

Satguru

Satguru (Sanskrit: सत्गुरु), or **Sadguru** (Sanskrit: सद्गुरु), means the 'true guru' in Sanskrit. However, the term is distinguished from other forms of gurus, such as musical instructors, scriptural teachers, parents, and so on. *Satguru* is a title given specifically only to an enlightened *rishi* or *saint* whose life's purpose is to guide the initiated *shishya* on the spiritual path, the summation of which is the realization of the *Self* through realization of *God*. Technically, Satguru or Sadguru is someone who has returned from Savikalpa Samadhi. Savikapla Samadhi is the last stage of Yoga where the Yogi becomes one with the Brahma or Parambrahma and doesn't return to his body. It is very rare to find a Yogi who has attained the Savikalpa Samadhi. So, attaining Savikapla is extremely rare and someone who has returned from Savikalpa is a Sadguru.

A *satguru* has some special characteristics that are not found in any other types of spiritual guru. The words *sant* and *satguru* were prominently used in the spiritual ideology of *Kabir* in the 15th century. Kabir says *Satpurush Ko Jansi, Tiska Satguru Naam*, meaning the one who has seen the supreme lord of truth- Satya Purush is *satguru*.^[1] *Devi dewal jagat mein, kotik poojey koye. Satguru ki pooja kiye, sabb ki pooja hoye.*^[2] Kabir says that worship of *satguru* includes in it worship of all deities. In other words, *satguru* is the physical form of God (*Sat Pursh*).

In Sikh philosophy, *Nanak*, defines *satguru* as truth itself and not a physical entity. This truth emanates from reality and requires no blind faith. In the *Japji Sahib* he writes *Ek onkar, satguru prasad* (There is one creator, this knowledge I have learnt from reality). The *Sikh* (student) learns from reality as presented by the creator. Truth (*sat*) itself is the teacher (*guru*).

"There is no one greater in the three worlds than the guru. It is He who grants divine knowledge and should be worshipped with supreme devotion." - Atharva Veda, Yoga-Sikha Upanishad 5.53. yt, 26

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The recommendation says that the first and the foremost qualification of the True Master (*satguru*) is that he must have known the True Lord (*God*) himself.^[3]

In one of Kabir's songs^[4] the *satguru* is described as the real *sadhu*:

He is the real Sadhu, who can reveal the form of the Formless to the vision of these eyes;
 Who teaches the simple way of attaining Him, that is other than rites or ceremonies;
 Who does not make you close the doors, and hold the breath, and renounce the world;
 Who makes you perceive the Supreme Spirit wherever the mind attaches itself;
 Who teaches you to be still in the midst of all your activities.

Ever immersed in bliss, having no fear in his mind, he keeps the spirit of union in the midst of all enjoyments.

The infinite dwelling of the Infinite Being is everywhere: in earth, water, sky, and air;

Firm as the thunderbolt, the seat of the seeker is established above the void.

He who is within is without: I see Him and none else.^[5]

Vasishtha, Rama's guru, was the *satguru* in the Treta Yuga. Swami Shankar Purushottam Tirtha quoted the Yoga Vasistha:

A real preceptor is one who can produce blissful sensation in the body of the disciple by their sight, touch, or instructions.^[6]

According to Sivaya Subramuniyaswami, a Hindu *satguru* is always a sannyasin, an unmarried renunciate,^[7] but not all writers include this stricture.^[8] Tukaram, a Hindu *satguru*, is known to have had a family, and Moinuddin Chishti also had children. Satguru Kabir had a son, Kamal, who was very devout.^[9]

In Sant Mat and Advait Mat, the living *satguru* is considered the path to God-realization.^[10]

Meher Baba equated worship of the *satguru* with worship of God: "Consciously or unconsciously, directly or indirectly, each and every creature, each and every human being — in one form or the other — strives to assert individuality. But when eventually man consciously experiences that he is Infinite, Eternal and Indivisible, then he is fully conscious of his individuality as God, and as such experiences Infinite Knowledge, Infinite Power and Infinite Bliss. Thus Man becomes God, and is recognized as a Perfect Master, Satguru, or Kutub. To worship this Man is to worship God."^[11]

According to Dada Bhagwan:

It is very difficult to define and identify someone as a satguru. In the language of the scriptures, whom can you call a satguru? Sat is the Atma (the Soul, the Self); so, whoever has attained the Soul, that guru is a satguru! Therefore, an 'Atmagnani (knower of the Soul, Self-realized) can be called a satguru, for he has experienced the Self. Not all gurus have Atma Gnan. So, the one who continuously remains as the eternal element - the Self - is a satguru! The Gnani Purush is a satguru.^[12]

Satsang

Satsang is a Sanskrit word that means "gathering together for the truth" or, more simply, "being with the truth." Truth is what is real, what exists.^[13]

Satsang is an audience with a *satguru* for religious instruction.^[14]

See also

- Advaita Vedanta
- Appayya Swamigalu
- Bodhinatha Veylanswami
- Ghasidas

- List of Hindu gurus and sants
- Ramana Maharshi
- Ravidas
- Ravidassia religion

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