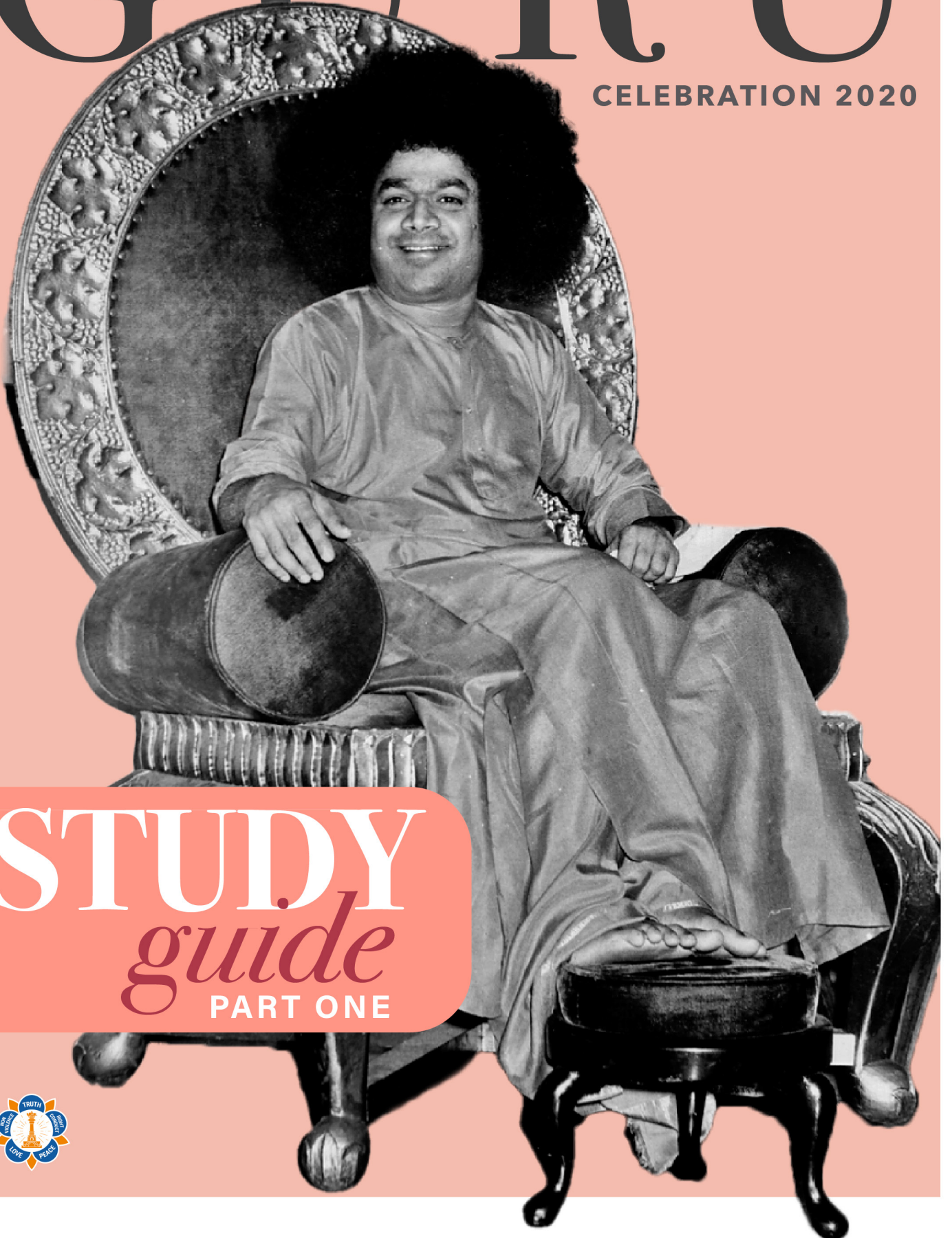


SATHYA SAI INTERNATIONAL ORGANISATION

GURU

POORNIMA

CELEBRATION 2020



STUDY
guide
PART ONE





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DEDICATED

WITH LOVE AND REVERENCE AT THE DIVINE LOTUS FEET OF

Bhagawan Sri Sathya Sai Baba

THE EMBODIMENT OF DIVINE LOVE

This study guide is one of a three-part series encapsulating some of Bhagawan Sri Sathya Sai Baba's Divine Discourses during Guru Pournima.

