

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.14.B

Śrīla Śrīdhara Mahārāja: ... “I grant you that, and after that you will get Me. You will get both. But what for you came to Me in the beginning, you’ll get that also, and you’ll get Myself also.”

And Dhruva naturally he had his affection towards his mother, who really sent him to this direction. So *vartma-pradarśaka* Guru, not only mundane connection, but the spiritual connection also he got from her, so he could not forget her. He did not ask any favour for his father, or brother, or anyone else but mother. Why? His mother was the cause of his present wealth, so some sort of gratitude he had naturally for his mother, and asked that she should also be granted such grace. His mother was not really Guru but *vartma-pradarśaka*, gave suggestion to take the path towards the Lord.

And what Prabhupāda wrote, that we consider to be his modesty, his humility. “That one of my disciples will help me to go there.” That is good will for the disciple, blessing. This is taking, he’s seeing his disciple so great, not ordinary servant of Guru. Disciple is not a servant of the Guru, as if this is the standpoint or the vision of Guru to the disciple. Disciple should think that Guru is all in all, but Guru does not say that he is my servant. He says that, “The soul I have offered to the Deity and he’s my Gurudeva, he’s my *pucher* [?] Even an ordinary flower or fruit if we offer it to the Deity, then that flower we cannot enjoy but we are to serve that flower, we are to touch that flower on our head, which is offered already. So Guru offers some soul towards the divine feet of Kṛṣṇa and he sees that there is a pure thing coming in connection with Kṛṣṇa. “That is my, I should have some reverence towards him. He’s always dedicated towards Kṛṣṇa. Whatever is dedicated, whatever comes in connection with Kṛṣṇa, that should be considered as pure and with some reverence we are to deal with them.” That is the real vision of the Guru of *uttama adhikārī*. Hare Kṛṣṇa. He says rather, his own Guru’s *vaibhava*. “My Gurudeva has given so many things to help me in my activity, in my service to Kṛṣṇa. I can’t serve Kṛṣṇa alone, so my Gurudeva, to help me in my service, he has given so many assistants to me in my work, in my service towards Kṛṣṇa.” That is his vision, generally.

But when Gurudeva comes to chastise, to punish a disciple, he’s in *pralarpita vakra* [?] At that time he considers from the normal standpoint that he’s beside himself. The special will of Kṛṣṇa has descended in him to deal with the disciples in that way. When he thinks that, “I know, you do not know, and you must do this, otherwise I shall punish you.” This attitude is abnormal; this attitude in Guru that is abnormal. Mahāprabhu also has said, mention in, when He was teaching Sanātana Goswāmī, *pralarp* [?]

And our Prabhupāda also used that word *pralarp*, *pralarpita vakra*. That is a temporary egoistic feeling that descends in Guru when he considers that, “I am to punish him, I am to teach him,” in this way, that is not his normal position. The normal position, he’s the servant, and he’s meant to serve all, even including his disciples, serving, but service in the spiritual sense, service.

And Sanātana Goswāmī, Mahāprabhu says, *pralarp*. I forget the *pralarp*.

Our Guru Mahārāja mentions in a letter when he’s addressing to a particular disciple, “This is my *pralarpita vakra*, my irrelevant talk to that particular disciple is this, that he should not do, behave in such a way. This is my irrelevant, I am abnormal, I say like that, *pralarpita vakra*. I pose myself in the position of a Guru and him as my disciple and I have a right to control him, chastise him, to abuse him, to punish him. That is not my normal position but some acquired tendency. By the divine will some sort of tendency comes in me and I become beside myself and behave in

this way.”

And Mahāprabhu also showing such attitude when He’s giving His advice to Sanātana Goswāmī, “That what I say to you, this is My *pralarp*, My abnormal talk that I know about Kṛṣṇa and I have come to teach you. But really I feel that so many valuable things are going in a current passing through Me to you and I do not understand their real meaning. To favour you, Kṛṣṇa, through Me, is passing a current towards you. I feel, but I do not know the proper meaning of that.” In this way Mahāprabhu says to Sanātana.

