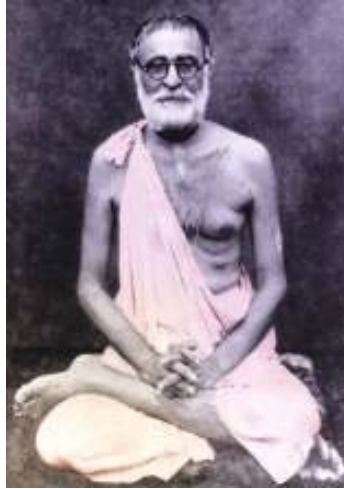


灵性导师的科学真理

(The Scientific Truth of Guru)



(圣巴克思丹塔-沙拉思瓦提导师)

导师真理和服务

摘自圣巴克思丹塔-沙拉思瓦提导师在印度玛亚普拉圣地的一节讲课

(1931-1-28)

一个共同服务的绝好机会

今天，我有机会崇拜我的灵性导师（圣高拉其索拉-达沙-巴巴基）。去年我也幸运地崇拜了他，今天那种幸运的机会又来临了。借助至尊主的仁慈，我幸运地能够又一年地服务神圣的灵性导师。如果灵性导师不要我服务他的话，在过去的这一年里我也活不了。既然赐给我这一年，今天，我必须再次地想想我是否正当地用了那种机会的有利条件，适当地服务了他。

灵性导师说，我们必须全体服务至尊主。他用了‘我们’这个词，这表示他不是指一个人。很多人任性表示：“我是至尊主的唯一仆人”或者说，“主选择我为主做一种特殊的服务，因为其他人没有资格做。”但是，灵性导师从心里说出的话带着热爱的怜悯：“来吧！让我们忘了我们想阻碍彼此灵性进步的倾向，这种倾向属于暴虐。服务至尊主超越一切事情。”

说到“超越一切事情”，他不是指：“只有我，其他人都无法做这种服务，我不允许其他人做。”我的灵性导师的天性没有这种暴虐。

谦卑地祈求帮助

“Bahubhirmilitva yat kirtanam tadaiva sankirtanam - 尚琪塔那表示一起唱颂圣名。”

齐颂圣名包含着荣耀和祈祷。外观上，当奉献者献上思图提（韦达的祈祷）时，所处的位置低于祈祷的对象。然而，第三者通过听他的祈祷，能够很好地明白一个人的荣耀。

主高拉顺达拉解释，想真诚地叫喊至尊主，人必须做到比一片小草更加谦卑。我们无法叫喊某人，除非我们承认自己比那个人更无意义。当我们在被迫的条件下认识到自己的无助时，我们乞求帮助。当我们发现只靠自己的力量无法完成任务时，我们没有别的选择，只有寻找他人的帮助。我自己一人无法完成五个人做的事情。

主高拉顺达拉教导我们真诚地叫喊至尊主，那表示祂催促我们恳求至尊主的帮助。这是灵性导师教导我们的。然而，如果我们以要祂服务我的目的叫喊祂，或者我以实现某些任务地请求祂时，那我的叫喊缺乏真正的谦卑。外在显示的谦卑永远没有真正的谦卑，那只是不诚实。以至尊主的主人的情感叫喊至尊主和期望祂好象仆人那样地服务你，这是行不通的。祂不听这种叫喊，因为祂是至尊独立和完整意识。因此，祂不被他人所控。除非人的自我稳固地确定在真诚和不虚假的谦卑，他的祈祷无法达到完全独立的至尊主。

一个比小草更加谦卑的人可能会向至尊主叫喊，但是，除非他的努力含有耐心和容忍的品质，否则他的叫喊依然是无成果的，我们急躁地追求自感兴趣的东西，我们的举止正好与比小草更加谦卑的情感相反。

如果我们完全相信至尊主是完美的人格，我们的叫喊永远是有成果的，我们不会觉得缺乏耐性。但如果我们贪婪，不宽容和烦乱，坚信以自己的能力和才能可以完成自己的任务时，我们无法真心地向至尊主叫喊。

如果我们过于自负的话，我们无法正当地叫喊祂。如果我们想消灭我们真正的自我兴趣，我们也无法正当地向至尊主叫喊。经常是，我想通过我的祈祷服从祂，因此，我做事情不需要祂的帮助。这种心态也显出缺乏容忍。

因此，我们需要一位指导者帮助我们免去这些倾向，直到我们得到有比小草更加谦卑的情感真诚地祈祷的那种资格。指导者的庇护和支持是必须的，这可保护我们免除不利的倾向。圣拿洛塔玛-达沙导师说：“asraya laiya bhaje, tanre krsna nahi tyaje, ara sabe mare akarana - 伟大的圣人是爱主奎师那的住所，主奎师那不会忽视在他的庇护下做崇拜的实践者，其他人都活在徒劳中。”

没有一位真实的灵性导师，我们无法进步

服务灵性导师的莲花足是我们的首要任务。在这个世界上，我们甚至需要一个老师教导我们做物质的事情（卡玛），获得知识或者实现任何不为服务主奎师那的愿望（anyabhilasa）。这些世俗老师的教导达到无意义的成果，这种成果与一位真实灵性导师的莲花足赐给的结果相反。灵性导师是我们真正财富的来源。当我们失去他的仁慈时，我们的心中会出现各种各样的物质欲望。如果最早告诉我们灵性生活的老师（vartma-pradarsaka guru）没有告诉我们应该怎么接受灵性导师的莲花足的庇护，我们可能会丢掉手中的宝石

