

With Trust & Shraddha

Get Connected with Guru

(This write up is a post-script understanding of the *Pravachan* delivered by Swami Dr.Vishwa Mitterji Maharaj, on 29th July, 2007 on the occasion of *Guru Purnima*)

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On the auspicious occasion of *Guru Purnima*, Maharajji, at the outset declared for *Ram Naami Sadhaks*, Guru as a 'being' is not to be worshipped but the 'persona' beyond the "being" with deeds and eternal wisdom must be revered. He further elaborated that the relationship with Guru if vests on "*Sharir tattwa*" then the followers are deprived of spiritual gain and invite defeat. Towing the "*Sharir Tattwa*" philosophy one may bow several times before Guru and try to have special social proximity and engage in "showing the face to Guru" in the name of *Guru Darshan*, then none will be emancipated but would continue to move in the vicious cycle of "Birth and re-birth". Swamiji Dr.Vishwa Mitterji Maharaj then stated on this day of *Vyas Purnima* one should get connected with Guru meaning (with) the "*Guru tattwa*" of the being (Guru) who is empowered by God alone to give "*Naam Daan*" and process the *shishya* for the path of salvation. He perhaps meant that "*Guru tattwa*" is also the *Ishwar Chetna tattwa*". Thus, having relation with Guru in terms of "*Guru Tattwa*" is nothing but merging with "*Ishwar tattwa*", but the pivotal hinge of this relationship is bestowing "Trust" upon Guru, perhaps meaning complete surrender of the self-including *manas* and even *Indriyas* (sense organs).

In the *Pravachan*, Maharajji said, if he is asked how he distinguishes Swami Satyanandji Maharaj and Premji Maharaj, then he would say Swamiji Maharaj had propounded the philosophy and Premji Maharaj had followed it in letter and spirit. Thus, he means, by following the propounding of Swamiji Maharaj, Premji Maharaj worshipped his Guru - the "persona" of Swamiji Maharaj and not his "*Sharir Tattwa*" but his "*Guru Tattwa*". And the process continues with rigorous discipline and reverence.

We find here, Swami Vishwa Mitterji Maharaj is stressing upon the subtle relationship of Guru and *Shishya* in the perspective of "*Guru Tattwa*" and not the "*Sharir Tattwa*".

Though Maharajji had not mentioned about the relationship of Swamiji Maharaj and Shree Ram was also "*Guru Tattwa*", which Swamiji Maharaj had followed totally with deep *shraddha* and complete surrender that dwelled on the horizon of deepest Trust.

At this juncture, we may recall that the celestial appearance of non-iconized Ram in the form of Script (*Devnagari*) and hallowed eternal light with the touch of eternal silence where from the celestial *aakashvani* or the eternal sound appeared both in terms of "*Ram Bhaja Ram*" and the resounding *Ram Dhun* was the process of celestial *Diksha* for Swamiji Maharaj on the auspicious day of *Guru Purnima*.

Thenafter, with deepest reverence and inner reference (being *antarmukhi*) Swamiji Maharaj delved deep at both the levels - *Gyan Marg* (knowledge path) and *Bhakti Marg* as he could script *Shree Amritvani* in Gods own voice. But Swamiji Maharaj, never just wrote it and left it for others to follow because it was no ordinary scripting of "*Ishwar Guru Gaan*" rather it was a celestial revelation for him too and that ensured the eternal healing and salvation for millions later.

For Swamiji Maharaj it was pure interplay of absolute Trust implanted in his life by *Param Guru* Himself. It is interesting to note that Swamiji Maharaj also distinguished between "*Guru Tattwa*" and "*Ishwar Tattwa*". He revealed the "*Ishwar tattwa*" or the eternal element of Ram (beyond the Mythological icon), yet "*Ram Naam Jaap*" was the "*Guru Tattwa*" through which he navigated his life, discovered the mode to beget "*Ishwar Tattwa*" and finally merged in the "*Daivik Tattwa*" – the sphere of eternal bliss.

Thus, we see with extreme *shraddha* or Trust on *Param Guru* "Shri Ram" he discovered eternal wisdom where ultimate is "RAM" the cosmic sound with brilliance of light that surpasses the brightness of million Suns, who is the cause and effect of all creation and un-creation.

So, we find here two "RAMS" one is of "*Guru Tattwa*" on whom if one bestows complete faith then the "*Ishwar Tattwa*" or the eternal destiny can be begotten. This remains inner dimension of Ram - the eternal destiny and complete surrender to Ram leads to emancipation from the cyclic death and birth.

I recall three years ago, on this *Vyas Purnima* Maharajji proclaimed, there is no Guru (including him) and "we are all *shishya* or *sadhaks* of *Param Guru*". Here again he meant that for the *sadhaks* of *Shree Ram Sharanam*, it is the "*Ishwar Tattwa*" that is the core aspiration. Again, the *Sadhana Paddhati* and *Ram Naam Jaap* is the *Param Guru*'s "*Guru Tattwa*" which is the path ordained by Shri Ram himself and again allows the merging with the "*Ishwar Tattwa*" – the celestial Ram.

