

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.14.A

Dhīra Kṛṣṇa Mahārāja: This one is from Bhakta Prīya Dāsī. She's one of Prabhupāda's disciples in Los Angeles.

Bhakti Cāru Swāmī: Mahārāja, Bhakta Prīya Dāsī _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: Dhīra Kṛṣṇa Mahārāja, what's her identity?

Dhīra Kṛṣṇa Mahārāja: She distributes Śrīla Prabhupāda's books and she also collects donations for the temple.

Bhakti Cāru Swāmī: Prabhupāda *śiṣya* _____ [?]

Śrīla Śrīdhara Mahārāja: That lady who wrote a letter for initiation?

Dhīra Kṛṣṇa Mahārāja: No. This is her friend. This is Prabhupāda's disciple.

Śrīla Śrīdhara Mahārāja: Oh, Prabhupāda's disciple.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: _____ [?]

"Dear Śrīla Śrīdhara Mahārāja, Please accept my most humble obeisances at your glorious lotus feet. I have been listening to the tapes of some of your conversations with our Śrīla Prabhupāda's disciples and I find great enlivenment in Kṛṣṇa consciousness by hearing the transcendental exchanges between yourself and the devotees. By the purity of your instructions I become very much inspired to continue in the service of our Guru Mahārāja, with tolerance and perseverance. So I beg that you kindly accept this offering as an expression of gratitude for your concern and eagerness to help us in this mission. Thank you very much. Your servant: Bhakta Prīya Dāsī."

Śrīla Śrīdhara Mahārāja: Then a suitable reply _____ [?]

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Also, there's another letter. This is from a boy who had first initiation from Prabhupāda.

Bhakti Cāru Swāmī: _____ [?]

"Dear Śrīla Śrīdhara Mahārāja, Please accept my obeisances. All glories to Śrī Guru and Gaurāṅga. Please let me introduce myself. My initiated name is Dayal Dāsa Adhikārī. I received Hari *Nāma dīkṣā* from Śrīla Bhaktivedānta Swāmī in nineteen seventy seven after

hearing about him and reading his books since nineteen seventy two. Now I'm twenty five years old and have a wife and two children. Daily I chant the prescribed number of rounds and visit the temple of Śrī Śrī Rukmiṇī Dvārakādiśa. Accordingly, I associate with His Holiness Dhīra Kṛṣṇa Swāmī who is known to you. And from him I have heard of your exalted qualities. I have also gotten from him many tape recordings of conversations with you, and I have developed strong faith in your words, just like my Gurudeva Śrīla Prabhupāda.

So I have an important question which I do not trust in any other hand but your own. One day in January nineteen eighty one, I found in a garbage heap, of all places, an original copy of the *Gāyatrī mantra* that was given by my Gurudeva. So I asked my wife who received the *mantra* initiation from Prabhupāda, before she had met me, how to chant it, and in this way I began to chant. However, I was not initiated with this *mantra*. Nor have I ever worn a *brāhmaṇa* thread. I have understood from your Divine Grace on a tape recording, the purpose of *Gāyatrī* and the importance of the Hari *Nāma*. What is my position now with *Gāyatrī*? Please instruct me in this matter, because I'm in doubt. Should I go on chanting the *mantra*? Perhaps by your mercy I could receive the *mantra* in the proper way. But whatever you say I will accept that.

I'm reluctant to inform you that I, as of yet, am not a very successful dollars and cents man, being new at household life and would have to borrow money to come to India although that is what I want to do. I'm saying this only because of my responsible position as a family man. Please instruct me.

Your insignificant servant, Dayal Dāsa Adhikārī."

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Kāma Gāyatrī, not this *Brahmā Gāyatrī*? There is *Brahmā Gāyatrī*, *Brahmā Gāyatrī* is another thing; that is meant for the *brāhmaṇas* only. And Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] used to give that only to the male persons.

Bhakti Cāru Swāmī: I don't know what kind of *Gāyatrī* a woman gets.

