

## Swāmi Parāmārthānandājī's talk -grupūrṇimā 2017

In the **bhagavad gītā**, in one particular **ślokā**, the Lord talks about **four types of devotees** -  
**caturvidhā bhajante māṃ janāḥ sukṛtino'rjuna |**

**ārto jijñāsurarthārthī jñānī ca bharatarṣabha || 7-16**

There are four types of devotees, and they are **ārta bhaktaḥ**, **arthārthī bhaktaḥ**, **jijñāsu bhaktaḥ** and **jñānī bhaktaḥ**. **ārta bhaktaḥ** is one who is *a devotee in distress* facing varieties of problems. And he wants to worship god for freedom from his problems. **He is a distressed bhaktā wanting to get freedom from his stress and distress.** Whereas, **arthārthī bhaktaḥ** is one who does not have any particular problem now; but, he is **engaged in various ventures, and in all of them he desperately wants success.** May be an admission in a American university! So, varieties of things a person desires. Whatever he desires is called **arthaḥ**. **arthaḥ** means, wealth also. Or, *anything I desire* is called **arthaḥ**. So, **arthārthī is one who wants success in his seeking.** Both **ārta & arthārthī bhaktās** want to worship god **either to get things or get rid of things.** *In fact throughout our life, we are only busy either getting things or getting rid of things.*

And this **bhaktā** is so obsessed **with his personal needs** of getting and getting rid of things, *he will worship god in any manner, suggested by anyone, at any place!* If one person introduces a temple somewhere in a unique corner, he will go there and he will go to any temple any church any mosque or any place and offer any form of worship. **I want to somehow get what I want. I don't mind any type of pūjā.** Thus, we find **ārta bhaktā** and **arthārthī bhaktā** are obsessed with god worship. They don't want to know **'who this blessed god is'**. **They worship god alright. In any form. But, they are not interested in knowing who this god is.** How many gods are there, whether god is a male or female or formless, all those details they are not interested. *They go by pure faith.* Some god **must be there perhaps.** Because, they are all doing **pūjā**, I also want to do **pūjā**, hoping that my problem will be solved.

Thus, **we have got many worshipers of god who are not interested in the knowledge of god or enquiry in to the nature of god.** And Lord **kṛṣṇā** says, 'among these **ārta** and **arthārthī bhaktās**, some of them - *in due course*, [some of them, not all of them] may get sufficient **puṇyam** so that from **ārta bhakti** and **arthārthī bhakti** they become the third variety, **a rare variety**, called **jijñāsu bhaktā**. First, they want to know, 'is there a god at all?' Right from that, there is a problem; because, modern

science - which is most powerful now - is rejecting the very existence of god. I should know **what is god**. I should know **what is the nature of god**. This desire comes. '**atātho brahma jijñāsā**' [brahma sūtra 1]. It is that word **jijñāsā** that **kr̥ṣṇā** borrows. **jijñāsu bhaktaḥ bhavati**.

And initially, it is a casual desire. It is not very serious. But, after some time, this desire becomes more and more; and it becomes a burning desire. And all forms of books which talk about god realisation in English or in any language - other than Sanskrit; because, we don't know Sanskrit! - in all the languages, all books that are available on god realisation, he reads. He finds that all those books are full of *mystic experiences and mystic visions* of god appearing, giving **darśanam** and disappearing; and miraculous events happening! All these ideas are given in the books of god realisation. Full of mysticism, full of miracles, full of extra-ordinary experiences. But, all of them have got one common statement. They all say, 'you require a **guru** for guidance'. Therefore, this person gets the idea that - '*I want the vision of god*'. Because, by now, the **jijñāsa** has become **tīvra jijñāsa**. So, 'I also want god vision. And so, now I require a **guru**'.

And suppose, because of his extra-ordinary **puṇyam**, he gets a **guru** - looking ordinary or extra-ordinary - whatever the look may be, **suppose** he gets a **guru** who belongs to the **vedic** tradition. **vaidika paramparāgata guruḥ**, which **guru paramparā** we are worshipping on **vyāsa pūjā** day -

**nārāyaṇam padmabhuvam vasiṣṭham śaktim ca tat putra parāśaram ca vyāsam śukam gauḍapādādam mahāntam govinda yogīndra mathāsya śiṣyam I śri śankarācārya mathāsya padmapādādam ca hastāmalakam ca śiṣyam tam toṭakam vārtika kāram anyān asmān gurūn santatam ānato'smi ||**

