

Swami Paramarthananda's Jnana Yagna at Coimbatore

Report by N. Avinashilingam



Arsha Vidya Gurukulam Anaikatti and Bharatiya Vidya Bhavan conducted jnana yagna at Coimbatore from 25.4.2010 to 1.5.2010. Pujya Swami Dayananda Saraswathi inaugurated the yagna. Swami Paramarthananda of Chennai taught Sarva Vedanta Siddhanta Sara Sangraha in the mornings and Bhagavad Gita Chapter XV in the evenings. Around 500 students benefited.

Pujya Swamiji appreciated the annual yagna which is going on for around 30

years. He said that students have one year to assimilate the teaching. He said that assimilation takes place in spite of one self. Knowledge grows without one nourishing daily. Words help one capture the subject matter. Hearing is an art. One should suspend one's thoughts. One should relax and get exposed to the teaching. Knowledge will take place.

Swami Paramarthananda expounded the teaching in Chapter XV of Bhagavad Gita. Every thing here is Iswara. This

viswarupa upasana reduces the notion of ahankara and mamakara. Ahankara and mamakara amounts to trespassing into Iswara's property. Strong raga dvesha leads to stress, pressure and unhappiness. Caring for family members is one's duty. But worrying is a problem. Generally, in old age, people have problem of **f**ear of disease, **d**epression due to inability to do things, **r**egret over past and **l**oneliness. We can coin a word for this as **FEDEREL** problem. If one can hand over all problems to viswarupa Iswara, then all problems will stop disturbing us. Change in attitude born of understanding is required.

The entire universe is like a big asvatha tree. Brahman is its root. Brahman is changeless, attribute less, non material consciousness which is not available for experiencing as an object. It is all pervasive like space. All pervasive consciousness Paramatma reflected in the mind is called Jivatma. Mind lends consciousness to the body. Only wise people understand that the all pervasive consciousness is available as Jivatma.

Every living being should undergo certain amount of pleasures and pains. Until the exhaustion of the allotted experiences, the body and mind will be together. After that Jivatma pulls the mind out of the body and leaves the body. Jivatma travels and takes the next body.

The following disciplines lead to liberation: asangatvam or detachment from worldly objects, surrender to Iswara, Brahma-vichara and cultivation of virtues.

Iswara is in the form of sun, moon and digestive fire. He is in the form of antaryami in jiva and jagat. Iswara is the author, knower and subject of the Vedas. He pervades the jagat in the form of sat chit ananda. Viveki holds on to Iswara enjoying dvaita bhakthi and advaita bhakthi. Chapter XV of Bhagavad Gita contains the essence of Bhagavad Gita and all Upanishads. One who has this knowledge is fulfilled.

Swami Paramarthananda taught some selected verses from Sarva Vedanta Siddhanta Sara Sangraha.

Jnana is the only sadhana for moksha. There is no need to combine karma and jnana. A person enters into school and later grows out of school. Like that, one should use karma and later grow out of karma. Grihastha-seekers should have Sannyasi as a role model. Gradual reduction of karma for sravana, manana and nididhasana is encouraged. It is growth.

Jnana and karma are different like travelling in opposite direction. Travelling from dependence to dependence is karma. Travelling from dependence to independence is jnana. The accessories required for jnana and karma are different. Adhikari for jnana and karma are also different. Hence there is phala-bheda, samagri-bheda, adhikari-bheda and swarupa-bheda.

If one pursues karma and jnana simultaneously, depending upon the maturity level of Sadhaka, either karma yoga or jnana yoga will function effectively.

For a prepared person, Vedantic teaching appears possible, reasonable and reachable. Sannyasa is the greatest blessing for a prepared person. Sannyasa is the greatest pain for an unprepared person. Only Guru can assess the suitability of a Sishya for Sannyasa ashrama.

Sannyasa is conducive to Jnana yoga. But mukhya sannyasa is not compulsory. Grihastha should take gouna sannyasa or secondary sannyasa. Reduction of possessions, obligatory duties, relationships and transactions will help. We can coin a word for this as reduction of **PORT**.

Reduction of claiming ownership and controllership, anxiety about things and special prayers seeking special favours for special people is also important. We can coin a word for this as reduction of **CLASP**. Then Vedanta will be assimilated and transformation will be drastic.

The attitude we have towards our sensory organs is sradda. We see the colour reported by our eyes as a fact. We do not use any other sense organ to confirm. We should have the same sradda towards the Vedas. Vedas cannot be proved or disproved by any other means of knowledge.

