

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.12.31.B

**Vidagdha-Mādhava:** ... you could possibly give me some *śāstric*...

**Śrīla Śrīdhara Mahārāja:** What can you do? The management, the administration is there, authority.

**Vidagdha-Mādhava:** Yes \_\_\_\_\_ [?] reasonable argument \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** And you can put your plan to them, and also you may put to them that, “Śrīdhara Mahārāja says that they should be put, the venerable figures or pictures should be put in such a way that the general people may feel tendency to show some respect to them. And not that they should be placed in the exposure and they will be neglected by the people and the birds, animals, etc. That is his advice.”

And they came for Vṛndāvana matter, and I already told them that though it is seen in the southern provinces, but still our Guru Mahārāja’s feeling, sentiment, was in this way, and we try to follow that as much as possible. And it should be observed. But if they do not, what can you do?

Now, another vital question will come whether you’ll be a party to that or not. That is your point, lookout. But you should try that they should be put in a honourable position. Śrī Mūrti, Śrī Vighraha, or any of the spiritual things, should be placed in such a venerable position, atmosphere, so that draws respect and devotion of the public. Not only knowledge is necessary, but respectability should be drawn. Is it not?

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Not only knowledge, that above this, above this, but with due respect They should be placed, and highest honour should be given to Mahāprabhu and Kṛṣṇa. But they have got their respective position of respectability, then only it will prove that Mahāprabhu is on the highest respect. Otherwise, on whose head he’s placed if they’re not respected then who’ll go to respect the highest thing? Gradually distributed, the respect should be gradually distributed, and the publicity, *pracāra*, propaganda, means not only the dry knowledge but respectability, devotion also, in the exhibition. This is something like an exhibition. But exhibition must not be placed in such a way that it will be only the food of the archaeology, or only for dry *siddhānta* conception, knowledge. But the adjustment of the veneration, devotional tendency, must be depicted there, for the good of the public and propaganda.

**Akṣayānanda Mahārāja:** Not just for architecture.

**Śrīla Śrīdhara Mahārāja:** Not mere architecture, and to distribute the knowledge, the gradation of the hierarchy, not only the hierarchy, but the devotional spirit should be dealt with, mixed there, mingled. That is my understanding from Guru Mahārāja’s conduct and I am to express that. Gaura Sundara. Nitāi Gaura Haribol.

**Akṣayānanda Mahārāja:** Mahārāja, *śravaṇa-daśā* and *varaṇa-daśā*, second one.

**Śrīla Śrīdhara Mahārāja:** *Varaṇa-dasā*, *śravaṇa-dasā* and *varaṇa-dasā*, that when satisfied, first hearing, that is a probational life, and *varaṇa-dasā*, “Yes, it is, *śravaṇa*, I am satisfied with *śravaṇa*, now I accept the guide, *guru-karaṇa*.” *Varaṇa-dasā* means I take admission, formal admission I take. “That I, we, accept you as our leader. Now, whatever you’ll say I must obey.” That is *varaṇa-dasā*. “I first accept the clan, different, the Christianity, the Mohammedanism, this thing that thing, but I come first to accept the particular creed, and next the man who’ll be able to satisfy me according to this creed, and will give me my desired end of life.” That is *guru-karaṇa*, to accept the creed and then to accept the guide, *guru-karaṇa*. Then *varaṇa-dasā* finished. Then *sādhana-dasā* begins. Under his guidance I am to go on with the practices. That is *sādhana-dasā*, the third. And then to come to realise, to attain some tangible position, that, “Yes, I am feeling what was in words, what was in propaganda, now my heart feels the touch of that thing.” That is *āpana-dasā*. And the *prapanna-dasā*, “I am well established and I can distribute it to others also.”

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

**Akṣayānanda Mahārāja:** Then there are five stages...

**Śrīla Śrīdhara Mahārāja:** What? Five stages!

**Akṣayānanda Mahārāja:** *Śravaṇa*, *varaṇa*...

**Śrīla Śrīdhara Mahārāja:** *Śravaṇa*, *varaṇa*, *sādhana*, *sādhana*, within the camp. Then *āpana*, to feel it, to come to the position of self experience of the thing, attainment of some, they come to come in touch with the reality, and then to be established in that real plane, and to, so that I can distribute it to others also.

