

## 22. God Alone Is The Sadhguru

*Brahmaanandam Parama Sukhadham Kevalam Jnaanamurthim*

*Dhvandhvaatheetham Gagana Sadhrisham Tathvam asyaadilakshyam*

*Ekam Nithyam Vimalam Achalam Sarvadhee Saakshibhutham*

*Bhavaatheetham Thrigunarahitham Sadhgurum Tham Namaami*

Embodiments of Divine Love! It is not easy to understand the divine principle. The ego of "I" and the attachment of "Mine" are responsible for all difficulties. Man attains divinity very easily the moment he gives up ego and attachment. *Aatma* is omnipresent. *Aatma* is infinite. *Aatma* is the One without a second. But, it appears as many because of the diversity of forms. Spirituality is that which recognises the One that subsumes all diversities as the *Aatma*.

Unfortunately, today there are many intellectuals who divide the One into the many. But there are very few who see the One in the many. Here is an example. We have built a mansion. In this mansion we have one room for bath, one for cooking, another for dining and yet another for living. What is it responsible for this division? It is walls in between. If you remove the walls, the mansion becomes one again. Because of the walls in between, there are different rooms with different names and forms. Similarly, the mansion of *Aatma* is only one. Since we have created in this mansion of *Aatma*, different rooms of the body, senses, mind, intellect, will and ego, the diversity appears.

### **The underlying *Guru* principle of Bliss**

Since this divisive tendency is on the increase among mankind today there is great need for the *Guru*. Who is a true *Guru*? What is the truth underlying the *Guru* principle? Is he the one that teaches worldly education? Is the one who explores the properties of matter, a *Guru*? Is the one who describes in detail Natural Sciences, a *Guru*? No, they are only teachers. A true *Guru* is the embodiment of *Brahmaananda* (transcendental bliss). Who is this *Brahmaananda*? Where does he exist? When we enquire on these lines, we find that there is nothing comparable to it in the universe. All the joys of the world are immanent in *Brahmaananda* (transcendental divine bliss).

### **The true measure of *Brahmaananda***

What kind of joy does a man experience when he is happy, healthy and contented? What is the type of joy that man derives out of wealth, properties, pleasures and fortune? This is called *Manushyaananda* (human joy). Hundred times more than *Manushyaananda* is *Indhrananda*; hundred times, more than *Indhrananda* is *Dhevendhrananda*; hundred times more than *Dhevendhrananda* is *Dhevaananda*; hundred times more than *Dhevaananda* is *Brihaspathi Ananda*; hundred times more than *Brihaspathi Ananda* is *Prajaapathi Ananda*; hundred times more than *Prajaapathi Ananda* is *Brahmaananda*. This is the true measure of *Brahmaananda*. Such an expression as *Brahmaananda* (transcendental divine bliss) which is beyond all human imagination is used in common parlance to mean worldly joy. People say, "My daughter's marriage was performed with *Brahmaananda*!" or "My son is in foreign country with *Brahmaananda*!" or "My son has secured good results in the examination with *Brahmaananda*!" But, is *Brahmaananda* such an easy and cheap thing to be attained? Is it worldly or material? No. Not at all. This *Brahmaananda* transcends the material, moral, religious and spiritual aspects of life.

The true *Guru* is one who experiences the supreme bliss of *Brahmaananda*. Who is he? None except God has the competence to experience such bliss. All the joys are inherent in this bliss.

The next aspect of *Guru* is *Paramasukhadham* (highest happiness). This happiness is higher than all the happiness in the world. This is not worldly happiness, which has a beginning and an end and is ever-changing; it comes and goes. But *Paramasukhadham* neither comes nor goes. Mundane pleasures are just water bubbles. They may burst any moment. The happiness with changes is not true happiness. All the pleasures enjoyed by man in this world change with time and place. A true *Guru* is one who enjoys and confers changeless supreme happiness.

The third aspect of the *Guru* is *Kevalam* (the ultimate). What is *Kevalam*? It means that which transcends time and space. All the things in the world are bound by time and space. But He is beyond space and time and there is nothing higher than Him. That is why He is called *Kevalam*. He is none other than God.

