

YAGNA REPORT

Held at Bharatiya Vidya Bhavan, Coimbatore April 29-May 5 2018

Transcribed talk of Swami Paramarthananda

UDDHAVA GITA: Third Chapter was continued in this year's *yajna*. In the second chapter, when Uddhava surrendered to Lord Krishna and asked him to show him the path of moksha, Lord Krishna advised him that one who knows *atma-tatvam*, having controlled one's mind and senses is verily liberated. In order to achieve this one primarily has to strive. Also one can learn ephemerality of the world and one's own body and possession from the very world itself. Lord in that connection quoted the teaching of Dattatreya Avadhuta to King Yadu.

The Avadhuta told that he is roaming around having himself learnt wisdom from 24 Gurus. First he lists all the twenty-four gurus and later explains what aspect/characteristic he learned from each of them. In the second chapter the teaching from 8 Gurus - earth, air, sky, water, fire, moon, sun and pigeon are explained. In the third chapter teaching from 9 Gurus – python, sea, moth, bee, elephant, honey-gatherer, deer, fish and Pingala, a courtesan are explained.

Python (*ajakara*) takes the food that comes its way without exerting for it. It takes the food, whether it is tasty, adequate or not. Similarly a Sannyasi who has taken the vow of *ajakara vritti* should remain without food, if food does not come his way. Even if his organs are intact he should not go out for food.

The **ocean** is ever full and never crosses its limit. Similarly the depth of knowledge of a *sannyasi* is unfathomable. *Sannyasi* abides in the Lord and is free from turbulence although he goes through various experiences due to *prarabdha*.

One should not be enchanted by the sense organs and get destroyed. **Moth** attracted by bright colour of light falls into fire /oil and is destroyed. One should not be tempted by women, gold, ornaments and clothes. One should see how Mahatmas live without requiring anything for happiness.

Another life style of a *Sanyasi* is *madhukara-vritti*. Like **bees** (*madhukara*), Sannyasi should take small quantity of food from several houses. Unlike bees *Sannyasi* should not hoard. He should not even keep the food for next meal. Having hoarded the honey in its store, bees gets destroyed by the honey-gatherer.

Another way of looking at the *madhukara-vritti* is *Sannyasi* should learn many *Sastras* from different Gurus.

The **elephant** is caught through its attachment for the sense of touch of she-elephant. Sanyasi has to tread a path of at most caution with regard to *tvak-indriya* (skin).

Next guru is *madhuhah* (honey-gatherer). Bee collects honey with very hard work and stores it in its honey-comb, but the honey-gatherer effortlessly robs away. House holders do hard work to collect food. Sannyasi like honey-gatherer collects food effortlessly.

A **deer** is enchanted by the hunter's music and is caught. Yati should not get enchanted by music, lest he will carried away from his goal. Rishyashringa is an example.

One should not fall a prey to the sense of taste and be destroyed like a **fish** caught in the hook. One who has not controlled the tongue is not victorious even if he has controlled the other four sense organs. Also one's speech should be non-hurtful, truthful, pleasant and useful to the listener.

The story of a courtesan Pingala was told in detail. Given to bad conduct she learnt how her pursuit was totally useless. Suddenly the wisdom dawned on her. She regretted that she had so far not chosen the Lord, but worldly objects. The Lord is a friend and well wisher of all people and is in the form of the Self. One can be always associated with the Lord like Goddess Lakshmi. Worldly objects and people perish in due course. The painful experiences made Pingala turn from worldly objects to the Lord. Detachment and contentment made her peaceful. Having complete faith in the Lord as the ultimate goal, she became totally content and satisfied. She had no anxiety, stress or expectation. Freedom from expectation is the greatest happiness.

Mental renunciation of four things is required for spiritual success. Taking the body as me, claiming few things or people as mine, binding likes and dislikes are to be given up. The objects of the world have the limitations of being mixed with pain, causing discontentment and causing dependence. One should understand that the world is a means and the Lord is the end.

