15. Guru God

GURU POURNAMI is sacred for many reasons: this day; the seeker who suffers from identification with the false objective world is initiated into the reality of the 'unseen motivator' within him; this day; those who have no urge to tread the spiritual path are inspired to seek the bliss which that path will confer; this day, aspirants are helped to achieve the consciousness of the One, which is known by many Names and through many Forms, in various languages and lands. With the rise of the Sun, the world is bathed in light and heat. So too, with the oncoming of *Guru pournami* the human heart is bathed in peace and security. *Guru pournami* is not just one day in the year, marked out in the calendar. It is all days when the Mind of Man (whose presiding deity is the Moon) becomes full of pleasant coolness, fully illumined with the light from the Sun, (intelligence, discrimination).

The contemplation of death is the very foundation of spiritual discipline. Without it, man is certain to fall into falsehood, pursuing the objects of sense-pleasure, and trying to accumulate material, worldly riches. Death is no ominous calamity; it is a step into the auspicious brightness beyond. It is inescapable; it cannot be bribed away, adjourned by certificates of good conduct, or testimonials from the great. Once born, death is the inevitable end. But, it is possible to escape birth and thereby, escape death. For, birth is the consequence of karma. Do Karma which breeds no consequence, no after-effects which have to be lived through---and you need not be born again. Engage in activity, as duty; or engage in activity, as 'offering of worship to God'---then, such activity will breed no after-effects. This problem of escaping death, achieving immortality, *Amrithathwam,* is the very core of inquiry.

Guru scatters darkness through light

When acts are done as offering to God, one will not be elated at success or disheartened by failure, for, He prompts, He helps, He grants joy or grief as He wills, as He cares. The doer will have no attachment to the fruit of the deed; so, he will not be bound to its consequence; it will leave no trace on his personality which will shape him beyond death.

Gu means darkness and ru means light. *Guru* scatters darkness through light; he imparts wisdom which roots out ignorance. Render unto him as much homage as he deserves, but, not more. You repeat the *shloka*

> *Guru Brahma gurur Vishnuh,*
>
> *Gurur dhevo Maheswarah*
>
> *Gurussaakshaath Parabrahma*
>
> *Thasmai Shri Gurave namah*

which is usually interpreted as indicating that the *Guru* is Brahma, Vishnu and Maheshwara and that he is the visible *Parabrahma.* But, it is capable of a nobler interpretation: "Brahma is the *Guru,* Vishnu is the *Guru,* Maheshwara is the Guru, really *Parabrahma* is the *Guru."*

Do not seek human *Gurus,* however great their reputation. They are not *gu (gunaatheetha--- beyond* the *Gunas);* they are bound by the qualities they have developed. They are not *ru* (beyond Form); they are still in need of Form, so that they may conceive of Reality. Themselves limited, how can they communicate to you the Unlimited? Pray to the God within you, the

Maheshwara, the Vishnu, the Brahma, or Parabrahma Principle to reveal Itself. Accept that as the *Guru* and you will be illumined.

Subordinate the mind to the pure intelligence

When the *Guru* is himself struggling in the dark, how can he lead others on? When he is himself a beggar, in search of moneyed men, how can he be free and strict as a teacher? When *moha* (infatuation) predominates, *moksha* is a will-o'-the-wisp. You may eat a tiny grain of sugar like an ant and be contented with the gain; but, you must grow into an elephant that will eat with relish a whole bundle of sugar-cane! The *Gaayathri manthra* is a prayer for the progressive upsurge of intelligence so that Truth may be grasped by the seeker. Subordinate the mind to the pure intelligence which is but a reflection of the God within. Then, you have the *Guru* of *Gurus,* as Guide.

Prashaanthi Nilayam; 18-7-1970