

# SWAMI PARAMARTHANANDA'S YAGNA

AT BVB, COIMBATORE

Arsha Vidya Gurukulam, Anaikatti and Bharatiya Vidya Bhavan, Coimbatore Kendra organised a jnana-yagna during April 28, 2019 to May 4, 2019. Brief summary of Swamiji's both classes - Advaita Makaranda in the mornings and Uddava Gita Chapter IV in the evenings is given below.



## ADVAITA MAKARANDA

Swamiji gave a brief introduction to the path of spirituality. He said that the result of practise of karma yoga is gaining the qualifications of viveka, vairagya and mumuksutvam. The result of practice of upasana yoga is gaining the qualification of samadi satka sampatti. The fundamental message of Vedanta is '**Brahma satyam jagan mithya jivo brhamaiva narah.**' Vedanta proclaims that Brahman alone is real and the world is unreal. Jiva is only Brahman. The one who knows this is indeed liberated even while living. Conviction is required for this 'I am Brahman' knowledge. Advaita Makaranda is a prakarana grantha explaining the sadana of mananam.

Only bees can extract nectar from flowers. Similarly only qualified students can extract the meaning of advaita. The author Laksmidhara Kavi prays to Lord Krishna, whose nature is infinite ananda and whose form gives ananda to the jagat. The Lord dries up the ocean of samsara for qualified students with his mere side glance. The prayer is done by the author for successful completion of the book. The prayer is done by the student for successful study of the book.

The experienced objective world anatma has the following features:

1. Object of experience- drsyatvam
2. Material – Made of pancha bhutas - boudikatvam
3. Attributes- Has physical and chemical properties- sagunatvam
4. Change continuously- Savikaratvam
5. Temporary and transient- Anityatvam.

We can coin a word OMACT for the features of anatma. **Atma has the opposite features of anatma: adrsyatvam, aboudikatvam, nirgunatvam, avikaratvam and nityatvam.**

I always exist. I am always self revealing. I never dislike myself. Ananda is liked by all, all the time. Therefore I am that ananda. I only love myself unconditionally.

In the dream, we project, enter, forget and suffer. This is dream no.1. The waker's world is dream no.2. The difference is, in dream no.1 we automatically wakeup. In dream no.2 , we do not automatically wakeup and great effort is required to wakeup. In dream no.1 once we wakeup, the dream world totally disappears. In dream no.2 , when a Jnani wakes up, the world does not suddenly disappear. But Jnani understands that it is also like dream no.1.

The world is like a city in the cloud formation imagined in the sky. I am Brahman and the cause of the entire universe, which is like the sky-city.

Destruction for a thing can happen due to its natural end, by an external agent or when its supporting cause goes away. I recognise my continuous existence. Hence I don't have natural end. I am formless and partless and therefore cannot be destroyed, by external agent or due to destruction of supporting cause.

Even vyavaharika akasa cannot be destroyed by other elements like vayu, agni, jalam and pritivi. Even assuming that there is paramartika vayu, agni, jalam and pritivi, they cannot destroy atma. How can vyavaharika vayu, agni, jalam and pritivi destroy paramartika atma?

An inert object is known because of its association with the consciousness of a sentient being. Only due to association of atma chaitanyam, jada prapanjam is known.

An inert thing can be known only when it comes into contact with the consciousness of a sentient being. On enquiry, consciousness is not coming under any of the categories of conventional things in the universe. So connection of consciousness with the world is adhyasa sambandha. It is like waker's connection with the dream objects. On the consciousness adhistanam, the non-real world, which is as good as non-existent, is super imposed. Consciousness is non-dual. Hence I am non-dual.

I am not the body, as it is a temporary medium of transaction. I am not also the sense organs. I am not the prana. I am not the mind which is an internal instrument. I am not the intellect as it is a thinking instrument. Body belongs to the category of this-ness and mine-ness and is an object and not the Subject.

Atma, which is original consciousness, illumines the mind. The mind becomes a conscious entity and illumines the world. When atma illumines the mind it is called Sakshi. When mind illumines the world it is called ahankara or pramata. Every individual is a mixture of Sakshi or atma and ahankara or mind. For transactions we use costume of ahankara. During sleep I am asamsasri Sakshi only. When I identify with ahankara, I am afflicted by samara and subject to change. But when I claim my real nature as Sakshi I am free from all sufferings.

When one is in deep sleep state, ahankara does not reveal the sleep. Sakshi only reveals the sleep. Since Sakshi never sleeps, it does not wakeup or dream. I the witness consciousness reveal the three states of experience and am free from all the three states of experience.

Ahankara illumines the world by entertaining thoughts, not by mere presence. Mind's vritti jnanam is temporary. Sakshi's mere presence illumines the mind and Sakshi cannot have the three states of experience. Sakshi's svarupa jnanam is permanent. Sakshi reveals all the states. I am the turiyam, which is a witness of all the three states of experience.

I am the Sakshi and am free from all changes. I do not have any of the six fold modifications. I am the changeless knower of the six fold modifications. If I do not know the changes, I cannot talk about the changes.