VEDANTA DINDIMA:

Morning discourse on the text Vedanta Dindimah was continued from 61st *sloka* onwards. Vedanta Dindima is considered as a work for contemplation (*nididhyasana*).

The world has Experiencability, Transactability and Utility (here after referred as **ETU**), but it has no dependability. The world is only of name and form and has no independent existence. It changes continuously. Amidst the changing name and form (*mitya*) only Brahman is *satyam* and hence *nityam*. *Satyam* and *mithya* always exist together. Where world exist, there Brahman exist.

Sat-cit-ananda at microcosm is called *Jiva*. *Sat-cit-ananda* at macrocosm is called *Isvara* or Brahman. There is no difference between *Jiva* and *Ishvara* in terms of existence (*sat*) Essentially they are one and same. Brahman is original consciousness (*cit*). Mind is reflected consciousness. There is no difference between *Jiva* and Brahman in terms of consciousness (*cit*). *Bimbananda* of Brahman is original happiness. *Jiva's Pratibimbananda* is reflected fractional experiential happiness of *bimbananda*. There is no difference between *Jiva* and *Brahman* in terms of *ananda*.

Mitya world has ETU. Waking world is non-existent for a dreamer and vice-versa. Hence ETU is not proof for reality. Waking world and dream world are equally unreal. Brahman alone is real. For transaction sake we have name. Every individual is in reality *atma* alone. World has only apparent reality like a magic show. World has no absolute reality- *atyanta-satyam*. Neither it is totally non-existence (*tuccham*) like rabbit's horn. It is in between and hence termed *mitya*. *Mithya* cannot be categorised as existing or non-existing. It is experiencable, but not explainable. Perceiving duality (of the world) is not a problem. But taking duality as real is a problem.

Obsession with mere religious karma cannot give liberation. Liberation is a cognitive process of knowing oneself as *satyam-janam-anantam-brahman*. Towards this one need to get required *adhikaritam*, which can be achieved by performance of *nitya naimittika karma* and *panchamaha yagna* in the spirit of *karma-yoga*. Having achieved the required *adhikaritam* and having taught by a competent guru one's *ajnanam* centered on oneself goes away giving rise to *jnanam* or *moksha* or liberation.

There is no effort required for knowing the tenth man. Similarly no effort is required for claiming that I am Brahman. We need not do anything to make the crystal colourless. Only understanding that it is intrinsically colourless is required.

For getting worldly security and happiness so much effort is required. On the other hand, *atma-ananda* is effortless. Hence one should turn one's attention towards moksa. From the time one get up until going to bed, one's predominant thought should be moksa.

The five kosas have ETU. But it is only *mitya*. I, the *atma*, am the witness of the five *kosas*. Searching for the tenth man is not useful. Understanding that I am the tenth man is useful. I should understand that the seeker is the sought.

The inner reality of all the nine factors of the *jiva* is *atma*. In *Jnani's* vision all the nine factors are *mitya*. He negate all the nine factors and remain as *atma*.

As in dream world in waking world also, *atma* alone appears as subject, object and instrument. *Brahma-atma* is the cause and content of the world. The world is born of Brahman and resolves back to Brahman.

When I know *atma-tatvam*, the mission of this birth is accomplished. After that I do not do any activity for fulfilment. Whatever done is out of fulfilment.

Brahman is the support of the world. By discovering that I am Brahman, I can claim that I am the support of the world.

During day time stars become insignificant. Similarly for a *Jnani prarabda-karma* becomes insignificant and he does not feel its burden. In the vision of a *Jnani*, life is a magic or drama.

Sun is not affected by the impurities of the mirror in which it is reflected. Similarly the original consciousness is not affected by the impurities in the reflected consciousness. *Jnani* is not affected by whatever happens to the body, mind and sense complex.

The drum beat of Vedanta wakes up a person from the delusion of 'me and mine'. By the grace of Lord Dakshinamurti let the followers of *Veda* come and listen to the drum beat of *Vedanta*. The drum beat destroys all counter arguments against *Vedanta*.

Report by N. Avinashilingam

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Editor.