### **The vision of oneness is true wisdom**

He is *Jnaanamurthi* (embodiment of wisdom). What is *Jnaana* or true wisdom? Is it material or worldly knowledge? Is it the knowledge of chemistry? Is it science? No, all this knowledge is related to materials in the world. But true *Jnaanam* is the basis for all types of knowledge and is beyond them. It is infinite, unmanifest and remains ever as the One, "*Adwaita Darshanam Jnaanam*" (true wisdom is the vision of Oneness). All this is one and there is no second object in the world. Even if there is a second object, it is nothing but the reflection, reaction and resound of the first One. Real wisdom is the vision of one's own true nature. Knowing oneself is true wisdom. Where does the man who seeks to know himself go? With which *Guru* does he take shelter? Is a person who asks others, "Where am I" a wise one? No, he is ignorant. None would search for oneself in the external world. But, today's men are such ignorant ones. One who knows himself is the wise one. He is none other than God. God is the very embodiment of wisdom. He is the very form of truth and infinite. *Sath yam Jnaanam Anantham Brahma* (Brahma is Truth, Wisdom and infinite).

The next is *Dhvandhvaatheetham* or the One who transcends the pairs of opposites. What is this principle? It transcends heat and cold, happiness and sorrow, gain and loss or praise and blame. This principle can only be God and none else has this power--He is the true *Guru*.

### **God is more omnipresent than space**

*Gagana Sadhrisham* is the next aspect. Where is *Gagana* or sky? It is all-pervading. "*Akaasham Gaganam Shoonyam*." Really, it cannot be seen. We look upward and say it is the sky. But, it is not the sky, which is just a combination of clouds. Sky is the one that provides space for them. This sky (space) exists everywhere. Is it possible to show it? Yes, it is possible. It is there when you snap your fingers or clap your hands. It is there when Swami speaks. What is the nature of this *Akaasha* (space)? Sound is its nature. Wherever there is sound, there is the space. Even inhalation and exhalation are sounds. Therefore, where is the place without space? There is no such place at all. Space is present everywhere. One who is more Omnipresent than space is God Himself. Therefore, such a God is the true *Guru*.

*Thathvamasyaadhi lakshyam* is the next aspect. What is *Thathvam*? There are four great pronouncements. "*Prajnaanam Brahma*"---this is the essence of *Rig Veda*; "*Aham Brahmaasmi*" is the essence of *Yajur Veda*; "*Thath Thwam Asi*" is the essence of *Sama Veda*; "*Ayam Aatma*

*Brahma*" is the essence of *Atharvana Veda*. All those four great declarations point to One Divinity. Though they state and explain differently, their goal is One Divinity.

The first pronouncement is "*Prajnanam Brahma*." What is *Prajna*? We call an intelligent person as a *Prajnaashaali*. Is *Prajna* merely intelligence or cleverness? No. Where is this *Prajna*? This *Prajna* is present in the body, senses, the mind, intellect, inner will and ego and all over. This *Prajna* is present in all the living and the non-living alike. It is called Constant Integrated Awareness. What is Awareness? Awareness is nothing To know what? Is it fractional knowledge? No, it is complete knowledge. It is the knowledge of the principle that is immanent in the living and the non-living alike. Actually, *Prajna* and Brahman are synonymous. Some scholars interpret that *Prajna* is Brahman. But, they are not two different things. What is Brahman? Brahman is the all-pervasive One. It is the *Brihath* principle. The universe itself is the *Brihath* or mighty principle. Brahman is immanent in the whole cosmos. To put it in simple terms, Brahman means pervasiveness. It is all-pervading. The true *Guru* is the one with these attributes.

### ***Aham* as witness is the very form of *Aatma***

The second pronouncement is "*Aham Brahmaasmi*." People think that *Aham* is "I." No. It has another meaning also. It is witness. He is witness to everything. He is the *Aatma*. *Aham* is the very form of *Aatma*. The Awareness or Consciousness which is present everywhere is installed as *Aatma* in man. *Aatma*, Consciousness and Brahman are not different. What is this? (Bhagavan showed-the handkerchief in his hand). This is cloth. If you remove the idea of cloth, you see thread and if you remove the idea of thread, you see cotton. The cloth, thread and cotton are one and the same. Similarly the same principle takes upon the names of *Aatma*, *Brahman* or *Aham* at different times and situations. Therefore, the statement of "*Aham Brahmaasmi*" means that the witness *Aatma* or "I" in me is Brahman Himself.

The third declaration is "*Thath Thwam Asi*." This is the essence of *Sama Veda*. *Thath* means "That" and *Thwam* means "This," *Asi* means "one and the same." When "I" and "you" stand apart, "I" am different from "you." But when "I" and "you" get together, the difference is lost and they together become "We." The two become one. The one with the *Upaadhi* (body) is *Thwam* and the one without the *Upaadhi* is *Thath*. One is *Jiva* (the individual) and the other is *Deva* (God). *Sama Veda* explains clearly that *Jiva* and *Deva* are one and the same.

