

Guru Pournima 2012 – A Report



After one long year, Puja Acharya Sri Prem Siddharth delivered His Anugraha Bhashanam on the 3rd of July 2012 as a part of the Guru Pournima celebrations at Hyderabad. The divine discourse was the highlight of the evening where Sadhakas offered prayers to Vyasa Bhagawan and offered their humble Pranamams to the Guru Parampara.

Eager for a darshan of Puja Gurudev, the devotees arrived at the venue; even the elderly travelled long distances to seek His blessings and be a part of the celebrations. The evening commenced with Guru Pooja offered to the Holy Padukas that represent the entire Guru Parampara. Abhishekam was performed to the Holy Padukas accompanied by the chanting of Sukthams and Stotrams and Mantras from the Upanishad.



As their eyes were enjoying the sight of their dearest Acharya, their minds soaked in His divine grace and benevolent gaze, the devotees sang Bhajans in unison, lead by Sri Sankeerthan Srinivas. The venue resounded in praise of Ishwara as Sri Srinivas sang one Bhajan after another each filling hearts with joy as our minds were lost in the thoughts of Bhagawan and His Leela.





As the Sankeerthan came to an end, our hearts were warming up to hear the voice of Pujya Acharya. Pujya Gurudev began His discourse by offering salutations to the Guru Parampara.

Sri Dakshinamurthy the Adi-Guru is venerated as “Sudesikendram” – the origin of the Sadupadesa. Sri Krishna Dvaipayana is exalted for dividing the Veda Vaangmayam and blessing us with the Brahma Sutras. Further, we are grateful to Bhashyakara Sri Adi Sankara for encapsulating the heart of Vyasa Bhagawan in His Bhashyam to simplify the complex Vedantic teachings for the benefit of Sadhakas. To these

resplendent links in the Guru Parampara and to all the Acharyas who have kept this tradition alive with their divine intellect and benevolent teachings, we pay our tribute.

Explaining the significance of Guru Pournima as the beginning of Chaaturmaasya Diksha for Sanyasis, Pujya Acharya said that it is a significant day for Sadhakas to rededicate ourselves at the Lotus Feet of the Acharya and seek His blessings for the unhindered Sadhana. For the mind to understand any knowledge, necessary qualification of the seeker is crucial. Shastra stresses on Sadhana Chatushtaya Sampada as the most important qualification of the student of Vedanta. One who has acquired this wealth of Sugunas will find the teaching unfurl itself effortlessly.

Having established this context, Pujya Acharya highlighted the importance of Shraddha as a part of the Sadhana Chatushtaya Sampada that a seeker needs to develop. For lack of a better synonym in English, we have translated Shraddha to be Faith or Belief – from this erroneous translation have arisen the misunderstanding the Shraddha to be a superstitious belief or “blind faith” that hinders inquiry. Many apparent scientific inquirers question the validity of religion arguing that religion cannot stand the test of logic basing their arguments on these definitions of Shraddha.



Pujya Acharya dismissed these definitions instructing us that while superstition has its roots in ignorance, Shraddha is an attitude born out of Jnana. The very proof that Vedantic teaching ignites inquiry lies in the fact that the entire Shastra is in the form of a dialogue where the seeker questions and the Acharya removes doubt with His teaching.

Thus to inquire into the true definition of Shraddha, we begin with the question

“Do we see/sense the Prapancham around us?”

Yes, we do. In that case, is the Prapancham a myth or reality? The seeker again answers that it is a complete reality.

How do we establish that it is a reality? Because any statement needs to be backed by sound reason, we need to inquire into the reason behind us believing that what we perceive by our sensory organs is a reality.

This is where Vedanta instructs that our Indriyas are Upajeevya Pramanam – they have the capability to produce Jnanam related to their respective sensory objects. This Jnanam is unquestionable and is to be accepted by the mind. This unquestioned validity is the Swatah Pramanyam of the Upajeevya Pramanam. Pujya Acharya then explained that the undoubted acceptance of this validity of the Upajeevya Pramanam is Shraddha. When we accept that a Rose is red, we display the attitude of Shraddha towards the Drushya Pramanam.

While the five sensory organs are the Upajeevya Pramanam for the objects in the world, Ishwara has blessed us with the sixth Upajeevya Pramanam –Shastra Pramanam; that is an instrument to acquire Jnanam about our Self. While the other five Pramanams are pointed externally, Shastra Pramanam helps us understand our true nature as being the Brahman. Therefore, Shraddha is the unquestioning acceptance of Shastra and Guru Vakya as the only Pramanam to realize the knowledge about the Self that is the Jagatmoolam.

Having instructed thus Pujya Acharya concluded this Vaagrupa Ashirwadam saying that the Seeker needs to give benefit of doubt to Shastra; logic should follow the Vedic teaching and not vice-versa – that is Shraddha.



After the discourse, Sri Sankeerthan Srinivas made the already blissful evening even more joyous with his Bhajans that the devotees enjoyed singing along. The celebrations of the evening came to an end with the devotees partaking Prasadam and seeking the blessings of our Beloved Acharya before leaving for their homes.

HARIH OM

Please visit our [sravanam1 Youtube channel](#) for the video of Pujya Acharya's Guru Pournima discourse.