



Guru

How the connection with the Guru is made

Question: Baba said, "I select my own devotees." Is that predetermined when the devotee is born or is the connection made during the course of his or her life? For example, in my case I did not know of Baba until 1998; so did Baba choose me in 1998 or before then? Did I always have Baba's grace? Did I have it even before I knew of him, or only after I came to his path?

Gurujii: You are only aware of Baba now, but he was aware of you long before. He made that clear on many occasions. He said that he had known his devotees for many previous births even though they were only aware of him during this lifetime. Many times he'd say that. You are only aware of Baba now but he was aware of you long before. For how many births we do not know.

If that is the case, then why do we not already realize at birth that he's our Guru?

Gurujii: We realize that when the time comes. There are certain pulls, certain needs that have to be fulfilled, certain experiences that you have to undergo. So Baba gives you that. For some it is a long rope so that those needs and experiences can be fulfilled and then they can recognize Baba as their own, but the rope is there, whether it is long or short.





So the grace was always there even before I was aware of Baba and I only realized it after I came to Baba's path?

Guruji: Yes, you only realized it then. Recognizing the Guru is something we cannot explain. It is some kind of attachment, some attraction, some liking, it is unconditional. Our hearts, not the packaging, will let us know that he is our Guru. Then we crave for the Guru's

acceptance. But what we must realize is that he has chosen us even before we came in contact with him; only after that can we seek and find him.

The Guru has his own ways and means as to when to make us aware that his particular form is the one for us. It is not that we choose to be aware of him; his influence on us is already there, even when we are not aware of it.

How is the connection made in the first place?

Guruji: He makes the connection. We don't make the connection. How he makes it only he knows.

Does everybody have a Guru whether they know it or not? Even Westerners who don't have that tradition?

Guruji: Yes, even Westerners. Everybody needs their fulfilment, all the creatures in the world, not only Westerners and Indians. Everybody! All the creatures who are in need of fulfilment are in one way or another connected to the one who gives fulfilment.

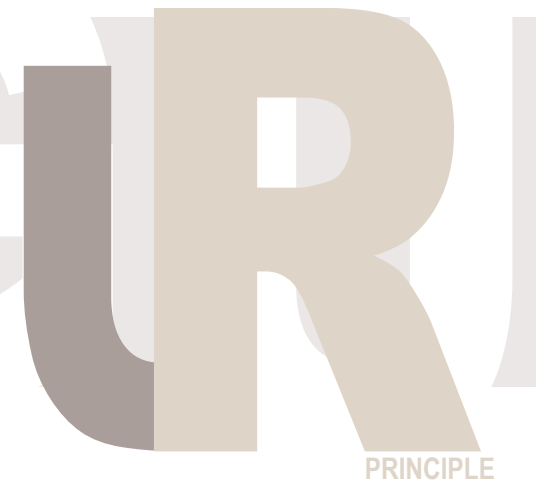
So no human being in this world is left without some kind of true spiritual guidance should he or she sincerely seek it? I mean not just a form of god but a specific spiritual entity who is potentially responsible for that person?

Gurujii: Actually, they don't exist as 'entities', which is a relative term. Rather, it is that power of making one fulfilled that is embedded in life itself. That principle is manifested when the right time comes in one form or another. When I speak about the Sadguru I am talking about the principle of the Sadguru.

All of nature is comprised of positive and negative pulls. Take physics for instance: everything contains something — the neutron, the electron, the positron and such things. The electron is always pulled towards the centre, to become one with the nucleus. That principle of fulfilment which does not make you depend on any of the other usual means to fulfilment, is what I call the Sadguru.

