

## 83.05.10.A

**Śrīla Śrīdhara Mahārāja:** ...what is supposed, told to be the universal interest, we're to read with ABC, begin, what is known as absolute interest. And as much as we're relieved from the mania of this local interest and we're devoted to the Absolute, the gradation is there of the Vaiṣṇava. How much dedicated he is, the intensity of dedication.

It is mentioned in *Hari-Bhakti-Vilāsa* that if a *brāhmaṇa* Ācārya is available, another man must not, though he's qualified, must not approach to make disciples in his presence. He will take him to that.

If a first class seed is available then lower class of seed must not be thrown into the land, that will be loss to the owner. The field will be captured by the lower class of seed.

So every fair person he will take any man to the Guru of highest type. When highest type quality of seed is available it will be his offence if he takes, makes him his own disciple for some personal interest. So in *Hari-Bhakti-Vilāsa* it is mentioned if a *brāhmaṇa* Guru is available then the, generally a *kṣatriya* may initiate *kṣatriya*, *śūdra* may initiate *śūdra*, according to his own capacity. Something is better than nothing. So a *vaiśya* may make disciples of the *vaiśya* class and not a *kṣatriya* or *brāhmaṇa*, in this way it is classified.

But among the Vaiṣṇava no classification according to *varṇāśrama* but the gradation in the faith of Vaiṣṇavism. So when higher type of Ācārya is available a lower must not go to occupy the field, capture with his lower type of seed. That will be offensive. What is Vaiṣṇava *aparādha* one must try to know in this way. Only, "I have captured first," that is like forcible possession. The conscience, he must appeal to his conscience whether he's capturing the field for what purpose, what interest he has got? For the interest of the Absolute, or for his own interest?

Some custom is there that everyone will marry and he will produce the child in his wife, a general custom. But that is in a relative position, everyone keep his own, that is one thing. But before commitment everyone will try to connect his girl with a desirable husband. Otherwise he'll be doing some wrong, the guardian will do some wrong to the girl, that is. And in special case also there is, though it is very rarely accepted.

nastay mrtay prabhudyatay krivi ca padatay pato [?]

pancha sarvatcha sarvnardhinam apati ranyo viddhi yatay [?]

Here the very rigid custom in the marriage, but still the *Parāśara-saṁhitā* says, *nastay*, if husband is lost, *mrtay*, dead, *prabhudyatay*, or taken *sannyāsa*. *Krivi*, or if found neuter gender, *krivi ca*. *Padatay* or fallen from the proper caste to accept Islam or becomes *śūdra* or so. In these cases a woman may accept another husband, better. Very rarely provided.

We're concerned with God conception. This human body, human life is very short. After death where I shall go I do not know. In such case as my conscience says, "Please accept your shelter there, that will be better." Then I shall have to do that to save me, to save my interest. That will be the principle for everyone. Some obligation we may have with the formal. Supposing there is a big cyclone, I have taken shelter in a particular room. But if I think that by that cyclone that will also be demolished, there is another which is stronger, then from there I shall, my conscience, I won't be obliged, "That so long I was given shelter here then I should not betray this shelter." We don't think like that. If a stronger shelter we find there are many taking shelter there I must run to that.

With clear conscience not insults, not with object of disregarding and insult. Only to save me, sincere attempt.

*[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]

And not insulting that previous shelter who had protected me so long, in this way progress means this. Chance may come like that.

Śyāmānanda Prabhu, he was disciple to another gentleman who was a *pārśada* devotee of *vātsalya-rasa*. Anyhow, in Vṛndāvana he got some chance and utilising that he was converted into *mādhurya-rasa* by the interference of the upper plane. Then he took initiation from Jīva Goswāmī, again. Such rare case is there.

**Bhakti Vijñāna Bhāratī Mahārāja:** That was first Hṛday Caitanya?

**Śrīla Śrīdhara Mahārāja:** First Hṛday Caitanya, from *sākhya-rasa*.

**Devotee:** Guru Mahārāja. Even if the higher seed entuse the lower seed to accept disciples we must see that this is the renunciation and this is the...

**Śrīla Śrīdhara Mahārāja:** If any error is committed in the opposite direction, from higher to lower, then he will have to mourn the result.

**Devotee:** In a sense that even if a higher seed agreed that one lower seed accept disciples we must see that it's an example of renunciation and of detachment?

