

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

[Start of SCSMGLOBAL MP3 dated 82.02.25.C\_82.02.26.A]

Śrīla Śrīdhara Mahārāja: ...very well, how to keep up the promise, is it not? Ha, ha, ha. “But have you got only one promise, that whoever will blame your Gāṇḍīva you will behead him? Only this promise in your life you have made? But there are other promises that you will make king the Yudhiṣṭhira, the king of India. Was that not a promise of you? Then was that not a promise, so many promises, and if you don’t keep up your promise you will welcome death. There is another alternative. If you don’t, if you can’t keep up your promise then you will die, but death is also of different kinds: eight kinds of death. One of them, one of death is to engage in ones own praise. So as the sin, so the penance, so go on praising your own capacity. Then eight kinds of death: that is one kind of death, to praise ones own self. Do that.”

Arjuna was perplexed. Yes, he was really going to behead Yudhiṣṭhira to keep up his promise, but he already promised that he must make him Emperor of India. That was also a promise. So Kṛṣṇa came with the conception of higher truth. Arjuna was perplexed and Arjuna left.

In this way, in the conception of our truthfulness there is also some defect. So *satyam briyath briyam*, what is *satyam param dhīmahī* [Śrīmad-Bhāgavatam, 1.1.1], so what is true? The truth is not law, truth is Kṛṣṇa. The ultimate conception will come that truth is personal, truth is a living thing, not a dead law, abstract. That is not the real conception of truth proper. *Satyam param dhīmahī*, the characteristic of truth, let us try to understand.

Śrīmad-Bhāgavatam says, “I am hereby going to give you the real conception what is truth proper. Truth is person. Truth is Absolute. Truth is Lord. Truth is not a law, abstract, a man-made expression.”

So to abide by the Absolute movement, flow, flow of movement coming from the Absolute control centre, that is truth. Whatever He desires, He wants, surrender to that. That is truth. The highest conception of truth is there in harmony. Truth is to dance in harmony with the most original plane according to its vibration and wave. That is truth. That is inevitable, causeless, inevitable movement of the plane to dance in tune of that. That is truth.

Gaura Haribol. Gaura Haribol. Gaura Hari.

Truth is God. *Satyam*, then *śivam*, then *sundaram*. Truth can be raised into that of goodness, and then again that is sweetness. Truth is sweetness, sweetness, *ānandam*, *rasam*. That is truth. That is truth, what can fulfil, what can quench the thirst of all. That is truth. In its higher conception, truth that can satisfy, that can quench the thirst of anyone and everyone in the world. Truth has got such a wide conception. *Satyam*, and gradually that *śivam*, so when truth says that man will be punished with death, then mercy comes and minimises, then mercy is not truth, rather, the higher conception of truth, mercy, who can compensate the situation. Mercy may not come from a man in the street, but mercy can come only from such a position who can give harmony, can compensate. He can only show mercy, not anyone in the street. So in this way the higher conception of truth runs to

*sundara*, satisfaction, to remove all the difficulties, not only, but positively to fill up the whole heart with sweet nectar, juice, sweet juice.

*Akhila-rasāmṛta-murtiḥ*. The definition of Kṛṣṇa has been given in *Bhakti-rasāmṛta-sindu* by Rūpa Goswāmī. *Akhila-rasāmṛta-murtiḥ*, the nectarine *rasa*, juice, and that is personified, that is harmonised. Personification means harmonised and living thing.

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

What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. Any question? Nitāi Gaura Haribol.  
Our Bhāratī Mahārāja is here?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: No question from you, what is this?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhāratī Mahārāja: I'm trying to harmonise.

Śrīla Śrīdhara Mahārāja: Vijñāna Bhāratī.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Vijñāna Bhāratī. Sounds, speech, words, filled up with *viśiṣṭa jñāna*, words consisting scientific knowledge, or higher knowledge. Words filled up with high knowledge, and in the field of devotion. Bhakti Vijñāna Bhāratī.