That force is there in every being because every being craves fulfilment. It is embedded in life so naturally that it is part of life itself, almost biologically. As long as it is there, when the time comes, that principle itself will take the form of one Sadguru or another. And it is this principle that — when one is ready for it, when the force becomes sufficient — relates itself to a particular form that appears and you go to him or her. Then, gradually, all your other pulls become submerged in that particular pull. When I say, "everybody has a Sadguru", I am





talking about this principle of everyone's desire — the urge, the innate urge to get that fulfilment which is not dependent on any of our usual means by which we are accustomed to getting it. Everybody wants that ultimate fulfilment but they can't get it. So they go on seeking by more and more means, simply accumulating more means. They mistake the means for the fulfilment, but still the longing is there. Intellectually, some people may or may not be aware of it, but that principle of trying to transcend

this dependence and this helplessness remains. I call that desire, and the concrete form of the principle or power that fulfils it, the Sadguru.

How do we come to meet our Sadguru?

How do we meet somebody who embodies the Sadguru principle? Do we have to arrive at a certain spiritual level; a seriousness in our practice or to have certain qualifications in order for a Sadguru to come into our lives?

Guruji: For a Sadguru, the incentive is not your qualifications, nor your sadhana, nor your greatness. There is only *rinanubandha*, or 'indebtedness', which binds a Guru to you. There is nothing else. That is why Baba said he chooses his devotees. His grace will shower upon us, not by seeing our effort, nor by seeing how we may do *japa* or Self-enquiry, or this and that. Grace is unconditional. He just loves you because of the connection, the way a father loves a child. Does a

father see the qualifications of the child before he loves her? What is the qualification of the child? Being born to him, that's all; that is the sole connection. Whether she is worthless or very good, the father does not care. He loves the child. Just like that, the Sadguru loves us. We are all his children.

Rinanubandha

You said that the connection or how we come together with the Sadguru is because of karmic debt. Yet it is hard to imagine that the Sadguru has some debt to us. I thought it was the other way around.

Guruji: Debt is different from indebtedness. Even though there need not be a debt, we can feel indebted. You have given me something and I have repaid you, but still I feel indebted to you because you once did something for me. Not that we actually have a debt.

But how could the Sadguru be indebted to us? What could we have possibly done?

Guruji: I do not know. You would have done so much, hmm! [Laughter] And a Sadguru is one that gives even though you haven't paid so much. That is what Baba said, "If you give me one rupee, I will give you ten rupees." He is paying with interest — compound interest. The word *rinanu* also has the meaning of



INDEBTEDNESS

of belonging. That is what indebtedness is; a sense of connectedness, an identity. He feels that you belong to him. Just like we feel that Baba belongs to us. There is no good reason for that. Just like that, Baba also feels, “Yes, they belong to me. These are my people, my children.”

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As if he has a responsibility for us?

Guruji: Yes, he has a responsibility. His responsibility is shown in his responsiveness — how he responds to your wishes and your prayers. Being able to respond is responsible, isn't it?

And is there anything we can do to be able to appreciate his responsiveness even more?

a
kind
of
emotion-
al attachment.
Instead of using the word debt, I say
indebtedness, or connectedness, a sense

Guruji: To appreciate it, is enough. Is it so difficult that we have to do something in order to appreciate that? If something has been done for us, the appreciation naturally comes. Appreciation is a natural reaction, isn't it? If it is not, then there is

something wrong with us. Do we have to do something in order to appreciate something? Just receive and appreciate. Experience it. Experiencing and expressing our love, that is appreciation.

The love of the Sadguru

Is the love that the Sadguru feels for his or her disciples always an impersonal love?

Guruji: It is also a personal love; it is impersonal but expressed in a personal way, in a very personal way. It is even more personal than the love from the devotee.

How personal was the love of Sai Baba for his devotees! People thought that he gave up his body in order to save the life of Tatyia Kote Patil, one of his closest devotees. What better example than that can you give for a personal love?

Then why do you say it's an impersonal love but that it expresses itself

personally? What is impersonal about it?

Guruji: It is not the usual personal love that is expressed by the Sadguru. The devotee experiences personal love not only from the Sadguru, but he experiences personal love from other people also. But is it the same? I can't simply call it a personal love because it doesn't end there. Something more is there, behind it. It is a personal love which takes you beyond your person.

At the source it is impersonal but when it expresses then it takes the expression of a personal love. Otherwise it would just be another personal love, one of the many you

the person

experience in your day-to-day life.