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

Who is there, in that extremity?

**Devotee:** Bhakti-keg [?]

**Śrīla Śrīdhara Mahārāja:** Bhakti-keg. Nitāi Gaura Haribol.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] He may know partially, but still he wants to make it clear for others. \_\_\_\_\_ [?] What do you say?

*Yari badhu ari butta sadhu le sakha* [?] Mahāprabhu says to Sanātana Goswāmī when he put questions. “You know all these things, still of course, you are making questions, making enquiry. Because it is the nature of the *sādhu*, they know it well, but still, to make it more and more firm, they put the questions again and again.”

Ha, ha, ha. This is in the talk, discourse of Mahāprabhu and Sanātana Goswāmī. *Yani lagdha laghi bhuddhi* [?] With more firmness, puts questions.

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

**Vidagdha-Mādhava:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes?

**Vidagdha-Mādhava:** You were explaining that in a particular stage of realisation one experiences within the heart, one gets that connection and then establishes himself in that plane. Then he's more or less safe? He can go on in a safe way from that point? In other words, the external manifestation of Kṛṣṇa is the Guru. And the Guru helps one to contact *caitya* Guru, yes, the Paramātmā?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** There's two questions. First question, when we have inner conviction are we safe? And second question, does the external Guru help us to contact the *caitya* Guru?

**Vidagdha-Mādhava:** That is the same? Is that the same? Are those two things the same?

**Śrīla Śrīdhara Mahārāja:** Not only to contact, but the external Guru helps to prepare us so that we can infallibly read the direction of *caitya* Guru. *Caitya* Guru direction first we get in a raw way, and then *mahāntaḥ* Guru comes, with the help of *caitya* Guru we come to *mahāntaḥ* Guru, that *caitya* Guru's help in raw. Not very systematically clear, a general. Then we come to *mahāntaḥ* Guru. We feel that *caitya* Guru's internal hankering is being satisfied and elaborate and it is more beautifully decorated, delivered. Then, with the help of *mahāntaḥ* Guru we again come to find it in our *caitya* Guru. They're helping one another. By the help of the *mahāntaḥ* Guru *caitya* Guru becomes more clear, or more developed. The inner *caitya* Guru that becomes more clear, cleansed from the different thoughts, ideas, mixed up from *yogīc* and *jñānic* and *karmī*, so many classes, they're mixed. The raw things, they become more clear by the help of *mahāntaḥ* Guru. And they can give such adherence more and more to the *mahāntaḥ* Guru. In this way both help one another.

Otherwise cooperation is not possible. And sometimes it may also happen that after, with the help of *caitya* Guru we have come to *mahāntaḥ* Guru, then after accepting *mahāntaḥ* Guru my *caitya* Guru has again been covered. Then *mahāntaḥ* Guru will try to help him, to take him in again, and to cleanse the dirt that has covered my *caitya* Guru. Again, by his care we may get my *caitya* Guru back. *Caitya* Guru for the, temporarily may be buried, by *anartha*, by Vaiṣṇava *aparādha*, then *mahāntaḥ* Guru comes to our relief.

Sometimes many joins the Mission and then goes away. The Guru is there. But Guru does not allow so easy to go off. He tries his best to take him again in and to make him understand firmly. "Why you have gone away?"

"For such and such things, so many things, giving this monetary connection more importance, or free mixing with the ladies. These disturbed me, I went away."

Then the *mahāntaḥ* Guru, if genuine, he will say, "No, no, this is in particular cases and that

should be removed, that is not the real object. But for some purpose it has been allowed to certain extent for the good of them.” In this way he will explain the temporary connection. And again he will try to reinstate him. “These are of minor matters. In such grave and serious matters something, some dirt, may enter with some people coming within, but it will be finished in no time and he will get the real path. You won’t disturb yourself for this little, tiny, filthy things. Don’t go away.” In this way.

