

**SADGURU BHAAVA
(LOVE AND ADORATION FOR THE SADGURU)**

Satsang on 15-Mar, 2014 from Pune, India

I am very happy that I have this opportunity to speak with you. We are remembering, adoring, saluting and submitting or surrendering to you, the ONE and ONLY SADGURU.

This Sadguru is the principle. There is only one Sadguru and He is none other than Almighty God. This Almighty God has no shape, no size, no color and nothing that we can understand or recognize by virtue of our sight, by virtue of our ability to hear or by virtue of our touch and all the 5 sensory organs. Yet, even the mind cannot understand. Yet, in the absolute purest state of our being, where our intellect is totally unstained, unconditioned, then the intellect realizes and this realization is the fusion of the Self with the Supreme Self. That Supreme Self is the Sadguru. That Supreme Self as the Sadguru is the only Sadguru and He manifests as a human being with two arms, two feet and there have been many such virtuous ones who have known, understood and experienced that principle of Supreme Truth or Sadguru. And this knowingness makes that individual, in essence, one with the Supreme Almighty God. These individuals could be men/women - it is not entitled for men only.

We all go to temples or mosques or synagogues or church or we approach our Sadguru also and constantly we are asking for so many things and keep on coming back with a new list of demands. Yet, the very manifestation of Sadguru is to eliminate all the suffering, all the pain, all the miseries and bring joy, infinite joy and infinite knowledge of anything and all. That is the main purpose for which the Sadguru manifests itself in the humanity. But few are those who approach the Sadguru for nothing other than His pure love i.e. the Sadguru's love. They always have a list of expectations and wantings.

So I want to reveal that Divine knowledge that has been given to me and as per the Divine command, which they call as Aadesh (aadesh means command, Charlie), that I have to reveal this knowledge to every human being in the entire living world. And I will try to articulate and paraphrase this knowledge, that has been revealed for the good of all humanity. So let us understand what

a Sadguru as a principle is. Let us understand what a disciple is and how that disciple when finally being blessed by the Sadguru, how they evolve and how the process of evolution into the Absolute Oneness with the Sadguru, being the ideal-most disciple. Then the transition of this and the process of all that and the experiences and the evolution where the love for the Sadguru, the love for the Almighty God, the love or the infinite joy, wisdom and omniscience keeps on budding, blooming and ever-expanding till the final destination is reached.

So, let me title this entire series of Satsangs, which I intend to start today, and continue to completely expound in the succeeding 4 or 5 satsangs. So the title of this satsang would be SATSHISHYA, that is, the worthy disciple or truthful disciple, Sadguru i.e., the preceptor and the manifestation and the joy and the heartfelt experiences of that disciple, which is Sadguru bhaava (bhaava means the experience). The devotee or the disciple understanding, not perception, my dear - It is the understanding of the Sadguru and the Supreme Truth.

So, here the Parabrahma Parameshwar or this Supreme Almighty God and the Principle is the very sub-stratum or the foundation and His expression is not only internally expressed outer world, how it manifests when this foundation, or Anushthaan you may call, manifests as actual being or the manifestation of the Sadguru. Though the Sadguru is absolutely one with the Supreme Truth, yet may appear in various forms, various sizes, various dress, various colors, but essentially the Sadguru is the principle of the Absolute Supreme Truth. As also He is the Absolute manifestation of Chaitanya which is the Supreme life force that envelops all creation and permeates all creation. It is all joy and joy infinite, unlimited.

So the Sadguru is himself Satchidaananda Ghana Swaroop, meaning Satya, Chitta, Aanand. Satya means the Supreme Truth. Chitta is the soul of that individual and it is nothing but without cause-absolute joy. Charlie loves gulaab jam. When he receives gulaab jaam from Usha, Charlie is very happy. The cause for his happiness is because he got to experience/eat the gulaab jaam that Usha made. But when Prabhakar does not need any gulaab jaam or the DOW going up or down, whether he makes 5 million or lost a couple million, still he is content and happy, the cause of his happiness is not dependent on anything else like gulaab jaam for Charlie or nothing else. Yet Prabhakar is very happy, very content and unruffled. That is the state of

Aanand, meaning joy. And they are completely soaked in and out; nothing else but joy and joy. That is the nature of Sadguru.

