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Śrīla Śrīdhara Mahārāja: Self giving. *Ātma-nivedana. Sarvasvātma-nivedane.*

*[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakīḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmī pṛthuḥ pūjane
akrūras-tvabhivandane kapi-patir-dāsyē 'tha sathye 'rjunaḥ
sarvasvātma-nivedane balirabhut kṛṣṇāptireṣāṁ param]*

[“The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇam*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through speaking *Śrīmad-Bhāgavatam* (*kīrtanam*). Prahlāda realised Him through devotional remembrance (*smaraṇam*). Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Pṛthu Mahārāja attained Him through worship (*pūjanam*). Akṛūra attained Him through prayer. Hanumān attained Him through personal service. Arjuna attained Him through friendship. Bali Mahārāja attained Him through complete surrender of body, mind, and words.”]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.129]

The very criterion, how far one has surrendered himself, to what degree, for the cause. All other functions will depend on this truth. That with how far intensity he has dedicated to take the Name, or do the service of the Guru, or to the Deity, or whatever it is, to preach, whatever. But what is the intensity of the dedication for the satisfaction of the Lord. *Gopīs* are not engaged always in *japam*, or always taking Name in the beads, but their every activity attracting Kṛṣṇa towards them. So all our movements will be such that they will attract Kṛṣṇa, they'll be meant only to satisfy Kṛṣṇa, and nothing else. All the movements, wholesale conversion, wholesale transformation, not only the lips, or the mind, body, with all limbs, everything wholesale transformation. That is necessary. We shall live and move for Him, not for anything else. That is what is the desired end. Completely we belong to Him, His slave. He can make or mar, whatever, every right He has got over me. He may play with me in any way He likes - play doll. Our dedication towards Him will be so much, of such quality. Anyhow to reach there.

Jagabandu: I've personally found Mahārāja, the more one intense becomes in the dedication for Kṛṣṇa, the more one disappointed also one becomes.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: “The more intense we become dedicated,” he finds, “the more disappointed I become.”

Śrīla Śrīdhara Mahārāja: Dedication is disappointment? Dedication to what?

Jagabandu: The more dedication to Śrī Kṛṣṇa. The more dedication to my Gurudeva. The dedication to the devotees. _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard the name, the philosophy of Hegel? Die to live. We must not be miser. Die to live. You will fully have to die, what you are at present. If you want a proper life that will come within. You are to put yourself into the fire and the alloy will be eliminated and the pure gold will come with its dazzling colour. Something like that. Die to live, that Mr. Hegel says. The soul does not die. By dedication those alloyed things, mind, body, and so many other aspirations, they'll be reduced into ashes by the fire when we cast us in the dedication.

Jagabandu: This I know.

Śrīla Śrīdhara Mahārāja: Then die to live, you remember.

Jagabandu: I mean, if everyone had that spirit Mahārāja then there'd be no break up, like I see before my very eyes. With ISKCON, different groups here, different Maṭhas here, all representing different parts but all breaking up.

Akṣayananda Mahārāja: If everybody had *this* spirit there would be no factions, ISKCON break up, another Maṭha here, another Maṭha there.

Śrīla Śrīdhara Mahārāja: But all may not be normal. Some are different, some difference.

Jagabandu: Where's the preaching? I don't see it.

Śrīla Śrīdhara Mahārāja: Those that are engaged in search, they cannot follow the perfect course. Some defect and hitch. Then there is the *līlā*, which satisfies Kṛṣṇa, we find difference in the group of the servants. In the normal position of Vṛndāvana there is also some fighting. So fighting is not bad. Fighting, if to satisfy Kṛṣṇa's whim, sweet will, then that is acceptable to me. What's the rub, what is the bad there? Satisfaction for Kṛṣṇa. If fighting is satisfaction, we shall do that.

Jagabandu: But if we're neglecting the fallen souls, and we're only fighting just for our own prestige, and we're neglecting Caitanya Mahāprabhu's Mission to go out and give *prema bhakti* and love to the fallen souls, spread it all over, we're only fighting for our own selfishness, then I think there's something bad in that.

