

MESSAGAGE OF THE VEDAS

Lecture by Swami Paramarthananda

Transcribed by Sri VLN Prasad



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Arsha Avinash Foundation
104 Third Street, Tatabad, Coimbatore 641012, India
Phone: +91 9487373635
E mail: arshaavinash@gmail.com
www.arshaavinash.in

Message of the Vēdās

**sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām**

There is a traditional verse which runs like this -

**sukham mē sarvadā bhūyāt dukkham mābhūt kadāchana
itīchhē sarva sāmānyē tē gnyānādēva sidhyataha**

All living beings especially, the human beings have got two common desires. **sarva sāmānyē ichhē** - **Icchā** means desire. **sarva sāmānyē** means common to all living beings, without exception. Those two desires are **sukham mē sarvadā bhūyāt** - I should have happiness all the time. I should have happiness, is not enough.

The first desire is - I should have happiness all the time. The second desire is **dukkham mābhūt kadāchana** - I should never have unhappiness at any time. **Sarvadā Sukha Prāpti** and **Sarvadā Dukha Nivrutti** are the **sarva sāmānyē ichhē**. They are universal desires, not confined to Indians only.

It belongs to the entire humanity, irrespective of nationality, religion, sex etc. This is not of the current generation. The humanity of past, present and future have these two common desires. This verse says that unfortunately, the human beings do have these two desires, but they don't know how to fulfill these two desires.

The human beings do not know the means of fulfilling these two desires. Therefore, the entire humanity is continuously struggling with life. This verse says that there is only one method by which these two desires can be fulfilled. That method is **tē gnyānādēva sidhyataha**. Those two desires can be fulfilled only by one method and that is **Gnyānam** and **Gnyānam** only.

The word **Gnyānam** means spiritual knowledge or Self Knowledge. Therefore, **sukham mē sarvadā bhūyāt, dukkham mābhūt kadāchana,**

itīchhē sarva sāmānyē tē gnyānādēva sidhyataha. Therefore, in our tradition, we have got the basic scriptures, the Vēdās which are meant to provide us with that spiritual knowledge which will put an end to our struggle to fulfill these two desires.

These scriptures, which provide us with this spiritual knowledge are called *Vēdaha*. The very word *Vēdaha* means, the means of the knowledge, in general and the means of spiritual knowledge or Self Knowledge, in particular. Since this knowledge will remove these two fundamental struggles from my life, this knowledge is otherwise called *Mōkshaha*.

The word *Mōkshaha* means freedom. It is the freedom from this twofold struggle of *Sukha Prāpti* or *Dukha Nivruttihi*. Thus, our Vēdās primarily try to help the humanity by giving *Gnyānam* and through that, *Mōksha* from life's struggle. But the problem is even though, the Vēdās are interested in giving us *Gnyāna* and *Mōksha* through that, unfortunately, the human beings are not willing to take it.

Somebody can give something only when there is a giver and there is a receiver also. I may say that I am willing to give this clip. Even though the giver is ready and prepared to give this free of cost, if somebody else is not interested in receiving, however much I want to give, I cannot give. Similarly Vēdās find a peculiar situation.

Vēdās want to give this *Gnyānam* and *Mōksha* to the entire humanity so that they can enjoy the rest of the life as a struggle free enjoyment. Even though Vēdās want to give *Gnyānam* and *Mōksha*, unfortunately, most of the humanity or the majority is not interested in taking it. Still, Vēda wants to help the humanity just as a good mother.

The mother struggles with the baby, runs behind the baby, sings songs, shows the moon, and somehow or other, feeds the child. Vēdās, like the mother, want to help the humanity and give *Mōksha*. **How can the Vēda accomplish it?** Vēda wants to find out what the cause is or the reason for

humanity not voting for Mōksha. **What is the reason that humanity is not able to receive the benefit of spiritual knowledge and Mōksha?**

Vēda finds that there are two reasons. If they are taken care of, then the humanity can be benefit. **What are the two reasons?** This is not only with regard to Mōksha, but with regard to any accomplishment, two conditions are required. We all know that there is Kailash Manasarovar in china, which is a beautiful pilgrim centre.

