

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.28_81.10.30.A

Śrīla Śrīdhara Mahārāja:...very shortly he will get that thing. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] The *Vedas* are only searching for Him.

Yogendra durgama gati [?]

And the great *yogīs* cannot have any trace where He's residing. So:

Sastavi navastar sudurlabha bhagavata hi loke [?]

The real devotees are very rarely to be found in this world.

We may not contact with a sham thing, we must be very much cautious. We may not make real progress but we may not take anything for something, one thing for another thing. That is *tama guṇa*. In *tama guṇa*, the nature of *tama guṇa* is said in *Bhagavad-gītā*, he takes something instead of another thing. That is the sign of *tama guṇa*. There is selection but wrong selection. Wrong selection is the nature of *tama guṇa*. And the *raja guṇa*, little higher, it cannot ascertain. And *sattya guṇa* can hit the right thing. That is the distinction. So this *tama guṇa* influence that urges us for wrong selection. Selection, we can't wait for any selection, selection must be done: very *asahiṣṇunā*, unforbearing, so wrong selection comes out of that temperament without giving the real value to the real thing. That's the greatest enemy. We should wait and we should get, we should have a mind to – proper price for the proper thing. That sort of attitude we must have.

tṛṇād api sunīcena, taror api sahiṣṇunā [*amāninā mānadena, kīrtanīyaḥ sadā hariḥ*]

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

That is also, teaches us, wait and see, *taror api sahiṣṇunā*, not like a voracious eater, whatever I shall get I shall swallow it, whatever it may be, without considering what is. Hare Kṛṣṇa. That impatient patient: a patient who is very impatient in taking his diet.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

I feel a little more tired today, perhaps for that afternoon engagement yesterday.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal. Nitāi Caitanya Dayal.

Bhāratī Mahārāja: Mahārāja, we are feeling like you are protecting us. We feel that you are protecting us – our future.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: We depend on you, on your grace.

Śrīla Śrīdhara Mahārāja: Whatever topics are coming I am going on to say something according to my knowledge and my experience. *Śāstric* knowledge, knowledge drawn from, we have heard from our Guru Mahārāja, and experience I have got during his stay and after his departure. I'm sincerely trying to put that for your consideration, so much, nothing more.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And I feel always that what Guru Mahārāja wanted from me I did not mind much for that. In my last days he's rather exacting from me some sort of use, from his side. That is my reward. I consider that to be my reward, that in old age, very feeble condition, but still I'm utilised by him, unexpectedly surrounded and snatched from the, what little experience I have got in my life coming in connection with that divine master. That is my own reward. I'll be satisfied with that. Gaura Hari. Just before my demise I'm forcibly engaged in *kīrtana*.

He was very fond of *kīrtana* our Guru Mahārāja. We saw he couldn't, can't speak, still if anyone came he cannot but speak. I saw, we saw it with our own eyes, if anyone comes.

Once in Bombay one Marati [?] gentleman came to hear from him. "Who is *sādhū*?" That was his question.

He was very tired and he asked me to answer. I began with this *śloka* of *Bhāgavatam*:

*sādhavo hṛdayam mahyam, sādḥūnām hṛdayam tv aham
mad-anyat te na jānanti, nāham tebhyo manāg api*

["My pure devotees are always in My heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them."] [*Śrīmad-Bhāgavatam*, 9.4.68]

I began with this *śloka* but he was not satisfied. He took it from me and began to talk about *sādhū*. But I thought that I was misunderstood. I...

...

Devotee: The following is a *darśana* of His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī recorded on October thirtieth, nineteen eighty one.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Jaladhi* means seven, *jaladhi* means *sagar*, *sapta sagar*, so the emblem – *ishu* [?] means five, *panca van*, *ishu* means *van*, *ishu* represents five, and *jaladhi* seven, seven, five. Then the *Veda*, four. And *conquesta vana gadhi* [?] it is a custom that will be just opposite. The four will come, *jaladhi* seven, *ishu* means five, and *veda* means four. *Cari veda*, *panca van*, *sapta samudra*. And that will be best opposite, it is a custom. So the four, five, seven, four hundred fifty seven, this is the custom.

