

Talks on Uddhava Gita & Vedanta Dindimah

-by Swami Paramarthananda Sarasvati

Swami Paramarthananda Sarasvati's Yagna talk on Uddhava Gita and Vedanta Dindimah are transcribed and its condensed version is produced here.

Uddhava Gita

Vedas are our original scriptures. Puranas, Smritis and Itihisas are only expansion of Vedic teaching. To study these puranas, one should keep in mind the background of Vedic teaching. Veda points out two stages of life. 1. Life style guided by the veda poorva bhaga 2. Life style governed by vedanta, veda utara bhaga, final part of veda. Thus by living a religious way of life followed by spiritual way of life, one should attain moksha or fulfillment.

Religious way of life has these three main ingredients:

1. **Satkarmani**- noble activity - helps to grow inwardly. Contribution to society through pancha maha yagna (deva yagna, pitru yagna, manushya yagna, brahma yagna and bootha yagna) is of at most important.
2. **Satgunas** : all virtues talked in Veda, as mentioned in Bhagavt Gita and Uddhava Gita - sathyam, ahimsa, etc. Ethical values are an integral part of religious life. Pooja without ethical values, Bhagavan does not accept.
3. **Satbhavanas**: healthy attitude, the way we look at everything. Seeing everything as ishvara's manifestation, following the path of dharma and accepting results of all karmas as ishvara prasad constitute satbhavana.

These three together, is the religious way of life. Following this religious way of life sufficiently will bring in ishvara's grace, which will lead one to get a guru and eventually self-enquiry and jnanam.

Karma yoga to jnana yoga, religious life to spiritual life, pravriti to nivriti, grhastha to sannyasa is the total vision of Veda. Without religious life, spiritual life is impossible; Without spiritual life, religious life is incomplete. Everyone has to start with religious way of life and graduate to spirituality.

Both in Bhagavad Gita and Uddhava Gita the above idea is high-lighted. We have seen in the first chapter of Uddhava Gita the context in which the such teaching to take place.

Brahma, Shiva and all devas reminded Lord Krishna to return to vaikunda as the purpose of his avatar is completed. Lord Krishna told them that he is aware of the same and a last one more task is left out in the form of destruction of his own clan- Yadavas – who having become arrogant wrought the curse of rishis by which they will among themselves and get destroyed fully. And on the seventh day, after the death of all, the ocean will enter and submerge the land Dwarakapuri. Krishna advised the elders including Uddhava to move in to a holy place and do the rituals to the manes and prepare themselves for the sanyasa.

Krishna advised Uddhava to renounce the family and world and fixing his mind on Him only. Whatever is seen, heard experienced are all within this maya world and for the one who do not have controlled mind (as said above) would end up in actions of dharma and adharma and go through trans-migratory samsara. On the other hand for the one who has controlled senses and mind would soon realise that the whole world is resolved in to oneself and self itself in to me, the supreme reality. This is nothing but jiva-ishvara-aikyam and the one who cognized will not undergo the problems of this world while living –atmavit sokam tarati.

Uddhava pleaded that he is not in a position to get in to sanyasi leading to jnana. He rather preferred to be a devotee of Krishna and ever remain with him. He then surrendered to Krishna and requested him to instruct what he should do. This surrendering converted Uddhava in to sishya and Krishna proceeded further.

On enquiring – through perception, inference etc., in to the nature of one's experience of the world, one will know that there are enough lingas which point out the supreme reality. One's own self, thus, is guru to know the reality of atma.

Krishna then narrates the dialogue between of an avadoota (Dattatrya) and King Yadu. The avadoota proclaims that he became wiser after observing twenty four teachers like earth, air, sky etc.

With verse 37 of Chapter 2 Swamiji's discourse ended.

Vedanta Dindimah

Introduction

Vedanta Dindima, written by Acharya Nirusimha Saraswathi, having ninety four verses is primarily to assist the Vedanta students to study the original texts, namely, Upanishads, Bagavat Gita, and Brahma Sutra. Being a loud proclamation of Vedanta, it is titled Vedanta Dindima. Dindima's vaciyartha is a huge drum used those days to draw the attention of people, before making any declaration or announcement by the King. The lakshiyartha, implied meaning is 'loud announcement of 'Vedanta Sastra'.

Previous year's summary

The goal liberation can be obtained only through one method - 'Self knowledge'- Jnana prapti - self enquiry guided by a competent guru (strotia and brahma nishta). Jnana prapti's pre-requirement is jnana-yogyata-prapti or well prepared mind. "Reception, retention and assimilation of knowledge and the transformation of the personality" can happen only when the mind is well prepared.

Veda-poorva activities like vaidika rituals, physical discipline like pooja, pilgrimage, social service etc. and verbal discipline like japa, paaraayanam, kind words and so on accompanied by karma-yoga attitude helps to prepare the mind. Thus the well prepared mind ensures reduction in ahankara, mamakara and mind expansion happens through the understanding of viswaroopa Isvara (understanding that all that is here is Isvara). Such a ready mind can accomplish self-knowledge by studying vedanta, systematically and consistently under a competent guru for a length of time and attain Jnanam!. With this introduction, we continue from last year and now enter verse 22.

Jnani and Jnana-nishta

For such a jnani, the karma, upasana and veda, having done their part, has no more relevant. On the other hand, for the ajnani mere indulgence in karma and upasana has no consequence if it is not leading to jnana. By the fire of knowledge the sancita and agami karma are destroyed for the jnani and prarabhdha karma is exhausted by undergoing its experience.

Brahma or atma svaroopam

Of seer and seen, the absolute seer (caitanya vastu) is satyam brahman and whatever seen is mitya. Ishvara is with maya-upadhi and jiva is with avidya-upadhi. Brahman transcends both. Brahman itself being formless and nirgunam, with maya upadi, manifest with form and gunas. The karyams (effect) being not different from its karanam (cause), whatever manifested as universe is none other than brahman itself. Also whatever one experiences in waking, sleeping and deep-sleep is brahman alone. Thus there exists nothing other brahman.

VEDĀNTA LECTURES IN AUSTRIA

by Swami Svātmananda

(Aug 6th -20th, 2016)

Course 1:	Course 2:
A. INTRODUCTION TO VEDĀNTA (7th - 8th)	A. TATTVABODHA (14th -19 th)
B. KENA UPANIṢAD (9th - 12th)	

In addition, there will be daily yoga Asana and meditation practice.

LOCATION: Lectures will be held at the Kriya Yoga Centre (KYC), located in Tattendorf, which is near Baden, Austria.

REGISTRATION: Space is limited so please sign up by emailing any or both of the contacts provided below:

1. Judith at judithkassanits@yahoo.com
2. Swamiji at svatmananda@gmail.com

ABOUT SWAMI SVĀTMANANDA:

Swami Svātmananda Saraswati is a disciple of Pujya Swami Dayananda Saraswati since 2003 and completed an intense study of Vedānta in a traditional three-year course in 2007 in Nagpur, India. In addition to teaching Vedānta, he counsels individually and lectures to groups worldwide on Hatha yoga, Meditation, Jyotisha (Vedic astrology), Ayurveda (Vedic medicine), Vāstu (Vedic architecture), and Sanskrit.