So, we find in our Guru *parampara*, right from the time of Swamiji Maharaj, *Pujya Premji Maharaj* and our Maharajji, all kept and still keeping a tight hold on *Ram Naam Sadhana* and *Ram Naam Jaap*, which are *Param Guru's "Guru Tattwa"*. They kept and upkept the eternal *shraddha* and "Trust" to heal millions and pave the path for salvation. They could do it with "Trust" so why any other *shishya* cannot achieve such a feat with Trust.

I recall few years back Maharajji asked me, "Nowadays I don't see you". I replied that, I came on that day, and you talked on that theme. And I added a bit and said, "I had your *Darshan* but most give *Darshan* to you". He smiled then. On the Gurupurnima, he took up the issue of "Giving *Darshan*" as he said that the "*Sharir Tattwa*" attachment (with Guru) has no meaning in spiritual journey, and being around Guru and do "*Mattha tekna*" would never allow salvation for sure. Instead, one should have complete faith on "*Guru Tattwa*" the salvation can come. Here, though he has not clarified, but I felt that he means, salvation comes when "*Guru Tattwa*" beams its bliss all around. This is the subtle part of "*Guru*" who is merged with "*Ishwar Tattwa*" and even *Guru* would not know what he is speaking or doing as his conscious mind is defunct (possessed) as *Param Guru* tools his "*Atma Chetana*". This "*Guru Tattwa*" of the mortal *Guru* not only monitors every *sadhak* and his/her deeds but also subtly warns if they are falling from the ideal pedestal, as Maharajji refers as "*Bhatakna*". Well, he means *Bhatakna* at two levels one is falling from the higher virtues and other is due to mortal doubts one become "*Dishaheen*" (directionless) and opt for narrow means of "quicker" gains through lower religion undermining the pure spiritualism within.

He clearly indicated that "*Sadhana*" *Padhati* as devised by Swamiji Maharaj was ordain of "*Guru Tattwa*" and is absolutely perfect with no need for addition and deletion. Now here Maharajji touched upon on a sensitive chord, where *shishya* somehow "doubts" the means for emancipation being a shallow mortal and restless craver.

Maharajji may not have elaborated this context of "mistrust", but I felt within that he meant that we all are part of big consumer society. Where testing or experiencing "Variety" has become a fashion. The unending craving of consumer society makes us slave and we opt for "other" which are not "ours" and fall for it. Again, spiritualism is also becoming shoppers paradise with many "*Guru*" outlets opening up with slogan of "Guaranteed result" and most mortal are falling victim of this "quickly" lure and this state leads to "*Bhatakna*" as one not only becomes "*dishaheen*" but loose out to the very focus of spiritualism which has once brought light to us, if not enlightenment.

Now, we become victim of "lures" and develop our innermost mistrust for the "*Guru Tattwa*" of *Guru* and if it continues, we all will be lost in the desert of *Trishna*.

This has perhaps been read by Maharajji and he issues the warning as a captain of the ship. He also tells that a false "Trust" at the sociological behavioral level would also not fetch any result. So, one should not think that "*Mattha tekna*" would allow salvation rather one should resort to the direction, which was once pronounced in the "*Diksha*" *kaksh* while getting initiated in *Ram Naam*.

He throughout the *Pravachan*, stresses upon "*Guru Tattwa*" and having complete trust because it is only through "*Guru Tattwa*", Maharajji is realizing that there is lack of trust amongst *shishya* for the "*Guru*" which leads to so much pain, agony and misery. All these do tell one thing that we are in the "watch list" of "*Guru Tattwa*", and better we mend our means and Karma if we are to be blessed and fall in the lines once again for our elevation.

Maharajji in his discourse wanted to drive home one word - "*Vishwas*" or trust which only can mend our means, and we would surely get results, even if it is a delayed one.

Trust goes towards faith without an element of doubt. The complete faith gives one the required confidence for developing utmost *Shraddha*. This trust with *Shraddha* allows complete surrender to "*Guru*" meaning "*Guru Tattwa*" that envelops the *Mantrik* power of *Ram Naam Jaap*. Only this complete unquestioned surrender and turning towards our "inner world" (being *antarmukhi*) one does not encounter mortal logics and anti-logics as bliss of super logic prevails. This is possible when we realize that we need to get again connected with "*Guru*" whose "*Guru Tattwa*" and "*Ishwar Tattwa*" have merged by his deeds and it's just our innermost connectivity that can facilitate for a "Live Connection" with "*Ishwar Chetna Tattwa*". So, get connected with Guru to be always with most loving *Param Guru* is matter of "complete trust or *Purna Vishwas*". Let we all ask ourselves "Do we have it in us?"