

## Gurupoornima talk by Pujya Swami Dayananda Saraswati,

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It's a special day. Only in the Hindu tradition we have such a thing as *gurupurnima* Guru's Day. Guru is a word that has different meanings according to the context in which it is used. Guru is an institution. That individual may be different, but he is called guru. Guru is also used in the sense of Parameshvara: *Gururbrahma gururvishnuhu gururdevo maheshwarah*. There *guru*, the word, is used in the primary sense, the ultimate reality. When you say, "guru is not doing well", you mean guru as an individual. Thus, in different connotations we use the word *guru*. All of them are meaningful.

This is possible only in India because nowhere else in the world is this vision of God. All that is here is God. *yad yat bhavati*, anything that is, is God. This is the vision of the sastra. *ekam eva advitiam brahma*, there is one non-dual Brahman, and *tat tvam asi*, you are that Brahman. Brahman is the whole. You want to be the whole. Nobody wants to be less than whole.

Basically you are a *pramata* a knower. Open your eyes, you *see* first. You are a seer, you are a knower. Any problem a human being has, being self conscious, has to be solved by that person, *pramata*. *Pramata* means knower. You are a knower. Where knowledge is involved, it can be correct, it can be incorrect. As a self conscious being, I am bound to take myself to be somebody. And somebody becomes evident, the one who is in front of you, the physical body, senses and the mind, an individual, naturally small and insignificant. And being self conscious, I cannot rest content thinking I am insignificant. I cannot rest content. Therefore, my attempt is to become significant. What do I do? To become significant, what do you do? You can have a new hair cut [laughter]. What do you do?

Therefore, the whole life is a struggle stemming from being a self-conscious knower. The problem stems from the knowledge. If that knowledge is true, then you have to put up with this problem. If that knowledge is not true, then

that has to be corrected, for which you require correct knowledge, valid knowledge, for which valid means is required. It's a long story. And therefore, there is this *Sampradaya –gurum eva abhigacet srotriam brahma-nishtham* (MU 1.2.12), May one go to a guru and gain this knowledge.

It is correcting one's self, who is self-evident. You are self-evident. I am self evident. Who I am? It's a problem. That problem is to be solved, for which you have a vision of the sastra, which is universal. What is true to you is true for another person. It transcends the individuality and gives you the vision of non-dual reality. You are the meaning of *ananda*, *ananta*.

Nowhere else in the world is this knowledge given. Nor it can be read through books. It has to be taught, because of certain intrinsic problems involved. So we have a *parampara*, a *guru sisya parampara*. Today in the *mats* [inaudible] they will invoke different gurus who were in the line and they are all remembered. They are all invoked in a pot of water, each one in a pot of water.

The two things are possible. Either you have a *guru parampara* or you don't have it. The *guru parampara* is one who has got something to give which will not be misunderstood. Then only you can maintain a *parampara*. Or *parampara* will become *barambara* [laughter]. You maintain a *parampara*. And only one *vastu*, one reality which doesn't undergo any change, which lends itself to any type of [inaudible], that is the only *vastu*, absolute reality, Brahman. *Tat tvam asi*. Only we have this *parampara*. There is nothing to be proud about it, but definitely to be grateful, the entire humanity should be grateful that such a body of knowledge exists, even today. We are able to celebrate the *gurupurnima* here in America, because of the truth of the tradition. The truth of the tradition.

I give you all my *purna ashiroad*. On this day we have in our swamis very good teachers. Same *parampara*, same vision to give. So enjoy a *gurupurnima*. Thank you all.