Śrīla Śrīdhara Mahārāja: Ordinary *Gāyatrī*, *Brahmā Gāyatrī* and...

Dhīra Kṛṣṇa Mahārāja: It's all the same thing, seven...

Akṣayānanda Swāmī: Similar.

Śrīla Śrīdhara Mahārāja: That's *Kāma Gāyatrī*.

Bhakti Cāru Swāmī: _____ [?]

Akṣayānanda Swāmī: *Brahmā Gāyatrī*, *Guru Gāyatrī*, *Gaura Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Yes, *Guru Gāyatrī*, *Gaura Gāyatrī*, and *Kāma Gāyatrī*— three, three *Gāyatrīs*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Not for the ladies necessary, *Brahmā Gāyatrī*.

Bhakti Cāru Swāmī: Mahārāja is saying that usually the lady doesn't get the *Brahmā Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Brahmā Gāyatrī* is only given to the male persons. Only sacred thread ceremony: that is *Brahmā Gāyatrī*. *Kṛṣṇa Gāyatrī* – what Swāmī Mahārāja introduced I don't know, but *Brahmā Gāyatrī* only on the ceremony of sacred thread it is there.

Dhīra Kṛṣṇa Mahārāja: He never gave sacred thread to the ladies.

Bhakti Cāru Swāmī: Prabhupāda first told me that the *Gāyatrī*, the *brāhmaṇa* initiation is only for, it's more or less like a formality. And Prabhupāda actually pointed out that – actually I was there and Prabhupāda was talking to some other person, that other person was asking Prabhupāda, “Why you are giving *brāhmaṇa* initiation to the *yavanas* and *mlechas*?”

Śrīla Śrīdhara Mahārāja: Non *brāhmaṇas*.

Bhakti Cāru Swāmī: So Prabhupāda said, “I'm giving them *brāhmaṇa* initiation; I'm giving them the *brāhmaṇa* thread so that rascals like you do not commit an offence thinking that they're anything less than a *brāhmaṇa*.” [Group laughter] And Prabhupāda pointed out that, “Their position is much higher than a *brāhmaṇa*.”

Śrīla Śrīdhara Mahārāja: Yes, than *brāhmaṇa*. To show to the society, to adjust them in such position, this secret thing has been taken out, that they're already *brāhmaṇas* then they're Vaiṣṇava. They cross the threshold of *brāhmaṇism*; then they can reach the Vaiṣṇava stage. So the competition is only with the male. The women they generally do not get sacred thread, so no *brāhmaṇa Gāyatrī* or thread is necessary for them.

Bhakti Cāru Swāmī: So Mahārāja, he wanted to know, first of all what is his position...

Śrīla Śrīdhara Mahārāja: And what sort of *Gāyatrī*, that I want to know first. Is it *Brahmā Gāyatrī* or *Kāma Gāyatrī*?

Dhīra Kṛṣṇa Mahārāja: He found a paper with all the *mantras*.

Bhakti Cāru Swāmī: *Brahmā Gāyatrī*, *Guru Gāyatrī*, *Gaura Gāyatrī*, and *Kāma Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa Gāyatrī* is of two kinds. *Kṛṣṇa mantra*, *Kāma Gāyatrī*, and for *arcana* purpose another set, *Kṛṣṇa Gāyatrī* and *Kṛṣṇa mantram*.

Dhīra Kṛṣṇa Mahārāja: He found what Prabhupāda would give to his disciples, he found that.

Śrīla Śrīdhara Mahārāja: _____ [?] *Arcana conite* [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: _____ [?]

Mahārāja is saying that if he's willing to take second initiation from his Divine Grace then there's no objection.

Śrīla Śrīdhara Mahārāja: No objection. But I am afraid of the disturbance that may be created.

Dhīra Kṛṣṇa Mahārāja: He doesn't live in the temple.

Bhakti Cāru Swāmī: He doesn't stay in the temple Mahārāja, he lives outside.

Śrīla Śrīdhara Mahārāja: Oh, then no trouble.

Dhīra Kṛṣṇa Mahārāja: With him there's no disturbance.

