



From ancient times until today, the art and science of yoga has been handed down from guru (teacher) to disciple (in Sanskrit *shishya* or *chela*). Disciples in turn hand down what they have learned to their disciples. Every guru is also simultaneously a disciple not only of their immediate guru, but also all the preceding gurus in their line of teachers. In this way, the yoga/Hindu culture has been handed down.

Acceptance of a guru or teacher is not undertaken lightly by the serious yoga aspirant. The serious seeker of yoga truth seeks out a guru or yoga teacher, understands and considers what the guru is teaching, checks the guru's teachings against the yoga scriptures, and against what the previous yoga teachers have taught. The bona fide guru will themselves have been a disciple of a guru. Additionally, the serious aspirant looks to see whether the students and disciples of the guru are manifesting the fruits of yoga knowledge. In other words, the yoga aspirant should not blindly accept anyone as guru; rather they must seek confirmation that the guru is in fact bonafide.

Once having found a bona fide yoga guru the sincere student of yoga will humbly and submissively approach such a yoga guru to become their disciple and thus learn from and render service to the guru.

In the Vedic yoga or Indian culture and tradition, the guru/disciple relationship is considered as natural and indeed as essential as the relationship between children and parents, husband and wife, etc. In this Vedic/Hindu yogic culture, a person without a guru is considered to be like a boat without a rudder. Indeed, it is the guru/disciple relationship and system which is the very foundation of Vedic/Hindu culture, which is the oldest, most enduring culture in the world. In fact, without it there would be no yoga; there would be no India as it is known today.