This Sadguru is the manifestation of the Supreme Truth which we call as Almighty God. This principle may appear as a two-armed, two-legged human being. Thereafter, the principle of Guru i.e., the Almighty as it manifests itself on this earth only for one purpose, that is, for the total goodness, welfare and guidance of all humanity (kalyaan). Kalyaan means well-being. So kalyaan is the purpose or well-being of each devotee, each human being is the purpose. He comes across a mass of people and they too are desiring that kind of joy, that kind of fulfilment, approach such a virtuous one and then the blessed Sadguru blesses that individual and the process of Grace of the Sadguru (so when the Sadguru blesses), his blessing is called Krupa or Grace. The Grace starts working that individual, yet that human being is caught between wanting to achieve that state of oneness with the Almighty yet the living world and the responsibilities toward the phenomenal world that may include one's husband, one's wife, mother, father, son or daughter or neighbor or beloved or whatever or job or whatnot or investment or lack of money, all those. So one has to fulfill that and all these are ever-changing, my dear, all these are ever-changing.

So, what is real? That only the Sadguru can reveal and make you understand and as one may go to an ATM machine, punch in the numbers and get money or go to the store and buy a box of chocolates or anything – value you offer and value you get. That is not how the Sadguru principle or this world of spirituality or this way of spiritual knowledge occurs. It all depends upon your devotion, your faith and your commitment to your own goal. That will be possible only and only through the Grace of the Sadguru. When all these factors come together, with ever unflinching, unshakeable faith with the Sadguru and the love that starts blooming, within your heart, within your mind and you are pretty much absorbed, consumed by that love and you are constantly relishing, cherishing and basking in that glory of the love of the Sadguru and your progress is exhilarating.

I want to make everyone aware as to we should take a good look at their own self. How truthful and objective and genuine is your faith, my dear ones. Majority time your faith is as-and-when-possible, which is when it is convenient and suitable to you. It is usually on your terms and conditions.

You go to the temple, you offer your namaskaar or your salutations to the Lord and perhaps who knows when you will be able to go back to the temple, but you expect the Almighty God to be constantly in wait for you. Just by going once or offering some sweet or a \$1.50 garland, you are expecting that the Almighty God should relieve you of all your sufferings, problems and you can always be happy.

Here, granted, same is the situation even with Sadguru. They come with varieties of demands. I, myself, can tell you that there have been people (who say) “Oh Guruji, I have 3 daughters and not a son. I want you to bless me with a son only, not a daughter.” They are not happy that they had the opportunity of being a mother and a father, the Grace that has been showered on both of them by the Almighty, but they have a selective choice. I can understand, the Lord does understand, the Sadguru i.e., the Supreme Lord understands what you need and what you want. Many a time, what you want is not given, my dear one. You asked it once, you asked it again, you asked for it again and again and again and eventually it is given and then you have a newer list, a renewed list of your wish list and come back again only to have your wish list fulfilled. This principle of Sadguru is the Absolute manifestation of Supreme Almighty God. There is none that will come and tell you, my dear one, you believe in Lord Ganesha, I am actually Lord Ganesha. Here is my ID or here is my business card. It never happens like that. If you are a Hanumaanji devotee, He doesn't tell you that I am Hanumaanji.

But there is someone much, much greater that created Lord Ganesha, Lord Hanumaanji, Lord Vishnu or Lord Shankara and so on and so forth. The creator of all the creation is never known in the manifestation of it. However, when you taste, gulaab jaam for example, show me show me that, I want to see what makes it sweet. Show me that! Or many times we Americans particularly, love cheese and soda and all the junk foods and that experience of pleasure is there. What makes us have that pleasure? That is always the unknown and needs to be understood and that need or the pleasure, the source of joy is all ever, always everywhere. So this principle of Sadguru manifests in the entire creation.

The Sadguru wanders in the creation and is incessantly working only and only for the good of the devotees and from those devotees there are very, very few devotees who become or who are graced by Sadguru's Grace, that they can

call themselves as a disciple of the Sadguru. Yet from the numerous ones there is very rarely one who would rise and become a worthy disciple, a worthy one who eventually becomes a clone or a virtual image of the Sadguru himself. In that state there is no difference in either of the two.

