



GURU MAHIMA



SHRI SIDHDATA ASHRAM
SHRI LAXMINARAYAN DIVYADHAM



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PREFACE

Jai Shriman Nārāyan!

From time to time articles on Guru Mahima (Glory of Guru) appear in our monthly journal Sudarshan Sandesh. But for a long time need was felt for having an exclusive book on this subject. This need was admirably fulfilled by our Shri Rameshwar Singh Ji, who is also Vice-President of our Working Committee, by writing an excellent book, in Hindi, on the subject. After publication of the book in Hindi, innumerable requests were received from devotees for publishing the book in English. It gives me immense pleasure in bringing out this English edition of the book.

We wish to acknowledge our deep debt of gratitude to Shri Rameshwar Singh Ji for writing the book in Hindi and to several devotees for rendering valuable assistance in bringing out English edition of the book. We are also grateful to Shri Abhinav Gautam for the infinite pains taken by him in co-ordinating all activities and getting the book printed on time. I pray to the Almighty to bless all those who helped in bringing out this English Edition.

I hope the devotees will find the book useful and benefit from it.

Madhusūdanāchārya

CONTENTS

OUR SADGURUS

- | | | |
|----|--|---|
| I | Vaikunthvasi Srimad Jagadguru Ramanujacharya
Swami Shri Sudarshanacharya Ji Maharaj | 6 |
| II | Anant Shri Vibhushit Indraprastha & Haryana
Peethadheeshwar Srimad Jagadguru Ramanujacharya
Swami Shri Purushottamacharya Ji Maharaj | 9 |

GURUMAHIMA

- | | | |
|-----|---|----|
| I | Two Words from the Author | 12 |
| II | The Greatness of Guru | 14 |
| III | Discipline Expected Of a Disciple | 20 |
| IV | The Spiritual Path | 22 |
| V | Some Couplets | 35 |
| VI | Some Beneficial Guidelines for Disciples | 37 |
| VII | Sermons Given by Lord Srimann Narayan to
Shri Lakshmi Ji | 39 |

OUR SADGURUS

It has been widely recognized in our ancient land that God Realisation is not possible without a Guru. Our country has been blessed with the presence of Sadgurus and saints who have guided, from time to time, men and women to the path of righteousness, dharma and Self-realisation and uplifted humanity from the shackles of materialism. Within our era Guru Maharaj Ji was such a Sadguru. Presently, we are fortunate to have such a Sadguru in Revered Swami Purshottamacharaya Ji. It would, therefore, be only in the fitness of things to begin the book on Guru Mahima by mentioning a few words about them.

VAIKUNTHVASI SRIMAD JAGADGURU RAMANUJACHARYA SWAMI SHRI SUDARSHANACHARYA JI MAHARAJ



Anant Shri Vibhushit Indraprastha & Haryana Pithadhiswar Srimad Jagadguru Ramanujacharaya Swami Sudarshanacharya Ji Maharaj(Guru Maharaj) was born on 27th May,1937 in the state of Rajasthan, district Savai Madhopur, village Padla, in an affluent Brahmin farmer family.

As a child GuruMaharaj was an ardent devotee of Lord Narayan and had a zealous desire for helping others.He was naturally endowed with Divine and Religious sentiments. In his early childhood he was in close contact with Mahant Shri Ganeshpuri Ji of the renowned Mehndipur Balaji Temple (Rajasthan) whose inspiration further made GuruMaharaj totally committed towards human welfare and Kainkarya(spiritual service to humanity).

In the Sanskrit Students Teachers and Scholars School of Bada Khatla,Vrindavan,U.P, GuruMaharaj got initiation and education from Khatlesh Swami Shri Gobindacharya Ji who was a Guru in the Ramanuja tradition. He finished his early studies under his Guru's skilled supervision and divine patronage; and thereafter went to the sacred town of Kashi to further pursue the study of Vedic literature and Shastras. GuruMaharaj learnt them thoroughly and understood religious conviction from its roots.

The words of the great saint Tulsidas, ANUBHAV GAMYA BHAJIYI JEHI SANTHA had left a tremendous impact on GuruMaharaj. He then proceeded to the dense and rugged forest of Bhangargh(which is now a wild life sanctuary)about 200 Km from his birth place where he did arduous penances spanning twelve years before he reappeared amongst people to perform benevolent human welfare service. During this self-mortificationperiod GuruMaharaj reclined in huts near Todabhim at Panchmadi Narayani Mata, Bhartuharji and Pandarpur respectively.

GuruMaharaj not only learnt and analyzed the study of the holy mantras but also mastered to keep them under his control.

GuruMaharaj started the setting up of Sidhdata Ashram in 1989 on a piece of land on Vyas Pahari of Aravali mountain range, which comes under the Faridabad division. This land has been known for spiritual & religious activities previously performed in the ancient era by Rishi Parshuram, Rishi Parasher, Rishi Vyas and Maa Kunti. How Guru Maharaj came across this piece of land is an interesting fact - while travelling from Faridabad to Delhi, GuruMaharaj Ji's vehicle had a breakdown. When GuruMaharaj got down from his car, he saw an illusionary shining source of water. With the intention of seeing the source of water he inspected the area but nothing was visible. There Guru Maharaj heard the voice of the Lord who inspired him to build an Ashram on that land. This evidence was enough for GuruMaharaj to set up the Ashram at this very place. After a few initial obstacles, GuruMaharaj was successful in the completion of the Ashram.

In 1996, with the inspiration from the Lord and with the intent of human welfare and promulgating the teachings of Sri Sampradaya, construction work of Shri LakshmiNarayan Divya Dham began on the auspicious occasion of Vijaya Dashmi festival (Dussehra). The Construction of this Temple, which has now become a pilgrimage place for millions of people, was completed in a short span of Four Years because of the untiring and selfless efforts of GuruMaharaj and the voluntary service of thousands of devotees.

It is believed and experienced by millions that at this Holy and Sacred temple all wishes of the devotees, pertaining to Dharam (religious faith), Arth (wealth and livelihood), Kaam (Ensuring posterity) and Moksh (Salvation), are fulfilled based on the Bhav (expression of faith) of the devotee.

In 1998, impressed by the extraordinary qualities and exceptional virtues of GuruMaharaj, the Vaishnav community bestowed on him, the most honourable and highest echelon in the Sampradaya as Indraprastha & Haryana Peethadhiswar Shrimad Jagadguru Ramanujacharya. This position was bestowed on him on the Holy banks of the river Ganga on the divine occasion of Maha Kumbh Mela in Haridwar, in the presence of

Jagadgurus, Peethadheeshwars, Tridandi Swamis, Acharayas and a large number of the Vaishnav community.

During his life time on 23rd April, 2007, GuruMaharaj appointed Swami Purushottamacharaya Ji (Guruji) as his successor. GuruMaharaj gave up his human form on 22nd May, 2007 and went to the abode of the Supreme Lord Narayan.

GuruMaharaj always emphasized that we Humans should set a Goal in our lives, the main amongst them should consist of Simran (Recitation of God's name), Sharnagati (Acceptance of God as your master), Maanavta (practicing humanity) , Lokseva (Service to Mankind) and taking Gurumantra (Initiation).

There are millions of incidents shared by devotees, of how GuruMaharaj solved their problems by his Divine grace thus increasing their faith in the Supreme Lord.

GuruMaharaj's permanent presence has, is and always will be felt by all Devotees in every Corner of the Ashram and in their hearts. His aura has travelled beyond the realm of time and space in unison with the divinity and service to the Lord and humanity.