I forget that, where, Gaura Haribol. *Pralarp* [?]

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: “I am insane, mad, *bāula*, *pāgala*, eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.291]

In Rāmānanda Rāya’s case, *pralarp*. Gaura Haribol. Gaura Haribol. Posing, by the will of Kṛṣṇa that sort of posing comes in any heart. And that makes their thing as an instrument. In any place He can make anyone instrument of His, as agent of His will. In Nakula Brahmācārī also sometimes used like that, that *āveśa*, some sort of...

Devotee: Enthusiasm, *āveśa*?

Śrīla Śrīdhara Mahārāja: *Āveśa*, some mood, I think, to create some mood and through that mood to do some work. To create a particular kind of mood in a person and to utilise that mood for His central activity, in any place. He creates a particular mood in any heart and utilises that as His centre of doing something outside in the environment, *āveśa*. Just as sometimes any god may capture any man’s heart or brain. Sometimes the ghost also comes and captures anyone’s consciousness and makes it his instrument to do this and that, *āveśa*. That sort of inspiration, something like inspiration, a particular mood is created in any place and there from it is utilised as the centre to do His work, that is *āveśa*.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
You have come here direct, or come to market and ...?

Devotee: Direct.

Śrīla Śrīdhara Mahārāja: Do you like to take *prasādam* here in the noon, or go back there before taking food?

Devotee: We’ll take *prasāda* in noontime.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: What is the meaning of the word *kṛpa*, Guru *kṛpa*, the actual meaning? And how does

it come from Guru and attained by the disciple?

Śrīla Śrīdhara Mahārāja: *Kṛpa*, Guru's relation to disciple is all *kṛpa*. His will to extend what he has got within him, the extension of that to the disciple: that is *kṛpa*, his will. And accordingly his order is the medium, and his will he wants to assert through the order to the disciple, and because that is the service for the purpose of the satisfaction of Kṛṣṇa that comes out as *kṛpa*. Without *kṛpa* we cannot get the connection, *kṛpa* from the higher, that is the connection from up to down. That will; the current, the flow: that is *kṛpa*. And by *sevā* we can invite that *kṛpa* with our earnest desire to serve. That can draw that, his sympathy, and his willing extension of the goodness what he has got in his heart. And that is about the Supreme Entity. A moneyed man can show *kṛpa* only by giving money. An educated man can give us *kṛpa* by extending his knowledge towards us, in this way. But the *yogī* Guru, *jñānī* Guru, *karmī* Guru, so many devotee Guru, Guru's *kṛpa* to the disciple, that means his extension, his sympathy, his good will, to distribute that to the disciple. And the disciple when he has got such earnest hankering attitude he can receive that, by the serving:

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinah]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

[?]

Only serving attitude can draw that grace, His will, sweet will, good will, good will *kṛpa*.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi.

Kṛpa, to extend the good will and the purity of the *kṛpa* or good will depends on the realisation of the person who is extending the *kṛpa*. _____ [?]

[?]

Akṣayānanda Mahārāja: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Akṣayānanda Mahārāja: Yesterday you were saying, you mentioned Kṛṣṇadāsa Kavirāja's humility:

*jagāi mādhai haite muṇi se pāpiṣṭha, purīsera kīṭa haite muṇi se laghiṣṭha
[mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish."]

[*Caitanya-caritāmṛta, Ādī-līlā*, 5.205-6]

And also, Sanātana Goswāmī tells...

Śrīla Śrīdhara Mahārāja: _____ [?] Sanātana Goswāmī's *dainya*, that exceeds all, because he's not abusing him, but he also mentions his predecessors, that we do not find anywhere. "I am so mean, so low," it is mentioned in many places. But *neti varṁśa janma*, "I am born in a mean line, my lineage also is mean," this we do not find anywhere, such thing, *neti varṁśa janma moy neti vichar jal* [?] He's abusing his own origin also. I did not find it anywhere. It is easy to abuse one's own self, but it is not so easy to abuse the very origin. But we find that there, in him only.

