

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

॥ Shri Hari ॥

The Glory of a Guru

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

Swami Ramsukhdas

The Glory of a Guru

In fact there is no one who can describe the greatness (glory) of a Guru. In the spiritual texts, reverence for a Guru has been mentioned, as he is considered more important than even God. But this importance is for his truthfulness and not for his vanity, hypocrisy or wickedness, which is on an increase now-a-days. It is very difficult to judge who is good, who is bad, who is wrong, who is right. The evil which appears as an evil is easy to remove, but the evils (wrongs) that appear in disguise of virtues are very difficult to eradicate. Ravana, the fraud hermit and Kalanemi impersonated themselves as mendicants in front of Sita, Raja Pratapabhanu and Hanuman respectively, so they didn't realize the ambiguity and fell in their trap. Nowadays, the way the disciples are devoted to their Gurus, the Gurus are not worth it. This is the reason that Sethji Jayadayalji Goyandaka used to say "We don't have reverence for the Gurus of today but appreciate their disciples instead, as the devotion of the disciples towards their Gurus is very respectful."

Even the importance of Gurus as mentioned in the scriptures does not deserve to be spread in today's times, as now a days, for their self-interest and greed, the imposters disguise themselves as saints and Gurus. The Kaliyuga also helps in this, as it goes hand in hand with the evil of unrighteousness – **"kalinaadharmamitrena"** (padmapuran, Utter. 193/31).

Truthfully, the greatness of a Guru is to be accepted from within and not for spreading or publicizing. Those who talk about Guru's importance and publicize books on necessity of a Guru, prove that they desire to become Gurus themselves and so in that case, they can't do anything for the welfare of others. That is why I am not against a Guru, but I am opposed to hypocrisy of Gurus and their ostentation. Nobody can negate a true Guru.

The Guru is glorified from the view-point of a disciple rather than from the view-point of the Guru (preceptor or spiritual guide). The Guru has a particular way of looking at things, the disciple has his own angle and a third person has his own opinions, but the greatness of a Guru is measured from the disciple's point of view. The Guru believes that he has been in the background and does not deserve any credit, he has just shifted the disciple's point of view towards and obvious and real truth. The Guru feels that he has just helped the disciple to be aware of the true nature of his self and not contributed anything in any way. On the other hand, the disciple feels that the Guru has given him all his wisdom and whatever good has happened to him is because of the kindness of the Guru. The third person's opinion is that the disciple has achieved enlightenment because of his own devotion.

The real Guru is the one who links us to God and enables us to realize God. But the one who just talks about it, but does not lead us to God realization is indeed not a Guru. The glory given to such a Guru is artificial and is just to cheat people.

नारायण ! नारायण ! नारायण !