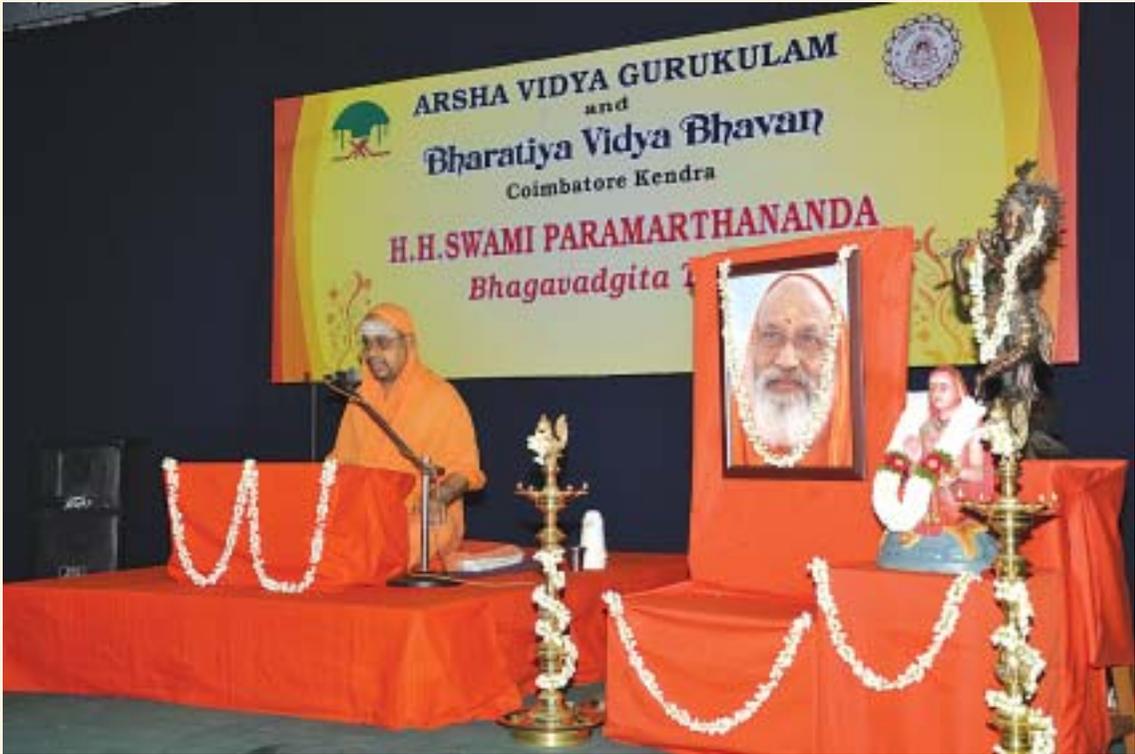


Swami Paramarthananda's Gita Yajna



The following is a summary of introductory talks by Swami Paramarthananda for the jnana yajna at Coimbatore between April 27, 2014 and May 3, 2014.

The Bhagavad Gita is divided into 3 sections of 6 chapters each, and each section covers a sadhana which everyone who desires to gain Moksha has to go through. Though the Bhagavad Gita addresses every aspect of life, it is known as a Mokshasastram. And Moksha is presented in 3 stages, in the first section as Karma Yoga, in the second section as Upasana Yoga and in the third as Jnana Yoga. All three are a requisite for a person seeking Moksha and are not optional. Of

these Karma Yoga and Upasana Yoga prepare the mind to follow the Jnana yoga and Jnana Yoga is the central theme of the Gita.

In the first Section the main theme of karma yoga is presented and the 3rd chp. deals exclusively with it. The principle of Karma Yoga is living a lifestyle in which I contribute to the society and benefit in my spiritual growth while I fulfill my personal and family needs. This contribution to the society is by the 5fold means known as Pancha Maha Yajna. The contribution is termed as Yajna because of the reverential attitude one has in performing these namely Pitru Yajna, Brahma Yajna,



Manushya yajna , Bhoota Yajna, and Deva Yajna.

The protection and preservation of the infrastructure to our family members becomes a Yajna , when done sincerely, and helps in ones spiritual growth. Br.Up 4.1.1 says ' a person who has ideal relationship with mother, father and Guru is a mature , sane person. The care for family in general and parents in particular is called as PitruYajna. The duties towards the parents after they depart is also termed as Pitruyajna.

The next infrastructure is the vedic culture and we are able to understand karma, upasana and jnanam and hence our life becomes richer because of this vedic culture. Being aware of the culture, respecting it, not damaging the culture, and preserving it

becomes our duty. This is Brahma Yajna. We are indebted to all the Vedas, Ithihasas , puranas, kalpam, vyakaranam, etc and also to the Rishis who have provided this rich culture.

Worshiping them and preserving all that they have done becomes a yajna and helps in our spiritual growth.

Manushya Yajna is done by living in cooperation with the whole humanity , and by contributing to all , by way of service according to our capacity.



Bhoota yajna is our contribution to the entire plant and animal kingdom and to the environment. Taking care of them, not destroying them and worshipping them . When these are done without any expectation it becomes a yajna and helps our spiritual growth.

Deva yagna is the worship of the Lord daily at home through which we pray for the welfare of entire creation. The nitya aradhana is not dedicated to personal or family wellbeing, but when 'lokahsamasthahsukinobhavantu' is the prayer , it includes all . By these 5 mahayajnas we become contributors to the society and this is an integral part of Karma yoga.

Karma yoga is defined as proper action with proper attitude. Proper action is pancha maha yagna and proper attitude is Iswararpana buddhi . Appreciation and criticism while performing is accepted as Iswara prasada. The spiritual growth that one gains by performing karma yoga is the discovery of the important fact that security , peace and happiness , the 3 fundamental needs are not gained by seeking outside, by possession or by relationships. Also he

learns the important lesson , that the world is a field for serving and growing and not for dependence.

UpasanaYoga: Upasanam is Iswarasameepemanasahaasanam –Mentally remaining near God . Initially it is done as a Ishtadevataupasanam known as Abhyasa yoga and a personal relationship with Ishwara is struck. Later Ishwara asSarvavyapi , as the cause of the whole creation, is cognized. Many Avatar of Ishwara have come and gone but Ishwara"savataara as the creation is seen at all time and at all places.

By the understanding of the Viswaroopalshwara one reminds himself to be a user and contributor in the whole world and not to be a owner and controller. By this Upasana ,ahamkara and mamakaraare diluted and a mental discipline and focus are gained.

Jnana Yoga: Without Karma and UpasanaYoga, the practice of Jnanayoga is difficult. Jnana Yoga is the understanding of Ishwara as said in the scriptures, which is gained by a consistent systematic study under a competent Guru for a length of time. The

culmination of Jnanayoga is in the perfect understanding that Ishwara is in the form of my nature, as Sakshi Chaitanyam as the experienter of all experiences , never as an experienced object.

Report by Lalitha Ramachandran

