

How we should regard the Guru

(Guru Tattva – Part 2 – 11)

So this is a small section from Satvata-tantra, chapter 4, verse 49-53. So how we should regard the guru, we have to be very careful, dealing with the words, instructions and orders of the spiritual master.

Text 55

*sarva-bhakti-vyatikramah
sva-guror vag anadarah
dveshena narakam yati
kurvan bhaktim api dvija*

One who, out of hatred, acts contrary to all the rules of devotional service, disrespecting the words of the guru, goes to hell in spite of performing *bhakti*.

Text 56

*dosha-drishtya doshavan syat
tatra dosha-phalam bhavet
martya-drishtya kritam sarvam
bhavet kunjara-shauca-vat*

One who sees fault is possessed of that same fault and will suffer the result of that fault. All the endeavors of one who sees their guru as an ordinary person become fruitless like the bathing of an elephant. *dosha-drishtya doshavan syat, tatra dosha-phalam bhavet. Dosha-drishtya* – to see the faults of another's. It says *dosha-drishtya doshavan syat*.

Bhagavan Sri Krsna, 'van' means the possessor of, to have, to retain the qualities of. So *doshavan* means one who is a master of *dosha*, faults, problems, obstacles, mistakes. So *drishtya*- if we see the faults in others, that's because we have those same faults in ourselves and the verse is *atmanam manyate jagat*. One sees the *jagat* or the world, in terms of his own mindset, in terms of his own thinking, his own conceptions. If we are lusty people, we will see lust everywhere or other lusty people. So if we are envious people, we will see envious people outside ourselves. Fault-finding is not encouraged here, it is certainly discouraged here and everywhere else.

Look within. As they say, when you point your finger, usually you point your index at someone. You say, "Hey you! Stop! What are you doing? You have some fault." It is said, when you point one finger at someone else, then three fingers are still pointing back at ourselves.

The classic story is story of the sieve and the needle. The sieve is like a strainer – an instrument for straining water when cooking, in Hindi it is called a *caini* or something. It is a piece of metal with many, many perforations, hundreds of holes in it and it is tied on to a handle and you are making cheese and you want to pour the cheese water off the cheese, separate the whey from the cheese. You pour it through the sieve, colander or sieve, *caini*, whatever. And it retains the cheese and lets the water pass through the holes.

So there was a story about Mr. Seive, one day had an argument with Mr. Needle. Mr. Seive said, “Hey, Bhakta Needle, don’t you know? You have one big hole in your back! You are very tall and skinny, very narrow and very pointed, but you have one big hole in your back. Do you know that? It does not look very good! This is a great *dosha*, great fault you have.”

So then Mr. Needle replies to Mr. Seiva, “*Arre!* Look who is talking man! Have you ever looked in the mirror? Have you ever looked at yourself? Have you ever examined yourself? Your whole body is full of holes! Everywhere – right, left, top and bottom, inside and out there is nothing but holes, holes, holes! You are nothing but made of holes. And what are you talking about me? I have one hole in my back. Other wise my back is straight. I have some solid body here. Only one hole and you have nothing but holes. You are made of holes! You are made of faults. So why are you pointing the finger at me? Why are you finding fault with me? Why are you criticizing me?”

So that’s called ‘faulty vision’, wrong vision, *dosha drishtya*, a fault finder, a fault seer.

So if are going to look - look within. The kingdom of God lies within. So to get to the kingdom of God lying within, first we have to cross the kingdom of our own *anarthas*. We have to swim across the ocean of birth and death. Then cross the hot desert of our own field of *anarthas* – *anartha ksetra*, then we can enter the kingdom of God within us, the pure land of *Vraja dhama*.

So we should be so busy picking ourselves apart and cross-examining ourselves and judging ourselves and weighing ourselves. We should be so busy with our business that we don’t have any time to mind other peoples’ business and be busy with other peoples’ faults or be talking about or gossiping about other people’s faults.

Bhajana karo, nama karo – take the name, chant to name, more *nama*, more *nama*, more *nama* ... do *namam*, do *namam*, do *namam*. *Nama* and *smarana* and *seva*, more and more *seva*, *guru seva*, *guru seva*, *guru seva*, *Krsna seva*, *Radha seva*, *nitya seva*, *carana seva*, *nikunja seva*.

Then going on to this fault finding, this *dosha drishtya*, *kunjara-shauca-vat*- the bathing of an elephant. What is the bathing of an elephant? It is often used as an

analogy in *sastra*. Elephant has a very funny proclivity. It is running here and there, getting so much dust on its back, collecting so much dust and dirt, getting so overheated and perspiring on a hot day.

