

TWENTY FOUR GURUS: POLYGURUISM

Abstract

Guru is a Sanskrit term for a "mentor, guide, expert, or master" of a certain knowledge or field. In pan-Indian traditions, a guru is more than a teacher: traditionally, the guru is a reverential figure to the disciple or student, with the guru serving as a "counsellor, who helps mould values, shares experiential knowledge as much as literal knowledge, an exemplar in life, an inspirational source and who helps in the spiritual evolution of a student". Whatever language it is written in, Judith Simmer-Brown says that a tantric spiritual text is often codified in an obscure twilight language so that it cannot be understood by anyone without the verbal explanation of a qualified teacher, the guru. A guru is also one's spiritual guide, who helps one to discover the same potentialities that the *guru* has already realized. This chapter is a sincere attempt to justify what should we learn from twenty four masters.

Keywords: Guru, Indian, traditions, twenty four masters, spiritual guide

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A serious question continues to haunt people in the field of spiritual practice. Is it necessary to have Guru or not? Many people believe that there is no knowledge without a master (Guru) and without knowledge there is no liberation. Three distortions of the Guru System arose: 1. Arthaguru, 2. Sampradayaguru and 3. Manapekshiguru

I. ARTHAGURU (MONETARY MASTER)

An Arthaguru preaches to gullible and gullible people to make disciples by teaching them that they must be "gurus" to get riches. They are not wise themselves, they have nothing to do with knowledge. They have only one aim to get money from their disciples anyway. Live. Just as a sheep herder shears the wool of the sheep once or twice a year, such gurus also draw money from the disciples by making something or the other a year. One cannot live without giving money to such a Guru. Such wealth increases the Guru's companionship. The disciples take pride in the Guru's companionship. What a palace, what a bed, what a vehicle of the Guru! Our Guru eats on a gold and silver plate. Disciples feel proud to see low people, dar-jewels. Gurudakshina becomes a kind of attachment. It is compulsory to give. Such a guru has nothing to do with knowledge.

II. SECT MASTER

The purpose of this second Guru is to increase sect, sect, family, and paddy. A sect has a fence. That which ends in a fence is called vadabandhi. Such masters have more and more flocks of disciples to make their little paddocks collecting. Such mobs have nothing to do with knowledge. There is only one thing to do, raise the herd. Such a Guru says to worship God first. He lives as a slave of God's feet. After getting a little grip, he gets up from the Lord's feet and sits beside the Lord. And then when the grip gets stronger it takes the place of God itself. That means he becomes God. The matter does not stop there, if the Guru has a wife, he worships his wife as well. Then the entire family makes arrangements for worship. In all this, the real God is lost. Such a guru is called a false master. If such false masters spread over public life, they will lead to the religious downfall of the people.

III. MANAPEKSHIGURU

Some people are free from materialism but self-centred. As disciples increase, respect increases. People respect the crowd. Also, such a master appears greater than the crowd. The herd indeed increases the herd as mobsters are shunned by mobs. Here too it has nothing to do with knowledge. A person is given a certain type of tilak, kanthi, dress etc. to distinguish him so that one's own man is recognized. This is how people are divided. The greater the division, the weaker the nation. A nation can never be strong without a balance. Each sect creates a frame of thought and conduct. The people are bound in narrow thinking so the field of people becomes narrow. The people lose their vastness. Narrow thinking and behavior on the one hand destroys vastness, on the other hand, narrowness creates confusion. It is also difficult to convince that each square is true in itself. This is how hatred grows. In a village where many squares have gathered, there is much discord. Peace becomes less and unrest more. Those who are self-respecting gurus show renunciation of wealth for the sake of respect. They are accumulating a lot of money inside. These three types of Gurus are called Vikrti. Bhagwat has his own unique view on this matter. Bhagwat is a 'polytheist'. In other words, there is no need to take initiation from anyone or to tie the knot. What is it called a

symbol of fencing? But if you want knowledge, do many gurus. Accept all as gurus from where knowledge is obtained. In the Bhagavata, there is a very funny dialogue between King Yadu and Avadhuta Dattatreya. In which the story of Dattatreya Avadhuta having twenty four Gurus is presented in brief. The names of the twenty four Gurus as follows:

1. Earth: Patience, endurance, non-distraction.
2. Vayu: to flow. to be incoherent.
3. Aakash: Being in the midst of all, but living with nonchalance.
4. Agni: To be bright.
5. Chandrama: Ascending-falling, bearing Shukla.Krishna Paksha.
6. Sun: Living a punctual life.
7. Hello: Do not indulge in familism.
8. Water: Purifies all.
9. Python: Be satisfied with what you get with patience.
10. Sea: assuming depth and vastness.
11. Butterfly: Do not be obsessed with form.
12. Bhamri: Being appreciative of everyone.
13. Bees: Do not collect. Use it if you can.
14. Elephant: Not being engrossed in subjects.
15. Pardi: robs the one who does not suffer.
16. Deer: Don't get caught in a hunter's trap.
17. Fish: Don't be tempted to eat good.
18. Pingla: Abandonment of hope
19. Titodi: Do not store what cannot be saved.
20. Child: innocent life
21. Virgin: Being alone
22. Banasandhana: concentration of mind
23. Serpent: Wandering around being attached.
24. Spider: Self-destruction of one's own creation.