But the opposite in Jīva Goswāmī, he told that, "Our lineage is a very dignified one, they're *brāhmaṇa*, they're royal family, and they came from Mahārastra to Purī and from there to the banks of the Ganges. They're of dignified position, which has produced Rūpa and Sanātana, that type of devotion never to be found anywhere." That has been written by Jīva Goswāmī. "The devotee of the type of Rūpa and Sanātana never to be found anywhere," Jīva Goswāmī has told, "Rūpa and Sanātana type is very high type."

Once in Gauḍa-Manḍala, in *Jaiva Dharma* we find one Vaiṣṇava dāsa he's asking his Guru, "The *bhakti* is *nitya*, or it comes from Caitanyadeva or Rāmānuja or someone, or it is eternal?"

Then the Guru is answering, "It is *nitya*, it is eternal," he says, "but I asked Sanātana Goswāmī, *bhagavāt-pārṣada*, who is eternal paraphernalia amongst those of Mahāprabhu, I put this question to him in Vṛndāvana. And Sanātana Goswāmī answered, "Yes, *bhakti* is eternal, we find in the *Veda* and in many places, but if you have got special regard for me then I shall come to say that what Śrī Caitanyadeva brought here, this type of *bhakti* could not be found before Him."

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[*samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

Which has never been bestowed previously, He took that quality *bhakti* in this world for the ordinary people. What was reserved in Goloka, only for the selected few in Vraja, He has taken down that in this world for the public. So Sanātana Goswāmī says, "This is my opinion. But in the *śāstra* we find that *bhakti* is eternal. But the type, the *prema-bhakti* what Caitanyadeva has brought down here, never experienced before and mentioned anywhere we find." That is the realisation of Sanātana. So Sanātana was such type of devotee.

prabhu kahe, - "tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.56*]

Mahāprabhu goes to embrace him and Sanātana is running away, “No, no, don’t touch me. I am meanest of the mean. So untouchable, so don’t touch me my Lord, You won’t touch me. I am meanest of the mean.”

Mahāprabhu forcibly embracing. “To purify Me I touch you Sanātana, not to purify you, but by your touching I may think I will be satisfied that I am being purified.” *Tomā sparśi ātma pavitrite bhakti-bale pāra tumi brahmāṇḍa śodhite.* “You have got such type of intense devotion that by dint of that you can purify the whole of the universe.”

Hare Kṛṣṇa. Sanātana.

Akṣayānanda Mahārāja: *Nitya sange nitya jati* [?]

Śrīla Śrīdhara Mahārāja: *Ni jati* [?] But *jati* [?] you never mention, I do not find any mention about the *jati* [?]. Of course, in the case of Prahāda, might have been mentioned, *daitya ghuli* [?] That my origin from the demonic line, but that is a gross thing, gross thing, that is already condemned. *daitya, dewon daitya* [?] And here, the devotional *brāhmaṇa* school, there also Sanātana says that, *nit jati nit sange nicar yar* [?] “Everything is, only my fortune that I have got Your connection. This is my only wealth.”

Devotee: Mahārāja. Madhvācārya of Udupi.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: That *aṣṭa-madha*, that eight *madhas* [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: They say the caste is there, by birth, that *cātur-varṇyam mayā sṛṣṭam*, that *śloka*, making different way than us. They’re also from our Guru *paramparā*.

[*cātur-varṇyam mayā sṛṣṭam, guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām, viddhy akartāram avyayam*]

[Kṛṣṇa says: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.”]

