GURU PURNIMA MESSAGE OF SHRI SATPATHYJI 2009

God descends on this earth in different forms from time to time. He came as a king in the form of Rama, as a devotee in the form of Hanuman, as an annihilator of the oppressors in the form of Parasurama and even in the form of persons in the lowest rungs of society. The God that manifests in the form of the guru is the same God that manifests in the form of a devotee. When a devotee is paying obeisance at the feet of a guru, God is a giver as also a receiver of the obeisance. Therefore, God and his devotee or the guru and disciple are complementary to each other. The guru and disciple together achieve the form of divinity and one without the other cannot reflect divinity. If the devotion of the devotee and the acceptance of the master were not working in the same frequency, then there cannot be a relationship.

The universe created by God is broadly ruled through two principles or systems. The first principle is the "Law of Justice". It works like the Newton's Law of Motion of Matter, which propounds that to every action there is an opposite and equal reaction. This physical law can equally be applied to the world of meta-physics and spiritualism, although in a subtler way. Such subtler principles of action and reaction taking place perceptibly or imperceptibly in the metaphysical world are generally not understood by human beings due to the limitations of their cognitive faculty and brain capacity.

While holding that every action would necessarily have an equal and opposite reaction, Newton did not say that the reactions to such actions would necessarily be instantaneous. The reactions to such actions can be potentialised to be kinetized later. It is similar to winding a coil, which stores potential energy and releases it in the form of kinetic energy later. This mechanism of potentialization and kinetization of the impact of the actions of human beings is guided by certain invisible principles of nature. In Hinduism, this Principle of Justice is stated as Sanchita-Kriyamana-Prarabdha theory of Karma. The Prarabdha Karma are like a debit in a Chartered Accountant's book. These are supposed to be the reactions to the actions (bad, good or neutral) done in previous lives. However, the total quantity of such actions carried forward from past lives cannot be mitigated in one life. This total quantity of 'carry forward' is known as Sanchita.

It may further be mentioned that the reactions to all the past Karmas cannot be measured in terms of the total volume of past karmas. Such Karmas of past life mitigate item-wise. Since each and every action has to generate an equal and opposite reaction, it has to be highly specific in nature. Let us examine the reactions to two actions such as murder and ingratitude. A man who has murdered someone will be killed by the same person in one of the ensuing lives. Doing harm to a person who has done good is like double jeopardy in law. The first part is that the good done by that man will not be repaid and second part is the harm that we are doing in addition to the ingratitude. Human beings also commit good or evil deeds in the current life when suffering the reaction of past lives' karmas. This 'karma-syndrome' is very complex and nobody has been able to understand it completely. As a result, human beings go on having an incalculable number of life cycles.

To save human beings from a cyclical fate, God created another principle of nature, namely the 'Principle of Compassion'. God is the ultimate reference point in the universe. A state of being a master or a guru is a state of perfection to which human beings aspire to evolve. The Law of Compassion is the principle under which mothers give birth to children and rear them. All the so called devatas (deities) in Hinduism work through the Principle of Justice as stated above. Only Sadgurus, Qutabs, Perfect Masters, pirs or fakirs are the embodiments of this Law of Compassion. That is why we surrender to them and worship them.

May Shri Sai bless you all.
Shri C.B. Satpathy, New Delhi