Is the way that the love is expressed by the Sadguru according to the needs of the disciple?

Guruji: The needs spring from the past connections and so do the expressions. The scriptures call it samskara and according to the samskara of the disciple, the love of the Guru is expressed. How is a samskara formed? It is formed because of

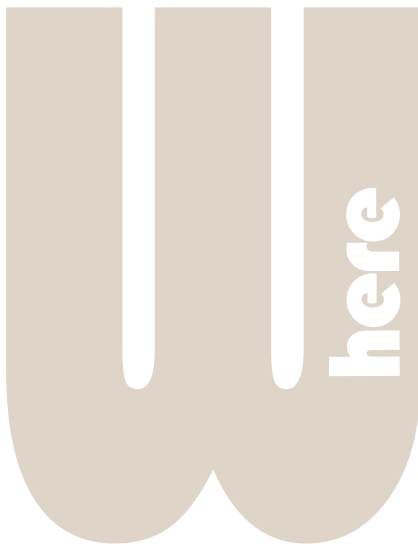
past thoughts. Therefore according to his samskara, so will be his needs; and according to his needs, so will be the expressions from the Sadguru, and so on.

“Why fear? I am here!”

It is a very personal statement when Baba says, “Have no fear. I am here!”

Guruji: At that time, when a devotee was afraid, Baba said, “Why do you fear? I am here?” But that ‘here’ means, wherever you are Baba will be there to protect you. That is the meaning: I will be there with you! And he said on other occasions, “Wherever you go, I will be with you. Wherever you look, I’ll be there.” Wherever our sight falls, there he is.

If you really understood *Talks with Sri Ramana Maharshi* you would realize the whole book is a commentary on that word ‘here’. I can’t explain it in one or two words, in half an hour, one hour or two hours or if I go on giving a lecture.

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His whole life and all his teachings are a commentary on that word, if you want to look at it like that. “Where can I go? I am here,” he said. Just think.

Then, if the Sadguru is everywhere, what is the value of being in your presence?

Gurujii: That is a good question. The value depends upon your need and your experience. Some things are more valuable to you, whereas some things may

not be so valuable to you. But whatever it may be — whether or not you are clear about the value of being here — I know the value of it. I look upon the value of it the way Baba said, “Whoever comes to you, comes on account of *rinanubandha*. You must treat them hospitably, share with them whatever you have. Whoever comes to you, I sent them.” The word that he used was *atithi*. *Atithi* is... guest is not the right word, there is no English equivalent for this word. In the English language a guest is someone who comes on invitation, on appointment, but an *atithi* is one who comes uninvited, unexpected, and not at a fixed time. *Atithi* means not at a fixed time.

I want to follow the concept of *atithi* to the core. I don’t give appointments to anybody and I don’t invite anybody. Why? Not because of arrogance. If I were to invite, it would be my liking. If Baba sends, then it is his concern to look after them. So when you come, I think that

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you are giving me an opportunity to think of Baba. You are all Baba's *prasad* to me and I have to treat you as I treat Baba's *prasad*. So I am very clear about what your value is to me. And it is for you to know the value of why you are here.

Those who he sends will come. That is why I don't think about whether anybody is coming or not coming and what they are gaining and what they are getting. It's not my concern. Baba said, "I call my people by different pretexts." So maybe to him I am one of the pretexts.

The proximity to the Sadguru

You said it is enough if one sits at the feet of the Sadguru; nothing more is required.

Did you mean that like the metal that is close to the magnet, there is nothing more that the metal needs to do? Does it also apply to someone who may be physically

distant from the Sadguru? One who thinks of the Sadguru and who remembers him in his heart?

