

Annual jñānayajñanā, which is going on for more than 38 years, under the auspicious of Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan, Coimbatore, was held this year between 30th April to 6th May 2023. Swamiji took Mandukya Upanishad in the morning session and Uddhava Gita Chapter 6 in the evening. Brief report of the same follows:

Māṇḍūkya upaniṣad

Mantra 1 and 2 of māṇḍūkya upaniṣad summarizes the whole Vedanta message –

ओमित्येतदक्षरमिदम् सर्वम् *omityetadakṣaramidam sarvam* Omkara is all this jagat

सर्वम् हि एतत् ब्रह्म *sarvam hi etat brahma* All this jagat is indeed brahma

अयम् आत्मा ब्रह्म *ayam ātma brahma* This ātma/jiva is brahma.

This *sutra-bhūta* sentences are being explained in the following:

Mantras 3 to 7 as four pāda (four quarters) of individual ātma/jiva and from mantra 8 to 12 as four mātṛā (four aspects) of omkara.

The individual self (jiva) undergoes three different stages of experiences as-

In waking stage as *viśvaḥ* experiences the external gross jagat, (1st pāda)

In dreaming stage as *taijasaḥ* experiences the internal svapna jagat, (2nd pāda)

In deep-sleep stage as *prājñāḥ* experiences one single mass of ānanda (3rd pāda).

These experiencers in three pāda is verily caitanyam which is essentially (*sarvajñāḥ*), omniscient *iśvaraḥ*, indweller and controller (*antaryāmī*), who is the very cause (*yonih*) and dissolution of all beings (*prapañcopaśamam*) and also considered as *turīyam* or 4th pāda. Upaniṣad brings in the totality by way of including waker's gross jagat, dreamer's subtle jagat, sleeper's causal jagat as *virāt*, *hiranyagarbha*, *antaryāmi* respectively.

This so called 4th pāda, described in mantra 7 as the very *adhiṣṭānam* for the varying three pādas (waking, sleeping and deepsleep including the totality) in to which the whole jagat is resolved, it is one without second (advaitam), it is most auspicious (*śivam*) and is to be cognized as one's own very ātma.

Mantra 8 to 12 analysis of omkārā.

In mantra 8 , the said ātma is identified with omkārā as single syllable, which is again very caitanyam brahma, conveying – *jīva-brahma-aikyam*. Omkara (ओम्) itself consists of 4 mātrā (अ उ ऋ) a u m and (*amātrā*) silence/ *turīyam*.

Mantra 9 to 11, upaniṣad initiate *upāsana* on individual (अ उ ऋ) a u m as preparation for unprepared students, simultaneously giving the sakāphlam for the respective *upāsana*.

Culminating mantra 12 says the one who knows the *turīya*, the content of silence which is again one without second (advaitam) , it is most auspicious (śivam) merges as it is.

Uddhavagītā sixth chapter

The sixth chapter is answer to Uddhava's three questions in the fifth chapter, namely

What is the cause for human bondage?

What is the means of liberation?

How a *jñānī* will lead a life compared to normal human?

In short the respective answers are

Ignorance (*avidyā, tamas*) of one's own nature is the cause and its origin is the *māyā-śaktī* of Krishna, the *īṣvaraḥ*.

Knowledge (*vidyā, satvā*), through *śāstrā* and guru is means for *jñānam*/liberation.

Having overcome attachment, living a life of *karma-yogā*, and having cognitively understood his real *svarūpā* as *pūrṇam- brahma*, *jñānī* leads a life of fulfillment.

Krishna, up to sloka 22 contrasts lifestyle of *jñānī* vis-à-vis *ajñānī*. For the *ajñānī* vairagya, satsang with *jñānī* are prescribed for spiritual progress. Sloka 23 to 25, it is said that such a *jñānī* with total devotion will “attain” me, Krishna, the *īṣvara*.

To Uddhava's question in slokas 26 to 28, Krishna enumerates from slokas 29 to 33 the 30 *lakṣanā*/virtues of such a *jñānī*. Slokas 34 to 41 describes bhakti as *sāadhanā*. Sloka 42 to 49 talk about *karma-yogā* and service to the entire jagat in eleven locus – five elements, human beings in general, *brāhmanā*, *vaiṣṇavā* , all animals, cow and *sūryaḥ*. Thus *karma-yogā* plus satsang plus bhakti will lead to *jñāna-yogā* which in turn will result in liberation/ *mokṣā*.

Om Tat Sat

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