

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.13.C_81.12.14.A

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[?]

Devotee: So Mahārāja, when somebody comes in contact with the Kṛṣṇa consciousness movement, is that because of his own past pious credits, like *puṇya*, or is this causeless mercy of Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: This is not *puṇyam*, that is called *sukṛti*; that is another type of *puṇya* that is of permanent nature. *Puṇyam* is generally reached in the relative world, in the world of misconception that is good and bad, *puṇya* is the cause of the good. But that is *nirguṇa*, free from all this good and bad in miscalculation.

Just as in our dream we can have a good dream and a bad dream, but all is false in the general sense. So here, good and bad in the calculation of this plane, wholesale is mistake, erroneous. So good and bad has not much difference, this is flickering.

And that is the real good from above, transcending this sphere; that is *nirguṇa*, *guṇātīta*. There is another plane which is free from misconception. Any energy we can collect from that quarter within us, that is *sukṛti*. And that *sukṛti* if it is accumulated to a certain stage then it produces something like *śraddhā*. And the nature of *śraddhā* is this, that if I can get one the whole thing is got. That type of knowledge rises in one's heart. If we put food into the stomach the whole body is fed. So if I discharge my duty towards the central truth, the whole universe will be served by me. My duty to the whole will be done. This sort of faith arises in one's mind and that becomes *śraddhā*, the name is *śraddhā*, and the *śraddhā* is developed and takes to the stage of divine love. And there we can meet the whole personified, the Absolute as Personified, *madhyam akṛiti*, to my plane, approachable by me. In this plane, in this way, we can meet Him.

Only the length and breadth and height, that is not the be all and end all of the highest entity. And at the same time, the opposite, what is within, the atom, then electron, then within electron there is something, and within that there is something. That least position, that is not the highest phase. The biggest and the smallest, that is not the highest phase. Just as elephant is not greater, a man is greater. The standard is in another way. So also, the *madhyam akṛiti*, the Absolute means not the biggest, Absolute means not the minutest, the Absolute may have everywhere, and in His personality and in His loving personality He's found in the best conception, the central conception, the highest conception there. So we can come to meet Him there. Am I clear? No, somewhat?

Devotee: Yes. So it is not quantity, nor is it the smallest, but the quality, as you say the middle.

Śrīla Śrīdhara Mahārāja: Ah, middle. It is another plane where this physical measurement surveying has got no value. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So in *Bhāgavatam* it's stated that, "What kind of pious activities are performed by..."

Śrīla Śrīdhara Mahārāja: Pious means that *nirguṇa*, *sukṛti*, in that sense it has been used as pious. Not ordinary, because this is all filthy. And Kant has also said that, "No work can be absolutely good." You take anything, suppose you are attending a patient, you are administering

diet, service as in diet, and medicine. The medicine and diet come from the vegetable or animal kingdom, so to prepare that medicine and diet so many animals have been killed. So whatever you will go to do in this plane you cause some injury, some harm in the environment. Your existence is only creating nuisance. With the breath so many germs are being finished. With devouring food so many insects you are devouring. In this way you are putting step and the pressure of the soles so many germs are being killed, and again in the water, so many germs in the water, devouring, killing, *jīvo jīvasya jīvanam*.

[*ahastāni sahasānām, apadāni catuṣpadām / laghuni tatra mahatām, jīvo jīvasya jīvanam*]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

No animal can live without causing death to so many *lākhs* of animals. So the very existence here in this plane is a nuisance and reactionary. And for this reaction, to every action there is equal and opposite reaction, we are going up and then going down, up and down, up and down, in this way the moving. The human beings taking loan from the vegetable and animal kingdom, as a reaction they have to go down, and they will again come and the loan should be cleared, in this way going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

Pāpa, puṇya, in the land of misunderstanding it is going on in that way. So no action can be pure here in this mundane sphere. Everyone's movement is causing disturbance to some other soul. They are also, by their *karma*, have been forced to accept that position of the lower animals, lower creation. So this is not a perfect world. Everyone is doing some mischief to another. Without that none can maintain his existence here without causing disturbance to the environment, none can maintain his existence. The atmosphere is so wrong, so filthy, so we are to get out of this sphere. And what of the calculation of good and bad, that is only for the time being. I am holding higher position for a few minutes, then I shall have to go back, go down, and who is in down he will come up. In this way the rolling, we are in the midst of that wave.