Akṣayānanda Mahārāja: All right. Venkatta could not understand this, and I also of course couldn't.

Śrīla Śrīdhara Mahārāja: Everywhere in Sanskrit, not in figure but in this sign, the sound, representing...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In every *śloka* you find that is the custom.

Akṣayānanda Mahārāja: Yes, very nice.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Three eyes of the, Mahādeva and...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Indicates four, five is *vana* [?] *panca sad* [?], then six is *etoo* [?] the seasons, seven, *samudra*. Also same thing, eight, *vasu, asta vasu*, nine, *nidi, nava nidi*, ten, direction. Indra, Ekadas, Rudra...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Different signs there are. *Yuga* also four, *Veda* four, *Yuga*, Satya, Tretā, Dvāpara, Kali, that is also accepted as four. *Guṇa* also as three, *sattya, raja, tama: guṇa* may be used for three. In this way there are different words which carry the meaning of that...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Who are you?

Devotees: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: So another question: different subject.

Śrīla Śrīdhara Mahārāja: In Imlitalā I wrote a few *ślokas* there in the stone, it is put there. Then there was one thing, none can explain the meaning in that place.

And one Sakhī Bābu who reconstructed that position, that present temple, he told that when Mahāprabhu visited this place, when Govinda Mahārāja from Badarikāśrama he halted in Vṛndāvana, he asked, “What year Mahāprabhu visited this place?”

And Govinda Mahārāja told, “Gurudeva has, or, Mahārāja has composed these Sanskrit *ślokas* – it must be mentioned there.” Then he pointed out, this is the time.

Ratnesu vedaneti [?]

There it was mentioned, *ratnesu vedani*, what is the meaning of this *ratnesu*? So many *paṇḍitas* they also come; can’t understand *ratnesu vedaneti*. *Ratnesu* generally they take the seventh *vivakti* [?] in plural number, *devasu, narasu, ratnesu*, but *ratna* and *esu, ratnesu*, they can’t follow that. *Ratnesu vedanite* [?]

The four, five, and *ratna* means nine, *nava ratna*. Then he pointed out that this is it, this is the time when Mahāprabhu visited here, *ratnesu vedanite*.

Akṣayānanda Mahārāja: Same principle here.

Śrīla Śrīdhara Mahārāja: In the – always generally this custom – in Rāmānanda Rāya, Godāvarī,

there is: *Goravadhi yadi yuga āśrama yuge gauri yuga āśrama yuge* [?]

Yuga means four, *āśrama* means four, *āśrama* - *catuṛ āśrama*, *brahmacārī*, *grhastha*, *vānaprastha*, *sannyāsī*, four *āśramas* there are four, *yuga* there are also four, Satya, Tretā, Dvāpara, Kali. *Yuga āśrama yuge*, four, four, four.

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

Akṣayānanda Mahārāja: This, in the translation of *Caitanya-caritāmṛta* by our Guru Mahārāja, on the verse:

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa

["One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.47*]

In the *tattvarja* he has written that: "There are two kinds is *śikṣā guru*, one is the liberated person fully absorbed in meditation in devotional service: and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions." Two types, one who's absorbed in meditation in devotion – another who gives instruction; that means we can...

Śrīla Śrīdhara Mahārāja: Within and without – from within who guides, that is also *śikṣā Guru*, by comparative study etc, dictates, dictation from within, for proper guidance, that is *caitya* Guru, the Guru that has got his position in our *citya*, in our heart. And *śikṣā Guru*, this is one, and another, second, the *mahanta* Guru who is fully established services of the Lord, he may be entrusted to take our direction of services from him: *śikṣā Guru*, *dīkṣā Guru*, they also represent Kṛṣṇa.

Devotee: Mahārāja, Bhaktivinoda Ṭhākura has mentioned in his *Vāñī Vaibhava*, *antaraṅga* and *bahiraṅga* Guru, that is the same?

Śrīla Śrīdhara Mahārāja: *Antaraṅga* and *bahiraṅga*?

