

## Long Term Course at AVG during September - October 2014



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

### **CLASSES ON VAKYA VICHARA BY PUJYA SWAMI DAYANANDA SARASVATI**

All the Upanisads share one common vision. Pujya Swami Dayananda Sarasvati taught select mantras from various Upanisads covering significant topics.

### **PURUSHARTHA NISCHAYA**

**EXAMINING LIFE EXPERIENCES:  
Mundaka Upanisad 1.2.12 “pariksyā lokan  
karmachitan...”** After analysing various experiences in life gained through karma, a viveki develops dispassion by recognizing that karma which is limited in nature cannot be the means to gain the limitless. What one seeks in life is everlasting satisfaction through various

pursuits. Karma does not give one permanent freedom from the sense of limitation as its results are temporary.

**Dispassion is seeing the absence of connection between what one wants and what one does.** Moments of happiness experienced without fulfilling desires or changing the world, show that happiness is centered on oneself and not on the external objects or situations. If the external world is not

required for one to experience satisfaction, then the self has to be the nature of satisfaction. One discovers that he is indeed the meaning of wholeness, fullness, happiness and satisfaction. Dissatisfaction is not due to one’s own nature being so, but due to ignorance of the true nature of the self and imposing the limitation of the body-mind-sense complex on the limitless self.

One can understand atma only through Vedanta pramana taught by a Guru. One should respectfully approach a Guru, who is srotriya (one who has studied Vedanta from a Guru and who knows the sampradaya) and is a brahma-nistha (one who understands Brahman as non-separate from oneself).

**STUDENT SHOULD ASK FOR THE KNOWLEDGE: Mundaka Upanisad 1.1.3 “saunako ha vai mahasalah...”** Saunaka who had lived a life of prayer and dharma,

approached Guru Angiras as per stipulations and asked "Bhagavan! What is the one thing knowing which everything is known?"

**TWO TYPES OF KNOWLEDGE: Mundaka Upanisad 1.1.4 "tasmai sa hovaca dve vidye..."** Guru Angiras told Saunaka that there are two types of knowledge: Para vidya which is about Brahman and Aparavidya which includes all other disciplines of knowledge.

**SORROW CANNOT GO WITHOUT PARA VIDYA: Chandogya Upanisad 7.1.3 "so ham bhagavah socami..."** Sage Narada approached Guru Sanatkumara and told him that he was in sorrow and requested him to help him cross sorrow. Sanatkumara asked what Narada knew. Narada replied that he knew all the Vedas and all other disciplines of knowledge. Sanatkumara told him that what Narada knew were only namas, not the Naami. Knowing the Naami and **only bhooma vidya (knowledge of atma) can help one cross sorrow** and taught him bhooma vidya.

**LOVE FOR ANYTHING IS FOR THE SAKE OF ONESELF ALONE: Brhadaranyaka Upanisad 2.4.5 "atmanastu kamaya sarvam priyam bhavati..."** Yajnavalkya was a great scholar and a rich person. He had two wives Katyayani and Maitreyi. He decided to become a sannyasi. He told Maitreyi that he would give her half of his wealth and sought her permission to take sannyasa. Maitreyi asked if the wealth could give her amrtatvam. Yajnyavalkya replied that only atma jnana could give amrtatvam.



Yajnyavalkya told her that a wife is not dear for wife's sake, but for one's sake. Similarly, all people and things one loves are not dear for the sake of the people or the things, but for one's sake alone. **Therefore one loves people and things not for their sake but only because they invoke the pleased self .**

For gaining amrtatvam, atma jnana is required. Sastra is the pramana for atma jnana. One should go to a Guru and do sravana, manana and nididhyasana and gain atma jnana.

**ONE WHO DIES BEFORE GETTING THIS KNOWLEDGE IS A MISER: Brhadaranyaka Upanisad 3.8.10 "yo va etad aksaram..."** Every human being is born with the capacity to gain atma jnana. One is endowed with discriminative intellect for gaining this knowledge. **If one wastes his life in frivolous pursuits, the Upanisad calls such a person a miser for not using his wealth of discrimination.**

**PREPAREDNESS - TWO LIFE STYLES, VALUES AND ATTITUDES**

**ONE SHOULD KNOW ATMA AND ASSIMILATE THE KNOWLEDGE: Brhadaranyaka Upanisad 4.4.21 "tam eva**

**dhira vijñāya...** A person of discrimination should know atma through Sastra and Guru and assimilate the knowledge. One should do whatever is to be done to gain preparedness. One should not get lost in logical analysis.