But we are to go out of this circular, vicious circle outside, and that is the land of service, unit, dedication, devotion. Everyone is a, just as here everyone is an exploiting unit, but in that plane everyone is a dedicating unit. Dedicating unit, that is the inner nature of every soul, dedicating unit. But here anyhow they have come, have become exploiting units, this outer world, everyone lives by exploitation, and there everyone lives by service, by dedication, the purest. And that is helping one another to be purest and purest, the diabolical difference. The land of service, land of dedication, land of devotion, it is possible, it is noble. Everyone is dedicating and they can live by that.

In a train, one who wants to enter into the boggy, everyone thinks, 'I shall go first, I shall go first,' there will be competition, fight. And that may be just the opposite, 'No, no, you, old man, you go first. I am young, I shall go last.' That attitude also may come.

So there, everyone, 'No, no, I must, you go, you go ahead, you get the benefit. I shall take the remaining. You take first.' The competition is of that type there. In every aspect of life they deal with dedicating spirit and that is the nature of that plane, that land.

Gaura Haribol. And it is noble, we can think it out from here, there must be a noble. Then renunciation, that dynamic renunciation, every moment, every second the renunciation is showing its dynamic character. And generally renunciation is noted as complete withdrawal from this land of exploitation. That is to be a zero. That may be compared with a sound sleep, the stage of sound sleep. But however after long time a slept man again comes to rise, he's awake in the same sphere. So renunciation cannot be complete. It is a marginal, imaginary line, or plane.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa param̃ padaṃ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ]*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[*Śrīmad-Bhāgavatam*, 10.2.32]

Because they have not come to the realisation of the Truth Absolute so their calculation is mistaken, *aviśuddha-buddhayaḥ, āruhya kṛcchreṇa param̃ padaṃ tataḥ*. After much affliction and much diligence they have climbed up to the highest position of this world. But if they do not catch the current which is begun from there towards centre, then he will have no other alternative but to come down to this plane again, repetition. *Gatha gatam karma karma lavante* [?]

*naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alaṃ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṃ karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

Gaura Haribol. Gaura Haribol. Gaura Haribol. They are the, these *ślokas* are the milestones, like milestones. We can gradually walk to a particular stage and then another milestone. In this way we can make progress. But if we catch a bus or an aeroplane, unknowingly we can pass over...

...

Devotee: Some devotee, I heard from him that vitamins are already in the body, that there is no vitamins in the food.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He heard from somewhere that the vitamins are already in our body. It does not have to be supplied from external food however.

Śrīla Śrīdhara Mahārāja: In some particular condition it may be so. In the case of the *yogīs* they may even take from the air the necessary food and dissipation is very meagre. In this way without taking food from outside they may stay for long time, long time. But they're also not free from creating disturbance in the environment; the *shaspashas* [?] so many other things. And also, more in the fine stage, the thought, even thought has got its reaction outside. Not only action, but the thought, if it is of evil character it will have some effect in the environment, and this will also get reaction, it will fetch reaction for that. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So not only physical action but mental thought, mental waves also, they're also carrying many filthy things.

Devotee: There is that story about one *sūdra* who was reading *Bhāgavatam* in Lord Rāmacandra's kingdom...

Śrīla Śrīdhara Mahārāja: *Bhāgavatam*, making penances.

Devotee: Making penances.

Śrīla Śrīdhara Mahārāja: And by order of Vaśiṣṭha a *brāhmaṇa* came who is the dead body of his son, "That why my son in such young age is meeting death? I am told that by the sin of the king it has been, occurred." Then Rāmacandra referred it to Vaśiṣṭha and Vaśiṣṭha after meditation he says, "Yes, there is something wrong in the kingdom, a wrong wave. And what is that? The *sūdra* means *samuk* [?] he has commenced a severe type of penances. Then what should be done? He should be beheaded." Rāmacandra approached him and beheaded.

When I was delivering lecture in Dacca University one student from the post graduate, Mohammedan student, after, when I began lecture I told, everywhere, that don't disturb in the middle of the lecture but after the lecture is finished, any religious question you may, you are free to take with. Then the lecture finished and the Mohammedan student, of first post graduate college I was told, he came with this question. "According to you, Rāmacandra is the ideal king we are told. But why Rāmacandra beheaded that *sūdra* who was only engaging himself in penances?" That was his question.