Dattatreya received these twenty-four gurus. It can be said that he took initiation from these twenty-four gurus. Monk is not important here. Discipleship is what matters. Many people do not get discipleship even after getting a Guru. Discipleship is rare. Only one who gets discipleship gets knowledge. If a person remains in discipleship throughout his life, the Guru is the Guru all around. One does not have to become a guru, one has to become a disciple.

Now let us discuss these twenty-four Gurus in some detail. Remember all these Gurus are for the life of a monk.

- 1. The Earth:** A monk should bear all burdens like the earth. One who endures is called a monk. People leave dirt and urine on the earth and plough their chests, but they bear it all. In the same way, even in the life of a monk, even if people of evil nature throw dirt and utter words that tear the heart, continue to bear it. He took that quality from the earth. People who can't stand it, snap out of it immediately, are quick and furious. He cannot become a monk.
- 2. Air:** Air keeps flowing. So stay clean. In the same way, the monk should keep wandering. Don't be confined.

3. **Sky:** Sky is Pervasive yet impersonal. Being among all, keeping the most indifferent attitude. Don't be disrespected by anyone. Sit without attachment. This quality is taken from the sky. A monk who shuns people cannot live among them all. Those who cannot live among all cannot do the work of all. Most fugitives run away for a while, but then they are caught. Subject to being caught. Don't do that. But living among all and being inside of all, remaining Nirlepa is the true life achievement.
4. **Water:** The water keeps flowing, and is holy, so it keeps sanctifying the other unclean. He who shuns dirt may himself remain clean, but he who cleans dirt by washing it is called sacred. Water is degraded. A monk should not abhor the impure, but rather than protecting himself, should also clean him.
5. **Fire:** To shine bright like fire. Those that are not bright are dull. A monk has never bowed knowledge in three folds: 1. Radiant from the body, 2. Radiant with speech and 3. Brilliant with practice. A monk's body should be radiant; Not pale, dull, pale. May the speech of the monk be bright. Truth always shines. A monk's speech should not be flattering or amusing. He is bright enough to tell the truth even to a bigot when needed. The behaviour of a monk should also be bright. Can you say what you believe? Can you practice what you believe and speak? If yes, you can neither speak like a bright populist nor behave like a populist. So you are not called brilliant. You become a clown. A monk should not be a clown. Don't be flattering.
6. **Moon:** The monk should be as cool as the moon. The moon is the combination of brightness and coolness. Brightness without coolness becomes suffocating. Dazzling is not called a monk. Malam Chopade is called Sadhu. Saint, like the moon, let the moon rain. Chandra is Rasaraj. Aushadhiraj is. A saint should also live a life full of interest and medicine. The moon has a strong attraction, hence the tides in the ocean. A monk also has such charm that he can attract people. Just as the moon has fifteen days of Shukla Paksha and fifteen days of Krishna Paksha, a monk can endure ups and downs, light and darkness. All these qualities are to be absorbed from the Moon.
7. **The Sun:** Timing is to be taken from the Sun. A sadhu is punctual, one who is not punctual is a liar. Time should be followed carefully. Life is made by three commitments: 1. Timeliness, 2. Commitment and 3. Vow. Those who are bound by these three are formed. Those who do not bind are liars. The sun is not a liar. Even a monk should not be a liar.
8. **Hollo:** A monk does not have a family. Maybe if there is no infatuation. If there is infatuation, he becomes good for the family. The limit of which is limited to the family. It can never be huge. Vastness and austerity are synonymous. Hollo became so attached to the family that he finally burned himself alive in the family. This does not happen. Selflessness can only be welfare.
9. **Python:** Everyone needs food. A python does not wander for food. The dog wanders from house to house. Similarly, if a monk stays in one place and is patient, he will get food there. He who wanders from house to house gets food but does not get the peace of patience. Patiently settling down is sooner or later, but there is a test in it. One who does not get disturbed despite being late is called a saint. This can be achieved by Ajgaravritti.