[*Bhagavad-gītā, 4.13*]

Śrīla Śrīdhara Mahārāja: *Cātur-varṇyam mayā sṛṣṭam*, that is by principle. Generally we may accept that of the fleshy consideration, but from the extreme standpoint it is only *guṇa-karma-vibhāgaśaḥ*. In *Bhāgavata* also it is explained,

[*yasya lal lakṣaṇam proktaṁ, puṁso varṇābhivyañjakam
yad anyatrāpi-dṛśyeta tat tenaiva vinirdīśet*]

[“If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*, as described

above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.”] [*Śrīmad-Bhāgavatam*, 7.11.35]

It is not accidental thing but it is based on some principle, *sattya-guṇa*. But Vaiṣṇava, Hari *bhakta*, is *nirguṇa*. So according to the degree of the devotion to Viṣṇu real *varṇāśrama* has been based on the principle.

Devotee: If they are right or wrong?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: The *aṣṭa-madha* Udipi.

Śrīla Śrīdhara Mahārāja: If they give that the final consideration only with this flesh and bone then they're wrong, they do not recognise the very spirit as given in *Bhāgavatam*. Just as if Devarṣi Nārada when he's speaking about the *dharma* to the assembly in the court of Yudhiṣṭhira Mahārāja, the *brāhmaṇa lakṣaṇam* is this, *kṣatriya lakṣaṇam* is this, *vaiśya* is such, and *śūdra* is such. Their ideal is different according to their position. Now if we find that just in the case of Paraśurāma, son of a *brāhmaṇa* but His attitude is that of a *kṣatriya*, so Paraśurāma should be given recognition as *kṣatriya* not *brāhmaṇa*. At the same time Viśvāmitra he comes from *kṣatriya* school but his attitude, his nature is that of a *brāhmaṇa*, he should be given recognition as a *brāhmaṇa*. This is the purport of the Nārada's saying there. Generally you may take...

Devotee: In *Gītā* [4.13] this *guṇa-karma-vibhāgaśaḥ*...

Śrīla Śrīdhara Mahārāja: *Guṇa-karma*, so *brāhmaṇa's guṇa* is mentioned there, these are the qualifications of a *brāhmaṇa*. But if a *brāhmaṇa* is devoid of such *guṇa* then he should be considered a *daitya*, *brahma-daitya*.

Devotee: *Guṇa* is by this birth or previous births?

Śrīla Śrīdhara Mahārāja: Not previous birth. *Guṇa* is present there in his mind, the *guṇa*, the attitude. He has got, a *brāhmaṇa*, *brahma janati brāhmaṇa* [?] What, who is a *brāhmaṇa*? The standard, the qualification has been written there. Not by who is a born *brāhmaṇa* he's a *brāhmaṇa*, *brahma janati brāhmaṇa*. Who is conscious of the spiritual substance he's a *brāhmaṇa* and that is the real criterion. And this is ordinary because just as a doctor's son may not be doctor, but doctor's son has got the facility of becoming a doctor. From his childhood he's seeing those bottles, the medicine, the test-tube, all these things he has got some experience. But still, if he's an idiot, he should not be considered as a doctor. So this is. A *brāhmaṇa's* son means by some previous good *karma* he has got the chance of being born in a *brāhmaṇa* family, and he gets the facility, facility of seeing and coming in contact and practices, all these things. But in spite of that, if he becomes an atheist he should not be considered a *brāhmaṇa* any longer.

Devotee: Not we are making, God is making *brāhmaṇas*.

Śrīla Śrīdhara Mahārāja: God is making, God is making, God has made on the principle, *guṇa-karma-vibhāgaśaḥ*. Not that *brāhmaṇa's* son is *brāhmaṇa*, *śūdra's* son is *śūdra*, then what

is the meaning of the *guṇa-karma-vibhāgaśaḥ*?

“I have created on this principle, the principle is this, *guṇa* and *karma*, according to his quality and as well as his practice I have divided. But if that is found, this *jati brāhmaṇa* and *vitya brāhmaṇa*, but if come in a *jati brāhmaṇa* but that quality of a *brāhmaṇa* is absent then he should not be considered a *brāhmaṇa* any longer.”