Devotee: Hmm, *antaraṅga* Guru and *bahiraṅga* Guru.

Śrīla Śrīdhara Mahārāja: *Antaraṅga* Guru and *bahiraṅga* Guru, I want to, little more further step, what does he mean to understand, to follow. It may be another conception also, *antaraṅga* and *bahiraṅga*. Inner dictator and dictator from the outside, but that may include not even that *śikṣā Guru*, in the case of that *avadhūta*, fourteen [24?] Gurus. Everyone gives suggestion to him as a Guru. "I learn this thing from that bird. I learn this thing from that beast. I learn this thing from the ant." That is *chaviṣ* [?] fourteen Gurus, the *avadhūta*, in *Bhāgavatam* [beginning at 11.7.25] it is mentioned. He receives instruction from the nature also, suggesting something.

Suppose the bird *cātaka* who does not take water from the ground, but always expecting a drop from the cloud. This will give suggestion to us that we won't take anything but what is given by the Guru, Vaiṣṇava, I must take that and nothing from anywhere else. And so many things when the mind is: *māyā santuṣṭa-manasaḥ, sarvāḥ śivamayā*.

[*sadā santuṣṭa-manasaḥ, sarvāḥ śivamayā diśaḥ*
śarkarā-kaṅṭhakādibhyo, yathopānat-padaḥ śivam]

["For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self satisfied there is no distress; indeed, he feels happiness everywhere."]

[Śrīmad-Bhāgavatam, 7.15.17]

When He's within he says everything is helping him to direct him towards the final end. He can read in a particular position, the *sādhaka*, almost a *siddha*, they find that everything is conducting him towards his desired end, whatever.

Mahāprabhu when dancing madly in the front of Jagannātha Deva, He was chanting an ordinary *śloka*, or ordinary poem, epic, but the suggestion there He's taking and becoming mad in devotion. So all the reading of the environment – there is a particular stage when all will show towards Kṛṣṇa, 'go towards this.'

Just as here in the land of exploitation whatever we see we try to get some sort of service from him, even a tree, even a beast, whatever we see, how to exact something from him. That is our lookout always, how to get some benefit from whatever I come across: exploitation, exploitation. And renunciation means everything is apathetic, everything is disgusting. Whatever I come across I become disgusted, that is bad, that is bad, that is bad. Everything is bad, uncongenial. That is the basis of the spirit of renunciation. We feel disturbed by anything and everything. And exploitation, we want to get some benefit, derive some sort of benefit from whatever we see.

And when established in the realm of service everything is helping him, 'go, do this service, do this. I'm doing, you also do.' That is in Vṛndāvana – that is really to live in Vṛndāvana, in Navadvīpa, where everything is – 'I'm serving Kṛṣṇa, you also do your duty.' That sort of instruction, that sort of wave will come to my plane of heart. 'We are doing, you do. We are doing, you do,' giving suggestion, a push towards my serving temperament. To be in Goloka, to be in Vaikuṅṭha, that means subtle plane has come there, atmosphere, their attraction, they're all carrying to the centre.

In a mob, if I stand, by the push I can go, I have to go, go forward. Sometimes in a crowd, if I stand in the midst of a crowd I'm bound to go ahead because the whole crowd is moving forwards, I have no other alternative but to move forward.

So that current towards Kṛṣṇa, to the service, everyone will help me. 'Come along with me, we are doing.'

And here, the land of exploitation, everything, everyone is exploiting tendency, whatever he'll find. Even the Deities also, that is also being exploited. 'Give something. I'm giving some one rupee *bhoga* to You, You give me a thousand rupees to favour me that I may get a good business. I'm giving something,' the trading even with the Deity, with Nārāyaṇa. Because this is the land of exploitation we do not know anything but exploitation.

So exploitation, renunciation, and service, - there are also submission in them, in all these, mainly three stages. The exploitation, moral exploitation, and immoral exploitation: and the serving that is also according to some *śāstric* order, and spontaneous, automatic in Goloka. There is generally two divisions there. But exploitation, renunciation or abnegation, and then service, dedication, devotion, three planes of life. Hare Kṛṣṇa. Hare Kṛṣṇa.

