

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.16.B_81.12.19.A

Devotee: I've heard that one has got some eternal connection with Hari *Nāma* Guru. Does he similarly have such connection with *mantra* Guru?

Śrīla Śrīdhara Mahārāja: Yes. Both similar and same we may see. With slight difference we may think similar. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, seemingly many devotees get confused because they want to have one master.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: And – but somehow there comes two.

Śrīla Śrīdhara Mahārāja: But that is when they're in a formal position, but when they enter into the material realization then they will not have such grievance, because he may see that what is Guru, Guru means he has come to give something. What is that thing? If he finds his thing in another place then that is his thing, one and the same, common interest. So formal difference reduced when one can catch the very substance of the teachings. For which the Guru should be respected, that is a thing, substance, some knowledge or some thread of love or anything. But when one is closely connected in intimacy with the thing which Guru comes to give us, then wherever it be, he will take it to be one and the same thing, friendly relation. And they are not antagonistic, they are cooperating, sincere, they are cooperating. Just as in the Vaiṣṇava fashion one will encourage. "No, no, you are to obey the order of him," he will say in this way, the friendly relation with him. Though separate in figure, but at heart they are one and the same, because they have got the common cause. They have not come to fight, they have come to fight with the agents of Satan only, not among themselves. Is it not?

So, if we can recognize the real thing for which we are approaching the Guru, then in relation to that, we shall have our adjustment with *śikṣā* Guru, *dīkṣā* Guru, *vartma-pradarśaka* Guru, we are all indebted to them all, infinitely. I am helpless, what can I do? They are benevolent, infinitely gracious, they are my guardians. I may have many guardians. They are to look after my welfare, they have not come to destroy me.

So, Swāmī Mahārāja, he's taking, I think, that after he has passed away, "That Śrīdhara Mahārāja, as I requested he's taking up the standard. In his old age, when he is unfit physically, still, he is trying to keep up the standard; that they may not come down. If new questions arise, due to the course of time, he may try to solve them, to help them. He's my friend. The rest of my activity, as far as possible, he will sympathetically deal to help them. The cause for which I was selected and I did so much by the grace of the Lord, the same cause may be enhanced by him whatever little may be possible for him in his old age to do, to contribute." He may look with this idea.

Devotee: Mahārāja, when Kṛṣṇa comes, He also comes with His associates, His friends and paraphernalia, so is it the same also with the Guru? Our Swāmī Mahārāja, he also comes with his associates to play as his disciples?

Śrīla Śrīdhara Mahārāja: Yes, of different types.

Devotee: So his disciples are following his preaching mission, taking birth within different planetary systems to follow him?

Śrīla Śrīdhara Mahārāja: That is a general thing, that is a general way, but even there is gradation also there. Swāmī Mahārāja came, and the Gurudeva of Swāmī Mahārāja, he also came like that, is it not? So in this way you are to adjust. How many they came with? Mostly recruited, and very few may be his companion.

In the discussion of Sārvabhauma and Gopīnātha Ācārya, have you gone through *Caitanya-caritāmṛta*? When Sārvabhauma is opposing that, “Caitanyadeva cannot be an incarnation.” Gopīnātha Ācārya says, “You do not know in the *śāstra*.”

“No, no, in *śāstra* it is mentioned Tri-yuga, because in Kali-yuga He has got no direct incarnation, so one of His names in Tri-yuga.”

Gopīnātha Ācārya told that, “You think that you know much about *śāstra*, but in *Bhāgavatam*, *Mahābhārata*, there is direct mention of the Avatāra in Kali-yuga. You have got no knowledge, no recognition of that?”

Then Sārvabhauma, apparently defeated, he told, “You go and take *prasādam*, then afterwards you will come to teach me.” In this way.

Then Gopīnātha told in the discussion that, “Not by the dint of one’s study or his intelligence one can understand who is God, but only through His grace. God can be known only through His grace.”