Devotee: But the genetic science also do something.

Śrīla Śrīdhara Mahārāja: What to speak of that. Narakāsura is son of Kṛṣṇa and he’s called *āsura*. Do you know Narakāsura? Have you heard his name, Narakāsura?

Devotee: Yes, yes, I have.

Śrīla Śrīdhara Mahārāja: And he’s whose son? Varāhadeva’s son; when the Lord came as Varāha, by His contact the Earth produced Narakāsura, so son of Viṣṇu, but he’s *āsura*. What’s this? And this *brāhmaṇa* also *sattya-guṇa* and to *nirguṇa* it is nothing. A *brāhmaṇa* can again become a *śūdra*, become an *antyaja*. But *nirguṇa* if you can acquire once that won’t be diminished, that is of permanent nature, the *nirguṇa* quality is of permanent nature. But this is trifle, a *brāhmaṇa* can be again born as a *śūdra*. First one was a *brāhmaṇa* and then became *dharmavada*, he was born in a *vada* family. Do you know from *Mahābhārata dharmavada* (?), in his previous birth he was a *brāhmaṇa*. He was a minister’s son of a king, *brāhmaṇa* minister, but by his bad *karma* next birth he became *baddha*, hunter. So it is vulnerable, going up and down. And what is *nirguṇa*... *nehābhikrama-nāśo ’sti, pratyavāyo na vidyate*, when once acquired it won’t leave you any time. That is *nirguṇa*.

*nehābhikrama-nāśo ’sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

That is something else.

Devotee: But in ordinary sense we can find...

Śrīla Śrīdhara Mahārāja: So in *Bhāgavatam*:

*viprād-dvi-śaḍ guṇa yutād aravindanābha-, pādāravinda-vimukhāt śvapacāṁ variṣṭham
manye [tad-arpita-mano-vacane-hitārtha-, prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ]*

[If a *brāhmaṇa* has all twelve *brahminical* qualifications, but is not a devotee, and is averse to the lotus feet of the Lord, he is certainly lower than a dog eater who is a devotee but who has dedicated everything - mind, words, activities, life, and wealth - to the Supreme Lord Kṛṣṇa. Such a devotee is superior to a *brāhmaṇa* because a devotee can purify his entire family, whereas the *brāhmaṇa* who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself.] [*Śrīmad-Bhāgavatam*, 7.9.10]

“I consider the son of a *caṇḍāla* to be, to hold the higher position than a son of a *brāhmaṇa* who is endowed with twelve qualities of a *brāhmaṇa*.” *Dvi-ṣaḍ guṇa*, *dvi* means twice, *ṣaḍ guṇa*, six, twice six means twelve *guṇas* of a *brāhmaṇa*. “And above that a *caṇḍāla* if he has got real *bhakti*, real devotion to You.” It is mentioned there.

[The twelve qualities of a *brāhmaṇa* are: following religious principles, speaking truthfully, controlling the senses by undergoing austerities and penances, being free from jealousy, being intelligent, being tolerant, creating no enemies, performing *yajña*, giving charity, being steady, being well versed in Vedic study, and observing vows.]

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdras, te 'pi yānti parām gatim*

[“O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.”] [*Bhagavad-gītā*, 9.32]

“I am such that anyone coming in connection with Me, they achieve the highest position. And *brāhmaṇa* also if they come in My connection they will also attain. But without My connection, without the Vaiṣṇava connection, the *brāhmaṇa* they're vulnerable 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]