If a person has to visit that particular place, two conditions are required. See how our scriptures thoroughly analyze everything! For example, two conditions are required, if a person has to go to Kailash Manasarovar. The first condition is that he must have a desire for visiting that place.

Even if the China Government is interested in providing all the necessary conditions, as long as we don't develop a desire, we will not pursue that goal. Therefore, anything first requires an **Ichchā**. Without a desire, you cannot accomplish anything, including Mōksha. The problem with humanity is that most of them are not even interested in Mōksha.

When humanity doesn't want, Vēda cannot thrust it on them because the humanity will reject. It is like when the child is not hungry the child will refuse to eat. Even if the mother slaps the food on its mouth, it will bring out the food because it doesn't have hunger. Therefore, the first need is desire or hunger for Mōksha which we call as spiritual hunger. In Sanskrit, it is called **Mōksha Ichchā** or **Mumukshuta**.

Therefore, unless Vēda generates hunger for Mōksha, Vēda can't feed the humanity with Mōksha. Therefore, the first condition that is required is **Mōksha Ichchā**. **In fact, all the advertisements that you get in Television are for what purpose?** They repeatedly talk about a particular gadget. **What is the aim?** After seeing several times, you will hopefully develop a desire for that particular refrigerator, shoe or cooker.

The aim of advertisement is to develop an Icchā because without desire, you won't buy it. This is condition number one. In Sanskrit, it is called Mōksha Icchā which is required. The second thing is that even if I have a desire to go to Manasarovar, desire alone is not enough. I should have all necessary qualifications to go to Manasarovar.

First of all, I should have physical fitness. The altitude is fourteen thousand or fifteen thousand feet. If I don't have physical fitness, then I cannot go there. If I go, I won't come back. That will become Mōksha. It will be [yadgatvā nanivartantē](#). Not only physical Yōgyata is required, financial Yōgyata is also required.

It may cost a lakh or more. I should have those resources also. Then, time resource is also required. Many people cannot afford to take off for 15-20 days. We call all resources put together as [Yōgyata](#). Thus, any accomplishment requires [Icchā](#) and [Yōgyata](#). If any one of them is absent, you cannot work for that.

A student wants to study in IIT. Desire is there, but if he doesn't pass the entrance examination - [desire asti, yōgyata nāsti](#). There is another person who is brilliant enough. He can easily get admission and study, but he says - I am not interested in IIT. Then also, he cannot go there. Therefore, [Icchā](#) without [Yōgyata](#) is useless, [Yōgyata](#) without [Icchā](#) is useless.

[Icchā](#) and [Yōgyata](#) must co-exist. Then alone, the pursuit is possible. Even to attend this Gīta class, many people have [Icchā](#) but they say in Bangalore, there is transport problem etc. Swāmiji, we would like to attend, but we are not able to come - [icchā asti, yōgyata nasti](#). There are many people in the neighborhood who have all the resources to come, but they are not interested.

They are interested in one of the Malls. They are not interested in this hall. Therefore, Vēda understood that even if I want to give Mōksha, human beings never take it and benefit from it because, even if I am

giving it freely, the human beings are either lacking Icchā or lacking Yōgyata. **mōksha icchā abhāvāt mōksha yōgyata abhāvāt mōksha rahitāha**. They are without Mōksha.

Therefore, what is the aim of Vēda? It is Advertisement. Just as the modern people have to do, Vēda also has to find methods of Mōksha Icchā generation and Mōksha Yōgyata generation. That is why they say in the advertisement that it is wonderful and affordable. When they say ‘wonderful’, it is **Icchā Jananam**.

When they say Affordable, it means you have **Yōgyata** for that, come and buy. Therefore, Vēda itself takes the responsibility of generating this **Mōksha Icchā** and **Mōksha Yōgyata**. That methodology is called two types of **Karma Yōga**. Vēda prescribes two types of Karma Yōga to develop Mōksha Icchā and Mōksha Yōgyata.

