

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

[Start of SCSMGLOBAL MP3 dated 82.01.31.B]

**Satānanda:** So if someone, a devotee, he has some difference of opinion with his GBC, he's thinking in a different way, that this is not right. Should you think that he should act for the cause of peaceful...

**Śrīla Śrīdhara Mahārāja:** They should try by their combined effort to solve any problem facing their mission, and whenever they will find some difficulty they should refer to me. I'm affectionate towards them, in connection with Swāmī Mahārāja, in connection with my Guru Mahārāja who wanted to preach in the west, and Mahāprabhu and *Bhāgavatam*, Kṛṣṇa consciousness, for the interest of the principle I'm in favour of them, I'm friendly.

So they're not to apprehend anything from me. I'm eager to serve, to help them, but not against the principle for which I understand to be the true. Then in that case I'll be a traitor to my own cause, to my own master.

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

*Na hi kalyāṇa-kṛt kaścid durgatiṁ* [*Bhagavad-gītā*, 6.40] Be sincere and you'll understand everything.

*arjvavam brahmane saksat [sudro'narjava-laksanah  
gautamastv iti vijnaya satya-kamamupanayat]*

[Truthfulness is the symptom of a *brahmana*, whereas dishonesty is the symptom of a *sudra*. Knowing this, Gautama Rsi initiated Satyakama as a *brahmana* in recognition of his truthfulness.] [*Chandogya Upanisad, Madhva-bhanya, Sama-samhita*]

[*Gauḍīya-Kanthahara*, 14.46]

Simplicity, sincerity, is the qualification of a *brāhmaṇa*. And then, not only sincerity, but serving eagerness plus sincerity, that is \_\_\_\_\_ of a Vaiṣṇava. Not to take but to give. Not to make, not to lord it over, as the favourite expression of my Gurudeva, to lord it over. Not to lord it over, but to be a servant, seeing that everything belongs to my Master Divine. That is added to simplicity and sincerity, then one enters the realm of Vaiṣṇavism, in general. Then calculative and spontaneous, voluntary and reflexive: two types of Vaiṣṇava.

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

**Parvat Mahārāja:** We're afraid that the institution is breaking, the society, institution may be breaking. And it seems like they cannot understand there is something within the institution itself, content, and the institution is like a shell.

**Śrīla Śrīdhara Mahārāja:** They'll be a little, if they're seeker after truth they'll be fearless and reckless. It is His institution and if He likes He will keep it. It is spread by His will, so spaciously and so extensively that in so small span of life Swāmī Mahārāja took it to the length and breadth of the world. It is by Divine Will. It is by Divine Will he could do such

a great impossible magnitude of work. That Divine Will, that is all in all. We shall try to look in that way. Still of course, as much as possible we shall go on with our capital, what small capital we have got. Sincerely we shall try to utilise them in service. But at the same time there is the risk of coming in clash with the real truth.

**Bhakti Caru Swāmī:** Mahārāja, their position is that now there's so much difficulty, and they know in their heart of hearts that everything is not going correctly. So they're just looking for somebody to blame. They don't want to blame themselves. They're just looking for somebody outside to blame.

**Śrīla Śrīdhara Mahārāja:** It is human nature: that is general weakness of man.

**Bhakti Caru Swāmī:** But they don't understand that in spiritual life that they have to be careful who they put the blame on.

Devotees: [Laughter]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

Devotee: Mahārāja, I have a question concerning *śikṣā* Guru.

**Śrīla Śrīdhara Mahārāja:** Who are you?

Devotee: Chidānanda. The first question is, we understand that sometimes in history there's gaps where there is no *śikṣā* Guru present. In the beginning of our *Bhagavad-gītā* Prabhupāda he lists the disciplic succession from Kṛṣṇa down to himself. And there would have to be great time periods when there's no person to be the *śikṣā* Guru. So are we to understand that as a fact that there are times in history when there's no person to be the *śikṣā* Guru?

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

**Akṣayānanda Mahārāja:** The time gap between the Guru *paramparā*, different Gurus in *paramparā* system, some time gap.

**Śrīla Śrīdhara Mahārāja:** Yes. So not only the material connection, the mediator not this flesh and body what we think generally. Suppose one may connect from Newton to Einstein, leaving so many, non-important scientists. The new thing whatever he'll touch as far as from Galileo, Newton, and someone, and then Einstein, neglecting the middle point. Their contribution, if these are taken into account then whole thing is taken into account.

Chidānanda: If what is taken into account?

**Bhakti Caru Swāmī:** If their consideration, like the main preceptor's consideration is taken into account, then the lesser preceptors automatically follow the same...

