

Long Term Course at AVG during February - March 2015

A summary of the Vedanta classes held during February - March 2015 is presented below:

CLASSES ON GENERAL TOPICS BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati gave insightful talks on various topics requested by the students:

SANNYASA: *Sannyasa* is total renunciation of this world, other worlds and everything in between. Total renunciation implies just being under the sky with no crutches. Such a person may not have an address, keeps moving and is happy with what comes his way. Teaching is a *sadhana* as one gains *nistha* by teaching. Internal renunciation by change of attitude is important. Bhagavan Sankaracharya emphasizes on *sarva-karma-sannyasa* for moksha. A *Sarva karma sannyasi* understands that he is *atma* and as *atma*, there is no doer-ship. He is uninvolved with anybody or anything.

ANGER: Anger is born of some pain already existing in the person. People and situations only play as trigger points. Each one has erroneous zones, like inability to handle criticism in some areas like being looked down regarding one's ability, understanding, etc. Each one has different trigger points. When that point is touched, the potential anger becomes manifest.

Pujya Swamiji explained the verses from Bhagavad Gita Chapter 12 describing a *Jnani*:

JNANI: *Jnani* is pleased just by being himself and does not depend on persons and things. He doesn't look for security or pleasure, knowing that he is of the nature of security. He is free from hold of likes and dislikes. His happiness is not denied by an unhappy situation. Everything is acceptable in his vision as *Isvara's* order. All his emotions are sublimated. Grief does not affect him. He treats everyone including friends and foes in the same manner. He is not affected by praise or criticism. He accepts the pairs of opposites with equanimity. He has a say over his words. He does not go looking for things, is just happy with whatever comes his way. His daily life is just pure unfoldment of *prarabdha*. His fullness is manifest as happiness, love and compassion.

The words used to present a *Jnani* become a *sadhana* for a *mumukshu*.

VEDANTA SADHANA: *Sravana, Manana* and *Nididhyasana* are the *sadhanas*. There is no mysticism involved. It is knowledge all the way. *Sravana* involves the study of Vedanta. It is *pramanavicara*. Study of *bhasya* is for clarity. Study of Sanskrit grammar helps in the understanding. Grammar helps to know from which root and how the word has been derived. In

manana, all doubts are cleared. Even if one does not have doubts, *bhasya* raises the doubt and clarifies. *Nididhyasana* is contemplation and is for understanding fully that “I am the *asanga sat chit anandapurna*atma”.

SVAKARMA: All that is here is *Isvara*. My *svakarma* is my offering to *Isvara*. Whenever I do, what is to be done, I feel good. It helps me become qualified for gaining *atmajnana*. Afterwards, there is no delay in getting *atmajnana*.

MODERN VEDANTA – COMMON ERRORS: The vision is not there in many areas due to non-understanding. A few popular mis-understandings are:

- Self inquiry on “**Who am I?**” is the way to know the *atma*. (*Guru* and *Sastra* as *pramana* are not understood)
- How to **become Brahman?** (You are already Brahman is not understood)
- I know I’m *satchitananda*atma. Now, I **need to experience** it. (*Atma* is self-evident and only knowledge is required is not understood)
- The self can be known through **any one of the four yogas** - *bakthi yoga*, *karma yoga*, *jnana yoga* or *hatha yoga*. (Knowledge is possible only through *jnana yoga* is not understood)
- One should **exhaust all *vasanas*** to know the self. (*Karma* is *mithya* is not understood, only *jnana* can destroy the *karma* accounts).
- Neo Vedanta **dismisses *Isvara***; without appreciation of *jiva-Isvara* connection, the vision is not complete.

EMOTIONS: One cannot master emotions. One can only neutralise emotions by bringing in *Isvara*. One accepts all emotions as *Isvara*’s order. One contemplates that I am in *Isvara*’s order, whenever emotions arise.

TEACHING TRADITION: *Atma Jnana* is through *Vedas* or *sabdapramana* by understanding *lakshya*artha of the words. It has to be handled by a *shrotriya* and *brahma-nisthta* Teacher. This knowledge can be handed over to another person without entropy. It is a privilege to be part of the tradition.

ATTITUDE OF HINDUS: For a Hindu every square inch of his mother land is sacred. All places like Himalayas, Badrinath, Kedarnath, Ayodhya, Madura, Kasi, Kanchipuram, Rameswaram, Kanyakumari, Puri and Dwaraka are considered very sacred. Ganga, Yamuna, Narmada, Sindhu, Cauveri and all rivers are sacred. It is a vedic country. Land, trees, animals and people are worshipped as manifestation of *Isvara*. People walk along the river as *Ganga parikrama*. Every 12 years there is a *kumbhamela* where millions converge. There are temple chariot festivals where people assemble together. India is the only place where Hindus can claim that it is their own country. Unfortunately the media is biased against the Hindus. India is a religious country. Any change is welcome, retaining the religiosity and sense of belonging and not destroying this culture.