However, what is Sadguru? There is no room for ignorance or there is no room for darkness. Darkness is ignorance. And this darkness or lack of knowledge or personal experience of the Supreme Truth, only and only the Sadguru can give. This Sadguru, as Principle of Absolute Supreme Knowledge and the oneness with Almighty God is himself, an ever-radiating light. When I speak about light it is that by virtue of which you are able to see. Like, Sarada flicks the switch and the room that was full of darkness, no one was able to see the coffee table, the sofa, the chairs there, the instant she flicks the switch, the lights come on and because of that light you are able to see whatever there is. But, though the light fills the room and you are able to see, if you are blind completely, or something over your eye, would you still be able to see? No! You might be able to feel and understand things by virtue of the five sensory organs yet the One who knows this, the Knower of all this is the One who is the Seer of all that is seen and it is not because of the light but it is because that Seer is manifesting there in what you are seeing. This is a little bit complex. I will explain this in detail at an opportune time.

Similarly, this light or in the universe, in the creation is none other than the Sadguru himself. He himself is the origin of that Light or the source of that Knowledge that dispels ignorance, that dispels fear, that dispels all other wantings and in the process, the disciple becomes fearless. The disciple translates into being a loving being. Love because that is the very nature of IT. It is the very nature of Shiv. It is the very being of IT. So also, the disciple becomes of that nature of the nature the Sadguru himself is. When the Sadguru walks on earth, the earth that is touched by His Holy feet becomes purified, becomes pavitra, becomes holy. And in the process that is beyond the earth, there are infinite number of souls, their well-being or their march towards the Supreme State or Supreme Oneness, that I and my Almighty God or as Lord Jesus Christ said “I and my Father are One” – that is the final, that is the end. And the only search that why human beings appear and come on this earth, which further as the Sadguru manifests and because

the root cause which is past and understand why is it I am not happy? What is it causing me to be unhappy?

Invariably, almost all the time you will find that you are, every human being is, caught in the grip of so many attachments, so many desires, so many wantings and it constantly coming and going and suffering as a being, as a human being or as any other living being, it is very, very, very rare that a living being, let us say a parrot. A parrot is a bird that does not have intellect or buddhi. A parrot does not have what you call mind. A parrot does not have what you call vivek or sense of discretion and discrimination to pick and choose what is right and what is wrong. But a human being is endowed with all of this. And hence the parrot and similar beings, maybe either two legs or four legs, whether they may fly in air or swim in water or those that crawl in the bosom of the earth as worms, they all have the awareness of the Self. The Self that they understand as nothing other than the love of their physical being or the love of their body. It is only that a human being with birth, as a human being is extremely rare, my dear friends, is very, very, very rare. Let me tell you, even the Gods and Goddesses that are there, who have specific responsibilities, yet for their own fusion with the Supreme Self of the oneness with the Almighty, or Jeeva-Shiva bhaava (i.e. oneness with the Supreme Almighty), they have to come in a human form and do their necessary disciplines and follow their life with dedication, love and unflinching faith and only then is the most important individual i.e., the Grace of the Sadguru.

That Grace of the Sadguru is absolutely must and without that Grace, no one can ever achieve that Supreme State of being as one with the Almighty, of being one with the Sadguru. And the Sadguru is nothing other than the Light of the very being of the Supreme Truth, the Almighty God. So human beings that are full of desire, full of attachments, full of ignorance are constantly analyzing, constantly in search of their need for fulfilment and are always full of pain, frustration and are constantly being born as human being and may come back again as a human being. That is what Aadi Shankaraachaarya also said “Punarapi jananam, punarapi maranam”. That is, Punarapi jananam i.e., again and again being born and again and again to die and again and again to be in the womb of the mother and suffer the life and the manifestations of their own making for their entire

life until they turn around, acquire that Grace, Krupa of the Sadguru and be on the steadfast path of the Sadguru that he has been teaching and gradually free oneself of all the suffering and it is only in this human life that it is possible, nowhere otherwise.