唱颂主奎师那的圣名是崇拜的唯一方法，它是灵性导师给予我们的唯一方法。因此，我们的责任是每年的开始先崇拜他的莲花足，那是每年的古鲁-普佳。圣鲁帕导师说：

guru-padasrayas tasmāt kṛṣṇa-dīkṣādi-sikṣānam viśrambhena guroḥ sevā
sādhu-vartmanuvartanam

“实践奉爱的前四种方法是：接受一位真实导师莲花足的庇护，接受迪克沙启迪和获得服务主奎师那的指导，亲密和友爱地服务他，在他的指导下跟随圣者（沙度）的路线。”

（奉爱拉沙之洋 1. 2. 74-75）]

在一种隐蔽和迷惑的领域上，以自己的各种能力都无法达到进步。正如以自己的能力无法看到未来和为未来作出计划那样，世俗观念无法帮助人们看穿或者达到超然世俗的领域。我的感官体验到已经消逝的时间，因此，我知道这点。但我仍然不知道将来。同样地，我们现有的感官无法告诉我们有关那个完整和难以想象的领域。我们的眼睛只能看到几英里远，我们的耳朵只能听到附近的讲话。

在这个领域上，如果我们以自己的能力，我们无法达到尽头-最终的真理。这种努力好象拉瓦那建造通天的楼梯那种努力那样。建筑可能会开始，但它最终会倒塌在地上。它不能存在于空无支撑中。同样地，我们想上升到那个未知的领域，我们以自己的能力努力，但我们永远是失败的。再者，如果我们认为一个既没有灵性力量又不庄重的凡是充满力量的导师时，我们会面对失败。

我们必须认清谁是灵性导师，谁非灵性导师。灵性导师服务所有真实灵性导师视为唯一崇拜对象的完整实体。不是那些教导六弦乐器或者体操的老师，这些老师无法从死亡的魔掌中拯救人们

gurur na sa syāt sva-jāno na sa syāt pita na sa syāj janāni na sa syāt
daivam na tat syān na patis ca sa syān na mocayed yah samupeta-mṛtyum

“如果无法从死亡的魔掌中拯救我们，无法给予我们永恒的生活和无法使我们免去愚昧的导师不是一位导师，父亲不是一个父亲，母亲不是一个母亲，半神人不是一个半神人，亲戚也不是亲戚，因为他们使我们更深地受到这个物质世界的吸引。”

(圣经-博伽瓦谭 5. 5. 18)

愚昧是令人们落入死亡魔掌的唯一原因，有超然知识的人则不会。世间的知识对于疯子，瘫痪和面对死亡的人来说是可有可无的。除非我们寻找最终的真理，否则，我们只会变成无意识者，全无真实意识的人。

当我们享受舌头；双手；双脚；双臂和生殖器等感官的时候，我们受到迷惑，我们被骗。因此，对我们的教导是在每年；每月；每天和每刻的开始记得灵性导师的莲花足，因为他能够保护我们免去这些欺骗。

每天；每刻记得灵性导师

灵性导师的形象是多种多样的，如果他自己不以各种方法显示的话，那谁会保护我们？灵性导师接受他为他自己的人是我的救星。我不想看到那些批评我的灵性导师或者支持批评他的那可耻者的脸。他们是所有不吉祥的原因。

只要我一刻偏离或者忘记灵性导师的莲花足，那双不断吸引着我的莲花足，那一刻我就是缺少了真理。在这种背离中，我集中地想着无数的不足。我想在圣地沐浴，我忙于保护自己免除寒冷。如此，我忙碌于这些行为，忽略了对灵性导师的服务。

我的灵性导师不断地保护我，免我忙碌于至尊主不感兴趣的行为（dvitiya-abhinivesa）。如果在每年，每月，每天和每刻的开始我不记得我的灵性导师，我肯定跌落到离奉爱路线很远的地方。如此，我自己希望被认为是个导师，要他人崇拜我的阴险想法将侵略我的心意。

这是至尊主不感兴趣的行为。因此，不仅是今天我们集合在此崇拜灵性导师，但要每刻和永远地崇拜。

主高拉顺达拉是主奎师那，祂以全世界真实灵性导师的身份展现在这个世上，讲述了八训规。愿高尚的导师们和皈依他们莲花足的崇高伟士那瓦给予我们八训规的全部教导。愿他们从不幸的情境中拯救我们。