VALUE OF VALUE: No one is ignorant of values. Preaching is not required. Value is gained by education. Loss of telling a lie is, one creates a split person within oneself. When the core person is disturbed, even

with all external comforts, the person is not available to enjoy.

CLASSES ON GITABHASYAM BY SWAMI SADATMANANDA

CHAPTER 2: *Bhagavan* Sankaracharya begins his commentary on the verses starting from Verse 11 of Chapter 2, because the teaching begins from that verse. Arjuna surrendered to the Lord Krishna and requested him to teach him what is *Sreyas-moksha*.

The Lord tells Arjuna that Wise people grieve neither for the departed nor the un-departed. Whereas, Arjuna was grieving after those who are not to be grieved after, like a confused person even while speaking words of wisdom. (BG 2-11)

Bhasyakara explains further that: From the body standpoint, once born, its death is imperative. From the stand point of Bhisma and others being *jivas*, they are of noble conduct and hence will go only to higher *lokas*. **From the absolute level of *atma*, they are timeless and exist in all the three periods of time. (BG 2-12).** Therefore, from all standpoints, Bhisma and others need not be grieved after.

Atma does not undergo any change when the body undergoes change from childhood to youth to old age. Similarly **there is no change for the *atma* even during the attainment of another body. (BG 2-13)**

Contact of the sense organs with sense objects produce experience of cold and heat, **pleasure and pain which are all temporary. One should understand and accept them as *Isvara's* order. (BG 2-14).**

One who is not agitated by pain or disturbed by pleasure is fit for gaining *moksha*. (BG 2-15).

Pairs of opposites like cold and heat together with their cause do not have real existence. Only *atma* has real existence. This truth is understood by wise people.

There is no being for *asat* (*mithya*) and there is no non-being for *sat*. (BG 2-16)

That which has independent existence is *sat* and that which has dependent existence is *asat*.

This is established by *Bhasyakara* by taking the example of a clay pot. **A pot does not exist apart from its cause, clay.** Pot does not exist before its origin and also does not exist after it is destroyed. Even clay does not have existence apart from its cause.

By extension, on account of every object being non-separate from its cause and the cause itself being an effect of its cause, **the whole world of cause-effects is *asat*.**

Objection: If all effects are negated, it will lead to *sunyavada* or absence of everything i.e. Nihilism.

Reply: In every existent object cognition, there are two cognitions: Pot cognition and existence ('is') cognition. When we say "pot is", we cognize *asat* which is the object called 'pot' and we also cognize *sat* by the word 'is'. The cognition of pot, which is *asat* is subject to change whereas **the cognition of 'is', which is *sat* remain changeless even when the pot is destroyed.**

Objection: When pot is destroyed, along with pot cognition, **existence cognition also goes.**

Reply: No. Even if a given pot cognition goes, **there is “Is-cognition” with reference to other things like cloth and surviving pots.**

Objection: Real and unreal things cannot exist in a common ground.

Reply: No. Unreal water and the real sand which appears as ‘*idam*’ are in a common ground.

Brahman is the only existing reality. Pairs of opposites like cold and heat are *mithya*. Hence the seeker should endure the pairs of opposites.

May you know this indestructible reality by which everything is pervaded. No one is capable of bringing about the destruction of this indestructible reality. (BG 2-17)

Brahman pervades everything like space pervading pot. It cannot disintegrate because it is partless. It cannot be destroyed by external factors as nothing is connected to it. Even the Lord cannot destroy Brahman, as the same entity cannot be the subject and object.

These bodies belonging to everlasting, indestructible, unobjectifiable, embodied self are said to be subject to end. Therefore Arjuna, fight. (BG 2-18)

Bodies in dream and magic have their end. There are two types of destruction like the body reduced to ashes and the body transformed due to disease. Brahman is not having these two types of destruction. Self

is not unknown to anyone. But the qualities that do not belong to the self, super imposed on the self are removed by the Scriptures. Brhadaranyaka Upanisad 3.4.1 declare that *Brahman* is that which is direct and immediate, which is the innermost self. As the self is timeless and changeless, **Arjuna was advised not to withdraw from the battle, which was his duty.**

Gita teaching is for removing grief and delusion which are the cause of samsara. It is not to induce action.

**CLASSES ON KATHOPANISAD
BHASYAM BY SWAMI
SADATMANANDA**

CHAPTER I VALLI I

Naciketas story is for glorification of self-knowledge.

Vajasravas having a desire for svarga, performed *Visva jityajna*, where he gave away all his wealth as *daksina*. At the end of the *yajna*, **old and unproductive cows were given as *daksina***. When his son **Naciketas**, a young boy, saw this, he felt that his father would go to the undesirable worlds by offering such cows to the priests. He felt that instead of the unproductive cows, he could be given as *daksina*. **Naciketas asked his father to whom he would be given as *daksina***. He nagged his father by asking this second and third time. The irritated father told him that **he would offer him to Lord Yama.**

Report by N. Avinashilingam