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: So how should that be done?

Bhakti Cāru Swāmī: You're the contact.

Akṣayānanda Swāmī: Just tell him that Guru Mahārāja has no objection.

Dhīra Kṛṣṇa Mahārāja: But does he want him to come, should he come here?

Bhakti Cāru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Say it in English.

Bhakti Cāru Swāmī: Oh yes. Prabhupāda used to give the *Gāyatrī mantra* many times in a tape. In a tape, the disciple used to hear the *mantra* in a tape and used to receive the *upavita* from a representative of Prabhupāda, usually the GBC.

Śrīla Śrīdhara Mahārāja: The *ṛtvik* system, representative, *ṛtvik* system.

Bhakti Cāru Swāmī: So Adridan Prabhu is suggesting that maybe you can also make a tape so that many willing disciples can get the initiation of the *Gāyatrī mantra* from you that way from all over the world.

Śrīla Śrīdhara Mahārāja: That I may think out. Hare Kṛṣṇa. I shall appeal to Guru Mahārāja and if I get inspiration in that way, if it be necessary, necessity of the time, then I may come to that conclusion hereafter. I can't say now.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol.
Then, you are to start by nine o'clock or what?

Bhakti Cāru Swāmī: Yes Mahārāja, around nine, nine thirty.

Śrīla Śrīdhara Mahārāja: Or eleven? All right.

In *Marga Kavya* [?] *Marg* [?] was a Vaiṣṇava *kavi*, his epic is known as *Sisupal Avagni* [?] Bāladeva Vidyābhūṣaṇa has quoted one of his verses on his commentary on *Vedānta*, to clear the position of Brahmā and Nārāyaṇa in this sense.

chayistha syam nitya baditam pura tatas _____ [?]

When Kṛṣṇa, Balarāma and Uddhava met in a conference, at that time Devaṛṣi Nārada was seen coming through the sky. First They saw a mass of light is approaching towards them. Then gradually could recognise that there is a figure within the mass light. Then a male figure, and lastly the Devaṛṣi Nārada has come.

So in the first hazy conception of the spiritual realm only a mass of light something Brahman, then Brahmapura, the figure, the Vasudeva, then Lakṣmī Nārāyaṇa; in this way the deeper and deeper vision will express that there are so many things there. And in that mark there is one *śloka*,

vanapti kala pita ei pi yogya tanum [?]

He's praising about *sādhu-saṅga*, the association with the devotees, *sādhu*.

The first line I fail to remember. Anyhow, the meaning is that when we come in contact of a saint, *sādhu*, it tells our – merit, or what is this – for three stages of our life. As a result of our past good activity I'm able to meet a saint, and when I'm discussing with him at the present that will also produce the good result, and it will help me in future also. So past, present and future, three stages of time is concerned with our association with the saints, and, *sat-saṅgaḥ śevadhir nṛṇām*.

*[ata ātyantikam kṣemaṁ, pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām]*

[O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society.] [*Śrīmad-Bhāgavatam*, 11.2.30]

And with the transaction what we get in their connection, that is the most valuable thing, and that is the fulfilment of life to its highest degree. *Sat-saṅgaḥ śevadhir nṛṇām*.

And another place in Rāmānuja *sampradāya* it is mentioned, in one dark night, three Āḷvārs by chance met in a place. They did not know each other but they heard of their name. Then they began to talk in the dark night and then gradually they came to understand that they are those three renowned saints of that time anyhow met together.

Then one questioned, "We are three here, but do you feel the presence of a fourth one?"

Another answered, "Yes. The fourth one is here."

Fourth one means the Lord Himself. They're talking about Him and by that He's also present there, the fourth one. Three are talking and talking about the fourth so the fourth must necessarily be present there. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Once I asked...