ANANT SHRI VIBHUSHIT INDRAPRASTHA & HARYANA
PEETHADHEESHWAR SRIMAD JAGADGURU
RAMANUJACHARYA SWAMI SHRI
PURUSHOTTAMACHARYA JI MAHARAJ



According to the Shastras, the soul of a father is enriched completely with its qualities and attributes and it reappears on this earth in the body of his son. With the grace of the Omnipotent devotees are able to see this inconceivable reality and Universal Truth as GuruMaharaj's spiritual mantle was passed on to Guruji. Vaikunthvasi Anant Shri Vibhushit Indraprastha and Haryana Pithadhiswar Ramanujacharaya Swami Srimad Jagadguru Sudarshanacharya Ji's (GuruMaharaj) eldest son and his disciple, Anant Shri Vibhushit Indraprastha and

Haryana Pithadhiswar Ramanujacharaya Swami Purushottamacharya Ji (Guruji) was born as a praiseworthy son to an honourable father.

Possessing exemplary intellect and abilities right from his early years, Swami Sri Purushottamacharya Ji has contributed towards several activities of the Ashram and the construction of Sidhdata Ashram from its inception in 1989. The foundation stone of Shri Sidhdata Ashram was laid on 27th May 1989 by Swami Sri Purushottamacharya Ji under the divine guidance and patronage of GuruMaharaj.

Looking at Guruji's humble nature, affectionate and polite demeanour, clear perception and other precious qualities, GuruMaharaj appointed him as the President of Janhit Seva Charitable Trust. He was also bestowed with the position of President of Sidhdata Satsang Seva Samiti. Guruji fully justified his appointment on these positions and carried out the responsibility with persistent efforts and complete conscientious efficiency. He not only Completed the unfinished tasks and vision of GuruMaharaj but has ever since shown great far-sightedness, ability to indefatigable work towards human welfare setting an quintessence

example for Selfless Seva Bhav.

From 19th to 23rd April, 2007 Pujya Guruji (Swami Purushottamacharya ji) successfully completed the Pran–Pratishtha ceremony (a ceremony to instil life into the idols) of various Gods and Goddesses in Shri LakshmiNarayan Divya Dham at Sidhdhata Ashram and thus showcased his extraordinary prowess and capabilities. On 23rd April, 2007 in the presence of the entire Vaishnav community, GuruMaharaj (Srimad Jagadguru Swami Shri Sudarshanacharya Ji), coronated Guruji as his successor.

After Pujya GuruMaharaj gave up his human form, Swami Shri Purushottamacharya ji was appointed as Peethadheeshwar of Indraprastha and Haryana (Head of Indraprastha & Harayana seat) and was coronated as Shrimad Jagadguru Ramanujacharya in the presence of the Vaishnav community, Jagadgurus, saints and devotees on 4th June, 2007. This auspicious occasion took place in Shri LakshmiNarayan Divya Dham at Sidhdhata Ashram. Public welfare and public interests are endowed in Guruji's nature. He is in constant touch with all his devotees in India and overseas keeping their overall well-being in view and solves all their problems with his divine grace. Satsang (Spiritual Discourses) conducted by Guruji creates deep devotion and spontaneous faith in the heart of the devotees as they see a mirror image of GuruMaharaj in him.

Guruji is constantly working with the keen interest for the overall progress of the Ashram, dissemination of Vaishnav faith and public welfare. Under Guruji's infallible guidance and acumen both Shri Lakshmi Narayan Divya Dham and Janhit Seva Charitable Trust are progressing successfully.

GURU MAHIMA

TWO WORDS FROM THE AUTHOR

(English version of the original note in Hindi edition)

There are two types of knowledge which are worth pursuing, namely, para vidya and apara vidya. The knowledge which concerns with mundane matters of this perishable and transient material world is known as apara vidya. The knowledge which helps us to gain the knowledge of the Absolute Truth or the Indestructible Eternal Supreme Being is called as para vidya.

Apara vidya can help us achieve worldly enjoyments, comforts and facilities. But these can neither help us gain peace of mind and eternal bliss nor help us in partaking the divine nectar. These can be cause of death but cannot lead to immortality. These can push to darkness but cannot confer enlightenment. This is knowledge of illusions. On the other hand, para vidya is the only means for realizing the Absolute Truth. This knowledge confers the wisdom to comprehend the Absolute Truth -the indestructible eternal Supreme Being. Lack of this knowledge causes illusions and misleads a person. True knowledge is that which liberates a person. The existence of any one who is devoid of this knowledge is nothing more than that of an animal-

‘Vidya Viheenah pashūh’

This knowledge can be gained only by the grace and blessings of a Sadguru who can make a disciple realize the Supreme Being or Absolute Truth.

Dharma is the means for development of human consciousness which connects a human being with God. It is a bridge between the material world and God by crossing which one can attain God Realisation. A man devoid of Dharma is considered to be like an animal –***‘Dharmén-heenā pashūbhi samanā’*** Mere theoretical knowledge of scriptures relating to Dharma is just the primary class for Realization of God. For achieving higher wisdom, a person has to surrender himself to a competent Sadguru who can make him realize the essence of divinity. Otherwise, just theoretical knowl-

edge of scriptures relating to Dharma can become a bane for mankind. It is this theoretical knowledge which is widely prevalent in the world which is proving to be a curse.

There are various types of Gurus, such as, Bodhak Guru, Karanaroy

Guru, Suchik Guru, Nishid Guru and Param Guru. Forbidden Guru should be completely discarded. Of the other gurus Supreme Guru is the best. He is the Sadguru. One should surrender to him alone.

Our Srimad Jagadguru Ramanujacharya Swami Purushottamacharya Ji Maharaj was keen to have a book published on Guru Mahima by the Ashram for the benefit of disciples. Considering his desire to be a sacred order, I have written this book. It is based on our Holy Scriptures and teachings of our Vaikunthvasi Guru Maharaj Ji. I have a firm belief that whoever will read this book with sincerity, reflecting and meditating on its contents, and will follow the teachings contained in it, would, certainly, be benefitted.

Jai Srimann Narayan!

Rameshwar Singh

THE GREATNESS OF GURU

The entire cosmic manifestation has been caused by what is known as **Brahmn**. **Brahmn** is the prime cause in all respects of the entire cosmic manifestation. **Brahmn** is formless, without any describable attributes, unborn and without any beginning, subtler than the subtle. The form of **Brahmn** is beyond human conception. **Brahmn** is the supreme Lord of the Universe; the whole universe is permeated by **Brahmn** as un-manifest divinity. Brahma, Vishnu and Mahesh are qualified aspects of the eternal, formless Supreme Being and are known as Sagun Brahmn. Tri-quality power of Maya is the power of the Overlord of the entire creation. Three qualities are: '**sattwa-gun**' the mode of goodness, '**rajo-gun**' the mode of passion and '**tamo-gun**' the mode of ignorance. Vishnu sustains this universe with **sattwa-gun**, Brahma creates this universe with **rajo-gun** and Shiva destroys this universe with **tamo-gun**. All these activities are being carried out ceaselessly in this world and behind all these is the eternal Absolute Supreme Being **Brahmn**. The Lord and Guru are one and Guru alone shows the path of God Realization to the seeker.

Guru is God. A person who sees any difference between Guru and God and who considers Guru as being only in human bodily form is yet unripe and is not aware of the glory of Guru. Guru alone can show a disciple the path of God Realisation. It is for this reason that a Guru is considered to be more important than God. Saint Kabir Ji says—

Guru Govind dono khadé, Kāké lāgon Pāyé
Balihari Guru aapné govind diyo batāyé.

(Guru and God both are standing: whom should I pay my obeisance first? I first bow to my Guru who made me realise the Almighty God.)

The main essence of spiritual mentorship is to cause conviction in a disciple that there is no difference between Guru and God.

Any type of education or knowledge should be acquired from a competent Guru. **Japa** (chanting and recitation of names of God), **tapa** (penance), (pilgrimage), **yagya**, **dan** (charity) etc., should be done only after obtaining the guidance of a competent Guru in regard to the method of performing these. Any such acts done without observing the correct method of performing these prove to be wasteful

and do not yield the desired results. Any such acts, even though considered virtuous but done with a view to only show off or to satisfy one's ego to earn self-praise or with arrogance, ultimately prove to be the reason for a man's downfall.