**Śrīla Śrīdhara Mahārāja:** I don't follow. What does he say?

**Aranya Mahārāja:** He's saying that in the presence of a superior Vaiṣṇava, if a Vaiṣṇava of lower degree begins to initiate...

**Śrīla Śrīdhara Mahārāja:** Then that Vaiṣṇava he commits offence.

**Aranya Mahārāja:** But with the permission of the higher Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** Ah. Some modification, a compromise.

**Devotee:** But this permission must be seen as humility and renunciation of the higher seed?

**Aranya Mahārāja:** He's saying that on the part of the superior Vaiṣṇava then that is allowing the other lower Vaiṣṇava to initiate, that's er...

**Devotee:** Then that is an example of...

**Bhakti Vijñāna Bhāratī Mahārāja:** *Nirapekṣa.*

**Devotee:** It's an example of renunciation and humility.

**Devotee:** Giving him a chance.

**Aranya Mahārāja:** It's not renunciation.

**Śrīla Śrīdhara Mahārāja:** With this practical - suppose Swāmī Mahārāja has ordered them to initiate, these present Ācārya. In his group whom he found, some say that, 'he did not give any permission to the particular gentlemen to initiate, they're all self made Ācārya.' There is also a, this Yaśodānāndana and so many others they're of that opinion. Anyhow, I do not know that particularly. I think generally he must have some succession, so this man or that man he might have given some hint for them to do according to their capacity. But that does not mean that they're all absolute Ācārya. Then from the beginning there cannot be any change in the quality of the Ācārya. Kṛṣṇa first gave to Brahmā, and Brahmā to others, and they to others, *pāramparyeṇa*, that is being lost.

*[evam paramparā-prāptam, imaṁ rājarṣayo viduḥ]  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

It may be that they lose their power, it is possible. By Vaiṣṇava *aparādha*, by many others, that position may not be continued, sometimes.

**Bhakti Vijñāna Bhāratī Mahārāja:** Our Prabhupāda was very open with his older disciples as far as showing them that you were his *śikṣā* Guru. The very first Guru *pūjā* was performed here in your temple to show his oldest disciples, he was very open to show that you were his *śikṣā* Guru...

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Yes, he consulted with me in many points when he was writing *Bhagavad-gītā*, translating, he was. Four rooms I took on lease from his house. He rented two houses, one for his own and another for his laboratory, and the ground floor his laboratory and the first floor four rooms we used for our own branch Maṭh there, Calcutta. At that time very close and he used to come, he was translating and he used to come to consult with me about the meanings of *Bhagavad-gītā*. And thereby he might have thought that he has got something, some help from me. And many times consulted with me, and must have found that he's getting some light from me. So he announced that, "Śrīdhara Mahārāja is my *śikṣā* Guru." Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja. About your personal case, that you are the higher seed present, and you give authorisation to other *sannyāsīs* to initiate also in your presence. How I can see this? As your humility and detachment to accept new disciples? How can I see this?

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

**Bhakti Vijñāna Bhāratī Mahārāja:** How should we understand that you are present and you have the higher seed to offer, but at the same time you are allowing *sannyāsīs* who have a lower seed to initiate?

**Devotee:** Have I to see this a your humility or your real desire?

**Śrīla Śrīdhara Mahārāja:** That I'm doing, following the general custom, and something is better than nothing, with this policy. They can get some news, afterwards they will inquire and come and do according to the necessity. But some sort of light, however vague, still more light, vague light, still it is light. And in comparison with darkness it must be something. Name of Mahāprabhu, and this and that. Let it go. Then the Lord is there and He will manage everything. If there's any gap, any error in the process, if we're sincere no responsibility, He will manage. If we do not have any black motive of exploitation, we're sincere we're doing His service, if any amendment is necessary He's there and will be met. With this spirit, something.

**Bhakti Vijñāna Bhāratī Mahārāja:** Mahārāja. Doesn't your *śikṣā*, your as a *śikṣā* Guru the *dikṣā* may be given by a lower seed but your *śikṣā*, doesn't it nourish that seed to a higher plane also? Or is there some...

**Śrīla Śrīdhara Mahārāja:** What?

**Aranya Mahārāja:** He's saying say if one of the *sannyāsīs* gives *dikṣā* but because they're allowing their disciples to take *śikṣā* from you, that their seed is being nourished by your *śikṣā*.