Once both Icchā and Yōgyata have come, that person will sincerely and seriously seek spiritual knowledge. Then, Vēda provides **Gnyāna Yōga** and blesses the person with spiritual enlightenment. **Now, the question is what are the two forms of Karma Yōga?** One form of Karma Yōga is **Mōksha Icchā Janaka Karma Yōgaha** - A Karma Yōga through which a person should develop a value for Mōksha.

What is that? That Karma Yōga is - Vēda says you need not work for Mōksha now because you are not interested in Mōksha. Therefore, I don’t want to thrust or enforce Mōksha upon you. I only prescribe a life style by which you can enjoy an equanimous mind and learn from life’s experiences.

Therefore, Vēda says you may be interested in worldly materialistic desires. You may be interested in money, name, position, possession, relationship, successes etc. So, you need not seek Mōksha. May you seek all your worldly desires and try to fulfill them in your own way. I will teach you a form of Karma Yōga by which you will enjoy an equanimous, non-reacting mind.

The scriptures teach the method of discrimination and devotion by which a person learns to receive all experiences and go through all ups and downs in life and learn from the experiences. Because a reacting mind, a disturbed mind, frustrated mind cannot learn from the experiences of life, unless there is **Samatvam**. That alone was taught in the second chapter of the Gīta.

**karmanyēva adhikārastē mā phalēshu kadāchana
mā karma phala hētur bhūhu mātē sangōstva karmani**

yōgasthah kuru karmāni sangam tyaktvā dhananjaya - in the 5th chapter of Gīta also, we will get that clue. We will see the details there. Here, we will note this much. **Karma Yōga** number one is - learning to keep the mind **Samaha** so that we learn from experiences of the life. If a person goes through such a Karma Yōga, he will learn a very important lesson.

Through Karma Yōga number one, we will learn maintaining equanimity and keeping the intellect in learning mode. Now, you have to use these terms. Now, we have a reacting mode of mind. It has to be converted into learning mode. Then, very soon that person will discover an important truth. **What is the truth?** The scriptures presented it in a beautiful verse and that lesson is -

**sarvam paravasham dukham sarvam ātmavasham Sukham
ētaḍ vidyāt samāsēna lakshanam sukha dukhayaōh**

May you clearly know the definition of happiness and unhappiness. **What is that?** **paravasham dukham** - depending upon the external world emotionally, is risky and cause of anxiety and frustration. **What is the reason?** The reason is very simple. If we see the external world from our day to day life, the conditions of the external world are constantly changing.

The world is unstable, whether it is people or their behavior or the weather conditions. You take any factor in the world, it is constantly

changing and what type of change will happen is unpredictable. So, the world, the people and relationships are all unpredictable. That is truth number one. Secondly, the conditions of the world are not under my control.

No doubt, I have a free will to contribute to the universe, but I don't have sufficient power to control. I have a contributing free will, but I don't have a controlling free will. Therefore, even in a cricket match, every player can only contribute his best, but no single player can control the result. Therefore, firstly, the world is unpredictable.

Secondly, the world is uncontrollable. Even if all the conditions are perfectly favorable, I am very lucky to have favorable conditions. I cannot sustain that condition permanently because as things are changing, favorable may get converted into unfavorable. I may take any person as an employee thinking him as an asset.

Later, he himself may become a liability. Assets get converted into liabilities and liabilities may get converted into assets and we don't know what will happen when. Therefore, a [Karma Yōgi](#) will very soon discover that the world is unpredictable, uncontrollable and unsustainable.

Depending upon that world for my peace, security, and happiness is the worst form of risk. Depending on an unpredictable, uncontrollable unsustainable world or people or even relationships is the riskiest thing. It is the most intelligent thing that I may do. Therefore, if I want to avoid disappointment, frustrations and anxiety, the only way is that I should stop depending on the world.