Then Sārvabhauma said, “And you have got that grace, and I have not got that grace? What is the reasoning behind? You say that you have got grace, because you say that He is an incarnation. So you have got grace, and because I can’t give recognition to that, I have not got grace? What is the proof against this?”

Then there is one expression in *Caitanya-caritāmṛta*:

ācārya kahe, - "vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

[“It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him.”] [*Caitanya-caritāmṛta, Madhya-līlā, 6.89*]

“The evidence, the witness that I am right, this foundation is *vastu-viṣaye haya vastu-jñāna*, to know, to become, to come in a plane where from we can know what is what. That is the foundation on which I speak to you. *Vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa*. That you have got the grace of the Lord and you know Him, and I have not because I deny Him, that should be the reason, then that answer is there, *vastu-viṣaye*. To know what is what, one’s own inner experience is the real evidence to him, and no outside things can give any proof. *Hṛdaye nābhya nujñāto*. The internal satisfaction, our connection or acquaintance with reality, that this is this.

Just as our Guru Mahārāja gave the example, that one is born in the darkness of a dungeon and if he is proposed, ‘Let us go to see the Sun,’ then he will go to carry a lantern in his hand, a candle. “O, so you say you will show me the Sun then?”

“No, no, no light is necessary to see the Sun.”

“Do you want to befool me? Nothing can be seen without the help of a light, nothing can be seen.”

Then he will catch him by the hand, and forcibly take him, “see the Sun.”

Then, “O, this is the Sun, by Sun’s light we can see the Sun.”

That sort of experience one will have. No calculation, no evidence, witness, but the experience, direct experience is the proof that He is there, like the Sun. In *Bhāgavatam* [11.22.34] also.

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[One party says: “God exists!” The other says: “God does not exist!” *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, “He exists, we see Him, He can be seen,” and another says: “He has never existed.” This quarrel has no end because one of the parties hasn’t got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.]

Ātmā parijñāna-mayo. What to speak of Kṛṣṇa, even the conscious unit, *parijñāna-mayo*, self-effulgent, it is all light. All light, *ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ*. Then why there is this quarrel? Some say that He is, some say that He’s not. Why this quarrel? *Vivādo*. But the exception says, “No, there is no God.” Some say, “No, there is God, God is.” Why this quarrel? *Parijñāna-mayo vivādo, hy astīti nāstīti. Hy astīti*, “Surely He exists.” “No, He never existed.” Such quarrel, *nāstīti bhidārtha-niṣṭhaḥ, vyartha 'pi*, it is useless, still, *naivoparameta*, it won’t end. It is useless, but still, it will continue. Where? In a particular section, *nāstīti bhidārtha-niṣṭhaḥ, vyartha 'pi naivoparameta*, it will have no end. *Mattaḥ parāvṛtta-dhiyām*, in a particular section, just as those who have no eyes: no sun. *Mattaḥ parāvṛtta-dhiyām sva-lokāt*, who has deviated from My conception, as well as his own conception. One who has got not his own conception, and at the same time, My conception, in that section, it will continue. But those who have got direct experience, there’s no question. It is. *Ulūke nā dekhe yena sūryera kiraṇa*.

[*bhāgavata, bhārata-śāstra, āgama, purāṇa/caitanya-kṛṣṇa-avatāre prakāṣa pramāṇa.
pratyakṣe dekhaha nānā prakāṣa prabhāva/alaukika karma, alaukika anubhāva.
dekhiyā nā dekhe yata abhaktera gaṇa/ulūke nā dekhe yena sūryera kiraṇa.*]

[*Śrīmad-Bhāgavatam, Mahābhārata*, the *Purāṇas*, and other Vedic literatures all give evidence to prove that Śrī Caitanya Mahāprabhu is the Avatāra of Kṛṣṇa Himself.] [“One can also directly see Caitanya Mahāprabhu’s manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.”] [“But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.84-86]