Śrīla Śrīdhara Mahārāja: May be eliminated. When a long distance is to survey, then the nearest significant pillars may be neglected. Is it clear? Do you understand?

Chidānanda: So the works...

Bhakti Caru Swāmī: He has understood.

Śrīla Śrīdhara Mahārāja: In the case of long distance measuring, so my post, when we are to measure the distance between one planet to another planet, the light year consideration is used. Do you follow it, light year?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Light year, the distance of light year, and not from mile to mile, or metre or metre. So also in – as long as the stalwarts are considered where Kṛṣṇa has given the main thing, those points are accepted for the facility of the work. Something like that.

Parvat Mahārāja: One question also is actually, what is the position of a person who wants to advance spiritually as to the acceptance of one or more spiritual masters?

Śrīla Śrīdhara Mahārāja: You see, here we find generally the Advaita and Nityānanda *vaṁśa* Guru, a general *gṛhastha* they come and take their initiation. But when one disciple he wants to give us his whole life more intensely, the Guru is engaged in his *gṛhastha dharma*, household affairs. But the *śiṣya*, the disciple, he wants to have an exclusive life, the *bābājī* class, what is in fashion, he goes and accepts one *bābājī* Guru, leaves his *dīkṣā* Guru.

*Dīkṣā* Guru coming from Advaita *vaṁśa* or Nityānanda *vaṁśa*, there are some of them amongst the *gṛhastha* Guru, they say, “The Guru is representation of God, so if you want to have an exclusive life, still you must take *bābājī mantram* from me, though I’m a householder.”

But the *bābājīs* say, “No, no, the *sannyāsa* you must take from a *sannyāsī*, and not the *gṛhastha* Guru.”

The *gṛhastha* Guru they say, “You are ignoring me. You are committing offense.”

But still it is in vogue. Why? He accepts as his *sannyāsa* Guru, and generally abides by the instructions of that *bābājī* Guru, but shows some respect to the primary master. When I’m reading in a primary school I show much respect. Then when I go up for higher study, then if I meet the teacher of my primary school, primary life, I also give some respect, not an enemy. That I began my life of learning from him, I began, I have some respect. But still, there are higher professors to whom I think I’m more indebted.

In this way, I got my primary help from particular places, *vartma-pradarśaka* Guru, then *dīkṣā* Guru, then *sannyāsa* Guru. *Śikṣā* Guru circle is wide, broad, anywhere I may get. Wherever I get it is all *advaya-jñāna*, all interest of Kṛṣṇa. We should not be much jealous about that: all concern of Kṛṣṇa. Toleration, but there is gradation, and if I, my heart due to my previous good *karma*, if my *bhajan* becomes speedy; all may not be stagnant. In our mission also, so many came in the beginning, but for their less qualification they continue in the primary condition, *kaniṣṭha adbhikāra*. But some came late, they went up to *madhyama adbhikāra*, late comer also went up. So seniority is not the consideration, but the

quality, anyhow it has come it must be respected. It's not a historic matter. It's coming from the help from above, unknown quarter. If coming late he may go.

Napoleon he did not follow his previous rules and regulations of battle, new things he evolved. That is also found.

So the God gifted things. When *Upaniṣad* came that gave some hazy idea, then full-fledged theism came in *Bhāgavatam*, just on the verge of Kali. After long time the full-fledged theism, and the *Veda* is considered as a tree, and the ripe fruit *Śrīmad-Bhāgavatam* that came so very late, so historic questions should not be misused in this way. The newcomer may go higher, and the old persons may lag behind. It's divine arrangement. But how to judge, the criterion is there. Kṛṣṇa's ways are not stale, not stagnant, it is a dynamic one. And it can be traced but to trace that, what is necessary, one must have that thing; that is self effulgent.

*ātmā pariñāna-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.]

[*Śrīmad-Bhāgavatam*, 11.22.34]

Just as *ātmā* is self effulgent, Kṛṣṇa also more and more to the utmost self effulgent. So there is some contention between the parties. Some say, "*Ātmā* is." Some say, "No! No!" The atheists won't allow that soul can exist independent of matter. But Kṛṣṇa says, that does not mean that that can't affect the existence of *ātmā*, it is self evident and existent. But this sort of quarrel that won't subside, because that will confine to a particular group, they will always have some doubt. Though Sun is but those that have no eye, in that section whether the Sun is or Sun does not exist, this will continue within that particular section. So half knowledge is also like that, half truth, also that. Half truth will also continue to live forever. And the comparative study must be there, otherwise progress is cipher.

