

PART — IV

GURU

The one who manifests as the longing to find a Guru, also manifests as the fulfilment of that longing. But it is necessary that this longing should be genuine. At every moment be aware of Him for the sake of His realization.

In order to find a *Sadguru* genuine endeavour is needed. When your aspiration becomes pure, you are bound to find a *Sadguru*. Look, when a child keeps on crying, "Ma, Ma!", writhing with pain, can the Mother remain indifferent? She will hasten to him with alacrity. Pine for a Guru with equal intensity and he will most certainly come to you.

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The One who is your Guru is the World-teacher and He who is the World-teacher is your Guru. He is of infinite forms, of infinite manifestation, and of infinite non-manifestation. In the shape of the Guru, *Iṣṭa*, mantra is He and no other. Wherever mind and heart may turn is the all-pervading Self (*Ātmā*) — reposing by Itself within Itself. In order that this reality may become revealed, may be grasped, there are various paths. Again, grasping means holding on to one's own Self. On the other hand, there is no question of grasping or not grasping. This, verily, is the realization that is wanted.

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If the relationship of Guru and disciple has solidly been established, the Guru can never be forsaken; He is ever present with the disciple. God alone is man's Guru. One should put one's whole trust in Him. *Kriyās*, yoga and similar exercises cannot be practised without a Guru by one's side, while *japa* and meditation may be performed anywhere. Endeavour to sit absolutely still in unwavering contemplation so as to calm the mind. Try to keep your attention fixed on the supreme Goal. Then only is there hope that the path to tranquillity will open out.

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The real significance of the concept "Guru"

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is extraordinarily profound. The Guru should be regarded as God. The Guru can never be deserted. Where the Guru is given up one has to understand that the act by which the relationship of Guru and disciple is established has never taken place. Nothing wrong or improper can ever be committed by the Guru who is said to guide one life after life. His power and the devotion for him can never slacken. The Supreme Being who, in the search after Truth is Truth Itself, sees to the fulfilment of the disciple's aim.

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The relation between Guru and *śiṣya* (disciple) deserves to be called eternal only when the Guru is possessed of divine power and

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can and does communicate this power to the latter at the time of his initiation. This power being eternal, the relation between Guru and *śiṣya* as thus established is also eternal.

The mantra which is imparted to the *śiṣya* during *dikṣā* must not be a dead word, as in common usage, but must be a syllable or series of syllables instinct with life or spiritual energy, capable of functioning actively in the *śiṣya*'s psycho-physical organism.*

* Mantra as such has its own power but is usually dormant. It has to be awakened by the Guru before it is transmitted to the *śiṣya*. Else, the entire responsibility of awakening it would fall on the *śiṣya*, in which case its realization would be beset with difficulties.

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No true relation between Guru and *śiṣya* can exist unless this relation is assumed to be eternal. This implies that the Guru ought to be capable of communicating power to others as a matter of grace.

It is only in the case of a divinely gifted, powerful Guru that a temporary slackening of the disciple's faith cannot do much real harm inasmuch as the hidden power of the Guru infused into the disciple and functioning within him steadily, though unconsciously, has invariably a tendency to come up and lead him to a deepening of his faith.

In a case where the disciple's faith in his Guru is genuine and firm, any limitation in the Guru is not a hindrance. However, as soon as this faith is shaken for any reason whatsoever, difficulties are bound to arise. For

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except by faith, which naturally invokes divine grace and does not depend upon the individual merit of the Guru, there is no other way to render the relation with the Guru eternal.

Various obstacles are met with by one treading the path of perfection. Such a life is bound to be a constant struggle for Self-knowledge and God-realization. To realize the Self is to realize God and to know God is to know one's Self. On this path one can progress only by adhering to truth, fortitude and serenity. Every person truly in search of God should take refuge in a reliable guide and follow such methods of *sādhana* as may enable him to rise above all conflicting and distressing situations in the world. He should accept what is truly uplifting and reject mere pleasure. Is it not fitting for you to try

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and live always in a spirit of calm, steadfastness and patience ?

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The Guru actually emerges from within. When genuine search takes effect, his genuine manifestation is bound to occur ; it cannot possibly be otherwise. The One, assuming Himself the shape of the Guru, of His own accord brings about His manifestation or becomes manifested.

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Endeavour to remain engulfed in the contemplation of the mantra received from your Guru. He is holding your hand and will

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never let it go. At all times keep your mind at His lotus feet. You are God's own scion. If your aspiration is genuine, He will never let you turn back.

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Even on this thorny path the Guru is constantly holding your hand and leading you towards the One. Remember, this is the actual truth.

Occasionally to mistake marsh-gas for real light is but natural. Albeit, it is He indeed who is present in all forms. The path that brings full and unobstructed Enlightenment must be pursued with the utmost concentration at every moment and to the limit of one's capacity. Where He manifests as the

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pilgrimage undertaken for the sake of supreme union, there is hope of its being crowned with success.