So, if he finds traditional **guru**, coming in **vaidika paramparā**, he is very, very fortunate. Imagine this disciple approaches such a **guru**. And his expectations are *based on* all the god realisation books he had read. Therefore he thinks, the **guru** will teach him *varieties of meditations*, through which he can have *mysterious experiences; mysterious visions he can get*. Thus, *he goes with an expectation of learning varieties of meditations!* If the **guru** is a traditional **guru**, he *never* talks about meditation. śiṣyā is waiting; waiting with expectation. The guru's first statement is, 'god is the topic of this scriptures. 'god is the topic of this scriptures; therefore, if you have to know god, first you should expose yourself to the teaching of the scriptures'. Thus, a traditional guru always introduces scriptural teaching; never meditation.

All the scriptures are full of **guru-śiṣyā** dialogue; and in all of them, **śiṣyā** approaches the **guru** and surrenders. And the **guru** says, '*let us start learning*'. **arjunā** in the **bhagavad gītā** surrenders to **kṛṣṇā** and says - "**śiṣyaste'haṃ śādhi mām tvam prapannam**" - 'please teach me'. **kaivalya upaniṣad** that we are studying begins - "**adhīhi bhagavan brahmavidyām variṣṭhām sadā sadbhiḥ sevyamānām nigūḍhām**" - 'may you teach'. "**vedāntavijñānasuniścitārthāḥ**". Thus, traditional **guru** talks *only about exposing oneself to the scriptural knowledge* "**śrotavyaḥ mantavyaḥ nididhyāsitavyaḥ**" [brhadāraṇyakopaniṣat] - 'may you expose yourself to the teaching' and try to assimilate the Lord, *as revealed by the scriptures*.

**tasmai sa vidvān upasannāya samyak prasānta cittāya śamānvitāya**

**yenākṣaram puruṣam veda satyam provāca tām tattvato brahmavidyām || muṇḍakopaniṣat**

Thus, *all the scriptural words* are those that the **guru systematically taught the disciple**. So, the fundamental difference between a *traditional guru*, belonging to **vedic paramparā**, and any other **guru**, who does not belong to the **paramparā** is **tradition starts with teaching; others start with meditation**. This is one of the fundamental differences.

Once the teaching starts, *all the scriptures reveal god in a particular form*, which is unique to the **prasthānatrayam**. Whether it is the **upaniṣad** or it is the **bhagavad gītā** or it is **brahma sūtram** - which are the fundamental scriptures - a **jijñāsu bhaktā**, [remember the name of the **bhaktā**, a **jijñāsu bhaktā**] should expose to the contents of this teaching. One of the **upaniṣad** [they named as the 'first' **upaniṣad**; it is not the first one; but, generally enumerated as the *first upaniṣad*] is **īśāvāsyā upaniṣad**, which reveals **īśvarā** as - [the very word **īśa** indicates, **īśa** means, Lord] - it gives the first **mantrā** as ::

**īśāvāsyam idam sarvaṃ yatkiñca jagatyām jagat |**

**tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ||**

The 'vision of god' requires the conversion of our attitude towards this universe. The 'vision of god', very important sentence. The vision of god involves conversion of our attitude towards the very world we are experiencing. Or, in short, *everything that we are experiencing*. What is the **conversion of the attitude**? The **upaniṣad** says, before the scriptural study, we are looking at **everything as world or universe**. You have got **jagat bhāvanā** or **prapañca bhāvanā**. [**bhāvanā** means **Attitude**]. What should you do? You have to replace the **prapañca bhāvanā**, displace the **prapañca bhāvanā** with **īśvara bhāvanā**. That *means* what? **Everything that I am experiencing is none other than īśvarā and īśvarā only!**

**puruṣa evedam sarvam | yadbhūtaṃ yacca bhavyam | utāmṛtatvasyeśānaḥ |** [puruṣa sūktam] **sarvam viṣṇumayam jagat.** In the **viṣṇu sahasranāma**, the first word of **bhagavān** is, **viśvam**. **viśvam** means, what? *The whole universe*. Therefore, in the vision of the **veda**, *that we are looking at the world as a world is a mistake*; but, we have to learn to **look at the very universe as īśvaraḥ**.

Therefore, **īśvara darśanam** is not seeing a '**separate**' **īśvarā**, who is other than the individual and world. **ārta** and **arthārthī bhaktās** think **īśvarā** is a third entity other than **jīva** and **jagat**. There is an *extra-cosmic īśvarā*, which extra-cosmic **īśvarā** I have to see, through mysterious experience. This is the approach of **ārta arthārthī bhaktā**.