What to speak of *brāhmaṇas*, even Brahmā, *avirincharde amangalam* [?] Brahmā is also to die, to suffer from disease, the Brahmā what of *brāhmaṇas*. The whole thing, that is *sattya-guṇa*, *sattya-guṇa*, and that is *nirguṇa*. *Sattya-guṇa*, *guṇa* means *vyādhi*, *guṇa* means *vyādhi*, this is not a positive, it is a negative character thing, *guṇa*, and *nirguṇa* is positive, and *guṇa* is negative. It is *vyādhi*, means disease, but disease, a good disease and a bad disease. *Brāhmaṇas* means less disease, less serious, *kṣatriya*, *vaiśya*, *śūdra*, serious disease. But this is the diseased part of the world, and the wholesome part, that is *nirguṇa*, Vaikuṅṭha, etc. So *guṇa*, *sattya-guṇa*, that is less disease, disease of not very serious type, but still it is disease, *sattya-guṇa*. *Guṇa*, *māyā-guṇa*, it comes from *māyā*. *Māyā* means *mā yā*, misunderstanding, miscalculation, so *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, all come from miscalculation, the wholesale under miscalculation, good and bad.

Just as it is generally told that the stool, the stool, there is raw and there is dried stool. Dried stool is little better than the raw stool, ha, ha. Do you follow? Stool, human stool, dried and fresh, what will be better? The dried is a little better than the fresh stool. Do you follow? So *brāhmaṇas* are a dried stool; because it is found on misconception, *māyā*, *māyā* means misconception, erroneous. In the land, in the plane or jurisdiction of error, less error or grave error, but it is error. Madhva School they're more towards this flesh and blood, little partial they are.

Devotee: They're also from our Guru *paramparā*.

Śrīla Śrīdhara Mahārāja: Hmm. Guru *paramparā*, but Kṛṣṇa had also Guru, Sandīpanī, but whom should we take higher, Sandīpanī or Kṛṣṇa?

Then Madhva's Guru is Brahmā, Brahmā *sampradāya*, Brahmā, Brahmā is Ādi Guru. That Brahmā cannot understand the ways of Kṛṣṇa, *brahmā-vimohana*. In Vṛndāvana these two chapters, *brahmā-vimohana*, Brahmā fails to understand the *līlā* of Kṛṣṇa. It is there but Madhva has abolished those chapters. He did not accept that Brahmā, Ādi Guru, he cannot be deluded in such a way. He did not accept that. But we find in every place in other schools, Nimbarka, Rāmānuja, there in *Bhāgavatam* we find that *brahmā-vimohana*, two chapters.

But Madhvācārya, then Madhvācārya, again we do not accept that, but we hate that. Madhvācārya says the *gopīs*, *gopīs* are *sarvesya*, *gopīs* in Vṛndāvana they're prostitutes of the heaven. But we can't accept that, with all our due respect to him, we differ from him, and we hate this idea.

We respect Rāmānuja, but one Viraha ācāryi [?] who is a commentator of *Śrīmad-Bhāgavatam*, his opinion is that Rādhārāṇī, She was the Avatāra of Śurpanākha, who was in the Rāma *līlā* as Śurpanākha, she came to be born as Rādhārāṇī. We hate it. But we have got general respect for Rāmānuja, because he conquered Śaṅkarācārya and pressed the *bhakti* over that.

We accept Mahāprabhu in toto and His interpretation of *Bhāgavatam*, not others interpretation. And also we have got our arguments, our realisation for that, we feel that. So our reverence for the old Ācāryas should be considered, then what, the Mahāprabhu: *anarpita-carīm*, what has never been given before You have taken that holiest thing to us, the Kṛṣṇa. Amongst Dāsa-Avatāra, no mention about Him. His brother Baladeva is mentioned amongst Dāsa-Avatāra. Then, should we not have recognition for Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa? Previous to that, *Bhāgavatam* it is not mentioned anywhere, then should we not accept Kṛṣṇa as He is the most original? So new things have, truth may evolve, and according to our inner tendency we are to accept and appreciate.

Devotee: We are very much proud of our Guru *paramparā*.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: If there is a different opinion...

