

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.9.1-2

Śrīla B.R. Śrīdhara Swāmī: ...according to the deserving, according to...

Devotee:

Devotee: ...read that Śrīla Gaura Kiśora Dāsa Bābājī, he would pay his obeisances to all of the animals in the *dhāma*.

Śrīla B.R. Śrīdhara Swāmī: He sees things in two ways, one, independent estimation of a thing, independent vision. Another is his *yogyatā*, means his acquired merit, his acquired merit to be considered, and also impartial, independent estimation, vision.

rta sattya natram?

rta, his acquired merit, demerit cannot be dismissed, and still, independent of that he has got another vision for everything.

rta sattya natram?

Then, satyatmakam?

Truth is in his very nature, but his very nature

.....

Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: Satyatmakam.

Śrīla B.R. Śrīdhara Swāmī: Satyatmakam, satya atma mani yasya?

Twofold meanings - truth is his soul, and he is soul in the truth, both kinds of meaning may emit from this expression, satyatmaka, satya atma yasya. Who is the soul of truth, that would be better. He's the soul of the truth, satyatmaka. And truth is his soul, is in his soul. Both sorts of explanation may come. Satyatmakam. He is the soul of the truth, and the truth is also in his soul. It is not an external acquaintance. Rather he is the soul of the truth, satyatmakam. Is the gist, satyatma satyasya satyam, and that is condensed truth, satyasya satyam. Just as sun is the soul of the light, satyasya satyam, recurring, who is the very life of soul, vitality of the truth, soul of the truth, satyatmakam. We have come to take refuge and to surrender under Your holy feet, because, everyone is

concerned with truth for existence. And Your position is such with the truth, utta prata vali? Within and without, You are within the truth and without the truth, condensed truth and extensive truth. You see truly and what truly endusence[?] relative and absolute. Your absolute vision and relative acquaintive acquired position of the scene. So in many ways You have got connection. You are the truth, truth of the truth. So we cannot but surrender to You. Above our conception of truth. You are the truth and more, and more than that. Not only You are the truth of our consideration, Einstein theory, "the thing is that, which it is, and something more to be attained." So You are not only truth of our conception but something more, more. Hare Kṛṣṇa.

Devotee: Mahārāj, in the *Brahma-saṁhitā* it is mentioned that Kṛṣṇa's *indriyas*, they're interchangeable, interchanging.

Śrīla B.R. Śrīdhara Swāmī: Not only interchangeable but every *indriya* can do the function of any other *indriya*.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Aṅgāni yasya sakalendriya-vṛttimanti*, His feet also can see, can hear. His every limb, every part of His limb can do the function of every part. Just as the mind - in the body, differentiation, eye cannot hear, ear cannot see - but the mind can see, mind can hear, mind can the central truth. So the central truth He has got. Just as so many departments under the officer, the departmental heads they are with particular knowledge, limited knowledge, they're going on with their work. But who is above them, the organisation, he has to deal with many departments, he must have knowledge of the various departments. So the central means possessing the general qualification of all departments, so *aṅgāni yasya sakalendriya*. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam*.

[*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ*]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

The *paramaṁ pada* of Viṣṇu like sun He's vigilant with His watchful eye over our head. His feet can see. *Viṣṇu paramaṁ pada*, His feet is compared with the sun, sunlight. And again, *cakṣur*, the eye, not only light by which we are to see, with the help of which our eye works but He's central so the sun is something like His eyes. And His feet is compared with the sun and with the eyes, so *viṣṇu paramaṁ pada*, His holy feet over our head and with a guardian's vigilant eye He's seeing everything what we are doing. With this conception we approach with bhuta-sudhi[?], with this sort of identification of our selves we approach any duty. That real vigilant eye of the Almighty and all fear over my

head, then, with what attitude I shall approach my duties. The vigilant eye over my head, sympathetic and also justice, so we cannot do anything wrong.

In the Hindu *śāstra*, *tad viṣṇo paramam padam*, this Ṛg mantra, this is a mantra of the Ṛg-Veda, important, and that has been collected by the *smarta* school, "before you go to attend any duty you must have such conception of that, then he will go on." How should we approach? It is there, the guardian is there, His glance over, watching glance. Then I cannot do any wrong, I must approach everything with proper mood, with this conception. Whatever you do, first think of your identification 'who are you in this universe?' Your guardian is there. With this, then go, do anything and everything. The knower is there. You can't conceive your activity, searching eye, under the searching vigilant eye you are working always. And accordingly you select your duty and attain with proper attitude. That will give you warning how you are to approach things, how you are to live and move. His vigilant eye is always over your head, *paramam pada*, *paramam pada*. *Padam* means generally feet, His foot, the holy foot of Viṣṇu. And He can see, *caḡsur īva*, just like an eye it is spread there in the sky. *Indriyani yasya sakalendriya aṅgāni*, His every limb, His name can see, His name can think. So,

dehi deho dehi vipadaya nesyadehi gachit?

