

## Long Term Course at AVG: June - July, 2014



A summary of the Vedanta classes held during June - July, 2014, is presented below:

### BHAGAVAD GITA CLASS BY PUJYA SRI SWAMI DAYANANDA SARASVATI

#### CHAPTER VIII: TOPIC OF IMPERISHABLE BRAHMAN

The Eighth Chapter begins with Arjuna's question regarding the meaning of some terms: Lord Krishna explained the meaning of those terms. **Brahman** is limitless and not subject to change. **Adhyaatma** is awareness in the physical body. **Karma** refers to the actions that result in repetitive births of living beings. **Adhibhuuta** is the universe subject to change. **Adhidaiva** is Hiranyagarbha. **Adhiyajna** is the Lord who resides in the body.

**When one remembers Isvara at the time of death, he may go to svarga or he may be**

born in a family where there is favourable atmosphere for spiritual growth and moksha. When one chants "OM" at the time of death, understanding its meaning as Brahman, he will not have rebirth. **The one who understands the meaning of Brahman will not have rebirth.**

**This chapter is chanted as a prayer for the departed jivas.**

#### CHAPTER IX: TOPIC OF THE KING OF KNOWLEDGE, THE KING OF SECRETS

Brahma vidya destroys ignorance about the Self and creates the awareness of the fact that everything is Brahman. Brahma vidya or raja vidya (king among knowledge) reveals that I am Brahman, which is *sat chit ananda*. Brahma vidya will give moksha to the one who is prepared and ready. When a secret is told, it is no more a secret. But **Brahma vidya will remain a secret even after it is told many times, unless the person hearing it is ready.**

When one performs the rituals mentioned in the karma khanda of the Veda, he goes to svarga (a world of enjoyments, music and dance). **After the exhaustion of his punya in svarga, he is born again in this world.** Getting desirable things that have not been obtained already is yoga. Retaining those desirable things that have been obtained is *ksema*. **Isvara promises that he will take care of yoga and ksema** of those who always dwell upon him and understand him. The entire jagat is pervaded by him and sustained by him.

**Isvara is the maker and material cause of the jagat.** The entire jagat has its being in

Isvara. Jagat is Brahman but Brahman is not jagat. This is a paradox in Vedanta that can be resolved by understanding.

Isvara wields the power of maya. **Maya is the material cause of this jagat.** The manifest jagat is because of maya. Before creation, Isvara alone was there with all knowledge and the jagat was unmanifest. After creation too, Isvara alone is there with all knowledge and the jagat is manifest.

When one understands Isvara properly, he is considered a Saadhu. His earlier improper conduct if any is not going to continue. He understands all emotions as Isvara's manifestation of psychological order. He will offer his prayers and rituals to Isvara. **He understands Isvara—this is figuratively told that he reaches Isvara.**

#### CHAPTER X- TOPIC OF THE GLORIES OF THE LORD

**The entire universe is a manifestation of Isvara. All the glories that we find in this universe, relating to any person or thing, belong to Isvara.** Arjuna prays to Lord

Krishna to talk in detail about his glories. The Lord starts by telling that he is meaning of the word "I", the consciousness. He then gives a brief list of his important glories, adding that his glories cannot be fully listed, as they are infinite. He concludes by saying that he is the very existence in all beings.

All attributes that are glorious, rich or powerful are expressions of the Lord's glory. All that is here is Isvara. **An object or person becomes sacred when one recognizes the object as a manifestation of Isvara.**

#### CHAPTER XI – TOPIC OF THE VISION OF A COSMIC PERSON

Arjuna **prayed to the Lord to show his cosmic form.** The Lord blessed Arjuna with a divine vision and Arjuna could see the brilliant form of the Lord adorned with divine ornaments. **He saw all beings in the cosmic body of the Lord.** He saw celestial beings and celestial objects. The Lord's body appeared with thousands of hands and legs



without having any beginning, middle or end.

He saw many persons entering the mouth of the Lord and getting destroyed. Arjuna **was terrified by seeing the destructive power of the Lord.** Taittiriya Upanisad says if one fails to see oneness, he will be fearful. Brhadaranyaka Upanisad says the one who sees duality will experience fear. **As Arjuna did not include himself in the cosmic form, he was terrified.**

Arjuna repeatedly saluted the Lord. He said that the whole world was pervaded by the Lord. He is the creator of the world. He asked for pardon for taking the liberty of calling the Lord as O! Krishna, O! Yadava, O! Friend as he was ignorant of his glories. He requested the Lord to withdraw the cosmic form as he could not endure it.