A person in ignorance does various acts, knowingly or unknowingly, willingly or unwillingly, intentionally or unintentionally, for selfish purpose or out of call of the conscience and instinctively, the fruits of which have to be borne by him. No one can escape from this. To wash away the sins committed one has to resort to the Lotus feet of a Guru and drink the divine nectar of his feet. This actually means totally surrendering to the Guru, treading the path shown by him, following his teachings and observing his instructions. Treading on the path shown by the Guru enlightens the mind of a disciple and lifts him up spiritually and confers Enlightenment which burns/destroys all the sins of the disciple.

Resorting to ochre robes and running away from the world or house and retiring to jungle does not signify asceticism and is not a must for God realisation. Complete detachment and discarding the world from the mind irrespective of the environment leads to asceticism and ultimate stage in spirituality.

Going to Guru and meeting him is the pilgrimage of the highest order for his grace can grant all the objects of life unsolicitedly. For those having full faith in the Guru and who render self-less service to him, Guru's abode itself is holy Kashi and water off the Guru's feet the water of the holy river Ganges. Guru can confer deliverance and make a disciple cross over the ocean of worldly existence without any solicitation. Such is the greatness of Guru.

By rendering selfless service to the Guru, one can get the benefit of pilgrimage to the holy Tirth of Prayag. The lotus feet of the Guru are actually the lotus feet of the Lord Vishnu only. Therefore, when one's Guru is the Helmsman, there is no need to go on any other pilgrimage. It is only Guru who can lead one to God and grant self-realization. A disciple should therefore meditate on his Guru, His form, in much the same manner as a devoted and faithful wife always thinks of her husband.

One should keep deliberating and meditating upon the Reverend Guru at all times. This is the only way to obtain his blessings. One needs to discard one's fame, one's class, glory, praise and position

etc. All these things cause disruption and become a hindrance in the way of achieving insight. Here there is no distinction of class, caste, school of thought etc. Discarding the thoughts of all these things, one should surrender wholeheartedly to their Gurudev.

Great Icons and Personalities who managed to achieve great heights in their respective lives did so only because their Gurus had lighted up the flame of wisdom in them whether it be Yam raja as Nachiketa's Guru, Ashtavakra as King Janak's Guru, Ramananda as Kabir's Guru, Govindapadacharya as Shri Adi Shankaracharya's Guru, Raidas (Ravidas) as Meera's Guru, Vashishta as Lord Rama's Guru, Ramakrishna as Vivekananda's Guru, Ramdas as Shivaji's Guru, Virjananda as Swami Dayanand Saraswati's Guru or Nivruttinath as Gyaneshwar's Guru!

The greatest ignorance of man today is that he has accepted this material world as the eternal truth and has conveniently forgotten its basic driving force, the **chetna** or pure consciousness whereas the fundamental element of this entire cosmos is, that power of pure consciousness. Instead of realising that the basic element of consciousness – **Brahmn** is the elementary truth, man goes to accept the inert substance as the basis of life on this earth, which is the prodigious form of ignorance. It is only the 'Guru' who brings us out of this falseperception and makes us realise the significance of the Almighty **Par-Brahmn**. Mother Nature is endowed with three virtues (Sattwa, Rajas and Tamas); **Brahmn** is beyond these virtues – He is the Infinite Supreme Being who transcends the three gunas of Maya (power of illusion) and is not influenced by it whatsoever.

It is imperative to acquire the virtue of total surrender before trying to acquire knowledge or wisdom from any Guru. Surrender of one's mind, intellect, wishes, desires, lusts and that of vanity! It is through this kind of unconditional surrender that the disciple earns the compassion and grace of his Guru. King Janak surrendered himself completely that is how the divine rays of wisdom got transferred into him from his Guru Shri Ashtavakra. Meera, Chaitanya, Dnyaneshwar and so many others attained supreme wisdom only through unconditional surrender. The fundamental cause of pride in man is the tendency to stake a claim on anything and everything in this world. Discarding one's vanity could lead to one's welfare. It is then that the following sentiments come to light

Méra mujh mein kuchh nahin, jo kuchh hai so tōr;

Téra tujh ko saunp dé kya lāge hai mōr.

(There is nothing in me that is mine; everything belongs to You. I surrender everything to you as nothing belongs to me.)

If a seeker is keen on gaining spiritual knowledge from his Guru, then in that case he needs to whole-heartedly surrender himself to his Revered Guru. He needs to abandon his pride of ownership that these are the things that belong to me. Everything belongs to Shri Guru. He should consider all his belongings to be rightfully the property of his Guru and not his own. It is only then that he gets the right to be a subject of the Guru's divine compassion.

Guru is proficient in all Vedas. He is truly the one who can accurately analyse them. He analyses and expounds the real meaning of Vedanta. He is the one who not only acquires knowledge from other sources but also develops his own wisdom. Whatever he tells, it is not on the basis of bookish knowledge but what he had learnt from his own experiences. It is only such a master who can show the right path to his disciple and prompt him to tread on the path of truth and honesty. We should not think of such erudite Gurus to be just mere humans; instead we need to regard them as God incarnates and pay our obeisance at their lotus feet.

So astonishing is the grandeur of the Guru that by sheer remembrance of Him the brilliant stream of wisdom spontaneously appears within the seeker. Even with a little bit of transcendental meditation the waves of thoughts tend to influence the seeker.

The road, on which we attain worldly and ephemeral pleasures, is not the right path to possibly realise God. Living in the world, one aspires to achieve money, fame, honour, position and respect etc. And to achieve these things, one has to depend on vices like lies, cheating, deceit, theft, murder and kidnapping. The crux behind all this is one's lust and passion for transient enjoyments! The basic thing is one's ego. Those who remain totally involved with the materialistic world, they fall in the ditch of hell. In order to get rid of all these vices, one needs to seek the refuge of Shri Gurudev. It is the Guru who changes the course of life and inspires one to follow the path of God Realisation, which leads them towards salvation, saving them from reigning in hell.

This world is such a jungle that once a man gets ensnared in it,

he is unable to see the road towards his welfare. He does not get what he aspires or longs for instead he gets whatever is undesirable. This world, is full of vices such as disease, sorrow, hatred, wariness, jealousy, and attachment, despise, conflict, violence, viciousness, vengeance and subjugation etc. and cannot be a source of peace and happiness to anyone. Man never experiences blissful joy living in this world. He keeps wandering like the one who has lost his direction. His mind gets deluded living in this world. The more he tries to hold on to the world, the more he gets entrapped. In such a situation, it is only a True Master, a **Sad-Guru**, who can show him the right path and lead him to eternal peace and joy.

A single drop of a Revered Guru's **charnāmrita** (the holy water that is obtained by washing the Guru's lotus feet) is capable of giving multitudinous times more blessings than what can be obtained by visiting all the holy places of the world. What King Janak could not earn all his life; his Guru Ashtāvakra gave him in a fraction of a second, which led to his emancipation. What Arjun could not achieve all his life; Lord Krishna gave it to him in such a short lapse of time. What Nivruttinath gave to Gyandev (Gyaneshwar) that astounded him. What Ramakrishna gave to Swami Vivekananda helped him spread the essence of Vedanta in the world. Such is the significance and greatness of the Guru. Kabirdas has said the following in this context –

**Teerath gayé to ek phal, sant milé phal chār
Sad-Guru mile to anant phal, kahé Kabir vichār.**

It means, "Visiting pilgrimage places equals one charitable deed, meeting a saint is equivalent to four charitable deeds, but meeting a True Guru is equivalent to unlimited charitable deeds."

Performing religious rites, praying, fasting, going on various pilgrimages or doing severe penances, yoga etc. without following the injunctions of the Holy Scriptures and proper procedures; or even offering obeisance to various deities if not done in a proper prescribed manner may cause annoyance to them and that may just lead to unfavourable results. It is only a Revered Guru who can save us from the wrath of deities. But if our Guru gets annoyed, then there is no one who can save us. So, it is imperative to perform all the rites only with the complete guidance and directions of the Guru; this would undoubtedly give us favourable results. Therefore, seeking the Guru's

refuge is the only exclusive way out.

