

# Spiritual Growth

## (Swami Paramarthananda acronyms)

Notes and summary of Acronyms.

- Creation is to be seen as:
  - o Multifarious, has no-substance, is transitory, and not real (Aneka, Asara, Anitya Asatyam - Jagat mithya,
  - o Everything is Ishwara in different Name and Forms (NF) only.
  - o Jagat is **effect**, and useful for transactions in NF. Holding on/relying on effect is Samsara with all its problems. Discover the **cause** (Brahman) of the creation to be free.
  - o Dependence on world, leads to Samsara life which becomes MBBS leading to HAFD. MBBS - Meaningless, Burdensome, Boring, Struggle. HAFD – Helplessness, Anger, Fear, Depression
- Objects of world have features of OMACT - Objectifiable, Material (panch maha bhuta), Attributable, Changing, Temporary/Transitory (drsyatvam, bhautikatvam, sagunatvam, savikartvam, agamapayitvam)
- God is essence of the world. ESNS - Eka (one), Sara (substram), Nitya (timeless), Satyam (truth)
  - o Karma Yoga path for life – Proper Actions + Proper Attitude. R- Reducing Adharmic Activities, I – Increasing Dharmic Activities, D – Dedicating all actions to Ishwara. E – Experiencing everything as Prasada
- Benefits of Karma Yoga are the 4Ss - increasing Self Esteem, Serenity (Samatvam), Setup Harmony (Pancha Maha Yagyas – Environmental care) and Spiritual Growth.
  - o With Sadhana chatushtaya Sampatti, one reduces FIR and increase CCC. FIR – Frequency of emotional disturbance, Intensity of disturbance, Recovery Period. CCC – Calmness, Cheerfulness and self Confidence
- Sadhana Chatushtaya or the fourfold means for salvation (four kinds of spiritual practices), is a pre-requisite to the aspirant in the path of Jnana Yoga (Vedanta). The four means are:
  - 1) Viveka -discrimination between Sat (real) and Asat (unreal).
  - 2) Vairagya -dispassion or indifference to sensual enjoyments herein and hereafter.
  - 3) Shad Sampat (6 virtues):
    - a. Sama -peace of mind through eradication of desires, cravings and subtle Vasanas.
    - b. Dama -control of sense organs.
    - c. Uparati -satiety, renunciation of all activities not enjoined by scriptures (Sannyasa). Mind engaged in Sravana, Manana and Nidhidhyasana
    - d. Titiksha – endurance, forbearance, without complaints or giving up.
    - e. Sraddha -faith in scriptures and the Guru's words.
    - f. Samadhana -concentration of mind, balance of mind, equanimity to opposites.
  - 4) Mumukshutva -Intense longing for liberation.
- To be free of bondage of samsara, it is necessary to have internal sannyasa (vairagya – dispassion) and move towards PORT reduction, and CLASP rejection. PORT - Possessions, Obligations, Responsibilities, Transactions. CLASP – CL -ControlLership/ownership (aham-mama abhimana), A – Anxiety, SP – Special Prayers (sakama prarthana)

- 6 recognized pramanas are the means of gaining knowledge for humans: 1) Pratyaksha (Direct Perception), 2) Anumana (Inference after), 3) Upamana (Comparison), 4) Arthapatti (Postulation, presumption), 5) Anupalabdhi (knowledge of non-existence), and 6) Sabda (Verbal Testimony).
- Due to Ignorance, Delusion, Projection, Reaction the normal behavior of a samsara, is that of Jiva atma (a person who believes himself to be a limited person), separate from others and Jagat.
- Upon vedanta based enquiry: Body Mind (BM) is also experienced like other objects of jagat and is OMACT. -i.e. achetana. It borrows sentiency from Consciousness – C which is chetana. It is the divine principle behind all organs. Eye of eye etc. It is the subject / witness / sakshi of the objects.
  - 1) C is Not Part, Product, property of body
  - 2) C is independent principle, which pervades and enlivens the body
  - 3) C is not limited by Body Mind (BM)
  - 4) C continues to exist beyond BM
  - 5) C continues to exist in seed /potential state but not available for transactions without manifestation in a being.
- Message of Vedanta is in 5 capsules
  - 1) I am of the nature of the eternal and all-pervading C
  - 2) I am the only **source** of **permanent** peace security and happiness
  - 3) By my **mere presence**, I lend existence to the material BM complex; and through the material BM, I experience the world.
  - 4) I am never affected by any event that happens either in the material world; or, in the material BM complex.
  - 5) By forgetting my real nature, I convert life into a burden (HAFD). Once I know this, then Life is a blessing; because, it is an opportunity to claim my higher glory. Life is celebration ha vu ha vu ha vu.
- Brahman manifests as Sat Chit Anantum in living beings, and as Sat in non-living beings. Thus Brahman pervades all of creation. Saguna Ishwara ritual devotion (God as separate) should be converted to Nirguna Brahma understanding.
- Consciousness / Self is only understandable thru Vedanta based **Sabda pramana** as taught thru guru parampara. It teaches about **claiming** the Sat Chit Ananda – Atma as ones swarupa. Conversely, applying the neti neti principle, and using conventional pramana methods one needs to discard everything (anatma) that is experienceable. That is the Push/push method in Upanishads.
- With dedicated Sravanam, (study) , Mananam (to remove all doubts), and Nidhidyasanum ( to internalize the knowledge) the enquiry leads to freedom, jivan muktaha.
- Karma Yoga + Gnyana Yoga = Bhakti Yoga (appreciation of the god’s grace)
- Karma Yoga mindset **transformation** into Gnyana Yoga mindset is necessary. For a Gnyana Yogi, Moksha is freedom by **claiming** that I am Nitya Mukta (Brahman) -Soham, Bramhasmi.