**All that is here is Isvara. The one having this vision will see the entire universe as the cosmic form of the Lord.**

## CHAPTER XII- TOPIC OF DEVOTION

Arjuna asked Lord Krishna, which devotee was superior: the devotee worshipping the Lord with a form or the one worshipping the Lord without a form. **The Lord replied that the devotee worshipping the Lord with a form was great, but a Jnani was the most exalted devotee.**

The Lord described **various types of devotees.** One may meditate on the universe as the form of Isvara. One may do his svadharma as an offering to the Lord with the attitude of karma yoga and accept the results as prasada from the Lord.

The Lord lists the **characteristics of a Jnani.** He is compassionate, free from doer-ship, has no hatred for any one and has equanimity. He neither disturbs others nor is he disturbed by others. He is free from elation, intolerance, fear and anxiety.



### CHAPTER XIII- TOPIC OF THE NATURE OF KNOWER AND THE KNOWN

**Ksetram** means the field where crop is raised. Here it refers to one's body through which karma is done, and it also refers to the whole world. **Ksetrajna** is the one who objectifies Ksetram i.e. the whole world, including one's body.

**Jnaanam** : The Lord talks of 20 important values and says that those who possess these alone will gain atma jnaanam. Hence, the values themselves are termed here as **Jnaanam**. These 20 values are humility, simplicity, harmlessness, accommodation, straightforwardness, reverence for the Teacher, cleanliness, steadfastness, self-discipline, dispassion for sense objects, absence of pride, seeing clearly the defects in birth, death, old age and disease, absence of ownership, absence of excessive affection to relatives, equanimity during desirable and undesirable situations, unswerving devotion to the Lord, seclusion, absence of longing for people's company and always dwelling on self-knowledge.

**Jneyam** is Brahman who is to be known. Brahman is the creator, sustainer and the one in whom the creation resolves. Brahman is the consciousness in and of all beings.

**Purusa** is consciousness, independent and changeless. **Prakrti** is dependent on Purusa for its existence and is inert and changing.

Ksetrajna, Jneyam and Purusa are synonyms. Ksetram and Prakrti are synonyms.

One needs to purify his mind by living a life of karma yoga. Later, he should gain atma jnana through jnana yoga, after gaining the required preparedness.

### CHAPTER XIV- TOPIC OF THE DIVISION OF THREE GUNAS

Every individual is a combination of three gunas, **sattva, rajas and tamas**. Sattva is thinking, knowing, happiness and cheerful mind. Rajas is ambition and desire. Tamas is simple desire and slothfulness. **One can become sattva predominant** by satsanga: even when one falls short, one can fake it temporarily with the objective of becoming genuinely saatvika and eventually make it. One gets the attitude of karma yoga and accepts the results as Isvara prasada. There is a sameness of mind when there are desirable and undesirable results. This makes the person ready for the study of Vedanta. After gaining the knowledge, **he will be free**. He will not be affected by praise or censure.

### CHAPTER XV- TOPIC OF THE WHOLE PERSON

**This chapter is chanted at the Gurukulam daily before lunch and dinner. This chapter is chanted before bhiksha in the Ashrams at Rishikesh.**

**Like Aswatha tree, samsara is vast** and multi-branched. As the leaves keep the tree alive, karmas keep the tree of samsara going. Just as how the tree can be felled, samsara too can be destroyed with the weapon of knowledge. Those who do not have binding desires and are committed to spiritual pursuit reach the ultimate abode.

Isvara is the light that lights up the sun, moon and the fire. He enlivens and nourishes the jagat. **As the digestive fire, he digests the food**. He gives memory, knowledge and forgetfulness. He is the author and the knower of Vedas.

When one understands the oneness between the jiva and Isvara, who is

manifest as the universe, the connection with all that is here is automatically established. He is the epistemological order, physiological order, and the physical order. **"I am all" is a thing to be understood. This is the vision.**

There are two purushas, one that is destroyed in the form of beings and the other that is not destructible in the form of maya. There is another utama purusha in the form of Isvara, which pervades and sustains the three worlds. The one who knows Purushottama in this manner becomes the knower of all and gains fulfilment.