## UDDHAVA GITA CHAPTER IV

Uddhava surrendered to Lord Krishna and asked him to show him the path of moksa. The Lord replied that gaining atma jnana is the only way to gain moksa. Human intellect can learn from many sources. The Lord quoted the teaching of Dattatreya Avadhuta to King Yadu.

**Dattatreya Avadhuta told that he roamed around and learnt from 24 Gurus.** He listed all the 24 Gurus and explained the aspect he learnt from each of them. In the 2<sup>nd</sup> chapter, the teachings from 8 Gurus- earth, air, sky, water, fire, moon, sun and pigeon were explained. In the 3<sup>rd</sup> chapter, the teachings from 9 Gurus- python, sea, moth, bee, elephant, honey-gatherer, deer, fish and a courtesan were explained. In the 4<sup>th</sup> chapter, the teachings from 7 Gurus- fish-hawk, child, maiden, arrow maker, snake, spider and insect-wasp were explained.

A **fish-hawk** was flying with meat. It was tormented by other birds. The fish-hawk dropped the meat and other birds left the fish-hawk. The fish-hawk became happy. Acquisition and preservation of things by householders leads to misery. But when they follow a life of karma yoga and distribute wealth through pancha maha yagna, they can be happy.

A **child** is ignorant and innocent and is free from anxiety. But people who care for honour or dishonour and attached to house and children are anxious. Only an innocent child and the one who is not bound by the three gunas is free from anxiety.

A **maiden** was alone at home. Visitors came to her house to ask her in marriage. She was husking paddy and her bangles were making noise. She removed all the bangles except two in each hand. Still there was noise. She removed one from each hand. The single bangle did not make sound. Therefore Sannyasi should live alone for pursuing jnana yoga. House holder seekers should also now and then live alone.

A Vedanta student should do daily manasa puja, manasa parayanam, manasa japa or atma dhyana for atleast 10 to 20 minutes. He should sit for atleast 10 to 20 minutes without moving and get asana jaya. By doing anuloma and viloma pranayama mind will relax. Fixing the mind on Saguna Isvara or atma is dharana. Trying to hold the mind is dhyana. Success in holding the mind is Samadhi. If you do not add fuel to the fire, it will subside. Reducing rajasic and tamasic activities is like not adding fuel to the fire. Mind will become sattvic and have santi.

Mind absorbed in meditation on Ista devata or Atma, is not distracted by external world or internal world like the concentration of an **arrow maker**. The arrow maker was not even aware of the passing of the King along with his retinue.

Like **snake**, Sannyasi should move alone, have no residence of his own, live in a cave, be ever alert, never reveal his depth of knowledge and speak few words. It is painful to build a house, therefore snake uses some other's house.

One should start worship of his Ista devata. Then he should start worshipping all forms as Isvara. Finally he should worship formless Isvara called Narayana. Narayana through his maya sakthi creates the universe. As per samasti karma he withdraws the world.

For evolution and dissolution of creation kala tatvam is used. When the three gunas are in samyam, the universe is in unmanifest seed form. Bhagavan is the ruler and creator. He is the supporter of the universe and he is not supported by anybody.

He is the ultimate God of all beings and he creates superior and inferior beings. During pralaya, he remains non-dual chidananda svarupam.

Creation is already there in Bhagavan in potential form. Bhagavan is formless and is all pervading consciousness. He has jivas in seed form as karana sariram and world in seed form as karana prapanja. When time ripens for manifestation of jiva, Bhagavan activates the world. First samasti prana tatvam, Hiranyagarba is manifest. From Hiranyagarba virat Isvara or gross universe is manifest.

**Spider** is the nimitta karanam and upadana karanam for the web. From its mouth it spreads the web and later swallows it. Similarly Bhagavan is the nimitta karanam and upadana karanam for this world from whom the world is manifest and to whom it goes back.

One who meditates on anything due to attachment, hatred or fear attains the form of that thing he meditates. The proverb says '**As you think, so you become.**'

A **wasp** keeps an insect in its nest and repeatedly stings it. Due to fear the insect keeps on thinking about the wasp and later turns into a wasp.

Avadhuta in this manner learnt from 24 Gurus. By observing our body we can learn many lessons.

We get attached to the body because it gives happiness. Later the body gives sorrow and we dislike the body. Everything in the world is an asset and also a liability. We transcend our likes and dislikes for the world and develop vairagyam. We should neither have attachment to the body nor hatred for the body. We can get moksa only when we have a human body. Our body, family and wealth really belong to Bhagavan. We are only user of the same. We should do our duty without attachment.

To take care of the body we go on acquiring spouse, children, wealth, servants, house, relatives, etc.

Five organs of knowledge and five organs of action drag a person to different objects. It is like many wives dragging a husband in different directions.

Bhagavan with his maya power created plants, reptiles, animals birds, insects and aquatic creatures. But he was satisfied only after creating human beings. Only human beings are capable of knowing Brahman.

Sense enjoyments can be obtained in any body. But moksa is possible only in this rare human birth. Hence he should strive to achieve moksa before death.

Avadhuta said that established in the knowledge of atma, he roams all over this world without attachment and egoism.

King Yadu saluted and worshipped Avadhuta. Avadhuta took leave of King Yadu and continued his journey.



**Report by N. Avinashilingam**