



## GURUPURNIMA MESSAGE 1995

'Gurupurnima' is an auspicious day celebrated all over India. The word 'Guru' here indicates a 'Sadguru', otherwise known as a Perfect Master or by the sufis as 'Qutab'. Ordinarily, the word Guru is used for any teacher imparting training in any field of knowledge e.g. a professor, a music teacher etc. However, the word 'Sadguru' depicts a personality so vast and universal, that it is beyond comprehension of an ordinary mortal. Only the spiritual seekers get a glimpse of this entity as they advance in the spiritual path. A *Sadguru* is one who leads the created to the creator. Being himself beyond the multiplicism and dualism of nature, he has the power to pull-out human beings from the limitations of nature imposed on them. Some people think that a living *Sadguru* is necessary for uplifting the soul of an individual to spiritual heights. However, history reveals that even after leaving their body the *Sadgurus* continue in their activity of elevating his people. The scriptures say that:

*"Dhyan-moolam Gurormurtih,  
Pooja-moolam Gurorpadam,  
Mantra-moolam Gurorvakyam,  
Mukti-moolam Gurorkripa".*

Even if, the *Sadguru* is in a dis-embodied state, his *vakyam* i.e., his sayings written and codified by disciples in the form of holy books continue to render the same effects for those who follow them. This is not only the theory of Hinduism but of Sikhism as well. The experience people have today about Sri Sai Baba of Shirdi, who left His gross body on the 15<sup>th</sup> of October, 1918 is a witness to this eternal game of *Guru-shishya* interrelationship. Being beyond limitations of nature a Perfect Master or *Sad guru* is as much a living entity without body as with a body in the time-continuum.

A Perfect Master is at first a perfect man, a *Satpurush*. A *Satpurush* means one who does not suffer any imperfections or limitations that all other creations of God are subjected to. God is only perfect and everything else is imperfect. The *Sadgurus*, evolving life after life, from the state of a normal human soul (*Jivatma*) reach the State of divinity (*Shivatma*). When this state of realization comes to them they are not the body, nor the mind but are pure consciousness and are known to be in a state of 'Soham', 'Brahmosmi' or 'Anal-Haq'. Pain and pleasure, life and death, heat and cold, and such other varied attributes of nature perceptible in the phenomenal world do not affect them, for they are in a state of Only God or pure divine consciousness. Their attributes are the same as those of the God. They are infinite existence, infinite knowledge, infinite power and infinite bliss. This state is known as the seventh stage in the spiritual journey of the souls. At this stage the gross, subtle and mental bodies are totally annihilated. When they undergo annihilation of mind '*Manonaasha*', they become what is understood as '*Brahmnishtha*', '*Paramhamsa*', '*Turiya*', '*Jeevanmukta*' etc., how-so-ever intellectually one may try to understand or imagine about this state, it is not possible to do so without actually reaching that state. Most of these *Shivatmas* remain in a state of permanent bliss in a God state even after leaving the body. They are *Jeevanmuktas*, but that again is not the ultimate stage. This stage, which is also known as the *turiya avastha* is not the final stage of the divine journey. A *jeevanmukta* may be beyond the life and death cycle but still he is not beyond all the forces of nature (*Prakriti*). The higher stage is '*Parammukta*' or '*Turiyateeta*' (beyond Turiya state). It is at this stage that the soul reaches its highest goal. He is beyond *prakriti*. Only the *Param Bramha* (the God Eternal) is beyond *prakriti*, as *prakriti* is that power of God through which He manifests in gross, subtle or mental forms. This will of God to manifest and actual manifestation is known as '*Shakti*'. The manifested God and the creation are under the control of nature in whatever subtle form they may exist. However, those in the stage of *Parammukta* have the highest divine power of creation, preservation and destruction. They carry out the universal work of God in the form of man on earth. It is these souls that come down on earth in human body to evolve the souls of the human beings (*jivatmas*) to the state of God (*Shivatmas*). When embodied in human form, they remain simultaneously in the state of God and also of man. They do not move around like mendicants, and are not bound by any scriptural injunctions. Their actions are universal in nature, cutting across religions, nations and all divisions of society. Even animals and birds are not treated differently by them.

Sri Sainath of Shirdi is in this stage of divinity. Let us then, surrender to Him and worship Him on this auspicious day.