



# DIVYA SANDESH

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## The Necessity of a Guru

All scriptures and saints unanimously declare that every seeker of God has to accept the guardianship of a spiritual master. It is also our experience that children need a teacher even for learning the alphabets of their mother tongue. So it is proven beyond doubt that to attain spiritual knowledge, an obscure subject for worldly beings, one would require a qualified spiritual teacher.

The Sanskrit word for an authentic spiritual master is *Guru*.

The Vedas say:

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।

The words to note in this verse are:

1. *tadvigyanartham* means “to know God”;
2. *gurumevabhighachchet* means “one must submit oneself to a Guru only and to none other”;
3. *kshotriyam* means “he should have complete knowledge of all scriptures and should possess the ability to imbibe that knowledge in others” and
4. *brahmanishtham* means “a God-realized saint”.

This verse from Vedas says “Only the one who is *kshotriya* and *brahmanishtha* can be called a *Guru*”. In other words, the one who is well-conversant with the scriptures and can eloquently describe them, but does not know God cannot be considered a *Guru*.

All the scriptures and saints describe the necessity of a Guru to realize God. Tulasidas Ji says,



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गुरु बिनु भवनिधि तरङ्ग न कोई । जौं विरंचि संकर सम होई ॥

“Even those as competent as the creator Brahma and Lord Shankar, cannot traverse the ocean of the material world without a Guru”.

So, what is it that only a Guru can do and no-one else?

There are two main functions, which a Guru alone can do:

1. Eliminate Ignorance: गिरति अज्ञानं इति गुरुः
2. Instill Knowledge: गृणाति ज्ञानं इति गुरुः

Both of these statements appear to be the same then why are they described as two different activities? It is to be noted that not a single alphabet in our scriptures is without a reason. Hence both statements are different, correct and required.

God is eternal and is the ocean of bliss. Every soul is an eternal part of God and innately desires happiness. But due to ignorance, it considers itself to be the body and the worldly objects to be the source of happiness. Each one of us has been given a material mind and intellect. This material mind continuously searches for happiness in this world. It expects to receive unlimited happiness from physical relatives and friends. The friends and family also expect the same from us. However, since neither party has bliss, it cannot grant the bliss to the other. Yet due to ignorance each party anticipates to receive bliss from the other and feels disappointed when that is not achieved. This further gives rise to anger, grief, arguments etc. We all experience this several times a day.

With the same goal of receiving unlimited happiness, we employ numerous means to acquire material objects and work really hard to attain them. Attainment of these objects, gives rise to greed and non-attainment gives rise to anger. Either way, the desire to attain material objects ends up causing pain and suffering.

Thus, all this pain and suffering happens when we forget that the real “I” is the soul. We having forgotten the real “I”, we also forget that only God is our eternal, inseparable and only relative. Thereafter, instead of enjoying unlimited divine bliss of our real father God, we are continuing to suffer in this world since eternity.

There is a verse that we sing in all Hindu temples:

त्वमेव माता च पिता त्वमेव त्वमेव बंधुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव, त्वमेव सर्वं मम देव देव ॥



Figure 1: Shri Maharaj Ji giving a lecture

“You alone are my mother, You alone are my father, You alone are my relative and You alone are my friend. You alone are my knowledge, You alone are my wealth; You alone are my everything”. This verse is a reminder that “O God I belong to you and you alone.”

Every material being has practiced in countless past lifetimes, that “I am the body”; this ignorance is very deep rooted. The Guru helps us understand and realize the true meaning of this verse, to root out our ignorance and release us from the sufferings of this world.

The Guru also makes us understand the true and only desire behind every action which is attaining eternal happiness). He brings to light the consequences of searching for happiness in the material world. These insights help us reflect on “who am I”, “what do I really want”. Thus leading us to rejecting temporary material pleasures in favor of the quest for unlimited everlasting happiness.

Take a step back and think, can the one who is himself pursuing happiness in this world be able to provide us such insights? The reasons of our sufferings are documented in our scriptures. Contemplate, unless a person is *kshotriyam* (श्रोत्रिय) saint (well- conversant with the true knowledge of the scriptures), will he be able to impart such deep and authentic knowledge?

So, the first duty of a Guru is to dispel ignorance and convince a soul that this world has no happiness.