Śrīla Śrīdhara Mahārāja: It may be. When a patient is in the hospital for course of treatment some disease disappeared, another disease came out. That also treated and finished, another disease came out from within. It may be. When in the *sādhaka*, not *siddha*. Those that have come to hospital, they're all patients. This is also a hospital, Kṛṣṇa consciousness. ISKCON, that is a hospital. That is not a place where all the normal health persons gather. They're all patients in the course of treatment.

Jagabandu: Where are the doctors Mahārāja? The patients can't cure themselves.

Śrīla Śrīdhara Mahārāja: Doctor, expert, may not be, so many students they also are getting something and they're doing accordingly. Absolute knowledge you cannot expect anywhere. The competition in the atom bomb, whether America or Russia on the top. Always progressing, always in the middle stage. No final achievement anywhere. At least we cannot expect to see that. Always

relative position. And that doesn't mean because it is relativity of the absolute, so we must give up the campaign. It is impractical. Everything defective, still we're doing that. We're taking daily food, but whatever we're dealing with, all is not perfect, still we're to maintain. Maximum good, whatever we can gather, we can do with that. The absolute position is not so easily got. You're to pass through the relative positions towards the absolute, every one of us.

Jagabandu: I don't want to go to the absolute position _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. So by elimination and acceptance, everywhere, progress means elimination and acceptance, we can't avoid that, elimination and acceptance, but elimination should not be done inconsiderately.

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

But at the same time our object should be with the higher aim.

*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]

So elimination and acceptance, that means progress. Progress means elimination and acceptance, in every circle. And we're not to blame others. Whatever coming - from within. I'm not to blame others. The whole burden of this trouble is with me. None is responsible for that, when, because, there is the hand and interference of the Absolute, everywhere. So, just when there is government, a hooligan may not be, may not have escape, so the Absolute government is there. According to our *karma* we're giving and taking. It is not anarchy after all. So we're to suffer or enjoy our own *karma*, fruit of our own action, that is the law here. And when we'll think that 'I'm responsible for all my disastrous things' then there will be a favourable time for me, I'll be released. When a criminal says that, 'I'm taught sufficiently. I shall not go. It is - the punishment that has been dealt on me is true, it is justified,' then he may be released, that he won't commit any nuisance afterwards. So when we shall take patiently,

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtam [vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed -

such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

“I’m responsible, I’m suffering for my own actions, none to be blamed.” Then he’ll come to the door of release, salvation. Otherwise not. A bad workman quarrels with his stools. It is my own *karma* that has created for me this environment where I find myself at present. It is my own earned thing. I have earned such atmosphere by my previous *karma*. So none to be blamed. And when I shall understand this truth intact, then my day of liberation will come near. This is advised by *Bhāgavatam* _____ [?] *Tat te 'nukampām susamīkṣamāṇo, bhujjāna evātma-kṛtām vipākam*. So by work he can claim to be liberated. *Mukti-pade sa dāya bhāk*. Do you follow?

Jagabandu: I follow Mahārāja. I follow very clearly.

Śrīla Śrīdhara Mahārāja: Not clearly, but haphazardly.

Jagabandu: No. I follow clearly.

Śrīla Śrīdhara Mahārāja: Clearly? So no question can come again from you? Ha, ha. Some questions will come again?

Jagabandu: _____ [?] I’m expressing disappointment Mahārāja, that’s all. I’m expressing disappointment in the preaching activity of...

Śrīla Śrīdhara Mahārāja: Then, what side you find your prospect? This ISKCON are saying some things about Gauḍīya Maṭha? Gauḍīya Maṭha is disappointing you, and where do you find the peak of your ray or prospect?

Jagabandu: I’m very disappointed in the bickering between Gauḍīya Maṭha, bickering between ISKCON and Gauḍīya Maṭha’s position against ISKCON. ISKCON are just young boys, but they’re being hammered by the Gauḍīya Maṭhas, spiritually.