I also answered according to my conscience, That what is *sūdra*? *Sūdra* means it comes, the origination from *sūtra jartu* [?] *sūtra* means *śoka*, one who's a victim of mourning, lamentation, he's reckoned as *sūdra*. Then, who has got to lament? Who makes much of this material, transient property, who knows his wealth only this transient thing, he's compelled to lament because it will vanish, it won't stay. So *sūdra* is he who makes much of the material property. And with that tendency he has commenced penance. What is the meaning of the penance? A particular process by which one may acquire much power, subtle power, that is *tapasya*. Then the *sūdra*, he has begun a subtle practice that he'll get much power in his hands, as it was seen in history, that Rāvaṇa, Kumbhakarṇa, Hiranyakaśipu, made much penance and acquired much power. And then what was the result, the consequence of such *tapasya*? A great disaster was created in the universe. So many men killed, wars, devastation, all these disturbances in the atmosphere, and as the result of that he will have to suffer the consequences of that, those actions, of this. Then what is the benefit by their *tapasya*? Because he's of *sūdra* mentality his aim is the achievements of lower thing and the reaction will have to suffer in the same, so that was nipped in the bud. I answered.

Then that man was silenced. And there the Principal was some Haridāsa Bhaṭṭācārya of Vaspara Paṇḍit [?] School. Then he appreciated it very much and came to me, “To answer such questions in such a way it is not very easy. You are acquainted with different thoughts of the world. You have silenced him.” In this way he eulogised me much. So, what was the question?

Devotee: You were saying Mahārāja that thought even can create real...

Śrīla Śrīdhara Mahārāja: Ah, the *śūdra* means that, Rāmacandra _____ [?] Boil is coming up, and by homoeopathic something is dealt in such a way that it cannot come up, nipped in the bud, the poisonous flower nipped in the bud, something like that. He is also saved from such bad action of his own, and the world is also saved from the effect of his bad action. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So sometimes what is seen to be cruel, the mother whips the son, ostentatiously, apparently it may be very cruel, but she’s saving by punishing the son, saving the son, not doing a bad action in his future time. So coercion is not always bad.

Devotee: Mahārāja, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja once told a story about this boy who used to live with his aunt, and because the aunt was very lenient the boy grew up to be very bad. So at a latter age he became a murderer, he used to kill people, so he was put into the jail. And so the aunt one day came to visit the child and when the child was speaking to the aunt, she put her ear near the bar. And at time the boy took the ear off the aunt and then said that, “If you were stricter with me when I was younger I would not be in this predicament now.”

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?] She came to visit him in the jail, so because she was probably old she went to hear with her ear close to the bars. So that boy just pulled her ear out, and said that, ‘Actually you should have...

Śrīla Śrīdhara Mahārāja: There is a story, we have read it in *Bodhadaya* [?] or some books of the younger age, so indulgence, *sarshan* [?] Even Yaśodā is whipping Kṛṣṇa, ha, ha, ha, ha, ha, what more you want? The place of ruling, the controlling of the son in *vātsalya-rasam*, it is quite natural, and it has got some effect in this plane also. Though otherwise the jail, the law, the criminal, to punish the criminal, why these things can be explained, if it has got no value?

Devotee: Mahārāja, a tree, does it have more than one soul, living entity in it? Because when you take a branch of a tree and you put it in water and then you put it in the ground it will grow another tree.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: _____ [?] Is there more than one soul? Because he’s giving the example that if you take a branch of the tree and plant it in the earth it will again grow to be another tree.