Akṣayānanda Mahārāja: Very dignified name.

Śrīla Śrīdhara Mahārāja: Ha, ha. So you are to keep up the dignity of the name.

Bhāratī Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And he's Bhakti Vilāsa Parvat, the *parvat* who's containing the *bhakti vilāsa*, the play of devotion. The play of love is displayed where: in the caves of mountain, Govardhana, *jñāna-sunya-bhakti*. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** Mahārāja, you didn't explain the last line of that verse.

**Śrīla Śrīdhara Mahārāja:** Which?

**Bhāratī Mahārāja:** *Bhayaṁ dvitīyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]*

**Akṣayananda Mahārāja:** *Bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo.*

**Bhāratī Mahārāja:** The last line you didn't finish.

**Śrīla Śrīdhara Mahārāja:** *Tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā.* How to be reinstated into that harmony, if we lose the harmony, how to be reinstated? *Bhaktyaikayeśaṁ guru-devatātmā.* Only by devotion, only by devotion, only by surrender, surrendering: not by calculative attempt, but by surrendering. And what is the type of surrender? *Guru-devatātmā.* *Guru-devatātmā ca, guru-devatātmā,* it may come in the first plane of explanation, Guru and *devata*. *Devata* means *abhista* [?] for to give whom Guru has come, this is *guru-devatātmā*, that He Himself is Guru and what the Guru comes to give. Three things must be presented there, Guru, *devata*, *ātmā*. The disciple, the Guru, and the summon bonum, the goal, that will be one. One means not physically one but in one tune, in one sweet connection, *guru-devatātmā*. Again, *guru-devatātmā ca*, Guru is everything. He's *devata*. We shall try to find our goal also in Guru, and *ātmā*, *devata*, and *ātmā* means *priya*. Guru is the object of my worship as well as he's the object of my love and affection, *devatātmā*. In this way we shall concentrate and we'll be reinstated in no time in my former position, back to home. We are to rely on Gurudeva. And who is Guru? Guru is he who has come to deliver me, to take me there. Guru is not a static thing but he's of dynamic character. He's living, so living that we are requested to see him, the ultimate, *sākṣād dharitvena*.

*ācāryaṁ 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] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

“You want Me. You want Me. I have come to take you to My Own place. Guru is such. In whatever lower position you may be, you are born in the line of the fish, I have come to you in the form of a fish, Matsya Avatāra, to help you. You have come in a tree, I have come in the form of a tree. In this way I have come here to take you in.”

That is the general conception of Guru. He has come. Then again, he comes, how? In different representations He can come, but He's there within, because none can give Him without He Himself. *Yam evaiṣa vṛnute tena labhyas.*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”]

[*Kāṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

The conception of the super existence is such that they can come down, but we cannot go up to Him. So His coming down, that is most indispensable thing. He comes down in different ways, in different forms, in different instalments He may come. But if any connection really to have with Him, He will have to come. But He may come in different form, different plane, but still, it is dynamic and not fully identified with a particular plane or form. We are to find it in that way. *Guru-devatātmā*, Guru, *devata*, and not a human form with some human mentality, with some human education, with some sort of particular knowledge in the spiritual world: not. Gurudeva, *devata*, Guru, Kṛṣṇa.

Kṛṣṇa rupam sastre pramane [?]

So in innermost finding He has come to take me. And He means His own, His representative also. If He comes here, He’s staying, His representative also, so some representative also may come. Through him He may negotiate with me. So Guru is infinite, infinite. We should not give any finite characteristic in him. Still, because we’re finite, so only with some sort of finite conception we are to approach. But at the same time we must be very careful that my limited knowledge, my prejudices, may not be bar to my way of progress in the unknown, real path. *Guru-gurudevatātmā*. Anyhow your deep connection and hankering for the object and who has mostly come to think for you and take your charge ostentatiously, you must not be lacking showing your fullest sympathy and cooperation with that deliverer. This way you’ll be easily taken in there, what you hanker after, *guru-devatātmā*.

*bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ, [bhaktyaikayeśaṁ guru-devatātmā]*

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul.”]

[*Śrīmad-Bhāgavatam*, 11.2.37]

Here, because by His peculiar, particular potency, I am thrown here, so I must take the, that shelter to the potency. It is not recommended in *Bhāgavatam*.

As the *śaktas*, the *tantrics* say, “The *māyā* has got direct connection with me so I must take shelter to *māyā*. And when *māyā* will be satisfied with me she will open the door and I shall be allowed to go up.”

But here, *Bhāgavata* says, “No. Whose *māyā*, He’s the Master of *māyā*, and whenever you will show your tendency to be one with the, to satisfy Him, the *māyā* automatically she will leave you, she’ll withdraw from you.”

That is the Vaiṣṇava theory. And in the good sense also it may be taken that Guru he also may be His potency, the potency, this *māyic* potency and the real potency, real and misconceived. The Guru is real potency, that we must take shelter through him, to Kṛṣṇa, in this way. *Na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati.*

[*pārtha naiveha nāmutra, vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścīd, 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’re sincere, we’re not to incur any loss. We must be rewarded with success. *Na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati.* A very valuable advice in *Gītā*, be true to your own self. Be sincere in your search, in your activity, in your prayer, in your movement. Crookedness, be aloof from, *kaṇṭhā* means deceitfulness. Be very careful of deceitfulness. That is *māyā*, deception is *māyā*. Try to drive away the tendency of deception. It comes to self deception. Deception is bad. Simplicity is good. If we’re simple then we can have our quota easily. Because we draw a screen and then we’re separated. In this way, be clear, be straight, in thinking, and be a student, really student. Become: prepare yourself to be a student, proper student, always trying to learn, student. Student in this sense, students also become teacher. Learning and distributing that learning to another, still he’s always student. None can finish his learning, his inquisitiveness, inquiry.

*Kṛṣṇānusandhāna* can never be stopped, cannot come in a stagnant position, *kṛṣṇānusandhāna*. It is continued eternally, *kṛṣṇānusandhāna*, how to search, and how to satisfy Kṛṣṇa, no end. No end of satisfaction to Kṛṣṇa. As much as he will try to satisfy, so much so he will think that, ‘I can’t satisfy Him.’ That is the very nature of the quest, infinite, we are told, because it is infinite. But still we are in the element, though we think we are in want, we are searching, but still we are in the element, not misconceived ego. *Kṛṣṇānusandhāna*, *kṛṣṇānusandhāna*, everywhere, it cannot be finished, *kṛṣṇānusandhāna*, search after Kṛṣṇa, it is never ending, can never be finished. Sweetness, more sweetness, more sweetness, more charming, more charming: a race cannot be run, to commence a race that can never be run to its finish.

So scientists, they’re also after searching of infinite, but in the plane of exploitation, that is the difference. The plane of renunciation and the plane of self distribution, plane of love, the plane of dedication; that should be done. Everything we shall search after to satisfy Kṛṣṇa, for the centre, not for any part, the central interest. We shall work in the interest of the central necessity, the central arrangement. Hare Kṛṣṇa. Search is there, search, how to satisfy my Lord. How to satisfy my next superior who is in his higher way trying to satisfy his higher master: in this way to Kṛṣṇa, in this way. Energy with more energy, more and more energy, but the plane is a different one. No cessation of energetic movement in any time, always a dynamic character. A servant should be more dynamic than the master. But the master in his position he will also try to be more dynamic to give rest to his own master. In this way they will find more dynamic, all dynamic. Through

sweetness also dynamic in its self distribution, Mahāprabhu is also inest distributing Himself, His sweetness. He's also of dynamic character – cooperation, action, reaction, difference of plane in our life. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, you said that mercy is the highest conception of the truth. Could you give us an example?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Devotee: Mercy is the highest conception of truth. She wants an example of that.