**PREPAREDNESS REQUIRED FROM THE SEEKER: Brhadaranyaka Upanisad 4.4.23 "tasmad evam vit shanto danta..."** One should have **sama** (emotional maturity, having resolved all issues of the mind), **dama** (the capacity to say no to things that do not help in the pursuit of moksha), **uparama** (the absence of a sense of ownership or the spirit of sannyasa), **titiksa** (not being moved by opposites) and **samadhanam** (contentment, like a fire which has no fuel).

**YAJNA, DANA AND TAPAS FOR PREPAREDNESS: Brhadaranyaka Upanisad 4.4.22 "tam etam vedanuvacanena brahmana..."** The seekers with discriminative intellect perform **yajna** (rituals), **dana** (reaching out action) and **tapas** (austerities) to gain preparedness to understand Brahman.

**GIVE UP DESIRES OF FAMILY, WEALTH AND LOKA: : Brhadaranyaka Upanisad 4.4.22 "kim prajaya karisyamah..."** The seekers give up desire for family, wealth and loka and live a life of renunciation. **Formal sannyasa is taken desiring atma jnana. Atma jnana can also be achieved by informal sannyasa.**

**VALEDICTORY ADVICE TO STUDENTS: Taittiriya Upanisad 1.19 "vedam anucya acaryah antevasinam anusasti..."** After teaching the Veda, the Acharya gives valedictory advice to residential students as follows: **"Speak the truth. Live a life of dharma. Study the Sastra everyday. Offer appreciable wealth**

to the Acharya. Do not break family lineage. Do not show any indifference in telling the truth, following dharma, earning further accomplishments and teaching the Sastra."

**ATTITUDE TOWARDS ELDERS: Taittiriya Upanisad 1.20 "matrdevo bhava pitrdevo bhava..."** "Look upon mother, father, teacher and guest as Isvara with devotion. Do only noble actions. Respect elders in age and learning."

**ATTITUDE WHILE GIVING DANAM: Taittiriya Upanisad 1.21 "sraddaya deyam. Asraddhaya adeyam..."** Danam should be given with respect for the receiver, in plenty, with humility and understanding.

**RESOLVING DOUBTS IN DHARMA: Taittiriya Upanisad 1.22 "atha yadi te karmavicikitsa va..."** When you have a doubt regarding dharma, you may consult a cultured, educated, discriminative and considerate person.

**AMRTATVAM THROUGH TYAGA: Kaivalya Upanisad 3 "na karmana na prajaya ...."** You cannot obtain amrtatvam through rituals, progeny or wealth. Amrtatvam can be obtained by tyaga only. Seekers attain the knowledge that "Isvara is everything".

**ALL THAT IS HERE IS ISVARA: Isavasya Upanisad 1 "Isavasyam idam sarvam..."** All that is here is Isvara. Even a simple villager in India will tell due to vridha vyavahara that everything is bhagavan. The entire culture of Bharat is based on this vakya. This is the vision of our culture. This is manifest in dance, music, worship and prayers. **Because of this unique vision, we can do puja to earth, river, tree, mountain, stone, cow or any other form.**

**TAT PADA VICHARA**

**BRAHMAN IS THE CAUSE....** Taittiriya Upanisad 3.1 “yatho va iimani bhutani jayante...” Brahman is the cause from which all beings are born, are sustained and unto which they all resolve, meaning that it is non-separate from the effect. One should continue to be a jijnasu, until he understands this completely.

**FROM BRAHMAN SUBTLE BODIES AND FIVE ELEMENTS ARE BORN** Mundaka Upanisad 2.1.3 “etastmajjayate pranah manah ...” From this Brahman are born prana, mind, sense organs, organs of action, space, air, fire, water and earth.

**PURUSHA IS THE WHOLE** Purusha Suktam “purusha eva idam sarvam...” All that is here is Purusha, the individual who is purna. This is possible only if there is advaita. This is explained through karana-karya prakriya. First by negating what the self is not, the cause is not and finally negating the difference between the self and the cause. Hence Purusha is the whole.

**IT IS BOTH EFFICIENT & MATERIAL CAUSE** Mundaka Upanisad 1.1.7 “yathornabhij srjate grhnate ca...” Like the spider being both the efficient cause and material cause of the web, Isvara is both the efficient cause and material cause of this jagat. From sentient body, in-sentient hair grows. Similarly from sentient Brahman, the sentient and in-sentient jagat has come into being.