Each guide contains an inspirational story and a set of reflection questions for individuals, families, and Sai Centers around the world to immerse themselves in His Divine message, in anticipation of the first **Online** Global Guru Pournima Celebrations (July 4-5, 2020).

GURU, *the Last Resort*

A Little Story by Bhagawan Sri Sathya Sai Baba

An aspirant after spiritual realization went off into a jungle and was plodding across the infested region, through the thick undergrowth, when he heard the angry roar of a lion. He climbed a tree to escape from the beast, but the lion saw him among the branches and roamed round and round the trunk in terrific rage.

On the tree, he was attacked by a bear and so, he slid down the roots that descended from one of the branches of that banyan tree. Luckily, there were two roots hanging from the branch, so that he could hang on in midair clinging to them, one in each hand. Just then, he saw two rats, one white and the other black, which were gnawing at the base of the roots, endangering his life with every bite.

While in this perilous state, a honeycomb which was full of sweet nectar situated on one of the top branches leaked a few drops which fell his way. So, the unfortunate man put out his tongue to catch a drop so that he may taste the delicious honey. But no drop reached his tongue. In despair and terror, he called on his Guru, "O Guruji, come and save me."

The Guru who was passing by heard his appeal. He sped to the rescue. He brought a bow and arrows and slew the lion and bear, frightened off the rats and saved the disciple from the fear of death. Then, he led the man to his own Ashram and taught him the path of liberation.

This is the story of every one of you. This world is the jungle in which you roam. Fear is the lion, which drives you up the tree of Samsara, worldly activities. Anxiety is the bear that terrifies you and dogs your steps in Samsara. So, you slide down into attachments and binding deeds, through the twin roots of hope and despair. The two rats are day and night which eat away the span of life. Meanwhile, you try to snatch a little joy from sweet drops of egoism and mine-feeling.

Finding at last that the drops are trivial and out of reach, you shout in the agony of renunciation, calling on the Guru. The Guru appears, whether from within or without, and saves you from fear and anxiety.

Source and Link: [Bhagawan Sri Sathya Sai Baba \(Chinna Katha\)](#)

Excerpts from Guru Poornima's Divine Discourses for Introspection

One who cultivates the crop of love in the field of one's heart is a true Christian, a true Sikh, a true Hindu and a true Muslim. In fact, he is a true human being and a true Guru. (Telegu Poem)

WHO IS A GURU?

Today we are celebrating Guru Poornima. Poornima means full moon day. Then who is a guru? Modern gurus whisper a mantra into the ear and stretch their hand for money. Such people are not fit to be called gurus.

Gukaro Gunateetha, Rukaro Rupavarjitha

One who is attribute-less and formless is a true Guru. A Guru is necessary to make you understand the formless and attribute-less divinity. Since it is difficult to get such Gurus, consider God as your Guru.

Gurur Brahma, Gurur Vishnu, Guru Devo Maheswara; Gurur Sakshat Para Brahma, Tasmai Sri Gurave Namaha

Guru is Brahma, Guru is Vishnu, Guru is Maheswara. Guru is verily the Parabrahman. I bow down to the Guru.

In this world, everything is a manifestation of Divinity. Sarvam Khalvidam Brahma (verily all this is Brahman). All are the embodiments of Divinity. In fact, all that you see is nothing but the Divine Cosmic Form.

Sahasra Seersha Purusha, Sahasraksha Sahasra Padh

With thousands of heads, thousands of feet and thousands of eyes, Divinity pervades everything.

This means that all heads, all feet and all eyes that we see in this world belong to God. When the Vedic statement Sahasra Seersha was made, the population of the world was only a few thousand, but now it runs into a few hundred crores. In those days, people considered everybody as divine. They believed in the Vedic dictum, *Sarva Jeeva Namaskaram, Kesavam Pratigachchati* (salutations to all beings reach God). *Easwara Sarva Bhutanam* (God is the indweller of all beings). *Isavasya Idam Sarvam* (the entire universe is permeated by God). Divinity is not restricted to a particular place. God is here, God is there, and He is everywhere. You are developing differences out of delusion, but Divinity is one and only one. It is the duty of a Guru to propagate such principle of oneness.