I may live in the world, I may use the world, I may serve the world and I may experience the world. I can do everything except leaning on that emotionally. I give the example of the cardboard chair which is so beautifully made and well decorated. You can keep it in the show case or you can do anything with that except one thing.

What is that? Don't sit over that. **What will happen if I sit?** You will break your head. Therefore, use the cardboard chair, but never sit on that. So, world has got beauty, world has got variety, world has got novelty, but world doesn't have stability. Therefore, never lean on something unstable. You will have to regret.

Therefore, Karma Yōgi firstly understands - **sarvam parvasham dukham**. **Then, what is the only way?** If I don't depend upon the world for peace, security and happiness, I have to learn to stand on my own feet. I have to learn to depend on myself. Self Sufficiency is the only thing.

Even at national level, if I depend on advanced countries for nuclear energy, they put so many conditions. Therefore, we always try to do that indigenously. Now, we are able to do cryogenics. It took ten years, but we have become self sufficient. Therefore, whether at the individual level or at National level, Micro or Macro level, dependence is sorrow.

Independence or self sufficiency alone is freedom - **sarvam ātmavasham sukham**. Therefore, Karma Yōgi wants freedom from world dependence. Mōksha Icchā has come. Otherwise, he will still be busy running with cell phone because he thinks this will solve problem and that will solve the problem.

Even though, he has run around for sixty years and things have not improved and he has become more miserable, most people do not learn a lesson. Karma Yōgi wants to discover peace, security, and happiness in himself, rather than in the world. **ātmēchhā vyavasīyatām nija gruhāt tūrnām vinirgamyatām** - Shankarāchārya says may you follow Karma Yōga number one and develop **Mōksha Icchā**.

Once I have developed Mōksha Icchā, naturally I am curious to know how I can draw or tap peace, security and happiness from myself. It is because when I look into myself, I am empty. **So, how can I draw all these three from myself?** I am very curious to know.

Then, Vēda says that it is not enough that you have Icchā alone. You should develop the [Yōgyata](#) also. Just because you want to join IIT today, you cannot go and join tomorrow. Most people, even as the children are studying in seventh and eighth standard, start coaching classes. IIT desire is not enough.

And to enter the coaching class, there is another coaching class and for that, another coaching class. Thereafter, there is the entrance examination and then, he may get (at-least, in 27% quota). Therefore, Vēda says that even after getting a desire for Mōksha, you have to develop the [Yōgyata](#).

That requires Karma Yōga number two, through which alone you can get the [Yōgyata](#). In Karma Yōga number two, the scriptures prescribe a life of service and contribution. Till now, you have lived a life of earning, owning, possessing, aggrandizing and hoarding. Till now, you have leaded a life of acquisition only.

You have to live a life of contribution for some time. A selfish mind will have to be converted into a selfless mind. A narrow mind has to be converted in to an expansive mind. That is required. Therefore, for some time, live a life of giving rather than taking. Dayānanda Swāmiji says you have leaded a life of consumer. May you lead a life of a contributor.

Consumer to contributor conversion is a very important conversion. The Vēdās themselves prescribe five levels of contribution known as [Pancha Mahā Yagnyāha](#). I have talked about it almost every year. Being important, I will just summarize contribution at five levels - [Dēva Yagnyaha](#), [Bhūta Yagnyaha](#), [Manushya Yagnyaha](#), [Brahma Yagnyaha](#) and [Pitru Yagnyaha](#).

All these five Yagnyās exist in the form of Vēdic rituals also. They exist in ritualistic form also. They also exist in non-ritualistic, secular version. Both are important, but I am going to highlight the non-ritualistic, secular version because it is practicable for all the people.

Dēva Yagnyaha is reverential contribution to God, who is in the form of **Pancha Bhūtās** or the very nature itself. These days it is becoming very important. You have to worship the rivers, the mountains, the air etc. It is reverential contribution and maintenance of Pancha Mahā Bhūtās, whose health alone contributes to our healthy living.