But, the **vedic** approach is, **īśvara darśanam** is **seeing the world as īśvarā**. It is not a *separate īśvara darśanam*; but, *learning to see the world itself as īśvarā*. Therefore, when I systematically study the scriptures for a length of time, my idea of '**world**' is **replaced** - *whatever I experience is īśvarā*. So, **jīva - jagat - īśvarā** this is the *triangle* that I **imagine**. But, **veda** says, 'there is no **jīva - jagat - īśvarā triangle**. *Triangular format is wrong format*'. And **veda** presents a *new format*, which is the *preliminary binary format* - which is, **dropping the idea of jīva jagat īśvarā**. **Individual, world and god** is a **wrong approach**. Then what? Individual, world and god is **wrong approach**. **It is individual and god alone**. That is the *preliminary or intermediary binary format*.

So, **vedic īśvara darśanam** is, **changing my perspective** and **trying to look at the whole universe with reverence**. That is why in **viṣṇu sahasranāma**, even though we do **pūjā** to the deity, one of the **dhyāna ślokās** - *which is the most popular one* - is,

**bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre  
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhiḥ |**

**bhūḥ pādau** - *the earth is the feet of the Lord*, **candra sūryau ca netre** - *candra and sūrya are the eyes of the Lord*. **yasya nābhiḥ viyat** - *the entire ākāśa is the nābhi of the Lord*, **karṇau āśāḥ** - *all the 10 directions are the ears of the Lord*. So, you can never talk a secret; everywhere god's ears are there! Thus, description of **īśvarā** is, as **viśvarūpa īśvarā**. **īśvarā** is world. World is **īśvarā**! So, drop your obsession with a separate **īśvarā**, other than the world. Once you think of a *separate īśvarā* - other than the world, *you will get in to mysticism, you will get in to miracles*. **veda** does not want us to get obsessed with mysticism and miracles and extraordinary visions. They are not to be obsessed with. What is the pursuit of god? Gradually **learning to respect everything** ...

that I experience. Every man, every animal, every women, every insect, **everything is none other than god**. In **dakṣiṇāmūrti stotram** we read -

**bhūrambhāṃsyānalo'nilo'mbaram aharnātho himāṃsuḥ pumān ityābhāti carācarātmakam idaṃ yasyaiva mūrtyaṣṭakam na anyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibhoḥ ...**

The **pañca bhūtās** are the five limbs of the Lord; the Sun and all the stars are limbs of the Lord; all planets are limbs of the Lord. Every living being is the limb of the Lord. **yasya eva mūrtya aṣṭakam** - the Lord is called **aṣṭa mūrtyi īśvarā**. Thus, *developing a reverential attitude towards the universe* is **īśvara darśanam**. The eyes are the same; but, **the attitude behind the mind will have to be transformed**. Even in the daily **pūjā**, *which many people do mechanically*, the same idea is conveyed. During every **upacāra**, the **mantrā** chanted is very important, *to be observed carefully* -

**laṃ pṛthivyātmane gandhān dhārayāmi | haṃ ākāśātmane puṣpaiḥ pūjayāmi | yaṃ vāyvātmane dhūpaṃ āghrāpayāmi | raṃ agnyātmane dīpaṃ darśayāmi | vaṃ amṛtātmane amṛtaṃ mahānaivedyaṃ nivedayāmi | saṃ sarvātmane sarvopacārapūjāṃ samarpayāmi**

**laṃ pṛthivyātmane gandhān dhārayāmi** - even though he applies **candanam** on the idol or photo, he says, **pṛthivyātmane** - 'oh Lord, you are in the form of **pṛthivī**. *You are the earth*. **haṃ ākāśātmane puṣpaiḥ pūjayāmi** - thus **ākāśa** is also you; **vāyu** is also you. Thus, **īśvara darśanam** according to **veda** is *attitudinal transformation*. Miracles we need not go in to; we need not debate. Miracles are there, okay. Not there, okay. But, we are *not interested in miracles*. Spiritual progress requires changing our attitude towards the universe. There is no other **īśvara darśanam** that **veda** prescribes, **other than attitudinal transformation**.