In comparison, all the other beings, such as every gnat or the living beings compared to the human race is a very, very small fraction of it and how important it is that you are born as a human being because it is only in this state that you can be one with the Supreme and that will end forever, forever, my dear ones, forever, your pain, misery, suffering, delusion, agony and call it whatever and then such a devoted disciple, this devoted disciple will eventually translate himself or herself as an ideal disciple. This ideal disciple is the one that is the Satshishya or truthful disciple. And then this same disciple becomes one with the Sadguru.

The way my Sadguru has explained this to me is that the Sadguru comes, lights one lamp and the lamp encapsulates or envelopes everything that there is by virtue of its light. And this lamp, somebody else (say) little Charlie comes in, brings a light and uses the earlier lamp, lights another lamp. Now, there are two lamps burning there. If someone were to walk into the room I would ask “who lit this lamp?” Does that person need another light to see that lamp? Sharada doesn't have to flick a switch to see the light or see the lamp, because the lamp itself is self-effulgent. Likewise, the second lamp which is lit there, nobody can tell which was the first light and which was the second light. Do you need a second lamp to enlighten the first lamp or do you need the first lamp to enlighten the second lamp? Both are manifestations of light and they do not need external aid to reveal themselves as they themselves are the revealers of all that there is around them. So that is how the Sadguru which is one lamp and the worthy disciple, or Satshishya, is the second lamp and either of them are full of light and they are all one and the same virtually. They may be a different color, different size.

I call little Charlie 'little' because he is 6 and ½ feet tall. He is about 250lbs whereas I maybe measuring barely up to his chest or shoulders but I call him little because I told him stop growing until I catch up with him because when I do catch up with him, I am going to beat him. So, doesn't matter but if one lamp is Charlie, the other lamp is his Sadguru. Has the light anything to

separate one over the other? No! The light is just light. It empowers everyone. Likewise, this light is there in each and every one of you. This light has to be enlightened that will enlighten you, my dear ones. This is the only goal, only objective that is the greatest gift that only a Sadguru can give.

So I want you to think that what is truly your life goal? What is it that you really want absolutely in this life and that is possible? Yes, absolutely possible but every step of the way there is always a test, there is always a test as to how firm your faith is. I know I have come across some people who are so devoted as they appear to be to their Sadguru, but in the process when things are not in their favor or to their liking, are the same ones who have doubts and questions and displeasure toward their own Guru or their own Sadguru. But when they appear, none of that is there, but the deep-seated frustrations are there and that the Sadguru can always see. And being, what you call, latent anxieties, latent fears, latent worries, the root cause of that can be ejected, eliminated forever only by virtue of the commitment that the disciple should have toward the Sadguru and should the worthy one that the Sadguru has no choice but to shower His or Her love, their Grace and believe it, my dear, there is nothing impossible for that Great One, the Sadguru.

Human beings, upon having been frustrated in life, having experienced the pains of life, do approach and are Graced by the Sadguru. The Sadguru blesses them when this disciple keeps on honestly maintaining his disciplines every day, following that disciplines which is the very backdrop of the meeting of this disciple. Then the Grace starts unfolding and your earnestness and sincerity towards your goal as also toward the Sadguru starts expressing itself, starts unfolding and without you even knowing, so many difficulties, so many miseries have been softened and might have even been avoided, and the same disciple, by virtue of their discipline, by virtue of their faith, their devotion and their love towards that Sadguru transcends to become a worthy disciple. The worthy disciple becomes a mirror image qualitatively and in all aspects, other than the physical things which have no meaning, as the Sadguru.

The Sadguru is none other than the living manifestation of Almighty God and the worthy disciple becomes a clone or mirror image of the Sadguru and also advances to become a Sadguru or the very manifestation of

the Almighty God because He too (He or She doesn't matter how you know him the distinction), every soul is (whether a he or a she it is just a soul, an Aatmaa), every aatmaa is nothing other than the Absolute manifestation of the Supreme Self; Supreme Self which is omniscient, omnipotent and is anywhere and everywhere. There is no space around that Supreme Self. Likewise, the Satshishya or the worthy disciple eventually becomes one with IT and becomes THAT.

I hope you will be able to understand this. But keep it in mind, my dear, that this discipline and the devoted practices and following of the practices is very important. I think I have come to conclusion of the first satsang.

All Love! All Grace!

Om Tat Sat!