Guru clears out the illusion of happiness in this world thereafter He has to do one more thing. One cannot attain happiness merely by knowing the fact that there is no happiness in the world. Subsequently, one would need to know the whereabouts of real happiness.

Suppose a thirsty deer is running hither and thither in a desert in search of water, but being in a desert he does not find water. If someone advises the deer that you can't find water in a desert, the deer may stop running. But ponder, would it quench his thirst? No. Now he would ask, where is water? Then he would need direction to reach the source of water to quench his thirst. Merely knowing the direction would not quench his thirst. The deer has to follow the directions, reach the source of water and drink it. Only then will it quench its thirst.



Figure 2: Thirsty deer searching for water in a desert

In the same way, mere knowledge of the nature of the world would not satiate our desire to attain happiness; it might detach us from the world. After that, we also need to know how we would attain happiness. We need a *Brahmanishtha* (ब्रह्मनिष्ठ) *Mahapurush* (saint) for that.

Only a *Brahmanishtha* saint has the capability to guide us properly. Everyone has performed uncountable [karma](#) in the uncountable past lifetimes. Those karma leave innumerable impressions on one's mind. Those are called *sanskaars*. When someone starts traversing the path of spirituality, due to those *sanskaars* many doubts arise in the minds of the aspirants. Only if the Guru has practically solved these problems and has realized God, can He successfully navigate an aspirant out of those problems. An inexperienced Guru would either lead us astray or leave us to wander on our own, to find solutions to the difficulties that we experience on the path.

This is the reason after removing ignorance the Guru also has to impart the knowledge about:

1. The ultimate goal of life
2. True happiness
3. The path to attainment of true happiness
4. Fastest way to accomplish our goal
5. Milestones on the path of progress and indicators when digressing

Besides these, while treading on the path of God-realization, an aspirant has to learn numerous other essential-to-know concepts. A teacher introduces more advanced concepts as a child moves from a lower grade to a higher grade. Similarly, a *kshoshtriya* and *brahmnishtha* saint provides the right knowledge and direction at the right time to the aspirant, as he continues to move upwards on his spiritual journey.

Sometimes bad *sanskaars* from previous lifetimes create impediments in the path of progress for an aspirant. The Guru helps preserve the spiritual status of his disciple by fighting with his bad *sanskaars* and reducing their adverse impact. There are numerous other things that a Guru does for His disciple but never discloses it. It is against the divine laws to disclose what the Guru does for His surrendered devotees.

It is impossible to write all about what a Guru does for His disciple. But, just a glimpse of what a Guru does, makes it clear that only a God-Realized soul can accomplish these jobs. That is why, one has to accept being a disciple of a *kshoshtriya* and *brahmnishtha* (श्रोत्रियं ब्रह्मनिष्ठ) saint.

In the present age, there are a lot of con-men, who have made religion a business and who mislead innocent people in the name of religion. Beware of them. Learn to ascertain if one is a [Saint or an Imposter](#). If you haven't met a true Guru, cry out to God to send a true saint your way. And when you finally meet your true Guru, follow his instructions, without a shadow of doubt.

## Kripalu Leelamritam – Pride goes before a fall

This incident is from the time after Shri Maharaj Ji had been bestowed the prestigious title of Jagadguruttam by Kashi Vidwat Parishat. In a town named Raigarh, in the state of Madhya Pradesh (MP) in India, there lived a rich businessman by the name of Seth Karorimal. He owned almost half of the town. He had constructed a large public hall called Sewa Kunj, which could accommodate a large crowd. Sewa Kunj also had a beautiful and luxurious guest house, where he used to host high profile religious and political leaders. Seth Karorimal was a religious minded person and often invited *pandits* and scholars to come and speak in and used to give handsome *dakshina* for their time. In those days, when others would offer Rs. 40-50 Seth Karorimal would offer Rs. 250 as *dakshina* to the speakers. So, speakers used to look forward to being invited to speak in Sewa Kunj, even though Seth Karorimal would typically not attend the lectures.

Once Shri Maharaj Ji went to speak in Raigarh and wrote a letter to Seth Karorimal to come and listen to His lectures as He was a guest in Seth Karorimal's town. Shri Maharaj Ji was there to give a week long lecture series. Hundreds of thousands of listeners flocked the lecture venue to listen to Shri Maharaj Ji.