This **īśvara darśanam** should lead to internal **sanyāsa**. I will call it, **sanyāsa binary format**. What is the **sanyāsa**? **īśāvāsya upaniṣad** says - "**tena tyaktena bhuñjīthā mā ḡṛdhaḥ kasya svid dhanam**". So, **may you renounce the notion that you are seeing the world. May you replace it with the attitude that you are experiencing god**. When? *All the time*. Not with eyes closed. With all the sense organs open, declare, '**I am experiencing īśvarā all the time**'. The entire human life is the **rarest opportunity** to appreciate the **viśvarūpa īśvarā**, *all the time*. **sandhyāvandana mantrās** declare, "**ā satyena rajasā var-tamāno niveśayann amṛtam martyam ca**" - 'the sun god is coming, let me worship'. Every **paurṇamī** is sacred for me; because, moon god is available as **pūrṇa candraḥ**. **pūrṇa īśvaraḥ** is *always available*.

And once I appreciate '*everything belongs to īśvarā and īśvarā means the totality*', I have to renounce two important things. One is **mamakāra**, *the idea that I am the owner of certain things*. Since everything is **īśvarā**, **everything belongs to īśvarā**. **kasya svid dhanam?** **īśāvāsya** asks the question, '*who is the owner of the wealth?*' It is not a question. It is **ākṣepārthe kim**. 'Who is the owner?' means, **nobody is the owner of anything. Nobody is the controller of anything**. So, I have to renounce the idea of ownership and

controllership. I should remember, **I use everything given by god for a few decades. I am only the user. I am never the owner.** bhagavān is the owner. He has given only for lease. Lease rent we pay is **puṇyam**; because, **manuṣya janma** is due to **puṇyam**. That is why, only you can listen to the talk. Therefore, because of **puṇyam**, **bhagavān** has leased us the human body, in which, **I get an opportunity for enjoying viśvarūpa īśvarā all the time**. In the evening many people go to the beach; but, there also, *they eat popcorn and miss the wonderful ocean, the sky, the stars!* **The whole creation is wonderful**. Our own body is an extra-ordinary body. Instead of appreciating the **viśvarūpa īśvarā**, *I get obsessed with a few things* and develop **mamakāra**, ownership. And *thinking that I can control everything*, I worry about the future.

But, I should remember, 'I can contribute little to the future as a puny little individual; what is going to happen in the future **is decided by īśvarā alone**'. Thus, once I *renounce the idea of ownership and controllership and do whatever I can do in life*, then *future worry* is also not there. Because, **everything is īśvarā**. Future events are also **īśvarā**.

**nāsthā dharme na vasunicaye naiva kāmopabhoge  
yad bhāvyaṃ tad bhavatu bhagavan pūrvakarmānurūpam I  
etatprārthyam mama bahumataṃ janmajanmāntare'pi  
tvatpādāmbhoruhayugatā niścalā bhaktirastu II** [mukundamālā stotram]

'Oh Lord, whatever should happen in the creation according to the **law of karma**, let it all happen. I am ready; because, *all events are nothing but the movements of the Lord alone*'. That is why it is called **naṭarāja nr̥tyam**, the cosmic dance. The whole movement of the universe, the rhythmic movement of the atom, rhythmic movement of the solar system, they are all looked upon as the dance of **īśvarā**. Therefore, I don't have to *close my eyes* for **īśvara darśanam**. I don't require *miracles* for **īśvara darśanam**. I only should change my **bhāvanā**, based on the scriptural teaching. Then, **ownership** is *replaced by usership*; **controllership** is *replaced by contributorship*. Life becomes an enjoyment. Then, the concept of **mokṣa** also will be different.

Now, we don't look upon this creation as god. We look upon this as world. Therefore, we have a negative attitude. Hence, our concept of **mokṣa** is, **running away from the world**. '*Somehow I should die; never to come back here again*'. That means, we **hate the world**; which is, **totally against the vedic vision**. We think, '*we have a world to be hated and we have a god somewhere to be loved*'. We have to **hate the world and run away** from the world; and, we have to **love the god who is somewhere else!** In **vaikuṅṭha** or **kailāsa**, **veda never accepts that**. There is no hateable world and lovable god, as an opposite entity. The world you hate is none other than god. So, **stop hating the world; start revering the world**. **mokṣa** is *freedom from this ignorance*. What ignorance? *The world is to be renounced and I have to run to god!* Run **away from the World and run towards god** - this concept of escapist mokṣa should go away.