So he takes shelter of a refreshing, cooling, running stream, or lake, rushing river and he bathes in those waters. He cools his body down, he cleanses his skin, elephant skin and then after bathing and becoming clean and fresh, he comes out on the bank of the river and finds some nice dry dusty place, full of piles and piles of dust and dirt. Then he rolls back and forth in that dirt and becomes covered again with dirt. So one minute clean and fresh, next minute soiled and dirty, covered with dirt.

So the endeavors of one who sees guru as an ordinary person become fruitless like the bathing of an elephant. So we do some endeavors in devotional service but at the same time, if we see our spiritual master, if we see our *gurudeva* as an ordinary or mundane person, then it's just like rolling in the dirt again. We have dirt, we have *anartha*, we have *avidya*, we have *aparadhas*, within our mind and heart and bodies due to our *prarabdha karma*, misdeeds, miscalculations and mistakes.

Then we come under the fold of devotional service, under the shelter and guidance of Sri guru and we engage in *sadhana bhajana* and we become cleansed, we become fresh, we become pure like the elephant bathing in a rushing stream, rushing waves of *bhakti*, the swirling waves of devotion cleanse the mind and heart.

But then if we make the offense of thinking of that guru is an ordinary soul, an ordinary resident of *martya loka*. *Martya-drishtya-krtam-sarvam*. Then again we roll on the dust. Again our contamination comes back to us.

Text 57

*sarva-sadhana-mukhya hi
guru-seva sadadrita
yaya bhaktir bhagavati
hy anjasa syat sukhavaha*

Of all the activities of *sadhana*, the most important is the service to guru. *sarva-sadhana-mukhya*, *mukhya* means main or chief. Of all the different types of *sadhana* – *sravanam*, *kirtanam*, *visnu smaranam*, *pada sevanam*, *arcanam*, *vandanam*, *dasyam*, *sakhyam*, *atma-nivedanam*.

*sarva-sadhana-mukhya hi
guru-seva sadadrita*

This is the most important. By that service, devotion to the Supreme Personality of Godhead is quickly, easily and happily attained.

*yaya bhaktir bhagavati
hy anjasa syat sukhavaha*

So the service to guru is so much stressed here in Satvata-tantra, which is recorded by Srila Vyasadeva that one becomes very happy and joyful by serving guru and he quickly attains *bhakti* and devotion to God and very easily at that.

“What is the difficulty?” Srila Prabhupada used to often ask his disciples. “What is the difficulty? Is chanting the holy name and dancing difficult? Is honoring sumptuous, wonderful Krsna prasadam difficult? And is hearing wonderful, stimulating education on enlightening philosophy of the Bhagavat and Bhagavad-gita difficult? What is the difficulty? Is associating with devotees and serving with them side-by-side for the pleasure of guru and Krsna – is that difficulty? What is the difficulty? Is it difficult to preach the glories of the Lord and the glories of the holy name? That is not difficult. What is the difficulty?”

So Srila Prabhupada would say, “What is the difficulty? Simply hear, chant and remember and encourage others to do the same and this way your life will become simple and sublime and you will never be the same.”

Text 58

*tasmat sarva-prayatnena
guror vag-adarena vai
karya saiva tu tat sarva
bhagavad-bhakti-vardhini*

One should therefore very carefully respect the guru’s words. They increase one’s devotion to the Supreme Personality of Godhead. *sarva-prayatnena, guror vag-adarena vai*. *Adara* means respect, regard, honor, care, *guror-vag-adarena vai*.

So what happens by showing respect, carefully respecting the guru’s words? Then one’s *bhagavad-bhakti-vardhini*, like Govardhana, increasing *sarva bhagavad-bhakti*- all the limbs and aspects of devotion, *bhakti*, love, service to Bhagavan Sri Krsna will be enhanced, increased by doing this activity.

Text 59

*yesham gurau ca japye ca
vishnau ca paramatmani
nasti bhaktih sada tesham
vacanam parivarjayet*

One should always reject the words of those who have no devotion for their guru, for sacred *mantras*, for Lord Vishnu, or for the all-pervading Supersoul.

Now this is *parivarjayet* – reject, renounce, give up, run away, leave, reject the words, the *vacanam*, *sada tesham vacanam parivarjayet* – always reject the words of those, *sada tesham vacanam parivarjayet* – a sincere and serious *sadhaka* or devotee, aspiring for *prema*, *Radha prema*, *Krsna prema*, should always reject the words of those who have no devotion for their guru or *japa* or *Visnu* or *paramatma*.

So these are some wonderful words from Satvata-tantra to remind us of the proper attitude and regard for Sri guru.

Srila Prabhupada ki jai!

Sri guru parampara ki jai!

Sri Gaudiya Vaisnava parampara ki jai!

Char sampradaya ki jai!