So *bahiraṅga* Guru that are coming to help me from outside, Guru, they're, Guru means guide, they also help me to go towards my desired end. They're also doing the duty of Guru to me. They're exciting me, 'go, do this, do this. We are doing, you also do. Come with us.' *Bahiraṅga* Guru, and from within also, my urge from within, 'you are still, sitting idle, do your duty. It's high time.' That is inner Guru. 'And this is all transient. Try for the eternal good,' that

internal inspiration. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayananda Mahārāja: Mahārāja, here also it's stated that the *dīkṣā* Guru is representative of Śrī Madana-mohana Vighraha, and *śikṣā* Guru is representative of Śrī Govindadeva Vighraha.

Śrīla Śrīdhara Mahārāja: Where do you find?

Akṣayananda Mahārāja: This is in the purport, *tatpariya*, by our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: It is mentioned so far as I know that Madana-mohana *sambandha*, Govinda *abhidheya*, and Gopīnātha *prayojana*. *Sambandha tattva* Sanātana Goswāmī and his Lord of worship is Madana-mohana; that gives us *sambandha*. And Govinda, that is, that worship was given by Rūpa Goswāmī, and he's the Ācārya of *abhidheya*, the means to end. And Gopīnātha, that is also reckoned as the, amongst one of the three Deities to be worshipped by the Gauḍīya. Gopīnātha, that is, gives us assurance to, and shelter for our whole life as *gopī*. So he's *prayojana* Ācārya, *prayojana tattva*. It's mentioned in that way. But here, where do you, read it out. I shall say.

Akṣayananda Mahārāja: Here it says, "The initiating spiritual master is a personal manifestation..."

Śrīla Śrīdhara Mahārāja: Initiating and who gives the Name, that is also included in initiation, *bhāgavati dīkṣā*?

Akṣayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So *bhāgavati dīkṣā*, *Harināma* and *mantra*, both?

Akṣayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Initiating master, he?

Akṣayananda Mahārāja: Is a personal manifestation of Śrīla Madana-mohana Vighraha.

Śrīla Śrīdhara Mahārāja: Yes. Then?

Akṣayananda Mahārāja: Whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva Vighraha.

Śrīla Śrīdhara Mahārāja: Where have you found it? What is the source?

Akṣayananda Mahārāja: That's not given.

Śrīla Śrīdhara Mahārāja: Where is he saying this?

Akṣayananda Mahārāja: This is in the *tatpariya* to that *śikṣā-guruke ta' jāni, kṣṇera svarūpa*. In the *tatpariya*.

Śrīla Śrīdhara Mahārāja: *Śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa.* Then: anything else there, no other?

Akṣayānanda Mahārāja: Yes there is, a long *tatpariya*. The translation: “One should know the instructing spiritual master to be the personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.” [*Caitanya-caritāmṛta, Ādi-līlā, 1.47*]

Śrīla Śrīdhara Mahārāja: So Kṛṣṇa and Madana-mohana one and the same. *Śikṣā-guruke ta' jāni, kṛṣṇera svarūpa. Dīkṣā* Guru means Madana-mohana. And the *abhidheya*, what is that? Govinda? What is that?

Akṣayānanda Mahārāja: He says [in the purport of *Ādi-līlā, 1.47*]: “Śrīla Sanātana Goswāmī is the ideal spiritual master, for he delivers the shelter of the lotus feet of Madana-mohana. [Even though] one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme [Personality of Godhead] Lord, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Goswāmī.”

Then he says: “Śrī Govindajī acts [exactly] like the *śikṣā* Guru by teaching Arjuna *Bhagavad-gītā*. He is the original preceptor, for He gives us instructions and an opportunity to serve Him.”

Then he says: “The initiating spiritual master is a [personal] manifestation of Śrīla Madana-mohana Vighraha, whereas [the] instructing spiritual master is a personal representative of Śrīla Govindadeva Vighraha. Both of these Deities are worshipped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realisation.” Then he says...