**LIKE SPARKS FROM FIRE** Mundaka Upanisad 2.1.1 “tad etat satyam...” Innumerable sparks come out of fire. Later they go back to the source. Similarly innumerable beings are manifest from Brahman and they later become unmanifest in Brahman.

**KNOWLEDGE OF BRAHMAN** Brhadaranyaka Upanisad 3.9.26 “upanisadam purusam pruchami...” One should ask for the knowledge of Brahman in Upanisads from a Guru. There is no other means of knowledge that the Brahman is the cause of the jagat and that is not other than the self.

### IMPORTANCE OF GURU

**BRAHMAN NOT AN OBJECT** Kena Upanisad 3.1 “na tatra chaksurgacchati...” Brahman cannot be known as an object of perception through eyes, ears or mind. It can be only known as the subject through the pramana of Sastra.

**ONE WHO HAS A GURU KNOWS:** Chandogya Upanisad 6.4.2 “acharyavan purusho veda...” A jiva in samsara forest is bound by so many ties. When the Guru handles the Sastra as the pramana, the student cannot but know.

### TAT TVAM ASI

**KNOWING ONE THING EVERY THING ELSE IS AS WELLKNOWN:** Chandogya Upanisad 6.1.3 “yena asrutham srutham...” When clay is understood as the content of pot, pot is perceived as a name and form. When gold is understood as the content of an ornaments, ornament is perceived as a name and form. When Brahman is understood as the non separate efficient and material cause of the jagat, the jagat is perceived as mithya with a name and form.

**BEFORE MANIFESTATION ISVARA WAS THERE:** Chandogya Upanisad 6.2.1 “sat eva sowmya...” Before manifestation jagat was there in the form of Sat, similar to a sprout in an unmanifest seed form.

**“TAT TVAM ASI...” Chandogya Upanisad 6.8.7. A cause without having a cause for its being is Satyam Brahman. That is consciousness.** The effect has no existence apart from its cause. Brahman is the cause of this jagat and jiva. Hence jagat and jiva are not different from Brahman their cause. Self existing Sat lends its existence to everything else. **You (jivatma) are that Sat (Brahman).**

### JOTHIR BRAHMANA

**ATMA ULTIMATE LIGHT:** Brhadaranyaka Upanisad 4.3.2 **“kim jothir ayam purusha...”** Light for person is light from sun, moon, fire or sound. Even when these lights are not there, **self shining Atma shines as the light.**

### KENA UPANISAD

**ATMA IS SUBJECT, NOT OBJECTIFIED:** Kena Upanisad 1.1 **“kena ishitam manah....”** Willed by whom the the mind and sense organs function? **Atma as ear of the ear, mind of the mind, eye of the eye make them function.** Atma always remains as subject and cannot become the object of knowledge.

**VEDANTIC PARADOX STATEMENTS:** Kena Upanisad 2.1 **“yadi manyase suvedeti...”** The one who says “I Know Brahman well”, does not know. He considers Brahman as on object. The one who says **“I do not consider Brahman to be known well (as an object), nor I consider that I do not know Brahman”** knows. He understands that Brahman is not known as an object. But Brahman is the subject that objectifies the jagat.

**STORY OF DEVAS PRIDE:** Kena Upanisad 3.1 **“brahma ha vijigye...”** Devas defeated the asuras and were proud. Brahman appeared before them in the form of a Yaksha. Agni and Vayu went near the Yaksha and could not find who that person was and also understood that they were powerless before the Yaksha. When Indra went near, Yaksha disappeared. In that place Goddess Uma appeared there and revealed that the Yaksha was Brahman and the victory and **power of the Devas were only because of the blessings of Brahman.**

### LIFE STYLE OF A STUDENT

**SRADDHA BHAKTI DHYANA:** Kaivalya Upanisad 2 **“sraddhabhaktidhyana yogat...”** The one who has sraddha in the Vedas, Isvara bhakti and a prepared mind through meditation is qualified for atma jnana.

### THE ULTIMATE TRUTH

**PURNAM:** **“om purnamada purnamidam....”** The cause of the jagat is Isvara, who is purnam. The jagat is an effect of Isvara, which is not separate from the cause and is purnam. Even when the jagat (which is mithya) is unmanifest, Isvara remains as purnam.

**KNOWER OF BRAHMAN ATTAINS PARAM:** Taittiriya Upanisad 2.1 **“brahma vid apnoti param...”** The knower of Brahman attains param. Brahman is **satyam, jnanam and anantam.** It is existence, awareness and limitlessness. One who knows Brahman fulfills all his desires.

*Report by N. Avinashilingam*