Śrīla Śrīdhara Mahārāja: You see, when Einstein came and he told, said against Newton, then he was insulted in the beginning. Then again they came and they told that “Yes, Einstein is above Newton.” So you don’t forget that you are in the infinite, you’re in search of infinite thing. So many different parties may have different conviction. According to their own conviction they’ll say ‘this is good, this is bad.’ According to their discretion, their capacity to understand things, because they’re of variegated nature. So some variety there cannot but be, and for that some external or internal quarrel, difference there must be, cannot but be.

Akṣayānanda Mahārāja: What is the example? Einstein came, when Einstein spoke against Newton, you were saying just now. Example? Einstein spoke opposing Newton. Then?

Śrīla Śrīdhara Mahārāja: When first, the followers of Newton they stood against Einstein. But gradually they could know. “No. This is true.” Einstein, and he was given a higher position. The fourth dimension. What is the gift of Einstein? The fourth dimension, not three. The possibility of the future must be calculated within the present, otherwise that estimation is not proper. Things

are always changing, so the factor of change must be calculated within the present, otherwise it's not complete. Something like that he told. And many other things also.

So Mahāprabhu came, the *Bhāgavata* came, the fifth dimension took; before that fourth dimension, Vaikuṅṭha. Before that Śaṅkarācārya, three dimension, and Buddha, two dimension; in this way. Example. I tell that example.

With the elimination of the subtle body nothing remains. That is the be all, and everything of Buddha. Cārvāka, Epicurus, they say with the dissolution of the physical body nothing remains. Buddha gave recognition of the subtle body, and with the dissolution of the subtle body nothing remains.

Then Śaṅkara says, whether the subtle body, all is a reflection of a third thing, that is true and eternal, and this is all reflection. And when it is reflected in somewhere, with the dissolution of that the reflection, soul, dissolves forever, nothing remains.

Rāmānuja told, "No. There is another world on the opposite side. This is the world of exploitation. And we merge in the liberation that is the abscissa. And the positive plane is on the other side, pure subjective, and dedication is the very life there. Here exploitation, and the renunciation in the abscissa, and then dedication, there is a plane and true life in dedication." The fourth.

And Mahāprabhu told that "Calculative dedication that is one thing. And spontaneous dedication, and dedication not to the power and majesty, but dedication to the beauty. That is the highest." This was given by Mahāprabhu and from *Bhāgavatam*. Clearly it was proved.

So there are so many differences among the propounders of the main conception of reality. Then there may be differences among their disciples also to certain extent.

Neha nānāstiki. There must be *nāna*. Mahāprabhu told, "If there is no variety, then how the unity can come? *Neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11]

Śaṅkarācārya told that there's no variety.

But Mahāprabhu told, "If no variety then why the question comes of unity? The variety must be there. The variety and unity and then the adjustment, that is this world." That came from Mahāprabhu.

Neha nānāsti kiṁcana.

[Śaṅkarācārya said] *Sarvaṁ khalv idam brahma*. "Everything is God."

"So there is everything also, and God also. We cannot sacrifice that *sarvaṁ*, everything, and only God. Then why we're here? So both sides must have recognition, and the harmony between them, that is the truth proper." This is the argument of Mahāprabhu.

Plurality and unity, diversity and unity and the harmony. That is the whole thing. And proper adjustment is necessary, and dislocation is bad. *Māyā* means dislocated. Provincial, local interest clashing within them and clashing with the Absolute also. But they must come into understanding with the Absolute wave, then there's harmony. All these things are to be discussed and understood. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You're going to the doctor?

Devotee: In another half an hour.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu is here? So to stay here for long time that may be detrimental to you. You should take rest.

Jagabandu: I've no more questions Mahārāja.

Śrīla Śrīdhara Mahārāja: No more questions? This is not truth. Ha, ha. You have many questions.

Jagabandu: _____ [?] but I don't want to disturb you any more.