Not hard and fast rule there that His particular limb only fixed for something, some duty, and not any other. When it will be necessary He will be able to do anything. For a man, necessary He will go to fight, and at a time of peace then he will do social work. The complete, a perfect man may have many phases of the work.

So His every limb can do any and every work. Such perfect body He has got. Still, He has got by His will, by the service of Yoga-māyā,? *catur-bhuja*, and Rādhārāṇī has fixed Him to be the *bhuja*. Four-handedness can't stand there before Her condensed affection. The other two arms they vanish, or they retire into the body. That is also there.....before Her harem, no *catur-bhuja* can maintain by Yoga-māyā, by devotion. That is also His own *bhakta-parād*, the *bhakti*, devotion can play magic on Him.

Hy asvatantra iva dvija [Śrīmad-Bhāgavatam, 9.4.63] "You Durvāsā, you are a *yogī*, you are conversant with the higher laws of subtle substances so you should know what is My nature. Yes, I am free, no prejudice, but still, I admit to you that the devotion of the, who does not want anything, *niskincana*, who does not want anything, and they surrender to Me, that makes Me disturbed. I can't tolerate that. And the surrendered soul who does not want anything and they're prepared to do everything for Me, that disturbs My attitude of justice. I cannot but be partial at that time."

aham bhakta-parārdhīno, hy asvatantra iva dvija
[*sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]

"As if I am not free, as if I am not free, though I am free. You all know I don't care for anything. I am an autocrat. But surrender to Me, it can reach My autocracy in such a way that autocracy, the crest falls down. I can't but submit to that surrender. *Ahaṁ bhakta-parārdhīno*, Hy, *niscitam*, *asvatantra*, as if I have got no power, powerless. *Sādhubhir grasta-hṛdayo*, *bhaktair bhakta-jana-priyaḥ*. *Mayi te teṣu cāpy aham*,

[*samo 'haṁ sarva-bhūteṣu*, *na me dveṣyo 'sti na priyaḥ*
ye bhajanti tu mām bhaktyā, *mayi te teṣu cāpy aham*]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

"I can't withdraw from them. My general dealings will be world outside, they're in Me, I am in them. They are not in Me, I am also not in them. But in the case of the *sādhu* I can't honour, *mayi te teṣu cāpy aham*, under no circumstances can I desert them. What to speak, this is My another nature."

Hare Kṛṣṇa. Gaura Hari.

"So, though My every limb can do the function of every limb, still, according to the necessity, the hankering of My devotees, as if I have got My fixed function of every limb and I cannot follow but that rule."

.....

sankirtanay sango pandhi manasa?
may nitai gaur gadadhar advaita seva.....?
sankirtanay sango pandhi manasa.....?
nitai gaur gadadhar advaita seva.....?

.....

Devotee: Mahārāj, the question was that like the *nitya pārṣadas*, do they have also interchangeable senses, or only Kṛṣṇa?

Śrīla B.R. Śrīdhara Swāmī: Any changeable senses?

Devotee: Interchangeable.

Śrīla B.R. Śrīdhara Swāmī: Interchangeable?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: No.

Devotee: Only Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: He has come from America?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Nitāi Caitanya.

Devotee: But the *nitya pārṣadas* they're acting according to Kṛṣṇa's desires.

Śrīla B.R. Śrīdhara Swāmī: And Kṛṣṇa willing, he may play such, such play in anybody, ha, ha. That is a special sweet will, and it is His. All works under some or other law, but He has no law. His will is law. And that may be transmitted to some of His assistance according to His will. As He went, all is, the Kaliya-daha, that poisonous lake, almost all the *sakhas* are unconscious. And Baladeva also, Baladeva had some sort of consciousness, not wholly gone. But He remained unaffected. No poison could work on Him, but Baladeva to certain extent. That is by His will. Dedication, degree of dedication, everywhere all are dedicated, the degree of dedication.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: There's one *śloka* which you like very much.

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

Śrīla B.R. Śrīdhara Swāmī: Yes. Composed by our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] himself. When from the hired house in Calcutta the Deities from the Maṭh was removed to his own construction, constructed Maṭh Bagh Bazaar, the Deities were carried in a chariot. And we were dancing and singing just in front of the Deity. We took the Deity. And at that time he composed some eight lines perhaps. "You should sing this and take the chariot from this hired house to our own house or Maṭh." There the one line is present.

mattala sādhu-jana viṣaya range, pūjāla rāgapāṭha gaurava bāṅge

It is apparently seen that the devotees they have made themselves mad in handling so many material wealth. Generally devotees they should engage themselves only in the service of the God. But here in Gauḍīya Maṭh we find they're handling money, and motor car, and this, that, everything they're using lavishly, *viṣaya range*, for what purpose? *Pūjāla rāgapāṭha gaurava bāṅge*. To show that the *rāgapāṭha*, giving up everything and

only through the internal love we shall worship the Lord, that *rāgapāṭha*, with internal love and affection we shall worship. Not external resources, majesty, magnanimity, awe, reverence, unnecessary. But they have come to do this, to handle extensively with the wealth and the grandeur of the outer world.