到处我都看见我的灵性导师

我们的灵性导师 (asraya-jatiya guru-varga) 是奉爱的住所。他们对我们展现不同的形象，把他们的仁慈赐给我们。他们反射在所有的对象和所有物体中。的确，他们是灵性导师的特殊显示，导师给予超然的知识。爱的对象主奎师那 (visaya-jatiya) 是公式的一半。奉爱的住所-灵性导师 (asraya-jatiya) 是另一半。通过最佳和灿烂的逍遥时光 (vilasa vaicitrya) 祂们的合并结果是个完美的整体。主奎师那是奉爱对象的完美显示，灵性导师是奉爱住处的完美理解。当 asraya-jatiya tattva 的超然反射落在任何有意识的人身上，应该明白他是我灵性导师的一个显示。一个人他在每刻的举止都是教导我们，我们一生都应该服务至尊主，他是一位灵性导师。那位导师反射在万物的心中，以 asraya-jatiya tattva 位于每个生物体的心中。

cuta-priyala-panasasana-kovidara

jambv-arka-bilva-bakulamra-kadamba-nipah

ye 'nye parart ha-bhavaka yamunopakulah

samsantu krsna-padavim rahitatmanam nah

“噢芒果树；碧亚拉树；木菠萝树；阿珊和柯维达拉树！噢姜布树；阿卡树；毕尔瓦和巴库拉树！噢阿姆拉树；卡丹巴和尼帕树，和生长在亚姆娜河边的其它植物和树木，你们为他人的利益而活着，由于与主奎师那的分离，我们丢失了自己的心意，请告诉我们祂走到哪里去了？”

(圣典-博伽瓦谭 10. 30. 9)]

主奎师那从拉沙逍遥的地方突然失踪，永远解脱的灵魂-牧牛姑娘在寻找祂时走近每个生物体。牧牛姑娘只是依靠从她们的感官获得的知识去寻找祂吗？我们从灵性导师这里得到机会听有关这些主题。南达-高运达；雅淑姐-高运达；思里达玛-苏达玛-高运达；琪卓卡-帕卓卡-高运达；万喜-高运达；果-高运达和卡丹巴-高运达的各种各样的超然逍遥都是主拉姐-高运达的充满拉沙的逍遥时光。

如果得到祝福的门徒，在他的心中看到灵性导师，或者如果他在自己的心意中有一个让灵性导师能够徘徊的地方，那么，这些逍遥时光都会出现在他的心里。得到服务完美人格的唯一方法是崇拜那位以他的每个行为都鼓励我们服务完美人格的人。我们灵性导师的形象反射在很多方面，不断地为我们显示更新再更新的课程。

我的灵性导师显示在不同的亲信身上，看到他们服务至尊主的态度，我祈求能够用千万个来生在他们的联谊中服务主哈利，这样，在我数百万个前生形成的讨厌服务主奎师那的怪癖最终得到根除。

除我以外，每人都在进步

“有一次，我去印度南部的曼伽拉-基利建立主玛哈帕布莲花足印的神圣印象时，我们中间的一位奉献者提出了这个问题：“当我刚来神庙的时候，我注意到庙中人的品质和他们服务至尊主的依恋。这给了很深的印象也鼓励了我，我渴望象他们那样。但现在，我那种想达到的标准大大地减少了。我集中在各种世俗的想法中，想着很多僧守生都回家结婚等事情。”

我回答：“我不能说由于他们回去自己的家里了就放弃了崇拜主哈利。实际上，我看到那些僧守生是令人惊异的伟士那瓦，他们的伟士那瓦品质和对主的奉献是全面地增加了。我以前是一个邪恶的无神论者，但在他们的联谊中我的邪恶大大地减少了。我只看到我背离了至尊主，他们全都忙于服务至尊主。借助圣拉古那塔-巴塔导师的仁慈，我知道了这首诗：”

vaisnavera nindyakarma na pade kane sabe krsna bhaje tinha ai matra jane

[“闲谈伟士那瓦做的厌恶行为不应进入我的耳朵里。我应该只看到所有人都在服务主奎师那。”]

以我的看法，每人都有进步地崇拜主哈利，至尊主创造的这个宇宙全面地兴隆。除我之外，每人都得到灵性的利益。你无原地变得烦乱，因为你热情渴望服务至尊主，你想离开的奉献者也增加热情服务主哈利。其实，他们也忙于服务主哈利。仍而，你不感满足，你想他们精力增加百万倍地服务他们的主，我的心正好相反，不足和无能调节他们崇拜主哈利的巨量。他们按照一种神奇的高等标准生活。没有崇拜主哈利的人是我自己，因为我总忙于寻找他人的错处。我又怎么能够进步？

热心寻找缺点

“谁会在伟士那瓦身上寻找缺点？那些只靠他们的感官获得知识的人们。他们的感官：眼睛；耳朵；鼻子等等是他们的唯一支持者；可是外在的对象欺骗了他们。换言之，那些反对崇拜主哈利的人们在伟士那瓦身上找缺点。当一个人告诉我某人停止念诵哈利的圣名，我想：“由于念诵很多圣名的结果，他的内心达到了更高的进步。因此，他离开了个人幸福的唯一来源，崇拜的路线，而从事其它行为。只有满足的富人不在意赚了多少钱。”

至尊主在博伽梵歌里说：“na me bhaktah pranasyati - 我的奉献者永远不会死亡或者面对不幸。”

api cet su-duracaro bhajate mam ananya-bhak sadhur eva sa mantavyah samyag
vyavasito hi sah

“甚至一个品质最讨厌的人专心地崇拜我，他仍然应被视为一个圣者，因为他正确地处于奉爱中。”