### **Three in one**

"*Ayam Aatma Brahma*." You should enquire into this statement clearly. There are three words--*Ayam*, *Aatma* and *Brahma*. But, they are one and the same. This statement depicts the oneness of the three persons--"The one you think you are." "The one others think you are" and "The one you really are!" i.e. the body, the mind and the *Aatma*. You act with the body, think with the mind and you witness both as the *Aatman*. In the wakeful state you are the *Vishva*, you are *Thaijasa* in the dream state and in the deep sleep state you are *Prajna*. Who is the *Prajna*? "*Prajnaanam Brahma*." *Prajnaanam* is the *Aatma*.

The real *Guru* is the very embodiment of the Divine principle, which is the inner meaning of these four great pronouncements. He is the one who has experienced and enjoyed the essence of these declarations and takes upon Himself a Form to teach the same.

### **A true *Guru* recognises the nature of God**

*Ekam*: Brahman is the One without a second. It is only One. It is the One that exists before birth, after death and during one's lifetime. It does not change. God is the only one. All other things are diverse manifestations. A *Guru* is one who has recognised that the many exist in the One. Take for example, a banyan seed. It is one. Within this small seed exists the huge tree with branches and sub-branches with flowers and fruit. Roots are different, the branches are different, flowers and fruits are different. But, all of them come from the one seed. The tree is one but one person may look at the branches, another at the leaf, another at the flower and yet another at the fruit. The *Guru* is this *Ekam* (the One). Who is it? It is God Himself.

*Nithyam*: The One who never changes under any circumstances. The sun and the moon move and change, but He does not change. When someone is born he is a child, at 10 years he becomes a boy, at 30 a man and at 75 a grandfather. Thus man changes with time. But, He remains the same in birth and death. In fact, He has neither birth nor death, neither beginning nor end. He is God Himself: He is the *Guru*.

*Vimalam* is the next attribute. He is the One without any type of impurity. He is pure, unsullied and sacred. He is not tainted by anything worldly. Whatever is put into fire is burnt into ashes. The things thrown into fire may be pure or impure. Fire remains ever-pure. You may burn the body, wood, iron or gold in fire: but the fire is not tainted. He is pure and sacred. Who is He? He is God.

*Achalam*: All things change and move. The earth rotates around its axis at a speed of 1016 miles an hour. Not only does the earth revolve around itself, it moves around the sun at a speed of 66,000 miles. But, we cannot see its movement. We think we are moving and the earth is still. No. The earth is moving. The moon and the sun and the planets are also moving. On a cinema screen sixteen pictures of the film move in one second but the screen is steady. Similarly, He is steady and motionless. He need not move anywhere, because He is here, there and everywhere.

### **The eternal witness**

*Sarvaadhee Saakhshibhutham*: He is the witness of everything. A drama is being enacted on the stage. The king is speaking majestically, the minister is explaining something and the servant is standing with a stick in his hand. But, the light on the stage is not affected by their conversation. It remains ever the same. Harischandra is grieved. Chandramathi is lamenting. Rohitasya is fallen dead by a serpent bite. But, nothing affects the stage-light. All the changes are for the actors on the stage. But the light is not affected by them. It remains as a mere witness. The *Guru* is such an Eternal Witness.

*Bhaavaatheetham*: He transcends mental comprehension and verbal explanation. None can explain His nature. He is beyond all feelings and thoughts. He is the true *Guru*.

*Thrigunarahitham*: The three qualities of *Sathwa*, *Rajas* and *Thamas* are the characteristics of Nature. Wherever these qualities exist, happiness and sorrow follow. When these three are absent, there is neither happiness nor sorrow. Who is beyond these qualities? He is God. He is the true *Guru*.

### ***Guru* and the cosmos**

Who is a *Guru*?

*Gurur Brahma Gurur Vishnu*

*Gurur Dhevo Maheswarah*

*Guruh Sakshath Para Brahma Thasmaih*

*Sri Gurave Namaha.*

Guru is Brahman. He is the Creator. He Himself is the creation and He is the One that exists in the creation. The universe is filled with Brahman. It becomes clear that the One who Himself has become the universe is the *Guru*.

*Guru* is Vishnu. Who is Vishnu? Is He the one with conch, discus, mace and lotus in His hands? No. Vishnu is one who has the quality of pervasiveness. He is the Doer and also what is done. The universe is the action, God is the Doer. God is the consciousness behind the cause and effect. The whole universe is the form of Vishnu. This Vishnu is the *Guru*.

Who is a *Guru*? Is one who teaches a "*manthra*" a *Guru*? No.