Gurujii: The effort is to keep ourselves within the magnetic field of the Sadguru. That is enough. One needs to always try to be as near as one can physically be. Sometimes it may be possible, sometimes it may not be possible, but the trying should be there, the very desire to be near. How near? One inch? Two inches? Three miles? Four miles? Ten miles? Whatever distance, the effort should be there. As long as that effort and the desire and the pull are there, then we are within the magnetic field of the magnet. Otherwise this can lead to many hypocrisies and self-deceptions. We may think, "What is the magnetic field of a Sadguru? It is all-pervasive. It is everywhere. The whole universe is his magnetic field. We are in the magnetic field wherever we are, so why travel all the way to Shirdi? We can happily stay in our own place and happily do our job, as we are already in the magnetic field."

It is true, theoretically, that a Sadgu-



ru's magnetic field is all pervasive, but we don't experience it because we are rusted! Not only are we pieces of iron but we are rusted pieces of iron! We don't have that sensitivity. So we should be nearer, nearer.

So we try but if by some inevitable, really inevitable circumstances it is not possible, then that is enough. But having the very pull to be near is the clear sign of whether we are within the magnetic field or not. That pull should be there, that effort, the desire, the yearning. As long as that is there you are in contact. If you define the proximity like this — sitting directly in front of him — then you miss it. That is what Baba also said, “Whoever thinks this five-and-a-half-foot body is Sai Baba, hasn't seen Sai Baba at all.” It is our desire to always have that proximity that keeps us in contact. Whether we succeed or not is a different matter but we will get the benefit of being in the direct proximity.

For example, let us say we want to be in the eye of the Sadguru because we know this will transform us and will be beneficial to us. The question then is, just by having rinanubandha are we under his gaze, or is there an essential importance in actively doing something towards that? How important are those efforts and activities, such as writing letters or actually being in the physical presence of the Sadguru? Or is having that karmic relationship enough?

Gurujii: There are some masters who will bless you by imparting a mantra and asking you to do some practices. There are others who will impart their grace simply by their look, their glance. You can see this with Ramana Maharshi. He was sitting there



and when he looked at somebody they would have an experience, just by a glance. And some other Gurus bless by mere thought. Baba gave the example of the tortoise, the look of the tortoise, how it nurtures its babies. “My Guru is like that,”

he said. “His thought is nourishing and protecting me. He blesses me like that.” And now we have such a Sadguru in Baba. As long as you think of him, he thinks of you, and the thought is enough. Wherever you are, if your mind is focused on him you are under his direct glance, direct hand.

Our thought is enough? Our thought, our remembrance?

Gurujii: Yes, your remembrance, that’s what I have been telling you. “Think of

me, I’ll think of you.” Not that within six feet distance if you think of me I will think of you, my transmitter’s power is only six feet, otherwise there will be no signal! No, nothing like that!

Unfoldment

Earlier when you were speaking about unfoldment, it seemed you were saying that everything that unfolds comes from the flower itself, from the disciple. Is there nothing that the Guru can do to the disciple, for the disciple? I’m thinking of transmission.

Gurujii: Nothing unfolds by itself. Take a seed for example. The seed has a potential to unfold itself and to grow into a big tree. That’s called potential. You have the potential. But if you simply keep the seed somewhere, it won’t grow because it needs certain things. It has to

be sown, it needs water, pesticides, manure, fertilizers, fencing, and grooming, so many things. It needs nourishment. So much is needed in order for that seed to unfold. If anything goes amiss, then it doesn't unfold. And a Guru gives all these things. He gives nourishment, and he protects it. Because of that it unfolds!

Everybody has the potential. A Sadguru is the one who awakens that potential and creates a congenial environment where it grows into a big tree. It gets fulfilled.

So even though it is the disciple who unfolds, it is the Guru who makes it possible. Unfoldment does not mean forcefully spreading the petals of a bud. That is not unfoldment! That doesn't make it become a flower. So the Sadguru has to supply all these things to make it blossom. Then the whole process of unfolding and blossoming is experienced with enjoyment and with relish.

A Guru prepares the devotee's mind and the environment in such a way that the unfoldment becomes the devotee's

experience. To him, it is as if the Guru has given it. But in fact it's not that anybody gives anything.