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What fear is there for a man whose one and only object in life is the supreme quest? The One who is the goal of the journey is all-pervading. What is needed is His revelation. Nevertheless, the longing for Him must become genuine. If He manifests as longing, He will certainly also manifest as fulfilment. Whatever arises spontaneously from within is good. Watching as a spectator, place your reliance in the Guru in all matters. The Guru is very, very near.

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The man who is a seeker after Truth shall find his own true Self within himself through his Guru's instructions. In the mantra bestowed by the Guru, the Guru himself is indeed present. You may see his body die, yet the Guru never leaves you. You are crying your heart out for the loss of his physical frame, but why do you put obstacles in the path that he has chalked out for you? Verily, the Guru is one.

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Where Buddhahood (Enlightenment) is, there compassion will do its work even from Nirvana — just as you may take any amount of heat

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produced by fire yet its power to burn will thereby not be diminished. In God, whom you conceive as complete and perfect, nothing can ever decrease. Poised in Himself, depending on Himself alone, He is absolute.

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Where a true *bhakta* is, the *Sadguru* will most certainly manifest in person. When there is need of a Guru, his appearance is but natural. So long as one has not been initiated by a Guru, the ordinary person's duty is to engage in the study of scriptures, in *japa*, meditation, the chanting of God's Name — any Name one likes best. In order to reach the state of a genuine *bhakta* one must

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constantly devote oneself to *satkriyā*, action which aims at the Eternal.

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The Guru's power is vested in the disciple who prays for the Guru's grace. All this is the manifestation, the Self-revelation of Him who shines resplendent within. The Guru's grace should be solicited without ceasing.

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So long as one dwells in the realm of creation, preservation and dissolution, the remembrance of God is to be sustained under all circumstances. As far as possible submit all aspirations, petitions and prayers of your

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heart and mind to Him. If one has a Guru, the Guru mantra must be practised as much as lies in one's power, and if there is no Guru then any of *Bhagavān's* Names. At all times pray for the Guru's mercy.

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In order to return to one's own Home determination is needed as well as the grace of the Guru. There are two possibilities : gradual revelation, and revelation due to grace — just as when a dark room is suddenly flooded by light. The *sāadhanās* for gradual revelation are of infinite variety. The intense yearning for one's true wealth (*svadhana*) is in fact the *sāadhanā*. Entreat Him, "Take me, accept me !" — this

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is *sāadhanā*. He Himself appears as infinite *sāadhanās*. In action His grace manifests step by step ; by continuous friction fire is kindled, the way to Enlightenment opens up. On the other hand there is grace without any cause or reason. In this there is no method, no gradual development. That is why it is said there is no knowing where and how He will be found. Thus, grace is needed. Pray for His compassion !

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Gurupūrṇimā falling on a Thursday is a most auspicious constellation. Try your utmost to carry out fully the Guru's orders. The Guru never abandons his disciple, this should always be borne in mind.

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On *Gurupūrnimā* day pilgrims on the path to God-realization should determine to remain ever wide awake on their pilgrimage towards the achievement of their sublime Goal.

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To carry out scrupulously the Guru's instructions is the greatest service. It is written : "The gratification of one's will and pleasure is called self-indulgence ; the fulfilment of Sri Kṛṣṇa's will and pleasure is called love." Therefore, to put into practice without reasoning the Guru's orders means engaging in the greatest service of all.

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If a person decides to shape his life according to someone's directions and then again acts according to his own sweet will, this, from one point of view, creates a hindrance.

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The practices leading to the ideal that has been shown by the Guru as the Goal are performed in order to become one-pointed. When the disciple with single-eyed devotion advances towards the one Goal, how can one say that there is no ideal ? To labour for the attainment of the Goal according to the Guru's instructions, this indeed is called firm faith (*niṣṭhā*). To engage in action for the sake

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of enjoyment is one thing, to perform action as yoga quite another. Directed towards the supreme quest it is called yoga and directed towards worldly aims it is called *bhoga*. He who treads the path of action as yoga is on the way to liberation. Whatever current he may be able to enter, he should, ever united with that current, endeavour by that yogic practice (*kriyā*) to attain to liberation from action. In the realm where one is ever free, in the transcendent and beyond, there no question can arise. First of all become united to yogic action with single-minded devotion along whatever current it may be, then only can you reach liberation from action. To be a yogi means to be eternally united, and to be eternally united is to be eternally free.

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The way to God-realization is indeed straight and simple. The mantra which the Guru communicates is certainly the most excellent one. If the mantra received from one's Guru is repeated in the right manner, realization is bound to occur. How wonderful God's dispensation is! When the power transmitted to you by the Guru begins to function, action will not create new karma anymore. If one enters fire one will of necessity be burnt. Although all names and forms are His, the One is yet again without name and form. For the man who loves the Name, God is truly present in all names and forms. And for the person who feels drawn towards the Absolute, He is nameless and formless.