Just as the owls, the owl section, they cannot see, admit the existence of the sun. That does not mean the sun does not exist. Something like that. Our own realization will be the greatest proof.

vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

[“It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him.”] [*Caitanya-caritāmṛta, Madhya-līlā, 6.89*]

The eye, the *janmāndha*, the birth blind, when eye is opened anyhow they will be astonished to see that particular important aspect of the environment. But no eyes, no vision, no colour, no figure, this is the case. Gaura Hari. So, the seer, the feeler, those that have got their vision, they stand guarantee, that, “How can I deny the fact. I have seen this, I am feeling this. This is such and such. So magnanimous, so great, so benevolent, so all these things we can’t deny. You are unfortunate you can’t see.” Some see, some cannot see. In the same place, so many, one can see, another cannot see. Whom He likes to show him, he can see, one who He likes not to show him, he can’t see: such things.

In Kuru *sabhā* when Kṛṣṇa went to Duryodhana’s party, with some peace proposal between the Pāṇḍavas and the Kauravas, then Duryodhana, he thought that, ‘We have got the golden chance, now if I can put Kṛṣṇa into prison house, the Pāṇḍavas will die broken-hearted, no question of fighting with them.’

The Kauravas also joined, and they sent Duḥśāsana, “Go, and bind Him with this rope.”

Duḥśāsana came with the rope in hand and tried to bind.

There was Sātyaki, His attendant, he furiously came with a sword, Kṛṣṇa peacefully caught hold of his hand, the Sātyaki with the hand with sword.

And He began to show Himself in such a way that it perplexed Duḥśāsana.

“So many figures, on whom shall I put the rope? Where to put the rope? And whom to bind down?”

So many figures displayed. One side, Baladeva, another side Arjuna, and so many revered *ṛṣis* chanting His name, Duḥśāsana was perplexed. And Bhīṣma and Droṇa, they began to sing in praise of Kṛṣṇa.

“The Virāṭ Mūrti, what is this? This is a magnanimous great vision with so many phases.”

It was – the whole atmosphere filled with divine spirit. Then Devaṛṣi Nārada, and so many others also, *ṛṣis*, they began to chant in praise of Kṛṣṇa, in this way.

And Dhṛtarāṣṭra no eyes, but he can hear that in this meeting, “Suddenly they are all praising Kṛṣṇa, and some sort of wonderful things are happening around me, I can’t see.” He could feel. And he prayed to Kṛṣṇa. “For the moment, please remove my blindness, I would like to see Your great expression. But after ward You make me blind again, but for the time being, only remove my blindness.”

Kṛṣṇa told, “No necessity of removing your blindness, I say you can see, and you will see.”

Without even, the physical blindness was not bar to see that great *vilasa* of Kṛṣṇa. Only His will; the physical eye can’t see, the divine eye can feel Him, can see Him. And by the will of Kṛṣṇa, temporarily that divine eye was given to Dhṛtarāṣṭra and his blindness did not stand in the way of seeing, and he could see Kṛṣṇa.

So it is something like that. I say, “No, it is not here.” The eye can’t see many things, but with the microscope we can see. This ear can only come in contact with a sound of a particular degree. The high degree of sound cannot touch this ear: we can’t hear. We are told that the Sun, Moon, they are all revolving and a huge sound. But that degree of sound we can’t catch. Very meagre also we can’t catch, and very high also we can’t catch. So, light also. _____ If any higher degree of light is here, we shall see darkness, and a lower, that is also darkness. Only in a particular stage of light: that our eye can catch. More intense light we can’t catch, more meagre also we can’t catch, a particular degree. This eye is prepared only to catch a particular plane of

wave of the light. So, that is the case. Ear, everything is like that, touch, everything like that. If it is much more, that we can't catch; if it is much less that we also can't catch: everything. We are meant for a particular plane, a particular limit. We are a child of that soil.