Śrīla Śrīdhara Mahārāja: I saw that, when I was in charge of Madras, nineteen thirty one or so, the greatest amongst the Ācāryas, Satyavan Tīrtha, Utaradhi [?] he was the Ācārya of the Utaradhi Maṭha, eight Maṭhas...

Devotee: Yes. Aṣṭa Maṭha.

Śrīla Śrīdhara Mahārāja: Aṣṭa Maṭha, and some was entrusted with the worship of the Deity and some for preaching. And Utaradhi Maṭha was the greatest, at least the greatest number of followers, the Utaradhi Maṭha. And the Ācārya was Satyavan Tīrtha. And when he went to Benares and other places he used to beat drum, "Whoever Māyāvādī you are, I have come, come to discuss with me. I shall prove that you are erroneous." Such type of a man he was. Then he came to Madras with elephants and horses and cows and so many, with big retinue he came, Madras, and so many followers, barristers, advocates, professors, followers.

We went to him, myself, Bana Mahārāja and this [Bhakti Dayita] Mādhava Mahārāja, at that

time he was this Hayagrīva Brahmachāri, approached him. We are always out to get some collection from anybody, we approached him that, “We want to have Deities to be installed in our Maṭha, if you kindly can pay the cost we shall take the Deities.” With this idea we went. Of course, he gave something, not the whole.

But then, he, with his disciples, he’s sitting there, there is Gopāla Mūrti nearby. And he’s a *sannyāsī*, perhaps only one, and we two *sannyāsīns* went there. And the *nilyasi nilmaskriya* [?] *sannyāsīs* generally they do not bow down the head to any other, they’re hesitating.

Then he was an intelligent man, he told that, “Here is Gopāla.”

And we bowed down to Gopāla and he also bowed down to Gopāla at the same time, so the good manners finished there.

Now the talk began. In course of the talk the question of the Deities, the Arcā-Mūrti came up. Then, “The Gopāla, that Madhvācārya himself got from somewhere and that Gopāla we have got and I am keeping that Gopāla Mūrti with me and I am worshipping Him and doing my propaganda.” In this way he represented. Then the Śrī Mūrti, the ontology of Śrī Mūrti, Deity, Arcā; that came in, and he told, his opinion, “That inside the Arcā-Mūrti there is Lord.”

And our contention was the whole body, not an ordinary body. It may be seen by the fleshy eye as mineral or wood or stone or anything else, but the wholesale is Bhagavān, *cinmaya*. It is not matter, not the spirit within matter, but whole body is a conscious representation. That was our point. We also cited scripture, *deha-dehi-vibhago yam nisyari vidyate kachit* [?] In the case of the Deities we must not come to realise that there is some difference between the *deha*, the limb, the body, and the *dehi*, who is living inside the body. No distinction in the case of the Supreme Lord.

He told perhaps, “No, it is in the spiritual matter but in Arcā-Mūrti it is not so. What we can see here it is not so.” And unfortunately he gave an example, and that was very filthy one. “If we strike with a club the Śālagrāma, Śālagrāma is considered as born Deity, but if we strike it with a hammer then it is reduced to dust.”

When he pronounced this we put our hands over the ear.

And he was perplexed, and the whole respectable audience they also saw, “What is this? What our Gurudeva told that these *sādhus* they’re putting, covering their ears.”

Then the argument came, he told, “Madhvācārya himself has said like that. He told, that in the Deity there is the presence of the Lord, and Deity is not the Lord.” And he wants to continue his argument.

Then anyhow, I heard one *śloka* from *Bhāgavatam* from our Guru Mahārāja, I got some conception from that.

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam*

[This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.]

[*Śrīmad-Bhāgavatam*, 12.13.12]

That I wanted to push, the meaning of that, the *kaivalyaika-prayojanam*, we must not come down to the level of our sense experience. But we shall try our best to retain our position in the scriptural description, and not come to rely on our senses, mundane senses. We must maintain what has been said in the scripture that is true, and what I see this is false. But he does not...