Śrīla Śrīdhara Mahārāja: So it comes to that line.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Sambandha, abhidheya, and prayojana.*

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The Gopīnātha ultimate; and instruction in the middle how to go on with our service that is from Govinda; and Madana-mohana you get a general conception of the whole and to attract, direct, where should I be, gathered, what is our ultimate connection with whom – that from Madana-mohana.

That means the highest power in the world discovered ever is charm, charming beauty. And Madana-mohana Who can even charm the Madana, here in the land of exploitation the principal cause of the whole movement is the principle of lust. To be united, the men and women will be united, and that is the object of the highest conception of pleasure. And we all undergo so many variegated nature, the remote aim is to have some of that sort of enjoyment. That is the engine which is moving this whole structure, to be united. Men and women will be united and thereby some different sort sense pleasure. All the pleasure is intensifiedly collected there, and anyone who is taking pain of doing so many things, the object is to that pleasure. That is the perverted reflection of the above.

So there also in Rādhā-Govinda *milan* and that sort of pleasure just the opposite, the Kṛṣṇa *kāma*, Madana-mohana, Who is charming even this Cupid, Cupid of this world. This is the lowest

kāmanda tama, the extremely opposite thing here, the dense darkness; and that is the dense light, the *nirmala bhaskara*, that is the purest. To dedicate for the satisfaction of Kṛṣṇa, the centre, the love; and this is the opposite for sense pleasure. So ultimately the highest force is the charm. The charm of loving nature and beauty: that is there, and here also the opposite.

Now that sort of attraction in a vague way, that is the cause of attracting, taking us to that land to be united with Kṛṣṇa in that *mādhurya rasa*, the *kāma*, the *aprākṛta kāma* and the *prākṛta kāma*. Then, we cannot feel or not, the main attraction of the two poles, south and north pole, the attraction. So when we cross the marginal line and put in the area of Vaikuṅṭha, that sort of attraction, knowing consciously or unconsciously, draws us that side: that is *sambandha*. That makes us – that is the very basis of the calculation of all other relations around. That is the main attraction for which we adjust and readjust and this way we move that side: *sambandha jñāna*. The cause of the relationship with that land is that main attractive power, Madana-mohana. Madana-mohana, His name is Madana-mohana. Kṛṣṇa means attraction, absolute attraction. And what is that absolute attraction? That is Madana in the nature of the last of this *natha* Madana-mohana, that is *prema*. Madana-mohana represents the *prema*. So that main attraction, consciously or unconsciously we are drawing towards that. That is *sambandha*. And I'm adjusted and readjusted in that while making advancement on that way. So the main thing is that Madana-mohana.

Then Govinda comes to be the presiding Deity of our duties. 'Do this, do this, do this, then you'll make progress,' *abhidheya*. *Abhidheya* means 'means to end.' How you will make progress? Utilise your senses for His satisfaction, in this way, that way, that way, in details and go ahead. And that attraction, Madana-mohana, that is the beginning. And Govinda will help you to go ahead, eliminating something and receiving something, in this way utilising your senses, your brain, your intelligence, your body, mind, word, and utilising in this way go ahead. This is Govinda's position.

And Gopīnātha, when you have reached your desired position, to give you shelter within His camp, to keep you for eternity. There with Gopīnātha you are a *gopī* and He's your eternal master, and He gives you permanent shelter. That is *prajojana*. He will take the charge of you for eternity, look after you as a guardian, and you will be under His care forever. That is Gopīnātha. *Prajojana*.

In these three aspects the Lord approaches us, or accepts us. So we find special characteristic in three phases. Though one, but in three phases He comes to our help: so Madana-mohana, Govinda and Gopīnātha. And in our *mantram* also we find Kṛṣṇa, Govinda and Gopīnātha. Kṛṣṇa represents Madana-mohana in the *mantram*. The *mantram* which we get from Gurudeva, there also Kṛṣṇa, Govinda and Gopīnātha, and Kṛṣṇa represents Madana-mohana. And Govinda is there and Gopīnātha is also there in the *mantram*. Kṛṣṇa, Govinda, Madana-mohana. And Madana-mohana is not mentioned but Kṛṣṇa representing Madana-mohana in the *mantram*, so Kṛṣṇa and Madana-mohana one and the same. That is, attractor, simple attraction. And then the detailed action how we can adjust us with the attraction, and we can make progress. That is Govinda. And when reached our goal for permanent guidance, shelter, the arrangement is made by Gopīnātha.

