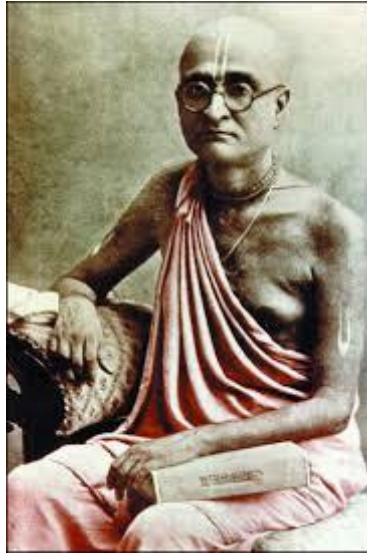


## Sri Guru-Tattva and the Secret of Diksa (Part 2)



**Srila Sarasvati Thakura Prabhupada:** A materialistic Smarta who is opposed to devotion to Krsna should never be considered as a guru. Only one who is most dear to Krsna – *krsna-prestha* (beloved of Krsna), can be Gurudeva. Externally it may seem to be the same as being under the influence of a mundane guru (*laukika*) or hereditary guru (*kaulika*), but in actuality one is never deceived when he seeks refuge at the lotus feet of the guru who is *krsna-prestha*.

In the realm of *madhura-rati*, it is Srimati Varsabhanavi, Krsna's *ananda-dayini-sakti* (pleasure-giving potency) who is considered to be the *guru-tattva*. She has two manifestations – one is Sri Nityananda Prabhu and the other is Sri Gadadhara or Sri Gaurasundara who has taken the heart and halo of Sri Radha. Those who take refuge under Sri Baladeva-gopi Ananga-manjari accept Sri Baladeva Nityananda Prabhu as their guru, and they also accept Sri Varsabhanavi-devi as guru. The reason is that except for allegiance to Sri Varsabhanavi, Sri Ananga-manjari has no separate fulfillment. Many have performed *bhajana* under the shelter of Sri Jahnava, the *sakti* of Sri Nityananda.

In *raga-marga*, allegiance to Sri Gadadhara and the proper understanding of the four types of pure devotional *rati* found in the associates of Sri Nityananda, Sri Gauridasa Pandita etc. should be clearly understood. The service rendered by Govinda Dasa and Kasisvara etc. exists in accordance to the difference in the manifestation of *purna-bhava*.

Worshippers in *madhura-rasa* can be freed from the temporary ego of being a husband in this world by taking shelter of Sri Varsabhanavi, considering Krsna to be their only consort. Through the process of *bhajana*, those worshippers in *vatsalya-rasa* will be relieved from the temporary ego of father-son relationships by taking shelter of Sri Nanda-Yasoda and thinking of Krsna as their most affectionate son; through *bhajana*, those who take shelter of Sridama and Sudama and worship in the mood of *sakhya-rasa* are delivered from the attraction of transient friends by accepting Krsna as their one and only dearest friend. Those in *dasya-rasa* who take shelter of Raktaka, Patraka, Citraka, Vakula etc. will be saved from temporary master-servant relationships by considering Krsna as their only master. *Santa-rasa* is the mood of neutrality and this includes the cow-herding stick, buffalo horn, flute etc. Compared to *santa-rasa*, *dasya-rasa* etc. has more affection.

With the exception of Sri Radha-Govinda, everything else is *asat*. One must accept the efficacy of the associates of Gauranga by rejecting *asat-sanga*. When one adopts an 'opaque face' to judge *guru-tattva* and sees that someone only has one eye, someone has a beautiful form, someone is poorly educated, someone is powerful etc. such considerations solely based upon sense perception give rise to

confusion in deliberating *guru-tattva*. Some accept Blavatsky as their guru; some accept Epicurus, while others accept Hegel, Kant etc. as their guru. “Whoever can satisfy my senses is my guru” – rather than following such a path of self-destruction, one should diligently take shelter of the feet of the associates of Sri Gaura. The eternal auspiciousness of the *jiva* is found in those who speak of nothing except for the worship of Radha-Krsna. If a guru claims to be Radha-Krsna, Nanda-Yasoda or Sridama-Sudama, he must be considered to as extremely *laghu asat-sanga* (the most degraded type of bad association) and should be rejected immediately. Srila Dasa Gosvami states in his *Manah-siksa*:

