**HH – BG - 05**

**PREACHINGS -**

In our **Bharathiya** (Indian) way of life, we do not confine perception only to physical appearance. All objects are created in conjunction with nature. **Vedas** reveal how these objects are created. Every object is given a form and name, with a soul entering that object. Along with the soul, God also enters the object. With Godʼs support, the soul bears the object. This is a marvelous process. Aside from **Bharathiya** culture, which places faith in **Vedas**, no other culture has this depth of insight. This is known as **tathvika-drishti** (philosophical view). The objectʼs outer layer is created by combining five principal elements - earth, water, fire, air, and space. Within the object, there is a sentient entity backed by the supreme consciousness. These are the three layers. The first, or outermost layer, is **bhauthikam** (physical). Knowledge of **bhauthikam** is termed ‘**adhi-bhauthika-jnanam**'. Proper insight into this knowledge is called ‘**adhi-bhauthika-drishti**'. Understanding the 2nd layer of **atma-tathvam** (a sentient entity). insight into this layer is known as ‘**adhi-daivika-drishti**'. When extended to the supreme consciousness in the 3rd and innermost layer, ‘**adhi-atmika-drishti**' is developed. It is known as ‘**adhyatmika**'. Our **rushis** (sages), have taught us these three knowledge levels - ‘**adhi-bhauthika**', ‘**adhi-daivika**', and ‘**adhi-atmika**'. Realizing this, undertaking any new task, our elders offered prayers to the tools utilized for that occupation. At a minimum, they offer gratitude and meditate upon these 3 levels. A farmer entering a field would offer prayers to his tools of trade, including the land, plough, and animals. Similarly, a weaver would offer prayers to God [within weaving materials] before beginning work. Likewise, a potter works with this insight when he is making the pots. This kind of 3-fold insightfulness is needed for everyone, regardless of profession.

Similarly, when studying **Bhagavad Gita**, we do not view it as simply another book. The first physical scriptural layer is the manifestation of nature. The 2nd layer, ‘**jiva-tathvam**', infuses the scripture with its essential characteristics via conscious energy. ‘**Bhagavad-tathvam**' (supreme consciousness), is the 3rd layer supporting the first two. To experience anything, these three layers must connect to form that object. As long as we perceive objects in this manner, God carefully preserves us. When this changes, God enacts the required transitions. Traditionally, our elders offer prayers to the text form of **Bhagavad Gita** at the outset. They donʼt view the scripture simply as a book, but rather, as a form of God. They passed on a beautiful prayer re-enforcing this mood. To whom are we praying? To Lord Himself. What is Lordʼs form? His forms are unlimited! He has as many forms as there are letters… …as many forms as there are musical intonations… …his forms are limitless. He is **Anantha** (unlimited). He is known as **Anantha** because… …itʼs not possible to count His virtues or describe His exquisite forms and also in His countless incarnations. We discussed **avatharas** (incarnations) previously. Each aim at a specific objective. When He incarnated as **Sri Krishna**, He chose to be in the form of His teachings. These teachings are found in scriptural form, **Bhagavad Gita**. He resides within **Bhagavad Gita** text, accepting it as His physical body, remaining directly perceptible for us. Hence, scripture is not simply a collection of pages. Our **acharyas** (gurus) begin studying any text by offering prayers to the philosophy covered by that specific scripture. Since scripture is the instrument conveying knowledge, they offer prayers to the scripture as well. Only then, they pursue their quest for knowledge.

Usually, a shelf with scriptures is kept beside **puja mandirs** (where one worships deities at home). This shelf would include texts including **Ramayana**, **Bharatham**, **Bhagavatam**, **Puranas**, or other scriptures containing divine knowledge. While making offerings to Lord, offerings are made to scriptures as well. They experience divinity within scripture. The shelf and its scriptures are treated as divine. An often heard prayer, while offering **mangalasanams** (blessings for prosperity), to lord…

**SANSKRIT WORD =** sriyah ka:ntha:ya kalya:na nidhaye: nidhaye:rthina:m | sri: ve:nkata niva:sa:ya sri:niva:sa:ya mangalam ||

**SANSKRIT WORD MEANING =** prayers wishing prosperity to Lord - **Sri Ranganatha**, **Varadaraja**, **Melkote-Narayana**…

…wishing prosperity to **alwars** and **acharyas**, as through them, we perceive divine knowledge. Finally, we offer **mangalasanams** to scriptures with a special **sloka** (verse).

**SANSKRIT WORD =** mangala:sa:sana paraihi mada:cha:rya puro:gamaihi sarvais cha pu:rvaihi a:cha:ryaihi sathkrutha:ya … mangalam

**SANSKRIT WORD MEANING =** that which is respected

What did all these great people respect? They respected that which illuminates internal knowledge. Scriptures reveal knowledge through their teachings. Indeed, **upadesas** (divine messages), reveal this knowledge. However, qualified gurus must bless us with these **upadesas**. With scriptures, there are no such troubles. With some effort, we can always find appropriate scriptures. Hence, texts are crucial. Our previous scholars established scriptures as the manifested forms of these **tathvas** (philosophical truths). Thus, they would offer prayers wishing auspiciousness to scriptures, alongwith Lord.

**SANSKRIT WORD =** mangala:sa:sana paraihi mada:cha:rya puro:gamaihi | sarvais cha pu:rvair a:cha:ryaihi sathkrutha:ya:stu mangalam ||

**SANSKRIT WORD MEANING =** praying to scriptures that are respected by the lineage of **acharyas**

It is said, Lord appears in various forms - mobile and immobile. Along with these, He manifests in another form - scriptural form. This is why our elders pray to scriptures as well. Scriptures also have **jiva-tathvam** and **bhagavad-tathvam**. That majestic **bhagavad-tathvam** (supreme consciousness), which we want to experience, is directly present in the objects we see. In reality, our point of view simply needs to transform. No matter how much external change, without developing deep faith, we will not recognize God even when He stands directly before us! “Ah, nice costume! Move along!” We would think of him as an imposter. Lord can be seen within inanimate objects as well, when strong faith is developed. Thus, our elders pray, “Oh Lord, stay with me in scriptural form.”

**SANSKRIT WORD =** mama hrudhi sannidhim a:thano:thu sourihi

**SANSKRIT WORD MEANING =** shower Your blessings and compassion onto us in scriptural form

Not by standing before us, rather in scriptural form! Without this, we can read, but those eternal truths will not glow internally. To emphasize the importance of praying to scriptures, our **acharyas** have given us beautiful **sloka** (verse). Let Lord reside as this **Gita** scripture within me.

**SANSKRIT WORD =** mama hrudhi sannidhim a:thano:thu sourihi

**SANSKRIT WORD MEANING =** making my heart His abode, via scripture, may He synthesize knowledge within me

Let us always perceive Him. May his blessings always be upon us. We start by wishing **mangalasanams** to Lord, then to **acharyas**, and finally to scriptures respected by the lineage of **acharyas**. “Hey ‘**grandha rajama**’ (king of scriptures), may there be auspiciousness with you.” Allow your eternal truth to shine within us, so that we can also walk that path revealed by you. Let us also pray to this scripture, **Bhagavad Gita**, and move forward.

Jai **Srimannarayana!**