Hare Kṛṣṇa. Hare Kṛṣṇa. The make believe, what is the meaning of make believe?

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

Akṣayānanda Mahārāja: Imagination.

Śrīla Śrīdhara Mahārāja: Not to be confident, to be confident what is not true, to accept true what is not true.

Parvat Mahārāja: Make believe is illusionism.

Śrīla Śrīdhara Mahārāja: Illusory.

Devotee: Fiction.

Parvat Mahārāja: Fairy tale.

Śrīla Śrīdhara Mahārāja: Peacefully sitting in a position, that this is the highest.

Hare Kṛṣṇa. So no position of make believe here. Always a student, a seeker after truth, seeking, searching after new planes, newer and newer planes that should be considered living, accommodating, more and more accommodating. Earnestness and eagerness must remain. To maintain ones position, present position, a kind of energy is necessary. I don't deny that. To maintain ones present position some sort of energy is necessary, and then to give a push back to go ahead. That is all important, so, *sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*.

[*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Try to maintain your position at the cost of your life. Then the next point, go ahead, march on. Why, to maintain your present position was advised, that you may not have to go back. And that does not mean that you're not to go in the front, make progress in the front. It does not mean that, so *sva dharme nidhanam śreyah*, at the cost of your life you'll try to maintain your position firm. But that does not mean that you won't go ahead.

[*sarva-dharmān parityajya, mām ekaṁ śaraṇam [vraja  
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Give up all considerations and take the risk of marching onward. Only to help that the first advice was given, at any cost you must maintain your position, and the next, march on. Do you follow?

Satānanda: I think so.

Śrīla Śrīdhara Mahārāja: Yes, so relative and absolute. Hare Kṛṣṇa. A living spiritual life, spiritual conception, must be of that type. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

Satānanda: I'm still, I'm so much *kaniṣṭha*. I have so many doubts.

Śrīla Śrīdhara Mahārāja: Yes, yes, such questions must arise in any type of sincere soul. "Why this clash, it is not desirable, neither for you, nor for us." Nor for them who are

coming to me. The clash is not necessary in itself, but only the question how to live, how to save ones own self. From that ground it is coming. How to live, that is, how to save my position, and how to improve my position: this dire necessity that is what is happening here, not any canvassing for any mal purpose.

Such a huge magnitude Swāmī Mahārāja has done and shown before me, and I shall be the last person to make any harm to that, but only some modification, some, as I told, ‘no hitch but relief work.’ And that is in a small way, only that comes any way to me I’m to deal with him, with them. And they’re making hill of a molehill?

**Akṣayānanda Mahārāja:** Mountain out of a molehill.

**Śrīla Śrīdhara Mahārāja:** Mountain of a molehill and that is being detrimental to their cause. They overlook this. It is not their interest but it’s going against their interest.

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

**Bhakti Caru Swāmī:** In the spiritual sky Mahārāja, in the spiritual world, everybody has a position of a \_\_\_\_\_ for the person who enters.

**Śrīla Śrīdhara Mahārāja:** Of course, for their little help, and we must be thankful to him. A good temperament must be thankful to all. Only giving slight help, “Yes, I’m very thankful for your guidance.”

**Bhakti Caru Swāmī:** Prabhupāda used to say that gratitude is one of the main qualifications in progress in spiritual life.

**Śrīla Śrīdhara Mahārāja:** Only their learning the, what is the theory the science of gratitude. I’m grateful to everyone in the environment. The very domain is of that character. Everyone thinks, always thinks himself a thief. I’m a trespasser. Only by the grace of the atmosphere that I can have my position here. They’re all well wisher, and only with the exception of me. That should be the temperament. And he’ll be busy and sometimes forgetful of himself in the intense service, but all...

*vaikuṅṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]*

[“The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

As I told the other day that Hiranyagarbha, *vaikuṅṭhara pṛthivy ādi sakala cinmaya*, where I’m going to live that whole environment is of better stuff than I am made of. We’re to think like that. We’re are entered into a super subjective, I am of subjective character, *taṭasthā*, but I am getting admission to enter into super subjective area where everything holds higher position than me. That should be the attitude of all the newly recruited persons there. Everyone is of that consciousness. The air, the earth, the tree, they all hold higher position than mine. I’m still given the permission by the supreme authority to wander here, only that I’m giving some service, I’m serving, and I’m eager to render that service in the area. With this attitude in the background one should live there. It is in the background when one is

accustomed to discharge his particular duty, then in the background this is always that I have come, I'm treading over a soil who is really, whose intrinsic value is superior.

