



# The Power of Prayer

(2017 New Year Talk )

By Swami Paramarthananda

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Swami Paramarthananda has not verified the transcription of these talks. The transcriptions have been done with Swamiji's blessings by his disciple(s)

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सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्  
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्  
sadāśiva samārambhāṃ śaṅkarācāryamadhyamām  
asmad ācārya paryantām vande guru paramparām

FIRST OF ALL, I WISH ALL OF YOU A HAPPY, HEALTHY, PROSPEROUS, PRODUCTIVE AND A CASH-FULL NEW YEAR 2017!

Yesterday somebody shared a whatsapp joke:: Our Prime Minister instructed all the citizens to go cashless; and whether the citizens followed that instruction or not, all the ATM machines have followed the instruction!

Anyway, I will start my talk with a story narrated by Swāmī Chinmayānanda. The story goes like this. There was a unique kingdom which had a unique rule. And that rule was, anyone can become the King of that kingdom and rule that, assisted by Ministers - informed capable ministers - and officers. He can discharge his duties and also enjoy all the powers and privileges of a King. He can rule the kingdom for five

years. The catch was that, after enjoying power for 5 years, he will be banished from the kingdom and sent to a huge forest in the neighbourhood. A forest, on reaching which, he can never escape; because it was so vast. He cannot go to the other side nor can he come back to the kingdom also; because, in between there was a very wide and deep river, with all kinds of crocodiles and sharks. So, he cannot come to this side or go to the other side. That meant, he will have to live in the wild forest, infested with wild animals. That meant, only death will be his lot.

Now, the citizens alone had to decide whether to become the King or not. When one looked only at the enjoyments, one felt like becoming the King. But, when one thought about the later situation, one did not feel like. So, many did not desire to become the King. But, some people became King and decided to enjoy thoroughly. They enjoyed all the advantages during those years. But, what happened was, as the fifth year approached, they were mentally in the forest only. As the final days came closer and closer, they became tense; became worried; and on the last day, they pleaded with the ministers - 'can you extend it for one more day'. Or, 'why do you send me to the forest? Why cannot you give me a small place in some corner of the Kingdom?' - they used to plead and scream. But, the ministers were very strict with the rule. They sent the King away to the forest. On the last day, even as the King screamed, the boatmen took the King across the river to the forest. This was going on, for long.

And then came an intelligent King. He also ruled the Kingdom very well, thoroughly enjoying all the benefits of a King. But they found this King was a unique and different one; because, when the fifth year came, unlike all other Kings, this King was thoroughly enjoying. He did not seem to worry about the terrible forest. They were all surprised. They did not know what was the secret. And came the last day. Generally, on the last day, the King will plead with the ministers. But this King did not

do any such thing. In fact, he was thanking all the ministers and saying 'good bye', 'போயிட்டிடுவரேன்'. When he came out, the boatmen came to drag him, as with others. But, this King said, 'do not touch me. I am coming by myself. Why should you drag me?' The boatmen also was surprised!

The King got into the boat and continued to be very, very cheerful. The boatmen could not resist their curiosity and so asked, 'how come you are so cheerful?' The King answered, 'I knew that anyway after five years I will be sent away to the forest. But, when I was the King, I had all the powers. So, during those five years - while I enjoyed the kingdom and its powers - I made a small Kingdom carved out of the huge forest. I used those five years to make another Kingdom, where everything has been set. Buildings are there. Even people who wanted to migrate to that Kingdom I have sent. Its Constitution also has been framed. Ministers are there. Officials are there. And this new Kingdom will have a new King. Do you know who it is? It is myself! Because I have made the Kingdom, who else will be the King? Therefore, I am entering this new Kingdom. And I am going to be coronated tomorrow. All my new ministers will now be waiting to welcome me!"

Therefore, what is intelligence? **Intelligence is, while enjoying the present Kingdom preparing for the future.** This is the story, in short. Swāmī Chinmayānanda will nicely narrate this for one hour! He is a master story-teller. Then, He comes to our topic. Every human being is like a King of that Kingdom. Human being is given a Kingdom, called **yauvana sāmrajayam**. What is **yauvana sāmrajayam**? The kingdom of youth. During which time, we have got all the powers. All the privileges. All independence. We have got physical strength. Fitness. All faculties are at our disposal. We can thoroughly enjoy. We can do whatever we want to.

