

Guruji 's Mahasamadhi Function at Jaipur 5th to 8th March 2010
7th March 10.30 a.m.

Guru-disciple relationship – By Sw. Shraddhanandji

Today we are to cover the Guru-disciple relationship. You all know that a Guru is needed for Self-realization and Guruji has confirmed it is so. In order to get Self-realization it is necessary to have a Guru. This relationship between the truth seeker and the one who is providing guidance to the truth seeker is the Guru-disciple relationship. Many people may have the spiritual understanding, they can give us information about the sadhana, but only one of those teachers becomes a Guru. The most important quality that the disciple should look for in the Guru disciple relationship is:

1. Full recognition of the Guru's spiritual stature.

More than one or two people in the world may have God realization. But of these there is only one in whom the disciple can be fully absorbed in and for whom the disciple has full respect. Guruji would tell stories of many saints but would end up paying tribute to his own line of Gurus. There are many saints, but our heart is fixed on only one of those saints and that is the Guru. We have the highest regard, reverence, respect, relative closeness with that one saint – the Guru. If we do have that reverence then God-realization becomes natural, effortless and very easy.

Sr. Gyanmata has written:

"...the awareness of the height of your God-conscious state never leaves me for a moment."

We all love Sr. Gyanmata but how nice it would be if we had every moment of our lives the attitude that Sr. Gyanmata had towards the Guru. Our life would be so wonderful, joyous, carefree, secure, we would feel so loved. Sr. Gyanmata has not only that attainment, but she says: ***"I am sure that I am speaking quite exactly and truthfully when I say that."*** She would be 100% honest when writing to the Guru (she was 100% honest even otherwise.) Certain things are so deep, so real, so important to us we cannot convey with the degree of force and power. And if we have such a relationship with the Guru then we have the Guru-disciple relationship. Then how will our lives be? Our lives would be wonderful, joyous, carefree, secure and we would feel so loved.

2. Deep devotion, deep reverence, deep closeness with the Guru.

More than being someone who has God consciousness, the Guru is someone who cares for his disciple. If a great saint did not care for us, then would he appeal to us? But this great saint cares for us. Be fully absorbed, develop a deep closeness with the Guru. Sr. Gyanmata says, ***“Whether I have the opportunity to see you or not I am ever at your feet, taking the dust from them, and pouring over them the essence of my devotion.”*** This is an outpouring from the devotee’s heart towards the Guru, at the Guru’s feet happening all the time.

“If I could never see you, this would continue the same for it is the settled attitude of my mind, and does not cease, day or night.”

If we made a little effort today or tomorrow and for the next 80 years it will become so for us also. Every now and then we meet some disciple who has been trying to reach that benchmark. That is because he has been trying to do this in earlier lifetimes.

Suppose we are aware of Guruji’s greatness and his love, suppose our gratitude and love is pouring out to Guruji then how will it express?

1). 100% loyalty is not a requirement. It does not come first. It is a consequence of what comes first – the recognition of the awareness of the greatness and love of the Guru and being at the feet of the Guru.

2). Steadiness: When there is that pure relationship then the body calms down. When the disciple forms a relationship with the Guru there is a calming down of the body, mind, intellect and we achieve a state of calmness and steadiness of feelings. Then God awareness is achieved.

All of us are very bright people. All of us are very intelligent. Along with intelligence comes a hunger for more and more logical thinking. On the spiritual path we find a great deal of contentment for that logical thinking as spiritualism is deep and logically satisfying. Once that intelligence has been satisfied then the restlessness comes and again we are in search of satisfaction and then it becomes a continuous intellectual hunger, because of innate restlessness. If we are loyal to the Guru then our goal becomes not intellectual satisfaction but God realization.

One of Guruji’s disciples told me I know Guruji’s teachings but I am not practicing it. There is a difference between knowing and practicing. When this devotee reads or hears some other teacher speaking he at once says, “No, this one is copying Guruji’s teachings.” We have to go beyond copying Guruji’s teachings. Remember the incident of Dabru Vallab in the Autobiography of a Yogi. Guruji

said, If you read for one hour, think for 2 hours, write for 3 hours and meditate all the time.

When you read you get a basic understanding. Thinking makes you understand the deeper meaning. Writing takes you still deeper in a systematic logical way. You have to get a much deeper clearer thinking. Writing is more focused, more clear thinking. Meditation is for us primarily absorption in God. May practice reflecting absorption in God, japa, bhajan, doing something absorbed in God is meditation. Always be absorbed in God.

For us the primary scripture that we should be using is GURUJI'S LESSONS. They teach us how to meditate and guide us in various aspects of our lives. If you study them thoroughly then other teachings are not absolutely essential.

Studying the lessons is one manifestation of loyalty and sticking to Guruji's teachings is another manifestation.

First I read from many other teachings. When I read the AOY I felt everything that I feel I know is true and that realization was more with AOY than with any other book. What we know to be true we know in a more intense way. After I came to AOY I did not read any other spiritual book for 15 – 20 years. After that I do read some spiritual books. Some that are in harmony and some that are not in harmony with Guruji's teachings. Because of the absorption of 15 – 20 years of only Guruji's teachings I can at once judge what is different and it may be right but it is not for me because I am going by this (Guruji's) way. Intellectually we can compare and correlate between different things. If we spend time correlating rather than absorbing we will be confused and we will not absorb.

Recently one of the monks gave a satsanga reading from some other teachings. When I asked him he said he felt it was from the AOY. I told him show me where is it in the AOY. When we seek to read more and more then we cannot find what Guruji said and what someone else said. If we have steadiness of intellect then we seek to absorb and not correlate.

Recognition of Guruji's nature, of Guruji's love gives steady devotion.