Taraben Patel</p>	<p align="center">AprokshAnubhuti Class 1 9:00 – 10:00 am *****</p>	<p align="center">Concluding Class with Gurudakshina and Arati 11:00 am – 12:15 pm</p>
<p>CAMP ENDS WITH LUNCH</p>	<p><i>We thank all of you for attending this camp.</i></p>	<p><i>We look forward to seeing you soon. Please drive safely and stay healthy.</i></p>

Please clean the rooms before you leave, as we are short of workers.

We would appreciate your comments regarding any repairs needed in the rooms, cottage, housing, kitchen, food, and children's camp etc.

Information about Sri. Vijay Kapoor's classes <https://arshavidyacenter.org/>

We are honored to have Swami Viditatmanandaji teach us at the camp (May 18-19), so look forward to his classes and satsangs.



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 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 of 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 to his devotees and seekers of knowledge. He imparts the 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 Viditatmananda Saraswati – President

Swami Viditatmananda (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 true scholar can command.

Swami Muktatmananda Saraswati – One of the Resident Acharyas

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

Resident Swamijis and Swaminis – Swamini Srividyananda, Swamini Agamananda, Swami Jnanananda, Swami Svatmananda, Brah. Suryanarayana. Suddhatma Chaitanya is the Gurukulam's General Manager, along with a dedicated staff.

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, diparadhane in Kannada 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>

Please note.....

Come to the Main Office (KANCHI) to pick up your key and to complete 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, in the back of the campus, or on the grass near the new building area, or in front of the large red building.

General Information

Yoga Studio: On the second floor of the Activities Center. Enter from the ground floor.

Morning tea and Coffee: Old dining hall Cafeteria (5 am- 7 am)

New Dining Hall times: 7:30 am. - 1:30 pm & 3:30 - 8:30 pm

(Please note that the new dining hall will be closed from 1:30 - 3:30 pm for cleaning) **Library hours:** 1:30 - 3:00 pm (Basement of Sindhu building)

Exercise / Gym hours: 7 am - 7 pm- Located under Bhagirathi
(Please contact the office for unlocking the gym)

Shanti Trail: A walking, jogging, and biking 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.

Aim for Seva: Mr.Srini Raman (248)979-8900

Desiya Store (Hand-crafts): Ext 545 1- 4 pm

(Contact Vimala at 570-656-0193)

Bus Station: Easton (PA) Tel: 610-258-4400, Stroudsburg PA

(Del water Gap) 570-421-3040

Gurukulam Guidelines:

- **UNAUTHORIZED RECORDING:** All recordings of lectures and programs during the Course are protected by copyright.
 - **Footwear is not permitted in the New Auditorium and temple premises.** Coats and shoes should be left in the designated shoe space.
 - **Everyone visiting or staying at the Gurukulam must wear modest clothing.** Conservative (female) No shorts (male)
 - **Please turn off your electronic devices, including your mobile phone and tablet, in the Temple, the New Building Auditorium, and the Yoga studio.**
 - **Intoxicants are prohibited at the Gurukulam.** Smoking, drinking alcohol, using tobacco, receiving non-prescription drugs, or coming intoxicated is prohibited in the New Building Auditorium, as well as in the Yoga Studio, Dining Hall, and Temple.
 - **Pets are not allowed.**
 - **Children are not permitted in the Auditorium 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 exit the auditorium.**
 - **If you are sitting in the front row, don't stretch your legs.**
- (Temple)
- **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 Nos: 570-656-0193/0190/0197

An overview of upcoming events at the Gurukulam

1st and 3rd Saturdays – Guided Meditation (Zoom) Swamini Agamanandaji

1st and 3rd Sundays – Ongoing Weekend Bhagavadgita Classes

May 26-29 – Memorial Day Family Vedanta Course–

Swami Veditatmanandaji and Paraprajnanandaji

June 9-11 – Summer Weekend Vedanta Course with Swamini Paraprajnanandaji

July 1-4– Independence Day Family Vedanta Course

Swami Veditatmanandaji and Paraprajnanandaji

July 7-21 Two Week Bhashyam course for Adults

Swami Veditatmanandaji and Muktatmanandaji

July 23-Aug 12 – Three, one-week duration Family Vedanta Camps

Swami Veditatmanandaji and Muktatmanandaji

Aug 13 (Sun) Gurukulam's 37th Anniversary

Aug 18-20 Patron's Complimentary Course 1

Aug 20-29 – Summer Vedanta Course for Adults

Swamini Svatmavidyanandaji

Refer to our Year 2023 Programs booklet for details on our year-round programs

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

Śanti Mantras

ॐ स॒ ह ना॑वतु । स॒ ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै ।
ते॒ज॒स्विना॒वधी॑तमस्तु । मा वि॒द्विषा॒वहै॑ ॥ ॐ शान्तिः॒ शान्तिः॒ शान्तिः॒ ॥ १ ॥
om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryam karavāvahai |
tejasvināvadhītamastu | mā vidviṣāvahai ॥ om śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