### **TATTVA BODHAH CLASS BY SWAMI SADATMANANDA:**

#### **TVAM PADA VICHARA**

**AVASTHAATRAYAM:** There are 3 states of experience – waking, dream and deep sleep. Waking state is the state of experience where the sense objects are experienced by the sense organs. In this state, atma is mistaken as a gross body. When atma is identified with the gross body, then it is called VISVA. Dream state is the state of experience that is projected by the impressions gathered in the waking state. Atma identified with the subtle body is called TAIJASA. Deep sleep state is that state of experience where one does not know anything. Upon waking from deep sleep, one says that I enjoyed the sleep. Atma identified with the unmanifest causal body is called PRAAJNA.

**PANCAKOSAHS:** Atma 'appears to be' covered by 5 layers. These 5 layers form the loci for mistaken identification of the atma. They are annamayah kosah, praanamayah kosah, manomayah kosah, vijnaanamayah kosah and aananadamayah kosah.

**ANNAMAYAH KOSAH:** Annamayah kosah is the gross body. Annamayah kosah is born out of food, grows by food and

resolves into the earth. It is the modification of food. Annamayah kosah is mistaken as the atma.

**PRAANAMAYAH KOSAH:** The 5 physiological functions or 5 pranas along with the 5 organs of action forms the pranamaya kosah. It represents kriya sakthi. The 5 pranas are Prana (respiration), apana (excretion), vyana (circulation), udana (reversal) and samana (digestion). The 5 organs of action are: the organ of speech, hands, legs, the organs of excretion and the organs of procreation. Pranamah kosah is mistaken as the atma.

**MANOMAYAH KOSAH:** The mind along with the 5 organs of perception forms the manomayah kosah. It represents iccha sakthi. The 5 organs of perception are: ears, skin, eyes, tongue and nose. Manomayah kosah is mistaken as the atma.

**VIJNAANAMAYAH KOSAH:** The intellect along with the 5 organs of perception forms the vijnaanamayah kosah. It represents jnana sakthi. Vijnaanamayah kosah is mistaken as the atma.

**ANANADAMAYAH KOSAH:** The experiential happiness in different degrees (of gradation) is the anandamayah kosah. This happiness is due to impure sattva mixed with ignorance, which is in the form of a causal body. Aanandamayah kosah is mistaken as the atma.

**MINE IS NOT ATMA:** **The attitude towards various objects such as** bracelet, earring, house, etc. is that these are mine. But they are not me. Similarly my body, my physiological functions, my mind, my intellect and my ignorance are mine. They are not I, or the atma. I, the subject, am different from mine, the object. Atma is sat-cit-ananda svarupah.

**ATMA IS CHIT:** Chit means consciousness or awareness. I the atma am consciousness. Consciousness is not a part of the body, nor

a property of the body nor a by-product of the body. It is the fundamental principle. It is atma which illumines the Sun, the Lamp, the Eyes and the Mind. Atma is not to be experienced because atma is the truth behind every experience. Atma is not to be realized but to be understood.

**ATMA IS SAT:** Sat is that which remains unchanged in all the three periods of time – past, present and future. To be self-existent is the nature of atma. ‘Present’ can be used to denote anything from the present nano second to the present millennium. The truth of time, or ‘now’, is consciousness.

**ATMA IS ANANDA:** When one is a wanting person, he is unhappy. When that want is fulfilled he experiences happiness. This happiness is a manifestation of limitless ananda. Although the atma can be explained in many ways, it is commonly explained as sat chit ananda. This is to negate the common conclusion that I am mortal, I am ignorant and I am unhappy.

#### TAT PADA VICARA

**BRAHMAN:** Brahman is both the **efficient cause and material cause** of this jagat. To illustrate this, the sastra gives 2 examples. One example is that of the **spider**, which is both the maker and material for the web. Another example is that of the **dream** world for which the dreamer is both the maker and the material cause. Brahman appears manifold due to maya. It is independently existing, changeless and without attributes. The tatparya(commitment) of the sastra is to reveal Brahman.

**MAYA:** Maya is dependent on Brahman for its existence. It consists of 3 gunas –sattva (knowing power), rajas (acting(doing) power) and tamas (inertia). It is changing, with attributes and apparent (not real). Brahman and Maya both are beginning less. Maya makes impossible looking situations

appear as possible. It is the power of Brahman. The tatparya of sastra is not to establish maya.

Isvara is maya sahitam Brahman. Isvara is also called saguna Brahman. Maya is unmanifest name and form. Initially, Maya is introduced in the sastra. Later, maya is dismissed as apparent not having independent existence other than Brahman.