What is the meaning? *Gaurava bāṅge*, to show that the *rāgapāṭha* is above all. Those that are followers of *rāgapāṭha*, their position is very, very high. Not that they cannot be masters of this mundane wealth, so they have left everything and taking the path of worshipping Him in their heart, not that. But all these grandeur, awe, reverence, resources, everything should go to serve them. *Pūjāla rāgapāṭha*. Everything will have got its fulfilment if they're connected in any way with the feet of those that are engaged in that in their worship exclusive of this worldly things only with the heart. Only the devotion, the flow of their devotion from the heart they're doing. And that should be, the whole thing will have its fulfilment if that can connect to worship the feet of that plane, of those that are living in that plane. The fulfilment of the majesty, awe, reverence, wealth, everything.

This grandeur only meant to serve them, those *niskincana*, those who do not have anything, only *kaupina*. And mentally they're doing, they're eating or not eating, they do not care for that. But all this must be meant to have its own fulfilment to go to touch their feet, to exemplify, to show, to teach to the world the fulfilment of everything is only to touch the feet of those *akincana* who have got, who have made the absolute good, the Lord of love and beauty, the all-in-all in their life. The whole world must learn for its own goodness, own welfare, own fulfilment must be connected with that to teach this to the world. The Gauḍiya Maṭh people handling all these things, the motorcar, the? the money. He is there, their everything, the aeroplane.

When in Bombay, I was, one gentleman, he's a Bengali, as an officer in the mint there, Ganesh Mitri, he asked me, "You have come to collect money but you are very rich men." Ha, ha, he told. Yes, you say we are rich, and we say we are beggars. Now, we must come to some understanding. That you say that we are very rich, why? We spend money like water. A man who has got much money he can spend his money for such purposes. And we, being beggars, we use.....? Ordinary men will say this is superfluous money otherwise a beggar must not expend money for such purpose. One who has got a *crore* he can throw some thousands for the luxurious activities. So we spend money, it is sure, yes it is sure, and you think that we have got much money so only we can spend. But we say we are beggars with not money, still we spend money in such a way. Now the question will come whether what we spend that is for good purpose or bad.

Suppose a doctor, he may not be wealthy, he has got a car, motorcar, because he can attend many patients thereby. It is not his luxury. Generally men will think that one who has got a car, one who has got a plane, he must be a very moneyed man of high order. Then only he can give such. But from the business purpose one may have such things. A doctor may have, because many patients he can visit by motorcar.

We are also using things in that way, that with these things, that so many flowers to decorate the Deity, you may think, 'Oh, this is superfluous.' But we think this is the fulfilment of life. Every good thing must come to decorate, to serve Nārāyaṇa. That is our creed, the difference in creed. Though beggars we are, still, we spend money like water,

only for the decoration, for festival, distribution of *prasādam*, for this mission we beg money and we spend, lavishly, but not for our luxury. But we feel the necessity of the particular nature, so we, it is a question of *how* we spend, not that how much money we have got. So we are poor, still, we are beggars, still we spend money like a rich man. Rather, a rich man will be afraid to spend money like that.

Devotee: Ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. Hare Kṛṣṇa. *Pūjāla rāgapāṭha gaurava bāṅge*. All wealth has got its only fulfilment in the service of those to help the, to preach the creed of those that are above this monetary world, and doing the greatest good in their thoughtful mind by worshipping the Lord. I'm connecting him with this world. *Pūjāla rāgapāṭha mattala bāṅge*. And there is another, he has understood, realised what is real *rāgapāṭha*. That this idea, oh, I thought it was such and such. With this we have got encouragement within him and dancing, dancing. I have seen, I have had a sort of conception of the reality that He's good and beautiful. And we are dancing. *Pūjāla rāgapāṭha mattala bāṅge*. What is proper ecstasy they have understood, they have realised, and they are dancing.

Gaura Hari bol! Hare Kṛṣṇa.

.....pabe sema dhan
 krsna name ruci habe gopi reva name
 nama ate saba habe jiva ruci dham
 prema dhama radha syama pabe dhana saran
 nitai caitanya ruli nace ama nayan
 dayal nitai caitanya bhuli natore amar hanam
 aparadha dhuli jare pabe prema dhama
 krsna name ruci habe guci vedan dham?

Devotee: Mahārāj, there was something you was speaking about the day before yesterday. You didn't elaborate, you just mentioned it, when you were talking about *guru-tattva*. And that was how the Māyāvādīs they will worship the *Guru* but they will not accept Īśvara.

