

|| Shri Hari ||

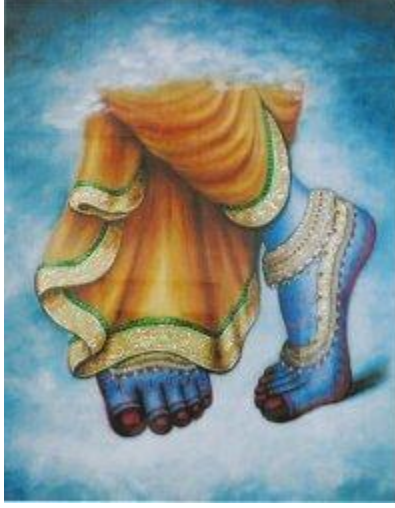
Who Has the Right to be a Guru?



**Shradhey Swamiji Shri Ramsukhdasji
Maharaj**

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tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

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Who Has the Right to be a Guru?

A Guru's importance is said to be even more than Almighty generally. But this grandeur belongs to that Guru, who leads his disciple to salvation. It is said in Srimad Bhagavata—

गुरुर्न स स्यात्स्वजनो न स स्यात्
पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्या-
न्न मोचयेद्य समुपेतमृत्युम् ॥
(श्रीमद्भा० 5/5/18)

"The one who does not enable us to get rid of death, right in front of us, is not a real Guru, nor a real friend, nor a real father, nor a real mother, nor a real husband, nor the favourite deity". Therefore in the saints' utterances it is mentioned-

चौथे पद चीन्हे बिना शिष्य करो मत कोय।

It means that one should not become a Guru, till he is capable to lead the disciple to salvation, because it is a deadly sin to be a Guru and not to lead disciple to achieve enlightenment.

हरइ सिष्य धन सोक न हरई। सो गुर घोर नरक महँ परई ॥

(मानस, उत्तर० 99/4)

He goes to hell because a devotee could have gone somewhere else to attain salvation, but by being tied up with that Guru as a disciple, he was unable to do that. He was gifted with the human body to be enlightened, but the Guru obstructed his way. For instance, a dog enters a house and the head of the family shuts the gate. The dog does not get anything to eat in that house, and can't go anywhere else also to get food. Similarly, the condition of a disciple is the same nowadays. The Guru is unable to conduce the disciple to attain salvation and also doesn't let him go anywhere else, and if he tries to do that, he and his disciples threaten him by saying how he can become someone else's disciple. Śrī Karapātrijī Mahārāja used to say that a Guru who makes disciples but is unable to lead them to salvation, such a Guru is born in the form of a dog and the disciple becomes a cattle-lice who sucks his blood, in the next birth.

मन्त्रिदोषश्च राजानं जायादोषः पतिं यथा ।
तथा प्राप्नोत्य सन्देहं शिष्य पापं गुरुं प्रिये ॥
(कुलार्णवतन्त्र)

The way a secretary's (minister's) fault affects the king, a husband get affected by his wife's shortcomings, similarly a disciple's sin passes on to his Guru.'

दापयेत् स्वकृतं दोषं पत्नी पापं स्वभर्तरि ।
तथा शिष्यार्जितं पापं गुरुमाप्नोति निश्चितम् ॥
(गन्धर्वतन्त्र)

'The way a wife's faults and vices are owned by her husband, likewise, a disciple's collected sin are certainly acquired by the Guru.'

There is a true instance of a saint's earlier birth he was the minister (secretary) of a king. He was freed from worldly desires and became a recluse. Many sages came to stay with him. The king started pondering that he should make the secretary his Guru and worship God, so he went to him and became his disciple. When the Guru (the secretary) passed away. that king was given the seat of his Guru and he became a Mahanta' (the Chief Priest). After being throned as the Chief Priest himself, the king began to enjoy sensual pleasures, as that was his old habit. As a result, after death he went to hell. His Guru went to heaven but when the king took a rebirth, the Guru also had to be born once again. So then, Guruji diverted him towards worship of God and made him his friend, not a disciple, and for his whole life, he didn't make any other disciples. This incident proves that one should become a Guru only if he may enable his disciple to achieve salvation, otherwise, he would have to take a second birth along with the disciple in order to lead the disciple to salvation.

The modern Gurus do not lead their disciples towards God, instead divert them towards themselves. This is a very big offence. A human being wants to be absorbed in God, but if he is initiated as a disciple, he gets stuck with the Guru. Then, how he could he reach God? So, the Guru becomes an obstruction in putting the disciple face to face with God. The genuine Guru is the one who supports the disciple to be in front of God, to have faith in God and to worship Him.

