

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.08.B

Śrīla Śrīdhara Mahārāja: No risk, no gain. *Vināyakānikapa-mūrdhasu prabho.*

*tathā na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ
tvayābhiguptā vicaranti nirbhayā, vināyakānikapa-mūrdhasu prabho*

["O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."]

[*Śrīmad-Bhāgavatam*, 10.2.33]

Mentioned in *Bhāgavatam*. Those that want to achieve their highest goal independent of Your help, there, it is like a boat without a rudder, *vātāhata* [*Śrīmad-Bhāgavatam*, 1.5.14], with helmsman, the wind, drifted in wind, in the current wind. No direction, sometimes this side by the current, sometimes that side by the wind, *vātāhata-naur*. That is their position. The different forces of the environment are whimsically playing with them, no end. But who have taken shelter in You, their fate is not such, of anarchical position.

Tathā na te mādharma tāvakāḥ kvacid. Those that have got shelter under Your Divine Feet and direction, their fate is not like a boat in the anarchical position. But, *na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ*. The wave of attraction for You is like a rope tied to Your Divine Feet. So, *tvayi baddha-sauhrdāḥ*, the friendly, the affectionate rope is there, tied, fixed to Your Divine Feet. *Tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ*. No possibility of going astray without _____ [?] endlessly. *Bhraśyanti mārgāt tvayi baddha-sauhrdāḥ*.

Tvayābhiguptā vicaranti nirbhayā. By Your *abhiguptāḥ*, Your protection, Your careful protection is always guiding us in a safe way, *vicaranti nirbhayā*. They do not care, going this side, that side, but the rope is, from any position is taking towards proper goal. The rope is, the connection is there. They do not care whether this side, that side, not to, with the help of the compass or any other thing, not so much disturbed. But I also sometimes out of curiosity to go this side, that side, but still their destination is fixed at the same time.

Tvayābhiguptā vicaranti nirbhayā, vināyakānikapa-mūrdhasu prabho. And those, the leaders of the, by putting, by placing their foot on the leaders of the miscreants, putting the foot on the head of the leaders of the miscreants, they make advance surely towards You.

*tathā na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ
tvayābhiguptā vicaranti nirbhayā, vināyakānikapa-mūrdhasu prabho*

They pass over the head of the leaders of the miscreants, towards You. *Sauhrdāḥ*. By, they can boast of such fortune, without caring for all sorts of hindrances that may come. Because they have got that connection of *nirguṇa*. Under You, already they have got that insurance. Insurance ticket that the protectors, they will look after them. So they need not have to care, take care of themselves, but the guardians, their responsibility guides them in a proper line. So your devotion is of such quality, need not be afraid of anything, any quality of obstacle. Hare Kṛṣṇa.

*vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
[bhavato darśanam yat syād, apunar bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again

so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [*Śrīmad-Bhāgavatam*, 1.8.25]

Any adversity may come, but the heart’s connection with Him, with His Holy Feet, that will guide us safely towards the goal. We need not bother about that, *vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro*, whatever comes, if connected.

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

“I am there. I am there.”

Upadya viditam buddhi mam carante chara buddhaya [?]

Understanding, understanding, understanding, superseding understanding, intelligence, all these things, but ultimately His understanding covers everything. His omniscience, and His omnipotence, is over everything. So He says, “Your connection, I am coming.” And that, *sukṛtaiḥ pūrvva-saṅcitaiḥ*.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ

[“Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”]
 [*Bṛhan-Nāradya-Purāṇa*]

Anyway if we get that connection we are safe, wherever we’re posted in our life.

paśu-pakhī ho ‘ye thāki svarge vā niroye, [taba bhakti rahu bhaktivinoda-hṛdoye]

[“Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda.”] [*Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Thākura*, p 136. ISKCON PRESS, 1980]

In the physical sense I may be posted even in the beast, or trees, or insects, or anywhere physically, but heart’s connection, the fine thread if I possess, then, those that have got real eye to see they’ll consider that a Māyāvādī nearing the Brahman so high that his position is hopeless. But with their fine thread one is living in the vegetable kingdom his prospect is very bright. Those that have eye they can see this, that the physical posting has got no value. The inner wealth, that will come to assert itself in no time. So the prospect of anyone, the position of anyone, should be calculated according to the inner purity of tendency, and not by external opulence or position. Those who’ve got that real eye to see things in a proper way.