(博伽梵歌 9.30)

ksipram bhavati dharmatma sasvac-chantim nigacchati kaunteya pratijanihi
name bhaktah pranasyati

“他很快地变得纯洁和达到永恒的平静。噢昆提亚，我敢保证，我的奉献者永远不会死亡。”

(博伽梵歌 9.31)

一个专心和坚定崇拜主哈利的人会堕落吗？他们无疑已经得到了所有幸运。然而，我们的态度是有缺陷的，因此，我们没有得到自己的幸运

para-svabhava-karmani na prasamsen na garhayet visvam ekamakam pasyan
prakrtya purusena ca

至尊主说：“不要批评或者表扬受条件限制的自然和他人的行为。明白这个世界是源自一个最终真理的物质自然和倾向享受的灵魂的结合。”

(圣典-博伽瓦谭 11. 28. 1)

如果依靠我感知的知识，我仍然未能服务超越感知的至尊主，而从灵性导师那里我没有得到自己的幸运，但我只想着他人的幸运行为。尽管我自己满是缺点，但我热心地寻找他人的缺陷。如果我开始真正地集中在我自己的幸运，我还有时间去注意到他人的不足吗？

krsneti yasya giri tam manasadriyeta diksasti cet pranatibhis ca
bhajantam isam susrusaya bhajana-vijnam ananyam anya- nindadi
sunya-hrdam ipsita-sanga-labdhya

“念诵主奎师那圣名一次的人是一个初阶奉献者。人必须接受他为自己的家人并默默地尊敬他。完全理解第二次启迪原则，已接受一位真实灵性导师的启迪和按照伟士那瓦的习俗崇拜至尊主的人是一个中阶奉献者。人必须尊敬对真理和错觉有真正理解的奉献者，向他顶拜等等。采用如圣典-博伽瓦谭和其他伟士那瓦书籍描述的崇拜科学和专一崇拜主奎师那的人是一位高级奉献者。由于他对主奎师那的坚定吸引，这种奉献者的心是纯洁的，他没有倾向批评他人等缺点。他熟悉崇拜，这表示他用心在主拉姆-奎师那展现的一天八段的逍遥时光里服务主拉姆-奎师那。知道他是一位高级奉献者，在他的心里确定了服务主拉姆-奎师那的一种特殊情感，这种情感也是自己所渴望的，而且他也对自己有亲切的感情，实践者必须平卧顶拜地尊敬他，提出有关的问题和用最大的爱心为他服务。”

(教导甘露，诗节 5)

我们的生命很短暂。去年我们集合在这里崇拜灵性导师。其后，那些得到至尊主仁慈的奉献者已经离开了这个世界。然而，为了寻找他人的缺点和显示比小草更谦卑的缺乏例子，我们在这个世界里专心于感官享受。

灵性导师完全没有寻找他人缺点的丝毫倾向。同时，他的唯一作用是仁慈地指出我们的千百万种缺点，这些缺点是我们不幸的原因。愿我们不要忽略了灵性导师的这种品质。

如果我再活一年，从今天起，我让自己每刻地服务灵性导师，抛开批评他人的倾向。我不再说：“我是无畏者；博学者；善言者，他是个笨蛋，无知和无法表达任何东西的人。”借助专于哈利主题的力量，我不再培养一种讨厌至尊主的态度，这样，我将真地得到好处。

实践者和完美者的差异

asa-bharair-amrta-sindhu-mayaih kathamcit kalo mayatigamitah kila
sampratam hi tamce krpam mayi vidhasyaci n aiva kim me; pranairvrajena
ca varoru vakarinapi

“噢瓦罗鲁（双腿迷人的女子），我带着能够服务您的唯一希望活着。如果您不仁慈的话，这种生命，吾拉佳圣地和巴卡的敌人主奎师那对我又有什么意义？”

（维拉-库苏曼佳丽，诗节 102）

有人问我：“为什么您不给灵魂与主奎师那永恒关系的身份？”可是，我不能明白一个实践者和一个完美者怎么能够在同样的水平上。一个充满物质污染实践阶段的人怎么培养一个全无物质污染（完美者）的实践行为？如果某人是自我觉悟者，他仁慈地给我显示他的形象，那样，我才能够知道他的永恒天生形象。

在甜蜜的拉沙里，灵性导师是主拉姐。按照个人的永恒本性，他会看到同一位灵性导师是一位确定的绝对真理。有父母爱意的实践者视他为南达-雅淑姐；有友爱的实践者视他为思里丹玛-苏达玛；有仆人爱意的实践者视他为琪卓卡-帕卓卡。

爱人（奉献者）和所爱的人（主奎师那）的真理出现在永远服务灵性导师的奉献者心里。通过一种假的方法，这种真理不会显示在心里。当服务的倾向出现在一个幸运的灵魂心里，这种真理也自动地出现在他的心中。除了灵性导师，我们没有义务服务任何人。甚至射沙；诗瓦；婆罗贺摩等等都无法想象永恒逍遥时光的本性，意识受到世俗概念污染的人永远无法觉悟这点。

尊敬的长者，我顶拜您们的莲花足。

[摘自福音杂志，NO. 15，2005]

The Scientific Truth of Guru

Srila Bhaktisiddhanta Saraswati Thakura

Sri Guru-Tattva and Seva

Excerpts from a lecture delivered by Srila Bhaktisiddhanta Saraswati Thakura on January 28th, 1931, in Mayapura Dhama, India.