But, we can rule the **yauvana sāmrajayam** *only for some time*. We can rule the **yauvana sāmrajayam** *only for some time*. Not five years; maybe 20 or 30. But, after a few years of this youth, every human being will be banished. Banished means, what? We will lose the Kingdom, called youth. And, we will be banished into the huge forest. The forest is called **vārdhakya vanam**. **vārdhakya** means, what? **Old age**. **vanam** means, a *forest* - in which we will lose all our powers. Our privileges. Our faculties. **Everything will be lost**. And there will be all kinds of wild animals - in the form of *degenerative diseases*. We do not know which wild animal will attack from which direction; and, whether we will survive the attack or not! We are utterly in darkness; because, in that thick forest, light will not be there. **We will be in darkness**.

Since everyone will have the **yauvana sāmrajayam** followed by **vārdhakya vanam** *we have all got a choice*. We can be like the unintelligent Kings of our Kingdom. What do you mean by that? Unintelligent kings. Thoroughly enjoy the youth forgetting the **vārdhakya vanam**. As the time for **vārdhakya vanam** comes, we are dreaded by the prospects of old age. So, we can enter the forest with a fearful mind; or, we can be like *the intelligent King* of the story. We are so intelligent that we thoroughly **enjoy the youth and at the same time we prepare for the vārdhakya vanam**, by converting that also into a Kingdom, so that, **instead of being fearful of it, we can be cheerful!** So, fearful entry in to **vārdhakya vanam** or cheerful entry into **vārdhakya vanam depends upon our own preparation only**. **An intelligent human being will be like the intelligent King of this story**.

Then comes the next question, '**what should be the preparation?**' There, in the story, the preparation was, *building another Kingdom*. But, in the case of human beings, what type of preparation is required? **And the preparation should start when?** Remember, it took the King 5 years to build the Kingdom. Therefore, for us the preparation should start **when? When we are young!** The other day I read a

beautiful slogan in a newspaper - '**if you want to make your old age a success, start young**'.

यावत्स्वस्तमिदं शरीरमरुजं यावज्जरा दूरतो  
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।  
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्  
संदिप्ते भवने तु कूपखननं प्रत्युध्यमः कीदृषः ॥ ७५ ॥

yāvatsvstamidaṁ śarīramarujaṁ yāvajjarā dūrato  
yāvaccēndriyaśaktirapratihatā yāvatkṣayo nāyuṣaḥ |  
ātmaśrēyasi tāvadēva viduṣā kāryaḥ prayatnō mahān  
saṁdiptē bhavanē tu kūpakhananaṁ pratyudhyamaḥ kīdṛṣaḥ || 75 ||

[bhartṛhareḥ vairāgya-śatakam]

As long as this body is healthy and free of infirmity, as long as senility is distant, as long as the faculties have not lost their vigor, as long as life is not enfeebled, till then should the wise ones make great efforts to reach the supreme goal of life. For what is the use of digging a well when the house is on fire?

- when the house is on fire suppose you are trying to dig a well in Chennai - during 2017, rain failure year, how foolish it is! Even when you build a house, you have the fire extinguisher. Similarly, **the preparation must start young**. The question is what is the preparation? The answer is given by all our scriptures. And, **Lord kṛṣṇā** in the **bhagavad gītā** talks about the important preparation every human being should do when young itself. Far-sighted life! What is that? **kṛṣṇā** tells in an important **ślokā** of the second chapter [gītā 2.27]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥  
jātasya hi dhruvō mṛtyurdhruvaṁ janma mṛtasya ca |  
tasmādaparihāryē:'rthē na tvaṁ śōcitumarhasi || 2-27||

**kṛṣṇā** uses a **very important word** - **APARIHĀRYAḤ, ARTHAḤ, aparihāryaḥ arthaḥ** means, helpless situation. Every living being, in general; and, every human being, in

particular, will confront certain situations in life - **which are unavoidable and unremediable**. Such unavoidable and unremediable situations are called **aparihāryaḥ arthaḥ**. **Choice less situations or helpless situations**.

We do not say all situations are helpless situations. **bhagavān** has given us lot of powers. We have a freewill. We have got resources. We can *try to avoid* unpleasant situations by taking precautions. And we do have remedies also for many unpleasant situations. We do not say **all situations are aparihāryam**; but, there will be some situations which are **aparihāryam**, *choice less*. Every human being will have to confront those situations, even when one is young. But, the thing is, during young age, may be helpless situations are less. And as one grows older and older, most of the situations or many situations will become helpless. It can even be a simple task like getting up! As I said, even sitting down and getting up may become *a project*. **Many things which we took for granted can become almost impossible tasks**. Therefore, *if I should confront helpless situations later*, **I should strengthen myself mentally** for going through such situations, with a mind which can enjoy **calmness, cheerfulness** and **confidence**. CCC mind. A mind which can go through the situations without despair, without dejection, without disillusionment, without depression DDDD. [So many Ds!]