Gaura Haribol. Nitāi Gaura Haribol.

Akṣayananda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta told that Gaura Kīśora Dāsa Bābājī was a *mañjarī*?

Śrīla Śrīdhara Mahārāja: Yes. Guṇa Mañjarī.

Akṣayānanda Mahārāja: What *mañjarī*?

Śrīla Śrīdhara Mahārāja: Guṇa Mañjarī.

Akṣayānanda Mahārāja: And that he also saw Rādhārāṇī in his Guru.

Śrīla Śrīdhara Mahārāja: Yes, he told. Did you find it anywhere?

Akṣayānanda Mahārāja: No, but you told Pradyumna once.

Śrīla Śrīdhara Mahārāja: Yes, but that is, he told just in this way: “If we can look at it with higher angle of vision we see him Rādhārāṇī.” Because he’s Guru:

*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] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

“He’s my Guru. Guru’s function in the nearest way I find him this Gaura Kīśora Bābājī. But if I with *mādhurya rasa* touch I enter into her heart, into his heart, we find he’s worshipping in the mood of Guṇa Mañjarī in the camp of Rādhārāṇī. Then if we want to take it in a broader light, *ācāryam mām vijānīyān*, the connection coming from the up, then we can see the full *mādhurya rasa*. *Mañjarī* is a partial representation, but by the arrangement, by the law of Kṛṣṇa that Guru is myself, so with that said, if I follow that sort of outlook then we can have the *mādhurya rasa* in full fledge it is there for me. For me, the whole, the perfect *rasa*, not part representation: ostentatiously he’s a part representation of *mādhurya rasa*, but as the *śāstra* says, *ācāryam mām vijānīyān*, so you don’t think that your Guru is partial representation, but the representation of the whole. But in this particular mood I look on her that he’s not a *mañjarī*. In the most ordinary he’s Gaura Kīśora Bābājī Mahārāja. Then more internal vision I find Guṇa Mañjarī. Then again with the consonance of the *śāstric* order that he’s not partial representation but for me he’s full representation within him, in his inner, I can find Guru’s full, perfect. Whatever my want, it is not wanted there, it will come from Him, because at the background Kṛṣṇa. Kṛṣṇa means *mādhurya rasa*, the highest, the most magnanimous position is that of Rādhārāṇī. So if I look with a high expectation then I can find Rādhārāṇī in her.”

That was his explanation, we took in that way.

He told, plainly, “If I look with a head a little higher standard I find Rādhārāṇī. That full eight *rasas, nāyika*. Rādhārāṇī represents all the aspects of eight *nāyikas* in Her, and all else more or less partial representations. And if I try with a broader look I want towards Her I find that the whole of the eight kinds of *nāyika rasa* is present there for me, by the special grant of Lord Himself.”

The Guru to the *śiṣya* is a full thing not any partial mediator, though as a mediator he’s concise, but mediation may come through him as the will of the Supreme. The full may come at His will. So subjective cause we shall always remember.

Paśya me yogam aiśvaram [Bhagavad-gītā, 9. 5] “Arjuna, what am I? Look at Me! I’m not

that Kṛṣṇa of you, your friend. Now you see so big.”

It is His will. So no under law, we can't bring Him, we can't bring the Infinite in a cage, however big, bigger it may be. You see, no bigger cage can accommodate Infinite. As our habit we want to know everything with boundary line: 'This is this, this cannot be that, this cannot be that, this is this.' We're habituated to think like that. But in the case of Infinite, no boundary, no circumference, all centre. Everywhere there is centre, nowhere circumference. We're approaching that, we must not forget that. So in an atom He can show Himself the full, full representation in an atom, through an atom He may see.

The *vijñānī*, the scientists, they're going to analyse the atom, a very limited thing...

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