

How to go beyond the form

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Question from devotee:

Dear Guruji

Most of us, throughout our lives are preoccupied. We have a blind joy in the worldly matters such as growth, achievement, doing a good job, having good relationships, doing various deeds, so called perceived goodness, etc. When one encounters someone like you, suddenly you get to question the purpose of doing anything.

In this process, some of the likes, which one previously was engrossed with start slipping away. At the same time, one is not firm in spirituality. This can cause people to be somewhere in-between complete worldliness and spirituality.

Sometimes there is a pull towards spirituality because there is an anchor that we see in physical form in you.

What happens to people, like me, who still see you as a human form? Are we likely to be in the middle of nowhere? The process of inattention of a certain type to regular duties / relationships in the normal sense already sets in. At the same time one is not fully grounded in living your teachings or spirituality.

Where is this headed to Guruji? How can one be fully grounded and see you beyond the form irrespective of your presence in the physical body. How can continue to have that same very attraction to you as an anchor for an infinite period of time in the future?

Response from Guruji:

Dear Devotee

The fact that the interest or joy in the worldly matters begins to come down, it is the cosmic operator that brings forward a Guru in your life and also you are meant to like him. The liking is always objective and not subjective. Yes even in the worldly matters the interest becomes less else you wouldn't have come to this level. The role of the Guru is almost over when one comes to the arena of spirituality. [The Guru is only a sweet like thing.] It is not the physical body alone of the Guru that attracts anybody. You may not be aware but still the cosmic operator sits in the form of the Guru and does all help to take you further to the goal of reaching God. You may remember that all our efforts, all our love, all our attractions should finally be turned towards the ultimate Lord. After all, the Guru is only a medium. When seen through your eyes, or my eyes, or somebody else, to one, the Guru will look boring, to another a fraud, a third person implicitly begins to believe him.

You see all people talk, "See your Guru as the Lord Himself or see your Guru as the Atman." That all comes to fraudulent way of talks or hypocritical talks. Actually everybody is partly attracted by the human form only. And some people even forget in the process about the ultimate goal for which you started having a Guru, i.e. realising the Lord. The one who has brought you to this arena, that cosmic director, he will see to it that you are brought back to spirituality even if you are lost at sometime and seem to have less interest in spirituality. This sort of things does come to everybody, to even the best of the bhaktas. So you need not worry. Every worry or the effort to bring you back is His.

A cow which is lost in the forest, it just lies down and it is calm. It is for the cow's owner to come back, search for it, get it and then he takes it to the right place. Same thing with God. Like so it is a symbol of Krishna with the cow. Why cannot there be Krishna and a dog or a pig? All these things they could have done – why did they choose the cow? Because cow is

the only animal that does not bother to go back to the master. Here the master has to go and search and then take it away.

You don't worry at all. When once you have come into his area, He will never allow you to slip down. Even if you slip down to the lowest, by His will, you will come up in no time. Hence we need not worry about making efforts or anything in these things.

You think that you are only doing everything, having less interest in the world and then having a blind faith in a master. These are all what you think you are doing. This is also part of the same drama which has been pre conceived or simultaneously conceived while enacting the various roles of the devotee, of Swamiji and all those. And then, either it may revive your interest in the Guruji or it may take you farther by itself without the Guru's medium.

So to go and see the master as beyond the form, any of the following methods can be adopted:

1. The first one is meditation which is the most important. By doing constant meditation and prayers, atleast 30 min you should pray. All these things are proper. You may say, I don't feel like meditating, what can you do? In spite of that, atleast for one hour you sit with the idea of getting your goal through the Guru. Let your mind go anywhere; let me not take interest in it and you just sit for one hour daily. And try to begin to think of the Lord and your goal to attain Him. Pray to Him, "Please help me, my Master – you have all reached the state where you have become one with the final Lord while we are all still struggling. Sometimes we even doubt whether there is a God at all." So do your meditation for full one hour. Thus, by abhyasa if you go on doing a thing, you will begin to take an interest. Similarly if you go on seeing or thinking you will become that perhaps.

There is a small story. There were people who were initially against the pigs who were coming in their road from a colony behind. Daily on seeing it, even though with repulsion, after sometime one day the lady of my hose was restless. She was going outside the house and coming back. I asked her, "What is wrong?" She told me, "There is a lovely little pig which was born only a few days back. It was coming this side regularly and it was so nice to see it. But nowadays for the last two days it is not coming. I am worried and concerned whether it has any fever or any other malady."

Thus automatically by abhyasa alone you begin to love Him. Whether He wants you to continue to love for your Guru also, it is left to Him. It is all according to His will. So long as you reach the final goal, how does it matter for a Guru or anybody else coming on the way. To confess, my own relationship with my Guru was not of any big love towards

him. It was an attraction which came out of me towards the master by itself, by the will of God. So I was very formal with my Guru. I never asked him a single question. So in spite of it the fact that I came back from the worldly life fully to a spiritual life goes to my Guru and to the final will of the Lord. You are thinking that you are always separate. Each man is separate, each girl is separate. It is not so. It is the one effulgence called the Brahman that has occupied all the bulbs, the bodies of various followers. As it is his own play of creation and demolition, he only is interested in it and the role of the Guru or great Master has come – it is He who is doing them all and you are only a puppet absolutely. Neither your hate towards the Guru is of any matter nor love towards Guru. All these will come. But the meditation is a must and a necessity. Even if you don't get anything simply sit and think of any thing else. But let the habit be there of atleast of thinking of Lord initially and then when you are about to get up, "O my Lord I haven't thought of you" is also a way of thinking of the Lord. This is sufficient and it will grow, grow and grow. This will grow in a short time by the grace of God and your love which will be increasing from time to time. Remember it is all his play. We do according to the drama script and even though we are there as various people. The entire thing is a play where he alone is the actor who has taken all the roles. So Rama is also Ravana. There is no difference between them in the ultimate analysis.

So, whether he wants to make you Ravana in his drama it is his affair. Whatever has to happen will happen, there is no use of being highly bothered about it. From your point of you, even you hate the master and continue that same hate with the master, there is no harm. Because hate is only the other end of the scale of love.

2. Whenever possible, you can be going to satsang of genuine sanyasins or genuine scholars who not only talk but also implement them all in their life.
3. Pray to the Lord sincerely from the heart and weeping inside the heart. In this prayer, the one who prays and the Lord to whom he prays are one and the same. It is the same Brahman at both the ends. One is a giver and one is a beggar demanding. So it is the Self who is praying to the Self ultimately. Naturally, your prayers have to be answered because you are sitting in the other end also as the one who hears the prayers.
4. When I went to Tanzania in 1967 to 1971, after the first two months, I began to completely forget the Lord, forget the Guru and forget meditation or prayers or anything for the sake of Lord. In spite of it, the Lord, after having left me with a free life [it is only supposed], drew me back to the master by throwing the lasso at that distance and bringing me back to the line; irrespective of however much my mind may resist.

So you don't worry much. Finally the Lord Himself will take you back.

* * HARI OM * *

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