

Brahma Sutra Class at AVG

INTRODUCTION: Pujya Swami Dayananda Sarasvati taught Brahma Sutra to the students of the fourth long term course at Anaikatti. The summary of the first four sutras were reported in AVNL dated August 2013. One Purvapaksa raised for the Fourth Sutra: **TATTUSAMANVAYAT** was discussed during the classes held in October 2013. This explains the process by which a **SRUTA BRAHMA** becomes **AVAGATA BRAHMA**.

PURVAPAKSA: Karma param is tatparya of Veda. Siddhabodaka Vedanta vakya have to be connected to karma bodhaka vakya or taken for upasana. A person knowing "I am Brahman" is not having any practical utility. We see people who have heard "Tat Tvam Asi" and remain as samsari. He is a sruta brahma samsari.

SIDDHANTA: Vedanta sastra is Brahma param having Brahma-Atma aikyam as its central theme. It is not connected to karma or upasana. A Mumukshu commences his studies as a samsari. He first hears "Tat Tvam Asi". At that time he is srutha brahma samsari. He has apatata jnana and paroksha jnana. He continues his pursuit, until he assimilates this jnanam. Then he is avagata brahma. He gets aparoksha jnana. After that he is not a samsari.

PRAMANA : Vedanta is the only pramana for atma jnana. The pramana will work and a student will eventually understand "I am Brahman". Accepting Vedanta as a

pramana happens only when there is sradha towards Sastra and the Guru.

ADIKARITVAM: It is due to lack of adikaritvam that even if someone hears "I am Brahman", he remains as a samsari. All the sadanas by a mumukshu are for improving adikaritvam, so that the knowledge can work. The pramana will work, once the intellectual obstacles, habitual obstacles and unseen obstacles are removed.

ABIMANA: There is abhimana with respect to one's body and possessions. "This is me" and "This is mine" is abhimana. An atma jnani is not having abhimana of "This is me" and "This is mine". If he lose his wealth, he does not have dukham. If he wears a nice kundla, he does not have sukham.

JNANI: A snake leaves its dead skin on an anthill. Now the snake does not think that the dead skin is me. Like that a jnani, who has a sarira at vyavakarika level, knows that he is an asariri at the paramartika level. He is a jivan muktha. He is completely free while living.

CONCLUSION: **SRUTA BRAHMA** should improve his adikaritvam and have the attitude of karma yoga. He should live a vedic way of life by doing japa, tapas, pancha maha yagna, etc. He should do sravana, manana and nididyaana until he becomes **AVAGATA BRAHMA**.

Report by N. Avinashilingam