

# The Absolute Nature of *Sad-guru*

In a sense guru is like the hand attached to the body of God, Who is all existence, all intelligence, and all bliss (*sac-cid-ānanda-vigraha*). With His hand, God rubs His own feet. The hand of God is His own limb. In this case God is serving Himself. God Himself appears as the guru in order to teach how to serve Himself. Our Gurudeva is also one with the body of God. There is God to be served, there is also God who serves; God as object and God as support. Mukunda is God to be served, He is the object God. The most beloved of Mukunda, Śrī Gurudeva, is serving God, the support. There is no one so dearly loved by God as our Gurudeva. He alone is the best beloved of the Lord.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Vyāsa-Pūja lecture, 1936.

## The Mood and Vision of His Realized Disciple

If I disobey the law which has come down to me through the chain of preceptorial succession, the offense, due to omission to carry out the command of the guru, will sever me from the lotus feet of Śrī Gurudeva. If, in order to carry out the command of the guru, I have to be arrogant, brutish, or suffer eternal perdition, I am prepared to welcome such eternal damnation and even sign a pact to that effect. I will not listen to the words of other malicious persons in lieu of the command of Śrī Gurudeva. I will dissipate, with indomitable courage and conviction, the currents of thought of the rest of the world, relying on the strength derived from the lotus feet of Śrī Gurudeva. I confess to this arrogance. By sprinkling a particle of the pollen of the lotus feet of my preceptor, crores of people like you will be saved. There is no such learning in this world, no such sound reasoning in all the fourteen worlds, no mangods, that can weigh more than a solitary particle of the dust of the lotus feet of my Gurudeva. Gurudeva, in whom I have implicit trust can never spite me. I am by no means prepared to listen to the words of anyone who wants to hurt me, or to accept such a malicious person as my preceptor. — **op.cit.**

The moment I deviate from Śrī Guru, the moment I become forgetful of he who keeps me attached to his lotus feet at every single moment, I will, without a doubt, diverge from the Truth. And when I am thus separated from Śrī Guru, countless misgivings and deficiencies will engulf me. I shall simply spend my time bathing when I'm hot and bundling up when I'm cold. In other words, I will become more anxious to arrange for my own comfort than to serve Śrī Gurudeva. If at the beginning of every year, every month, every day and every moment, I do not remember my Gurudeva, who saves me from absorption in that which has no connection to my constitutional nature or is separate from *kṛṣṇa-bhakti*, then I will definitely fall into greater and greater difficulty. I will try to present myself as Guru and will be swallowed up by the ill-mentality of believing that others should worship me as such. This alone is *dvitīya abhiniveśa* — infatuation with the worthless purposes of our unnatural state. To come and offer *guru-pūja* just for one day is insufficient. It is our duty to serve Gurudeva at every moment.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Lecture, Śrī Caitanya Maṭha, Śrī Dhāma Māyāpura, 1931.