**Dropping this ignorance and learning to appreciate the universe in its totality and variety, is binary format, jijñāsu bhaktā's attitude number one.** What is binary format? Don't say, *individual, world and god*. Forget it. Replace it by *individual and god* alone. **There is no such thing called world. "tena tyaktena bhuñjīthā"** - renounce the idea that, '*what I have is a hateable world*'. **Everything is lovable ĩśvarā only! adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca [gītā 12-13]**

Then, if the **jijñāsu bhaktā** survives, ... because, those who are *obsessed with mysticism and miracles* they will not like this. They *want to experience* some other god, *other than this terrible world*. They want to *mysteriously experience* some god, who will be **āyā rām** and **gayā rām**. They want **āyā rām - gayā rām** god. They will renounce the **vedic** teaching and go in search of **mystic guru**.

But, if the **śiṣya** is able to survive, then the **guru** gives further teaching, *which is more profound*, which I will summarise today, being **gurupūrṇimā** day. This teaching alone we are studying in all the **upaniṣad**. So, when the teaching continues, **bhagavān** gives in the **gītā** a *very beautiful teaching* - from the 7th chapter to the 12th chapter. He says, '**I have got one higher nature and one lower nature**, called **parāprakṛti & aparāprakṛti**. My own [*my own* means, **bhagavān's**] *higher nature is* consciousness principle. **parāprakṛti** is **caitanyam**. And, I have got a *lower nature*, which is called **aparāprakṛti**, which is **matter**'.

Thus, **god consists of consciousness principle and matter principle. brahman and māyā. parāprakṛti and aparāprakṛti**. Everything that you **experience is matter**. Therefore, it comes under the *inferior nature* of god or **aparāprakṛti**. Why inferior? Because, *it is mixed with pleasure and pain*. It is a mixture of opposites. Still, it is also what? It is also **ĩśvarā** only. What **ĩśvarā**? **aparāprakṛti ĩśvarā**. And, *there is a higher nature - parāprakṛti*. That is **brahman**.

And, how to see that **parāprakṛti brahman**? Lord **kṛṣṇā** says -

**bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca I**

**ahañkāra itīyaṃ me bhinnā prakṛtiraṣṭadhā II [7.4]**

**apareyamitastvanyāṃ prakṛtiṃ viddhi me parām I**

**jīvabhūtāṃ mahābāho yayedam dhāryate jagat II [7.5]**

The **parāprakṛti**, *the higher nature*, the consciousness - **is never an object of experience**. It is available in the form of the **very 'you', the experiencer of everything**. Thus, **the ultimate teaching is, the whole material universe, including the body and mind, is aparāprakṛti**, the **māyā** part of **ĩśvarā**; and, 'I', the **consciousness principle, which is not an object of experience, that 'I', the sākṣi caitanyam is, parāprakṛti. Everything is god. What I experience is lower god**; and 'I', the *experiencer* **am the higher god. Everything is god**. **Everything is god**. So, everything is to be revered. And **whatever I experience is the lower god**; it is material & changing. Whereas, 'I', the **experiencer, is the higher god**. This is the **jñānī's binary format**.

'I' am brahman, the parāprakṛti. What I experience in front is māyā, the aparāprakṛti. Both the 'observer' and 'observed' put together is the 'total' īśvarā. 'I' the experiencer am god. Experienced world / matter is god. The experiencer 'I' is consciousness god. Experienced is matter god. So, everything requires *only one attitude*. What is the attitude? Reverence & reverence.

The whole life is a life of worship and reverence. Thus, the traditional vedic paramparā does not involve mysticism. Does not involve miracles. They may be there, they may not be there. We need not be obsessed with them. Those who are interested let them go. But, our approach is what? I am god and whatever I experience is also god. sarvam viṣṇumayam jagat. sarvam śivamayam jagat [let me say both]. Finally, sarvam devīmāyā jagat. [this side I should not leave!] Everything is god. Dayānanda Swāmī's favourite quote - in Tamil He enjoys saying - "இருப்பதெல்லாம் இறைவனே". This is the wonderful guru paramparā. *Whoever comes to this paramparā is fortunate and it is that paramparā we worship today*. With these words I conclude my talk.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

---

Transcription by M/s T.Śrīnivasan & P.Balasubrahmanyam.

## *Arsha Vidya Newsletter*

Annual Subscription: Rs.180/-

*Published by V. Sivaprasad*

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

*Edited by*

**S. Srinivasan - 0422-2657001**

*Printed by B. Rajkumar,  
Rasi Graphics Pvt. Ltd.,*

40 Peters Road, Madras 600014. Ph. 28132790, 28131232