Nowadays, awareness of global warming etc. is talked about. Therefore, Hinduism talks about reverential contribution to nature. But not looking upon as nature, but looking upon it as the **Ēshwara**, the **Vishwarūpa Ēshwara**. This is called Dēva Yagnyaha. Then, the second Yagnya is **Bhūta Yagnyaha** which is reverential contribution to plants and animals.

The previous one is for Pancha Mahā Bhūtās. This is for the living beings in the form of plants and animals. You have to contribute. If it is ritualistic, it is in the form of Tulasi Pūja or feeding the crow. Otherwise, it will be planting trees, aforestation etc. This will come under Bhūta Yagnyaha.

Then, the third one is **Manushya Yagnyaha** which is reverential contribution to the fellow human beings who require the help. In the form of five concentric circles, the Vēda covers the entire Cosmos. Dēva Yagnya includes the entire Cosmos (Pancha Mahā Bhūtās). Bhūta Yagnya includes all the animals and plants.

In Manushya Yagnya, we have come to fellow human beings. Then, the fourth one is **Brahma Yagnyaha** which is contribution to all the **Āchāryās** who give this education of **Karma Yōga**. Here, **Brahma** means Rishis. This education is very important. Our problem is that in schools and colleges, we are only giving the knowledge of how to earn money and enjoy.

Artha Kāma Pradhāna Education is given. We have to educate the children about contribution also. Therefore, **Brahma Yagnyaha** is reverential contribution to all the **Āchāryās** or the worship of all the **Āchāryās**. Not only that, but it is reverential contribution to all the

teachers and educational institutions which teach the humanity about contribution.

Consumption alone is not enough. Taking alone is not enough. It has to be balanced by giving. Such an education is important. Whichever teacher gives this education, whichever institution gives this education, we have to contribute and support to those systems. This is called Brahma Yagnya in the secular or non-religious form.

Religious version is also there. There is a ritual for Brahma Yagnya. Therefore, reverential contribution to moral education teachers is the fourth one. The fifth one is [Pitru Yagnyaha](#) which is reverential contribution to the parents, the grand-parents etc., because of whom we are what we are.

A society is the mature only when it takes care of the senior citizens, the elderly generation because the current generation is also going to become the senior citizens later. The treatment that we give to our seniors will be the treatment that we will get in our old age. We should never forget that.

A society is mature only when [Vayō Vruddhās](#) are also respected. [Manu Smruti](#) talks about [Gnyāna Vruddhaha](#), [Sheela Vruddhaha](#) and [Vayō Vruddhaha](#). Elderly people, whatever be their accomplishment, must also be respected. Thus, [Pitru Yagnyaha](#) means contribution to the parents and elders, in general, in whatever way we can.

By contribution, I don't mean money only. Money is only one of the contributions. It can be giving time, giving some knowledge or any other form of contribution. This fivefold contribution is [Karma Yōga](#) number two.

Along with this fivefold contribution, scriptures talk about developing healthy, ethical values, which is also a part of [Karma Yōga](#) number two. One part is contribution and the second part is developing ethical

values. Krishna will talk about that in the 16th chapter of the Gīta. He talks about what the positive virtues and the negative mental traits are - [Daivi Sampath](#) and [Āsuri Sampath](#).

When you want to develop a garden, you plant good plants and you take away the weeds. Then alone, it becomes a beautiful garden. Similarly, the mind also must be prepared by removing unhealthy traits and also developing healthy traits. Thus, [Sath Karmāni](#) + [Sath Gunāha](#) is Karma Yōga number two.

[Samatvam](#) is Karma Yōga number one and [Sath Karmāni](#) + [Sath Gunāha](#) is Karma Yōga number two. If a person follows these two Karma Yōgās, then he is ready for entering [Gnyāna Yōga](#), which is receiving this knowledge. These two forms of Karma Yōga are given in the [Vēda Pūrva Bhāga](#), the first part of the Vēda.

[Gnyāna Yōga](#), Self Knowledge is given in the Anta Bhāga, the [Vēda Anta Bhāga](#). **What does the Gnyāna Yōga part of Vēda say?** The Gnyāna Yōga part of Vēda says that your idea about yourself, the self judgement that you have about yourself is a misconception. What you think about yourself is a misconception.