The Guru, who has achieved Self-Realisation, is the Real Guru. No one else can be considered to be a True Guru. It is not possible to know one's soul, one's real self through logic and it is not possible to know it even with the chanting of Vedas. This subject is beyond the horizon of intellect and can only be perceived through self-experience. Even the astrologers cannot understand this because astrology is an *apara vidya* (one that deals with this material world), which is not meant for Self-Realisation. This cannot be understood by religious practices either. There is no action, which can lead to Self-Realisation. This element and essence of the Guru is so pure that it can be only understood by one possessing an equally pure soul.

The whole idea of liberation is related to the mind and not to the physical being; being liberated from the mind is actually what deliverance is all about. According to the Vedas, '**Mann évam manushyānām kāranam bandha mokshayoh**', which means this mind is the root cause of all attachments or the main source towards liberation. No Guru can deliver wisdom without the essential cleansing of the mind. If holy nectar is transferred into a vessel full of poison, even that nectar turns poisonous. Similarly, if wisdom were transferred to a wretched mind, it would misuse that wisdom. So, the Guru has to be very cautious about this.

The mind is framed on the basis of previous birth's *sanskaras*; its actions in this world are based on these *sanskaras*. It is completely unaware of self-consciousness. It cannot differentiate between reality and illusion. It has no awareness of eternal and transitory. It is basically selfish. It is mostly concerned about its own selfish desires and interests. It can go to any extent to fulfil its egocentric pursuits. Mind being extremely fidgety and restless does not stay at one place. It has more than one thousand instincts. Collecting and devoting them all on the feet of the Revered Guru is what *sādhnā* is all about! It has been stated about the mind that –

Mann lobhi mann lālchi mann chanchal mann chor

Mann ké maté na chāliyé palak palak mann aur.

(Our mind is full of greed and rapaciousness, it is unsteady and also a thief; do not go by the dictates of the mind for it keeps wavering every single moment.)

It is because of the mind that vices like jealousy, enmity, hatred, hostility, anger, attachment and greed etc. arise within; and these are

the signs of an impure and perverted mind. Man becomes a victim of various kinds of physical and mental diseases mainly because of the mind. Mind is the basic reason of all kinds of perverseness in this world. It is only when we find a True Guru, that we are truly guided in the ways of purifying our minds. Talking about the importance of a Guru, Kabir das says

**Yeh tan vish ki b lari, Guru amrit ki kh n,
Sheesh diy  jo Guru mil  to bhi sast  jaan.
Sab dharti kagaz kar n lekhami sab ban r ye
S t samand ki masse kar n Guru g n likh  na j ye.**

(This body is like a poisonous creeper whereas the Master the Guru is the treasure house of holy nectar; so if you have to sacrifice your life to attain a True Guru, consider it to be a very fruitful and reasonable bargain. It is impossible to transcribe all the divine virtues and glories of a Guru even if the entire earth were transformed into rolls of paper, with the entire forests made into pens and the vast oceans turned to ink.)

DISCIPLINE EXPECTED OF A DISCIPLE

A disciple should maintain complete discipline and decorum in front of his Guru. He should not try to express his opinion or make comments on his Guru's preachings. It is not advisable to even express his opinion on the Guru's discourses saying that, 'I personally believe that...!' He should not try to give any advice or sermons to his Guru telling him what to do and what not to do. This would portray being extremely discourteous. Even if there is some confusion regarding any of his statements or if explanation becomes imperative in case the disciple finds something difficult to understand, he can always ask questions the way Arjuna asked Shri Krishna again and again and Lord Krishna explained it in complete detail to him. The Guru finds great pleasure if his disciple shows inquisitiveness in acquiring more and more knowledge and feels great joy in transferring all his knowledge and wisdom to his worthy follower. One should never boast in front of his Guru even if he is knowledgeable and also never tell a lie in front of him. He can benefit most by staying disciplined and observing decorum.

Any seeker, who considers his Guru to be a mere mortal and indulges in self-praise in front of him, talks with vanity, shows off his

intelligence that he is well versed in the *Shastras*, or he is a big minister or works for the welfare of the society, or he is in possession of so much of wealth then surely he is committing a sin. Such a man takes rebirth as an evil being and goes through hell. This is the punishment he gets for committing such a crime. The Guru's body is not important; what is important is his wisdom, his knowledge. King Janak gained knowledge by accepting a 12-year-old named Ashtavakra as his Guru. Naamdev gained wisdom by surrendering himself in front of a 16-year-old Saint Gyaneshwar. So, the Guru's disposition does not matter; what matters is showing complete humility and devotion towards him.

A seeker should strictly follow the rules of his Guru's ashram and show his obeisance towards his Guru while staying in the ashram. In no way should he try to establish his supremacy in the ashram. Any form of intoxication, unnecessary wandering here and there, initiating someone else into the sect by side-lining his Guru, giving sermons and discourses without the Guru's permission, making an effort to establish his supremacy, giving instructions to his Guru or interfering in his organisation and behaving in disorderly manner – all these things are completely prohibited and taboo for a disciple. He should not indulge in the practice of self-appraisal proving him to be better than his Guru in any manner. This act would keep him away from his Guru's compassion.

A disciple is not to decide as to whatever the Guru tells is true or false; he just has to accept whatever the Guru says. Just as, in order to maintain any order in a society, the workers are supposed to simply follow the instructions of the government. One should stay in front of his Guru like a servant and follow his instructions without any feud day and night. Anybody who can fulfil this can become a worthy subject of his Guru's teachings, blessings and wisdom. The Guru gives everything to his disciple in the form of '*prasad*'. It is the foremost duty of the disciple to prove his worthiness for that '*sacred prasad*'! Any seeker, who goes to the Guru laden with his own wisdom, comes back empty handed.

Anybody, whose mind is already filled with previously acquired knowledge, would remain devoid of the wisdom that the Guru would impart but whoever goes with a clean slate, he would be showered with the Guru's wisdom. Only an empty vessel can be filled; one that

is already full will have no space for anything to be poured into it. In order to attain spiritual wisdom, the seeker needs to eradicate all of his worldly perceptions, only then would the wisdom imparted by the Guru be of any use.

Criticising anybody is an immoral act in itself. Only a person with shortcomings indulges in condemning others in order to prove his own greatness. Anybody suffering from inferiority complex actually gets critical about others. A person, who is not superior himself, tries to prove his greatness by making other people feel insignificant; but actually this is a mental disorder. Only a sick mind enjoys criticising other people. No one can achieve greatness by indulging in criticism. Moreover, the Guru who has been endlessly giving him knowledge, who has been trying to uplift his life – what is the point in criticising that True Master? This would only result in his own loss; he would be deprived of all that divine knowledge. Even if we see anybody indulging in criticising an erudite Guru, it is our duty to make him realise that he is committing a great sin by doing so. But still, if he refuses to accept whatever is being told to him then he should be sent away from there; and if he refuses to leave the place then it is better for us to move away from there. But in under no circumstances should we either indulge in the Guru's criticism or even listen to it from someone else's mouth. Criticising others or even listening to criticism pollutes our mind and this act does not benefit anyone in any manner.

THE SPIRITUAL PATH

A theosophist Guru has such sacred powers that protect his disciples from all kinds of illnesses and ill effects. Any seeker who surrenders himself completely to his Guru, then his entire responsibility comprising of his joys and sorrows, of his illnesses and curses, is accepted by the Guru. He protects him in every manner. It is the Guru who takes care of all his mental, physical and spiritual matters. Even if some ascetic or deity curses him, the Guru always shields him from their curse. In fact he can even liberate him from the fear of his impending death. An ignorant person is more fearful of death. He feels he is losing everything; that his very existence is coming to an end. The reason behind his fear is his unending wants

and desires. His attachment to the world is the basic reason of his fear. The more a man is attached to the world, the more fearful he gets at the time of his death. He wants to hold on to the world; he does not want to lose it. This becomes the main reason of his fears. At such a moment, it is solely the wisdom imparted by the Guru that saves him from that fear. The one and only reason of fear is ignorance and it can only be obliterated by spiritual knowledge. Realising the reality is what wisdom is all about. Fear is always imaginative as well as deceptive; like the fear of ghosts, getting scared of a rope which may appear like a snake, unnecessarily doubting someone's intentions and getting intimidated by him – all these happen only due to ignorance. Once we realise and understand the reality, all our fears vanish on their own. It is the Guru who brings us face to face with the truth and this helps us in getting liberated from all our illusions, doubts and fears. Aiding us in understanding the functioning of this entire cosmos completely the Guru helps us in getting rid of all our fears.