So many un grown, so many unfit persons join a Mission, so it is not impossible that some sort of *anartha* may again come to attack anyone, it is a fight within. And sometimes this party is winning ground and that party is losing. In this way, ultimately, the real party will win the battle. It is a battle, everyone’s heart will be a battle, because they’re *sādhaka*, not *siddha*. They’re not fully realised souls, they’re also in the process of realisation, sometimes coming back, sometimes going ahead, more. In this way, on the whole, they will have to make progress. So some sort of consideration and generosity should be allowed.

I am in a hospital, I am to think that I am in a hospital, there are so many diseased persons. This is not a place where all the healthy persons will live in the hospital. It is not possible. I am also a patient. There are so many patients. Patients are of different types, even some may die, and some progressing, and may come some setback. But you have got real interest for recovering my health. Ignoring all these facts I must go on with the doctor, taking his help in medicine and in diet, then I will be cured.

It does not mean that so many patients dying, so many degrading, so I will also degrade. In the school also, all may not pass, so many meets failure, but still, a determined student must go through. So, a little unsuccessful cases should not discourage me to follow my path of eternal benefit. I should not be cowed down by seeing, but it is my vital interest. I must be wakeful to the fact that it is my vital, my only interest, I can’t leave it, go away. Everyone goes. I must fight single with the enemy.

The Casabianca, have you gone through that poem of Casabianca?

[By the English poet Felicia Dorothea Hemans, 1793 – 1835, first published in 1826]

“The boy stood on the burning deck,” the French boy. “Whence all but he had fled.” Ha, ha, ha, ha. “All may fly away, I shall fight singularly.” With such determination, because this is my right of interest, I have already understood. I have already realised. I can’t shirk back.

Gaura Haribol. Gaura Haribol. Such determined resolution must come from within if it is deep-rooted within our heart we find once. That this is *the* thing I was searching after.

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

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

**Devotee:** One question.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** You mentioned that, some, everyone is in the hospital and some are patients and they can get cured by the instructions of the doctor. So someone who is patient, can he take the position of a doctor?

**Śrīla Śrīdhara Mahārāja:** What he says, the inefficiency of a doctor?

**Akṣayānanda Mahārāja:** No. Can a patient also become a doctor?

**Śrīla Śrīdhara Mahārāja:** Yes. When he's fully cured and he studies the medicine and the necessary education of a doctor he can be doctor.

**Devotee:** But before, while he's...

**Śrīla Śrīdhara Mahārāja:** By the appointment, by qualification and also by the appointment. You see? The qualification necessary first, and the appointment from the higher, hierarchy, administration, then you can become a doctor in the hospital. The private practice you can do if you are qualified, but to get, as a doctor, to become a doctor of a hospital you have some sanction from above. As an ordinary *sādhu* you can help this and that, but to become an Ācārya of a big position, you should have some sanction from above, *prapanna-daśā*.

**Devotee:** Who will decide whether the patient is qualified?

**Śrīla Śrīdhara Mahārāja:** He will feel it within. Only external, written sanction is not necessary, by a letter. But he's already awake in the internal world, and revolution, inspiration, that will come to him from the internal world. In such a way that these people are suffering and you know the medicine and you are seeing firm, "Go and help them." The urge, the power from within that, "You have got the medicine and the patient suffering around. Why do you not apply the medicine, administer the medicine to the patients?" The urge will come. And you may see in the dream, and in wakeful stage also you find such urge, that internal insinuation, that will come to you. Helplessly you will advance to help the patients, because you know the medicine, you know the symptoms of the disease, and you have got the medicine, and it cannot but engage yourself in the treatment. That will be in broad daylight conception you will find. That will be more real than you see this world. This world of experience through the channels of the senses may be vague, but that will be clear, more, within, urge. "Why do you not give the medicine? The man is suffering and know everything. You have yourself, after using that medicine, you are cured, and you find the man is suffering from the same disease, and you have the medicine in your hand, why should you not apply? What reason, what explanation you have got not to do such?" Not money making, or for fame, but internal urge to help them. And you will find the noble predecessors also have asked us to do so.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-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*]