Śrīla Śrīdhara Mahārāja: Oh, that is another thing. Then you're disappointed here, that means.

Jagabandu: Not disappointed Mahārāja. Not more disappointed.

Śrīla Śrīdhara Mahārāja: Ha, ha. But somewhat, cannot but be. That means you'll speak lie. You can't tell a lie.

Jagabandu: When I can see ISKCON and all the Gauḍīya Maṭha dancing in ecstasy in front of Jagannātha in the next Purī yatra then I'll be happy.

Śrīla Śrīdhara Mahārāja: You have got so many differences, your hair, your nail, and your eye, so many differences.

Jagabandu: But they're material differences. Ahhh.

Śrīla Śrīdhara Mahārāja: This is all drawn from the spiritual, it cannot demand any originality of its own. So many things to be understood. Kṛṣṇa is the cause of the Kurukṣetra fighting. Do you know that? And in His presence the whole Yadu *varṁśa* was finished under His eye. What is that? Can you understand this? The Yadu *varṁśa* in His presence was finished. He was a sightseer. How can you adjust? Fighting is life. I understand this. I must stand and plead for this. Until and unless I can change my understanding I cannot be one with them. That is, physical oneness is not one. To maintain physical peace there is want of vitality. We must be true to our own understanding, I shall say that.

You want to crush everything, jumbled together into one mass, and that is matter, all stone, all stoneyfied, fossilised. A fossilised unity, you want to see a fossilised unity? What is the conception...

Jagabandu: I want to see Caitanya Mahāprabhu unity, this unity of harmony. You said it yourself Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah. The harmony means independent thinking there.

Jagabandu: Harmoniously.

Śrīla Śrīdhara Mahārāja: Harmoniously. We're to find the common plane. Otherwise you'll think 'Oh, they're fighting one another.' But the common plane when you'll be able to see, 'Oh, they're doing real things.'

Diversity. Mother has cooked food. One child will say, 'Oh, this is too much bitter. This is too much salt. And this is sweet.' In this way, many varieties, that is a question of life. That says, shows, that there's life, there's diversity, there's plurality in unity. Otherwise all unity means a jumble, a dead unity.

The Pāṇḍavas, the Bhīma, Arjuna, they're submitting, submissive to Yudhiṣṭhira, still sometimes they revolt against him.

Jagabandu: I mean, I only made a simple point. My point was the more one is dedicated towards Kṛṣṇa the more one is disappointed. I personally don't _____ [?]

Śrīla Śrīdhara Mahārāja: In different *rasa*, Kṛṣṇa is not representing only one feature. He's of infinite feature, to accommodate infinite possibilities. That is *akhila-rasāmṛta-murtiḥ*. Different groups, and difference among the - in the same group there are so many different elements. Rādhārāṇī and Candrāvalī fighting, two camps fighting to satisfy Him. We're to understand how it is possible, so very mildly, with humility, we're to try to follow how it is possible.

The opposition party is there, in the parliament, to enhance the work of the main party. In this way.

Vyatireka, anvayāt, vyatireka, direct and indirect makes complete. And if that ___ [?] is distributed everywhere then no difficulty to understand the differences there. We're not to create another world, but what *is* there we're to try to understand that. Why it is so? What is the meaning underlying?

What is the difference between Kṛṣṇa and Balarāma? Why? Balarāma is siding Duryodhana, and Kṛṣṇa siding Pāṇḍava. Why? They're one and same almost.

What is your answer? All is bogus? Then why have you come to ISKCON, or Gauḍīya Maṭha? Unity in variety.

Jagabandu: I've come to Gauḍīya Maṭha for Caitanya Mahāprabhu's gift of divine love.