Today there are many good disciples, but it is very difficult to find a true Guru. We have many good boys among our students. However, even if one or two are bad, all of them will earn a bad name and will have to face punishment. Here is a small example. When you sleep at night, you are bitten by one or two mosquitoes. The next morning, you spray insecticide and kill all the mosquitoes, although you were bitten by only a few. Likewise, God punishes those who join bad company. That is why it is said,

Tyaja Durjana Samsargam; Bhaja Sadhu Samagamam; Kuru Punyam Ahorathram (run away from bad company; join good company and perform meritorious deeds day and night).

Link to Full Discourse: [Divine Discourse, Guru Poornima, 2001, Prasanthi Nilayam](#)

Video: [You and I Are One](#)

SIGNIFICANCE OF GURU POORNIMA?

Guru is one who illumines the path to divinity. Poornima stands for the cool full moonlight. Full moon stands for a mind with total illumination. It is spotless, blemish less. Even if there is a trace of blemish in the mind, it will lead to darkness. It cannot give you total bliss.

Embodiment of Love!

Let your mind be filled with the radiance of divine love. Acquiring mere textual knowledge is of no avail. What you have studied is only a fraction of the total knowledge. Yet you feel proud about it. Your worldly education is insignificant compared to divine wisdom.

You cannot attain God with your education, power and wealth. He is accessible by Love and Love alone. You can experience Him only when you develop Love. Devotion means to Love God wholeheartedly.

Embodiments of Love!

What is it that you are supposed to know on this day of Guru Poornima? You must understand that God is in you, with you, around you, above you, below you. In fact, you are God. Recognize this truth in the first instance. Do not entertain excessive desires and become beggars. Do your duty sincerely. That is the true sadhana. When you are in office, do office work only; do not think of your family matters. Likewise, when you are at home, take care of the needs of your wife and children. Do not make your home an office. But today because of too much work in office, people take office-papers to their homes to complete their work. They are thus facing difficulties because they mix up their office work, household work, business and spiritual matters.

Link to Full Discourse: [Divine Discourse, Guru Poornima, 2002, Prasanthi Nilayam](#)



WALK IN THE PATH THE GURU HAS SHOWN

When I was in the previous body at Shirdi, there was a woman named Radhabai, who yearned to get a Mantropadesha (initiated into a sacred word or formula) from me. That day was also Vyasa Poornima. She was so anxious to get a Nama (Name) that she refused to take even food until she got it. Three days passed like this, but Baba did not yield. At last, Shyama who was with the previous body spoke about her and pleaded for her and feared that she might even die of hunger. He said that if she died, it would be poor reflection on the broad-mindedness for which Baba was known. Radhabai was brought to the place in a weak condition. Baba asked her to go to some Guru and get initiated into the name; she said, "I know of no other." Baba asked her the meaning of Shloka 'Guru Brahma, Guru Vishnu, Guru Devo Maheshwarah, Gurusaakshat Param Brahma Tasmai Shri Guruve Namah.' He asked her, "Why not take the Guru's name, then? Why demand another name from the Guru? If the Guru is God, obeying His orders, walking in the path He has shown, these are as effective as the japam (repetition) of the name."

Once you have secured a Guru, leave everything to him, even the desire to achieve liberation. He knows you more than you yourself ever can. He will direct you as much as is good for you. Your duty is only to obey and to smother the tendency to drift away from Him. You may ask, how are we to earn our food, if we attach ourselves to a Guru like this? Be convinced that the Lord will not let you starve; He will give you not merely money but even *Amritha*, not only food but the nectar of immortality.

You must make the best use of this Guru, as you must, of this Puttaparthi itself. You must acquire here the skills for winning *shanti* and *santhosha* (peace of mind and contentment), the grace of God, the lessons of *sadhana*, the fruits of *sathsang* (company of holy men); do not fritter away your energy and time, seeking sensory satisfaction in ungodly company. You pray, not for grace, but for petty impermanent pleasures; you do not try to know the ordinances of God and decide to follow them

Link to Full Discourse: [Divine Discourse, Guru Poornima, 1964, Prasanthi Nilayam](#)

QUESTIONS FOR REFLECTION

- What is the role of a Guru in our lives?
- How does our choice of company affect our relationship with the Guru? What is good company?
- What are the characteristics of a true disciple?
- How can we avoid focusing on faults in others?
- What is the true offering to a Guru on this Guru Poornima day?
- What are the impediments of the mind in trusting/following the Guru's words?



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