It is a mind boggling statement because we all think that we know who we are and we need not be educated by anyone. It is because the most evident thing for me is the knowledge of myself, because I am intimately experiencing myself all the time. People will come and go, experiences come and go, but I am experiencing myself all the time.

Therefore, why should I know about myself? But the scriptures say you don't know. **Naturally, the question will come, how can the scripture say that?** Scriptures have a powerful argument. Scriptures say you have judged yourself based on the condition of your body and your mind.

You have judged yourself based on your body and mind because whenever people ask about your bio-data, you are only stretching your

card, which talks about your physical conditions or your psychological, mental conditions. For example, we give our details such as date of birth, age, physical features and sometimes, we give medical conditions also, our educational qualifications etc.

Even the varieties of relationships that we talk about are also based on the body and the mind. Scriptures say that this is the biggest blunder that you have committed because like the world, body and mind also happen to be the object of your experience. **Have you ever thought about that?** Body also is an object of experience.

Not only an object, but it is a changing object of experience. A few decades ago, I had a different model of a body. In fact, even if you analyze scientifically, the whole body has been replaced or revamped. No part of the body is retained. Cells have changed, bones have changed, blood has been replaced, and muscles have been changed.

Thus, the body is an object of experience which is constantly changing and I am aware of the changing body. Therefore, I am the observer of the changing object called the body. It is a close object, but it is an object. For example, like the spectacles. The spectacles are very close to my body. It is an intimate object.

It is even an instrument for me to see you, but because it is proximate, I cannot take myself to be the spectacle. Extending this, the scriptures ask the question - **are you the body or you the observer of the body and the user of the body?** The more we analyze, we will know that the body is an object, it is observed, and it is constantly changing. Not only that, but I use this body only during my waking state.

When I go to my dream world, I don't even use this body. I have to use another body, the dream body. In dream, I have special spectacles, dentures are removed, hearing aid is removed and spectacles are removed. **Therefore, how can I experience dream objects?** I have got dream denture, dream hearing aid, and dream spectacles which makes it

clear that the body itself is different. Vēdānta asks the question - **how did you commit this fundamental mistake?**

You should have said that I am the changeless observer of the changing body. Therefore, my bio-data cannot be the bio-data of the body. Therefore, my features, my qualifications or my dimensions cannot be based on the body. Therefore, Vēdānta says - throw away your visiting card. When you go out, for worldly transactional purposes, you can talk about that.

Similarly, Vēdānta asks the question about the mind also. **How can you take the mental conditions as your nature? How can you take the education qualification as your qualification? Isn't your mind also an intimate object of your experience and isn't it the instrument that you are using to interact with the world?**

Just as the body is a temporary instrument that I use, isn't the mind an object and a temporary instrument? Because before gaining knowledge, I knew the ignorant conditions of the mind and after gaining the knowledge, I know the knowledgeable condition. Therefore, Vēdānta asks you to enquire further.

You need not accept that because of my statement. Vēdānta doesn't want to impose any idea. It is not a matter for faith. Vēdānta says enquire and study your waking state, your dream state, and your sleep state. You will see that you are the common factor. All these things are **Vyāvṛttam**.

**bālyādishwapi jāgradādishu tathā sarvāsu avasthāswapi
vyāvṛttāsu anuvartamāna mahamityantah spurantam sadā**

The 'I' continues all the time. As even the 'I' continues, the observer continues changelessly, the body, the mind, its emotions, and its ignorance, all of them are arriving and departing. I don't use the mind also all the time. During sleep, I am there, but I have set my mind aside. That is why there is no knowledge, no emotion, no worry, no fear etc.

Even if a cobra moves over my body when I am asleep, I am fearless. Normally, I run when I see a cockroach, but now, I allowed a cobra to slither through my body because my mind is not there. But that does not mean that I am not there. I am. Therefore, Vēdānta challenges your conclusion about yourself and Vēdānta says you are not what you think you are.

