

## 14. God is the only Sadguru

*Brahmaanandam Paramasukhadam*

*Kevalam Jnaanamurthim*

*Dvandvaathitham Gaganasadsam*

*Thathwamasyaadi Lakshyam*

*Ekam Nithyam Vimalam Achalam*

*Sarvadhee Saakshibhutham*

*Bhaavaatheetham Trigunarahitham*

*Sadgurum Tham Namaami*

*THE Rishis* of ancient times were revered with the utterance of this laudatory verse as gurus by those who approached them for spiritual guidance. This day being Guru Poornima, when aspirants for spiritual illumination pay homage to the *gurus* who lead them to the goal, we shall probe into the implications of this authentic summary of the credentials attributed in this verse, to the *Sad-Guru* or Proper Preceptor.

***Brahmaanandam:*** The *Guru* is the embodiment of Brahma-Bliss, since he is merged in the *Ananda* which *Brahman* is. It is not imported or acquired or attained. It is inherent in every heart. The world, the cosmos, every particle, is *Ananda* itself but being ever in it, with it, of it and for it, man is unable to be It, on account of the darkness that misleads him and deludes him.

### ***Brahmaananda and man***

The Upanishads attempt to give men a faint idea of the measure of that *Brahma-ananda*. The Taithireeya Upanishad assumes the height of human ananda as the unit for estimation. A person having all the wealth he desires, all the renown man can earn, all the learning that can be gained, perfect health, perpetual youth, and undisputed sovereignty over the entire globe---his *Ananda* is an understandable base from which to proceed. A hundred times this *Maanushi-ananda* is the *Ananda* of celestial singers (Gandharvas); a hundred times that is the *Ananda* of the souls of departed beings dwelling in heavenly regions. Hundred-fold of this is the *Ananda* of the divine entities (*Ajanma-ja*). A hundred times is the *Ananda* of the gods (Deva); the Lord of the Gods, Indra, is ever in *Ananda* that is a hundred times more than that of the Gods, Brhaspathi, the preceptor of Indra, has *Ananda* a hundred times more than Indra; and Prajapathi, the Lord of Creatures, has a hundred-fold *Ananda* when compared to Brhaspathi. Hiranyagarbha (the Cosmic Golden Manifestation) is the source of a hundred times more *Ananda*. The Supremest *Ananda*, the *Brahma-Ananda*, which is the characteristic of the *Guru*, is that of Hiranyagarbha.

### **Eliminate the "I" to experience the Ananda**

Man has the potency to elevate himself to this *Ananda*. Only he has to get rid of the obstacles that deny this experience. He is *Brahmam* and so his nature is *Brahma-anandam*. But, he does not know that all he believes he knows is known only as distorted or deluded. His waking experiences are as unreal and self-contrived as his dream experiences.

The I-sense, the ego, constructs the world it is after. It shatters the One into many and takes pride in deceiving itself. It reduces the *Ananda* by resorting to polluting desires and actions. When 'I' is

eliminated, *Ananda* is experienced fully. One becomes truly and genuinely One's Self when this 'I' does not intrude. 'I' sets one apart and establishes *Dwaita* (Duality). No 'I' brings together and establishes Unity, One-without-a-second, *A-dwaita* (Non-dualism). 'I' sense arises, persists and disappears. It is *Kshara*, liable to deteriorate. The One-without-a-second is *A-Kshara*, it is symbolised by *OM*, the Pranava, the Ever-alive. The Guru who is ever in this consciousness has *Brahma-ananda*. Such a one is the Guru to be sought.

***Parama-sukhadam:*** The *Guru* grants the highest joy. What exactly constitutes this joy? Is it physical well-being? Mental poise? Intellectual alertness? Sharpness of the senses? No. The rishis declare that words return crestfallen after attempting to describe that state. Even the mind with its fast-moving wings of imagination cannot reach that state. The highest joy has its source and spring in the *Atma*, the spark of the Cosmic Splendour. The person who is ever aware of the *Atma* in him and in all is therefore the *Sadguru*.

***Kevalam:*** Beyond all limitations of time and place the *guru* is pure *chaitanya*, Is-ness; his consciousness is all pervasive; that is to say, God alone is the *Sad-Guru*.

### **Embodiment of Wisdom**

***Jnaana Murthim:*** What is meant by *Jnaana*? "*Advaita Darsanam Jnanam*": the awareness of the One, without a second, is *Jnanam* (the supreme wisdom). And the *sadguru* is the embodiment of that wisdom, having unbroken experience of the One. Those who are commonly known as *gurus* are signposts, name boards. They have not travelled the entire journey and reached the goal. But the *Jnaanamurthi* is with you right through, beside you and before you, smoothing the path until the journey ends in him.

***Dvandvaathitham:*** The *Sadguru* is unaffected by the inevitable dualities of life: joy and grief, profit and loss, ridicule and respect.

***Gaganasadsam:*** Untouched by happenings and incidents but forming the perennial base, like the sky enveloping the nature.

