

Arsha Vidya Gurukulam, Anaikatti and Bharatiya Vidya Bhavan, Coimbatore Kendra organised a jnana-yaga during April 24, 2022 to April 30, 2022. This yagna has been going on for more than 30 years. Due to the pandemic it did not happen during the last two years. Coimbatoreans were happy that this yagna has resumed. Around 250 students attended the classes. A brief summary of Swamiji's both classes – Advaita Makaranda in the mornings and Uddhava Gita Chapter V in the evenings is presented.

ADVAITA MAKARANDA

Advaita Makaranda is a nididhyasana text written by Sri Laksmidhara Kavi. Pujya Swami Dayananda Saraswati says it is a tying up text.

The essence of Vedanta is : Brahma Satyam. Jagan Mithya. Aham Brahamaiva Napaarah. I, Brahman alone is real. Everything else is seemingly real. Anatma Isvara is mithya. Atma Isvara is satyam. Dream world appears real because I lend reality to it. It borrows reality from me. Veda is the pramanam. Supportive logic is used so that the mind will be convinced. I am avasta traya sakshi, the illuminator of the three states- waking, dream and deep sleep.

Swamiji taught from Verse 13. I am atma which is free from the six type of changes. I am atma the changeless witness of continuously changing body mind sense complex. We have Sastra pramanam that atma is changeless. Atma is knower of changes and is free from changes.

Atma is paramartika satyam. Self ignorance is vyavaharika satyam. Opposite things can coexist in different orders of reality. Though illogical self ignorance is there, Atma reveals all forms of knowledge and all forms of ignorance. Self ignorance is mithya. Ignorance has seeming existence until you bring the light of knowledge. Once pramanam is used, samsara disappears without residue.

We project a dream world during sleep. It can be called dream no.1. Maya projects this waking world. It can be called dream no.2. The dream no.2 includes jiva, jagat, Isvara, svarga and moksa. For the one who has woken up to atma swarupa, this world is dream no.2.

Atma cannot be described by conventional explanation. Initially it is explained that anatma is there and atma is karanam and adistanam. Atma is Sakshi or wit-

ness consciousness. Later anatma is negated. Then Sakshi status of atma is also negated.

Atma is existence, consciousness and happiness. But they are not attributes of atma. They are the nature of atma. Svarupa jnanam is consciousness. Vritti jnanam is knowledge.

Svarupa sukam or bimba ananda or happiness is my nature. It is non experience able happiness. It is limitlessness. Vritti sukam or vritti pradi bimba ananda or visaya sukam or kosa ananda is temporarily experience able happiness. A thing unconditionally loved by all is self. A thing unconditionally loved by all is happiness. Therefore atma or self is happiness. Happiness is my very nature.

'Tat Tvam Asi' maha vakya reveals the identity of I and Brahman. By bhaga-tyaga-laksana, the incidental aspect of attribute is given up. The common aspect of consciousness is retained. I am that consciousness where maya created divisions of jiva, jagat, Isvara are not there.

May the Advaita Makaranda (honey) of the Laksmidhara kavi be drunk by the bees in the form of qualified Vedanta students.

UDDHAVA GITA CHAPTER V

Lord Krishna told Uddhava that the seeker should perform duties as prescribed by the Sastra as per his varna, ashrama and kula. The seeker should surrender to the Lord. One should initially perform his duty with karma yoga attitude. He should accept the result as Isvara prasada. Later he should see the entire universe as viswa rupa of Isvara and see that the result itself as Isvara. He should have a un-pre-occupied mind. That is possible through PORT (Possession, Obligatory duties, Relationship and Transaction) reduction.

The benefit of karma yoga is a non reacting mind. Such a mind is a learning mind. When there is a materialistic approach to life, all the efforts will become counter-productive.

One should reduce materialistic actions and religious activities done for the sake of achieving materialistic desires. One should avoid prohibited actions. One should know the limitations of worldly desires. One should do nitya naimittika karma or panca maya yagna. One should do actions with Isvara arpana buddhi and accept results with prasada buddhi. One should follow the Sastric do's. One

should avoid the Sastric don'ts.

When values are there, mind will be calm. Real success is internal peace. The spiritual seeker should be humble, without jealousy, efficient, without mamakara, devoted to the Guru, tireless and use speech sparingly.

One should remain neutral to his wife, children, house, fields, relatives, wealth, etc. There should be neither like nor dislike. Sannyasa buddhi is being ready to lose the loseable. Detachment is an important qualification for Vedantic study.

One paramatma is available as self conscious I. One paramatma appears as many jivatmas. Without the attribute of body it is one. With attribute of body it is many. I am the all pervading paramatma doing transaction through the medium of body. To claim the glory of paramatma I require a body. If I identify with the body, I will have repeated births and deaths. If I use my body as a costume there is no problem. Interaction between the Guru and the student produces knowledge.

One may think that by doing good karma and by increasing the punyam, he can make the life happy. But the problems of old age, disease and death are always waiting. Svarga itself is not eternal. Hence stay at Svarga is also limited. Prohibited actions give immediate benefit. But they result in lower bodies and naraka. One should do karma judiciously, to transcend karma and come to jnana kanda.

Report by N. Avinashilingam.

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“If we look at our life and enquire as to what it is that we seek, we find that all the varieties of activities that we undertake are prompted by an urge to acquire something or get rid of something. All the urges that a human being feels fall under three basic categories: (1) to live – to live a day longer, (2) to gain happiness, and (3) to acquire knowledge.”

- Swami Dayananda Saraswati