There is a ditch, a man will fall, and you know the fact, a man is going, blindly. You won't try to save him? This is natural right, this natural feeling. When that will be plain, so plain to you the man will fall and die in the ditch and if you don't help him you will be responsible. Ha, ha, ha. This common sense may be applied. But we must be sincere, and not for money, or for fame, or for any other worldly gain, that is the danger. *Kanak, kāmīnī, pratiṣṭhā*, the three mainly disturbing elements misguides us. But we are free from them, the street, the way, is broad and

clear in which we shall walk, that is clear. Only these three things are disturbing, drawing me this side, that side, otherwise the way is clear. Do good, and what is good? God is good. And you will like to see that everyone becomes good by getting the God. God is good. God is good and great. Is it not? What is that general phrase? The God is good and great, or great and good. So, when that sincere feeling will be very clear to you, all your activities will be controlled by only that principal of life, and you will go on helping others. Hare Kṛṣṇa. Hare Kṛṣṇa. Very tasteful and very safe and must be given to all. Let them come in a safe position in the dangerous zone, and to be happy. The medicine, tasteful medicine will make happy. That is in your possession. You cannot but do. And you will feel urge within that you help others, help others, with this real knowledge of walking. Where to go? How to go, and what for to go? All these general questions to be solved and helped, help to others.

*'ke āmi,' 'kene āmāya jāre tāpa-traya', [ihā nāhi jāni – 'kemane hita haya']*

[“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”] [*Caitanya-caritāmṛta, Madhya-līlā, 20.102*]

Who am I? Why I am troubled? And how I can get my desired end? These fundamental problems should be solved. And if you have the solution you must give it to others. “Solve your problem, my friend, solve your problem.” That will be the mentality of a preacher, and very intense in Ācārya.

**Devotee:** Someone, he may have sincere urge to help others...

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** ...but because he is not completely, may not understand danger...

**Śrīla Śrīdhara Mahārāja:** If he's...

**Devotee:** ...and he may himself become infected.

**Śrīla Śrīdhara Mahārāja:** Yes, if he finds that if he goes to, then with the help of the higher agent he may approach, otherwise not, he'll be nowhere, he'll be lost. When he'll approach to cure a patient, the patient he'll not be able to cure, that patient's germ will attack him and he will also die with the patient. In that case he won't approach. With the help of a higher doctor he may inform to the higher doctor with better medicine, “That please, hopeless patient, please see him.” He will approach a higher doctor. If there is any doubt that if I approach him with this meagre medicine and meagre instruments then I won't be able to cure him, rather, I shall die. If in that case you won't approach, you approach the doctor of higher position, superior position. Is it not, reasonable?

**Devotee:** Very reasonable.

**Śrīla Śrīdhara Mahārāja:**

*bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra*

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."]

[*Caitanya-caritamṛta, Ādi-līla, 9.41*]

But still it may be rarely found that doctor approaching with a good heart to cure the patient but he dies. That case is also not impossible. But that is not desirable.

Sometimes in a body when one approaches that relief work, some soldiers may be sacrificed before attaining the victory. The victorious party fighting with the enemy, they have also to incur some loss. So in a mission, in a propaganda, some soldiers who are asked to approach the rich men, to approach the women, sometimes some are lost. For the time being at least, but again they will come back. It may be possible.

But in a mission, as our Satsvarūpa Mahārāja has written in the biography of Swāmī Mahārāja, "Some drifted away but so many, more large number come to him again. And some old disciples left him, drifted away." It is such a big campaign, some old disciples we find have gone away from him, but more large number has come towards him. But we expect that they will again come back, again come back. Because what taste they have got once, can't forget.

*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*]

What he has acquired that cannot be destroyed. Very eternal, durability is of very high degree. Gaura Haribol. Gaura Haribol. So, *na me bhaktaḥ pranaśyati?*

**Akṣayānanda Mahārāja:** *Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.*

**Śrīla Śrīdhara Mahārāja:** *Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.*

*[kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati  
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]*

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā, 9.31*]

"The assurance is there. If only for the time being he has come to Me, may be seen for some time to go away, but ultimately he must come to Me again."