For e.g., Hanumanji assisted Vibhiṣana to believe in Lord Rama rather than diverting him to himself.

सुनहु विभीषन प्रभु कै रीती । करहिं सदा सेवक पर प्रीती ॥ कहहु कवन
में परम कुलीना । कपि चंचल सबहीं बिधि हीना ॥ प्रात लेइ जो नाम
हमारा । तेहि दिन ताहि न मिलै अहारा ॥ अस में अधम सखा सुनु मोहू
पर रघुबीर । कीन्हीं कृपा सुमिरि गुन भरे बिलोचन नीर ॥

In words of Śrī Śaraṇānandajī Mahārāja—

‘The teachers (preachers) who divert the people to have faith in themselves and to form a relationship with them, instead of making them believe in God and be in communion with God, commit a deadly sin.’ (Prabodhini)

Instead of having faith in a person, if one would devote himself with trust in God, he would gain more, achieve soon and that too in an extraordinary way. That is why, a Guru who tries to win disciple's confidence in him, expects him to serve him, asks him to utter his name, meditate upon him, worship him, gives his leftovers of food to him, gets his feet washed-takes the disciple towards downfall. So one should be cautious about such a Guru.

We, being a part of God have an eternal and deep relationship with Him. This connection is self-evident and natural-not artificial, but the link with a Guru is not real but false. False (artificial) relationship does not lead to salvation but to bondage, because we continue to be tied up with the untrue relations of the world. Ponder over it, if someone ties himself with a Guru, is he elevated spiritually

or has he realized the self or God or has he attained salvation? It is very nice if someone has been successful in fulfilling this endeavour, but somehow it is difficult for me to believe it.

On one hand, a person makes a Guru, and on the other hand, the people who don't have a Guru but attend discourses in company of saints do you feel any difference between them? Think about it-is it more important to be a disciple of a Guru or to gain from spiritual teachings? If some people have a feeling that by making a Guru, the Guru will lead them to salvation, they become slack in their spiritual practice. The people who are having a Guru have more flaws such as attachment and aversion than the ones who are in the company of pious men. If a person has a good company, he would not fight or be violent with others, but the disciples of a particular Guru do so against the disciples of the other Gurus. They don't attain salvation, it is nothing else but a self satisfaction that they own a Guru. This is the reason, that they don't achieve salvation just by being devoted to a Guru.

It is very risky to be a Guru and to make a Guru. A man goes to a shop and asks the sales person to give him a particular cloth, is it fair that the shopkeeper takes the money from him and does not give him the cloth? If he didn't want to give the cloth, why did he accept the money and if he took the money, why should he not give the cloth? Similarly, is it fair that you accept a disciple, take the offerings from him but do not lead him to salvation? If this is so, it is deceiving. Why does a man become a Guru and own a disciple, take offerings from him, get himself

worshipped by him, if he is unable to lead the disciple to salvation? You don't have the right to be a Guru, if you can't get the disciple to achieve God and to liberate him from the worldly bondage. Let him go somewhere else to seek knowledge. Otherwise it is great injustice, his human birth becomes meaningless. In this case, how would he attain salvation? That is why, as far as possible a seeker shouldn't have any relationship with a Guru. Even without forming this type of relationship, if you listen to saints and follow their teachings, you would gain but even if you don't follow their teachings, you would not lose anything. Therefore, in absence of a Guru-disciple tradition, you can only gain and not lose. But, if one forms a relationship with a Guru and does not follow his teachings, he will suffer loss. The reason is that if the Guru is the genuine one, and we ignore him, this would be an offence to the Guru which even God would not forgive.

शिवक्रोधाद् गुरुस्त्राता गुरुक्रोधाच्छिवो न हि ।
तस्मात्सर्वप्रयत्नेन गुरोराज्ञां न लङ्घयेत् ॥

(गुरुगीता)

'A Guru can save us from the destructive anger of Lord, Sankaraji, but if the Guru gets angry, even Sankaraji won't be able to help us. This is the reason why with best of efforts and in all the ways, we should not ignore the orders of a Guru. '

Narayana! Narayana ! Narayana !

From book in 'Is Salvation Not Possible without a Guru?' by Shradhey Swamiji Shri Ramsukhdasji Maharaj

A Note to the Reader

The special quality of the original is difficult to capture in a translation. Readers are earnestly requested, that if they have the knowledge of the Hindi language, to read the original book entitled 'Bhagwat Praapti Sahaj Hai' in Hindi.

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