

Gurupurnima Day at Avg.

On the 3rd of July this year, the students at the ashram, sannyasi disciples of Pujya Swamiji and the devotees from the city celebrated in a grand manner the Gurupurnima Day. Guru Puja was performed at the lecture hall.



Pujya Swamiji addressed the huge gathering at the lecture hall. He said:

“We have Sister’s Day, Brother’s Day, Husband’s Day (Varalakshmi Vratam) – But there’s no wife’s Day! (laughter) ... also Father’s Day, Mother’s Day. And we



have Guru’s Day; otherwise known as ‘Gurupurnima’ or ‘Vyāsa Purnima’- .

On this day begins what we call ‘Chāturmāsyaṃ’. It is a vrata. It is observed at the beginning of the rainy season . One fortnight is called ‘māsa’. It is said: pakṣovaimāsa. It does not mean four months but it is four fortnights or two months. Those who take the vrata do not travel during these two months. Generally sādhus were supposed to travel. They stay for three nights in one place and then they will go to another place. That’s why they are called ‘parivrājakāḥ’, meaning travellers, moving from one place to another.

During the rainy season, a lot of creatures– like snails, centipedes, crawling creatures are out and those slow-moving creatures may die under one’s feet and one may not see them. If one steps on a leaf, a creature may be there behind it and if he stepped on it, he destroyed it. A sannyāsi is one who has taken the vow



of ahimsa and he, therefore, stays put in one place during the rainy season.

Generally, maṭhādīpathis choose a place and stay for these two months and teach. Acharyas in the Mutts have a tradition and there could be so many Gurus preceding them. All Gurus and āchārayas were invoked in an altar— a ghaṭa of water. If there were 60 of them, 60 ghaṭas would be there and then they invoke them. This is how the āchārya pūja is done.

This concept of Guru is not there in any culture. Buddhism was born here and the Buddha was a Vaidika. You can see in Buddha's forehead, chandan, tilaka. I have seen yajñopavītam also. But in their parampara, the tradition of Guru is not there. Our Upanishad says: '...gurumevābhigacet śrotriyam brahmaniṣṭham|| (Munḍaka upaniṣad - 1|2|12) prāpyavārān utthiṣṭhata jgrata prāpya vāran nibodhata (Kathopaniṣad) - 1.3.14) This is a Vedic statement '*varān prāpya nibodhata*'. Varān means '*Gurūn prāpya nibodhata – shrotriyān*' - so gaining a teacher, gain this knowledge. That's the whole goal and we have to understand Vedanta in the light of other religions; then only one will understand what we have and the significance of it.



In Christian theology, in any denomination of Christianity, there is no Guru. There is no śiṣya. There is only a congregation and no Guru. In Islām also there is no Guru. In all other religious traditions that we have in India, the Guru is not there. In Sikh tradition, there is a Guru because that is a Hindu tradition. But they stop the Gurus after 10 people. Nobody else can claim that 'I am a Guru' – the vānis of the 10 Gurus have become the scripture and there is no more any Guru.

It is very important to understand what this word Guru means. Nowhere else it is there. Our people make use of the word 'guru' to the hilt. Bharatanāṭyam teachers call themselves gurus. Music teachers are gurus. Karate teachers are also gurus – martial arts teachers are gurus. This is a little loose use of the word 'guru'. There are Wall-street gurus. That is loose usage of any word. The word 'Guru' means 'Mahāvākya upadeśa kartā' – the one who teaches you that you are the Whole, the jīveśavara equation.

To understand the energy-matter equation, you have to go through high-school for so many years,. Then you should study science. You should study physics and do masters and then you should understand $E=MC^2$. For so many years you have to



study and then you may understand. It's not simple.

This jīveśvara equation between the individual and the Īśvara, the Lord is to be understood. It doesn't take years; it takes a lifetime. We don't talk in years. It is a lifetime because it is the ultimate equation. All that is here is Īśvara; therefore, you don't exist independent of Īśvara! If all that is here is Īśvara, you can't say 'I am Īśvara plus..' or much less can Īśvara be minus of you. If everything is Īśvara, you better include yourself. If you include yourself and Īśvara as one, non-dual whole, purnah, you have to understand that 'I am Īśvara'. The teaching that all that is here is Īśvara, is to be understood. No other religious tradition has this: viz. that Īśvara is to be understood. The word 'I am a believer of God' is an imported stuff: it is not Indian. It has nothing to do with us. It is a belief. A belief is something beyond your understanding.

For example, that 'there is a heaven' is a belief. There's no way of proving this. Heaven is not a matter for proof. -if there is a heaven, svarga. Svarga is a possibility. Heaven is eternal and eternal is a place

that you cannot go to, and therefore an eternal place exists right now – you can't go to an eternal place and call it eternal. There is no eternal heaven but there is svarga- a place after death where we can go.