First time, when we listen this, we will refuse to accept this. But Vēdānta is not in a hurry. It says - you go on studying and one day or the other, you will have to come to the conclusion that I am not what I think myself to be. I have self misconception, I have self delusion. Once I am reasonably convinced of this Vēdāntic argument, Shankarāchārya begins his [Brahma Sūtra Bhāshyam](#) with this topic only.

You think you know yourself, but the truth is that you don't know. Once we accept this fact, then naturally, we will be curious to know what I am, if I am not what I think myself to be. That is how Nārada, in Chāndōgya Upanishad 7th chapter, approaches Sanath Kumara. Nārada is the most educated one.

He is educated all over the world, Harvard University, MIT etc. He has attended all universities and he also tells his Guru - I have got all the possible degrees in the world, but still I am miserable. That means, I must not have been knowing about myself.

shrutagm hyēvahi bhagavad drushēbhyaha, tarati shōkamātmavit iti, sōham bhagava shōchāmi, tanmā bhagavān shōkasya pāram tārayatu

You please tell me what I am. Then, the scriptures say you will never know what you are, by yourself because you are the observer of everything in the creation. You are the experiencer of everything in the creation. But the observer can observe everything except oneself.

The eyes can see all of you, but the tragedy is that the eyes can never see themselves. You can call all the numbers in the world with your phone, but you will never get one number. It will ever be engaged.

Therefore, 'I', the conscious being, the observing principle, can never be observed. Therefore, the subject has no method of the studying the subject itself.

That is why science has the problem of knowing the truth because they can study everything except themselves. With the microscope, I can see everything, but I cannot go to the other side of the microscope. Because, the moment I go, there is no observer. **When the observer becomes the observed, who will observe the observer?**

It is a beautiful dialogue in Brihadāranyaka Upanishad where husband and wife have got philosophical dialogue. Normally, they may be discussing anything, but a rare couple (Maitrēyi and Yāgyavalkya) in Brihadāranyaka Upanishad, have a philosophical dialogue. Yāgyavalkya gives this brilliant teaching and he asks this mind blogging question.

Who will observe the observer? vignyātāram arē kēna vijānīyāt. Therefore, I know that I am a conscious being, but I don't know what I am or who I am. **Gnyāna Yōga** teaches this real 'I', which is a permanent source of peace, security and happiness. I generally present this essential teaching of Vēdānta, in the form five capsules.

This Self Knowledge can be presented in the form of five capsules. I will just enumerate these five capsules of Self Knowledge and from tomorrow onwards, we will enter into this topic.

- **Capsule 1** - I am of the nature of eternal and all pervading consciousness principle.
- **Capsule 2** - I am the only source of permanent peace, security and happiness.
- **Capsule 3** - By my mere presence, I give life to the material body and through the body, I experience the material universe.
- **Capsule 4** - I am never affected by any event that happens in the material universe and in the material body.

- **Capsule 5** - By forgetting my nature, I convert life into a struggle. By remembering my nature, I convert life into a sport.

This is the essence of Self Knowledge given by **Gnyāna Yōga** part of the Vēda. Therefore, Vēda has given us a life plan. Follow Karma Yōga number one, develop **Mōksha Icchā**. Follow Karma Yōga number two and develop **Mōksha Yōgyata**. Follow **Gnyāna Yōga**, which is receiving these five capsules of Vēdānta and thereafter, make your life into a sport.

You can make it either an ordinary sport or an adventure sport. When you get problem, it is an adventure sport, but it is a sport. Take it sportfully. So, this is the essence of the Vēdās which is summarized in the Bhagawad Gīta and which is summarized in the 5th chapter, which we will take up from tomorrow onwards.

***Pūrnadah Pūrnamidam Pūrnāth Pūrnāmudachyatē.
Pūrnasya Pūrnāmādāya Pūrnāmēvāvasishyatē..***

Om shānti shānti shāntihi



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Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, INDIA

Phone: + 91 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in