

### 30. Seek *the guru* within you

*All the stars are Brahman;  
The Sun is also Brahman;  
The Moon is Brahman; Water is Brahman;  
Svarga is Brahman; Vaikuntha is Brahman;  
Speech is Brahman; the individual is Brahman;  
Birth is Brahman; Sustenance is Brahman;  
Death is Brahman;  
All actions are Brahman; the body is Brahman;  
The whole of nature is Brahman;  
Life is Brahman. This assembly is Brahman.  
The Sai proclaiming this Truth is Brahman.*

*The tree growing out of the soil returns to the soil;  
The individual arising from Brahman  
returns to Brahman;  
This truth is not easily perceived  
That is the mystery of this marvellous creation.*

*EMBODIMENTS of Brahman!* When a seed is sown in the earth, it sprouts as a sapling and grows in due course into a big tree. In the tree, the branches, the leaves, the flowers and the fruits all appear as distinct from each other. Moreover, each of them is used for a specific purpose. But all of them are different forms of the mud from which they have originated.

Seeing a rope at a distance, suspecting that it may be a snake, a man develops fear. Soon another person arrives and assures him that it is not a snake but a rope. The moment he realises that what he feared was a snake, was only a rope, he gets rid of his fear. During all the stages, the rope was only a rope.

Likewise, the ignorant man mistakes the phenomenal world for the *Brahman*, till a *jnaani* reveals to him that what he thought was Nature is in reality *Brahman*. All that one sees in the entire universe is a manifestation of the *Brahman*. Some people declare: "Where is *Brahman* and what are we, petty human beings? How can we be equal to the all encompassing *Brahman*?" This is not correct. You are that omnipotent, all-pervading *Brahman*. Because of your worldly attitude, you are not recognising the Reality. You are separating yourself from the Divine. All that you see is *Brahman*. To search for God as something different from you is a delusion. But this truth is not easily recognised by man.

When you look at the ocean, its endless series of waves and the foam from the waves, they all appear separate from each other. But the truth is they are all one. The water in the waves and in the foam comes from the same ocean and has the same qualities.

Likewise, from the infinite ocean of *Sath-Chith-Aanandha* (Being-Awareness-Bliss), innumerable living creatures emerge like waves. While the Divine is in the state of *Sathyam-Jnaanam-Anantham* (Truth-Wisdom-Infinity) man is in the state of *Sath-Chith-Aanandha*.

### **Fill your vision with love**

*Embodiments of Divine Aathma!* When you fill your vision with love, the whole creation will appear divine to you.

The cosmos appears to you as a manifestation of diversity, but in reality there is no diversity. No one makes any effort to discover the unity that underlies the diversity.

In every human being, both Divinity and the *Maaya* principle are immanent. How is this to be comprehended? *Sath-Chith-Aanandha* represent the Divine in man. The names and forms which man perceives are expressions of the *Maaya* principle.

On the ocean, the wind is the cause of waves, on the ocean of *Sath-Chith-Aanandha*, the wind of *Maaya* gives rise to the innumerable living creatures. Therefore, the individuals who have emerged from the ocean of *Sath-Chith-Aanandha* are manifestations of the Divine. Divinity is everywhere. But because of man's ignorance, man is a prey to numerous troubles. Here is an example:

Today is described as *Guru Puurnima* day. This is not quite correct. The day got its name because of some *gurus* who wanted to have an occasion for receiving offerings from their disciples. The right name for this day is *Vyaasa Puurnima*.

Vyaasa was born on this full-moon day. He completed the codification of the writing of the eighteen *pure has* on this day. Owing to the passage of time *Vyaasa Puurnima* came to be called *Guru Puurnima*.

### **The Trinity and the three gunas**

The true meaning of *Guru* is "one who dispels the darkness of ignorance". Another meaning of the word is "one who is beyond attributes and forms, namely, the Supreme Self (The *Brahman*)". When this Self is within you where is the need to search for someone to teach you? A teacher who teaches others has had a teacher himself. The one who has no *Guru* above him is the true *guru*. The *Sanskrit* stanza which hails the *guru* as Brahma, Vishnu and Maheshvara and as Parabrahman is misinterpreted. The right approach is to consider Brahma, Vishnu and Maheshvara as the *guru*. These three are symbolised by the three *gunas*: Brahma is *Rajas*, Vishnu is *Sathva* and Shiva is *Thamas*. The whole cosmos is constituted by the three *gunas*. The three *gunas* are present in man. The Trinity are present in the form of the three *gunas* in every human heart.