*I cannot do anything to the situation*. Why? The situation itself is choice less. Therefore, without all these problems if I have to go through such situations and survive, *I can do something to the mind only*. **The only intelligent thing that I can do is, mind-empowering**. Mind-charging exercises I should do. By those I make the mind strong enough to go through such situations and maintain CCC - **calmness, cheerfulness** and **confidence**. According to our scriptures, our minds are like re-chargeable batteries. So, **we can charge the mind and confront situations**. And, as we go through situations, the charge gets discharged. Since it is like a re-chargeable



battery, again what do you do? Re-charge! [Like, we connect our cell phones - கிடைச்ச இடத்துல எல்லாம் குத்தறமோல்லியோ - whether it is in the car or in the train, we plug in. If nothing is available, one may plug into one's nose itself! Because, the mobile has become like **ahimahi rāvaṇā's prāṇā**. The mobile has become our **prāṇā**]. Therefore, **mind-charging exercise is the only way**. When you cannot change the situation, we have to charge the mind. And **kṛṣṇā** says [gītā 2.14] -

मात्रास्पर्शास्तु कौन्तेय शीघ्रोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४॥  
mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ |  
āgamāpāyinō:'nityāstāmstitikṣasva bhārata || 2-14||

**titikṣasva** means, *toughen your mind* so that **aparihārye'rthe na tvam śocitum arhasi. titikṣasva na śocitum arhasi** - go through them *without despair. Without dejection.*

Okay, **how do you charge the mind?** You know how to charge the electrical gadgets or batteries, by fixing them to the power house, connecting them to the power source. Computer-ல காமிக்கும் - '*battery low, connect it to power source*'. அதை நீங்க பண்ணலையானா அது போயிடும். Same way, when the mind gets disturbed, announcement comes. What is that? 'Connect to the power house; otherwise, you will be out of power!' Now, the question is, **what is the power house?** You cannot put the head into some electrical power source. You will get shock only! And **kṛṣṇā** Himself answers - **with regard to the charging of the mind, there is only one power house**. And that power house is, *that which has created the entire universe; the omniscient, omnipotent power; the cause of the universe* - **bhagavān alone is the only power house. Without connecting to that, you can never make the mind CCC.**

All our scriptures define **bhagavān** in several words. But, **two words are significant**. In fact, **we can use those two words to charge the mind**. One word is '**anantaḥ**'. **anantaḥ** means, the infinite one. The limitless one. Another word is '**bhagavān**'. **bhagavān** means - "**bhagaḥ asya asti iti bhagavān**" - **that one which has got six resources in infinite measure**. *Six fold powers in infinite measure*. **bhagaḥ** means, *six-fold powers*, in infinite measure. '**vān**' means, *endowed with*. **ANANTAḥ BHAGAVĀN** means, **infinite GOD with infinite powers**. The scriptures define these six powers -

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः

ज्ञानवैराग्ययोश्चैव षण्णां भग इतिरणा ॥

**"aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ**

**jñāna-vairāgyayoścaiva ṣaṅṅāṃ bhaga itiraṇā"** - (viṣṇu purāṇa 6.5.47).

**aiśvaryam** means, *mastery*. *Mastery over the situation*. *Not being over powered by any situation*. That is called **over lordship** or **aiśvaryam**. Then, **vīryam**. **vīryam** means, the courage to say that, 'I am capable' and 'I am ready to go through any choice less situation'. If I should have the courage to say that, I should *get that courage* from the infinite **vīryam**. Infinite **vīryam** is where? In **bhagavān**. So, **vīryasya**. **These two are important for us** - **aiśvaryam** and **vīryam**. NEVER BEING OVER POWERED BY SITUATION IS **AIŚVARYAM**. **VĪRYAM** MEANS, THAT INNER COURAGE THAT I CAN CONFRONT ANY SITUATION. I can face my old age without fear and tension. That courage is called **vīryam**. Then, the other four are, **yaśaḥ** is **fame**. **śriyaḥ** is **wealth**. **jñānam** is **knowledge**. **vairāgyam** is **detachment**. *These are the six powers*. For us, **two of them are relevant**. **aiśvaryam** and **vīryam**.