You have a place to go to. That is believable, in the sense, it is beyond your reason- neither I can prove it exists nor you can disprove it doesn't exist. You cannot disprove it, and I cannot prove it. It is acceptable. Veda talks about it. Puṇya and papa are beyond proof. It is acceptable. Punar janma is beyond proof and it is acceptable. Therefore, a belief is that which is either beyond proof and above reason to accept it or there is a belief which is subject to correction or verification which is also a belief.

A person is starting a course on given software, say, 'Oracle'. Somebody puts a board 'Oracle; , You have to believe: 'Oh this person is going to teach Oracle'. There is a board and some literature. You read it and sign up for it. This is a belief. The assumption is that somebody who knows Oracle is going to teach and so much money he charges and I will learn this within so many classes – this is a



trust. That the person teaching is supposed to know Oracle is a trust. And you are supposed to understand when he teaches. This is a trust and you sign up, trusting that person. But it is subject to verification. A belief is subject to correction on verification. That's how we live our lives.

When you see a green light you go. The trust is that there was red light the other side! (laughter). These are locally made traffic lights – and on four sides, they are all green! Green here, green there, on all sides green. We are interested in green these days. Trust there is a red light. Another trust is a bigger trust and that is that the other persons have seen the red! Having seen the red light, the fellow should conclude that I should stop. He should have seen the red and respond properly.

In America, we have 'Bud's light' – a type of beer. Suppose he had one too many Bud's light, he will see only disco lights everywhere! (laughter)— red light, yellow light, green light...Jagat had become Jyoti for him! This is a verifiable belief, a trust. So if you say, 'I believe in God', what do you mean by this? Is it beyond verification

or pending verification? It is foolish to think that 'He is beyond verification but He is living in heaven'. That is foolish – you are giving an address to Bhagavān. Then there will be a lot of problems like 'who created heaven?' Where was God before He created heaven? Such questions will arise and there cannot be a satisfying answer.

Therefore, this is not a matter for belief. God can be a matter for understanding because all that is here is Īśvara. Space is Īśvara. Time is Īśvara. Vāyu is Īśvara. Agni is Īśvara. Āpaaḥ Īśvaraḥ. Pṛthivi Īśvaraḥ. Everything is Īśvaraḥ. So everything is Īśvaraḥ if you say, then I see a few things and a lot of things I don't see are also of Īśvaraḥ. What all I see is Īśvara. But I don't see Īśvara – I see stars. I see you. I see trees, animals. I don't see Īśvara . Hey! All that you see is Īśvara and when you say 'I don't see', the one who makes you see, is the Guru. Understand? The one who makes you see is the Guru.

Only in India, you have this. You don't have it anywhere else. It is very unfortunate. Others don't have a teaching tradition. Therefore, there is Guru's Day.



For us, the Guru's day is the most important day. '*Mātṛ devo bhava*' = mother is an associate of Īśvara; so we respect her as we offer salutations to Bhagavān, we don't need to wait for Mother's day. We offer our respect to mother. Father too is an associate of Īśvara. They delivered me into this world. Always our respect to mother and father because they gave me an adhikāri śarīra. This śarīra is adhikāri śarīra – only human beings can see that fact that all that is here is Īśvara and that I am not separate from that fact. This I can see.

The human body, with all the faculties etc...was given by the parents so they are praise-worthy, salutation-worthy, and respect-worthy. They are respected because they delivered me into this world and a Guru is highly respected because he delivers me out of the world! He is also a deliverer but a different type of deliverance!

Even to understand that there is such an institution called 'Guru' and that you had an opportunity to understand that is a privilege— whether you were born in this country or elsewhere. There is an institution of Guru who makes you see what you don't see. I don't see the fact:



'I see the world but all that I see including the seer is Īśvara'. And the one who makes you see is the Guru. Guru is an institutional word – not a given person. The one who teaches is supposed to make you see this. He is called Guru. He is supposed to make you see this. He is '*Mahāvākya upadeśa kartā*'. The person has to fit into that role.

Gurusthānam is an amazing sthānam. There is no better sthānam. The greatest sthānam is given to the teacher, the institution of Guru and there is a parampara. This is the only parampara teaching where there is no further improvement possible—neither entropy is possible, nor any improvement possible. '*You are the whole*' — that is the teaching and it can be handed over to another generation. And one can understand and then hand over to another person and therefore, you have a parampara. 'Every Guru was a shishya and he had a shishya so became Guru.

On this day, we salute all the Gurus from the Lord downwards to our teacher. We salute on this day all the Gurus who make us realise the significance of the Gurutattvam.