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

The purity of purpose, and the highest purity that it is Kṛṣṇa word, two words, proper Kṛṣṇa consciousness. Kṛṣṇa consciousness, not the words pronounced by the lips, not lip deep, but it must be heart deep, not lip deep, heart deep.

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

There is another *śloka* in *Nārada-pañcarātra* or something like that.

*śruti-smṛti-purāṇādi-, pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir, utpātāyaiva kalpate*

[“If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada-pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement.”] [*Bhakti-rasāmṛta-sindhu*, 1.2.101] [In the purport of *Śrīmad-Bhāgavatam*, 11.1.13-15]

What is not mentioned in any authentic scripture, *śruti*, *smṛti*, *pañcarātra*, *Purāṇa*, never to be traced anywhere, such sort of self evolved things, that comes to create havoc in this world, to the ill fated. Quarrelling springs up like mushrooms with some idea, *yo yac chraddhaḥ sa eva saḥ*.

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṃ puruṣo, yo yac chraddhaḥ sa eva saḥ]*

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”] [*Bhagavad-gītā*, 17.3]

When men of same feather flock together, as I was told of Rajaneesh, in Bombay one gentleman, he came out with some conception of religion. So many flocked. Now I’m told that’s finished, that’s gone away. _____ [?] says that no trace in Bombay side for the Rajaneesh group. Only a part of them to save their position has gone to America or somewhere, but it is finished, their career finished in Bombay. _____ [?]

*āula, bāula, karttābhajā, neḍā, daraveśa, sāṇi / sahajiyā, sakhībhekī, smārta, jāta-gosāṇi
[ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi kari]*

[“The names of the *sahajiyā saṁpradāyas* are as follows: *āula* (a mendicant sect following a very easy course of worship), *bāula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), *karttābhajā* (a sect of “followers” of Śrī Gaurāṅga in Bengal), *neḍā* (literally means: “shaven-headed.” Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), *daraveśa* (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean “hippy”), *sāṇi* (literally means: “religious instructor”), *sahajiyā* (literally means: “easy-ist.” Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhībhekī* (one who imagines himself to be a *gopī*, and adopts the dress of a woman), *smārta* (formalistic and materialistic *brāhmaṇas*), *jāta-gosāṇi* (caste *goswāmīs*), *ativāḍī* (proud devotees), *cūḍādhārī* (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and *gaurāṅga-nāgarī* (those

who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a *sannyāsī* in His *ācārya-līlā* He avoided all association with women). One should avoid associating with these different classes of imitation devotees.”]

[*Gauḍīya Kaṅṭhahāra*, 13.111] & [*Gauḍīya Vaiṣṇavism*, part one, p 331]

In this way so many mushrooms suddenly spring up, and cause disturbance for some time, then goes away, like allergy in the body.

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

What’s the time?

Devotees: Nine o’clock.

Śrīla Śrīdhara Mahārāja: Any question?

Devotee: Mahārāja, how did Mādhavendra Purī introduce the worship of Śrī Rādhā?

Śrīla Śrīdhara Mahārāja: How?