That **bhagavān** becomes **the power house**, by connecting with which, I draw energy. That process of connecting the mind to **bhagavān** is called **bhakti** or called **prārthanā** or prayer. And **kṛṣṇā** prescribes *prayer as the method of regular charging of the battery* every day; so that, at the end I can say, **I am capable and ready to**

**face any situation!** என்னதான் நடக்கும் நடக்கட்டுமே! I am ready. [There was a battery before; and that battery was called - do you know? **'Eveready'** battery! I do not know whether it is there are not, now]. **So, make the mind an ever ready battery, by regularly charging it in the morning, by connecting the mind to the power house.** The prayer can be any form. **kāyika** prayer is physical **pūjā**. **vācika** prayer is verbal **pūjā** - like recitation etc. **mānasa** prayer is mental prayer. Among them, **Lord kṛṣṇā** says, **the best prayer is - "yajñānām japayajño'smi"**. [gītā 10.25]. **japa** means, what? **mantra āvṛttiḥ**.

And, what is the best mantrā for charging the mind? The best mantrā is, "om namo bhagavate anantāya". அதுல ரெண்டும் கலந்திருக்கு. bhagavān and anantaḥ. bhagavān means, the source of infinite aiśvāryam and vīryam. anantaḥ means, the infinite source of infinite power. If we chant any mantrā, especially this mantrā, any number of times, we are connecting the mind with the power house. While chanting, the sañkalpa is very important. What is the sañkalpa? 'I want the mind to face helpless situations'. And therefore, the sañkalpa is not for external changes. It is not for *getting something or getting rid of something*. That is not my aim. My aim is, *empowering the mind*; charging the mind. To confront what situation? aparihārya artha - helpless situations. Therefore, the sañkalpa is, *charging the mind*. The helpless situation may be a minor situation like a traffic jam at the end of this program. [வரப்போறது; ready-யா இருந்துங்கோ!] It can cause disillusionment. Front - லயும் car; back-லயும் car; குறுக்க ஒருத்தன் park பண்ணிட்டுப் போயிருப்பான்! And, you feel irritated. 'om namo bhagavate anantāya'. 'om namo bhagavate anantāya'. Let me be calm and quiet. I am trapped in a jam; until that person removes the wrongly parked car, என்னால என்ன பண்ண முடியும்? Helpless situation. *Screaming cannot solve the problem*; because, that person has gone for a tea.

Thus, from minor traffic jam, it can be anything. An incurable disease; or, it may be being bed-ridden in old age. **We do not know what can happen. There is no predictability. Life is unpredictable and often uncontrollable.** Helpless situations galore. If I have to face them and maintain CCC, the only way is, **I have to strengthen the mind.** Thus, '**om namo bhagavate anantāya**' I chant.

And, at the end of that **japa**, I repeat the **sañkalpa**, my aim. It is called **sañkalpaḥ**; because, I have got faith in GOD. **The whole thing is, faith-based.** I have got faith in GOD. I have connected my mind with GOD through the **japa**, 108 times, 1008 times etc. That means, at the end of the **japa**, I have charged my mind. Now, I tell myself, 'because of the charged mind, I am now strong. I am capable and I am ready for any blessed situation'. This is called **sañkalpa śakti**. From the **sañkalpa śakti** of **īśvarā**, I borrow **sañkalpa śakti** to my own mind. And I tell, 'I am ready for that'. And when I do this **auto suggestion** at the end of this **japa**, you will find that **I get an energised personality!** I can go out and face any situation.

And, the amount of energy that I draw is directly proportional to the degree of śraddhā or faith I have. with regard to bhagavān, mantrā, pūjā etc., the benefit is directly proportional to one's śraddhā in that.

मन्त्रे तीर्थे द्विजे दैवे दैवज्ञे भेषजे गुरौ  
यादृशी भावना यत्र सिद्धिर्भवति तादृशी

- समयोचितपद्यमालिका

mantrē tīrthē dvijē daivē daivajñē bhēṣajē gurau  
yādṛśī bhāvanā yatra siddhirbhavati tādṛśī II

- samayōcitapadyamālikā

**Meaning of the subhAShita:**

Mantras, pilgrimages, brahmanas (knower of Brahman), deities, seekers/knowers of God, doctors, teachers - their usefulness (to us) will be proportional to the faith we put in them.

