

Arsha Vidya Gurukulam, Anaikatti and Bharatiya Vidya Bhavan organised a jnana-yagna during May 1, 2024 to May 7, 2024. Around 300 students attended the classes. A brief summary of Swamiji's both classes – Aparoksanubhuti in the morning and Uddhava Gita Chapter VII in the evening is presented.

APAROKSANUBHUTI

Aparoksanubhuti is a prakarana grantha on Vedanta written by Sri Adi Sankara. It has 144 verses.

The text begins with namaskara to Bhagavan Maha Vishnu along with Lakshmi. Aparoksanubhuti means Brahma-atma jnanam. Moksa can be gained by this jnanam. Adikari, visaya, prayojana and sambanda are given. Perform karma with Isvara arpana bhavana. Use the punya for spiritual benefit. You will get sadana chatustaya sampatti and an opportunity to study Vedanta.

Transcending raga dvesha is vairagyam or detachment. Greater the attachment, greater the fear of losing. The entire anatma prapancha should be treated like crow droppings.

Viveka or discrimination is understanding that Brahma-atma alone is nithyam. Everything else is temporary. Viveka is the means to vairagyam.

6 virtues or disciplines constitute samadi shatka Sampatti. Sama is alertness about what is happening in the mind. Let subha vasanas continue in the mind. Asubha vasanas should be weeded out earlier.

Dama is having sense organs as my instruments. Sensory activities which will generate unhealthy Vasanas are to be stopped. We should not suppress the sense organs. But we should regulate the sense organs.

Uparati means reduction of extrovert actions as it will be an obstacle in Vedanta Study.

Titiksha is having endurance to put up with difficulties in life. Withstand difficulties without complaining. Titiksha is the most auspicious value.

Shraddha is understanding that the only pramanam for atma jnanam is Upanisad taught by a Guru.

Samadhanam is mental focus with regard to short-term and long-term goals.

Mumumshuta is desire for freedom from samsara.

Thus, the four-fold qualification of a Vedanta student are discrimination, dispassion, disci-

pline and desire for moksa.

After getting reasonable sadana chatustayam, a seeker of moksa should do enquiry for attaining Advaita jnanam.

Atma vichara through Guru sastra upadesa is the only means for getting atma jnanam. But for mental purification there are many means.

Who am I? How did this universe come into existence? Who is the creator of this universe? What is the base of this universe? In this manner we will make the enquiry.

I experience the body. The body is made of five elements. I experience the sense organs. I am not the body or the sense organs. I am different from them. Through sastra pramanam I can know that I am Brahma atma tatvam.

The universe existed in a potential form called Maya. Brahman is the adistanam. Maya seemingly created the universe. The universe seemingly exists, borrowing existence from Brahman.

Is Jiva born? Sthula sariram of jiva is born during every birth. Sukshma sariram of jiva is born during every sristi. Karana sariram of jiva is never born. Isvara (along with jiva – jiva's sankalpa and karma) is the creator of this jagat. This kind of enquiry will ultimately lead to jnanam.

Whenever we experience a thing, we also experience existence associated with that thing. But existence can exist independent of all changing objects of the world. It is called 'PURE EXISTENCE'.

Five features of Existence are –

1. Existence is not a part, product or property of any object.
2. Existence is an independent entity or principle which pervades and lends existence to the object.
3. Existence is not limited by the boundaries of the object.
4. Existence continues to exist even after the object ends.
5. The surviving Existence is not accessible because of the absence of the body medium.

UDDHAVA GITA CHAPTER VII

Moksa is only by Advaita jnanam. Advaita jnanam is only by Vedanta study under a Guru. For preparation of the mind for Vedanta study, karma yoga and upasana are prescribed. Sat purusha sangha and jnana bakthi gives moksa. This is the summary of the first six chapters.

The glory of sat purusha sangha is explained. Other sadanas like yoga, sankya, dharma, vedic chants, rituals, dakshina, vows, yaga, pilgrimage, yama and niyama cannot give moksa, without the grace of the sadguru.

It is told that varieties of living beings including animals and birds in this world and in other worlds got moksa. Jnana yoga is possible only in a human intellect or one having an intellect similar to humans. So, we understand that all those living beings had intellect similar to humans.

If one has association with a sadguru all other sadhanas are included. Guru puja and Guru seva is karma yoga. Meditation on the Guru is Upasana. The message given by the Guru to the sishya is jnana yoga.

Gopis, cows, trees and animals who have not studied other scriptures got Advaita jnana due to satsanga with Lord Krishna. They attained moksa. Without satsanga, other sadhanas and scholarships will not yield moksa.

When Krishna went to Mathura, the Gopis had extreme distress due to intense attachment to the physical body of Krishna. Due to the separation, the Gopis intensely thought about Krishna. It became saguna upasana. They forgot the surroundings. They were like munis in samadhi. Later due to sadguru upadesa by Krishna, they became Advaita jnanis. The Gopis in large numbers got liberated.

Lord Krishna told Uddhava that he should reduce religious activities and do Sastra study to understand Brahma atma. One should reduce karma and upasana so that he will have more time for Vedanta study. Saranagati is merger of jivatama into Paramatma by knowledge. The benefit of this knowledge is freedom from fear.

- Report by N. Avinashilingam

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It is said in our scriptures that the mind is the cause for both bondage and liberation. Mind here means your notion about yourself – your conclusion, “I am this much alone.” This notion, this self-judgment is the problem and therefore self-clarity, self-knowledge is the solution. In the vision of the *Upaniṣads*, the self is free.

- Swami Dayananda Saraswati