A Golden Opportunity to Serve Collectively

Today I have an opportunity to worship my Sri Gurudeva (Srila Gaurakishora Dasa Babaji). Last year, also, I had the good fortune of worshipping him, and today that auspicious occasion has come again. By the mercy of Bhagavan, I had the fortune of being able to serve Srila Gurudeva for another year. If Srila Gurudeva had wanted to deprive me of service to him, I would not have survived this past year. Since I have been granted this one year,

I must again, today, contemplate whether I have properly taken advantage of that opportunity and served him accordingly.

Srila Gurudeva said that we shall collectively engage in the service of Bhagavan. He used the word “we” which means he was not referring to one person alone. Many persons egotistically profess, “I am Bhagavan’s exclusive servant” or “I have been selected to perform a particular service to Him because no one else is qualified to do it.” But Srila Gurudeva’s words issue from a heart melted with loving compassion: “Come! Let us forget our tendency to block each other’s spiritual progress; this is violence. Service to Bhagavan is superior to all else.”

By saying “superior to all else” he is not implying, “No one can do this service but me; I will not allow anyone else to do it.” My Srila Gurupadapadma’s nature contains no such violence.

Humbly Praying for Help

“Bahubhirmilitva yat kirtanam tadaiva sankirtanam - sankirtana means congregational chanting.”

Glorification and prayers are included in sankirtana. From an external perspective, one who offers stuti (Vedic prayers) holds a lower position than the object of the prayers. A third party however, can best understand the glories of a person by hearing his prayers.

Sri Gaurasundara explained that to genuinely call out for Bhagavan, one has to be more humble than a blade of grass (trnad api sunicena). We cannot cry out for someone until we have accepted our own insignificance in relation to that person. We beg for assistance when we are forced to acknowledge our helplessness. Whenever we find ourselves incapable of completing a task on our own, we are left with no choice but to seek another’s help. Alone I cannot complete a task that requires five people to accomplish.

Sri Gaurasundara has instructed us to genuinely cry out for Bhagavan, which means He has urged us to solicit Sri Bhagavan for help. This we have heard from Srila Gurudeva. However if I cry out to Him with the intention of involving Him in service to me, or if I petition Him for the purpose of accomplishing any task, my cries lack the real humility of trnad api sunicena. Real humility is never found in an external show of humility, which is actually mere duplicity. Calling out to Bhagavan in the mood of being His master, expecting Him to obey like a servant, is ineffective. He does not hear such a call because He is supremely independent and fully conscious. Consequently, He is not controlled by anyone. Until a person’s

egoism establishes roots in sincere, non-duplicitous humility, his prayers will not reach Bhagavan, who is fully independent.

A person who is more humble than a blade of grass may cry out to Bhagavan, but unless he is endowed with the qualities of patience and tolerance, his calling out will still not bare fruit. If we show impatience by hankering after our own interests, our behavior is in direct opposition to the mood of *trnad api sunicena*. If we are fully confident that Bhagavan is the Complete Being, and that our calling out to Him will never result in scarcity, we will not experience any dearth of patience. But if I become greedy, intolerant and restless, and if I remain adamant that I will accomplish my task on the strength of my own ability and competence, I will not be able to call out to Bhagavan in the true sense.

If we are excessively vain, we cannot properly call out to Him. And also if we try to annihilate our real self-interest, then we will not be able to cry out to Bhagavan properly. Often, I think that I am obliging Him by my prayers, and therefore I engage in other activities in which I don't need to ask for His help. This mentality also indicates the absence of tolerance.

We therefore require a guardian to save us from such tendencies until we become qualified to sincerely pray in the mood of *trnad api sunicena*. His shelter and support are necessary to shield us from such unfavourable inclinations. Srila Narottama dasa Thakura says: “*asraya laiya bhaje, tanre krsna nahi tyaje, ara sabe mare akarana* - one who performs bhajana under the shelter of personalities who are the abode of love for Krsna, is not neglected by Krsna; everyone else lives in vain.”

We are Incompetent to Proceed Without a Bona Fide Guru

Serving the lotus feet of Srila Gurudeva is our foremost necessity. In this world, we even need a guru to perform karma (material activities), to acquire jnana (knowledge) or to fulfill any *anyabhilasa* (desires not connected to serving Krsna). The guidance of such worldly gurus engenders insignificant results, which are the antithesis of the results bestowed by the lotus feet of a bona fide guru. Srila Gurudeva is the source of our genuine welfare. The very moment we become bereft of his mercy, diverse worldly desires manifest in our hearts. And if the *vartma-pradarsaka* guru, who is the first to tell us about spiritual life, does not tell us how we should take shelter of the lotus feet of Srila Gurudeva, we may end up losing the gem in hand.

Nama-bhajana (chanting Krsna's names) is the sole method of performing bhajana, and it is the only method Srila Gurudeva confers upon us.