The essence of the Guru's service is to assimilate his preaching and the wisdom imparted by him. This wisdom can be acquired only by worship and devotion. Wisdom cannot be forced upon anybody; it has to be acquired. And this power of acquiring comes with reverence, devotion and selfless service. A Guru's grace and a devotee's worthiness are the sole requisites for acquiring wisdom. It is only when the devotee proves his worthiness, that the Guru makes him realise that he is no inert object but a conscious being; that he is a part of that God Almighty. He is the child of God. Considering oneself as inert is sheer ignorance!

Accepting as present something that is actually not present and not accepting the reality that is genuinely present is what ignorance is all about. When a devotee acquires real wisdom, the knots of his mind disentangle on its own. All his doubts are cleared and he wakes up from the deep slumber of ignorance. This ensures his complete transformation. He becomes a new man. He is the real ascetic. He is liberated from all the vices such as lust, anger, attachment, greed, infatuation, wants and desires etc. He is then placed in the state of supreme joy! His sense of abandon is the real asceticism and this is the reason for his liberation. One does not become an ascetic; it occurs on its own once we have attained the supreme wisdom through the divine grace of the Guru.

The joy emanating from acquiring the supreme wisdom can only be experienced but cannot be explained. Material things and external worldly objects can give us only momentary happiness and convenience but it cannot give us mental peace. And for peace, one needs to contract the traits of the mind, which can be obtained by patience, contentment, avoiding anger, staying away from criticism and greed, abandoning infatuations and attachment etc. but man is really not able to do all this. Hence he is told about meditation, yoga practice etc. that might grant him some solace but even these practices do not give him joy. He does feel a little light in his heart but certainly this is not what blissful joy is. Joy is an inner perception, which can be attained only after Self -Realisation. There is '**ananda-maya-kosh**' which is beyond '**anna-maya**', '**prana-maya**' and '**mano-maya**' and '**vigyan-maya-kosh**'. And this is an integral part of our body. Therefore, just experiencing this is not real Self-Realisation! Self -Realisation is a state that is much above this and it can be attained only by the Guru's compassion. When a devotee experiences the supreme joy, he starts following the path of equanimity and liberation. Realising such equanimity is the first step towards liberation. And this has been described as 'yoga' in Gita – **samatwam yoga uchyaté**. After this, the Supreme Sad-Guru takes the devotee to the level of Self -Realisation.

The personality of a man is the result of his beliefs. It is his beliefs that may take him higher or cause his downfall! A man with high morals can never act in an undignified manner, while a man who is himself indecorous, can never achieve heights of morality. A man's thoughts make his personality. This is a psychological fact. The power of the mind is immense! Once it takes a decision to work in a particular direction, the flow of his thoughts take the same course. He thus gets inclined towards the same kind of actions. And this leads to the development of his personality. These thoughts are greatly affected by the company he keeps. The kind of company one keeps, the beliefs of that particular person influence him and he too becomes like that person. Meditation has great power! An insignificant insect can become like a bumblebee just by meditating on him. Similarly, by constantly meditating on the God like Guru a normal mortal being himself becomes God-like!

By constant meditation on his Guru, a being becomes part of

the divine spirit! He may be staying in any place, yet he is liberated. There is no doubt about this. The Almighty being formless makes it very difficult to constantly meditate on him. In such a situation, it is advisable to concentrate on one's Guru only. The Guru is absolutely God-like so by simply meditating on him, a being becomes a part of that Supreme Spirit. Once he acquires those God-like traits, then there remains no attachment; and no materialistic hindrances can influence him. One needs lead a disciplined and regulated life in order to get over all kinds of hindrances till the time one attains the supreme goal of God Realisation. Thereafter, leading a disciplined and regulated life becomes a part of his nature.

The biggest ignorance of man is that he considers his mortal body as the ultimate thing and spends his life guarding it or working towards its convenience and ignores completely the soul, which actually is its organiser. He ends up bearing so much of pain because of this ignorance. The only way of releasing oneself from this bondage of sorrow is to know that conscious soul. And it is only the Guru who can make us aware of this supreme element; no one else can help us understand it. So, we should not consider our Guru as a mere mortal being, instead we should consider him as a true divine reflection of The Almighty, a supreme kinsman, an affectionate friend, a companion, a comrade and a well-wisher and should seek his shelter, the way Arjuna took the shelter of Lord Shri Krishna. Arjuna took Lord Krishna as his Guru considering himself to be not only a regular disciple but also a devotee who sought his Guru's protection – **shishyasté-aham shādhi mām twām prapannam**. The last sermon of Lord Krishna to Arjuna was in the 18th chapter of the Geeta –

Sarva-dharmān-partiyajya mam-ekam sharanam vraj,

Aham twā sarva-pāpébhyo mokshiyshyāmi mā shūchah. (18/66)
(Abandoning all means of convenience and relinquishing all ideas of righteousness we should surrender ourselves completely to our God-like Guru, Who will deliver us from all sinful reactions)

The greatest achievement of this human form is to completely recognize one's real self. The only ignorance is to consider oneself as mere body, mind and intellect because all these things are inspired by inert nature and they work accordingly. Thus, man's real form is that pure conscious element and not an inert character. It is due to sheer ignorance that this wrong notion has taken place and humans

consider themselves as mere physical beings. But this self-realisation is totally impossible without the grace of the Guru.

Guru being God-like, remains completely unattached to this illusory world but works selflessly for the welfare and upliftment of the society. Free from the three modes of functioning, he performs the functions of Lord Brahma, Lord Vishnu and Lord Rudra of Creating, Preserving and Resurrecting. This simply does not imply that he becomes capable of performing the acts of God. But one can easily see all these three intrinsic qualities of godlike aspects and virtues present in him. He can give the gift of a child to an issueless couple, he can deliver food, shelter and clothing to the needy, take away the pain from those suffering physically or mentally and finally can also show them the way to the heavenly abode.

A seeker, who manages to attain the ultimate and who is able to realise his real inner self, does not in any way remain attached to the illusory. Such a being never nurses any grudge or resentment against anybody; nor hates any one. Whatever was required to be understood and perceived, once perceived and understood, leaves nothing to be discerned anymore. He desired happiness, joy and bliss, the reason for which he was running after worldly pleasures but was not achieving anything; he has finally managed to achieve that. Now that he has attained the desired bliss, why should he aspire for the world? Such a being wanders peacefully, drowned in the bliss of his soul. Now that nothing is left to be achieved, why should he plead in front of anyone? He is his own king! He has no desires left. The bigger the desire, the bigger vagrant one becomes.

Pilgrimage means one that purifies. Any place where some pious soul has incarnated, where some great ascetic may have stepped, where saints, ascetics and learned men have meditated, where there is a continuous flow of rational discussions – that place is called a pilgrimage. Ideological emissions of those great saints are present over there even today and these waves involuntarily spread peace to all those who visit these places. Meditating at such places gives immediate results. A place where such an abstemious, erudite person resides is surely a place of holy pilgrimage. It is no less than enjoying the fruits of going on a pilgrimage if only we get to touch his divine lotus feet, if only we get the opportunity to drink the holy nectar of his pious feet, if only we get a chance to serve such a great person

and if only we get a chance to take in the nectar of knowledge coming from his speech. This is a live pilgrimage! The only thing that provides strength in life, that helps develop virtuous traits, that brings in brilliance in life, that helps fight the darkness of ignorance, that adds to the lustre in life and the only means to help cross this worldly ocean is spiritual wisdom; and it can be achieved rightfully only by the grace of a True Guru. It is only his words that can bring about the desired changes in ones life once it is has been sincerely assimilated. It is where such liberated men reside, that becomes a holy pilgrimage. And then, there is no need to go to any other holy place.