Even when I take a medicine from a doctor, the benefit I get is *directly proportional* to my **śraddhā** in the doctor. Suppose, in the beginning itself I say, 'he is useless' [because, *often one doctor does not accept another*. Like they tell a joke - 'this person went to a doctor. He had already gone to some other doctor. So he said, 'I went to that doctor first; now, I have come to you'. The second doctor asked, 'what **foolish advise** the other doctor gave you?' The patient said, 'he asked me to visit you!'] Same way, each one says, 'this is good', 'that is good'. There are so many systems. Each system *criticising the other*. But, we must have trust in one doctor or the other.

They have also found that if we have got faith in the doctor, even a dummy medicine - a medicine which is not a medicine, cures! They have done research and found that, even dummy medicines have effect. It has been proved; because, **faith works**. How? - we do not know! **But, it works**. That is called *placebo effect*. [I thought it was ப்ளேஸிபோ-ன்னு நினைச்சுண்டு இருந்தேன். அப்பறம்தான் யாரோ சொன்னா, it is not ப்ளேஸிபோ, it is ப்ளஸீபோ - plə'si : bəʊ]. Thus, even real medicine would not work if we do not have **śraddhā**. But, dummy medicine *will work* if we have got **śraddhā**! MIND HAS GOT THE UNIQUE FACULTY OF UTILISING THE **ŚRADDHĀ**. Lord **kṛṣṇā** says, **śrāddhatva** - may you have that **śraddhā**. [gītā 9.3] -

अश्रद्धाः पुरुषा धर्मस्यास्य परन्तप ।  
अप्राप्य मां न विवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३ ॥  
aśraddadhānāḥ puruṣā dharmasyāsya parantapa |  
aprāpya mām nivartantē mṛtyusaṁsāravartmani || 9-3||

- have **śraddhā** in the power house. Have **śraddhā** in the prayer and start. You will find, you are able to face even difficult situations with minimum scar. We will be able

to maintain a calm, cheerful, confident and courageous mind. In life situations if we practice this when we are young, we are ready for our old age. So, this is the remedy given by **Lord kṛṣṇā**. This is called **japa** or **bhakti**. **bhakti**-based strengthening of the mind.

But, our scriptures point out that, **īśvarā** should not be *purely based on śraddhā only*. **Initially** you start your life with **īśvara śraddhā**, for strengthening the mind. But later, you should come to **īśvara jñānam**; because, faith-based **īśvarā** is *always weak*. It can be shaken by any one, by challenging.

Especially, now a days, the modern science is asking all our children, '*to have the spirit of enquiry*'. The spirit of questioning. Do not believe anything. Accept something only after getting the evidence'. *That is the slogan*. Therefore, all our children ask only one thing - *what is the evidence?* Anything you say, they ask for evidence; because, every where they are taught, '*to have a spirit of enquiry*'. Therefore, '*what is the evidence for the existence of GOD?*' - becomes a very big question. The modern scientist questions and says, 'there is no evidence for the existence of GOD'. And our children also *repeatedly ask* for evidence. *So, we ourselves will become shaky*.

So, **śraddhā** is wonderful. And, all the other religions *stop with śraddhā*. But, our scriptures say, '*never stop with śraddhā*'. From **īśvara śraddhā**, we have to go to **īśvara jñānam**'. Because, there are many books coming. They talk about the book of some Dawkins [Clinton Richard Dawkins]. எங்க பார்த்தாலும் போயிண்டு இருக்கு அது! Questioning GOD, religion, everything. Atheism.

We have got a portion in our scriptures, which is dedicated to **īśvara jñānam**. The first portion of our scriptures, **veda pūrva bhāga**, focuses on **īśvara śraddhā** or **parokṣa jñānam**. Whereas, the **veda anta bhāga** or the **upaniṣad** concentrates on **īśvara jñānam**. Everyone will have to come to **jñānam** one day or the other. Until

then, may you lead your life based on **śraddhā**. First part-ல **śraddhā**-வை வெச்சுக்கோ; until you come to **vedāntā, īśvara jñānam**.