Akṣayananda Mahārāja: How did Mādhavendra Purī introduce the worship of Śrī Rādhā, Śrīmatī Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. When Mādhavendra Purī went to Vṛndāvana, and he was circumambulating Govardhana, he got a dream where the Govindadeva gave a dream to him. He first took His seat on the banks of Govinda *kuṇḍa*. And changing from Vṛndāvana *līlā*. And he had one nature, he accepted his livelihood in such a way that he won’t beg anything from anyone else, but whatever will come of its own accord to him he will take that _____ [?] So, fasting he’s waiting near Govinda *kuṇḍa*. But on the hill in the forest, there some ladies sometime come to take water from that *kuṇḍa*. _____ [?] Kṛṣṇa Himself came in the form of a boy, cow boy, and offered some milk in an earthen pot to Mādhavendra Purī.

“Why do you fast? Why do you not eat by begging? Anyhow, the ladies came to take water from the *kuṇḍa*, and they sent this little milk for you. They could trace from your face that you’ve not taken anything the whole day. So this milk is sent by them. You take it.”

Then he took the milk, and was very much charmed by the natural beauty of the boy. He could not forget Him, get Him out from his mind. He had a sleep there, and got a dream. That very boy has come to him in dream.

“Mādhavendra Purī, I’m waiting for you from long time. I’m nearby in a forest. There I am, and covered by so many bushes and other things. Recently, by fear of the Mohammedans, some devotee, to save Me from molestation, put Me here in the jungle and went away. And I’m waiting that Mādhavendra Purī, My devotee will come and discover Me and install Me and will make arrangement for My *pūjā*, worship, My service. So you...”

He gave possible conception of the place, in the dream, and Mādhavendra Purī, early morning woke up. He went straight to the local persons, and with their help he cut the jungle, could locate the place and cut the jungle and found that there, covered in the jungle the Vighraha, the Gopāla. And he installed there. That was his, and that is still now worshipped in... Mahāprabhu went and had *darśana* of the Gopāla. Rūpa, Sanātana, they also had much respect for the Gopāla. But afterwards when Vallabhavācārya, he afterwards submitted to

Mahāprabhu, and was respected by his followers, Rūpa, Sanātana, he disappeared. Then his sons, Vitracārya [?] and others, were very much depressed by the bereavement of the revered father.

Then Rūpa, Sanātana, gave him some engagement, “That this Gopāla, you take the charge of service of the Gopāla.”

And from there that Gopāla is under the service, it is in the train of the service of the Vallabha *sampradāya* and now it is in, we are told, in Masudja [?] that Gopāla. So Mādhavendra established that worship there.

And Gopāla one day gave another dream, “That bring that chandan sandal from Jagannātha and long time I was almost buried under the prestige of the jungle, and I have some sort of itching sensation. And to remove that you apply the sandal paste.” And then also Mādhavendra Purī _____ [?] all these steps. But he went to Vṛndāvana on pilgrimage and there Gopāla accepted him and his service. That we find here. And Gopāla’s treatment, some very intimate treatment with him.

And his own *śloka*, just before his departure that shows his inner heart, the awakening of his inner heart, in connection with Gopāla. *Alokadan* [?], the process by which a devotee can attain that superior type of *bhakti*. There it is mentioned that the *kṛpa siddha* is a line which causelessly comes to one devotee from the upper layer. So here we find the Mādhavendra Purī had no connection of his Guru in this line. But his attitude and his previous birth’s *sukṛti* was of such type that Gopāla Himself came directly and begged his service, and thereby automatically the paraphernalia was awakened in him in its proper way so that was appreciated by Mahāprabhu and others, that Mādhavendra. A natural gift from Gopāla Vṛndāvana, we find in him. It can’t be traced by Guru *paramparā* in him, so it is *kṛpa siddha*.

Gaura Haribol. Gaura Haribol. Who’s asking the question?

Devotees: Buddhi yoga.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: You were speaking of Govinda *kuṇḍa*. This Govinda *kuṇḍa* in front of the Maṭha is non different from that one?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: You told that Mādhavendra Purī was sitting near Govinda *kuṇḍa*. And he’s asking is this Govinda *kuṇḍa* opposite, is it the same?