All great saints have said that even if man studies all the four Vedas, read all the six parts of the Vedas, studies all spiritual scriptures or other treatises, still it is not possible to attain the divine spiritual knowledge without the help of a Guru. The wisdom that is being discussed here is a subject of self-experience. Such an experience can neither be shown to anybody nor can it be described in words. The Supreme Bliss experienced by the learned is always a subject of dilemma for them as to how to express that feeling of eternal bliss. That is the reason they recoil into silence. This emotion of supreme bliss cannot be proved by any logic, proof or example. Even the scientists have no such scientific instrument with which they can measure that a particular person has experienced joy of this particular scale or dimension. What virtue or quality defines eternal bliss, anyway – this also they cannot measure but the man says that he is blissful. The taste of sweetness lies in tasting; it cannot be described. Similarly, the experience of self-realisation, which is a divine elation cannot be described; it can only be felt and truly experienced from within.

The most learned people say that this kind of wisdom cannot be acquired by studying Vedas or other holy scriptures. One cannot acquire knowledge by merely reading all the Veda, Vedāṅg, Shat-Darshan, Gitā, Bhāḡwat, Rāmāyana, Ashtavakra Gitā, Eighteen Purānas, Avadhoot Gitā, and Yoga-Vashishta. A person having read all these scriptures may be called a scholar, he can get into debate, can go on to prove himself right and others wrong but certainly cannot become an enlightened person. Most of these Holy Scriptures are more like verbal labyrinths, which lead men astray instead of guiding them. Such scholars start feeling so proud of their knowledge that they

start considering all others as fools. This false ego becomes a huge hindrance in their search for the true ultimate wisdom. If at all someone wants to attain spiritual wisdom then he needs to seek shelter under some judicious Sad-Guru. He is the only one who can impart the divine wisdom authentically.

Whosoever we may worship but unless we have a Guru and have devotion and faith in Guru and realise the essence of the Guru, all our prayers, japa, penance etc. go in vain. All these strict spiritual practices really don't pay off! Those who get involved in worshiping various deities or wandering spirits merely after reading books or on anybody's suggestion or just by copying others, they seem to be working in vain since it is not going to bear any fruits; instead sometimes these rites if performed in a wrong way end up being more harmful than resulting in any good or positive outcome. The Guru-mantra is also something like this. Basically the Guru mantra is a normal mantra but when the Guru himself imparts it, it becomes extremely special and efficacious. One connects to his Guru through this mantra and it is through this connection that one establishes closeness with his Guru. The Guru showers his blessings on his devotee through this mantra. It is not only difficult to progress on the path of spirituality but also proves to be a useless endeavour if we try to tread on the unknown path of spirituality without a True Guru; in fact the outcome sometimes proves to be very fatal.

Giving up all self-efforts and abandoning the labyrinths of scriptures one should seek the shelter of one's Guru. It is difficult to realise God with mere physical efforts. It can be achieved not with action but with non-action. With actions, it is possible to achieve worldly pleasures and materialistic objects but God cannot be achieved with such physical efforts. When all the efforts come to an end, it is only then that one achieves God. It is only the 'helpless' that can be helped! Draupadi and Gajendra etc. were able to get God's help only when they became desperate and completely surrendered to him. One is able to realise God only because of His compassion and not because of any effort. A father picks up his child only when he sees that he is unable to walk. Nobody picks him up and places him on a lap when he is able to run. So, even if one has to make an effort, that effort should be with total detachment. It is this attachment that binds man to this world. The World does not get bound on its own.

Where there is attachment, lust and desire for favourable results, that is the world. We have to liberate ourselves from this. Even the scriptures are illusory; they are not a means of God Realization. One can become learned, or a philosopher with the knowledge of all the scriptures but cannot become theosophical. One who tries to find the answers of truth in our scriptures, he keeps wandering in them and gets more and more confused. So, in such a situation one should only seek the Guru's protection and strictly follow only his sermons because in the end only that would help in realising the Supreme element; nothing else can help do that.

To fall down one does not need any effort, any power, any means, anyone's support, any wisdom, any amount of money etc. One does not even need any luck or vigour for it. Even luck does not favour without vitality. So, in order to rise, man will have to make an earnest effort, awaken his vital powers, will have to put in strength, he will also have to earn knowledge as well as spend money, only then would his destiny act favourably for him. Man can never rise without doing all this. If he does not make any effort, he would only go down feeling totally desolated. And for doing all this, a Guru's guidance is a must. Without his invaluable guidance, all these factors such as knowledge, wealth, power and luck are sheer waste. It is the Guru who truly guides us into putting these factors into beneficial use otherwise even these virtuous things turn into a curse. It is rightly said,

**Vidyā vivādāyē dhanam madāyē shakti pareśhām par-peedanāyē
Khalu sajjanānām viprēt-etat gyānāyē dānāyē cha rakshanāyē.**

It means that a noble person uses his education to spread knowledge, his wealth for charity and his power to protect the needy whereas an abominable person uses his education for abhorrent arguments, his wealth for ego-based desires and his power to harm the destitute.

So in order to make conducive use of these things, a Guru's guidance is a must. Any person, who has reverence for his Guru in his heart, blessed is his mother, blessed is his father, blessed is his family, blessed is his clan and blessed is this whole earth!

**Guru'r-devo Guru'r-dharmo Guro nishthhā param tapah
Guroh parataram nā-asti tri-vāram kathayāmi té**

It means the Guru himself is the Deity, Guru is Dharma, Guru is firm belief and Guru is supreme penance. There is nothing higher than the Guru – I repeat this three times!

The Guru's worship is the greatest form of pilgrimage. The Guru's lotus feet consist of all the pilgrim places -

**Guru-bhāvah param teerth-manyā-teertha nirarthakam
Sarva-teerthamayam devi shri-Guro-shacharanāmbujam.**

A Supreme Guru is completely devoid of all worldly and materialistic affection, fondness, attachment, lust, desire, envy, criticism, jealousy and other such vices. He is of a peaceful mind and stays away from all sorts of anxiety or excitement. He is eternally contented with his own divine spirit. He nurtures no desires and never gets upset at not being able to achieve something. One, who has achieved the supreme wealth, does not look forward to anybody else's support; and does not depend on others. They do not even long for the affluence of Brahma and Vishnu and consider it to be worthless. Such Holy Theologians are the 'Supreme Gurus'. They are the real guides to the disciples who truly want to attain God Realization.

Whose mere sight gives inner joy and bestows bliss, he is the 'Supreme Guru'. He is the True Guru who has attained supreme wisdom, who has the realisation of the Supreme Master God Almighty, whose kundalini power has had the union with God, In whose veins runs vigour of the Almighty, whose face shines with the radiance of the Ultimate, whose face emanates brilliance such that whosoever tries to go near him, cannot but get affected by it. The invisible lucent rays emanating from the Guru's body not only attract and give joy to the people around but these affect the other living creatures also. By his mere sight, all the vices of the mind get destroyed and one experiences extreme bliss and peace. All the restlessness of the mind ceases to exist. Such a Guru is known as 'Param Guru'!

There are two types of theologians. One who remain quiet and the other who gives sermons! The quiet Gurus do not really help the society in any way, while the Guru, who gives sermons, helps us navigate through this prodigious and fearsome world since he is able to penetrate through all our doubts by his divine knowledge of scriptures and his spiritual experiences.

None of our relatives, family members, scriptures, wealth, power or brothers are of any aid at the time of death. It is only our Guru who

helps us go through the process of death and transition positively guiding us to raise our consciousness higher.