Hence, you are your own *guru*. You need not seek him elsewhere. The so-called *gurus* of today seek to impart some *manthras* and receive fee-offerings as *Guru-Dhakshina* on *Gum-Puurnima* day. The *manthra* is whispered in the ear and the palm is stretched for an offering. This is what happens today. It is not the proper sign of a *guru*.

You are a *guru* unto yourself. All potencies are within you. This is indicated by the *Gaayathri Manthra*.

You have to feel at all times your inherent divinity, which is also present in everyone. When you help or feed someone you must feel that the Divine in you is feeding the Divine in others.

### **Follow Svaami to get the powers**

*Embodiments of Divine Aathma!* For many years you have been pursuing wrong paths because of the feeling of separateness. The truth is you are part of *the Samashti* (collective). This collective is a part of *Srishti* (creation). Beyond creation is *Pushti* (the cosmic energy).. Transcending that energy is *Parameshthi* (the Supreme Omni Self). You are all these as an embodiment of the Divine. You have to proceed from the individual to a realisation of the Omni Self.

All are manifestations of the Divine. You may ask whether you can ever acquire the powers possessed by Svaami. Follow me. You are bound to get that power. That power is latent in you. But you are not aware of it. You want to experience bliss. If you truly follow Svaami, you will discover that bliss within you. Nor is that all. You will find that bliss all around you, wherever you go. You cannot find that bliss in the physical world. It is wholly within you. Consider yourself as *Brahman* (Divine) at all times and in all situations. You will thereby become one with the Divine.

Turn your mind Godward and you will experience the bliss of the Divine. It is for this reason that Svaami gives you advice from time to time as to what you should do and what you should avoid. All this is not for my sake but for your own good, to make you take to the path of God Realisation, to teach you the Supreme truth about the Brahman and to make your sacred life an ideal one.

Every man should strive to become an ideal human being. This means that every one should testify to his Divinity. Imagine how happy everyone would be if the entire world was filled with this pure, sublime and sacred ideal.

Recognise that God is your preceptor. He is the preceptor of preceptors. When you have such an all-pervading guru, why should you hanker after gurus of lesser breed?

### **Names vary but the Lord is One**

All are children of God. All are embodiments of the Divine, as declared in the Geetha. Vishnu is described as the Lord carrying in His four hands the conch, the discus, the mace and the lotus. These four represent the cosmic power of sound, the wheel of Time, the puissance of the Lord and the heart in which the Lord dwells.

There is a certain naivety about the way in which Vaishnavites and Shaivites adore the same deity, Venkateshvara. Vaishnavites hail Him as "Venkataramana," while Shaivites hail Him as "Venkateshvara." The votaries of each sect derive some special satisfaction from using a particular name, though the Lord they worship is one and the same. The names vary but the Lord is one.

Shiva is called Pashupathi (the Lord of cattle). Krishna is worshipped as Gopala (the Lord of cows). The emblems of Shiva and Vishnu have common characteristics. Sectarian differences are out of place in the worship of the Divine.

Students should learn a lesson from a musical instrument like the Veena. It has different strings producing different vibrations. But if the vibrations are discordant the music jars on the ears. Just as there should be harmony in playing on the Veena, there should be harmony among people in a country professing different faiths.

### ***Shraddha and Bhakthi***

Shirdi Baba used to ask for two rupees from devotees who came to him. The two rupees symbolised *Shraddha* (earnestness) and *Bhakthi* (devotion). These are the two qualities he expected from the devotees. The combination of the two is essential for spiritual progress. Only then bliss will emerge like a plant from a seed.

From this day onwards, give up all differences and concentrate on realisation of the *Brahman* (the Omni Self). All are embodiments of *Brahman*. In due course all will realise this truth by eschewing narrow-minded differences. Develop the sense of spiritual oneness by continuous practice. This sense is bound to grow if you act upto Svaami's injunctions. The primary requisite is love for God.

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