

O' Lord ! O' My Lord ! May I never forget You !

॥ Shri Hari ॥

The Real Guru

Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusha Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

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The Real Guru

The real Guru is the one who is only concerned about the welfare (salvation) of his disciple. How can a person be our Guru if he does not have the feeling of our welfare in his heart? So, the real Guru is the one who wishes our upliftment – whether we accept him as a Guru or not. And also if he agrees to become our Guru or not. He does not have the desire that he should become a Guru or the others accept him as a Guru or they become his disciples. The one who wants to acquire wealth, is the slave of wealth, becomes the slave of the disciple. If a person wishes to become a Guru, he can never lead others to salvation. The one who wants money from the disciple, is not a Guru, but is the slave of the disciple and, in actuality, he becomes disciple of the disciple. The reason is that the disciple possesses money and so money is the disciple of that disciple, and the disciple of the money is the Guru, so the Guru is the disciple of the disciple. Think about it – Could anyone be your Guru if he desires anything from you? No, he cannot be. Whoever wants money, respect, praise from you, is indeed your disciple, not your Guru. A true saint does not crave for the world but the world has a dire need for him. And the one who does not wish to have anything is the real Guru.

Kabeer jogi jagat guru, tajai jagat kea as |
Jo jag ki aasaa karai, to jagat guru wah daas ||

The true saints and sages do not have any interest in becoming a Guru but they are keen for the salvation of the world. They have a natural and genuine desire for the spiritual progress of

the world. I have also been looking for good saints and sages and been able to find a few of them, but, they never desired that if I became their disciple, I would be blessed. Only the person who desires to become a Guru publicizes that it is essential to have a Guru, that there is no liberation without a Guru etc.

There is no such provision that only a living person can become a Guru. Sri Sukhadevaji Maharaja was there thousands of years ago, but he gave initiation to Charandasji Maharaja. The Guru himself gives initiation to a true disciple, because if the disciple is sincere, he doesn't need to search for a Guru, he on its own gets him. A person with real devotion gets a realize saint.

Jehi ka jehi per satya sanehu |
So tehi milayi na kuch sandehu | |
(Manas, Baal. 259/3)

People seek a Guru, but the real Guru tries to find a disciple. The real Gurus have a strong compassion inside them. E.g. in this world the mother is held in the highest regard. She is the child's first preceptor, she gives birth to a child, feeds him, the child plays on her lap, she raises him. Without the mother's presence, all this is not possible. The mother has lived without the children for many years and it was in no way a hindrance for her to live. But still her fondness towards her child is so intense that the child doesn't stay hungry. She would face hardships to raise her child. Such is the nature of a real Guru as well. Whenever he accepts anyone as his disciple, he conduces him to attain salvation. He has the capability to lead the disciple to salvation. I myself have witnessed such instances.

I tell you a story. There was a saint. He didn't accept anyone to be his disciple, but treated him as a friend. Once, a friend of his was suffering from a very serious illness, and he got scared. He was not even cured by the best of medicines and treatment. The saint asked his friend to pass on his illness to him, but the friend thought – how could he do that? The saint once again told him that when he asks him again, he should not refuse and not put any hindrance; rather he asked him to pass on half of his illness to him. The friend agreed, the saint shared half of his illness. Surprisingly, thereafter, he was cured of the whole of his illness. Such competent souls can only become Gurus. In spite of this capability, that saint didn't accept anyone as a disciple during his lifetime.

After making a Guru, a disciple is made to feel that Guru's status is higher than even God's. As a result of this, the disciple starts worshipping the Guru, singing his prayers and ignores God. Actually speaking, it is a grave mistake, it leads one to hell. A true saint, when he realizes that his disciples are giving him more importance than God, he decides not to make any more disciples for his lifetime, because the disciples get attached to the Guru and fail to become one with God, If with a true Guru's company, people feel more devoted towards God, then it is desirable but if they develop bondage with the Guru, it would be disastrous. The so-called Gurus who want to attract the disciples towards them are frauds and thugs and not sincere Gurus. The real Guru is one who links the disciple to God. For our well being, there is none other well-wisher than God, be it our Guru, or father or mother or any other relation.

**Uma ram sam hit jag maahin |
Guru pitu maatu bandhu prabhu naahin ||
(Manas, Kishkindha. 12/1)**

Only the imposter's work is to get people to worship them and not God, the people who are keen to make disciples, the ones who have greed for money, property, praise, respect etc., and those who want to spread their fame – for such people it is a far fetched affair to lead others to salvation, they can't attain salvation even themselves.

Shish shaakhaa sut vit ko tarase, Param tattva ko kaise parase?

These people bring misery to all beings, in the same way as the fraud hermit brought to the King Prataapabhaanu (Vide Manasa, Bala. 153-175.

Company of these saints who have strong feelings at all times for the welfare (salvation) of others; and who do not have any other selfish interest in their hearts, leads people to salvation. The ones who are selfless and without any desires can only help others to become free from desires. People who are interested in fulfilling their own desires can only cheat others, they can't lead others to salvation.

It is a principle that those who make other people weak are themselves weak inside and those who make other people capable are also capable themselves. The real Gurus can help others to become Gurus and those who wish to make disciples are incapable themselves.

God is always the greatest of all, therefore He does not consider or make anyone smaller to him. Those who totally surrender to Him become great as well. He makes them equal to Himself, makes them His friend and not disciples. For instances, Nisardaraja was a true (perfect) devotee, Vibhisana was an aspirant and Sugreeva was a pleasure seeker, but for Lord Rama – all were equal and He considered all of them His friends. Arjuna accepted himself as the disciple of the Lord -

“Shishyastehum shaadhi maam tvaam prapannam”

(Gita 2/7)

But the Lord treats himself as a friend. He does not consider Himself a Guru.

“Ishthosi” (Gita 18/64) “Bhaktosi me sakhaa cheti” (Gita 4/3)

In the Vedas also, it is provided that God is a friend to all beings -

“Dva supanaa sayujaa sakhaayaa samaanam vruksham parishva jaate”* (Manduk 3/1/1, Shvtaashvta. 4/6)

“The individual soul and the Supreme Soul, like the two birds in a tree, always stay together, share a mutual friendship and take shelter in the body.”

The one who is great regards other as great too and similarly one who thinks others are lowly and small, oneself becomes so. And the one who is great in reality doesn't even feel shy or ashamed of being small.

In the epic Mahabharata, amidst the group of Ksatriyas and warriors, Lord Krishna opted to become a charioteer and when Arjuna asked Him to place his chariot in the middle of the two army groups, he accept his commands as a disciple. When the Pandavas organized “Yajna” the sacrificial ceremony first and foremost, they worshipped Lord Krishna. But in that ceremony the Lord Himself picked up the used plates of the Brahmins after meals. Krishna never felt embarrassed of doing such small jobs. The people who are actually small are only scared and ashamed of being so and are worried that others may not know about their being lowly and degrade them.

नारायण ! नारायण ! नारायण !