No amount of excellent relations with worldly people or wealth or power or fame and name or acquisition of knowledge of scriptures or friendly relations with the near ones can be of any avail at the time of death. None of these come to our rescue. None of them help in the journey ahead nor can they be of any help. The next journey has to be done by each and every individual alone. At that time only the wisdom given by the Guru proves to be helpful which guides one how to go across this worldly ocean and embark on his next voyage; and it is only by the blessings of the Guru that one obtains the advantage of deliverance. So, one should never leave the Guru who is their protector and emancipator. There is no other saviour!

A disciple who reveres his Guru considering him to be the true manifestation of God attains salvation without gaining any wisdom. He need not get involved in other means of worship. He just has to follow the path with sincere dedication shown by the Guru. Even wisdom does not bear fruit without devotion. So, dedicated devotion towards one's Guru is Supreme!

It is by the Guru's grace that Brahma, Vishnu and Shiva manage to create, sustain and destroy the universe respectively.

On the basis of our Holy Scriptures, an attempt has been made to throw light on the need to have a Guru and to indicate the greatness of the Guru and the discipline expected of a disciple. There are hundreds of Sad Gurus in the world and they have millions of disciples. It is appropriate here to write a few words about our Loving Guru Vaikunthvasi Srimad Jagadguru Ramanujacharya Swami Shri SudarshanacharayaJi Maharaja and presently the Head of Indraprastha and Haryana Peeth, Srimad Jagadguru Ramanujacharya Swami Shri PurushottamacharayaJi Maharaj.

The religious system is known by the name of Shri Ramanujacharya Sampraday. Before Shri Ramanujacharya, this traditional religious system was popularly known as Shri Sampraday. This congregation has been going on from times immemorial. Vaikunthvasi Guru Maharaj is related to this very congregation and comes from the lineage of Gurus from this very sacred Sampraday. He was born in Rajasthan on 27th May 1937. He discarded his mortal form on 22nd May 2007 and left for his heavenly abode; thereafter his

elder son, who was also his very dedicated and devoted disciple, Shri Purushottamacharyaji was embellished with the title of Srimad Jagadguru Ramanujacharya and was proclaimed the head of this coveted congregation.

Vaikunthvasi Guru Maharaj Ji possessed all the virtues of a Supreme Sad Guru. He was a theosophical saint, who was well versed in Vedas and Holy Scriptures. God is omniscient, omnipresent, all-powerful, and extremely compassionate and He is so great that there can be no other entity greater than Him and He can become so small that there can be no one smaller than Him. All these virtues of the Almighty were present in him. He granted children to issueless couples, helped people restart their stalled life, gave food, clothing and shelter to the needy and helped millions of people get rid of evil spirits who possessed them. He was aware of the lives of all the great sages of the world. In any part of the world, if a devotee remembered him honestly and sincerely, he would be present there; in fact even today if one remembers him with sincerity, he makes himself present or his presence is felt. He relieved people from incurable diseases. He helped people repent for their previous sins and rid them of their sins. By his benedictional *satsangs* (spiritual discourses) and *naam-daan* (initiation), Guru Maharaj showed them the path of spirituality so that they would be able to achieve highest goal of God Realization. He explained the supreme method of God Realization to his devotees making the path much more easier to attain. Guru Maharaj's divine grace did not end there, He went on to further establish the sanctified edifice of Sidhadata Ashram, the Holy abode of Shri Lakshmi Narayan Divya Dham where not only the present generation but even the coming generations would benefit materially and spiritually and would attain *dharma*, *artha*, *kaam* and *moksha* as per their desires. During his life, only those people truly benefitted who came in his close proximity and they numbered in lakhs. This Holy abode of Shri Lakshmi Narayan would benefit unlimited people. The fact is that people will keep benefitting from this holy place as long as the world exists. It is beyond one's imagination as to how many people are going to benefit from this Holy abode.

The present Head of the Peeth Revered Swami Purushottamacharya Ji Maharaj is carrying out the holy work started by Vaikunthvasi Gurudev Maharaj Ji with complete sincerity, devotion

and efficiency. All day long he has just one concern as to how to carry forward the legacy of worshipful Vaikunthvasi Guru Maharaja Ji and how to spread his message in the entire world. He keeps a keen eye on all the activities of the Ashram. This Holy abode is becoming popular not only within the country but also outside India. Shri Purushottamacharyaji also resolves physical, spiritual and material problems of people just like Vaikunthvasi Guru Maharaj. Apart from the main Ashram, construction work is going on at different places for putting up new religious centres. He has consecrated many people and this process is being followed continuously.

It is pertinent, here to emphasise that, it is not important to ascertain the level of a Guru. What is important is to judge the level of the type of devotion and faith of the seeker; what he displays; whether he visualises his Guru as God or sees him just as a mere mortal. What is the order of his faith in him? The reward is commensurate with the faith and devotion the seeker displays towards his Guru. It has been rightly said –

Jo māngé Thakur apané sé soi soi devai.

Shri Guru Maharaja always used to say that he has got a departmental store. Everything is available there. There are stones and pebbles of worldly things as well as pearls and diamonds of the spiritual world! The seeker may get whatever he desires. If a devotee asks for pebbles and stones, he would get that only; how would he get pearls and diamonds? One, who asks for pearls and diamonds, would surely get those gems. In his invaluable sermons Guru Maharaj always used to explain the characteristics of stones and pebbles of worldly things and the characteristics of Pearls and Diamonds of spiritual world. It entirely depends on the seeker as to which one he chooses. If he desires only perishable worldly things and objects he would get those. If he is interested in the wisdom to attain God Realisation he would be bestowed that.

It is unfortunate that man has always longed for worldly pleasures and material things. His interest in spiritual matters has been negligible. People have therefore come to consider their Gurus to be only means for fulfilling their worldly desires and materialistic needs. This is the reason that despite staying in close proximity to Great Gurus, disciples are unable to benefit spiritually and improve their conduct. Only very few people sincerely listen to what their

Spiritual Masters tell them and then firmly follow them in their lives. It is said in Ramcharitmanas –

**Guru ké bachan prateet na jehi
Sapanehu sugam na sukh-sidhi tehi.**

When the devotee has no faith in what the Guru has to say, how would he be able to adapt it in his life? Unless and until we change our lives according to the teaching of our Guru, we would not be able to attain peace and happiness in our lives. This is the incontrovertible truth!

It is highly unfortunate that while people have always claimed to follow the Guru but have never followed the Guru's preaching's. This is the root cause of all the restiveness in the world. It is also the main reason for the personal grief and turmoil of humans.

A true devotee is one who truly believes his Guru to be a manifestation of the Supreme Being and surrenders himself completely to him. One who serves him with body, mind and wealth! Whatever belongs to him, he considers that to be only of his Guru; considering all his possessions to be the divine blessings of the Guru. He should not develop a sense of possessiveness towards those materialistic things. A seeker, who completely surrenders himself at lotus feet of his Guru, is one who has annihilated his ego completely. He is in the true sense a real devoted selfless seeker. There is a couplet in Urdu –

**Mitā de apni hasti ko agar kuchh martabā chāhe,
Ki dānā khāk mein milkar gul-o-gulzār hotā hai.**

(Destroy your very own existence if you want to attain some position, after all a seed destroys itself completely so that a blooming garden emerges)

If at all we want to move forward on the path of spirituality and attain highest human goal, of ridding ourselves of the cycle of birth and death then one has to accept some Great Saint as his Guru. **Brahmn** is formless! It is difficult to seek his shelter. A Sad-guru is the worldly form of that formless **Brahmn**. We must totally surrender ourselves at the lotus feet of our Revered Guru to achieve highest goal of life!

Narayan !

Narayan !

Narayana !