Many of Seth Karorimal's assistants and junior seths would also come to listen to Maharaj Ji regularly, but Seth Karorimal never came himself.

Through his assistants, Seth Karorimal had heard numerous praises of Shri Maharaj Ji; His command on scriptural matters; his simple yet enchanting style; his divine and captivating looks etc. He sent a group of his assistants to invite Shri Maharaj Ji to Sewa Kunj.

Shri Maharaj Ji asked them, "Who is Seth Karorimal? Does he come to listen to my lectures? They replied, "NO".

"Not even for one day?" Shri Maharaj Ji asked again.

Hearing the answer in negative answer, Shri Maharaj ji said, "I don't go to meet those who have no faith in God (*Nastik*)".

They said, He is not an atheist. It's just that he is very busy. Please come to Sewa Kunj to bless him.

Shri Maharaj Ji was very straightforward and refused to go. He sent messengers again, offering Rs 500 as dakshina, but Shri Maharaj Ji, did not accept.

Not willing to take no as an answer, Seth Karorimal, re-sent the invitation with an offer of Rs 5000. Shri Maharaj Ji declined the offer yet again, while continuing to visit the houses of some of his assistants, without accepting any *dakshina* for the visit.

This was a major setback to Karorimal's pride and prestige. He could not understand why, when other saints were always eager to visit Sewa Kunj, Shri Maharaj Ji would refuse to bless His home when he was offering a large sum of amount for the visit. In despair he offered a dakshina of Rs 10,000 for only a 5 minute visit. He was confident that this big amount will definitely compel Shri Maharaj Ji to accept his invitation.

Seth Karorimal had no idea who he was dealing with. When this last proposal was made, Shri Maharaj Ji smiled and wrote these lines behind his invitation and gave to the messenger to be delivered to Seth Karorimal:

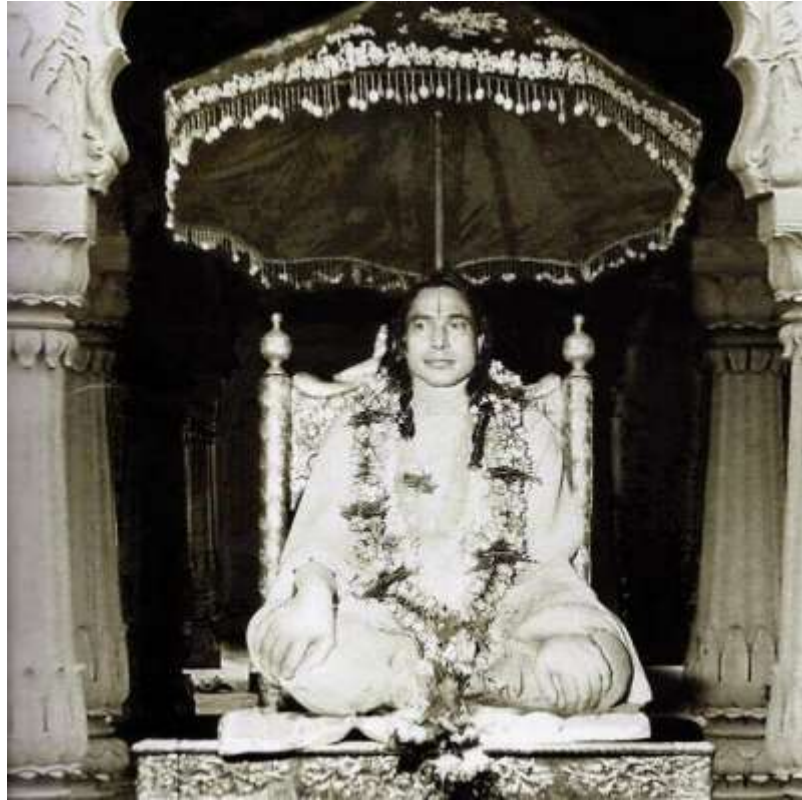


Figure 3: Shri Maharaj Ji giving a lecture

तुझे नशा है दुनियाँ का, मुझे दुनियाँ वाले का ।  
मेरा माशूक साकी है, तू आशिक खाली प्याले का ॥

तेरी मेरी नहीं बनेगी ।

“You are intoxicated by the material opulence of the world, while I am intoxicated with the creator of the world. My beloved is the provider of this entire universe, while you are enchanted by an empty vessel (meaning that the world is an empty vessel). You and I cannot get along”.