*Gukaaro Gunaatheetham, Rukaaro Ruupavarjithah*

*Gukaaro Andhakaarascha Rukaaro Thannivaaranah.*

"Gu" stands for *Gunaatheetha* (one who transcends the three *Gunas*) while "*ru*" stands for *Ruupavarjitha* (one who is formless). Also "*Gu*" means the darkness of ignorance. What can dispel the darkness? Only light can do it. Therefore *Guru* is one who dispels the darkness of ignorance. *Guru* is not the one who gives a *Manthra* or teaches you Vedantha. Those whom we call *Gurus* in the common parlance are not real *Gurus*! You may call them teachers. Those who practice and teach the same to others are called *Acharyas*. *Acharya* is one who demonstrates through practice. Today we have neither *Acharyas* nor *Gurus*. Today the so-called *Gurus* whisper a *Manthra* in the ear and stretch their hands for money.

### ***A Guru is God Himself***

*Guru* is Maheswara. Who is Maheswara? He is the one who rules all beings in the Universe. He commands and ordains everything in the universe in the right manner. Sunrise and Sunset go on according to His command. Seasons, rain, the day and night are His commands. Easwara is one that makes everything follow its discipline without any lapse. *Guru* is not one who merely teaches. A *Guru* is omnipotent, omniscient and omnipresent, He is God himself.

*Guru* is Brahma, Vishnu and Easwara. Some people may say that Vishnu and Easwara do not go together. But it is ignorance to think so. It is only the narrow-mindedness of these devotees. Some call themselves Vaishnavites (the worshippers of Vishnu) and some others namely Shaivites (worshippers of Shiva or Easwara). But Vishnu and Shiva are one and same.

Vishnu holds in the four hands the Conch, the Discuss, the Mace and the Lotus. The Conch is the symbol of sound, the Discuss of time, the Mace of power and the Lotus of the heart. He is the master of sound, time, power and the hearts of all beings. Similarly Shiva holds in the hands *Damaru* (the drum), and *Thrishuula* (trident). Here *Damaru* stands for sound and *Thrishuula* for a three-pronged time. He is the master of time and sound. Thus both are the same, only names and forms are different.

### **Only narrow minds create differences**

Here is an example in the context of Indian traditions. Both Vaishnavites and Shaivites visit Tirupathi. There is only one God there. Shaivites call Him Venkateswara and Vaishnavites call Him Venkataramana. There may be difference in their feelings but God is one. They create differences in order to satisfy their petty minds.

Another example. Shiva is called Pashupathi, the Lord of *pashu* or beings. The individual with mind-principle are beings. Vishnu is called Gopala, the Lord of Cows or beings. Actually both mean the same. Only narrow minds create differences. Narrow minded people can never attain higher states whatever practices they undertake for any length of time. We should recognise the unity in diversity. This is true spirituality. You are yourself God. As long as you do not know this truth you *are Jiva* (individual); once you know, you are *Deva* (God).

### **The power of faith and surrender**

Today you have heard Anil Kumar speaking with joy about the devotion and the experiences of devotees in Japan, Thailand and Hong Kong. Some people think these people from far off places have such intense devotion, sense of surrender and many experiences, but how is it that being so near to Swami for so long we do not experience these? Swami does not shower any extra compassion on them. God responds according to one's faith. Their faith is responsible for everything.

Of course, there are right and wrong things both here and there. But because of the great distance, they develop more intense devotion and sense of surrender. Intense feelings remain secure under all circumstances. When the devotion is not intense, it becomes fickle. Here is an example. There are huge trees on the roadside. These trees remain green in spite of famine and draught. On the other side there is the paddy crop nearby. You have to water it every day. Even if you do not water it one day, it will dry up. Foolish ones may think, "Paddy crop dries up if it does not get water for a day. How is it the trees remain green even in a long period of draught?" What is the reason for this? The roots of the tree have gone deep down to the water level, whereas the roots of the paddy crop remain on the surface.

We do not have steady and strong faith. Faith is our breath. We listen to Swami's discourses every day, but we do not derive any benefit. There are some who hear only once but remain strong forever. Anil Kumar has delivered discourses all over India. His discourses are highly attractive and colourful. But his monkey mind is full of jumps and bumps. Sometimes, he doubts these things which he himself says. In order to remove his doubts I sent him to Tokyo. He went and saw for himself their devotion and sense of surrender. He has understood that their faith is responsible for everything. All the difficulties begin when one's faith wavered.

Prahlada loved Hari (God) and his father Hiranya Kashyapa hated Hari. The father went on arguing and denying the existence of God, whereas the son went on establishing His existence. Who protected Prahlada when he was thrown down the mountain? His faith protected him and not Vishnu. His faith took the form of Vishnu.