How does **vedāntā** give evidence for GOD? It's a very big topic. I cannot go into that. It is the **analysis** of **upaniṣad**. But, **I will just summarise the approach of vedānta**. It solves this problem regarding the **evidence for the existence of GOD, not in a direct manner**; but, in an indirect manner, by giving an equation. The central teaching of **vedāntā** or **upaniṣad** is a **profound equation**, called **mahā vākyam**. What is that profound, mind boggling equation? It says, **bhagavān** - whom one has been worshiping all the time with **bhakti** - that **bhagavān** is equal to **bhaktaḥ**. **bhagavān = bhaktaḥ**. This equation is presented in several manner. But, one sentence is, '**soham**' = **saḥ aham**. **saḥ** means, what? **bhagavān**. **aham** means, what? **bhaktaḥ**. **soham mantrā** means, **BHAGAVĀN EVA BHAKTAḤ, BHAKTAḤ EVA BHAGAVĀN**. **That is the profound equation**. In fact, they chant this **mantrā** every day *before* the **pūjā**, with an intention that we have to discover this equation later.

देहो देवालयः प्रोक्तः सजीवः केवलः शिवः।

त्यजेदज्ञान-निर्माल्यं सोऽहंभावेन पूजयेत्॥

**dēhō dēvālaya: prōkta: sajīva: kēvala: śiva:|**

**tyajēdajñāna-nirmālyaṁ sō:'haṁbhāvēna pūjayēt||**

Therefore, vedānta talks about the equation, bhagavān = bhakta. There is no difference between bhagavān, the creator of the universe and bhaktā, the observer of the universe, the experiencer of the universe. In English, this is called, creator-observer equation. A very tough, profound equation. Like,  $E=mc^2$  மாதிரி! Creator - observer equation.

**adr̥ṣṭo draṣṭāśrutaḥ śrotāmato mantāvijñato vijñātā I**

nānyo 'to 'sti draṣṭā nānyo 'to 'sti śrotā nānyo 'to 'sti mantā nānyo 'to 'sti vijñātā I -  
[br̥hadāraṇyaka]

இதெல்லாம் அந்த equation தான்!

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यञ्च स आत्मा  
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ६.९.४॥

sa ya eṣō:'ṇimaitadātmyamidaṅ sarvaṁ tatsatyaṅ sa ātmā  
tattvamasi śvêtakêtō iti bhūya ēva mā bhagavānvijñāpayatviti  
tathā sōmyēti hōvāca || 6.9.4||

**Chandogya**

And, **vedāntā** says, 'you have to enquire into this equation; and through long enquiry you have to understand this equation'. If a person is willing to take all the pains - long **śravaṇam, mananam, nididhyāsanam** - *it is a very big project*. For this only, in the olden days, they took **sanyāsā** itself. They renounced everything. They dedicated the entire life, dropping everything, *for the pursuit of assimilating this profound equation*.

Once this profound equation is understood, then three problems are simultaneously solved. Three problems are simultaneously solved. ஒரு கல்லுல முணு மாங்காய் எல்லாம் சொல்றானோ-ல்லியோ, அதுமாதிரி. One is, we all have different misconceptions regarding GOD. In fact, most of the understanding of most of the people is *misunderstanding* of GOD! And, for this *misunderstood* GOD, they want evidence! எப்படி கிடைக்கும்? Therefore, they fail miserably. So, the first thing is, all misconceptions regarding GOD will go away.

**The second advantage** of this equation is, all misconceptions regarding **bhakta, myself**, that is **self-misconceptions also will go**; because, according to **vedāntā**, **we do not know ourselves. We have taken us for granted!** Like, for several years, the



humanity thought, the Sun is going around the Earth, based on our experience. *Experience-based conclusion is what? Sun is going around the earth.* Then, **what is the fact?** Sun is not going around; but, the Earth is going around the Sun. Similarly, we have *experience-based wrong conclusion regarding GOD. Experience-based wrong conclusion regarding ourselves.* When this equation is **understood, self misconceptions also will go away.** So, benefits number one & two - **God realisation & Self realisation.**

Then, all the *misconceptions regarding evidence for the existence of GOD also will go away.* All misconceptions regarding the evidence for the existence of GOD will also go away. How? [அதையும் பாத்துட்டு முடிச்சுடறேன்]. What is that? Once you have understood the equation **bhagavān** is equal to **bhakta**, the existence of **bhakta** becomes the evidence for the existence of ... [fill up the blank. முழிச்சுண்டு இருக்கேளோ பாக்கறேன்?!] I have revealed the equation **BHAGAVĀN IS EQUAL TO BHAKTA.** So, **existence of the bhakta becomes the evidence for the existence of GOD!** And **bhakta** is who? **I am the blessed bhakta.** So, **my existence itself is the evidence for the existence of GOD.**

