

Hari-Nāma-Cintāmaṇi

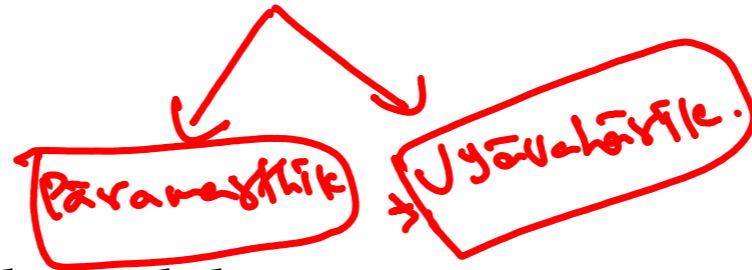
The Touchstone of the Holy-
Name

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Chapter – 6

Disregarding the Guru

Having attraction for Kṛṣṇa, he will give up useless material logic, take shelter of higher knowledge and receive mantra initiation from the spiritual master.



"One who is a gr̥hastha should accept a guru but remain in his duties of varṇāśrāma.

should not give up social responsibilities.

If a brāhmaṇa is a Kṛṣṇa devotee, he can serve as a guru for all the varṇas; but if there is no suitable person of brāhmaṇa birth, one can receive initiation from a guru of another varṇa.

If there is a choice, the gr̥hastha should choose the bona fide guru of higher caste.

But in any case the main qualification by which to judge who is suitable bona fide guru is how much the guru knows about Kṛṣṇa.

He may be brāhmana or śūdra, householder or sannyāsī, but this makes no difference in the guru's ability to deliver the jīva.

This should be the main consideration in choosing a guru, if one desires to progress to pure attraction for Kṛṣṇa.

In other words, if there is a qualified guru of high caste, there is no necessity of seeking a guru of a lower caste; but if the high caste guru is not qualified as a Kṛṣṇa bhakta, one should not take dīkṣā from him on the basis of his high caste alone.

"In the case of a householder who cannot find proper spiritual life in the gr̥hastha āśrāma, he should take a bona fide guru who is not a householder.

In other words, if one renounces household life and is seeking spiritual guidance, one should take shelter of an ācārya who has successfully renounced household life and receive dīkṣā and śikṣā from him in order to reach the desired goal of prema.

But if the householder had a qualified guru previously, that previous guru should not be disrespected or rejected.

He should be honored always.

"The householder may take a guru who is either a householder or renounced. Either is suitable.

Accepting guru and performing sādhana-bhakti, the householder will eventually achieve the stage of bhāva, at which time his attraction for family life and sense gratification will cease.

At that stage he will naturally give up household life and enter the renounced order.

This person should seek out an ācārya in the renounced order and take his instruction.

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"Guru may be of two types: one who gives dīkṣā with mantra and one who gives spiritual instruction.

They should be considered equal in importance by one who wants to advance quickly.

A person can accept only one dīkṣā guru, but may have many śikṣā gurus, who give sambandha-jñāna.

"The sambandha-jñāna or teachings are handed down in a sampradāya from the founder-ācārya of the sampradāya.

These original teachings and the founder-ācārya of the sampradāya should be worshiped with all respect.

One should be loyal to his conclusions and instructions, not taking teachings from others.

One should take as śikṣā guru only a person who is following faithfully the teachings of that founder-ācārya.

To take initiation or teachings from a māyāvādī is useless.

"Whoever takes or accepts such unauthorized teachings simply goes to hell.

Rejecting Kṛṣṇa and learning anti-Kṛṣṇa philosophy can only lead to
ruination of one's life.

How can a person be guru and deliver others, not having achieved or being able to achieve perfection himself?

"Thus guru, whether śikṣā or dīkṣā, must be the servant of Kṛṣṇa, and an associate of the Lord eternally in Vṛndāvana, who has been especially empowered by Kṛṣṇa.

One should serve the guru with great devotion, knowing Him to be directly empowered by Kṛṣṇa, the dearliest servant of Kṛṣṇa, and one's own eternal spiritual guide.

By such sincere service to the guru one can cross over the material ocean.

"What is the procedure for worshiping the guru?"

First one should worship the guru (offering pādya, arghya, etc.), then, taking his permission, worship the Lord.

Then one should offer Kṛṣṇa's prasāda to the guru, the Vaiṣṇavas, the demigods and the forefathers.

With the guru in mind, one should worship Kṛṣṇa, and with the guru in mind, one should chant Kṛṣṇa's name.

"Consequently, if one disobeys or disrespects the guru, that is offensive, and will block one's progress in bhakti.

As in the case of showing proper respect and devotion to the sādhu and to Kṛṣṇa, similarly, by properly serving the guru and chanting the holy name one can get quick success.

Having firm faith in the guru, one can, by the strength of the pure name, attain the goal of prema.

"When should a guru be rejected?"

It may happen that through asat-saṅga a guru may lose his qualifications.

Starting as a big guru, by committing nama-aparādha he loses his knowledge.

By offending other Vaiṣṇavas he loses the taste for the name and gradually falls under the control of wealth and women.

Such a guru should be rejected.

By the mercy of Kṛṣṇa, that disciple will obtain a new bona fide guru and take up pure chanting of the name again.

"If a guru takes unsuitable people for disciples, he will have to suffer for that, and if a disciple takes an unqualified guru, he will accordingly suffer.

In order to avoid these misfortunes, one should be cautious.

On the other hand, as long as both guru and disciple are properly qualified, the relationship will continue.

Ideally, this relationship is eternal, but if the disciple becomes bad, the guru must reject him, and if the guru becomes bad, the disciple must reject him.

Otherwise both may fall; better one than both.

"In order to prevent the pain of having to reject one's guru, one should first carefully examine him to see if he is a pure devotee of Kṛṣṇa.

Even in receiving a material article, one examines it for quality.

Once having accepted a qualified guru, if one disobeys his instruction, one commits a grave offense. By that even the demigods can fall down to hell.

"How should the guru be respected?"

The guru's bed and seat, his shoes, car, water from washing his feet, and his image should be respected.

If one fails to respect them or worships someone else as guru in the guru's presence, that is devious mentality, trying to minimize the bona fide guru.

One should regard the guru as one's lord and master, obey his words and instructions, and when seeing him, fall flat on the ground.

One should loudly glorify the guru, never disobey his order, take his prasāda remnants, and not discuss anything that the guru dislikes.

Surrendering oneself humbly at the guru's feet, one should act so that he is pleased.

If one acts in this way, and performs Kṛṣṇa nāma-saṅkīrtana, one will gain all perfections.

That is the statement of the Vedas.

"The guru will give proper teachings concerning the holy name, and after having established faith in the holy name in a person's heart, he will formally give him the name of Kṛṣṇa or a mantra containing the name of Kṛṣṇa to chant as his sādhana. This is dīkṣā.

If by bad association or contact with bogus literature one happens to reject or disrespect such a bona fide nāma-dīkṣā-guru, one should immediately give up the bad association and literature and in sorrow approach the feet of one's guru.

Being all-merciful, the guru will reinstate him, and by again chanting sincerely, he will attain prema.“

That person who, thinking himself lower than a blade of grass, aspires for the dust from the feet of Haridāsa Nāmācārya, will be qualified to sing always the touchstone of the holy name.