Śrīla Śrīdhara Mahārāja: And love means there's classification among the Brothers. Rūpa Goswāmī says one who has supplied one journal.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

Try to follow this. Just as serpent moves in a crooked way, that is his nature. So the very nature of affection is a crooked thing. He has supplied this main principle. Try to follow that. *Aher iva*. *Aher* means serpent. *Premṇaḥ*, the way, the movement of love is generally in a crooked position, just like the movement of the serpent. So sometimes with cause, sometimes without cause, the lovers they differ. For His satisfaction it's designed by Yogamāyā to remove the stagnation, the stale position of the *līlā*. So many things are there. Try to adjust. Don't be eager to create another world.

So the Śāṅkara, Buddha, they preferred that the ultimate goal is non-differentiated, unknown and unknowable, they finish there. You go there, very peaceful position, end relation of all diversity. The deep slumber. Their goal is like that. And many are followers of that creed. But their sacrifice is less degree. Higher sacrifice - living dedication, toleration for the centre, central truth. That has been called the higher life, of dedication, just opposite. Here exploitation, and that is dedication. And dedication has made it nectar, and exploitation has made it poison. And in the middle also what you want, all harmonised into death. That is *brahma nirvana*, or *prakṛti nirvana*. Their brain went so far, the final peace, no differentiation, no trouble, all in eternal slumber. If you prefer you go that school, follow.

Jagabandu: I stated my position Mahārāja.

Śrīla Śrīdhara Mahārāja: But dedication, what you find here, it is the reflection. The whole thing is in the original. But only here exploiting, and there dedication. And dedication makes beautiful everything, the quarrel also, out of dedication it is beautiful. Try to understand. And that is for reality, and this is, the quarrel, these peaceful dealings, that is also material for exploitation _____ [?] What is here, it is in toto there. But that is dedicated area, and this is exploited area. This is the difference. Try to understand this general principle. And if you like you're to...

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana' ['kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet.]

[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

And the Goloka.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṅu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] *[Caitanya-caritāmṛta, Madhya-līlā, 21.101]*

The *aprākṛta* means *prākṛta vat*. Our Guru Mahārāja explained this. The five stages of knowledge. First stage *pratyakṣa*, sense perception. Second *parokṣa*, not direct perception of ones own senses, but recruited from the perception of another's senses. The third, some sort of peaceful zero in the deep slumber, that is *samādhi*, *brahma samādhi*. Then next, fourth dimension, *adhokṣaja*. The knowledge, that may come down here to reach us, but when withdraws we're nowhere. We can't meet as our own right, we can't go, we're more gross. And that is very subtle conscious substance, that can come here, descend, then we can feel. When withdraws up, we can't meet Him. That is *adhokṣaja*.

And then *aprakṛta*. The last stage of experience is *aprakṛta*, very similar to the mundane. This thieving, telling lies, then trespassing is there, just like here. *Prākṛta vat*. But that is the highest conception, the full freedom of the Absolute Personality. Not curbed by any law, social law, or anything else. The Autocrat is trying to absorb everything, illegally, crossing all sorts of possibilities of law. That is *aprakṛta*. That is very similar to this mundane, but it is just opposite the mundane, sweetest place. Because that is meant only to satisfy Kṛṣṇa, the centre. The suicidal squad, *aprakṛta* means suicidal squad, they're up to anything for the satisfaction of Kṛṣṇa. No law, no harmony you can apply there. They're all extremely dedicated to Kṛṣṇa. That is *aprakṛta*, very similar, *na prakṛta*, every possibility of taking it as mundane. But it's not so, just the opposite.

Hare Kṛṣṇa. So all of a sudden you won't be able to swallow everything. By gradual process you're to understand, to hear and hear and hear, from proper source. Then you'll find adjustment. The three planes of life, one, the plane of exploitation, plane of renunciation, plane of dedication, and dedication also calculative and spontaneous. Where everyone is dedicating unit, ha, where do you go to have the chance of finding fault? No finding fault is possible there. Everything fully dedicated. No selfish party to draw anything from the bank, all depositing in the bank, but none cutting the cheque. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. _____ [?]
So your time is up. Almost half an hour to go to the doctor. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: *Vyāso vetti na vetti vā.*

*[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā]*

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

You're to put the argument in this way. Mahāprabhu was enraged, unknown.