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

Devotee: Mahārāja, Swāmī Mahārāja told us that Guru, he takes responsibility for his disciples to make sure that they go back to Godhead. So, when the Guru departs, how does he maintain contact with the disciple so that he makes sure that...

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: The Guru takes responsibility to take his disciple back to Godhead. So when the Guru departs, how does the disciple keep contact with his Guru, or how is the process of contact?

Śrīla Śrīdhara Mahārāja: You see, it comes to the same point. Who is Guru? Why he is Guru? And Guru, *śāstra*, *sādhu* of one and the same tune, and we are to appreciate that, and our onward march will be guaranteed only by that. Otherwise Guru may be seen only by figure, only by vision of my eyes, the picture. The photo is not Guru. Still, he has got connection with the real Guru. The eye experience, the ear experience, of a person is not the whole experience. The real experience through his words, the idea, what he has given, that is Kṛṣṇa consciousness. So if I have real interest with Kṛṣṇa consciousness, then we are to adjust accordingly all other things. Otherwise, if I miss the real thing which Guru came to give me, if I miss that thing, then all will be doll worshipper, idol worshipper; idolatry. Only to follow the forms that will be idolatry. Why he is Guru? There are so many human figures, why he's Guru? Because he's a mediator, he's a medium of a particular divine knowledge. That is the criterion everywhere to be tested. To put this test anywhere and everywhere. What is your interest? You came to Kṛṣṇa consciousness, and where is Kṛṣṇa consciousness, there is Guru. There is your Guru. He's Guru only because he's in Kṛṣṇa consciousness, and there is a particular degree. So, we must not make much about the form.

Kṛṣṇa says, when Uddhava put the question, "Why in the name of religion so many isms in the world. What's the reason, and how we are to adjust? Every conception of religion that is found here independently, they can take me to the goal, or is there any gradation, or how are we to have a conception of so many conceptions of religion in the world?"

Then Kṛṣṇa told: "When the creation began, then what is religion, I transmitted it to the creator's heart, Brahmā. And from Brahmā, that came to so many disciples, about ten or a dozen disciples. But according to the different capacity of those disciples, what they received, there was a little change, when they are giving delivery. So, I gave it to Brahmā, and that was one, when Brahmā told ten disciples, _____ [?] then when they received it in the soil of their heart, that same thing entered, but with a little modification everywhere. And again, when they gave delivery to their disciples again, more modification, in this way: *prakṛti-vaicitryāt* and *pāramparyeṇa*, one, the difference in the receiver, and another, in the succession, so gradually modified. Now we see that in the religious world there is a regular jungle. Some say to give stress in the penance, some in the gift, some perhaps in *japa*, some this, some that, so many branches have come. And also, antagonistic, some, *pāṣaṇḍa-mata*, [atheism] that is some ascending opinions also grown from the human mind against that modified descending opinions, so now

we find there is a jungle.”

So He has come now and then...

*yadā yadā hi dharmasya, glānir bhavati [bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham]*

[“O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.”] [*Bhagavad-gītā*, 4.7]

...to set it right: when He says that it has been degraded in a high stage, then He has to come again, or to send His own person, “Go and set it right.” So, the recipients are different, and their conceptions also different. So, the difference cannot but be, but who can catch the real internal meaning, they will be saved, others may be misguided, and it will take a long time for them. Once having real connection with a real Guru, he won’t be lost, but the time will be taken very, very long. Can’t help, it is everywhere, it is a general thing. It is not only in the particular case of Swāmī Mahārāja, but it is a general thing. Kṛṣṇa says like that. Uddhava’s question answered by Kṛṣṇa in this way in the eleventh canto of *Bhāgavatam*, and it is quite intelligible. It is not an unreasonable thing, not a dogmatic thing, but quite reasonable.

I can’t say any more. I feel too much tired today.

Akṣayānanda Mahārāja: It’s so kind of you taking so much trouble to speak to us.