Wherever you stand, from that very state you must obey the Guru's commands. Of course, at times the Guru himself arranges for the carrying out of his orders. If you exert yourself, the power to live according to his injunctions may manifest. One should have complete faith in the Guru's precepts.

Where the search after Truth is really genuine there can be no failure. In order to purify body and mind one practises the presence of God, the repetition of His Name, meditation; one seeks *satsang* and studies

scriptures. Of special importance are the Guru's instructions.

To strive to know Himself, to find Himself is man's duty as a human being. Of all creatures man alone has been endowed with the potential capacity to realize God. Thus, the search after Truth is his bounden duty. Let every man advance along the path which is most congenial to him. The Guru's instructions have to be carried out without using your judgement. For the present remain engrossed in the study of scriptures and books of wisdom and in *satsang*. For the sake of realizing God who is Truth, sit perfectly still for at least a few minutes every day, making

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the mind empty. So long as you do not receive special instructions from your Guru, adhere to this practice in order to become fixed in yoga. If you wish, you may proceed in the manner indicated, with the search after Truth as your object.

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That God's transcendental, actionless action is ever present in the universe should always be within man's awareness. The instructions and the mantra given by the Guru in order to deliver the mind have to be remembered and reflected upon. To the limit of your capacity try to tread the supreme path faultlessly so as to attain to the consummation of human life.

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The perusal of scriptures — regular daily study of books of wisdom—is a matter of *ānanda*. Spiritual instruction, the teaching of the *śāstras*, whatever has been disclosed of spiritual experience in scriptures for the sake of undoing the knots (*granthi*) of the heart — this is called *Gurugrantha*. There the Guru manifests as scripture. The reading of books of wisdom and the singing of God's Name — the cream of the Kaliyuga — are the expedients by which to cross over the ocean of becoming (*bhavasāgara*). So many times have you undertaken the pilgrimage to death ; over and over again have you experienced happiness and pain. Now become a pilgrim to Immortality ; retrace your steps and proceed to your real Home.

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A traveller on the path to the realization of the Supreme Father has to obey his Guru's instructions so that his journey may be crowned with success. However, in a case where there are no such instructions, one should, according to the dictates of one's heart, keep oneself engrossed in calling out to God, in prayer or meditation. If someone prays to Him with a sincere and simple heart, God will fulfill his cherished desire. To yearn for Him with his whole being is man's duty.

To live according to the Guru's instructions is indeed the means to Self-realization. When

prompted by the desire to find God, yogic technique is used to awaken *kuṇḍalinī* it is impossible that He should not respond. If one really and truly yearns for God, can it ever happen that He will not reveal Himself? Practices that aim at arousing *kuṇḍalinī* should be undertaken for the sole purpose of finding God. It is impossible that this should remain fruitless ; be convinced of this.

Having made contact with a great spiritual being (*Mahāpuruṣa*) there can be no more decline. To go near fire without being affected by its heat is impossible. Those who cultivate the company of a *Mahātmā* do so in order to be liberated from the round of births

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and deaths. The question of birth and death does not even arise anymore. If there is birth there will be death, and if there is death there will be rebirth.

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To live in the presence of God who is Truth (*satya*) — this indeed is the meaning of *satsang*. Seek refuge in Him! By taking shelter in Him every blemish and imperfection will disappear. Your defects will surely be transformed into virtues. He is Father, He is Mother, He is Friend, Beloved; He alone is all in all: this is the idea you have to cherish. Is there anything that He cannot give? If your desire is intense, it is quite impossible that Light should not come to you.

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The question whether the path is long or short must not be allowed any room in your mind. "Realization will have to be granted to me", this should be your determination. Employ your whole strength and capacity, then only will you succeed. How beautiful! By holding on to Him everything comes of itself.

Abandon the transitory; "I am the *Ātmā*," fix this thought in your mind. In order to be liberated from constant coming and going, the round of births and deaths, one has to seek the support of the Guru. Whither does one come and where does one go? He Himself is everywhere. Taking refuge in Him is liberation.

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So long as the manifestation of the Guru's

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power is not experienced, the special pilgrimage to Enlightenment, to Self-knowledge has not really begun. This is why you have not found your own steady speed of progress. *Sādhana* proceeds within the realm of *prakṛiti*. Therefore it is man's bounden duty at every moment to be intent on advancing rapidly and vigorously.

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If peace of mind is to be found one should follow the particular path and contemplate the particular form that appeals to one most and that helps one towards the supreme Goal. So long as the inner Guru has not been revealed, how can final consummation be near ?

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