**Madhava:** Hare Kṛṣṇa. Mahārāja.

**Akṣayānanda Mahārāja:** Madhava.

**Śrīla Śrīdhara Mahārāja:** That I am on my mother's lap. My mother is revered but I'm in the lap of my mother. An infant cannot understand, but a grown up child if he's taken into the lap of his mother, 'Oh, mother is revered, and she has taken me in her lap. I take the feet dust of my mother and that mother has taken me, whole body in her lap.' Such is the example when we enter the Vaikuṅṭha Goloka. The whole is reverential atmosphere, higher than myself, and still, they have embraced me, they have taken me in their lap, the *svarūpa-śakti*. And I am asked to do some duty there. The whole environment is reverential, revered environment. I'm allowed to live in only by the grace, not as a matter of right. As a matter of right I may be cast in Brahmaloaka, *taṭasthā*, marginal potency. So we must be conscious of the fact. Before going to enlist our name in the Kṛṣṇa consciousness school we must have this primary knowledge that our chance is to enter where? In a mother's land, in God's throne, only for particular service I'm entering the temple which has got superior position. I'm there only for the service, because they're graceful, by gracious nature they're drawing me there. And the mother's lap, whose feet dust I take on the head, that mother has taken me, my whole, even including my feet, on her lap. Hare Kṛṣṇa.

Madhava Prabhu coming from Māyāpur?

**Madhava Prabhu:** I'm coming from Calcutta Mahārāja. I went to Manipur but they would not let us in.

**Śrīla Śrīdhara Mahārāja:** Oh! Caru Swāmī went to Manipur?

**Madhava Prabhu:** Svarūpa Dāmodara is there, yes, Bhakti Caru, yes.

**Śrīla Śrīdhara Mahārāja:** To open the school ceremony?

**Madhava Prabhu:** Yes, opening of the school.

**Devotee:** \_\_\_\_\_ Madhava Prabhu was not allowed to enter in the Manipur because he's a foreigner and they have restrictions there for foreigners. So they had to come back.

**Śrīla Śrīdhara Mahārāja:** Manipura, oh. \_\_\_\_\_ [?]

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

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

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

Mīśra, Mahāprabhu's father's house, not very well-to-do, but every day guests used to come there. Not so much in the rich *brāhmaṇa* family but the poor *brāhmaṇa* family of Jagannātha Mīśra the guests used to come every day.

And Mādhavendra Purī says in Śrī Ranga Purī in Pandapur \_\_\_\_\_ [?]  
Śacī Devī, mother of Mahāprabhu, used to treat with them like son \_\_\_\_\_ [?]

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

Devotee: May I ask one question please?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I'm interested to find out about the Vasus. Bhīṣmadeva was one Vasu. Could you please tell me the story about the curse that made him take birth as Bhīṣmadeva.

Śrīla Śrīdhara Mahārāja: That is minor thing. Vasu, for stealing the milking cow of Vasiṣṭha they're cursed and they're forced to come to the Earth. They're degraded from their position, and Bhīṣma was the leader so he was punished with a long life here, that is in prison house, and the others only, his attendants, they're with less punishment they're allowed to get out. All the eight Vasus, that is some demigods, they made some \_\_\_\_\_ [?]

Devotee: Connivance. Some plan, connivance.

Śrīla Śrīdhara Mahārāja: Anyhow, to take away the milk cow, *kāmadhenu* of Vasiṣṭha. Perhaps Bhīṣma he milked and the others helped.

When Vasiṣṭha came to know that he gave a curse, "Why they have done such injury to me? I say they must come done to this material world of death and infirmity."

And they had to come, and Bhīṣma was principal among them so Bhīṣma had to stay here for long time in degraded position. And the others they had slight help so immediately after their birth they're all released, and Bhīṣma was detained. And after all then Bhīṣma also gave his life, in that way. That is minor thing, a question of history. That is history, not much spirituality in that, there. But how Bhīṣma became one of the twelve stalwarts in the spiritual realm: that is an important question.

Devotee: How did he become?

Śrīla Śrīdhara Mahārāja: That by the grace of the Ganges and Santanu, the father was incarnation of Śiva. With their influence Bhīṣma accepted.

Devotee: \_\_\_\_\_ *mahājana*.

Śrīla Śrīdhara Mahārāja: *Mahājana*, but he may be considered as a *jñāna miśrā bhakti*, under the jurisdiction of *jñāna miśrā bhakti*, sometimes opposite to Kṛṣṇa, and sometimes in favour, just like Śiva. Śiva is the *jñāna miśrā*. *Brahma karma miśrā* example, Śiva, *jñāna miśrā*.