Śrīla Śrīdhara Mahārāja: We are told that that is in Govardhana, and here in Govardhana, it is told in the *Dhāma parikramā granth*. So *kuṇḍa* nearby as Prabhupāda in Caitanya Maṭha he had that Gaura *kuṇḍa*, that Rādhā *kuṇḍa*, Nitāi *kuṇḍa*, Śyāma *kuṇḍa*, in this way, Rādhā *kuṇḍa*, Śyāma *kuṇḍa*, Gaura *kuṇḍa*, Govardhana. In this way it is coming, the connection came in my mind. And near Govardhana the *kuṇḍa*, Govinda *kuṇḍa*.

Parvat Mahārāja: *Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya ...*

[From Śrīla Bhaktisiddhānta Saraswatī Thākura’s *Śrī Guru-paramparā*, 6]

[And *Caitanya-caritāmṛta*, *Madhya-līlā*, 16.281, purport]

When we hear that some of His devotees are also double incarnations, like I heard, I don’t know if it is proper, that Rāmānanda Rāya is the incarnation of Viśākhā and also Arjuna. Is there any connection that some of His associates are double incarnations also?

Śrīla Śrīdhara Mahārāja: Arjuna, some similarity, some similar symptoms is the cause of such remark. Their nature, that is also permanent, not flickering. That sort of quality is also found here in a lady, Viśākhā. Rāmānanda Rāya is viewed by the *mādhurya rasa* disciples as

Viśākhā Sakhī in the internal affairs. And externally in *sākhya rasa* some conception of Arjuna, very sober and very skilful and very submissive mind. These qualities of Arjuna are found in him on his external *sākhya rasa*. But internally Viśākhā they're sober and impartial, almost neutral. A little tending towards Rādhikā, and also with proper consideration and sympathy towards Kṛṣṇa. That sort of *mādhurya* plus *dāsyā*, service, was also found in him. So those that are connected and concerned more with *mādhurya rasa*, they like to see him Viśākhā. But those that have got no such appreciation for *mādhurya rasa* likeness, love, outwardly they see the characteristic of Arjuna in him. So it has been mentioned in many places that in one main person the flickering of the non important personages also are combined.

Just as when a Governor comes to visit a District, for the time being the Magistrate's function is absorbed in him, in this way.

So Svayam-Bhagavān Kṛṣṇa, Yuga-Avatāra Kṛṣṇa is there. Mahāprabhu Svayam-Bhagavān, Rādhā-Govinda and Yuga-Avatāra, that is absorbed there.

So Yaśodā absorbed that Dharā. Nanda absorbed that Droṇa, absorbed in their function in a formal way. And Vasudeva, Nanda, Sutapa, and others, in this way, the *urvaśīs* and the *gopīs*. This fashion, this sort of conception we find to appear in many places, this is possible. One function, one junior function has been taken by a greater function in him for the time being, in that way. A function of less importance also is merged in an important function for the time being there. The custom is invoked we find. It is possible. Gaura Haribol.

Just as a man says, "Oh, you are going there? One servant it was necessary to send for this purpose. When you yourself are going, do this little service of me also. I may - it is not necessary that I shall send the servant again there. You are going so you do this. This little function, important function, this is not possible by the servant. You are to go and this small less important service you can do this." In this way.

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

Parvat Mahārāja: In the material world, every action produces reaction that is considered to be *karma*. If in the spiritual world, every action produces reaction, so how do we consider the actions and reactions accumulating in the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. Difference is clear, it is separate interest, self centred, sense centred, and that is God centred, centred, Absolute centred, a great difference. Apparently similar but really it is just the greatest opposite possible.

Bhaktivinoda Ṭhākura says, "Mark very attentively that there is more difference between *kāma* and *prema*, lust and love, *nāhi haya*, Yet this lust is not the love. What is the difference?"

Bati vai kami premi vedi naya tabu kama prema nahi paya charya mamsa nahi kama [?]