Śrīla Śrīdhara Mahārāja: And *kīrtana*, Mahāprabhu, Mahāprabhu recommended *kīrtana*, *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*. When many we meet to talk about the Lord: that is *saṅkīrtana*. And that was recommended especially in the Kali-yuga. Others are more or less powerless. What's the reason? In *kīrtana*, *saṅkīrtana*, generally the influence of the environment comes to disturb us, to disturb our attention for *kīrtana*. But when we're all engaged in *saṅkīrtana* we try our best to collect all our attention and energy to apply in the case. We are rather compelled to collect and maximum energy to attend. Especially when one is telling or another putting questions the depth of the cultivation is appreciable and cannot but be intense. It commands the maximum energy from all, the hearers and the speaker, *saṅkīrtana*.

*nāhaṁ vasāmi vaikuṅṭhe, yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."]

That intense presence of Him, not only Vaikuṅṭha, in the consideration of eternity and infinite, *vaikuṅṭhe, yoginām hṛdayeṣu vā*, "When in ascending method one is attempting to reach Me, to catch Me, these are less productive, *yoginām hṛdayeṣu vā. Mad bhaktāḥ yatra gāyanti*, "But where more than one they're in the attempt to bring Me down, to make the object of their talk, I'm attracted more there, that place, *mad bhaktāḥ yatra gāyanti*. Surrendering themselves, there the layer of surrender, that brings Me down, attracts Me down more than anything, surrender, *śaraṅāgati*. Everything they have offered. They're empty, and I go to fill up the empty pot, cannot but. They have made them empty for Myself and I cannot but be thankful to go and fill up their emptied heart."

Hare Kṛṣṇa. Gaura Haribol. What do you say?

Bhakti Cāru Swāmī: It just reminded me once I asked Prabhupāda, actually I told Prabhupāda that I wished to be with him when he first went to America and he was all alone, struggling so hard. And then Prabhupāda told me, "I was never alone." He said, "Kṛṣṇa was always with him."

Śrīla Śrīdhara Mahārāja: It is very clear when I read his...

Bhakti Cāru Swāmī: Biography.

Śrīla Śrīdhara Mahārāja: Journey, yes, journey to America I was sure that Kṛṣṇa came to his help, and Baladeva, Nityānanda came to his help. He could not have stayed but to have Them. So empty handed, empty hearted, only with the Name of Kṛṣṇa, the adventurous journey he undertook. Certainly, surely, Kṛṣṇa was on his head, in his heart, Guru, Kṛṣṇa.

Bhakti Cāru Swāmī: Mahārāja, yesterday while we were coming here, Adri asked a question. He was asking that Prabhupāda is *nitya-siddha*, which means Prabhupāda came down from the spiritual sky. Then why, at times Prabhupāda spoke about his previous life, that he was a very pious doctor in his previous life.

Śrīla Śrīdhara Mahārāja: Pious doctor, in his previous life.

Bhakti Cāru Swāmī: Pious doctor.

Dhīra Kṛṣṇa Mahārāja: He said one astrologer told him that.

Bhakti Cāru Swāmī: Oh, I see. He said that Prabhupāda said that one astrologer told him that.

Śrīla Śrīdhara Mahārāja: Told like that, because his natural knowledge was chemistry?

Bhakti Cāru Swāmī: In that life he committed one sin and that's why he had to come here.

Dhīra Kṛṣṇa Mahārāja: To get some medicine for someone he killed a snake, to get some venom to administer.

Śrīla Śrīdhara Mahārāja: And for that?

Dhīra Kṛṣṇa Mahārāja: Well he said for that he had to take birth again.

Śrīla Śrīdhara Mahārāja: As a doctor?

Dhīra Kṛṣṇa Mahārāja: Yes.

Bhakti Cāru Swāmī: No, as Prabhupāda, in this life.

Śrīla Śrīdhara Mahārāja: This life? No, no. That must be pushed in the background. His brightest duty awaiting him to spread this doctrine of love, begin. He's a doctor not only of this physical, to remove and cure physical disease but the disease wholesale. *Hṛd-rogam āśv apahinoty acireṇa.*

*[vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṅṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

He came to remove the heart disease of so many in the world. That was his; that is the purpose.

Akṣayānanda Mahārāja: Kṛṣṇa sent him.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: If Prabhupāda is *nitya-siddha* so how come...

