

॥ Shri Hari ॥

# The Significance of Guru's Teachings

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

**Swami Ramsukhdas**

## The Significance of Guru's Teachings

When a person makes a Guru, it does not mean, that by doing that, he would achieve salvation. But for being benefited and blessed, one should follow the teaching of the Guru, because factually Guru is an utterance, not the body -

**Jo tu cheal deha ko, deha kheh ki khan |**  
**Jo tu chela sabad ko, sabad brahm kar maan | |**

A Guru is not the body and a body cannot be called a Guru – “na matyarbudhyaasooyet” (Srimad Bhagwat 11/17/27) . Therefore a Guru is immortal. If the Guru dies, how would he lead the disciple to salvation? The body has been called mean –

**Chiti jal paawak gagan sameera |**  
**Panch rachit ati adham sareeraa | |**  
**(Manas, Kishkindha 11/2)**

If someone regards someone's body as Guru, then it is sinful and mean like Kalanemi. This is the reason why, it is a sin to regard a Guru as a body and a body as a Guru. This is evident in the character of Saint Ekanathaji. According to spiritual texts, first one goes for a pilgrimage, then he indulges in worships and thereafter is endowed with wisdom. But, it was just the other way round in the life of Ekanathaji. He was first enlightened, then he worshipped and then was allowed to go on pilgrimage, by his Guru. During his pilgrimage, a Brahmana from his village Paithana went to his Guru in Devagarha and said, “Maharaja, your disciple, Ekanatha's grandparents are very old and keep on crying remembering him.” Guruji was surprised that even after staying with him for so many years, Ekanath never mentioned about grand parents. Then he gave a letter to the Brahmana to give it to

Ekanatha, when he would reach Paithana during his pilgrimage, as the Guru was confident that just because he had told Ekanatha, he would definitely come to Paithana. The Brahmana went away with the letter. When Ekanathaji reached Paithana, he stayed outside the village and didn't go to meet his grandparents. Seeing Ekanathaji, the Brahmana recognized him and took his grandfather to meet Ekanathaji. Incidentally they met him on the way. The grandfather spoke affectionately and handed over the Guru's letter to him. Ekanathaji was overwhelmed. He spread a cloth on the floor, kept the letter on it, circled around it, bent down in front of it with respect. Inside it was written, "Ekanatha, you, stay there only". Ekanathaji sat there itself and didn't go anywhere for the rest of his life. His house was built up there. The satsanga stated over there. His grandparents began to live with him. Then he never went to meet even his Guru. Think about it, is Guru the body or his words (utterance)? When his Gururji passed away, he said "If the Guru dies and the disciple laments, what knowledge did he gain?? It means, the Guru never dies, he is immortal and the disciple never cries and laments.

The kind of devotion Ekanathaji had for his Guru, is very rare to see in any other saint. The commentary he wrote in Marathi, on the eleventh section of the Srimad Bhagwat, in each chapter at the beginning there is a detailed praise for a Guru. Ekanathaji, the supreme devotee of his Guru, always gave more importance to his words and teachings than to the Guru.

There are five things with the help of which we can be benefited from the almighty

1. The uttering of God's name (nama japa)
2. Meditation (dhyaan)
3. Devotion (service / seva)
4. Obedience (aagya paalan) and
5. Holy Company (satsang).

But to gain something from the saints and sages, there are only three things necessary – Devotion (service), Obedience (aaygpaalan) and Holy Company (satsang). That is why instead of uttering Guru's name and meditating upon him, it is more important to obey his orders and follow his principles. To make one's life according to Guru's principle is the real devotion and real service to a Guru because for the saints and sages, principles are more important than the body. For the sake of their principles, they give away their life, but do not give up those principles.

A Guru is the reality (truth) not the body. That is why a true Guru teaches the disciple to worship God and not himself. They also don't expect the disciples to obey their orders but to follow texts like Gita, Ramayan etc. The Gurus who get themselves photographed and ask the disciples to wear their photos around their neck and to worship it, are frauds. It is contradictory – the spiritual, pure soul of God on one side and the mortal materialistic impure body made of bones and flesh on the other side. It is a sin that people instead of worshipping God, worship the effigy (body) made of flesh and bone. For instance, the one who opposes the king and goes against him, is disloyal toward his kingdom, similarly a Guru, who gets his worship done is disloyal toward God. A gentleman asked Sethaji Jayadayala Goyandaka, the founder patron of Gita Press, that he wanted to have his photograph. Sethaji asked the man to tie his shoes on Sethaji's head and then click a photo.. He meant that getting his photograph taken was nothing less than to get hit by shoes. Once, Sethaji asked a saint, "You give your pictures in books, propagate your name, photo etc., does that do any good to you or to your disciples, or to the world?" The saint was too embarrassed to give any answer.

ॐ Lord ! ॐ My Lord ! May I never forget You !

नारायण ! नारायण ! नारायण !