[*kāma-preme dekho bhāi, lakṣanete bheda nāi / tabhu kāma 'prema' nāhi haya*]

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa Kalpataru*]

The lust is concerned with the flesh and blood, and *prema, cid-ānanda-dhāma*. And what is love divine that is concerned with the highest conception of ones spiritual identification. Hari.

[*ataeva kāma-preme bahuta antara*] *kāma - andha-tamaḥ, prema - nirmala bhāskara*

["Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun."] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

So different that one is the dense darkness, and another is the fine Sun. This is the so great difference, but similar. Eh?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol.

Jaya Om Viṣṇu-Pāda...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. His birthday today.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: We shall get some good *prasādam* today.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?]

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

Mādhavendra *prasantar* [?] I am never to be _____ [?] Mādhavendra Purī.

Devotee: Mahārāja, I have already small question. My question is that if a person leaves their body when he has just taken his first initiation, or if he leaves his body if he has taken second initiation, or if he has left his body if he has taken *sannyāsa*, what are the different levels of his ultimate...

Śrīla Śrīdhara Mahārāja: *Ke bolchen?* You say what you understand.

Akṣayānanda Mahārāja: If a person leaves the body, at death maybe he has first initiation, second initiation, or *sannyāsa*. If a person has *Hari-Nāma dīkṣā*, *Hari-Nāma*...

Śrīla Śrīdhara Mahārāja: After *Hari-Nāma dīkṣā* he leaves the body.

Akṣayānanda Mahārāja: Otherwise *Pañcarātriḱā dīkṣā*, otherwise *sannyāsa*, different gradations, what will be the difference?

Śrīla Śrīdhara Mahārāja: By surrendering to a real agent of the Lord our life is insured. Whatever we may go, we won't be lost. There will be search and I must be taken in the real path, almost guaranteed.

*dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
[sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya*

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."] [*Caitanya-caritāmṛta, Antya-līlā, 4.192-3*]

The record, his name is taken into the records.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

Kṛṣṇa takes in His notebook the name and he won't be lost any longer. That assurance we get from the above.

*[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]

*tatra taṁ buddhi-saṁyogaṁ, labhate paurva-dehikam
yatate ca tato bhūyaḥ, saṁsiddhau kuru-nandana*

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."] [*Bhagavad-gītā*, 6.43]

"Wherever he'll go he'll get that connection again, and from there he'll begin his journey towards Me. In this way, if in one life he cannot make sufficient progress, still, he won't be disconnected forever, any time. Once connected, no disconnection is possible. He takes the care, wherever he is. And help comes to take him towards Him. The arrangement is there, *na me bhaktaḥ pranaśyati. Kaunteya pratijānīhi*, this is not a secret dealing, this is public. You declare it to the public. It is open thing, guaranteed, this guarantee, open. I want to make it known to all that *na me bhaktaḥ pranaśyati*. Anyhow getting connection with Me his saving is guaranteed."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: That means Gurudeva, the Guru will have to come back to this world as long as his devotees are there.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa in any form of Guru, he'll be thought like that, oneness. The well-wisher aspect of the Lord, good, mediator, well-wisher. Hare Kṛṣṇa.

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

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["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]

"I am there represented, delegated. It is My transaction. None can give Me without Myself. So you are to consider that I am going there to take you. This mood you develop in your - in different form but I am there. None can give out Me, Myself, away to anybody else. So that understanding will be within, that I am there." *Yam evaiṣa vṛnute tena labhyaḥ.*

[*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*]
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūm 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.”

[*Kaṭha Upaniṣad, 1.2.23*] & [*Muṇḍaka Upaniṣad, 2.3.2*]

“If I do not like to distribute Myself there is no power in the world that can connect that. It is My function. It is My authority. My sweet will. And of course it is expressed through My devotees, through My agency, but the power of the agent that is Mine. The delegated power, the source is Mine. I am the source. In that way you are to connect. Don’t be afraid by drifting this way, that way. I am there with My own acquaintance, nature, love, knowledge, everything.”

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