



RAM NAVAMI MESSAGE 2006

The path towards the Sadguru is the real path, more so in this age of conflicts, contradictions and acute materialism. As Swami Vivekananda said like all rivers leading to the sea, all the paths that men take lead to Him, the God eternal. The paths that are mostly adopted by the seekers are Rajyoga, Gyanayoga, Karmayoga, Bhaktiyoga, Hathayoga, Layayoga, Nivriti Marg, Pravriti Marg etc. There are even Avadhootas, Kapalikas, Aghoris and many other types of seekers. Various religions have different approaches. In this multiplicity of approaches towards God realization, there has to be something common and universal that must be all pervading. The seeker of this universal path makes spiritual progress with comparative ease.

Sitting in Shirdi Masjid, Baba said that there are many paths, but one of the paths leading to God is through the Dwarkamayee. When one analyses how Baba led thousands of people towards God realization at Shirdi a certain pattern is discerned. The basic principles of the Sai path are based on the existence in physical form of a perfect being known variously as a Perfect Master a Sadguru or a Qutub as called by the Sufis. A Qutub simply means an axis, a pivot around which others, living and nonliving, both revolve. The Perfect Master, having himself experienced different stages of evolution including that of man has at last reached the stage of God. However, those among these perfect beings, who, out of infinite compassion, make the greatest sacrifice of not enjoying the blissful state of God but incarnate on earth in a human body to serve the imperfect, suffering humanity, are called the perfect Masters. As Meher Baba has said, at any point of time there are five perfect Masters on earth in embodied form. In my view they are possibly more in number

When in human body, they act as both human beings and Gods. As Gods they have infinite power, infinite knowledge, infinite happiness and infinite existence. Like God they are Omnipotent, Omnipresent and Omniscient and enjoy the powers of the Almighty. They share their power, knowledge and pleasure with millions of human beings by certain methods unperceivable by human beings and are known as Leelas or divine miracles. All miracles are based on the laws of nature. Only one has to know experience and master them. All the elemental and subtle forces of nature like fire, water, air etc., on earth defined as deities by the Hindus work under their command or wish. As Gods they see everything in themselves and themselves in everything. So they serve everyone without any differentiation as if they are serving themselves. They see God in everyone even though others may not be able to see God in them. They give infinite love to others and take infinite pain for others. Once any human being or any species is linked with them in any manner, they ensure that they are evolved, life after life, till they merge with God from where they came. This ultimate stage of evolution is ordinarily known as Mukti or Moksha.

These Perfect Masters alone are capable of leading human being to God realization. They follow what is common and universal in all religions i.e. humanism based on love. Out of love they not only take care of the spiritual evolution of the devotees but also their temporal requirements. Once one has surrendered to them they look after all his needs as a mother would do for a child. They can go to any extent, even to sacrifice their human body; to protect their children. That's what Baba did for many as can be read in Shri Sai SatCharitra and as experienced by many. To develop closer and closer links with him, one has to patiently develop faith in Him even under the most trying circumstances. And also to develop the qualities of humility, sacrifice, tolerance and steadfastness in devotion and actions that are desired by the Sadguru. One will evolve earlier than others worshipping too many deities if he follows this path of Guru. Baba used to give visions to many people in the form of their deities like Hanuman, Ganesh etc., which convinced them that there is no difference between Baba and any other deity or even God. One can therefore, at the first stage, try to see all deities in Baba, and worship Him in the method in which other deities are worshipped. In short, one should try to see and seek everything in and from Baba. This path may be difficult at the initial stage but can certainly be achieved with steadfastness and faith in Baba. So let us try.