Śrīla B.R. Śrīdhara Swāmī: That is one anomaly with them.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: That the gogami[?] Do you know the Bengali gogami? What is the English synonym of gogami? Suppose the account is coming and the result is not collaborating with another thing, so some fault, some error is suppressed and in the end the total has been put. That is gogami. So Māyāvādīs, they're one with God, one with Brahma, but they cannot conceive to be one with *Guru*. That is their weakness. They can never conceive that *guru-ham*, *gudva-ham*, they say, 'I am *so-ham*, I do not care for

Nārāyaṇa, or Kṛṣṇa, or Brahma. I am the same. But I am not one and the same with my *Guru*. I should have respect always for that.' That is their ideal. I have heard that that is their fashion. They never say that I am one with *Guru*. A respectable distance they maintain always with their *Guru*. If he is one with his *Guru* then he's gone, nowhere. That is their custom, their fashion, you may say, a patch up, a patch up policy, ha, ha, ha.

Devotee: Very dangerous policy.

Śrīla B.R. Śrīdhara Swāmī: Dangerous. 'I'm not with *Guru*. I do not care for God. I am one with Him, but I can't dare say, I can't dare say that I am one with *Guru*.'

There is a story of a Māyāvādī I heard before coming to this Maṭh. When I was in Calcutta Law College I heard one *sādhu* deliver lecture like this. I don't know how much it is true. There was, at that time in age when the Mohamedans they're looting the Hindu wealth and population also, so one *brāhmaṇa* family was forcibly converted into Islam, this Muslim faith. But perhaps the *brāhmaṇa* was murdered and the one young son and his mother are taken and converted into Islam and accepted in one family of a Muslim. Anyhow, gradually, the mother has become prostitute and the son left astray, roaming hither and thither as a vagabond, in this way.

Then one day, that son with his colleagues went to prostitutes house, and accidently he went to his mother. And after the action the mother could understand the son. Then the mother told, "Oh, what is your previous acquaintance? You don't know so and so.....? Now I think we both were prey to the roguery and my present position is this. I am your mother. And what you have done, this, I am going to make penance. I must kill me, by poison or anything. And you look after your future." With this the mother perhaps took poison or something like that.

And that young boy, young man, he went straight to Kamakshar[?]? and got *dīkṣā* from a *tantric sannyāsī*. A *Guru* gave him *mantram*, 'You continue in this *mantram* as long as twelve years. Then not only will you be absolved from your sins but it will get liberation from the *māyā*.'

Then, there was an *asana* [?] a dead body of an elephant, flesh gone, the bones...

Devotee: Skeleton.

Śrīla B.R. Śrīdhara Swāmī: And he entered into that elephant, and some creepers also covered the bone structure of the elephant and he entered into that and went on with his *japa*. Sometimes some fruits or some things he came out and took and there continued. After twelve years he got response from Devī, Devī Durgā.....?

Then the fellow, "What do you want? You ask for any boon. I am ready to give."

His name was then Brahmananda Bharati, the name of that gentleman. For that young man was converted into *tantric sannyāsī*, his name was Brahmananda Bharati. Then he, this old *samskara*, still lingering. He told,

brahmananda bharati tava mukamrtam vanchati?

"If you come to fulfil my desire I want the nectar of your lips." That is, he wants to approach Durga with the spirit of Śiva, *śivoham, mukamrtam vanchati*, not mother but wife. "I like to have you, *mukamrtam vanchati*." First she denied, and again continued *tapasya*, then she came and accepted the proposal. And he.....? he becomes Śiva and *śakti* to serve this *māyā*. Now, he, when he performed his *tapasya*, the *asana* was of a stone, a stone piece on which he sat and went on with his *japam*, repetition of the *mantram*, on a stone slab. And in different positions, places, he wanted to make *japam, tirtha*, and asked her to carry that *asana*, that Durga. And she did so, going. And one condition she proposed and he accepted. The condition - "Whenever you will pronounce 'stop' I shall leave you at once." "Yes." That condition was approved by both sides. Then one day the Brahmananda had a mind to see his own *Gurudeva*, he's going. And she is carrying, Devī is carrying that stone slab for his seat there. A little far off, sometimes visible, sometimes...

End of side A, start of side B, 1st, 2nd.9.81

Śrīla B.R. Śrīdhara Swāmī: ...in the square addressing, these two men, and so many are talking, many men standing on the bench. Then they began to deliver lecture, and so many students out of curiosity they flocked there, one day. That man is full of that white leprosy, coming back from [Udbard?] and other *tirtha*. He told, in quest of whether the God is or not, whether the Lord is or not. With this idea he went to consult some *sādhus* there, a mile or two off, up there [Udbard?] I met one *sādhu* coming down from the hill. And I fell flat under his feet and then asked him, 'have you seen God? Can you see Him?' This was my question.

"Yes. I have seen. Yes. He is."

"Can I see?"

"Don't you see?" In this way he cried aloud. "Don't you see Him?" In such a tone he cried aloud, "Don't you see Him all around?"

A flash of light came within me. I thought your unity in the consciousness of the birds, trees, everything is within one common flow of *ātmā*, I found in my heart. Then I was a little calmed. And he went on in his own way.