Śrīla Śrīdhara Mahārāja: And one important point I want to clear in this occasion. That for the devotees when it is necessary that they should come to discharge some divine duties, the life of any time that is merely a plea. Just as C.I.D, he may take any garment, any shape, any duty, but his main object is to watch, something like that. When they come to this world of mundane surface, they come with variegated plea, by the will of Kṛṣṇa. But that matters little; not important thing. Reality is there and this is only a sham dress for the time being. It does not matter.

Bhakti Cāru Swāmī: Even if he came as a doctor...

Śrīla Śrīdhara Mahārāja: You see the Pāṇḍavas and other *parśada* of Kṛṣṇa in different type, someone begging, someone's enraged, someone's killing, so many things, but this is somewhat worldly. And all to show to the people that these things have got no value. This is all *māyā*, *satya-guṇa*, *raja-guṇa*, *tama-guṇa*, all *māyā*. A sacred life according to the standard of this world: that is *satya-guṇa*. That is also false. And the Ratnaka Dasu's life, that is *tama-guṇa* in the very beginning, that is also false. When the light comes, darkness of any density may disappear in a moment. So this matters little in the case of the *nirguṇa*, the

bhagavan māyā dhaya, Yogamāyā. Whenever Yogamāyā wants, Mahāmāyā retires. In the jail law, as I say, in the prison there is a particular law for the jailers, for the culprits. But whenever one officer of higher sphere, anyone comes to visit the prison house, wherever he goes the prison law retires: the Yogamāyā, *prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*.

[*aḥo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*]

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga-māyā*."] [*Bhagavad-gītā*, 4.6]

Ātma-māyayā – Kṛṣṇa says, *prakṛtiṁ svām adhiṣṭhāya*, by controlling, not by fighting even. Wherever this higher law goes the lower law retires, forced to retire, and no exertion, no fight is even necessary for that to remove. So when that *nirguṇa* has control:

[*api cet sudurācāro, bhajate mām ananya-bhāk sādhuḥ eva sa mantavyaḥ, samyag vyavasito hi saḥ*]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

What he's doing that is perfectly right, cent per cent. You may see some black things in the life of a *sādhu*, but if he's real *sādhu*, if he's *nirguṇa* position, then what you see that is only concoction, that has got no value – cent per cent he's doing right. So this *māyā* is a negative space. It has got no value when any positive thing comes back to it. So taking this form of Ratnaka Dasu's case, the Jagāi and Mādhai's case, the next moment previously he was a great demon and the next moment after then he's a great sage. This is His will, divine will. The final phenomenal conception has got no position before divine will. Infinite divine will in one place and this self condemned misconception is in the other side of the battle. What can *māyā* do to Kṛṣṇa and His person? So in any form, in any way they may come. The *śāstra* asks us not to look at those backgrounds.

[*kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya*].

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.127]

Kṛṣṇa consciousness is absolute. It does not depend. Still because we have got some weakness here, so if we find Guru in a high family and his figure is a beautiful one, *janma, aiśvarya*, and he has neglected opulence, like Buddhadeva, kicked out the kingdom, *janma aiśvarya, śruta*, and he was a great scholar, this may help us, to the disciples that has got such negative value, all these things.

[*janmaiśvarya-śruta-śrībhir, edhamāna-madaḥ pumān naivārhaty abhidhātum vai, tvām akiñcana-gocaram*]

[Queen Kuntī Devī prays: “O Kṛṣṇa! Those who are intoxicated by false ego on account of their good birth with respectable parents, great opulence and wealth, great learning and high education, and personal bodily beauty, cannot cry out: “Govinda!” or “Kṛṣṇa!” with sincere feeling. Only those who have no charm for anything material within this world can chant Your Holy Name in purity.”] [*Śrīmad-Bhāgavatam*, 1.8.26]

Otherwise Kṛṣṇa *bhakti*, the devotion of the Supreme Lord, divinity does not care for any such grandeur of this false world. Am I clear?