It's like when you're in a dark room and I switch on the light. It may be that I made you see something but *you* see it. The light only enabled you to see it. So the Guru enables you. He prepares you and he gives you the power to see.

potential



Fulfilling all our needs

Guruji: A Sadguru like Sai Baba does not only cater to the spiritual needs but he also caters to the material needs. Most people are craving for that because they are troubled by their material concerns. The Telugu saint and poet, Vemana, said in one of his poems:

“One who says this world is false, that it’s an illusion, that material concerns are something to be shunned, and you must seek some reality that transcends this world... If anybody says this he is telling lies, he’s a thief!”

The one who can give you THAT — we do not know what it is; that which is beyond all mundane things, which transcends all these material things — he should be able to give it here. You can’t go there; he should come down here. If at all he is beyond, then he has to come down to you, and if at all it is needed that you have to go there, then he has to take you by your hand and lead you there. The one who can do that is a Sadguru.

If a person comes and says, “My health is not good, I am suffering from such and such a disease; I am quite worried, I want help,” the Sadguru should be able to give help. If someone says, “I don’t have a job. I want a good job,” give him a job! Another says, “I am disappointed in love. I want my lover to be united with me!” Give her the love!

They are at that level. If you tell a man who is disappointed in love and who is pining and is troubled by thoughts of his lover that “All this is *maya*. This beauty is only skin deep so don’t think of all these things. Think of nirvana,” is it not simple babbling? “It is not my subject – health and all these material things – if you ask about *atma jnana*, about nirvana, about mukti I will tell you. Leave all these things and come to me; if possible leave all these material things to me and come to me! Don’t leave them somewhere else, give them to me! Then I will teach you *atma jnana*!”

Baba is not such a one. He is the one who caters from the bottom to the top. He teaches not only the alphabet but up to the postgraduate level. He takes us from the bottom, step-by-step, step-by-step. This is what he said, “I will give my devotees whatever they ask, till they ask me for what I wish to give them.”

‘Miracles’ and Self-Realization

Gurujii: Bhagavan said that a *jnani*’s

mind is like a mythical wish-fulfilling gem (*chintamani*). If you go and confide your troubles to him, the moment it touches his mind, your troubles start dissolving. This is because he is one with all beings, with the whole consciousness that pervades the whole universe. If his *sankalpa* (will) touches Universal Mind then he will effect changes in all of the universe in such a manner that it will solve your problems. That is what people call miracles. A miracle should happen through situations, it should not be a feat. A miracle is that which immediately gives the seeker the experience of faith in a sage or a saint; that which confirms the reality of the saint and the reality of the saint being one with the whole universe. This is also the goal of Realization. A miracle should always be edifying. It must drive home the point of Realization. The miracles that Baba did are not just baffling feats, but they teach this particular point.

But he seemed to know what was going to take place.

step

step

step

Guruji:

How does he know?
Because he is one

with the whole universe. And if we know that Baba also knows our future, then we can safely rest our life in his hands.

step

These miracles will push us toward surrendering to the Guru in a better way, in an easier way, which culminates in Self-Realization.

We cannot push ourselves to submit our mind to the Guru. Bhagavan said, “Submit your mind to me and I will strike it”. But we do not submit our mind to Bhagavan. Why should we do it if we do not have faith? Why should we happily submit to the stroke? Miracles will make us submit our mind to him to be struck.

step

And whenever a miracle is done and our mind is struck, we think, “Oh, it’s a miracle. I’m struck by a miracle.” We will have more faith, and

based on that faith, we can surrender more and more. And based on our surrender, we will become one with the Universe, like him. Baba’s view is to make all people like him. Bhagavan, in the same way, wants to make all people like him. That is why they do it.

Is that the natural outcome of their state?

Guruji: Yes, because they see their own Self in everyone. It is their process of making their own parts, their own Self, perfect. To them it is like that. Whereas we think differently because we do not realize that we are one with them and with other creatures, and that they are trying to make us like them.

The principle that is working through Sai Baba is working through different forms also. Baba said, “I am one among the forms. To whom I am karmically related, to their needs I will cater.”