One gentleman gave a lecture right there. So many lecturers there of different types. Another gentleman, perhaps a Brahmo, he's delivering lectures ridiculing *sanātana dharma*, the [*sandhya, bandhana*?] all these things. I used to perform *sandhya*, coming from a *brāhmaṇa* family, used to do that. Then he referred to some *visnu padi* - Visnu Padi is a place there in [Haridya?], Visnu Padi. And the founders of the *sandhya mantra* they say *ganga tui visnu padi*? They say that the Ganga is coming from Visnu Pada padma, from the sweat of the foot of Viṣṇu the Ganga is coming. But they do not know that there is Viṣṇu Padi, there is a place near Haridwar and the Ganga flowing nearby. And only for that Ganga's name is Viṣṇu Padi. But not from there, not she had her birth in Viṣṇu Pada padma. But it is for that place and coming by that Viṣṇu Padi place so its name is Viṣṇu Padi and she does not come from the sweat of the holy feet of Viṣṇu. This is all ornamental. This is lie. It is false." In this way he gave.

But I put a question to him, ha, ha, ha. The Ganga, the [Bagrati?] is passing, and it is known as Hoogly River. From Hoogly, the lower portion is said to be, the river is known to be Hoogly. So should we mean that that is the, that should be the name of that. Because Hoogly is there so we say Ganga to be Hoogly River. But should we think that Ganges has no other origin far above? Then what is the matter, it is passing through Visnu padi so Ganga will be... Some people may think that Visnu padi. From Visnu padi the name of Ganga may not come, but from Ganga the place may be Visnu Padi. That also may be.

That gentleman did not say anything. He did not reply.

There is a place on the side on the banks of the Ganges whose name is Visnu Padi. And how can state that he's coming up from Visnu pada padma, that cannot be. The Hoogly name, from Hoogly downwards it is Hoogly. But on the upward Ganges is that also Hoogly?

Hare Kṛṣṇa. So, I retire now. Gaura Hari bol! You are making tape? No?

Devotees: Yes. We are told often that the *Guru* and *śiṣya*, if the *śiṣya* is not successful in this life we are told that the *Guru* will return by taking another *janma*, another birth. So I want to ask does he personally take another *janma* or does Paramātmā *rupa* manifest?

Śrīla B.R. Śrīdhara Swāmī: Anyhow the relation will continue, continue. And whether that particular soul who was delegated in the previous life he will come, he will be sent or not, no guarantee. But anyhow the disciple will have consciousness of that. He will see that my former Gurudeva may be in different forms. Not unknown. He will see that I am known, not unknown, to my master. He was my *Guru*. He knows everything. But external form may not be similar, similar.

Suppose a disciple may come in a particular country, in a particular sect. The *Guru* may also come in a particular country, in a particular sect, particular education. That may be, may be. The *śiṣya* will come, the disciple will come to exactly the same position? That may not be. And the *Guru* will also come in that fixed position? That also may not be. But they will be able to recognise one another, each other. My *Guru*, he knows about my previous life. And the disciple will also feel that he knows everything about me. I am beginning in the same place.

So, with such broadness we are to look at our *Guru Mahārāj*, so in this way it is *sākṣād-dharitvena*, not only the person but plus something else, *guru-tattva* means. And that manipulation is by the Lord or His *svarūpa-śakti*. But anyhow no disturbance will be about the past.

Devotee: They say, I don't know if it is correct, but they say that the *Guru*, because his disciple was not successful he may not return to the *dhāma*, to the back to Godhead. But he may remain in this, in the *brahmāṇḍa*. That question...

Śrīla B.R. Śrīdhara Swāmī: Eh?

Devotee: They say that the *Guru* may not return back to Kṛṣṇa. He may not go. He may remain in this world. In that way...

Śrīla B.R. Śrīdhara Swāmī: If that is the case then no *Guru* can return to Kṛṣṇa anytime because the continuation of the disciple will remain.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So he will have no leisure anytime in his life. But it may not be so.

Devotee: No. That is why I was ...

Śrīla B.R. Śrīdhara Swāmī: He may be, sometimes he may be deputed himself, or others also may be deputed in that case.

Devotee: Right.

Śrīla B.R. Śrīdhara Swāmī: But the inner instruction and inner feeling will be such, the paraphernalia, that they will have no trouble for that. Officer may change but the function will go on smoothly.

.....

Devotee: You were saying he doesn't necessarily, the *Guru* doesn't necessarily remain. The *Guru* may return back.

Śrīla B.R. Śrīdhara Swāmī: The *Guru* may return. The *nāma-guru*, *mantra-guru*, *sannyāsa-guru*, they're all *Gurus*, but we must see something common in them, and so the expression, so the statement about the ontological aspect of *Guru*, the *sākṣād-dharitvena samasta-śāstrair*, "I Myself."