*na dharmam nadharmam sruti-gana-niruktam kila kuru  
vraje radha-krsna-pracura-paricaryam iha tanuh  
saci-sunum nandisvara-pati-sutatve guru-varam  
mukunda-presthatve smara padam ajasram nanu manah*

O Mind, don't concern yourself with the pious and impious deeds described in the Vedas. Rather, intently serve Sri Sri Radha-Krsna in Vraja. Always remember that the son of Saci is the son of Maharaja Nanda and that my guru is most dear to Lord Mukunda. (*Manah-siksa* 2)

There is a belief that one should not perform *bhajana* of Radha-Krsna while living in this world – give up such a notion and come to Vraja! *Vraja* means to go; *iha asmin jagati tanum vistaraya* – the form of that world is forever expanding. Vraja-mandala does not simply consist of soil, water and mud.

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The *Bodhayana-bhasya* was found at a place called Vrijavraron in Kashmir at Sarada-pitha. Based upon this, Ramanuja composed the *Sri-Bhasya*. Sankara's commentary attempted to eliminate this scripture from Kashmir. However, whoever is inimical towards the Absolute Reality is incapable of harming Him. May there always be abundant service offered to Sri Radha-Govinda! May there always be the study and teaching of *Srimad Bhagavatam*!

The works of Candidasa, the poems of Vidyapati, *Sri Jagannatha-vallabha Nataka*, *Krsna-karnamrta* and *Sri Gita-govinda* – these five books, along with the *Srimad Bhagavatam*, have delineated service to Sri Radha-Govinda. It is mentioned in *Jagannatha-vallabha Nataka* that Sriman Mahaprabhu accepted these books with great love. However, only those who have finished the study of the *Upanisads*, *Gita* etc. and have achieved the *adhikara* to study the Tenth Canto of *Srimad Bhagavata*, and whose *adhikara* arises for *lila-rasa* are eligible to even touch this *nataka*.

Dhira-samira is where the *gopis* of the general category are attracted by the flute song of Krsna and gather for love-sports at night. Yet the *rasa-sthali* on the banks of Sri Radha-kunda, where the noon pastimes are enacted, is the topmost. Mathura, the birthplace of Krsna, is higher than Vaikuntha, Vrndavana is higher than Mathura, Govardhana is higher than Vrndavana, and at Govardhana, Radha-kunda is the highest. Gaudiya Vaisnavas never visit Candra-sarovara at Sakhi-sthali which is near to Govinda-kunda. Amongst the eight *yutheshvaris*, Chandra, Saibya and others have circulated anti-propaganda about Radha-kunda. The acme of Vrndavana is Radha-kunda, below that is Govardhana. Sriman Mahaprabhu forbade His followers to climb upon Govardhana Hill to take *darsana* of Gopala. Chandra, the rival *gopi* of Sri Radhika, wanted that Krsna should be confined in her groves. But Krsna played a trick. He said, “I have all attachment for you. I won't go to Radha-kunda.” Thus by deluding the group of Chandra, He managed to leave Chandra-sarovara. At present, another *sampradaya* has taken this place and has adopted a position contrary to that of the Gaudiya Vaisnavas. By reading *Sri Govinda-lilamrta* one can learn about Sri Krsna's *madhyahnika-vihara* (noon pastimes) at Sri Radha-kunda. We find in the *Srimad Bhagavatam*:

*ananyaradhito nunam bhagavan harir isvarah  
yan no vihaya govindah prito'yam anayad rahah*

"Certainly this particular *gopi* has perfectly worshiped Govinda, the all-powerful Controller, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place." (*Bhag.* 10.30.28)

This verse indicates the superiority of the place of noon pastimes in comparison to the place of nightly pastimes. When the *rasa* began at the *rasa-sthali*, the general *gopis* began dancing; attracted by the sound of Krsna's flute they gathered and met at the *rasa-sthali*. They cannot imagine the service attempts rendered by those *gopis* that have taken shelter under Sri Radhika. Without the shelter of Sri Radhika any attempt to independently attain union with Krsna (*sambhoga*) goes against the mode of worship (*bhajana-pranali*) followed by the Gaudiya Vaisnavas.