Devotees: Yes Mahārāja.

Bhakti Cāru Swāmī: Right at that time the answer that came to my mind was, yes, Prabhupāda came in his previous, I mean before he came as a doctor, but we don't know if maybe in another *kalpa* that Kṛṣṇa sent him. Then he went back and again he came this time. It's not that he came...

Śrīla Śrīdhara Mahārāja: You see, we are told when circumambulating Braja Mandala, in Varsana there was a camp and Prabhupāda was delivering lectures. We were all sitting around hearing. He told at that time, “Up to my Gurudeva the Guru *paramparā* is coming down, and up to my Gurudeva we must not look at them as *sādhana siddha*, *nitya siddha*. Gurudeva is never *sādhana siddha*.” Because, *sākṣād-dharitvena samasta-śāstrair*, Gurudeva and ordinary Vaiṣṇavas' position is different. In Ekādaśī Gurudeva is given *ana prasādam*, that *bhogam*, not other Vaisnavas. So to the disciple, Kṛṣṇa, Baladeva, Rādhārāṇī... His own necessity is represented there.

Just as the affection for the child in the mother reaches the highest position: and not the grandmother and others.

So by the special arrangement of the Lord the maximum well wisher of a disciple is found in Guru and that is not..., that is maximum purest and by order of Kṛṣṇa he will have to present there, work on His behalf. So Guru should never be seen as *sādhana siddha*, up to, from the line, from the beginning Guru must not be seen as *sādhana siddha*. He's *nitya siddha*. Otherwise it will, *bhoga*, will disregard. Because we are asked to see Guru as Kṛṣṇa Himself or His representation, His double, delegation is there. We are to see that. We must come in that connection. Then only our *bhajan*, our *sādhana*: then that will have real impetus. We're nearest to perfection. With this idea my progress will be more and more increased and intense. Something tampered, the truth which has reached to me there is some dirt there; some certain percent of dirt is there? No. The truth is _____ just at the door, graciously to take me in, to take me up. That is, the *śāstra* asks us to see things in that way. And what the *śāstra* says that is not false. That is true. We cannot come up to mark. That is our defect.

*sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."]

To the Vaiṣṇava, *mukunda-preṣṭha*, because they know that the Kṛṣṇa *śakti* of the highest type, the function of Guru is there: not Kṛṣṇa Himself, so *mukunda-preṣṭha*. The most favourite of the Lord has come as Guru to me. I am just adjacent to the highest

purifying dynamo, so I cannot but be purified. Ha, ha, ha, ha. This sort of idea must come within us to help our progress really.

Devotee: _____ Dāsa Goswāmī Prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: By the will of the God, it is transferred.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a complicated case. You see, [Raghunātha] Dāsa Goswāmī had his first *dīkṣā* from Yadhunandana Ācārya, a *gṛhastha*, when he was *gṛhastha* himself, first. Then he used to, he came to exemplify the, according to the change of the *śiṣya*, Lord He takes different kinds of form to help him in different classes. Then he went to Mahāprabhu. Then Mahāprabhu handed him over to Svarūpa Dāmodara. We may say that ordinary *śikṣā* Guru we may take Yadhunandana, the *vartma-pradarśaka*, the beginner, the canvasser, something like *rtvik*, representative. Not Guru proper but his representative came as Yadhunandana and helped him, helped him in a right way, otherwise he could not be attracted by the charming personality of Mahāprabhu. He approached Mahāprabhu. And Mahāprabhu we may take as Rādhārāṇī, in the garb of Rādhārāṇī, Kṛṣṇa in the garb of Rādhārāṇī. He was there, charmed. And Rādhārāṇī placed him to Svarūpa Dāmodara, Lalitā, Lalitā Devī, handed over to Lalitā Devī. Then, but we trace that Dāsa Goswāmī's tendency is always towards Mahāprabhu. Though Mahāprabhu deputed Svarūpa Dāmodara, again he approached Mahāprabhu and told that, "I can't understand why You have taken me, snatched me here from my family..."

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