Then they say from Prahlāda pure devotion begins. But Prahlāda also says that, "I have some element of opposition with the paramount power. Sometimes I went to fight against

Him in Naimiṣāraṇya due to my demonic connection. I'm not pure. But Hanumān is pure.”

But Hanumān he says, “I envy the position of the Pāṇḍavas.”

Then Pāṇḍavas say in their turn, “The Yadavas are the real fortunate, always in close connection with Kṛṣṇa.”

The Yadavas say, “We are in name in connection, but real connection we find with Uddhava.”

And Uddhava in his great statement, comment, “That I aspire after a birth of a creeper and shrub in Vṛndāvana.”

It is so inconceivably superior in the realm of devotion, pure devotion. In this way the things are going up.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

The quality should be judged. This is the way, the scriptural suggestion and our realisation must follow the path, how it is. It is there, it is written, but we must have to understand that. How it is possible? How in this gradation the devotion is going to its zenith? We are to realise that, that it is so, so it becomes superior, so more superior, in this way.

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

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

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

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

Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari.

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

**Chidānanda:** Mahārāja, I'd just like to ask you one more question – I'd just like to ask if this is a correct consideration, that when Prabhupāda was present he was giving me spiritual instructions so therefore he was my *śikṣā* Guru. And then after he departed now I take instructions from his books and his tapes and general instructions. So is he personally still considered my *śikṣā* Guru or are his books and tapes considered my *śikṣā* Guru?

**Śrīla Śrīdhara Mahārāja:** What does he say? When Prabhupāda living, then, he used to?

**Akṣayānanda Mahārāja:** He's my *śikṣā* Guru.

**Śrīla Śrīdhara Mahārāja:** He was *dikṣā*, *śikṣā*, all?

**Akṣayānanda Mahārāja:** Yes, everything, but now departed so his book, and his recording, that is also now my *śikṣā* Guru?

**Śrīla Śrīdhara Mahārāja:** Of course, and that in a passive way, that in a passive way that *śikṣā* Guru. And generally the *caitya* Guru's function is greater there. That is passive. If

you fail to understand a particular passage, you cannot catch, then you cannot have progress. This is passively represented to you, and you are to extract real purpose from there. But another Vaiṣṇava may see something else there, something more. So it has been said, *ya'o vaiṣṇavera sthane bhāgavata paḍa*.

[“*yāha, bhāgavata paḍa vaiṣṇavera sthāne, ekānta āśraya kara caitanya-carāṇe*”

[“If you want to understand *Śrīmad-Bhāgavatam*,” he said, “you must approach a self-realized Vaiṣṇava and study it under his guidance, while at the same time taking exclusive shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”] [*Gauḍīya-Kanṭhahara*, 2.28]

[*Caitanya-caritamṛta, Antya-līla*, 5.131]

If you want to read *Bhāgavata* you must go to a Vaiṣṇava Ācārya, Vaiṣṇava teacher, from him you read the *Bhāgavatam*. Otherwise you may not, you fail to understand the real standpoint. The Vaiṣṇava Ācārya, with his help you're to read Vaiṣṇava scripture.

So that is *śikṣā* Guru, alright it will help to remind you, but if you fail to understand the book won't come to remove your misconception. But a living *śikṣā* Guru, *sādhu*, he will point out, “No, your fault is here, you can't understand *this* point.” So *sādhu*, *śāstra*, both, *sādhu* is principal and in absence of *sādhu*, the living scripture, then this passive scripture is our help.

*sādhu-śāstra-kṛpāya* [*yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya*]

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

Devotee: *Caitya* Guru is the passive...

Śrīla Śrīdhara Mahārāja: *Caitya* Guru not passive but it is something vague within us, we can't detect its directions always. It is difficult to understand the inner voice.

Devotee: *Caitya* Guru can be both a manifestation of our Gurudeva or Kṛṣṇa also?

Śrīla Śrīdhara Mahārāja: Yes. When we ask something, standing before, within us, standing before Gurudeva, “Please advise me in this peculiar position what I'm to do.” And the Guru what I feel that Gurudeva is giving this suggestion. If I'm pure then I shall be able to catch the real suggestion from him. Or sometimes I may ask Kṛṣṇa while reading *Gītā*, “What is the real meaning of Your speech? Please allow me to understand.” And according to my position if Kṛṣṇa He gives suggestion to me I can understand that this is the purpose of His speech, in this way. But it is vague. It depends upon ones capacity of realisation.

[End of SCMSGLOBAL MP3 dated 82.01.31.B]

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