By understanding that Srīman Mahāprabhu is the combined form of Radha and Krsna, His most surrendered followers acquire the eligibility to realize the esoteric mode of worship (*bhajana-rahasya*) of Radha-Govinda. Any attempt to worship Krsna independently, abandoning the shelter of Sri Gaurasundara, who is absorbed in the *bhava* of Sri Varsabhanavi, is not approved by Sri Varsabhanavi Herself. Therefore, this does not bring any genuine happiness to Krsna.

Candidasa, Vidyapati (the poet of Mithila), *Jagannatha-vallabha*, *Krsna-karanamrta* (which was sung on the banks of the Krsna-veni River) and *Sri Gita Govinda* – these five works express nothing but Krsna.

(At this point in his talk, Srīla Prabhupada, in a wonderful state of *bhavavesa*, or divine emotions, referred to various lyrical verses from those books such as Vidyapati's *tatala saikate*, *meghair-medurambaram* and *lalita-lavanga-lata* from *Gita-Govinda* and *disatu sharma etc.* from *Jagannatha-vallabha*).

*tatala saikate bari bindu sama  
suta mita ramani samaje  
tohe visari mana, tahe samarpala  
ab majhu habo kon kaje*

"Burning on the sands of a hot beach, I have offered my mind unto the association of sons, friends and wife, yet they are simply like a drop of water. Now what can I do to be relieved of this great misery?" (Vidyapati)

*meghair meduram-ambaram vana-bhuvah syamas-tamala-drumair  
naktam bhīrurayam tvameva tad imam radhe grham prapaya  
ittham nanda-nidesatash calitayoh pratyadhva-kunja-drumam  
radha-madhavayor jayanti yamuna-kule rahah kelayah*

"The heavens are overcast with thick clouds. The forest seems dark with the hue of the Tamala trees. This young boy Krsna is afraid of the darkness of night. Thus, O Radha, You should take Him home with You!" Thus Their love arose as They passed through the forest. All glories to the pastimes of Radha and Madhava who sport on the banks of the river Yamuna." (*Gita-Govinda* 1.1)

*lalita-lavanga-lata-parisilana-komala-malaya-samire  
madhukara-nikara-karambita-kokila-kujita-kunja-kutire  
viharati harir iha sarasa-vasante  
nrtyati yuvati-janena samah sakhi virahi-janasya durante*

"The breeze that touches the tender clove creepers gently drifts from the Malaya hills. The arbors resound with the sound of the cuckoo and the humming of honeybees. During this beautiful spring, when love cannot endure separation, Hari is playing and dancing with young damsels. O my friend Radhika – go and meet Him." (*Gita-Govinda* 1.28)

*svarancita-vipancika-muraja-venu-sangitakam  
tri-bhanga-tanu-vallari-valita-valgu-hasolbanam  
vayasya-kara-talika-ranita-nupurair ujvalam  
murari-natanam sada disatu sarma loka-traye*

"Accompanied by the musical sounds of the *vina*, drum and flute, and the tinkling of the Gopis' *karatalas* and ankle-bells, which reveals His charming smile and the movements of the vine of His charming three-fold bending transcendental form – May the wonderful dancing of Murari eternally bring bliss to the three worlds." (*Jagannatha-vallabha Nataka* 1.1)

It was the duty of Srila Damodara-svarupa to sing all these songs at all times in keeping with the divine *bhava* of Sriman Mahaprabhu.