After handing over this letter, Shri Maharaj Ji left for another town called Vilaspur for His next lecture series. After that lecture series completed Shri Maharaj Ji graced Shri Ravi Shankar Shukla by staying at his residence. Shri Ravi Shankar was a minister in the MP government at that time. Seth Karorimal had contacts in the political circles and knew Shri Ravi Shankar very well. Seth Karorimal visited Shri Ravi Shankar to convince him to request Shri Maharaj Ji to visit him at Sewa Kunj. Shri Ravi Shankar was very well acquainted with the nature of Maharaj Ji. He told Seth Karorimal that since he did not attend His lecture, Shri Maharaj Ji would never come to his place and he dare not request Shri Maharaj Ji on his behalf.

Finally, Seth Karorimal came himself to request Shri Maharaj Ji to visit his home. Shri Maharaj Ji said, see when a customer enters a shop, the shop keeper assesses the customer's willingness to purchase his goods. If he feels the customer is not interested, the shopkeeper moves his attention to other customers. You didn't come to listen to my lectures because you are not interested in God, hence I am not interested in coming to your home.

Then he fell on the lotus feet of Shri Maharaj Ji and earnestly begged for pardon for his act of ego. Then Shri Maharaj Ji said, “Okay, I will come, but clean your house first”. He said, although it is already clean but if you say I will clean it more. Next day he came and said it is thoroughly cleaned. Shri Maharaj Ji said, yes but it needs washing as well. He went back and asked all the servants to wash it very carefully. After washing he came back with folded hands and humbly requested Shri Maharaj Ji to grace him now. Again Shri Maharaj Ji said it needs still more washing. Finally, he fell on Shri Maharaj Ji's feet and sobbed bittely. Then Maharaj Ji said, “Yes, it is clean now”.

प्रेम वारि बिनु सुनु खगराई, अभिअन्तर मल कबहुँ न जाई ।

“Without shedding tears of love, the mind can never be cleaned”

Then he gave a date to visit his house.

**Moral:** Saints come to earth only to grace souls who are entangled in the web of Maya. They take care of only those who are interested in what they have come to offer. Hence the Gita says:

तद्विद्धिप्रणिपातेन, परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्व दर्शिनः ।

“Visit a saint with an attitude of submission. Ask questions humbly to remove your doubts and serve Him per His desire. Then a true saint will give you transcendental knowledge.”

A saint, who is endowed with the divine bliss, which enslaves even the Almighty God, needs nothing at all. He cannot be bought out by any material offering. The only way to attain his grace, is to follow his instructions and serve Him humbly.

## Kid's Story – God is under the control of “Love”

Once there was a saint in Barsana, who used to love and adore Shri Radha Rani. He would visit the temple of Shri Ji, on top of the Barsana Hill every-day and spend hours singing Her glories. He had great faith in the graciousness of Shri Radha.

One day as he was sitting in the porch of the temple singing Her glories, he noticed that the devotees coming to the temple, brought with them various items like food, flowers, clothes, ornaments etc. to offer. He felt odd that he had been coming there for years, yet had not brought anything to offer. That moment he decided that he would make a special dress for Shri Radha with his own hands.

From that day on, he embarked on the ambitious project to make a dress. He bought a beautiful pink colored silk cloth, stitched it with his own hands, put *gota pati* on it and sewed beautiful multi colored beads on it to enhance its looks. He thought that the dress should be befitting of Shri Radha Rani's beauty and charm. It took him a full one month to make that dress. Once satisfied with his creation, he became impatient to offer it to Shri Radha.

He set on his way to Shri Ji temple. Being on a hilltop, he had to climb about 200 steps to get there.