**Śrīla Śrīdhara Mahārāja:** And if they do not allow, then there will be some difficulty, if they do not allow, they'll come with something wrong, do not allow. And also there may be motive underlying, that they're not fit to approach such high thought, so only they will go and disturb. With this motive if he checks his ambition that won't be bad. But if knowing that, 'I'm not able to satisfy his inquiry. He wants higher direction and by policy that his prestige may not go down,' so to check him from connecting with the higher source, then that will be offence. Sincerity is the standard of measurement. And the case is with the Infinite. None can say that I have got within my fist the Infinite Whole, whole Kṛṣṇa within my fist.

I told that to Kīrtanānanda. "You're all considered to be students and not professors."

He told that, "I'm not *your* student, I'm student of A.C. Bhaktivedānta."

In this way he told, and what I replied I don't remember.

But we're all in one school of Bhaktisiddhānta, the standard to be measured there.

**Devotee:** For example Guru Mahārāja. I will be preaching in Brazil and the people to whom I'll be preaching will approach me to seek for a Guru. And I'm trying to be your disciple and I'll try to approach them to you. I will ask you if you can accept these people as disciples and another

person can give the initiation but they can be your disciples. Because I trust completely in you but I don't know if the other person can...

**Śrīla Śrīdhara Mahārāja:** To make disciples means to take responsibility, at least to certain extent. But I don't consider myself to be such, that I'm able to take responsibility of so many. It is not a pleasure, the pleasure act, to take responsibility. So I'm unable, I'm unfit to take responsibility of so many. So I have already spoken to those that are affectionate to me that I can't, like to have connection with many. Only very special case if you find, then you may take to me. Otherwise you manage, you do as much you know you help them. But always know that you are dealing with Infinite, not anything that has got limit. So as much as you can. The sky is there, the birds are flying as much as the bird can. He cannot finish the sky. So we're also doing like that, as much as we have got capacity we shall do that type of duty to others, help others. Save yourself and save others as much as you can afford.

**Devotee:** Guru Mahārāja. What about my case that I have to appoint one other person that I'm not sure that these people can bring them back to home, back to Godhead.

**Śrīla Śrīdhara Mahārāja:** Your sincere conscience you will use in everything according to your knowledge. Don't be a hypocrite in your dealings, and then you'll be helped by the Almighty and Omniscient Lord. He knows, He sees everything. If you want His help then you must be sincere in your dealings. Don't go to make trade of anything. Try to maintain the purity of your heart and dealings. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari.

**Bhakti Vijñāna Bhāratī Mahārāja:** You once mentioned that persons who we could not digest, you would digest them.

**Śrīla Śrīdhara Mahārāja:** Hmm? Persons?

**Bhakti Vijñāna Bhāratī Mahārāja:** Persons who we were unable to digest, you would digest those persons.

**Śrīla Śrīdhara Mahārāja:** He won't take food of that type or that quantity which he cannot digest. Cut your coat according to your cloth. Rūpa Goswāmī has asked not to accept many disciples, or even to read many *śāstra*. *Bahu-grantha kalābhyāsa*, and *bahu-śiṣya*, and *mahā-ramba*, but specially gifted person may take up such. When Prabhupāda our Guru Mahārāja used to explain all those sixty-four types of devotion I tried to follow him, specially on those points, *mahā-ramba*. Then I attended his lecture, in one or two sentences he cleared and I was satisfied.

He told, "It depends upon the capacity, individual capacity of the person. A man can manage a kingdom and still he may find his leisure. Another man cannot manage his family of five persons or two persons and he thinks that he's so busy, he's perplexed. So it's according to the capacity of the person, the *mahā-ramba*, that should be judged. What is *mahā-ramba* to one, that is not *mahā-ramba* to another, a small thing."

**Devotee:** Mahārāja. It's said that in disciplic succession, *paramparā*, the mango is handed down from Ācārya to disciple and so on and comes intact. The fruit is handed down intact from Guru to Guru.

**Śrīla Śrīdhara Mahārāja:** Guru *paramparā*. We're instructed from the relative standpoint that it is the full thing. But in Absolute consideration we have to detect that, 'No, it is sometimes in diminishing stage.'

**Devotee:** Does that mean that in due course of time the Ācāryas appointed...

**Śrīla Śrīdhara Mahārāja:** Again, new Ācāryas have to come to reconstruct, to rejuvenate the thing, it is necessary. Sometimes He comes and another fresh deputation comes in the line to make it fresh and given life, enliven, it is necessary.