Śrīla Śrīdhara Mahārāja: Mercy, the highest conception of truth, yes. There is in Mahāprabhu,

Aparadhe vicarte nahidhi [?]

Jagāi Mādhāi they came to oppose Mahāprabhu and His campaign. Who came to distribute Divine Love Jagāi Mādhāi opposed, but they were pardoned, and also they got the high position of a devotee, that *prema*.

Pūtanā came to kill Kṛṣṇa with poison in a motherly form, but apparently she was killed by Kṛṣṇa in some way or other, but elevated her soul to the highest position, through mercy.

*aho bakī yaṁ stana-kāla-kūtaṁ, jighāmsayāpāyayad apy asādhvī  
lebhe gatiṁ dhātry-ucitāṁ tato 'nyam, kaṁ vā dayāluṁ śaraṇaṁ vrajema*

[“How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?”]

[Śrīmad-Bhāgavatam, 3.2.23]

“Whom should we go to seek for my best achievement than Kṛṣṇa who even forgave His slaughterer and gave her the highest position of a mother, motherly position?”

So there we find mercy over justice.

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

Do you follow?

Akṣayānanda Mahārāja: Yes, she follows.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mādhava Prabhu not yet come?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So we may finish today here.

Devotee: *Jaya om viṣṇu-pāda...*

...

Devotee: Mahārāja, when we first become devotees it is said that Kṛṣṇa doesn't accept any of our offences. So in the beginning we make advancement very quickly, and then after some time that advancement slows. Can you explain what those offences are?

Śrīla Śrīdhara Mahārāja: What does he say? Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Mahātmā Prabhu.

Śrīla Śrīdhara Mahārāja: Mahātmā Prabhu, newly come?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Come from where?

Dhīra Kṛṣṇa Mahārāja: South Africa.

Śrīla Śrīdhara Mahārāja: South Africa. What is his question?

Dhīra Kṛṣṇa Mahārāja: His question is that when we are newcomers to Kṛṣṇa consciousness it appears that we make some rapid advancement...

Śrīla Śrīdhara Mahārāja: Yes, then little retardation?

Dhīra Kṛṣṇa Mahārāja: Yes. So what is the explanation?

Śrīla Śrīdhara Mahārāja: It is mentioned in Viśvanātha Cakravartī Ṭhākura's book [*Mādhurya Kādambinī*], he has classified, *utsāha-mayī*, *ghana-taralā*, then *viṣaya-saṅgarā*, in this way five stages in the beginning, sometimes it is seen like that. In the beginning that is *utsāha-mayī*, with much enthusiasm one approaches the cause. And then gradually, *ghana-taralā*, sometimes it is enthusiastic and sometimes depression, in this way, *viṣaya-saṅgarā*. Then again he may come to his former position also. Then he's *saṅgarā*, he's very much busy for his fame as a devotee. So many sub-divisions have been mentioned in the first stage. But the only remedy is to engage oneself in the service under proper guidance, *saṅga*, *sādhu-saṅga*. That can help us, mostly, in general. Whatever disadvantage we feel in our way, mostly they can be compensated by the association of *sādhus*. Unconsciously we may make progress there, so to live in the organisation and to have a position, *sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*.

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha  
sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*]

[“One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal.”]

[*Bhakti-rasāmṛta-sindu*, 1.2.91) & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

Of similar temperament but superior to myself, such association will help us a great deal, and also when *sādhu* is not available then *śāstra saṅga* as much as possible. But it happens in many cases, but we shall try to avoid it, avoid this, because the attainment is very valuable and time is very short. After this human birth, if I’m posted somewhere else as a result of my previous *karma* then the condition will be more helpless and hopeless. So *śāstra* has given instructions to us to utilise the time which is before my death.

Anu mṛtya yavat [?]

So long I am this side the death I shall try my utmost to utilise this valuable time for this purpose. Otherwise the alternative,

Viṣaya kula sarva tasvat [?]