Consequently, our responsibility is to worship his lotus feet at the beginning of each year, that is, every guru-puja. Srila Rupa Gosvami says:

guru-padasrayas tasmāt kṛṣṇa-dīkṣā-dīkṣānam viśrambhena guroḥ sevā
śaḍhu-vartmanuvartanam

[The first four limbs of sadhana-bhakti are: to accept the shelter of the lotus feet of a bona fide guru, to take dikṣā and receive instructions on service to Kṛṣṇa from him, to serve him with intimacy and affection and to follow the path of the śaḍhus, under his guidance.]”

(Bhakti-rasamṛta-sindhu 1.2.74-75)]

In a realm that is concealed and mystifying, it is impossible to proceed by depending on one’s own multitude of competencies. Just as it is impossible to foresee the future or making plans for the future on the strength of one’s own ability, similarly, mundane conceptions cannot help one penetrate or attain the supra-mundane realm. My senses have experience something of the time that has already passed, and therefore I have knowledge of it, but I remain ignorant about the future. In the same way, our current senses are incapable of informing us about that realm that is complete and inconceivable. Our eyes can only see a few miles into the distance, and our ears can only hear words spoken nearby.

If we depend on our own competence to proceed in such a realm, we will never reach the far end, the Ultimate Reality. Such an attempt is likened to Ravana’s efforts to build a stairway to heaven. Construction may begin, but it will eventually crumble to the ground. It cannot exist in a void where no support is present. Similarly we desire to ascend to that unknown realm, and we try to do so on the strength of our own competence, but we always fail. Furthermore, if we consider an ordinary mortal who is laghu (spiritually impotent and not at all grave) to be guru (weighty with potency), we face failure.

We will have to recognize who is guru and who is laghu. A guru is engaged in service to that Complete Entity whom all real gurus honor as their sole object of worship. This does not refer to a guru (teacher) of sitar or physical exercises. Such a guru cannot save one from the clutches of death.

gurur na sa syāt sva-jāno na sa syāt pita na sa syāj janāni na sa syāt
daivam na tat syān na patī ca sa syān na mocayed yah samupeta-mṛtyum

[“That guru is not a guru, that father is not a father, that mother is not a mother, that demigod is not a demigod and that relative is not a relative who cannot protect us from the clutches of death, cannot bestow

eternal life upon us and cannot protect us from ignorance, because of which we are deeply engrossed in this material world.”

(Srimad-Bhagavatam 5.5.18)]

Ignorance is the sole reason a person falls into the clutches of death; a person with knowledge does not. All the education in the world is immediately dispensable for one who becomes mad or paralyzed or who meets with death. Unless we are searching for the ultimate truth, we tend to become unconscious, or devoid of real consciousness.

When we are impelled to enjoy our senses, like the tongue, hands, legs, arms and genitals, we are enchanted and then deceived. It is therefore imperative upon us to remember Srila Gurupadapadma at the beginning of each year, each month, each day and at every moment, for he can protect us from all such deception.

Remember Sri Guru Every Day, Every Moment

Our Gurudeva’ s forms are manifold. If he did not manifest himself in various ways, then who else would protect us? That person whom my Gurudeva has accepted as his own is my savior. I do not want to see the faces of vile persons who criticize my Gurudeva or who support those who criticize him. They are the cause of all inauspiciousness.

The very instant I deviate from or forget the lotus feet of Srila Gurudeva, who is continuously attracting me to his lotus feet, at that very moment I am unquestionably deprived of the Truth. Upon such deviation, I became engrossed in contemplating countless scarcities. I hurry to bathe in a holy place, and I become busy protecting myself from the cold. In this way I chase after activities other than service to Srila Gurudeva.

My Gurudeva constantly protects me from dvitiya-abhinivesa, becoming absorbed in activities separate from the interest of Bhagavan. If I do not remember my Gurudeva at the beginning of each year, each month, each day, and at every moment, I will surely fall further away from the path of bhakti. Consequently, I myself will wish to be recognized as guru, and the sinister contemplation of how others will worship me will invade my mind.

This alone is dvitiya-abhinivesa. We have not assembled here to perform guru-puja just for today, but to begin performance of it at every moment, forever.

Sri Gaurasundara is Krsna Himself who came to this Earth as jagad-guru, the spiritual master of the whole world, and spoke Siksastaka. May the mahanta-gurus (exalted, manifest gurus) and all great Vaisnavas who are surrendered to their lotus feet, impart all aspects of the teachings of Siksastaka to us. May they deliver us from our calamitous situation.

My Gurudeva Appears to Me Everywhere

Our spiritual masters (asraya-jatiya guru-varga) are the abodes of love. They appear to us in different forms to bestow their mercy upon us. They are reflected in all objects and in every entity. Indeed, they are the special manifestations of Srila Gurudeva, he who imparts divya-jnana, transcendental knowledge. The object of love, Krsna (visaya-jatiya), is one half of the equation, and the abode of love, Sri Guru (asraya-jatiya), is the other half. Their combination results in a complete whole through vilasa vaicitrya (wonderfully variegated pastimes). Sri Krsna is the complete manifestation of the object of love, and Srila Gurudeva is the complete perception of the abode of love. When the transcendental reflection of asraya-jatiya tattva falls upon any conscious being, he is to be understood as a manifestation of my Gurudeva. Gurudeva is that person whose behavior at every moment instructs us that our entire life is meant for serving Bhagavan. That very Gurudeva is reflected in the heart of every living being and is situated in every entity as asraya-jatiya tattva.

cuta-priyala-panasasana-kovidara

jambv-arka-bilva-bakulamra-kadamba-nipah ye ‘nye parart ha-bhavaka
yamonopakulah samsantu krsna-padavim rahitatmanam nah

[“O mango, priyala, jackfruit, asana and kovidara trees! O trees of jambu, arka, bilva and bakula! O amra, kadamba and nipa trees, as well as all other plants and trees growing along Yamuna’ s shores whose lives are devoted to benefiting others, we have lost our minds in the agony of separation from Sri Krsna, so please tell us where He has gone.”

