

## Swami Paramarthananda's Jnana Yagna at Coimbatore

Arsha Vidya Gurukulam Anaikatti and Bharatiya Vidya Bhavan conducted jnana yagna at Coimbatore from 28.4.2011 to 4.5.2011. Pujya Swami Dayananda Saraswathi inaugurated the yagna. Swami Paramarthananda taught Sarva Vedanta Siddhanta Sara Sangraha in the mornings and Bhagavad Gita Chapter XVI in the evenings. Around 500 students benefited.



Pujya Swamiji said for the study of atma-vidya, total commitment is required from the student. One wants to be free from being small and insignificant. When one understands the reality, he knows that he is free enough to be small and insignificant at the level of body and mind. This knowledge is available only in our culture. For us everything is sacred. We worship wealth as Goddess Lakshmi and knowledge as Goddess Saraswathi. Even if one does not have the heart to give, he should act as if he has a big heart and start

giving. By this practice, he will grow and he will be able to develop a big heart and give happily.

Swami Paramarthananda taught Bhagavad Gita Chapter XVI in his inimitable style. He said that the spiritual journey consists of karma yoga first and jnana yoga next. If one becomes a karma yogi, 50% of his anxiety is gone. The body and the world have the following common features, viz., drisyatvam (can be objectified), bhautikatvam



(materiality), sagunatvam (having attributes), savikaratvam (changing nature) and agama-payitvam (subject to arrival and departure). Both the body and the world are inert in nature. On the other hand the atmatvam is entirely opposite, viz., adrisytvam (cannot be objectified), abhautikatvam (non material consciousness), agunatvam (not having attributes), avikaratvam (not changing) and anagama-payitvam (not subject to arrival and departure).

One should mentally hand over the body, material objects and every thing else including

family members to Visvarupa-Iswara. After claiming atma-bhava, he can play roles happily as a jiva. One who looks upon life as an asset is a jnani. One who looks upon life as a liability is a samasari.



The following are the qualities of a person with spiritual disposition: self confidence, transparency in dealings, sharing of resources with others, mastery of sense organs, performance of pancha-maha-yagna, recitation of scriptures, wilful denial of sense pleasures, integration of thought, word and deed, absence of hurting others, truthfulness, resolution of anger, mental detachment, mental calmness, absence of gossip, reaching out to living beings in distress, absence of longing for sense objects, gentleness in handling people,

healthy shame which prevents a person from immoral activities, avoidance of purposeless action, skill in handling spiritual obstacles, appropriate response to situations, perseverance, cleanliness, absence of intention of hurting and freedom from superiority complex.

The following are the qualities of a materialistic person: glamour or ostentation, arrogance due to wealth, power or position, false show of humility, anger, rough handling of people and things and ignorance of dharma-sastra.

Materialistic persons who pursue only wealth and sense pleasures can never be happy and fulfilled. They will have helplessness, anger, frustration and depression. They will be reborn and

will continue materialistic pursuits in future births also.

Only persons who pursue dharma and moksha can be happy and contented. They do not have illegitimate desire, anger and greed. One should do consistent and systematic study of vedantic scriptures for a length of time under the guidance of a competent spiritual guide. Even if one is not able to get the ultimate benefit of atma-jnana, he will get punyam and purity. If he is successful in gaining atma-jnana, he will be free here and now. Gaining atma-jnana is moksha.

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

The vedantic student should have the qualifications of discrimination, dispassion, discipline and desire for moksha. If one studies without the above required qualifications, he may get scholarship in Vedanta. But he will not get the ultimate benefit of moksha or freedom from bondage.

Every thing in this world is impermanent. One should be ready to lose that which could be lost. Human mind cannot be satisfied with any amount of wealth or sense pleasures.

Calm mind should be developed and maintained. Self-restraint should be maintained with regard to sense organs. We should accommodate people. We have some weaknesses. Others have different weaknesses. No one is perfect. Hence we should have patience and tolerate others.

We have the attitude of sraddha to our sense organs. We accept the information received from the sense organ as a fact. We do not use any other sense organ to confirm. We should have the same attitude to Vedanta. Vedanta taught by the Guru is the only source of knowledge for atma-vidya.

The one who has sraddha, will not postpone liberation by giving worldly or sastric

excuses. The source of knowledge regarding material world is sense organs and science. The source of knowledge regarding atma or non-material consciousness is Vedanta. Every one has one primary duty. That is study of Vedanta. One should claim atma-bhava and reject jiva-bhava.

Intense desire for moksha is required. One's efforts depends upon urgency of the situation. One should maintain focus. One should associate with sannyasi jnanis or tivra-mumukshus as their passion is contagious.

There is beauty, variety and novelty in this world. But there is no stability, reliability and lasting security. Priorities must be clear for a vedantic student.



No one has the required qualifications 100% for vedantic study. One should nourish the qualifications by karma yoga. Then one should study Vedanta from a competent Guru. By analysis one should remove the doubts. Finally one should remove habitual wrong notions by contemplation.

One should always dwell upon the three components of Vedanta, viz., Brahma Satyam, Jagat Mithya and Aham brahma eva naparaha.

*Report by Sri N. Avinashilingam*