Śrīla Śrīdhara Mahārāja: No. But so many souls are wandering, and whenever they get the chance they enter there. Not many souls in one tree, or the potato and so many things, potato

although cut by pieces and it is put into the earth, the different tree will come, potato. But the wandering, innumerable souls are wandering, seeking the opportunity of their proper birth to come down in the atmosphere. And whenever they get some chance, yes, just as when there is union in men and women, some soul enters there. They're waiting for the chances, and nature supplies that accordingly. So many prison houses and the culprit is pushed in one place, in particular cell, different classification, so many types of prisons houses, rooms, and the culprit is there and he's pushed there, in this way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

...in His character, that so many men attracted by that are wandering through the streets, like so many birds as they make their shelter in the tree, these persons also attracted by the nature, by the beauty of Your character, they're wandering and making shelter under the tree. *bahu veda vihanga vikracaryan* [?] And eat by begging, don't care for their staying comfort, bodily comfort. The sweetness of Your character has attracted him. Lakṣmī Devī herself, she's also attracted by Your character, what to speak of women, half civilised in the jungle. That we should be attracted by the sweetness of Your character, it is not a big thing. The sweetness of the thought, of the ideal, that has attracted, and we must be faithful to our ideal. What brought us here, we must be faithful, we shall try to keep up the faith, and we may not be...

Akṣayānanda Mahārāja: Deviated.

Śrīla Śrīdhara Mahārāja: Must not allow ourselves to be deviated or to go on other...

Bhakti Caru Swāmī: Blind alleys.

Śrīla Śrīdhara Mahārāja: Blind alleys. Let the Lord save us, the Gurudeva save us. There may be so much temptation that may misguide us, mislead us. Let the Lord save us from those temptations which may come when we are given chances in the higher position. A position is a very dangerous thing, *pratiṣṭhā*. From the name and fame many things may come towards us, so let us be saved from that. We may be true to our own self, true to the Master, true to our ideal; that is the highest wealth in us. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. We are idealists, not realists, but ideal realism; we have faith in ideal realism, like Hegel's ideal realism. Die to live. Die to live. And Reality is by Itself and for Itself. Reality is not subservient to anything else, then He's no reality. Reality is for Itself. And die to live. Mahāprabhu says:

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[*deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

"In this moment I am to die hundreds of times, *crores* of times, but this dying standard is nothing. Your physical body is false thing, and offering some false things to Him I want to say that I have done so much. That is all negative things."

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: Satyavak Prabhu? Any one of the Ācārya's come in Māyāpur?

...

Talk about Kṛṣṇa, nothing else, He's the reality, He's the desired end of your life, not only of yours but of everyone.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-ārtha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]

[Śrīmad-Bhāgavatam, 7.5.31]

Ordinary people they can't understand that their real interest is inside, inside the world, not with the apparent side. Everyone, from the core of his heart, is only enquiring after Kṛṣṇa, the Lord of love, the Lord of beauty. Everyone is in quest for that, but they cannot feel them, cannot understand that. But only help them to rouse in their mind that they're in quest of Kṛṣṇa and nothing else. Nothing can quench their thirst, inner thirst, but Kṛṣṇa. Nothing can quench the thirst, that inner continued thirst all along, life after life, for thousands, *crores* of lives are going away searching, searching for something. And what is the object of that search? No less than Kṛṣṇa consciousness, that is the beauty, the love, the harmony, such guardian, who can engage the whole of your demand.

Prati aṅga lāgi kānde, prati aṅga mora [From Jñāna Dasa's *Vaiṣṇava-padāvali* (Anthology of *Vaiṣṇava Songs*) quoting Śrīmatī Rādhārāṇī: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Master's."] Every part of your existence can have corresponding engagement only from Him and none else. That is Kṛṣṇa conception, He can engage you wholesale. Other conceptions of gods also cannot do that, cannot do that. So Mahāprabhu came with Kṛṣṇa consciousness.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

And that is the greatest boon to the world, the greatest gift to the world ever known.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The depth can be fulfilled up to the deepest portion of our life can have satisfactory engagement with Him. Gaura Haribol. Gaura Haribol. None can satisfy our thirst but Kṛṣṇa. Gaura Haribol. Gaura Haribol. So, the Ācāryas that have got such realisation and that are trying to spread this wealth all around, how great they are, how useful they are in this world, none else but them. Hare Kṛṣṇa. *Kiti-pāvana, cataro kiti-pāvana* [?] These four sections of Vaiṣṇava Schools they are spreading this sort of idea, somewhat common and different, more or less they all are purifying this world.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So you are so fortunate, leaving everything aside, come to such a centre, to utilise your life in the connection of the service of the highest conception of divinity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Now that gentleman perhaps gone to Calcutta: that Navadvīpa Prabhu?