*[evaṁ paramparā-prāptam, imarṁ rājarṣayo viduḥ]  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

The gradation is the nature of this soil.

**Aranya Mahārāja:** So like that mango that comes down, if the Ācārya is like *śuka*, like parrot, that when he takes and gives the mango, touches the mango it becomes sweeter.

**Śrīla Śrīdhara Mahārāja:** Ah, in that position. But that sweet mango may also be rotten, in this plane. When Śukadeva delivered his *Bhāgavata kathā* there was a commotion and everyone got some fresh impression. But then gradually again *Bhāgavata* went away from the scholars. "Oh, that is only stories, there's no philosophy under it." Came to such position to the many scholars.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

**Devotee:** Mahārāja. I once heard that there are six kinds of Gurus. And one is the cat type of Guru. The cat type of Guru means that it takes the kitten by the scruff of its neck and delivers him, so the responsibility is taken by the Guru. Then there is the monkey type of Guru wherein the responsibility is on the baby monkey that he just clings to the mother, he has to cling to the mother.

**Śrīla Śrīdhara Mahārāja:** In Rāmānuja *sampradāya* there is a division with these two, *śaraṇāgati* of two kinds, monkey type and cat type.

**Devotee:** And then there's the fish type of Guru, that it just lays the eggs and then it goes away. And it's the responsibility of the eggs to just grow by themselves until they reach maturity, spiritual maturity. And there are three others which I can't remember.

**Śrīla Śrīdhara Mahārāja:** Yes. Maybe classified in...

**Devotee:** Six types of, and there's a hen type of Guru in which he just keeps all his chickens under his wing and mothers them so much he doesn't allow them to go anywhere.

**Śrīla Śrīdhara Mahārāja:** There may be gradation of infinite type. According to their capacity and dealings, the *śiṣya* and Guru, Guru also may be, professors may be of many types, and disciples also may be of many types. So general classification of three types, two types, four types, infinite number of types may be.

But we have heard of classification - the Guru who is taking from here to there, who has come from there, or he's here in Vaikuṅṭha and taking many from here. And one, he has given one leg on Vaikuṅṭha and another leg here and taking, recruiting. And one, one leg here and another leg there, taking up. And another, two legs here but having a sight of that position, trying to take many along with him. *Madhyama-adhikāra, uttama-adhikāra*. One who can see the higher soil and taking along with him many approaching that plane. Another has come down from there to recruit. And another he's here and one leg he has there and taking, recruiting from here to there. And from different standpoints everything may be judged from different ways, and it will be infinite in number, because everyone has got some difference from everyone. No two things are one and the same.

**Devotee:** But spiritual variegatedness is the cause of pleasure, whereas material variegatedness is only the cause of distress.

**Śrīla Śrīdhara Mahārāja:** Of course. And in the pleasure also gradation. Different type of *rasa*, intensity of particular *rasa*, there is difference. *Śānta, dāsyā, sākhyā, vātsalyā, mādhyurā*. And that is in Vaikuṅṭha, in Ayodhyā, in Dwārakā, Mathurā, Vṛndāvana. Gradation is infinite in number. Up to liberation, liberation of two kinds, one like Buddhist liberation and Śāṅkara liberation. Then this *yogī* liberation, then *siddha*, then Vaikuṅṭha. After liberation one can go to Vaikuṅṭha, or Ayodhyā, Dwārakā, so many. Differentiation is made everywhere always, it is eternal. And it has been told by Dāsa Goswāmī, if you're very much attracted towards rulings, rules and regulations, you'll be thrown down to Paravyoma from Vṛndāvana. Not much appreciation of rules and regulations, law and rules there. Automatic, actuated by the motive or inspiration. If you're very much particular about the rules and regulations you'll be thrown down in Paravyoma. It is all clear. The Vaikuṅṭha which is so high place, the environment of Nārāyaṇa is so pure, but that is also considered that it's so low that you will be thrown down to Vaikuṅṭha from Goloka. *Rūpānuga-vicāra*, so many things are there, infinite.

**Bhakti Vijñāna Bhārati Mahārāja:** Mahārāja. What is, in the *Hari-Nāma-Cintāmani* we find Bhaktivinoda Ṭhākura describes an overlapping stage between *vaidhi-bhakti* and *rāgānuga* as *nairantaryya*. What is...