- 10. The Sea:** Two elements are to be initiated from the ocean: 1. Immensity and 2. vastness. The knowledge of a monk is immense, no one can take it. Others have water bodies. Any scumbags should be caught immediately. What is deep is immense. Those who have breasts are shallow. A monk's knowledge should not be shallow, but immense. In the same way, the shores of the sea do not appear, because they are vast. The shores of which are visible are limited. A monk is not limited. A sadhu bound in an enclosure is confined. The fence of the enclosure is its boundary. But that which is as vast as the sea is free from fences. This initiation is received from the sea.
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- 13. Butterfly:** A butterfly is morphed. In a frenzy, he burns his wings and then collapses to death. In the same way, the man who is possessed by the ghost of delusion also burns behind the image and finally dies in agony. Madness is of three types: 1. Distortion, 2. Proficiency and 3. ignorance. The welfare of the person is due to the last two madness.
- 14. Bee:** Man takes initiation of three qualities from the bee: 1. To absorb only the essence. 2. To absorb juice without causing harm. 3. To absorb little by little from many places. 1. A monk should always absorb only Sarsar. The flower is bitter if chewed. But even from that bitter flower, just as the bee receives only sweet pollen, there is bitterness everywhere in the world. But the monk absorbs only the sweetness from it. Because sweetness is hidden in bitterness. 2. Just as a bee consumes the sap of a flower without harming it at all, a monk should also consume some alms without harming the house of a householder. Do not take so much that there is no food left for the householder. 3. Bees consume nectar from many flowers. As one does not squeeze a single flower, a monk should also take a little bit from many houses. Do not take everything from one house.
- 15. Wasp Bee:** Two more things should be taken from the bee: 1. A monk should not hoard and 2. Eating and feeding what is one's own. 1. Bees store honey. A large beehive is full of honey. In such a way a monk should not store food, eatables etc. 2. The robber comes and robs the beehive. So eating and feeding, he who eats and feeds, does not hoard does not rob.
- 16. The Elephant:** Elephants are mighty animals, but their captors lure them by making fake wooden elephants. The tempted elephant runs to get the elephant and gets caught in the

cage. Similarly, a monk should not seduce a woman. A seduced monk ends up in the cage of that woman. I received this initiation from an elephant.

- 17. Pardhi:** Pardhi means predatory aquatic, buffalo and terrestrial animals. One catches or kills the animal by becoming exhausted. Without concentration, no animal automatically hunts. Such devotion and concentration a monk should keep in God so that his welfare is done.
- 18. Deer:** The deer naively grazes on the lush grass until it approaches the lurking tiger. He sees only grass. A tiger cannot be seen so it becomes prey. In the same way, the living being experiences sweet and sour pleasures until it reaches the age of death. The monk did not cut the grass. Hunters should keep an eye on the season.
- 19. Fish:** The fish is caught in iron forks to taste the tongue. Then she cannot escape from it and the other party dies. In the same way, the soul who is addicted to taste or addiction is so caught in the thorn of taste or addiction that he cannot let go. In the end, he dies in it. By taking lessons from this, the monk should stay free from addiction and not become a glutton.
- 20. Pingla:** Pingla was a prostitute. She used to earn her living by selling her body. Business is of utmost importance in life. There are four levels of business: 1. Holy business, 2. Sinful business, 3. Sinless business, 4. begging 1. Sacred Pursuit: Teaching students for free is a sacred pursuit. It is a sacred pursuit to do good for the poor, poor, helpless, disabled, widows, orphans, etc. Running a free hospital is a sacred business. Sitting on the water table and giving water to the thirsty is a sacred activity. Thus there are many businesses from which you can make a living and at the same time benefit many people. In which the good of many is called pious business. 2. Bad business: Businesses in which many are upset, people are called bad business; Like theft, robbery, extortion, betel nut, adulteration, usury, black market, kidnapping, prostitution, treason etc. People are making a living by doing such sinful activities. 3. Sin-virtuous pursuits: Ordinary pursuits that are neither sinful nor virtuous; Like agriculture etc. But if all this is done with sincerity. If there is cheating or other mess in this too, it is called sin. 4. Almsgiving: This is neither a sin nor a virtue, but helplessness. is weighty. But if he is helpless. If you are not helpless and beg, it is called sin. Our goal is with the business of selling goods. A politician like Chanakya has approved the business of selling flesh if it is done honestly, for the flesh-hungry. People whose hunger is not satisfied in any other way have to accept such business even reluctantly so as not to harm their social life. If it is not allowed, the number of rapes will increase, but even this has some differences. Who has religious wives? It is not a question of appetite. Unable to digest the excess of wealth, ask them to satisfy those who are looking for new and delicious dishes every day, or those who deal in flesh and ruin someone's house to deceive are sinful activities. The difference between the two should be understood. One such woman named Pingla lived in the town of Rupal. He decorated a lot. A woman adorns not for herself, but for the beholder. Excessive adornment is a sign of perversion. Either he will trap someone or he will be trapped. His mansion is on the main road between the towns. The eyes of all the people coming and going fell on his mansion. Some people like Roopadarshan more than Devdarshan or Santdarshan. Some women are also amused by the amount of people watching them. He is proud and then intoxicated. Pingla was standing between the doors. She used to attract