Akṣayānanda Mahārāja: Yes, this morning he was going.

Śrīla Śrīdhara Mahārāja: He has gone? Do you know about Navadvīpa Prabhu, who was living at Māyāpur?

Devotee: I was looking for him this morning but I could not find him.

Śrīla Śrīdhara Mahārāja: Today he might have left for Calcutta, on his way to, America?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. He'll go straight to New York, or where?

Akṣayānanda Mahārāja: Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles.

Devotee: Is it? I think he said he was going to New York.

Akṣayānanda Mahārāja: New York, excuse me, sorry, New York.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu. Gaurāṅga Sundara.

Many devotees came from Dacca side. One Tīrtha Mahārāja, old Tīrtha Mahārāja, and Vāsudeva Prabhu, Sundarānanda who was the editor of *Gauḍīya-patrikā*, and many books also he composed. Then the present Ācārya of Māyāpur, Kṛṣṇa-kanti Brahmācārī, now Śramaṇa Mahārāja. Vana Mahārāja in Vṛndāvana, he also comes from Dacca, many others. This Mādhava Mahārāja, he also comes from Dacca, but though he was brought up in maternal uncle's house in Paripur [?] And Bhakti-sāra Āśrama, he also comes from Dacca, so many.

[?]

Nitāi Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: In the fourth canto in *Bhāgavatam*, Sunīti, the mother of Druva Mahārāja, she instructed Druva Mahārāja to go to the forest and search after Kṛṣṇa. Later, when Druva Mahārāja attained perfection and he was going back to Godhead, and he's waiting for the, he said he would not go back to Godhead unless his mother would come also.

And Swāmī Mahārāja writes that his Guru Mahārāja Śrīla Bhaktisiddhānta would say that, "I hope that I have got one disciple who is so powerful that he will take me back to Vaikuṅṭha with him."

So my question is that, in some case could a spiritual master have a disciple who was more powerful than he himself?

Śrīla Śrīdhara Mahārāja: Sometimes it may be possible. When Lord Himself He becomes disciple, Kṛṣṇa becomes disciple to Sandīpanī. Mahāprabhu becomes disciple to Īśvara Purī. So some incarnations or some Vaiṣṇava of higher position they come to do, to discharge some duty here, and they, according to show the real process they accept some Guru. In that case it will be like that, the formal acceptance of Guru. This is also possible. And also in particular cases one who has got greater *sukṛti*, then he comes here, only the same thing in the process of accepting some Guru. Then his previous tendency asserts and takes him to high position.

Rasikānanda, he was also disciple to Śyāmānanda, but in Rasikānanda higher symptoms of devotion were seen. It may be possible in rare cases. That is like *līlā*, as the Lord Himself comes and accepts Guru, so also some advanced devotees they also sometimes come here and they...

*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ
sa yat pramāṇam kurute, lokas tad anuvartate*

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

So to give importance and regard for the process of accepting Guru they also do like that, and in that case it comes to the same effect. In Dhruva's case, Dhruva's mother, she showed the way, *vartma-pradarśaka* Guru, something like that. Dhruva was much oppressed by his co-relationship with his step-mother, and others, and his mother tried to send him in quest of *padma-palāśa-locan*.

*[nānyam tataḥ padma-palāśa-locanād, duḥkha-cchidam te mṛgayāmi kañcana
yo mṛgyate hasta-grhīta-padmayā, śriyetair aṅga vimṛgyamāṇayā]*

["My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 4.8.23]

He can give relief. So: *sthana vilasi tapasi sthitoham* [?] When Dhruva went in search of the Lord, he had in his mind to get the kingdom back, to become the successor of the throne of his father. But Devarṣi Nārada: “A boy of five, he was running for *padma-palāśa-locan*,” and Devarṣi Nārada came to his help. And by his company, his *dīkṣā*, his mind was changed when he could see the transcendental figure of Nārāyaṇa. Then he told...

... “But now a change has come in me. I came for searching of ordinary glass, but I have found the jewel. So no longer I have any desire for the glass.”

Sthana vilasi tapasi sthitoham tam prapto mam deva nindra vidyam [?]

Karcham vicinyam ado varinyam vratnam swamin kato smin varam nacari [?]

“I do not want any...

.....