1) *Purva-raga* – *alambana* and *uddipana*.

2) *Bhava-pariksa* – The type of attachment [*anuraga*] that shows the deep love that Sri Krsna feels for Sri Radha and the deep love that Sri Radha feels for Sri Krsna.

3) *Bhavavesa* – The attraction that Sri Krsna feels for Sri Radha and the attraction that Sri Radha feels for Sri Krsna.

4) *Abhisara* – Union.

5) *Sangama* – Sri Radha-kunda is found in the village of Arit; at this place Krsna killed the demon Arishtasura. At that time, an elderly *gopi* by the name of Madanika gifted Sri Radha into the hands of Sri Krsna as a reward for killing Arista. Then the *rasa* was performed at this place. A dance filled with divine mellows is known as *rasa*.

These five sections are there in *Jagannatha-vallabha Nataka*. These need to be discussed. However, eligibility also needs to be considered. One should take shelter on the banks of this kunda.

(*Mahamahopadeshaka Acaryatrika Prabhu* [Sri Kunja-vihari Vidyabhushana] further elaborated upon the statements of Srila Prabhupada and continued to analyze the subject matter for Rajen Babu's understanding)

**Acaryatrika Prabhu:** While remaining in this world, attached to the material *rasa* found in relationships with wife and children etc. and being tormented by various types of *anarthas*, any endeavor to explore transcendental *vraja-rasa* and any attempt to equate them will simply result in producing *vairasya* (animosity towards genuine *rasa*). Thus, it is essential that after surrendering at the lotus feet of *sad-guru*, we perform *sravana* and *kirtana* according to our eligibility as instructed by Sri Guru.

**Prabhupada:** Visnu and *visnu-maya* – it is essential to deliberate upon these two *tattvas*. That which gives illusory pleasure and is measurable by the mind is not Absolute – it is non-Absolute. The only function of the unalloyed soul is to serve the Absolute.

**Rajen Babu:** Isn't it possible for a person with meager knowledge to become a guru?

**Prabhupada:** No. There is no place for *laghutva* within *gurutva*. One should know that there is not a trace of spirituality when the disciple detects faults such as poverty, meager knowledge and deviations from the proper code of conduct within the guru, and considers the guru to be a recipient of his mercy, while the guru also considers himself most fortunate on receiving a certificate from the disciple.

The sole aim of both is to serve their own senses. An evaluation of the guru and disciple is not based upon such sense-gratification. Worldly 'gurus' who teach us how to play the sitar or teach us how to swim, as well as hereditary family gurus who promote our gross and subtle sense gratification are not in the same

category as spiritual gurus. It is not the duty of the *mahanta-guru* to eagerly involve himself in maintaining a mundane wife and children. Various types of *laghutva* enter into those who do not cultivate Krsna consciousness (*krsnanusilana*) twenty-four hours a day. Gurudeva does not wait to attain a certificate from his disciple. He has no time to lend his ear to useless talk. He is indifferent to others.

**Rajen Babu:** If the guru has borrowed money and is heavily in debt, is it proper to help him become free from debt by giving him money?

**Prabhupada:** He should be considered as fallen if he accepts money from his disciple in order to save his material wealth. The only property of a spiritual guru is spirituality; the only duty of a true disciple is spiritual service. In regards to the financial obligations of this world, the guru is never a debtor. Worldly things are absent in him and cannot touch him. One should not compare the attempts of the *sad-guru* to collect ingredients for serving Krsna with the *guru-bruva's* greed for accumulating material wealth. One cannot be a guru if he is devoured by the desire for material wealth. Maintaining a mundane mentality and the mentality of being a guru, results in a mentality that leads us to hell.