For instance, a cell in the body is disturbed — let us say it is itchy — it needs help. Another cell in the body will then

cater to its needs. And if something else is needed elsewhere, another part of the body will cater to it. It's not that Sai Baba is the only person catering to all the millions. It's the principle working through Sai Baba that is catering to all these people.

How are you able to identify yourself with millions of cells in your body? Your body is composed of millions and millions of living cells, and all you feel is, "It is I." If you identify yourself with all the cells of your body, why can't a Sadguru identify himself with all beings? For him the whole world is his body. If you can tell me how you can be identified with all these millions of cells in your body, I will tell you how a Sadguru identifies himself with those millions of beings!

But these millions of cells – not all of them have different requests.

Gurujii: Yes, they do have different requests. That is why you take food and you take rest; you sit this way and you sit that way. Why do you change your posture? Because the cells of this part of the body say, "It is paining! Sit like this!" And then you sit like that! You are catering to all these needs; the different needs of the cells of the body. And then some mosquito comes and bites you, and then this cell says, "I am troubled now. Come on – scratch!" And then you scratch. You are answering to the different needs.

A real human being

If for the Guru the whole world is his body then that must include all living beings. Do animals also feel the help of the Sadguru?

Gurujii: What is a human being? How do you define a human being? Do you define a human being by the way he or she thinks or just by the biological makeup? Just a species – the human species? Or is there something else that defines a hu-

man being? How should a human being be in order to be a human being? What makes a human being a human being?

A sense of connectedness?

Gurujii: Even ants and dogs and rats and birds are connected, more connected, in fact. The other day, in the evening, a migrating bird came flying into my room and landed right on the keyboard of my computer. It was dark and the screen suddenly lit up! It stayed there for a few hours and then, when we put it out on the terrace, it took some water and eventually started to fly. As we watched it flying off, we noticed that the other birds of the flock were circling above us, high up in the sky. They had been waiting for that bird all those two or three hours.

They picked it up and then they all flew away together. They couldn't have even seen that

bird — it was in my room — but they were waiting for it! See their connectedness!

What I saw was the human-ness, the human quality. This human quality that we value so much in the Sadguru. There I saw that quality. Someone waiting to give a hand to somebody. There is no need for Baba to wait for us like this flock of birds did, but he waits for us. He waits for us to give us a helping hand. We are the crippled bird and that whole flock is the Sadguru. I see the principle of the Sadguru here. How difficult it is to simply fly in the sky for two hours!

And that is what, in another way, people say about Buddha's *mahaparinirvana*. Even though he has realized, he will wait. He will hold on for the final realization till the last soul of humanity gets enlightenment. In this case, the Buddha is that flock.

Vastness of the Guru

Gurujii: The mystic experience is that which makes you happy without any

reason.
That is what happens when you encounter a Sadguru. There is no reason why you should be happy, why you are so attracted to him, why you get a sense of security and fulfillment. There is no reason why. Is it because of the physical appearance or because of the erudition, eloquence, or what? The environment around him? No, you could see even better situations. But if somebody asks you “why?” there is no answer to that. If you are able to answer the ‘why’ then I doubt your experience! Some people could say, “Oh, this is why I am there!” Of course the mind tries to rationalize because after all we are all rational animals. But the fact is, honestly, we do not know.

There is something that makes us feel so little, yet that littleness doesn’t scare us. In fact we feel secure. There is a beauty in it. Usually the littleness means that we are scared. “Oh, we are becoming smaller and smaller” — we’re belittled. But here it is not a belittling experience. We become so little that we feel as if some weight has gone from our mind and we feel happy. That which makes you feel and experience this is Guru, Sadguru. ‘Guru’ means big, very big. How big? So big! That is the meaning of the word. In Sanskrit it means big, heavy, powerful. It is so large that it makes you feel so little. Not belittling you, not scaring you, not infusing a sense of insecurity in you, but making you more secure and happy, almost taking you to a rapturous joy. It should make you feel like this. That which makes you feel like this is your Sadguru. You may hear one thousand meanings of the word Guru, but this is what happens. And where it happens is your *gurusthan*. That is what indirectly happens when you see the Himalayas.