saḥ -- he; *ha* -- indeed; *nau* -- both of us; *avatu* -- may protect; *saḥ* -- he; *ha* -- indeed; *nau* -- both of us; *bhunaktu* -- may nourish; *saha* -- together; *vīryam karavāvahai* -- may we acquire the capacity (to study and understand the scriptures); *tejasvi* -- brilliant; *nau* -- for us; *adhītam* -- what is studied; *astu* -- let it be; *mā vidviṣāvahai* -- may we not disagree with each other; *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 पूर्ण॑मदः पूर्ण॑मिदं पूर्ण॑त्पूर्ण॑मुद॒च्यते॑ । पूर्ण॑स्य पूर्ण॑मादाय पूर्ण॑मेवावशिष्यते ॥
ॐ शान्तिः॒ शान्तिः॒ शान्तिः॒ ॥ २ ॥
om pūrṇamadah pūrṇamidaṁ pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥
om śāntiḥ śāntiḥ śāntiḥ ॥ 2 ॥

pūrṇam -- is fullness; *adah* -- that; *pūrṇam* -- is fullness; *idaṁ* -- this; *pūrṇāt* -- from that fullness; *pūrṇam* -- this fullness; *udacyate* -- has come; *pūrṇasya* -- of that fullness; *pūrṇam* -- this fullness; *ādāya* -- having removed; *pūrṇam* -- the fullness; *eva* -- only; *avaśiṣyate* -- remains; *om śāntiḥ śāntiḥ śāntiḥ* -- om peace, peace, peace

That is fullness, this is fullness. From that fullness this fullness came. From that fullness this fullness removed, what remains is fullness. Om peace, peace, peace.

Guru Vandanam

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।

नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

śrutismṛtipurāṇānām ālayam karuṇālayam ।
namāmi bhagavatpādam śaṅkaram lokaśaṅkaram ॥

śruti-smṛti-purāṇānām -- of the śruti (Vedas), smṛti (Gitā etc.) and the purāṇās. *ālayam* -- the abode; *karuṇālayam* -- the repository of compassion; *namāmi* -- I salute; *bhagavat-pādam* -- one who is revered; *śaṅkaram* -- Ādi Śaṅkarācārya; *loka-śaṅkaram* -- the one who gives happiness to the world.

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

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam ।
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ ॥

śaṅkaram -- Lord Śiva; *śaṅkarācāryam* -- the great teacher Ādi Śaṅkarācārya; *keśavam* -- Lord Viṣṇu ; *bādarāyaṇam* -- Śri Vyāsa; *sūtra-bhāṣya-kṛtau* -- the two who wrote the aphorisms (*BrahmaSūtras*) and the commentary (*bhāṣya*); *vande* -- I salute; *bhagavantau* -- the venerable ones; *punaḥ punaḥ* -- again and again.

I salute, again and again, the great teacher Ādi Śankarācārya, who is Lord Śiva, and Badarayana, who is Lord Viṣṇu, the venerable ones who wrote the *bhāṣya* and the *BrahmaSūtras* respectively.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्याप्तदेहाय दक्षिणामूर्तये नमः ॥

īśvaro gururātmeti mūrtibhedavibhāgine ।
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ॥

īśvaraḥ -- the Lord; *guruḥ* -- the teacher; *ātmā* -- the Self; *iti* -- thus; *mūrti-bheda-vibhāgine* -- the one who appears (as though) divided; *vyomavat* -- like space; *vyāpta-dehāya* -- to the one who is all pervasive; *dakṣiṇāmūrtaye* -- to Lord Dakṣiṇāmūrti; *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.

Geeta Chapter XV The Supreme Self

ॐ श्री परमात्मने नमः
om śrī paramātmāne namaḥ

अथ पञ्चदशोऽध्यायः
atha pañcadaśo'dhyāyaḥ

श्रीभगवानुवाच
śrībhagavānuvāca

ऊर्ध्वमूलमधःशाखम् अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥
ūrdhvamūlamadhaśśākham aśvattham prāhuravyayam ।
chandaṁsi yasya paṇāni yastam veda sa vedavit ॥ 1 ॥

They (wise people) speak of the indestructible Peepul tree as having roots above and branches below, whose leaves are the Vedas; he who knows it is alone the Veda-knower.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रचालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
adhaścordhvaṁ prasṛtāstasya śākhā
guṇapraṽṛddhā viṣayapraṽālāḥ ।
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyaloke ॥ 2 ॥

Below and above are spread its branches, nourished by the Gunas; sense-objects are its buds; and below is the world of men stretch forth the roots, originating in action.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन चित्त्वा ॥ ३ ॥
na rūpamasyeha tathopalabhyate
nānto na cādirna ca sampratiṣṭhā ।
aśvatthamenam suvirūḍhamūlam
asaṅgaśastreṇa dṛḍhena chitvā ॥ 3 ॥

Its form is not perceived here as such, neither its end, not its origin, nor its foundation, nor its resting place; having cut asunder this firm rooted Peepul-tree with the strong axe of non-attachment...

