



***Yasya smarana matrena jnanam utpadyate svayam
Ya eva sarva sampraptih tasmai srigurave namaha***

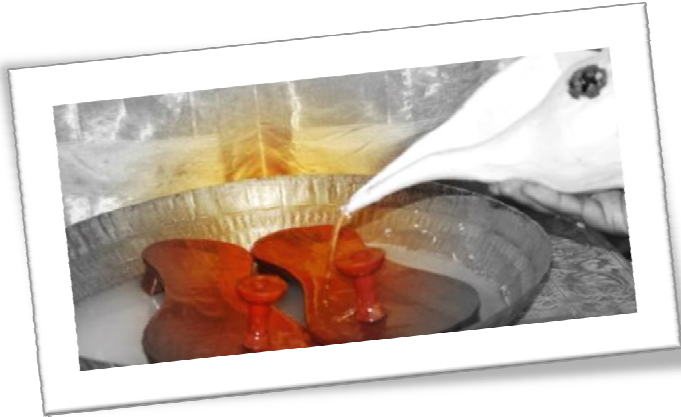
*"By whose mere remembrance, self-knowledge is born and by whose blessings all else attained,
To that Gurudeva I prostrate."*

At half past seven on the evening of the 15th of April, many hearts were yearning to be blessed by the splendid sight of their Gurudev, Pujya Acharya Sri Prem Siddharth who they were meeting after a hiatus of 3 months. As Pujya Gurudev walked into the midst of the disciples, His kind gaze blessed each of disciples and thus began the Guru Pournima celebrations.



Beginning with invocations to Lord Ganesha, the sweet voice of Sri Sankeerthan Srinivas has filled the air with the aroma of devotion and had everyone sing the Lord's praises in unison. Paying respects to the eternal Guru Parampara, the devotees chanted hymns expressing their gratitude to Sri Vyasa Maharshi, Sri Adi Sankaracharya and other such jewels in that chain who dazzled in their intellectual brilliance and ensured that the Vedanta Bodhaa is passed down to us through the ages.

This was followed by the Guru Puja and Abhishekam that was performed to the Guru Padukas accompanied by the chanting of Sri Ganapathi Atharva Sirsham, Sri Rudram and other Vedic hymns by the disciples. **To the seeker, The Guru-Padukas represent the entire Guru Parampara and they are revered as the source of Vedic teaching.** While the Guru Padukas represent Jnana, the uninterrupted flow of Jnana Vahini is symbolized by the Divine Mother Ganga to whom the disciples offered their Pranaams by chanting the Ganga Stotram.



Now came the most awaited part of the celebrations of that evening; as Pujya Gurudev paid tribute to the Guru-Parampara, as is customary before every discourse, the happiness in the hearts of the devotees knew no bounds. The Jnana Ganga that flowed from Pujya Acharya's words was flowing once again to wash the ignorance of their souls. Pujya Swamiji commenced the discourse by explaining the significance of Guru Pournima.



On Guru Pournima, we celebrate Vyasa Jayanthi and pray to Sri Vyasa Maharshi who blessed us with the Prasthan Trayam – that is the heart of Vedanta Bodha. On this day, Sanyasins perform Vyasa Puja and begin the observance of Chaturmaasya vratam . For these four months of monsoon, they stay at one place for Adhyayanam and Adhyaapanam. This Chaturmaasya ritual facilitates the propagation of Shastra, as during this time, the Grihastha or householder becomes a disciple, thus creating the time and means to study Shastra in the proximity of the Acharya.

Pujya Gurudev further elaborated on the commandment “**Sanyastya Sravanam Kuryaath**” – “*One should do Shravanam only after renunciation*”. He explained the true import of renunciation and established it with the ever-relevant example of Sri Janaka Maharaja.

Renunciation does not always imply the ochre coloured robe and tonsured head. Quoting the Srimadbhagavadgita, Pujya Acharya elucidated that **“Anaashrayam”** is the true nature of a renunciate and for a householder, this Anaashraya Bhavana is equivalent to Sanyasam. Pujya Gurudev further divided this Anaashraya bhavana as-

- **Sarva Abhimaana Tyagaha** - Reduction and removal of Abhimaana
- **Sarva Chinta Parityagam** - Reduction and removal of Chinta or Worry
- **Vishesha Prarthana Parityagaha** - Ceasing to perform special prayers for wish-fulfillment



Abhimaanam has two roots – “I” and “Mine” – while “I” is the sense of control, “Mine” stands for possession. Once we realize that the world belongs to Ishwara and His will alone works here, and it is by His kindness that we exist, both the “I” and “Mine” thoughts will vanish filling our hearts with gratitude. One should begin this Abhimaana Parityaga with ones own body otherwise it will give rise to a harmful pessimistic nature. Upon inquiry, one will realize that he is a mere contributor, rather, one of the many contributors for body’s existence and functioning. With this, the Deha-Abhimanam will cease. Having said this, Pujya Acharya gave the caveat that this

can be accomplished only by the committed study of Vedanta and nothing besides it.



When Abhimaanam is removed, Chinta also disappears; **The Worrier Then Becomes The Warrior**. The sense of possession and control creates worries in our mind because we always wish to manipulate our surroundings and situations to suit us, without realizing that even the next moment of our lives is not under our control.

As Abhimaanam is dissolved in gratitude and Chinta is removed, the only prayer offered to Bhagawan would be that of thankfulness as the heart now sings the praise of the Lord without any desire– knowing that **the blessings are eternal and shall never cease**.

Shastra-Adhyayanam will bless us with fruits only when the mind rests in this Anaashraya Bhavana; as is the case of Sri Janaka Maharaja , who would not budge from the Acharya sannidhi even when the news of his city burning down had reached him. The Grihastha should practice this renunciation to prepare the mind to accept the Aapta Vakya. Such a prepared mind will instantly own the teachings of the Guru and start applying them in life.

With these golden teachings, Pujya Swamiji concluded the discourse. The discourse was followed by Haarathi and Prasadam. With the sight of their Pujya Acharya in garlanded splendor residing in the minds, the devotees left for their homes praying for more such opportunities.



Harih Om