We’ll take our leave now. *Jaya om viṣṇu-pāda...*

Śrīla Śrīdhara Mahārāja:

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

If we can be sincere, we won’t be lost. Where is Kṛṣṇa *kathā*, there is my Guru. Every disciple cannot catch the real spirit of the advice of Guru, can’t catch in the same line.

There is another word, a little unhappy. Once a Mohammedan *mullah* he was explaining *Koran*, and so many in the audience. One old lady, she used to take her seat in a corner and as long as the *mullah* he is reading *Koran* the lady is weeping, tears are running down her cheeks profusely. So much so that one day that *mullah* met that lady, and asked her, “What do you find in my advice that you are so much impressed? Whenever I cast my glance and look to you, I find your eyes are shedding tears profusely. What do you find in my lecture?”

Then to his disappointment, the old lady answered, “I had one she-goat and her beard was just like that of you, and when she took her food, she was moving her head on the grass, just as you move your head. So you remind me of that dear she-goat. She was very much affectionate to me. I can’t stand to think of her without shedding tears, and for that purpose, I come to see your lecture.”

So, Kṛṣṇa Himself came down here, still there were so many enemies to Him. He Himself came.

With Jesus also we find one of His twelve disciples, one Judas was a traitor. He told disappointedly that, "The one who will betray me is among you."
 "Who amongst us will betray you?"
 "Yes, he is amongst in the twelve of you."

So we should not think because we have come to a great man we have got everything, swallowed, devoured everything. It is not such an easy thing, so not an easy thing that we have finished, we have devoured. Only we have got a connection with the infinite good, and we are to progress with that capital. That I have got everything: that is rather the opposite feeling. One who will approach towards infinite, more and more, he will see that I am nowhere. The sign will be the opposite.

Still of course sometimes it is necessary to assert on the courage, and on the strength of the faith, that, 'What I say, it is true,' just as Newton did. Newton when he was told by his contemporaries, "You have reached the highest zenith of knowledge." So marvellous discovery he came with that the people in his time thought that 'he is *sārvajñā*, he knows everything. He has reached the, he has finished the whole area of the knowledge.'

But Newton told, "I know better than you, because I conceive that I am just collecting the pebbles at the seashore of the ocean of knowledge. The area of knowledge is like an ocean. I am just touching the shore. So I think that I am more learned than you all, because you say that I have finished all knowledge, but it cannot be finished. I have only touched. So, that is also an assertion, that I know more than you, because I know that the knowledge cannot be finished, and you think that that knowledge is finished."

Jaya om viṣṇu-pāda ...

...

Śrīla Śrīdhara Mahārāja: What is the meaning of the word *bhaga*? Bhagavān, you've heard the sound, word Bhagavān.

Devotee: *Bhaga* and *varga*, is this the same?

Śrīla Śrīdhara Mahārāja: Bhagavān. What does he say?

[?]

*aiśvaryasya samagrasya, vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva, ṣaṅṅāṁ bhaga itīṅgana*

[Bhagavān, the Supreme Lord, is thus defined as, "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation."]

[*Viṣṇu Purāṇa*, 6.5.74] & [*Gauḍīya Kanthahara*, 7.28]

His six qualities, known as *bhaga*, *bhaga* means these six-fold qualities. *Aiśvaryasya*, *samagrasya*, *vīryasya*, *yaśa śri*, *jñāna-vairāgya*, all these six consist in Bhagavān, one who has got these six *bhaga*...

Akṣayānanda Mahārāja: But he is *vāca*, of the voice, of the speech, of the...

Śrīla Śrīdhara Mahārāja: *Vāca, uda vāca*, that is another thing, Udabhaga is another gentleman. There is another man whose name is Udabhaga. *Udavāca*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Vāca* means speech, word, *udavāca*, the *vāca*, the word, all the words directing the high, *udavāca*. *Vāca*, the speech, or the word, or voice, or talk, have no concern with the lower things, *udavāca*, always tending towards, pertaining to the higher things, *udavāca*.