(Srimad-Bhagavatam 10.30.9)]

Sri Krsna disappeared from the rasa-sthali (the place of the rasa-lila), and the gopis, who are eternally liberated souls, approached each and every living entity in search of Him. Did the gopis simply depend upon the knowledge acquired through their senses to find Him? We receive the opportunity to hear about these subjects from our Gurudeva. The variegated transcendental pastimes of Nanda-Govinda, Yasoda-Govinda, Sridama-Sudama-Govinda, Citraka-Patraka-Govinda, Vamsi-Govinda, Go-Govinda and Kadamba-Govinda are accounts of the rasa-laden pastimes of Sri Sri Radha-Govinda.

If a person is blessed with the darsana of Sri Guru in his heart, or if he makes a place in his mind where Sri Guru can wander, then such pastimes are revealed in his heart. The one and only way to attain service to the Complete Being is to worship that person who, by his every activity, encourages us to serve the Complete Being. Our Gurudeva's image, reflected in many different ways, constantly manifests newer and newer lessons for us.

My Gurudeva manifests in various repositories and, upon seeing their attitude of service to Bhagavan, I pray that I may spend thousands and thousands of lifetimes serving Sri Hari in their association, and that my aversion to serving Him, which has prevailed for millions of lifetimes, is finally destroyed.

Everyone is Advancing Except Me

Once I went to Mangala-giri in South India to establish the sacred impressions of Sriman Mahaprabhu's footprints. A devotee amongst us raised this doubt: "When I first came to the matha (temple), I noted the character of the matha residents and their attachment to serving Bhagavan. This impressed and inspired me and I cherished a high aspiration to be like them. But now, the standard I once envisioned attaining has lessened considerably. I am engrossed in various mundane thoughts such as thinking about the many brahmacaris who have turned to their homes and entered household life."

In reply I said, "I cannot say that they have left hari-bhajana just because they have returned to their homes. In fact I see each and every one of those brahmacaris as amazing Vaisnavas and that their Vaisnava qualities and devotion for the Lord have increased manifold. What a wicked atheist I used to be, but my wickedness substantially abated in their association. I see that I am averse to Bhagavan, but they all are engaged in hari-bhajana. By the mercy of Srila Raghunatha Bhatta Gosvami, I have come to know this verse:

vaisnavera nindyakarma na pade kane sabe krsna bhaje tinha ai matra jane

["Gossip about Vaisnavas indulging in abominable activities should never enter my ears. I should only see that all persons are serving Krsna."]

From my perspective, everybody is advancing in hari-bhajana, and this universe, which was created by Bhagavan, is prospering in every respect. Everyone except me is receiving spiritual benefit. You have become restless without due reason, and because you are intensely eager to serve Bhagavan you want the devotees who left to also be increasingly keen to

engage in hari-bhajana. They are, however, engaged in hari-bhajana. Still you are dissatisfied and want their exuberance to serve their beloved Lord to increase a million-fold. My heart, on the contrary, is meager and unable to accommodate the magnitude of their bhajana of Sri Hari. They exemplified living according to an astonishingly high ideal. The only person who is incapable of performing hari-bhajana is me, because I busy myself with finding faults in others. How, then, can I ever make progress?”

Enthusiastic to Find Faults

Who finds faults in the Vaisnavas? Those who depend on their senses to acquire knowledge. Their senses - the eyes, ears, nose and so forth - are their sole support; hence external objects deceive them. In other words, those who are averse to hari-bhajana find faults with the Vaisnavas. When a person tells me that someone has stopped chanting his harinama, I think, “He must have become highly elevated at heart as a result of so much chanting. This is why he has left the path of bhajana, which is the sole source of one’s welfare, and become engaged in other activities. Only a rich man is so content that he does not care to earn more.”

In Srimad Bhagavad-gita, Bhagavan says: “na me bhaktah pranasyati - My devotees never perish or face misfortune.”

api cet su-duracaro bhajate mam ananya-bhak sadhur eva sa mantavyah samyag
vyavasito hi sah

[“If even a man of abominable character worships Me with single-pointed focus, he is still to be considered a sadhu because he is rightly situated in bhakti.”

(Bhagavad-gita 9.30)]

ksipram bhavati dharmatma sasvac-chantim nigacchati kaunteya pratijanihi
name bhaktah pranasyati

[“He quickly becomes virtuous and attains eternal peace. O Kaunteya, declare it boldly that My devotee never perishes.”