**EVOLUTION OF 5 ELEMENTS:** From that maya, which is dependent on Brahman, Akasa(space) was born. From Akasa, Vayu(wind) was born. From Vayu, Agni(fire) was born. From Agni, Apah(water) was born. And, from Apah, Prithvi (earth) was born. Thus, all the 5 great elements (pancha maha bhootani) are manifestations of Brahman.

From satva aspect of each of the 5 elements, particular sense organs evolved. From the total satva aspect of these 5 elements, the Antahkarana or inner instruments of mind, intellect, ego and memory were formed.

From the rajas aspect of each of the 5 elements, particular organ of action as well as the 5 praanas were born.

From the tamas aspect of 5 elements, the grossified 5 elements were born.

**PANCHIKARANAM:** Panchikaranam or Grossification takes place as follows: the tamas aspect of each of the subtle elements divide into two equal parts; one half of each remains intact; the other half of each gets divided into four equal parts. Then to the intact half of each element, one-eighth portion from each of the other four elements gets joined.

This grossified akasa, vayu, agni, apah and prithvi form the 4 types of gross bodies and the universe with 14 lokas. There is thus an identity between microcosm and macrocosm.

## ASI PADA VICHARA:

**ONENESS BETWEEN JIVA AND ISVARA:** The identity of jiva and Isvara is the tatparya of all the Upanisads. One space is taken as limited by many conditioning factors like pot space. This is called avacheda vada. One sun light is reflected in many mirrors and appears as many. This is called prati-bimba vada. Similarly, one limitless consciousness (Brahman) is reflected in many upadhis (jivas).

Brahman manifesting in avidya upadhi is jiva. The jiva wrongly identifies with gross, subtle and causal bodies. Due to ignorance, jiva considers itself different from Isvara. Brahman manifesting in maya upadhi is Isvara. There is no real difference between jiva and Isvara. The difference is only in the upadhi. As long as this apparent difference is mistaken as real difference, samsara will be there with the cycle of birth and death.

**DOUBT RAISED:** Upanisad proclaims Tat Tvam Asi. It means that there is an identity between the jiva and Isvara. The jiva has ego and limited knowledge; Isvara has no ego and all knowledge. How can there be identity between them is the doubt raised.

**TAT TVAM ASI:** The literal meaning of Tvam is jiva, or the atma identified with gross and subtle bodies. The implied meaning of Tvam is atma which is pure consciousness free from the upadhi of gross, subtle and causal bodies. The literal meaning of Tat is Isvara, or the atma identified with maya upadhi. The implied meaning of Tat is atma which is pure consciousness free of the maya upadhi. To make the maha vayka meaningful, we have to take the implied meaning of tat and tvam: that is, both are consciousness.

The difference at the upadhi level is mithya. Hence, it is not real. **Between the jiva and Isvara, there is difference only at the**

**empirical level. At the absolute level, there is no difference.**

**JIVAN MUKTHI:** By the teaching of Vedanta by a Sadguru, the vision of Brahman in all beings is gained. The person who gains this vision is called a jivan mukta. Sadguru is the one who has learnt from a traditional teacher, the one who knows the methodology of teaching preserved by the teaching tradition.

**Jivan mukta while living is free from bondage.** He has understood that he is consciousness and that he has no death. A **jivan mukta has the understanding that he is sat chit ananda svarupa.** He is not the doer or enjoyer. He is free from attachment. He is the indweller of all beings. He is like prakasa and akasa. He has the firm conclusive knowledge of atma, and he is free from doubts and opposing conclusions.

**VIDEHA MUKTHI:** Jnani exhausts his **Prarabdha** karma by going through the experiences. It is like an arrow already released. **Sanchita** karma is destroyed by atma jnana with the conviction that "Brahman only I am". It is like the karma done in dream getting destroyed upon waking up. The connection of a Jnani with **agami** karma is like drop of water resting on a lotus leaf.

The **agami punya** of a Jnani goes to one who praise, worship and serve Jnani. The **agami papa** of a Jnani goes to one who abuses, hates and gives discomfort to the Jnani.

After death, the gross body of a Jnani merges with the gross universe. The subtle body of the Jnani merges with the subtle universe. The causal body merges with the causal universe. **Jnani has no more births. The vyasti upadhi merges with the samasti upadhi.**

*Report by N. Avinashilingam*