There is a class of *yogī* here in India, *udavaho* [?] some _____ [?] Always, and it is fixed, they cannot take it down again, it is fixed, *udavaho*. The meaning is to show that his activity will be towards the physical sense thereby. That is *sahajiyā-vāda, prākṛta-sahajiyā*. Our physical things should be used for the higher purpose. But the principle is eliminated, the real thing, the gist, the substance eliminated, and only an imitation is there physically. That's the trouble.

Akṣayānanda Mahārāja: Then that *udaretaḥ* [?] also.

Śrīla Śrīdhara Mahārāja: *Udaretaḥ* [?] That is, the semen tendency is not for the purpose of the lower creation, not for lower creation, the tendency. Only for higher purpose it may be used, utilised, not for sense pleasure. It should not be utilised for sense pleasure, but for purpose necessary for the higher object, *udaretaḥ*. *Retāḥ* means *sukra*, semen. Semen is not utilised in mundane purpose, but for higher purpose it may be utilised, it is under control. So it may not be avoided always, it is not meant. Of course one who has accepted *sannyāsa* it is a separate case.

Otherwise Vyāsadeva, he, this _____ [?] purpose. Vyāsadeva was engaged and his son was Pāṇḍu and Dhṛtarāṣṭra. At the request of his former mother, Satyavatī, Vyāsadeva came to produce child in the wife of _____ [?] *malika*, this _____ [?] The Pañca Pāṇḍava, they mentioned when they're going from _____ [?] towards some unknown quarter, Yudhiṣṭhira, Duryodhana, made plot to murder them, so they're hiding themselves. And they're passing Kuntī and the Pañca Pāṇḍava, they're passing from some unknown quarter from _____ [?] Then from the forest, that *ādivāsī* lady, *ādivāsī* woman, girl, Bhīma's figure was a very nice colour like a gold, and very developed body, and that *ādivāsī* woman she was also very vigorous and good figure. She suddenly found Bhīma and she wanted to have a child from Bhīma. She came and appealed to Yudhiṣṭhira Mahārāja. She could find that he's the leader. "I want one child from your, this brother."

Yudhiṣṭhira asked Kuntī Devī, Yudhiṣṭhira referred to Kuntī Devī, "My mother is there, you go to her."

Then she fell at the feet of Kuntī Devī. "I want a child from your, this son."

Kuntī Devī ordered Bhīma, "Go and satisfy her hankering. She wants a child from you."

By the order of mother, Bhīma went with her.

So it is controlled, for some purpose when it is necessary, to serve higher purpose _____ [?] in *Raghu-vamsa*. In *Gītā, prajānaś cāsmi kandarpaḥ*.

[*āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk
prajānaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ*]

[“Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes.”] [*Bhagavad-gītā*, 10.28]

“In *kandarpaḥ* I am where, when it is necessary to produce a child there.”

_____ [?] Not for *reti* or sense satisfaction, but when necessary to produce a child it should be utilised. Then no *brahmacārya* is not affected in that case, it has got its utility, but not *reti*, not for sense pleasure. That is the meaning of the *śāstra*, *prajānaś cāsmi kandarpaḥ*, in *Bhagavad-gītā*.

And *Bhāgavatam*, _____ [?] not for his sense satisfaction, but for necessity, for utility it should be used, so *udaretaḥ*, Mahādeva is known as *udaretaḥ* _____ [?] that is his course, the aim towards high _____ [?]

And there is a peculiar mystic mention about Kṛṣṇa, *avadhuta* _____ [?] Kṛṣṇa, He mixed with the *gopīs*, but *avadhuta* _____ [?] In such way He used with them _____ [?] this intercourse, that was controlled _____ [?] not in the sense of worldly pleasure, that He’s controlled, that is there. No *kama gandha hina*, it is independent of any nasty odour of this sense pleasure. This is the highest conception of Divinity.

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