When he was half-way through his journey, a little village girl came to him and asked, "Baba what is that you are carrying with you"? He replied that this is a dress for Shri Radha Rani. The girl innocently said, "Shri Radha has many dresses. Please give this one to me". Baba Ji tried to distract the little

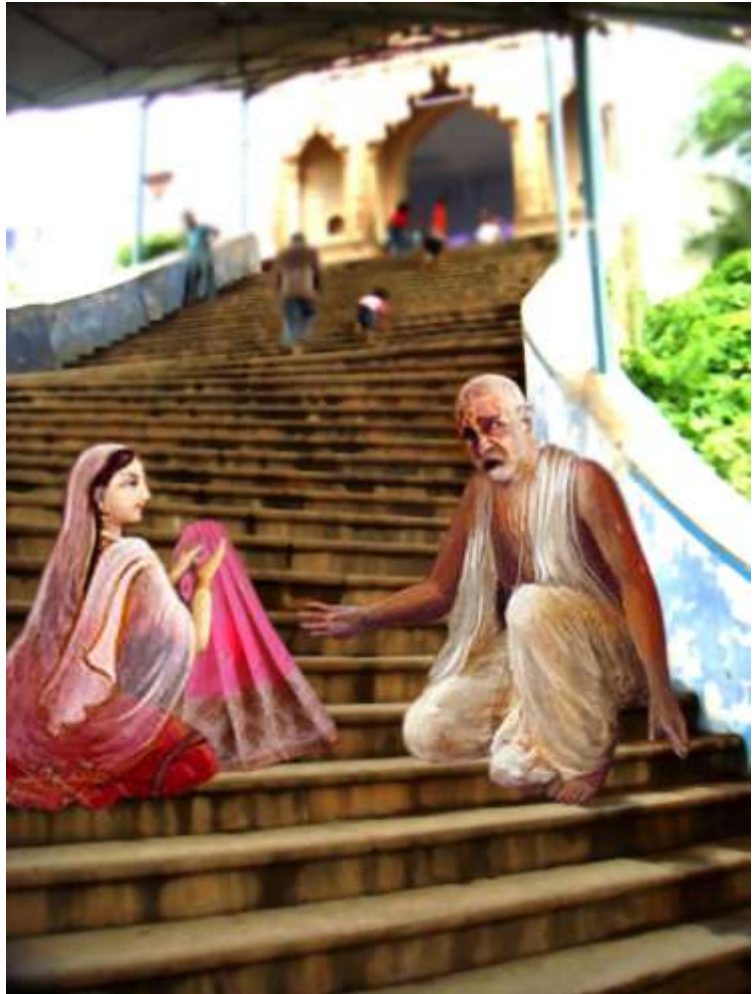


Figure 4: Shri Radha Rani Temple in Barsana

girl saying, "I made this dress with my own hands for Radha Rani. If you want one, I'll get it for you from the market tomorrow". The little girl kept insisting and imploring him to give her the dress. Realizing that the Baba Ji will not give her the dress on his own, she snatched away the dress from him and swiftly ran away from there. Since Baba Ji was old, he could not even chase her. He slumped down on the stairs crying in pain and agony. Many people passed that way and tried to console Baba Ji, but he was overcome with sadness. He felt that his love for Shri Radha was still not perfect, hence she refused to accept his gift. With a heavy heart, he decided to resume his journey to the temple to sing her glories and to implore Her to grace him, such that his heart would become pure and She would be willing to accept a gift from him. As he reached the top of the hill and entered the temple, he could not believe what he saw - Shri Radha Rani was looking magnificent, adorned in the same pink dress that he had so lovingly stitched for Her.

Tears started rolling down his eyes and He said, "Ha Lali! I was bringing the dress just for You. But You were so eager to wear it, that You could not wait for me to get it for You. You personally came to get it from my hands. Alas! I didn't recognize You"!

All of a sudden, he heard his beloved Lali's voice whisper softly in his ears, "Baba! This is not merely a dress. This is a symbol of your deep and pure love for Me and I forever remain under the control of love. I was as eager to reciprocate that love, as you were to offer it to me".

**Moral:**

Shri Krishna says in the Gita:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

"I reciprocate My devotee's feelings with same intensity and with the same *bhaav*".

Not just that:

जो तू धावे एक पग तो मैं धाउँ साठ

"If a Jeev takes a single step towards Me, I take 60 steps towards him".

Always remember this. Realizing the grace of God, enhances the grace and helps one progress faster on the path of devotion.