**Śrīla Śrīdhara Mahārāja:** *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. We must stick to *vaidhi-bhakti* as long as I do not feel the awakening of the *anurāga* within me. And when I get that awakening of natural attraction for the cause, then my care for the rules and regulations will be automatically diminished. *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. In *Bhakti-rasāmṛta-sindhu* this is. So long we're to go under the rules and regulations of the scripture when we do not find any genuine love and attraction for the cause. With the help of rules and

regulations we shall try to awaken that natural innate attraction for the Lord. If we can trace within me that it is there, the *anurāga*, the natural attraction is drawing me towards, then I may not care for those *śāstric* orders.

Suppose I'm a patient using diet and medicine, but if I find that diet is giving me real strength I may dismiss the medicine and take the help of the diet. That will take me to the point and no medicine necessary, stop medicines. Something like that. In the beginning both diet and medicine necessary, but afterwards proper diet may do, medicine may be cancelled.

**Bhakti Vijñāna Bhāratī Mahārāja:** *Nairantaryya?*

**Śrīla Śrīdhara Mahārāja:** *Nairantaryya* is very lower. After *nairantaryya*, then *niṣṭhā*, then *ruci*, then *bhāva-bhakti*. In *bhāva-bhakti* we can neglect, may not care much for the rules and regulations. *Bhavavi bhavanavadhi*. *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. *Raga* is clear in *bhāva-bhakti*, then *ruci*, *āsakti*, then *bhāva*. This *niṣṭhā*, *ruci*, *āsakti*, *bhāva*.

...

...*siddhi*, we're not out of danger, only in *vastu-siddhi* we're out of danger. It has been mentioned. In *svarūpa-siddhi* we're also in connection with this mundane world, however small maybe its force, but still connection. *Svarūpa-siddhi*, this body is there and I have got full realisation. But until this connection is gone forever and we're absorbed wholesale in that position, we're told that we're not out of danger. Wholesale acceptance, probational stage, a probationer, suppose he has acquired the capacity of a full grown clerk or officer, but until and unless he gets grant that his service is permanent, he's not safe.

When there is Kṛṣṇa *lilā* is going on somewhere, anywhere, sometimes in this globe, sometimes in another, in this way. Like the sun, it is passing through different *brahmāṇḍas*. When *svarūpa-siddhi*, then he's allowed to have a birth in that *brahmāṇḍa* where the *lilā* is going on. And to get a birth in the *gopī-garbha-janma*, he has to pass through that process. And then in that *prapañca-lilā* he's allowed to participate, direct participation with Kṛṣṇa *lilā* and the *gopīs*. In the *prapañca*, then once he gets chance to participate in the *prapañca-lilā* then he's accepted. He's detached from any mundane touch and his acceptance there is final. He's got recognition of the permanent service, otherwise a probationer.

**Bhakti Vijñāna Bhāratī Mahārāja:** So in the *prapañca-lilā* that is also *svarūpa-siddhi*?

**Śrīla Śrīdhara Mahārāja:** That is in *prapañca-lilā*?

**Bhakti Vijñāna Bhāratī Mahārāja:** When the *prapañca-lilā* is going on after he has taken birth, *garbha* has already taken place, that is *svarūpa* at that point?

**Śrīla Śrīdhara Mahārāja:** That is *svarūpa*.

**Bhakti Vijñāna Bhāratī Mahārāja:** That is *svarūpa* still?

**Śrīla Śrīdhara Mahārāja:** Yes, he's in his *svarūpa-siddhi*. And with the finish of the *prapañca-lilā* he's withdrawn with the stuff.

**Bhakti Vijñāna Bhāratī Mahārāja:** Then the *vastu* comes in?

**Śrīla Śrīdhara Mahārāja:** Consideration of stage of intensity. It is physically shown to us in that type, with that analogy. A slight touch of the mundane conception is not to be neglected. Slight touch of mundane means *māyā*. A slight touch of *māyā*, illusion, that could not be considered to be the fullest acceptance. Bhauma Vṛndāvana, *nitya-līlā*.

**Bhakti Vijñāna Bhāratī Mahārāja:** So that means that the *sādhana-siddha gopis* in Vṛndāvana, they were in *svarūpa-siddhi*, they were taking their place in *svarūpa-siddhi*?

**Śrīla Śrīdhara Mahārāja:** Not all.

**Bhakti Vijñāna Bhāratī Mahārāja:** Not all of them?

**Śrīla Śrīdhara Mahārāja:** Some...

.....