people coming and going by gestures. This is also said to be the helplessness of a woman that she has to be a toy in the hands of any sly people because she has not found a suitable husband. After playing for some time, it will work. Then another, third, fourth... no end. There is no love or intimacy anywhere in this. "Play here, here's the body." What compassion is called! Such a woman is not happy. He who has to sell his soul every day is not happy. Pingla stood the whole night but was disappointed that no one came. It was dawn. A person becomes deeply depressed due to constant disappointment in business. Pingla was deeply disappointed. It was physical, physical and artistic. He hated his job. She began to hate herself. A person hates the whole world but never hates himself. Indeed, there is more element of hating oneself than the world. He who hates the world becomes wicked but he who hates himself becomes a saint. One cannot become a saint without self-loathing. Self-loathing leads to repentance. From repentance comes holiness. Pingla regretted his business, Alas! I have spent this rare birth in such activities. She cried, cried and cried. Dattatreya says to Yaduraja, I considered that Pingla, which was hated by all the monks, as Guru, in the sense that only if you are disappointed with wrong pursuits and wrong happiness in the world, you will get welfare.

- 21. Kurrapakshi – Titodi:** Kurrapakshi used to carry a piece of meat in its beak. At the sight of the meat, other carnivorous birds fell back. Finally, he threw away a piece of meat. All the birds turned back, there was peace. In this way, even selfish people fall behind the monk who collects many food items. All eyes are on the collected money. On the pretext of some service, on the pretext of sacrifice, on the pretext of some conspiracy, one falls behind him. All eyes are on his money. The goal is to get money at any cost. He is not allowed to live in peace and he is not allowed to die in peace. A wise man makes good use of wealth and arranges it in such a way that all other men give up the pursuit. This I received from Kurrapakshi.
- 22. Child:** I took initiation from a child playing in the courtyard. An innocent life, nothing to hide, no sting, no enmity with anyone. Innocent fun, fun life. Expect nothing but hunger. So I think childishly.
- 23. Virgin:** The men of Varaksha came to see a maiden. All the elders of the house had gone out for some reason. He did not send them all back by saying "Everyone has gone out", but seated them respectfully saying "Come sit down while I prepare the meal". A person's examination is done step by step. Every work of a person is his test. Varaksha thought that the bride was dahi. Everyone needs rice. It was necessary to thresh paddy for rice. The girl sat down to eat paddy. But the bangles worn on both hands started rattling - if Varpaksha comes to know that there is no rice in the house, then the paddy is broken, so it makes a weak impression. Gentlemen are always concerned about impressions. Impressions once damaged cannot be quickly repaired. A good impression brings good happiness and a wrong impression brings sorrow. To stop the knocking, the bride left one bangle in both hands took off all the other bangles and kept them aside. Now the knocking stopped. I took lessons. A monk should live alone. If you live in a crowd, there is bound to be trouble. The herd is not without its quibbles. Even if there is a group of women in it, there are hardly any without earmuffs. Kanabhamberani is called the beginning of the conspiracy. Conspiracy explodes. be destroyed. So a monk who wants to live in peace should stay alone. Don't have crowds of saints. If there are mobs, it is the Jamaat of Bawa. People consider Sant and Bava as one. So deceived. Therefore, O king, I

wander alone. I don't need a crowd. Crowd worshipers are not enlightened. It becomes extravagant.

24. Pardhi: A hunter was staring intently at the target. Such was his languor that even when the king's chariot passed by him, he did not notice it. In the same way, the seeker becomes engrossed in his goal. Do not deviate from the target. Banasandhana is itself samadhi. You don't have to try for it. Also, if the seeker has an interesting goal, meditation is done automatically. You don't have to try. The target should be interesting.

25. Serpent: I took the serpent as Guru and learned. Do not have herds of snakes. Let the serpent be alone. Don't stand still. Be a wanderer. Do not build a house for yourself. Stay where there is space. Similarly, I have not built any monastery-ashram-house. I wander and stay wherever I find space.

26. The Spider: I made the spider the guru. Spiders make webs out of their saliva, through which they can easily catch flies etc. And then he swallows the trap back too. Similarly, if you feel it necessary to build an ashram etc., do it on your own. Don't do it by begging or begging. Begging is suicide. Do as much as you can on your own, but make proper arrangements when it comes time to leave. To lighten up, don't die carrying loads. This is called awareness.

IV. CONCLUSION

In this way, Dattatreya talked about his twenty-four masters to Yaduraja. Take the same lesson from this to become a multi-guru. From wherever you get knowledge, consider everyone as a guru. Perhaps, if a special person is to be considered a guru, then it is necessary to see that he is not put in a fence! Without Vadamukti and Chokthamukti, there is no development of knowledge.

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