(Bhagavad-gita 9.31)]

Can anyone who is one-pointed and unflinching in his performance of hari-bhajana ever become degraded? They have doubtlessly attained full auspiciousness. Our attitude, however, is defective, and this is why we do not attain our own auspiciousness.

para-svabhava-karmani na prasamsen na garhayet visvam ekamakam pasyan
prakrtya purusena ca

[“Sri Bhagavan said: Do not criticize or praise the conditioned nature and activities of others. View this world as a combination of material nature and souls who have an enjoying propensity, both based on the one Ultimate Reality.”

(Srimad-Bhagavatam 11.28.1)]

If I depend on my sense-perception for information I will remain deprived of service to the Lord, who is beyond the perception of the senses (adhoksaja), and of Srila Gurudeva. I have not attained my own welfare, but still I meditate on the auspicious behavior of others, and although I myself am full of shortcomings, I am enthusiastic to find faults in others. If I ever began to really focus on my own welfare, would I have time to observe another’ s imperfections?

krsneti yasya giri tam manasadriyeta diksasti cet pranatibhis ca
bhajantam isam susrusaya bhajana-vijnam ananyam anya- nindadi
sunya-hrdam ipsita-sanga-labdhya

[“One who chants Krsna’ s name just once is a neophyte devotee (kanistha-adhikari). One should consider him to be his family member and silently respect him. One who, fully understanding the principle of diksa, has accepted initiation from a qualified guru and performs bhajana of Bhagavan in accordance with Vaisnava conventions is an intermediate devotee (madhyama-adhikari). One should respect such a devotee who is endowed with the correct understanding of reality and illusion by offering him pranama and so forth. One who is adept in the science of bhajana as described in Srimad-Bhagavatam and other Vaisnava scriptures, and who performs exclusive bhajana of Sri Krsna, is a maha-bhagavata devotee. Due to his undeviating absorption in Krsna, the pure heart of such a devotee is free from faults such as the tendency to criticize others. He is expert in bhajana, meaning that he mentally renders service manasa-seva) to Sri Radha-Krsna’ s pastimes which take place during the eight segments of the day (asta-kaliya-lila). Knowing him to be a topmost devotee whose heart is established in the particular mood of service to Sri Radha-Krsna for which one aspires, and who is affectionately disposed towards oneself, one should honour him by offering dandavat-pranama, making relevant inquiry and rendering service with great love.”

(Upadesamrta, verse 5)]

Our lives are short. Last year we gathered here to worship Srila Gurudeva. Since then, those who received the mercy of Bhagavan have departed from this world. However, for the purpose of finding faults in others and to show an example of the absence of *trnad api sunicena*, we are in this material world absorbed in sense gratification.

The slightest tendency to find faults in others is completely absent in Srila Gurudeva. At the same time, his sole function is to kindly point out our hundreds and thousands of faults, which are the cause of our misfortune. May we not lose sight of this quality of Srila Gurudeva.

If I live for one more year, then I will absorb myself in the service of Gurudeva at every moment from today onward and give up my tendency to criticize others. I will not say, “I am valorous, scholarly and a gifted speaker; he is foolish, ignorant and cannot express anything.” On the strength of exclusive absorption in hari-katha, I will not foster an attitude of aversion to Bhagavan, and thus I will become truly benefited.

Sadhaka and Siddha are Not the Same

asa-bharair-amrta-sindhu-mayaih kathamcit kalo mayatigamitah kila sampratam hi tamce krpam mayi vidhasyaci n aiva kim me; pranairvrajena ca varoru vakarinapi

[“O Varoru (girl with beautiful thighs), I am passing my time with the sole hope of being able to serve You. If You withhold Your mercy, what value to me are this life, the land of Vraja, and Sri Krsna, the enemy of Baka?”

(Vilapa-kusumanjali, verse 102)]

Some people ask me, “Why don’ t you give siddha-pranali (the identity of one’ s eternal relationship with Krsna)?” However, I cannot understand how a sadhaka and a siddha can be on the same level. How can one in the stage of sadhana that is full of anarthas (unwanted material contamination) cultivate the activities of sadhana that is free from anarthas or that of siddhi (the stage of perfection)? If someone is siddha, self-realized, and he mercifully reveals his svarupa to me, then only can I come to know his eternal constitutional form.

In madhura-rasa Srila Gurudeva is Varsabhanavi (Sri Radha). According to a person’ s eternal nature, he will see that same Sri Gurudeva as a certain absolute reality (vastu). One in the mood of a parent sees him as Nanda-Yasoda; one in the mood of a friend sees him as Sridama-Sudama and one in the mood of a servitor sees him as Citraka-Patraka.

The truth of who is visaya (the lover, the devotee) and who is asraya (the beloved, Krishna) appears in the heart of one who remains engaged in service to Srila Gurudeva. This truth does not manifest in the heart by an artificial means. When the tendency to serve arises in a fortunate soul, this truth automatically appears in his heart. We are not obliged to serve anyone other than our Gurudeva. The nature of nitya-lila (Krsna' s eternal pastimes with His devotees), which even Sesa, Siva, Brahma and others cannot conceive of, will never be realized by one whose consciousness is polluted with mundane conceptions.

I offer my obeisances unto the lotus feet of you all, my guru-varga (respected elders).

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