

Long Term Course at AVG during November - December 2014

A summary of the Vedanta classes held during November- December 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati taught select verses from various Bhagavat Gita verses covering significant topics.

QUALIFICATIONS OF A SEEKER: Bhagavad Gita Chapter XIII, teaches some desirable attitudes and values like *arjavam*, *acaryopasanam*, *soucamet* for the seeker. One possessing these qualifications will be an amiable, admirable and acceptable person.

One who has analysed the limitations of material pursuit, understands that the only thing he wants is *atmajnana*. For him Vedanta study is not a part time pursuit. It is more than a full time pursuit, it is a life fulfilling pursuit. In the whole pursuit, beauty lies in the clarity that moksha is the only worthwhile *purushartha* to be pursued.

Without the above qualities *jnana* is not possible. The seeker deliberately pursues these qualities until they become his own nature. What is natural for a *jnani* is *sadhana* for a seeker.

COMPASSION: Gita Chapter XII talks about *daya*. *Jnani* sees the entire *jagatas* himself. He has no animosity to even people who are critical or inimical to him. He is kind while relating to all living beings. Compassion is a dynamic expression of *Jnani'sananda*.

Sadhu is the one who helps others. He is non-judgmental and evokes in others trust. He reaches out to people.

As long as one is not giving, one is small. Limitlessness is far for him. Compassion is the closest to one's nature of fullness and satisfaction.

One is not rich because one has money. One is rich only when one gives money.

ISVARA JAGAT KARANAM: Gita Chapter XVIII Verse 46, explains that *Ishvara* is both the material and efficient cause. *Ishvara* is both the manifest and unmanifest *jagat*, in other words whatever is there is *Ishvara*. The whole physical, physiological, psychological orders etc are *Ishvara*. In appreciation of this fact, when one offers his work as an offering to *Ishvara*, he gains success – relative success (of being able to manage *raga* and *dvesha*) and absolute success – *moksha*.

GENERAL TALKS:

UNCONSCIOUS EMOTIONS: Every one – mother, father, teacher – whoever the child considers as infallible, proves to be fallible eventually, creating emotional disturbance on the part of the child. It looks up for someone who is absolutely infallible.

Finally one understands that the infallible is *Ishvara*. One's awareness of *Ishvara* validates him. There cannot be hidden or surfaced emotions that cannot be validated by *Ishvara*. In the eyes of *Ishvara*, everyone is acceptable. All that is here is *Ishvara*. Only when one understands that *Ishvara* is in the form of psychological order, he can totally accept his emotions.

WORK IS WORSHIP: One should not do work as per his likes and dislikes. In whatever situations one finds himself, he does cheerfully what is to be done by him in that place and time. One does with the awareness all the way that he is giving his contribution in keeping with *Ishvara's* order. Then all work becomes worship.

CONTRIBUTOR: One gives because one is in a position to give and the other person needs it. One becomes an active partner of *Ishvara*, when one gives. Reaching out action makes one a contributor. A person can be said as a matured person only when he is a contributor.

ATMA JNANA: *Atma* is satisfaction. 'I' am the meaning of satisfaction. He does not depend upon external situations for his happiness and security. He understands

that his intrinsic nature is *satyam-janam-anantam-brahman* and hence of external situations will not at all affect him.

SUMMARY OF VIVEKACUDAMANI CLASSES BY SWAMI SADATMANANDA

Swamiji has taught this text with full details in the classes along with a detailed overview of *Vedanta sastra*. Brief summary of the classes is presented below.

GURU'S ASSURANCE: In response to the *Shishya's* request seeking freedom from *Samsara*, the *Guru* assures him the way to cross *samsara*, pointing out that the *samsara* that is experienced is due to the identification of the self with *anatma*. The fire born of the discriminative knowledge of *atma-anatma* will burn *samsara* along with its roots."

SISHYA'S QUESTIONS: "What is bondage? How did it come about? How is it sustained? What is the way to freedom? What is *anatma*? What is *atma*? How to differentiate them?"

GURU'S ANSWERS: By *atma-anatma viveka* or discriminative knowledge one understand one's own *svaroopa* is *poornam brahma* and the rest are all *anatma* or *mitya*.

Guru then points out that five *koshas*, three bodies (*sthula-sukshma-karanashareera*), three states of experiences (*jagrat, svapna, sushupti*) which are all *anatma* are the products of *avidya* and goes on describing

their nature. *Atma* or consciousness is witness of all the three states of experience and is distinct from five *koshas* and three bodies and by itself it never undergoes any changes.

WHAT IS BONDAGE? : Having “I” sense in the *anatma* due to ignorance, is bondage and is the cause for *samsara*. Just as a silk worm gets trapped in its own cocoon, the *jiva* get bound to *samsara* due to this ignorance of the *atma*.

HOW BONDAGE: *Maya'savaranasakti* (veiling power) covers the *atma* as it were which is part-less consciousness like shadow covering the sun. *Maya's viksepasakti* (projecting power) makes one think that the *anatma* body is *atma* (“I”). It afflicts him with binding desires and anger.

HOW FREEDOM IS GAINED FROM THIS BONDAGE: By commitment to *Sruti* with *shraddha* and with committed *karmayoga* lifestyle, one gains a pure mind and exposure to *sastra* and teacher leads to *atmajnana*. This knowledge of the self destroys *samsara* along with its root, freeing the person from this notional bondage.

Thus by cognitive separation and not by physical separation, one negates the five *koshas*, and the very nature of the negator is understood to be witness consciousness, in the form of *bodha*, knowledge.

TVAM PADA VICHARA: JIVA SVARUPA: Now, the *Sishya* raises a question that after negating everything he did not find anything remaining. *Guru*

replies that **when everything is negated, the knower of this absence remains un-negated.** One should understand that he is that *Atma* which shines as ‘I’, which by itself is not objectified.

After understanding that the nature of oneself as witness-consciousness, *Isvara* and the world still remain. Complete knowledge is gaining the understanding that I’m the cause of the world, the reality of the *jiva*, *Isvara* and the *jagat*. In order to accomplish that, TAT PADA has to be enquired into.

TAT PADA VICHARA: BRAHMA SVARUPA: When one understands oneness between *Atma* and *Brahman*, he is released from *samsara* and gains freedom from the sense of limitation.

Brahman is defined in terms of *tatasthalaksana*, indirect means using extrinsic features, as cause of this *jagat* and *svarupalakshana*, direct means using the intrinsic feature, as *Satyam*, *Jnanam* and *Anantam*.

Brahman is pure existence (*Satyam*) unconditioned by any object, which is unqualified consciousness (*Jnanam*). Since it is free from any qualifying factors, it is not limited by space, time or object (*Anantam*). ***Brahman* is the truth upon which the *jagat* comprising of all *nama-rupas* are superimposed.**

This truth is pointed out by quoting both from the *Sruti* and *Smriti*.

Report by N. Avinashilingam