Suppose I ask the next question, 'what is the evidence to prove that *I am existent?*' Even the greatest rationalist will not ask this question. If he asks this question, I will doubt the existence of his brain! **Dayānanda Swāmījī** jocularly gives this conversation. **Swāmījī** asked someone, 'do you exist?' This person replied - 'I will consult my wife and tell you'. Then **Swāmījī** said, 'I am not asking for donation. Donation-க்கு consult பண்ணணும். I am only asking, 'do you exist', and you say, 'I want to consult'. Better you do not consult her; because, she may say that, '*my husband is as good as non existing; because, he is so useless.* இருக்கறதும் இல்லாததும் ஒண்ணுதான்!'

So, nobody questions the evidence for self-existence. Self-existence is self-evident. Thus, connecting with our Equation, GOD'S EXISTENCE IS SELF-EVIDENT. Therefore, seeking evidence for the existence of GOD is foolish. [Are you able to understand my statement?] *Seeking evidence for the existence of the GOD is foolishness.* ONCE YOU STUDY VEDĀNTĀ, YOU WILL NOT GET EVIDENCE FOR EXISTENCE OF GOD; YOU WILL UNDERSTAND SEEKING EVIDENCE FOR EXISTENCE OF GOD IS FOOLISHNESS.

Thereafter, whenever a rationalist asks this question, I will not be disturbed; I will be amused. 'How do you prove GOD?' What will we do? 'ஈ'ன்னு சிரிச்சுட்டுப் போயிடணும். அவன்கிட்டப்போய் argue-வே பண்ணதேங்கோ. And, when he says, 'கடவுள் இல்லை, கடவுள் இல்லவே இல்லை, கடவுளை நம்புவவன் காட்டுமிராண்டி', சொன்னா என்ன அர்த்தம்? 'நான் இல்லை. நான் இல்லவே இல்லை. என்னை நம்புவவன் காட்டுமிராண்டி!' - அப்படின்கூட அர்த்தம்.

This is not my statement. **upaniṣad** says that –

असं न्ने ' व स' भवति । असं द्ब्रह्मेति ' वेद ' चेत् ।  
 अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो वदिरिति ।  
 asa' nnē' va sa' bhavati | asa' dbrahmēti' vēda' cēt |  
 asti brahmēti cēdvēda | santamēnaṁ tatō viduriti |

- [taittirīya ānandavallī 6.1]

Whoever negates GOD is negating himself only! Thus, from ĩśvara śraddhā I come to ĩśvara jñānam. And coming to ĩśvara jñānam is realising, that power house is not somewhere, that powerhouse is myself! I myself have infinite power to confront any situation. Therefore, daily morning *I start with invoking* my own greater power and tell that, 'I have got all resources to confront anything, including my old age and death'.

Until you discover the power in you, may you have **śraddhā** in GOD. But, ultimate thing is what? Either from GOD or from yourself, either through **śraddhā** or through **jñānam**, may you draw power to the mind and make the mind powerful. Every

morning charge the battery - either through **īśvara śraddhā** or **īśvara jñānam**; either from outside or from yourself. From where you draw it does not matter; but, draw the strength and **start the day by saying, 'I am capable; and I am ready for any choice less situation that may come. And in spite of all those situations, I will be CCC. I will be calm, cheerful and confident'**.

Let us all start this New year, having done our connection with the Lord. அதுக்குத்தான் பூஜைல start பண்ணியிருக்கோம். 'I am now ready for 2017. And any situation comes, I will confront. And I will be like the intelligent King! I am the master in youth also; I am the master in old age also!'

**THIS SELF-MASTERY IS THE AIM OF HUMAN BEING.** With these words, I would like to conclude my talk.



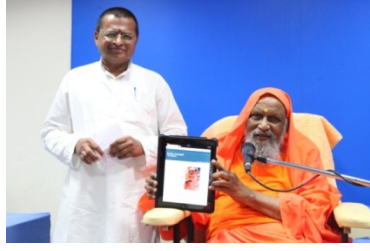
ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
oṃ śāntiḥ śāntiḥ śāntiḥ ||

[NOTE: Transcription by M/s T.Śrīnivāsan & P.Bālasubrahmanyam. Please communicate corrections to [balusha74@gmail.com](mailto:balusha74@gmail.com)]

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