But it's so big! There is an immense sense of respect, because the power is so strong that it can be almost frightening!

Guruji: Initially you could feel fear when you see such big mountains. In fact, it should create fear in you, but it doesn't. It's a joy. The more you look at them, the more joyful you are. It's awesome!

Then the fear becomes a kind of adventure. For example, I want to go white-water rafting. First I have fear. Then slowly, when I see some people rafting, I think, "Oh, maybe it's not so bad." And then I go for the first stage, the least wild waters. "Oh, I worried so much, but nothing happened to me." Then I go to the second stage, then to the third. Fear is there. In every stage there is fear, but

we also begin to enjoy it — the thrill. Then it becomes an adventure. It becomes enjoyment. Not that the fear goes. Do you think that all the adventurers of old had no fear? No! If the fear is not there you don't enjoy the adventure at all because then, in what way is it adventurous? Where's the 'venture'? So fear will be there. But it is experienced in a different way.

When we were travelling to the Himalayas, we saw those vast, beautiful mountains. The moment we looked at them, we felt so small. They are so big — unimaginably big! Magnificent!

But if it is in any other context, that smallness would give us unhappiness and pain because we'd feel humbled and belittled. And anybody who is humbled and belittled feels hurt and offended. But there you feel happy! There that sense of smallness is so much that you

completely vanish and you become identified with that vastness. Happily merging into nothingness — that happens when you just stand in front of the ocean, or the Himalayas, or when you look at the night sky.

Then you see the vastness — that which makes you happy and that which makes you small. What happens? The mechanism behind it is this: it is that bigness that makes you happily small, and smaller and smaller; so small that you become nothing. That is the connection. That is the relationship between a Guru and the so-called disciple. Don't try to mystify it! What happens is exactly this. You experience it in your day-to-day lives. That is what the great saints and the scriptures called Guru.

The mountains need not come and tell you, "I'm the Himalayas. I am very big. Can't you see it?" They won't say that. If they say it then they are not the Himalayas. That is why a Guru doesn't say that he is a Guru. It's not possible! Since he is so big, he can't even see the smallness or the bigness. We have to feel that. That is why Ramana Maharshi never said, "I am

a Guru!" Or Sai Baba didn't say, "I am a Guru!" They are the Himalayas. And whenever we look at them, "Ah! They are the Himalayas!"

How do I recognize the size, then?

Gurujii: You don't recognize the size because it is not possible. Can anybody recognize the size of the Himalayas? No! Simply as an experience of vastness, bigness, greatness, that's all. A sense of beauty. And what happens is something aesthetic. It is not a question of measurement. When you see the Himalayas, you don't think, "How big is it?" For instance, if you look at a building, immediately the thought comes, "How many stories? Oh, maybe five, six? Oh, seven!" But when you look at the Himalayas, you can't even think about how big it is. The mind simply stops working along those lines. It simply enjoys the beauty and the vastness of it.

When standing in front of the ocean, will anybody think, "How many gallons of water could be there?" No! There is simply the infinity of water. That's all

that impresses the mind. Then everything else goes and it gives a fine aesthetic experience. It is so spontaneous. You can't describe it, and if you try, you lose the whole experience.

Something happens when you look at the Himalayas, when you look at the sky, when you look at Arunachala, and when you look at a Sadguru like Sai Baba. What you experience first is that your mind is totally focused on that greatness, the magnificence of him. You experience it with awe and with wonder. You don't feel insulted to even touch his feet, to become dust underneath his feet. One feels happy about it.

Guru in Sanskrit means big; it doesn't mean a teacher. Big! And the experience of that vastness, that greatness — wherever you experience it — is where you become small but not unhappy. Becoming smaller and smaller and smaller doesn't give you unhappiness. The place where you experience that is the place of your Guru. That is your Himalaya! That is your ocean! That is your sky!

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