***Thath-thwam-asyaadi-Lakshyam:*** The living exponent and experiencer of the four crucial axioms of the *Vedic thought--That-thwam-asi* (That Thou Art), *Ayam Atma Brahma* (The Self is verily *Brahman*), *Aham Brahmaasmi* (I am *Brahman*) and *Prajnaanam Brahma* (Consciousness is *Brahman*).

***Ekam:*** The One; though apparently passing through varied experiences and even no experience while awake or dreaming and in deep sleep, The One is unaffected and remains as One--the *guru* is firmly established in the One.

***Nithyam:*** Eternal, untouched by time, the *Sadguru* is eternally pure, aware, serene.

***Vimalam:*** Faultless, nothing can tarnish its purity. The *Guru* has no desire or sense of want. He is perfect.

### **The Eternal Witness**

***Achalam:*** The *Sadguru*, which is another name meant for God, knows no change in his primal perfection, whatever form he may assume. The motion picture film projects 16 pictures a second on the screen in the cinema but they give transitory and counterfeit experiences. The *Achalam* is the unmoving screen.

***Sarvadhee:*** All-pervasive, all-activating intelligence.

**Saakshi Bhutham:** That which has become the witness of everything, everywhere, like the sun which activates but is only witness of the activity.

**Bhaavaatheetham:** He is beyond all urges, emotions, feelings and thoughts.

**Trigunarahitham:** Not bound by the three modes of qualities that divide living beings into categories--the serene mode, the active mode and the dull. When bound, you are human, when you are free from entanglements and limiting characterisations, you are divine.

**Sadgurum:** The worthy *Guru*.

**Tham:** To Him

**Namaami:** I offer my reverential homage.

### **Who is a genuine guru?**

*The Guru* who deserves homage must possess these attributes. This is only another way of saying that God alone can be the guide, the path and the goal. *Gurus* available for aspirants are themselves deluded into foggy paths and faltering faith. The genuine *Guru* must have overcome *Maya* and the ego; he must be free from desire and need. When a person yearns for some benefit or profit and is engaged in *sadhana* with that view, he cannot be accepted as *Guru*.

The verse which speaks of *Guru* as Brahma, Vishnu and Maheswara is quoted often. But, the One has not broken into three, one part in charge of creation, another who fosters and maintains and the third who dissolves and destroys. The *Pranava mantra* OM is symbol of the One; it is composed of three sounds A (as in far), U (as in push) and M (as in hum). Brahma is A, Vishnu is U and Shiva is M and all three are indivisibly united in OM. The problem this verse poses is whether *Guru* is God or God is *Guru*. The answer is--God is *Guru*, the ever-present, ever-compassionate, the Witness who resides in the heart.

This day is celebrated as *Vyasa Poornima*, the full moon day dedicated to the memory of sage Vyasa. There are four full moon days holier than the rest in the Hindu calendar--the full moon which occurs in the month of *Vaisaakha*, *Ashaada*, *Sraavana* and *Magha*. This is the month of *Ashaada*. On this day, the day when the moon (the presiding deity of the mind) is full circle and the moonlight cool, pleasant and clear, Sage Vyasa completed the composition of the immortal scripture, the *Brahma Sutra*. *Sutra* means string. He revealed that the Brahma principle interpenetrates and holds together the many in the ONE. That principle does not wax or wane, it is *Poorna* and it projects *Poorna*, in spite of that projection. The passing cloud cannot act on that fullness. This was what Vyasa, the *Guru* taught mankind.

Just as God projects Himself as Man, Man too can concretise God, and persuade God to become Man by sincere prayer and agonised yearning. Prahlada's prayer induced the *avatar* of Narasimha. Prayer and personification are complementary, like the positive and negative poles in the electricity. The dark fortnight and the bright fortnight alternate like grief and joy, pain and pleasure, by God's decree to foster equanimity, to lead man towards reality beyond both.

### **Four directives for sanctifying life**

The reality is cognisable everywhere; why, it is evident most in oneself, when you earnestly seek it. You can experience it, even while performing selflessly your duty to yourself and others. I shall indicate to you today, four directives for sanctifying your lives and purifying your mind, so that you can contact the god within you.

*Thyaja durjana samsargam*

(give up the company of the wicked);

*Bhaja Saadhu Samaagamam*

(welcome the chance to be among the good);

*Kuru punyam ahoraatram*

(do good deeds both day and night);

*Smara nithyam-anithyathaam*

(remember which is lasting, which is not).

When one does not attempt to transform oneself thus, he is apt to blame God for his sorrows, instead of blaming his unsteady faith! He blames God because he announces himself as a devotee too soon, and expects plentiful grace. Grace cannot be claimed by such; God must accept the devotee as his own. One has to use his talent of discrimination to sift the trash and discard it in preference to the valuable. Doing punyam or good deeds means doing selfless service to others. One has to flee from bad persons to search for and win the friendship of the good, who can cleanse us and heal us.

Man is consumed by time; God is the master of time. So, take refuge in God. Let God be your *Guru*, your path, your Lord. Adore Him, obey His commands, offer Him your grateful homage, hold Him fast in your memory. This is the easiest way to realise Him as your own reality. This is the one and only way.

*Guru Poornima discourse at the Poornachandra*

*Auditorium on 2-7-1985.*