What engagement I shall get, alternate, in the opposite side, that will be available everywhere. Wherever I shall go, there this *viṣaya saṅga*, my sense pleasure will be available everywhere. Only through *sevā* my own self, the most valuable thing, that cannot be had anywhere else, but only in this human birth, and only with the company of the *sādhus*, the association of the devotee. So much trace has been laid on this *sādhu saṅga*. And we have also read, heard, and by our experience we have been informed that *sādhu saṅga*, *Vaiṣṇava saṅga*, *sevā*, that is the most important thing.

Though in the beginning a beginner devotee, beginner, he may not even tolerate, “That *sādhu saṅga*, he’s also after a man. There may be some other alternatives but why they put so much trace on the *sādhu saṅga*?”

*Vaiṣṇava sādhu saṅga* means *sādhu sevā*. *Sādhu* means *Vaiṣṇava*, *Vaiṣṇava sevā*. *Sevā* means by submissive listening also we can serve him, not only personal service. That is also very valuable, but at least to have, to avail oneself of the chance of listening, coming in close connection with *sādhu*, intimate connection with the *sādhu*. The *sādhu* means *Vaiṣṇava*. His inner existence is always busy in the service of Kṛṣṇa in higher type. And that influence if I can catch, immediately I may be rich in my serving attitude. *Sādhu* and *śāstra*, these two can help us a great deal in our progress, so anyhow to manage that otherwise no other way, no other way. Those that are interested in such things for which I have come, those with real interest, I must have association of them. They know the value for which I’m hankering, so they will take the necessary action to help me. They appreciate the wealth for which I’m searching after. So only they are my intimate friend. And it is their interest also to increase their number to help that others may also be servitor of his Lord, it is their interest, so common interest he has got with me. So anyhow that association we have to secure, for the retardation, the slackness, the lethargy, that that may vanish, and we may feel more earnest necessity and do accordingly.

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

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

Devotee: I'd like to ask a question. I'd like to know what is meant by the term *acyuta-gotra*.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: Gaura Keśava dāsa.

Akṣayānanda Mahārāja: Gaura Keśava. Yesterday he came.

Śrīla Śrīdhara Mahārāja: From where?

Gaura Keśava dāsa: From Bangalore, South India.

Śrīla Śrīdhara Mahārāja: From? South India. Where? Bangalore. Whose disciple?

Gaura Keśava dāsa: Prabhupāda.

Devotees: Swāmī Mahārāja, our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: How long?

Gaura Keśava dāsa: Six years.

Śrīla Śrīdhara Mahārāja: How long you are in connection with ISKCON?

Dhīra Kṛṣṇa Mahārāja: Six years.

Gaura Keśava dāsa: In connection with ISKCON for about nine years.

Śrīla Śrīdhara Mahārāja: Nine years. You have got both the initiations?

Gaura Keśava dāsa: Yes.

Śrīla Śrīdhara Mahārāja: Your previous acquaintance? What was your name?

Gaura Keśava dāsa: My previous name? My previous name was Greg, *karmī* name, Gregory, English name. I'm from Australia originally.

Śrīla Śrīdhara Mahārāja: Oh, from Australia. Now, what is your question?

Akṣayānanda Mahārāja: What is the meaning is *acyuta-gotra*?

Śrīla Śrīdhara Mahārāja: Do you know the Sanskrit word *acyuta*?

Gaura Keśava dāsa: Yes.

Śrīla Śrīdhara Mahārāja: What is it?

Gaura Keśava dāsa: It's a Name of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The derivative meaning, *na cyuta*, *acyuta*, *cyuta* means which is separated, comes down, falls down, *cyuta*. *Na cyuta*, who never deviates or falls down, *acyuta*, always can maintain His eternal position that He's *acyuta*, always maintaining His position as eternal, not *cyuti*, no deviation, no separation, no fall from the original position. So *acyuta-gotra*...

[End of SCSMNJ MP3 dated 82.02.25.C\_82.02.26.A]

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