Akṣayānanda Mahārāja: Yes. Then the next one is a little ambiguous.

"Is a devotee who is serving Kṛṣṇa sincerely, according to the inner dictations of his own mind and heart, also according to *śāstric* principle, under guidance of Guru, is this devotee any different from another devotee who is serving Kṛṣṇa by following the dictations and desire of another Vaiṣṇava, as a humble servant? What's the difference between these two devotees?"

Śrīla Śrīdhara Mahārāja: That depends upon the Vaiṣṇava.

Akṣayānanda Mahārāja: *Adhikāra.*

Śrīla Śrīdhara Mahārāja: And Guru and Vaiṣṇava, their absolute position, it will depend.

Akṣayānanda Mahārāja: On their *adhikāra*.

Śrīla Śrīdhara Mahārāja: *Adhikāra*.

Akṣayānanda Mahārāja: Yes, all right.

Śrīla Śrīdhara Mahārāja: The Guru in the relative position may come, may be used from lower position. Everywhere there is Guru, according to the capacity of the clan, of the group, the Guru comes. So Vaiṣṇava, though the disciple will think that he's the perfect teacher, but still from the absolute consideration it does not stand like that. Another Vaiṣṇava may be of higher realisation than a Guru who is dedicated to teach the lower group of people, *śāstra*. So Guru is a relative position. Everywhere we may find Guru, of different capacity. So as Guru or a Vaiṣṇava their quality should be judged and determined.

Akṣayānanda Mahārāja: Yes. All right. _____ [?]

Śrīla Śrīdhara Mahārāja: Family Guru, Yadunandan Ācārya, he left, went to Mahāprabhu, Svarūpa Dāmodara, then again he went to Vṛndāvana to finish him. But he got Guru in Rūpa, Sanātana, and he enhanced his position there and became the Ācārya of the *prayojana tattva*, the highest realisation, there. But where is his Guru here, in Bengal *brāhmaṇa* family? And Raghunātha Goswāmī was not an ordinary person. Still, he had his first Guru in that way. So relative and Absolute, the calculation of the both is necessary in every case. Absolute consideration calculation, that should hold the higher position. *Sva dharme nidhanam śreyah.*

*[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]

And,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, 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]

These two things will always come in the path of our decision, acceptance and elimination. Hare Kṛṣṇa.

"Peace hath her victory not less renown than war." In a particular sonnet _____
[?]

...

...Vyāsadeva. Even the *māyāvādīs*, all *sannyāsīns*, they respect this day as Guru of Arjuna. So Vyāsa is the general Guru. Nityānanda Prabhu worshipped Vyāsadeva. Vyāsa *pūjā* He celebrated in Śrīvāsa Aṅgan, on the day of departure of Sanātana Goswāmī, the leader of the six Goswāmīns. He was the general. *Dui sanā-patī*. Kavirāja Goswāmī has mentioned them, Rūpa, Sanātana, as two generals of Mahāprabhu to conquer the spiritual world. Rūpa, Sanātana, a fabulous name. They came from Karnatak, their original home was Karnatak. A fair looking orthodox section of *brāhmaṇas*.

Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nityānanda Prabhu was in charge of Bengal, ha, a wicked place, where He had to shed His blood for His work, Nityānanda Prabhu. And Rūpa, Sanātana, more diplomatic, because in Vṛndāvana side there were other *sampradāyas* also, Nimbarka, Viṣṇusvāmī, then Rāmānuja, Madhva, so many others, sections of sections were present there. It was necessary to move there a little diplomatically, and Sanātana Prabhu was expert in his dealings, so he was left in charge of the western side. And Nityānanda Prabhu was in Bengal.

Hare Kṛṣṇa. Gauradesh, Gaur. Actually the whole of _____ [?] northern India is called Gaur, Pañca Gaur, Pañca Dravida, five provinces are known as Dravida.

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