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** I have one question about the conception of the Guru by the disciple, and that his conception of the Guru is absolute, but others may see the same person in a relative conception. So the doubt that I have is, a Guru seems to be relative or absolute...

**Śrīla Śrīdhara Mahārāja:** Generally, in general it has been advised that one in the beginning he's to look towards his Guru as the representative of the Lord Himself, the Absolute Himself. But

when he makes some progress and some inner awakening begins, then he will gradually find that Kṛṣṇa, that the Absolute is a particular system, organic whole. And He has got His potency of different variety. And according to his inner awakening his fitness for a particular class of service, that should be considered and he will be taken in to that immediate guide of that type of service. So one may go to see his Guru, gradually he will find, some will find *sākhya-rasa*, some will go to *vātsalya-rasa*, some will go to *mādhurya-rasa*. According to his innate capacity, innate quality, he will be.

Mainly, the government, and then different departments of government. The acceptance of the government grants the service, then some examination, and then test. And he'll be put to a particular department and he'll find his immediate boss, under which he'll say, "He's my guide and under his direction I am to serve. And that is my maximum gain there." In general, it is like that.

First, a whole system one, and then in a particular department of the system arrangement, according to the awakening and my fitness it will be considered. Then, finally posted I shall find that he is my Guru, under his guidance I am to do anything and everything. So Kṛṣṇa Guru, then in different camps, Rādhārāṇī, Yaśodā, then in the *mādhurya-rasa* comes Rūpa Mañjarī to Guru, in this way. And sees that is oneness, unity, one and the same, but more efficient service may be drawn from this point, not from higher point. I have my best utility if I am located here only. I can be best interested if I'm located here. But if I'm located in some higher circle then I'll be the loser, I have not got such fitness so anomaly will be created. Do you follow?

**Devotee:** No.

**Akṣayānanda Mahārāja:** He does not follow.

**Śrīla Śrīdhara Mahārāja:** You explain. You have followed?

**Akṣayānanda Mahārāja:** Not fully.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, not fully.

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

["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]

In the beginning we are told that, "Ācārya, Guru is Myself." And then [Raghunātha] Dāsa Goswāmī, the final Ācārya of *prajojana*, he says, *mukunda-preṣṭhatve, sutatve guru-varaṁ*.

*[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru  
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ  
śacī-sūnum-nandīśvara-pati-sutatve guru-varaṁ  
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]*

["Mind, don't do the pious and impious deeds described in the *Vedas*. Intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and my



Guru is most dear to Lord Mukunda.”] [*Manah-sīkṣā*, 2]

He’s not God himself but his most favourite is the position of Ācārya. We are to harmonise between. Do you understand?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Sākṣād-dharitvena, kintu prabhor yaḥ priya eva tasya.*

[*sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ  
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam*]

“In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master.”]

[Viśvanātha Cakravartī Ṭhākura’s, *Śrī Śrī Gurv-aṣṭaka*, 7]

Ultimately we find the most favourite of Him, His potency, that is Guru. But in the beginning, in general, in *śāstra* also it is mentioned that, “Brahman means Kṛṣṇa as a whole.” But clear vision, the Nārāyaṇa, the Vasudeva, then Nārāyaṇa, then Rāmacandra, Dvārakesh, and the most clear estimation we find is Kṛṣṇa within.

*trayīsti syama itya varitam pura tatasya he vivat gatha gatim* [?]  
*vibhakta vai bhakta mam iti pramana mo naradesa* [?]

When Kṛṣṇa, Uddhava, Balarāma, Three in a conference in Dvārakā, They saw that a mass of light is approaching towards Them. Then after a little found that there is a figure in the mass, in the light, within the light. Then further approach then found, “Oh, this is a male figure.” Then very near, “Oh, there is Devarṣi Nārada coming.” In this way, from far off we get the conception of a whole.

Just as the Himalaya, a distant view of the Himalaya you can have many things, but as much as you approach there you will find a particular path but more clearly. Then when entered there you’ll find your Lord, your own men, and you will mix there. At that time you are not finding the whole Himalaya, you are located in a particular position. And there the desired end of your life is fulfilled, and not with the whole Himalaya.