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये
यत् प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

tataḥ padaṁ tatparimārgitavyaṁ
yasmingataa na nivartanti bhūyaḥ ।
tameva cādyam puruṣam prapadye
yataḥ pravṛttilḥ prasṛtā purāṇī ॥ 4 ॥

Then that Goal should be sought after, where having gone, none returns again. I seek refuge in that "primeval Purusha" from which streamed forth the ancient activity (or energy).

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

nirmānamohā jitasāṅgadoṣā
adhyātmanityā vinivṛttakāmāḥ ।
dvandvairvimuktāḥ sukhaduḥkhasamjñaiḥ
gacchantyamūḍhāḥ padamavyayaṁ tat ॥ 5 ॥

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites, such as - pleasure and pain, the undeluded reach that Goal Eternal.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

na tadbhāsayate sūryo na śaśaṅko na pāvakaḥ ।
yadgatvā na nivartante taddhāma paramaṁ mama ॥ 6 ॥

Nor does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is My Supreme Abode.

ममैवांशो जीवलोके जीवभूतः सनातनः
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

mamaivāṁśo jāvaloke jīvabhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥ 7 ॥

An eternal portion of Myself having become a living soul in the world of life, and abiding in Prakṛiti draws (to itself) the (five) senses with mind for the sixth.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥
śarīraṁ yadavāpnoti yaccāpyutkraamatīśvaraḥ ।
gṛhītvaitāni saṁyāti vāyurgandhānivāśayāt ॥ 8 ॥

When the Lord obtains a body, and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (the flower).

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विशयानुपसेवते ॥ ९ ॥
śrotraṁ cakṣuḥ sparśanaṁ ca rasanam ghrāṇameva ca ।
adhiṣṭhāya manaścāyaṁ viśayānupasevate ॥ 9 ॥
Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense objects.
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥
utkrāmantaṁ sthitaṁ vāpi bhujjānaṁ vā guṇānvitam ।
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ॥ 10 ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see; but they behold who possess the Eye-of-Knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥
yatanto yoginaścainam paśyantyātmanyavasthitam ।
yatanto'pyakṛtātmāno nainam paśyantyacetasāḥ ॥ 11 ॥

The seekers striving (for perfection) be hold Him dwelling in the Self; but, the unrefined and unintelligent, even though striving, see Him not.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥
yadādityagataṁ tejo jagadbhāsayate'khilam ।
yaccandramasi yaccāgnau tattejo viddhi māmakam ॥ 12 ॥

That light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - know that Light to be Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmaaviśya ca bhūtāni dhārayāmyahamojāsā |
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ || 13 ||

Permeating the earth I support all beings by (My) energy; and having become the liquid moon I nourish all herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥
ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ |
prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham || 14 ||

I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana digest the four-fold food.

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥
sarvasya cāhaṁ hṛdi saṁniviṣṭho
mattaḥ smṛtirjñānamapohanaṁ ca |
vedaiśca sarvairahameva vedyo
vedāntakṛdvedavideva cāham || 15 ||

And I am seated in the hearts of all; from Me are memory, knowledge, as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of the Vedanta, and the "knower of the Vedas" am I.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥
dvāvimau puruṣau loke kṣaraścākṣara eva ca |
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate || 16 ||

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutasthaḥ is called the the Imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाचिरय बिभर्त्यव्यय ईश्वरः ॥ १७ ॥
uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ |
yo lokatrayamāviśya bibhartyavyaya īśvaraḥ || 17 ||

But distinct is the Supreme Purusha called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them.

यस्मात्क्षरमतीतोऽहम् अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥
yasmātkṣaramatīto'hm akṣarādapi cottamaḥ ।
ato'smi loke vede ca prathitaḥ puruṣottamaḥ ॥ 18 ॥

As I transcend the perishable and am even higher than the Imperishable; therefore, I am declared as the Purushottama (the Highest Purusha) in the world and in the Vedas.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥
yo māmevamasanmūḍho jānāti puruṣottamam ।
sa sarvavidbhajati mām sarvabhāvena bhārata ॥ 19 ॥

He who, undeluded, thus knows Me, the Supreme Purusha, he, all-knowing, worships Me with his whole being, O Bharata.

इति गुह्यतमं शास्त्रम् इदमुक्तं मयानघ ।
एतद्बुद्ध्या बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ २० ॥
iti guhyatamaṁ śāstram idaamuktam mayānagha ।
etadbuddhvā buddhamānsyāt kṛtakṛtyaśca bhārata ॥ 20 ॥

Thus, this most secret science (teaching) has been taught by Me, O sinless one; knowing this, a man becomes wise, and all his duties are accomplished, O Bharata.

ॐ तत्सदिति श्रीमद्भगवद्गीतासुपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāmyogaśāstre
śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥ 15 ॥