SOME COUPLETS

A few Shlokas and couplets related to the Greatness and Importance of the Guru

1. Gurur-brahmā Gurur-vishnu Gurur-dévo maheshwarah
Guru sākshāt Para brahma tasmai shri Guruvé namah.
2. Dhyān moolam Gurur-murti pooja moolam Guror-padam
Mantra moolam Gurur-vākyam moksha moolam Gurur kripā.
3. Guru Govind dono khadé kāké lāgoon pāyē
Balihāri Guru āpne Govind diyo batāyē.
4. Yeh tan vish ki bēlari Guru amrit ki khān
Sheesh diyé jo Guru milé to bhi sastā jaan.
5. Sab dharti kāgaz karu lekhani sab ban rāye
Saat samand ki mas karu Guru guna likhyo na jāye.
6. Teerath gaye se ek phal, sant milé phal chār
Sad Guru milé anek phal kahé kabir vichār.
7. Guru binu bhav nidhi tarai na koi
Jo viranchi Shankar sam hoi.
8. Guru bina gyan na upajé, Guru bina mité na bhed
Guru bina sanshaya na mité jai jai Gurudeva.
9. Guru ko sir par rakhiye chaliye āgyā māhi
Kahé kabir tā dās ko teen lok bhay nāhi.
10. Jaisi preet kutumb mein, taisi Guru mein hoye
Kahé kabir tā dās ko palā na pakade koye.
11. Man ki jāné sab Guru kahān chi pāvé andh
Sad Guru sevā keejiye sab kat jāvé phand.

12. Nānak Sad Guru bhentiya mal janam janam de lathé
Aoukhee gharree n dhaekhan dhaee Sad Guru apna biradh
samaalae.
13. Guru bina bhajan harām hai Guru bin dété dhaan
Bina Guru narak mein jayi hai, kehté ved purān.
14. Guru ki aur nihāriye, auran syon kyā kaam
Guru updesch vichār kar, rakhiye mann ko thām.
15. Guru sé kuchh na durāiye, Guru se jhooth na bol
Buri-bhali khoti-khari Guru aagé sab khol.
16. Nigura mo ko na milé, paapi milé hazār
Ik niguré ké sheesh pé, lakh-paapi kā bhār.
17. Kabir te nar andh hai, Guru ko kehate aur
Hari roothé Guru thaur hai, Guru roothé nahi thaur.
18. Guru āgyā māne nahin, chale atpati chāl
Lok Veda dono gaye, aaye siir par kaal.

SOME BENEFICIAL GUIDELINES FOR DISCIPLES:

- Salvation is impossible without the grace and blessings of a True Guru.
- For a disciple drowning in the sea of this materialistic world, Guru is the only life-saving boat.
- Any religious austerity, pilgrimage or studies of Holy Scriptures, even though auspicious, prove to be a complete waste of time if done without the guidance of a Guru. Do not get involved in self-oriented practice; instead learn to engage into Guru-oriented practice.
- There is no one more compassionate and benevolent than Sad Guru in the world.
- The Guru does not do the spiritual practices for his disciple; the devotee himself has to do the spiritual practices.
- A disciple should never look for the Guru's shortcomings; instead should try and find his own shortcomings and pray to God to help him eradicate these.
- If a devotee cannot see God in his Guru, where else will he see Him?
- Not doubting the instructions of one's Guru and following them without lethargy, is the correct way to obey the instructions of Guru.
- While a true devotee follows his Guru's instructions with pure inner love and whole hearted devotion, a fake disciple would follow his instructions only for outwardly show.
- Having faith in the Guru's words is the master key to open the gateway that leads to eternity.
- A Guru's compassion and grace is more powerful than the nuclear power.
- Just as mist and fog disappear when the sun rises so also all

doubts vanish from our minds just by sitting in lotus feet of a Sad Guru, who is a true manifestation of the Supreme Being, the Lord Almighty!

- There is no difference between a Sad Guru and God Almighty!
- Gurudev's sacred blessings keep showering all the time. All that the devotee needs to do is to have faith in his words and to follow his instructions. For a true devotee, the Guru's words are the words of God.
- Service to the Guru, sincerely studying the Holy Scriptures advised by him, meditating on him— this is the golden path to 'Guru Bhakti-Yoga'.
- Any devotee, who wishes for name, fame, popularity, wealth, physical and ephemeral pleasures, can never develop the sentiment of true devotion in his heart towards the Sad Guru's pious lotus feet.
- The moment the thought of judging the abilities of his Guru arises in the mind of a devotee or the devotee even tries to ruminate an opinion by seeing his Gurus outwardly behaviour, from that very moment starts the downfall of the seeker.
- Instead of following the Guru wherever he goes, it is better to follow his instructions wholeheartedly. A true devotee is one who follows the words of his Guru without any doubt. That way one day he too might be seated on the sacred seat of the Guru.
- The Guru makes his disciples go through various tests so as to make him grow stronger and proficient.
- While Gurus actions may feel like poison initially, the end result of his actions is nothing less than Holy Nectar.

SERMONS GIVEN BY LORD SRIMANN NARAYAN TO SHRI LAKSHMI JI

Those devotees who keep remembering and meditating reverently on the lotus feet of their respected Guru, they manage to develop divine vision in their hearts, such as -

Shri Guru pad nakh mani gan jyoti
Sumirat divya drishti hiya hoti.

- A devotee, who seeks the Guru's protection, on waking first, should prostrate on the Guru's lotus feet meditating upon him; he should place the imprint of his lotus feet on his forehead making the sacred tilak and then constantly meditating on them, should start his day with prayers recited internally or mentally. He should always apply the '**pundra tilak**' given generously by the Guru. He must always stay away from those who criticise the **tilak**, rosary, holy symbols, and **tribidi**, Guru, God or Holy Scriptures such as Bhāgwat.
- He should always keep his Guru's divine picture with him for the service of **darshan**. If the Guru decides to visit his place, he must be served well with food grains, clothes money etc. with due veneration. After washing his lotus feet in a nice vessel, he should offer flowers and sandalwood paste and should then perform the ritual of '**aarti**' and bowing down on his Guru's lotus feet. Thereafter, he needs to consume the '**charnamrit**' (the holy nectar of the Guru's lotus feet). He should never shy away from the Guru's service. If for some reason, the Guru is unable to come to his place, the devotee must go to the Guru's place for his blessings, grace and darshan. And there, he must serve the Guru reverently in the above manner with all his means and capability.
- If the Guru has left for his heavenly abode, even then the devotee must devotionally visit his Guru's home occasionally considering it to be a holy pilgrimage and show his reverence towards the family members of the Guru.
- While at the Guru's divine abode, one need not think about his own honour or dishonour. He should never expect his Guru or his family members to honour him and must at all times maintain

simplicity and humbleness.

- While at the Guru's place, he needs to keep in mind that he does not cause any inconvenience to his Guru or his Guru's family members. He should not feel belittled in doing even the smallest of service for his Guru or his Guru's family and should not shy away from doing even the meanest of jobs.
- Instead of feeling ashamed in picking up the Guru's shoes or slippers, he should consider himself to be very fortunate in doing so. He should neither try to look for shortcomings in his Guru or his Guru's family members nor should he ever criticise them.
- Come what may, a devotee should never let his belief in his Guru dwindle. He should never develop the feelings of jealousy, enmity, hatred or distrust towards his Guru or his Guru's family members. It has rightly been said –

Jo nar guru san ērshya karahin, raurav narak kalp sat parahin.

(Anybody who feels jealous of his Guru is doomed to stay in the lowest regions of hell for seven eras).

Anybody who criticises his Guru or even listens to his Guru's criticism from others is condemned with the sin of killing of a cow.

Shri guru nindā sunai jo kārā

Hoye paap gou ghāt samānā

- Even the God Almighty is swayed by a devotee, who is forever eager to have a glimpse of his Guru, who always longs to be near his Guru, one who forgets about whatever service he has done for the Guru and always looks forward to doing more, whose eyes well-up with tears by the mere recollection of his Guru's name, whose heart swells with pride and joy on receiving the news of his Guru. Devotees should never do anything, which goes against the wishes of the Guru. They should try and avoid doing anything that may cause annoyance to him.
- Howsoever great and saintly a man may be he has to bear whatever destiny has in store for him. So, it is imperative for all devotees to keep their courage and faith firm in the Guru even in the worst of times and not be afraid; they should just stick to their goals and completely trust their Guru.



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