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the *Ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

"You should consider, you should look for there Myself. I am there. I am your *Guru*. In My different types of *śakti* or general recruitment in any way, I am *Guru*. It is My function to take you up. In different place but still I am there. I am there. I am there in My *mādhurya-rasa śakti* or *sakhya-rasa śakti*, *vātsalya-rasa śakti*, or *dāsyā-rasa śakti*, in a general way also."

Sometimes one may be recruited by Rāmānuja *sampradāya*, then again converted into Kṛṣṇa *sampradāya*, Gauḍīya *sampradāya*. It is also possible. So internal link we are to...

Devotee: If they say that 'he will come back, come back,' that is a mundane conception, a wrong conception.

Śrīla B.R. Śrīdhara Swāmī: The main thread, the main thread. Not always, almost, to the beginners it is safe to say that he will come back. But ultimately we see that even that one may be transferred into another section, another section. This zigzag way also may reach according to the detection of his inner, unfoldment of his inner necessity the departmental change may occur.

Or he will see the change in his own *Guru*. In the first sight he saw his *Guru* of one type. Then again in progress he will see the same *Guru*, he may be another thing found in their new thing, new thing. 'I could not detect so much depth in my *Guru* in the beginning. I saw him such and such, but now I find that he's something more and more.' In this way unfoldment, here unfoldment and there also unfoldment.

So *āveśa*, *śaktyāveśa*, *Guru* is something like *śaktyāveśa*. But is it chance coincidence all these *śaktyāveśa*? And that is permanent *śaktyāveśa*, always, the *śaktyāveśa*. According to the necessity of the situation and by the will, by the dispensation of the Lord, they will be connected but they won't feel any disturbance, due to his presence within.

Who will quench the evolved progress of ones heart, unfoldment of heart, a new demand, new thirst, and that will be quenched by whom? His *Guru*, his *Guru*, and he will have not any scrupulousness or anything else. The internal thirst is being satisfied. And there is my Gurudeva. The unfoldment, gradual unfoldment, and the attendance of the same from the upper side, there is *Guru*, there is *Guru*. *Guru*, guide, with my progress, guidance of different type will be necessary for me. New guidance, new guidance, with the progress I shall be taken into different planes of the new types of guidance, new life will be acquired, in this way.

But the main thread, the *raso vai sah*, the pure *rasa*, pure ecstasy, and that will, *hṛdaye nābhya nujñāto*, my inner heart will approve. Heart will approve, cannot but approve, cannot but approve. 'Yes. I want this. I want this. This is my fate, this is my fortune,' in this way. Otherwise, if any soul, *madhyama adhikārī*, he's once appointed as *Guru*, and so many disciples, and he will come again and again, he can't enter into *nitya-līlā* anytime.

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: That cannot be. But anyhow, who will be connected, here, both parties will be satisfied, because of His presence. So He says *ācāryam mām vijānīyān*. It is not meaningless. It has got sufficient purpose.

*ācāryam mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

Don't go to limit the *ācārya*, don't limit *ācārya*. So He says *ācāryam mām vijānīyān, nāvamanyeta*. "You have come up, so the *ācārya* whom you first meet perhaps you have surpassed him, first meeting of the *ācārya*. *Nāvamanyeta*, don't see less in him, don't see him of lower position, *nāvamanyeta*. I was there, I was there. In a primary teacher I was there. As a schoolteacher there also I am, college teacher, so *nāvamanyeta*, don't see outside. I am your guide, in different forms I am your guide. So,

*ācāryam mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

He has got special characteristic than ordinary general Vaiṣṇava, *ācārya*. For you, I am there."

Hare Kṛṣṇa. "*Mayānukūlena nabhasvateritaṁ*, backing so many *ācārya*, so many *ācārya*, I am at the back, working through them, *mayānukūlena nabhasvateritaṁ, pumān bhavābhim na taret sa ātmahā*."

[*nṛ-deham ādyaṁ sulabham sudurllabham, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābhim na taret sa ātmahā*]
[*Śrīmad-Bhāgavatam*, 11.20.17]

"They're like helmsmen in different boats, *ācārya*. And I am the favourable wind helping so many boats to make progress."

Devotee: Don't limit the *ācārya*, don't limit.

Śrīla B.R. Śrīdhara Swāmī: "Don't limit. Try to see him in the same level with Me."