So Kṛṣṇa from far approach, we see, we have got a clear *sat-cit-ānanda*, infinite, infinite Kṛṣṇa. Then as much as we shall approach, because we are small we’ll be located in a particular position. In this way, according to my fitness I will be taken in to a particular position of His service. And there, whatever I get in the portion of His service, I will be engaged and the fullest satisfaction of my nature I will draw from there.

The Guru means guide, the first guide, the wholesale of Bhagavān Kṛṣṇa attracting me. Then attraction makes me to make progress towards Him. And I am a tiny fellow, and as much I gain, so many big visions, hazy big visions eliminated, and a particular place is more clear. In this way, in function, in size, in every matter, I’ll be located in a particular part of the infinite. And then as my duty towards that, that will draw for me the highest benefit.

In the *rasa* department, *śanta*, *dāsya*, *sākhyā*, *vātsalya*, *mādhurya*, all these departments, according to my capacity I’ll be given admission in a particular department of *rasa* in service.

Then there also many departments, in *mādhurya-rasa*, *śanta-rasa*, then according to my innermost fitness I shall be located in a particular department. So many departments of service, in *mādhurya-rasa* some are engaged in garlanding, some about bed matters, some about cooking affairs, in this way different departments. According to my capacity and fitness I'll be taken in a particular department, and ultimately I'll be placed in a position. "Do your duty here." And immediate guide I shall see that he's my Guru, whatever he says I am to do that, and thereby I am getting my best benefit, properly located. Religion is proper adjustment.

There are so many Ācārya, even in the Gauḍīya Mission. You have come to Bhaktivedānta Swāmī Mahārāja, some peculiarity in him. Again, he has got many departments of service, this book selling, then this delivering lectures, and others, according to your fitness you'll be given to serve in a particular department, in this way. But you are in connection with the whole ISKCON there. Wherever you are posted you are connected with the whole of ISKCON, but your specific duty is in a particular place. Gaura Hari. Not clear?

**Devotee:** Yes, but I've still...

**Śrīla Śrīdhara Mahārāja:** You joined the ISKCON first, but what is ISKCON? ISKCON is a huge thing with so many departments, so many Maṭhs, so many duties. You joined ISKCON, a hazy thing, a big thing. Then after you were admitted you were taken in and placed to some direction, to some post, part. Your attention is directed and you go there and gradually get some duty to discharge. You are in the whole of ISKCON is yours, but still you have got a particular department and particular duty, more and more. You may come to the personal secretary of Swāmī Mahārāja maybe. Or someone preaching, or someone cooking department. For cooking himself and cooking Guru Mahārāja, and some goes, "Oh no, go there, go to America, go to China. A dangerous position to preach, go there." He's also got a duty. So adjustment, entrance into ISKCON and then adjustment begins. Religion is proper adjustment according to the fitness of the man given admission. Can't follow?

**Devotee:** I follow but still there's some questions.

**Vidagdha-Mādhava:** Ask the question.

**Śrīla Śrīdhara Mahārāja:** According to your fitness, your fitness and their necessity. The necessity in the hues and of different type, according to your fitness you'll be given a particular duty. What difficulty there may be in understanding this? Proper adjustment, that is infinite and you cannot swallow the infinite within you. You are detached, you are infinitesimal, and you are approaching the infinite. So you are to be located in a particular position of the infinite. You are to adjust in this way. You cannot devour the whole infinite within your belly. Do you follow? Do you like that, that I must devour the whole infinite within my belly? Ha, ha, ha, ha, ha. So you are to be located in a particular infinitesimal position. And in your case you will draw maximum remuneration from that. If you are placed in some other place you will be loser. According to this fitness the adjustment comes to us. And it is quite reasonable.

**Devotee:** So, example, some person comes to this ISKCON movement and he will understand by reading my spiritual master's books that he must approach a Guru. And then he will approach one of the Guru's in our ISKCON movement and accept him on the absolute, as absolute. But I may not see that same person like that. So it's confusing to me how...