*gurusu nara-matir yasya va naraki sah*

"If one considers the spiritual master as a mundane person, one becomes a resident of hell." (*Padma Purana*)

**Acaryatrika Prabhu:** A mundane mentality arises when one considers the *mahanta-guru* as belonging to the *brahmana* caste. Sri Bhagavan tells Uddhava:

*acaryam mam vijaniyam navamanyeta karhicit  
na martya buddhyasuyeta sarva-deva mayo gurum*

"Know the *acarya* to be My Self. Never envy the *acarya*; never blaspheme him or consider him to be an ordinary man. Because the *acarya* channels the infinite, He is greater than the sum total of all the finite. Thus, he is more important than all the gods." (*Bhag.11.17.27*)

**Prabhupada:** A national guru, a guru of a particular caste, a guru who teaches the sitar – they all treat Krsna as an object of their enjoyment. None of them are spiritual gurus.

**Acaryatrika Prabhu:** The status of a Gosvami is simply not restricted to a particular ancestral line. A father performs devout worship – he is said to be a *bhakta* and he is respected. Yet his son performs no *bhajana*, so he cannot expect to receive the same respect as his father does. Deliberations on the pure devotional conclusions (*suddha-bhakti-siddhanta*) of Mahaprabhu are completely different from the considerations of fallen *jivas* that are attached to this world.

**Rajen Babu:** What is the difference between a *grhasta* and a *grha-vrata*?

**Prabhupada:** The difference lies in *krsna-bhajana*. *Bhajana* should not be taken as a trivial plaything. Illegible writing is writing and proper writing is also writing. Yet one conveys no meaning and the other has significance. The notion of considering both as equal has been prevented by the words of Vyasa:

*arcye visnau sila-dhir gurusu nara-matir  
vaisnave jati-buddhir visnor va vaisnavanam  
kali-mala-mathane pada-tirtha 'mbu-buddhih  
sri-visnor namni mantre sakala-kalusa-he  
sabda-samanya-buddhir visnau sarvesvarese  
tad-itara-sama-dhir yasya va naraki sah*

"One who thinks the Deity to be made of wood or stone, who thinks of the spiritual master as an ordinary man, who thinks the Vaisnava to belong to a certain caste or thinks of *caranamrta* or Ganges water as ordinary water should be understood to be a resident of hell." (*Padma Purana*)

It is the Smartas idea to attach greater value to the apparent side. That is their primary duty. We need not take the road to hell by wasting our time in idle and trifling activities in the name of doing *bhajana*.

**Rajen Babu:** But those who are *grhasthas* also reside with their wife and children.

**Prabhupada:** A true *grhastha* remains fixed in thoughts of performing *hari-bhajana*. The Vaisnava view should not be confused with the non-Vaisnava view. A five-year-old child may vocalize a drama of Shakespeare, but only an adult can truly appreciate it.

**Acaryatrika Prabhu:** It is necessary to observe which direction a mundane social guru takes and which direction a spiritual guru takes.

**Rajen Babu:** What is the harm if one takes instruction from a spiritual guru and takes *mantra* from a social guru?

**Prabhupada:** If you go in that direction then you cannot advance towards Vraja – you will not progress; you will remain in one place by dropping your anchor and will never be able to lift it. What will be the benefit for you to go somewhere else? You will be quite satisfied with what you already have.

**Rajen Babu:** If one does not accept spiritual initiation, is it possible to be aware of any type of spiritual truth (*tattva*)?

**Prabhupada:** There will be no *sravana*, and the opposite result of such beneficial things will be attained instead. The duty of light is to remove darkness. If one remains in the midst of darkness, how will it be possible to attain light by allowing darkness to prevail?

**Acaryatrika Prabhu:** A mundane guru considers the *mantra* only as *shabda* (sound) and not as *sabdi* (He who is known by sound)

**Prabhupada:** The *mantra* is non-different from the *sabdi*. There is no difference between the *aprakṛta-sabda* (transcendental sound) and *sabdi*.

## FOOTNOTES

*grha-vrata* – A materialistic householder.

*guru-bruva* – A guru in name only.

*mahanta-guru* – The topmost spiritual master.

*purna-bhava* – Completely immersed in loving mellows for the Lord.

*raga-marga* – The path of spontaneous devotion.