Devotee: In the *Bhāgavatam* our Śrīla Prabhupāda [A.C. Bhaktivedanta Swāmī Mahārāj], he wrote something in the purport in connection with the story of Dhruva Mahārāj, the third canto. He said Dhruva Mahārāj was very, very strong and he could take his mother back to the *dhāma*, back to Godhead. So our Prabhupāda wrote, "If I have one strong disciple then he can take me back to Godhead." So we find this statement very mysterious.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha. Dhruva's *Guru* was his mother, his mother was *vartma-pradarśaka*, first guide, just as Cintamani in the case of Bilvamangal, so through her also that Kṛṣṇa, that *ācārya*, *vartma-pradarśaka*. Then Dhruva came out pressed by his mother, first start from his mother. Next from Nārada, then by dint of his *bhajana* when he attained the place, then again he took his *vartma-pradarśaka guru*, mother. She was still left perhaps. So *vartma-pradarśaka guru*, a very rare case we find that also, the *vartma-pradarśaka*, who gives the first start, to the *kaniṣṭha-adhikārī bhakta*, gave first start. But we are to consider the past life of Dhruva and also his mother. Dhruva in his past life he had some more progress and now in this life his

mother, who was arranged by the Lord to give some starting, and then he adopted the path of *bhajana*. Nimitam [?], his mother was [nimitam?], starting. But both of them have previous life and previous progress in the proper direction.

Primary teachers, first they may deal with an extraordinary scholar in the beginning. Then he passes, and again have, the other day I told to someone that in Bark [?] we read that the grandson was so much qualified that he was conferred the title of lord. And to make him lord his grandfather was also to be made lord. So lord, the title comes from up to down, but here, from down to up. The grandfather, he was given recognition of lord and then father and grandfather. But first the grandson, he got the title of lord by the dint of his capacity. There was a case we read from Bark [?] conciliation, that American war. Hare Kṛṣṇa. Impeachment of [one Hastings?] These are the American taxation conciliation, in the Parliament, the Bark [?] was a very good player, advocate, or barrister, something like that, he pleaded. And in B.A. class we had to read those things.

So it may be because by previous arrangements the less qualified he may give push to a more qualified person. I am young. And then, in return he also may help him, help him. So *Guru*, he, he means that God consciousness in different sections and different places. From different directions one may receive help.

Devotee: *Cakhu-dān dilo jei, janme janme prabhu sei,*

Śrīla B.R. Śrīdhara Swāmī: Whenever any difference we are to see the common thread, sometimes. Absolute will have the better consideration than the relative position. Both Absolute and relative consideration, and without that, then no progress is possible. Absolute and relative, both considerations must go side by side, side by side. Absolute has the primary position, and relative temporary, suiting to the purpose of time, space, and person. So in the longest journey of my life, and my greatest interest, we are already given, the keeps, the connection of the Absolute, always, always. So there is unity. Even in a *Guru* when he says, this ordinary *Guru*. So the *śāstra* also has kept up that link.

*parokṣa-vādo vedo 'yaṁ, [bālānām anusāsanam
karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

It is unable, if I say that don't eat fish, meat, etc, he won't come into the fold. But our policy is that they must come, so give some laxity. In the *śāstra* and *Guru* also there, similar *Guru*, similar *śāstra* is there, but hoping that they will take the way of that progress. So, so much generous, the *śāstra*, the *śāstra* is in the lowest, to the lowest

generation, lowest section, and the *Guru* also similar is there, similar *Guru* and similar *śāstra*, similar *sādhu*. In this way the *śāstra* extended to the lowest plane to take up in the gradual process. The *śāstra car*, he has got in his mind that in this gradual process some provision they must be given, otherwise they will fly away. So they should be taken up in the gradual process. The universal mind is there. And that sort of consciousness is in the mind of the Ṛṣi that has prepared that *śāstra*, and *Guru*, [laxham?], all these things.

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

You take wine, but under some condition, if you offer it to the particular Devata and then take. You take meat and fish but don't take all sorts of meat, all sorts of flesh. And try to keep up without animal food on such day, and such day, such day. And by instalments they're taken up. *Vivāha vyavaya*, don't go freely to the women but you marry a wife and try to keep your enjoyment there only, in this way only restricting, then, when you'll be a little grown up. No more, my son, enough has been done.

panca so dhan bhanam bajet palit latesu bhutanam nemitestu maha phalar?

The real progress awaiting you from such position and its nature will be such and such. When grown up little then that sort of duty will be attached to him. The *śāstra*, and *sādhu*, that is *Guru*, is going to the extremity of the sinful area. Otherwise they will have no chance of coming up. But the disciples of a *sādhaka*, in general they'll take up from their own plane and to go up. And there also they will find such *Guru*, such *śāstra*, all [and may remain?] Just as we see our jurisdiction of the light, very much intense we can't see, and very meagre we can't see. Sound also, very intensified sound we can't hear, and very less we can't hear. So we work in the relative position. But we are told to stick to the Absolute thread contained within, to understand the whole thing.

Ācāryam māṁ vijānīyān, nāvamanyeta karhicit. Don't undermine. *Na martya-buddhyāsūyeta.* Though you see some mundane characteristic there, sleeping, eating, all these things, but don't undermine, undermine. Then you'll be loser. Just as in the Ganges water, in the Śrī Mūrti, no stone, no wood, no watery substance, but it can purify, Ganges water can purify what, the water aspect? No. Another aspect, and that analysed ultimately we see the order of the Lord, His order that it will be referred. The

will, the purifying power, comes from His will, His will backing. So Absolute backing we shall try to find everywhere, and also the relative position we can't sacrifice, then we'll have to go to *nirviśeṣa*. He, which is all His system, paraphernalia of different nature, characteristic, we want to have both, *śakti* and *śaktimān*. In no case we can sacrifice *śakti*, either of them.

