

Long Term Course at AVG during October - November 2014

A summary of the Vedanta classes held during October – November 2014 is presented below:

CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASWATI

Pujya Swami Dayananda Saraswati taught select mantras from various Upanisads covering significant topics.

SAARIRAKA BRAHMANA

ATMA IDENTIFIED AS A SAMSARI: *Brhadaranyaka Upanisad 4.4.5 “savaayamatma brahma...”* Atma who is in reality, Brahman, seems limited when identified with intellect (vijñanamaya), mind (manomaya), prana (pranamaya), senses (cakshurmaya, shrothramaya), as one made up of the elements (prthivimaya, etc), thinking (tejomaya), having desires (kamamaya), etc. Having identified with these limitations, the jiva is prompted by desires (kama) to perform action (karma) that further ensnarls him into the cycle of samsara.

ATMA IS BRAHMAN: *Brhadaranyaka Upanisad 4.4.22 “savaeshamahanajah...”* This jiva who has identified himself with vijñanamaya is in fact, Atma, the one who abides in the budhi as ‘I’, the one who lends existence to the whole world of beings and the one who as the order makes everything function and gives one the result of one’s karma.

TRANSITION IN A SADHAKA’S LIFE: *Brhadaranyaka Upanisad 4.4.6 “athakamayamanoyokam...”* Atma-jnani understands that he is of the nature of fullness and gives up binding desires. The transition is described beautifully: From being a person full of desires, he becomes the one who is free from desires, then the one from whom desires have gone, to a person who has attained all that is to be attained and finally as one who is ananda himself. Such a person has no more re-birth, loses jiva-hood and becomes one with Isvara.

ANTARYAMI BRAHMANA

ADHIDEIVATHAM: *Brhadaranyaka Upanisad 3.7.3 “eshate atmaantaryamrutah...”* ‘Eshate atma’ is a mahavakya. Brahman is the one who remaining in the earth, makes the earth function the way it does, whom the earth does not know, cannot be objectified and for whom earth is the body.

Just as it sustains the earth and supports its function, water, fire, space, air, heaven, sun, directions, moon, stars, darkness and light are also sustained. Similarly, remaining within everything, Brahman through the various orders makes everything function the way it does.

That Brahman is your Atma, who is the antaryamin.

ADHIBHOOTAM: *Brhadaranyaka Upanisad 3.7.15 “yahasarveshubhooteshu...”* Brahman remaining in the living beings, sustains them and makes them what they are. That Brahman is your Atma, who is the antaryamin.

ADHYATMAM: *Brhadaranyaka Upanisad 3.7.16 “yapranetistan...”* The individual is covered. Brahman is the one remaining within the sense organs: nose, tongue, eye, ear, skin, mind and intellect and making them function. That Brahman is your Atma, antaryamiamrtaha.

SVARUPA NIRUPANAM: *Brhadaranyaka Upanisad 3.7.23 “adristodrista, asrutaha, srota...”* Brahman is never seen, but is the seer; is never heard, but is the hearer; is never thought, but is the thinker; is never known as an object, but is the knower of all that can be objectified; Brahman as Atma is the witness of all activities.

EVERYTHING FUNCTION AS PER ISVARA’S ORDER: *Brhadaranyaka Upanisad 3.8.9 “etasyavaaksarasya...”* As per Isvara’s order the sun, moon, heaven, earth, time and rivers function. Isvara’s order is manifest as this jagat and all functions of this jagat.

ATMA, THE INVARIABLE IN ALL THE 3 STATES: Mandukya Upanisad 3.5 “**nantha prajnam na...**” Atma is presented as the invariable witness that exists **during all the three experiences of waking, dream and deep sleep.** People wrongly consider the atma to be the fourth state distinct from the above three states. However, in reality, atma is the only reality in and through all the three states and yet independent of them. Atma cannot be objectified by words, has no characteristics and not available for sense perception, yet is the content of every experience. Atma is the one in whom the whole world of experience and the experiencer resolve into.

MAITREYI BRAHMANA

THE VEDAS EMERGED FROM BRAHMAN: Brhadranayaka Upanisad 2.4.10 “**asya mahatho bhutasya...**” When fire is lighted, sparks fly in all directions. Similarly, **the Vedas, puranas, sutras and other forms of the books of knowledge manifested from Brahman as if they were effortlessly breathed out by Bhagavan.**

Different sense perceptions end in their respective sense organs. A crystal of salt dropped in water becomes one with water. Similarly all differences are resolved in Brahman.

ANTARYAMI BRAHMANA

BRAHMAN IS THE WITNESS OF ALL ACTIVITIES: Brhadranayaka Upanisad 4.3.23 “**yadvai thanna pasyathi...**” Sun lights up all objects, but it does not have any doership of lighting up. Similarly **due to the presence of Atma, which is not bound by time, everything becomes evident.** Atma is present as sight consciousness in sight, smell consciousness in smell, taste consciousness in taste, sound consciousness in hearing and touch consciousness in touch. Consciousness experiences touch, taste, sound, etc. due to the upadhi. By itself it doesn't undergo any change. Atma is the witness of all activities.

THE VISION: (General talks)

THE SEEKER IS ALREADY THE ONE WHO IS SOUGHT: What one seeks through various pursuits is a happier, secure and satisfied self, living a life of constant struggle

to ‘become’ happy. This cannot be gained by obtaining external objects. Attainment of desired objects does not guarantee eternal happiness or security. Happiness seems to last only between the fulfillment of a desire and the rise of the next desire. **One need not fulfill any wants to be happy. Otherwise in spite of pending desires, one cannot be happy. It means one is already happy.** But one is not aware that his true nature is happiness and it is due to the two-fold powers of Avidya, Avarana - not knowing the real nature of the self and Vikshepa - distortion that causes the mistaken notion of the non-self to be the self.

Therefore, freedom from a life of ‘becoming’ can be gained only in terms of knowledge that one is already the happy, secure and satisfied self that one seeks.

Vedanta is not a philosophy or a school of thought. It talks about you. It liberates you from the false sense of bondage.

QUALIFICATIONS OF A SEEKER:

Bhagavad Gita Chapter XIII, teaches some attitudes and values for the seeker:

AMANITVAM: Amanitvam means absence of self praise. The person following this value has self respect, but does not demand respect from others even for the good qualities one actually possess.

ADAMBHITVAM: Adambhitvam means not declaring one's own glories that one does not have. Persons having dambhitvam demands respect from others for the qualities one does not actually possess but pretend to possess.

AHIMSA: Ahimsa is not hurting the living beings. Our dharma sastra says that ahimsa is the main dharma one should follow. One having ahimsa, will eventually develop all other required values and attitudes. Vegetarianism is ahimsa allowing animals to live.

KSHANTIH: Kshantih is remaining unchanged when one is wronged by another. One having this virtue will have the capacity to allow others to be what they are. One will have the mental space to accommodate others with their own beliefs and practices.

Report by N. Avinashilingam