### **Divinity in all forms--the Shirdi episode**

Once in Shirdi, Thahtya's wife prayed to Baba to visit their home and partake of food there. Baba accepted her request and promised to visit their home. She prepared everything for Baba's visit and kept everything ready. But Baba did not come at the appointed hour. She served food in the

plate and went to Baba's photograph and said, "Baba why are you putting me to shame? More than my humiliation, you will be called a liar if you do not come. Why do you utter a lie? You should keep up your word!"

Meanwhile, a dog came into the house and started eating the food in the plate served for Baba. When she turned round to see what was happening, she found the dog. She got angry and beat the dog with a stick and sent it out. She was very sad that food served for God was eaten up by a dog. Next day she went to Baba and pleaded with him, "Baba! Should you not keep your word? Why should you utter falsehood?" Baba got angry and shouted at her. "*Saitan!* What is the need for me to utter falsehood?" In Shirdi, Baba used the word "*Saitan !*" often, now Swami uses the word "*Dunnapotu*" (he buffalo in Telugu). Baba continued angrily, "There is no need for me to utter any lie even if it is to satisfy you. My form is Truth, but you are not able to recognise it because of your narrow thinking. You assume that Sai Baba is only this body measuring five and a half feet. All forms are Mine! You do not have such broad mindedness. You are narrow-minded. The dog was none other than Myself."

### **God can come in any Form. All Forms are His**

Divinity is that which identifies itself with all the forms. It is a narrow-minded feeling to adduce Divinity to be in one physical frame and have all our acts of devotion on such an assumption. God can come in any form. All forms are His. Swami tells something to some boy; He may tell something to Anil Kumar. He may send the message through anybody. One may die of serpent bite, another by being struck by a lightning and yet another by slipping and falling. People might think, "Why should he die in this way? Why did not God protect him?" But serpents and lightning were sent by God Himself. They are none but the messengers of God.

We have built the Super Speciality Hospital here. Why did we start it? Many people suffer from many diseases. It is difficult to expect everyone to develop divine feelings of devotion and surrender. Some people have faith in medicines, some in operations and some others in doctors. Whether it is a veranda or a choultry, it is enough if one sleeps. Similarly, here our purpose is that people should get rid of their ailments, given good health and live happily. Further, many medical experts like Dr. Venugopal and his team from Delhi, and the team from Hyderabad are performing the operations with great devotion and dedication. What is the reason for all these people to come here and carry on the operations? Apart from their faith and devotion, they have the good aspiration to give joy to one and all. They do all this keeping Swami in view.

### **Faith is the cause of fearlessness**

Earlier, a heart operation was a very frightening thing and people would shudder at the prospect of this operation. They would be afraid of the consequences. The patients would cry and make their kith and kin cry. But in Prashanthi Nilayam today, a heart operation has become an easy thing like removing the thorn from one's foot. None has any fear. That is fearlessness!

Even little children come to our Hospital with a smile on their faces. When Swami went to the Hospital a little child in the cot who was operated, saluted Him with a broad smile on her face. Neither her parents nor relatives were there but she was full of joy. What is the cause? It is because of the environment. Their faith is mainly responsible for this. All the things are going on very joyfully. Everyone thinks it is God's work. There is no trace of ego in those who work here.

We may get fresh vegetable from the market. We prepare good sambar with dhal, tamarind, chillies and salt. But the sambar is spoilt. Is it the mistake of the salt or dhal or tamarind? No, the

vessel is not tinned. The operation may be done spending lakhs of rupees. If there is no love and devotion in the work, it is like cooking sambar in an untinned vessel. Faith is most important for success or failure. It is faith or lack of faith which is responsible. Without this faith if you get into argumentation in the name of devotion, it is only the effect of ego and ostentation.

### **God is the only *Guru***

Embodiments of Divine Love! If you want to understand divinity, you should have the firm faith that divinity is everywhere. There is no place or object without divinity. Guru Pournima means full moon without any defect or lacuna. Moon is nothing but mind. When the mind is completely perfect, it sheds light. Gum Pournima is not performed by circumambulation and offerings to the *Guru*. What is the real offering? It is the offering of one's love. To know that God exists everywhere is circumambulation. If you understand these terms, every day is Guru Pournima. There is only one *Guru*, that is God and there is no other *Guru*. Contemplate on that *Guru*.

*Poornachandra Auditorium, Guru Pournima Day, 14 Jul 1992*

*Drop the delusion that you have become old or diseased, or that you have become weak and debilitated. Some people count the years and grieve over advancing age and shudder like cowards afraid of Death. But remember, elation is Heaven, despondency is hell. Have always some work to do and do it so well that you get joy.*

*Sathya Sai Baba*