When [Raghunātha] dāsa Goswāmī says that 'I do not want Kṛṣṇa if Rādhārāṇī is not there. I want rather Rādhārāṇī.' Then who is Rādhārāṇī? Who is Rādhārāṇī? Full of Kṛṣṇa. Ha, ha. 'So I want Rādhārāṇī?' So Kṛṣṇa is there, and in different relative positions He becomes, to the particular persons, sweet, sweeter, sweetest, in this way the relation is there.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Devotee: We are feeling our Guru Mahārāj [Śrīla A.C. Bhaktivedānta Swāmī Mahārāj] is present within you.

Śrīla B.R. Śrīdhara Swāmī: It maybe for you. Hare Kṛṣṇa.

Devotee: There are five principals for devotion, for *bhakti*, and one of the principals is residing in the *dhāma*.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: Is that for general devotees or just fortunate devotees?

Śrīla B.R. Śrīdhara Swāmī: General means *madhyama-adhikārī*, who can discriminate.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Kaniṣṭha adhikārī* cannot discriminate the various positions. Hare Kṛṣṇa.....? Nitāi. Nitāi. Nitāi. Nitāi.

Religion is proper adjustment. Our Guru Mahārāj [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] used to tell now and then, 'proper adjustment.' Proper adjustment, *sambandha-jñāna*, then the function will come accordingly, and the necessity, the destination, will be fixed from that, *sambandha-jñāna*. Sanātana Goswāmī is the *ācārya* of *sambandha-jñāna*. Who is who, who is who, who am I, where am I, what am I? All these things, why I am troubled, what's the real purpose of my life?

Nitāi Caitanya. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The adjustment with the Absolute and the relative, nothing can be sacrificed, adjustment of the Absolute and the relative. And one thing we must always keep in mind, that we can't investigate all these subtle, higher knowledge as a subject. But according to the degree of our, our *śaraṇāgati*, surrender, the truth will come down to make Himself known to me. That thing we must always remember in our mind. Otherwise there will

be some imitation, imitative spirit will be created. It is not under the jurisdiction of intellectualism. That is rather dangerous. Intellectualism is dangerous. That will help us to think that as if we have got the thing. It will be negligence to the infinite characteristic, the infinite aspect of the Lord. *Adhokṣaja*.

Sometimes I asked Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], that Rūpa Goswāmī, he closes Braja *līlā* in one way, and Sanātana Goswāmī in another way. And both of them got their instruction from Mahāprabhu. Why this difference? Guru Mahārāj told, 'Why it has been called *adhokṣaja*?' Ha, ha, ha. *Adhokṣaja* cannot be harmonised within our intellect. *Acintya bhedābheda*, *acintya bhedābheda*, both may be true simultaneously, *acintya*.

Vāsudeva-nandana, Nanda-nandana, the *ācārya* harmonised the two children and then one enters into another. Vāsudeva is having *rasa*. The *ācārya* explained the Baladeva made *rasa* of Kṛṣṇa in His heart. Externally He's seen to participate in the pastimes of the *gopīs* direct, but internally He's enjoying, He's making Kṛṣṇa to enjoy that *rasa* in His heart. He's not the enjoyer Himself. These are the harmonising instruction of the upper house. This is the way we shall harmonise.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj, the different animals, and trees, insects, in the *dhāma*...

Śrīla B.R. Śrīdhara Swāmī: They're wholesale *cinmaya*, they're not under bondage, but posing, difference of posing. Particular type of service and they have got fullest satisfaction in that plane of their service. They imbibe the best internal feeling thereby and do not want any other. In their relative position they are fully satisfied there, fullest aspect. Just as in other *rasas*, *sākhya*, *vātsalya*,

yah ye rasa haya sarvotam?

He thinks that what I get, this is the best. I do not like to interfere in another. What I draw, this is the best position I have got. *yah ye*, *vātsalya*, *sākhya*, etc., *śanta-rasa* is also like.....? the trees are there, the baluka? the signs are there, so many animals and beasts are there, the birds are there, trees, creepers, but still the qualitative difference. Uddhava, Uddhava, Dwārakā, the highest, he wants to aspire after the birth of a creeper in Vṛndāvana. Qualitative difference in *śanta-rasa*, Dwārakā also there is *śanta-rasa*, but the *sākhya-rasa*, highest type of *sākhya-rasa* in Dwārakā aspires after the *śanta-rasa* service in Vṛndāvana, when he has got a little peeping in the atmosphere of the type of quality of service in rendering in Vṛndāvana. He's the highest in a particular plane but he has got this absolute consideration. Though relative position, he's satisfied there, but absolute always supersedes, otherwise the...

End of recording, 1st, 2nd.9.81

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