

Swami Paramarthananda's Coimbatore Yagna

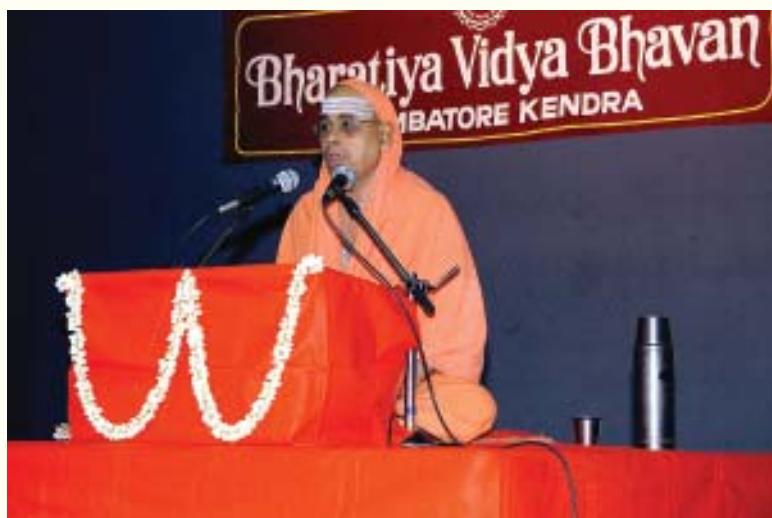
Arsha Vidya Gurukulam and Bharatiya Vidya Bhavan organised Sri Swami Paramarthananda's jnana yagna from 26.04.12 to 02.05.12. Sri Swamiji taught Dakshinamurthi Stotram in the mornings. In the evenings, he taught Bhagawad Gita Chapter XVII.

Pujya Swami Dayananda Saraswathi was to inaugurate the yagna. As he was away in Tirunvelvi to receive Adi Sankaracharya Award on that day, he addressed the students on 30.04.12 evening. Pujya Swamiji said that one should have vak tapas. Before speaking, one should think whether it is necessary to speak, whether the listener is interested, and whether it will be beneficial to speak. It should always be pleasant. Attention



should be paid to what, when and how it is spoken.

Swami Paramarthananda unfolded the profound meaning of Sri Dakshinamurthy Stotram in the mornings.. Dakshinamurthy means south facing deity. Dakshina-amurthy means the omnipotent one who really does not have a form.



The indication of a purified mind is radical reduction of likes and dislikes, expectation from the people and the world. A non-complaining and prepared mind can understand Vedanta.

Studying Vedanta from a competent Acharya is sravanam. Convincing one's own intellect that he is Brahman is mananam. Internalisation of the teaching

is nididhyasanam. This is a nididhyasana-grantha.

One creates the dream world. Enters the dream world. Forgets that he is the creator of the dream world. He suffers helplessly in the dream world. Similarly I, the atma with the mayasakti, create the jagat. Forgetting that I am Brahman, I suffer.

The world is like a reflection in a mirror. When one understands that the world is mithya, it will no longer be a burden to him.

Sunlight lights the moon. The moon light lights the world. Atma lends consciousness to the body, mind and sense-complex. The mind through sense organs makes one experience the jagat. Atma is misunderstood as body, prana, mind, intellect or sunya due to maya. Sat chit ananda is the nature of Brahman.

Swami Paramarthananda explained Bhagawad Gita Chapter XVII lucidly. Gita is an extract of Upanishads. In moksha (renunciation), we are dropping ignorance and misconceptions.

The first misconception is that the world is cause of problem or sorrow. The teaching removes this wrong idea that

world is the source of sorrow. Everything that is here is Iswara. One should understand that time, space and objects are Iswara. Looking at the jagat as manifestation of Iswara is Viswarupa darsanam. Then the jagat is no more frightening.

The second misconception is, I am the jiva who is continuously affected, persecuted and battered by the jagat. Understanding that I am atma or Brahman is knowledge.

Complaint-free life is moksha. One understands that jagat is Iswara and jiva is Brahman. This wisdom is jivanmukthi here and now.

One's ahara (food), yagna (worship), tapas (austerities) and danam (charity) are as per one's guna. They may be predominantly tamasic, rajasic or sattvic. It is based on their purva-janma- vasana or samskara. One should give up tamasic activities, grow out of rajasic activities, and finally go for sattvic activities.

By becoming predominantly sattvic, one should enter jnanayoga and, through jnanam (self-knowledge), attain liberation.

Report by N. Avinashilingam

