

83.10.29.C

Bhakti Sudhira Goswami: Is that also true in relation to the Spiritual Master?

Śrīla Śrīdhara Mahārāja: Eh? Relation?

Bhakti Sudhira Goswami: To the Spiritual Master, the Guru. Sometimes the disciples want to say, 'I don't have any regard for his servitors. But I my direct affinity for him.'

Śrīla Śrīdhara Mahārāja: For whom?

Bhakti Sudhira Goswami: The Guru.

Śrīla Śrīdhara Mahārāja: And not for any?

Bhakti Sudhira Goswami: His servitors.

Śrīla Śrīdhara Mahārāja: Godbrothers?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: No. If he's got real connection with Guru, then his connection with the Godbrothers will be in a proportionate position. As their Godbrother is really as much faithful to the Guru. Guru means not the body. What is Guru? What is the inner self of Guru? And the disciples as much has got realisation and affinity for their Guru, our genuine disciple they have friendship according to that. But Guru may be seen in various ways, as Kṛṣṇa Himself is seen in various ways.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇinām paradevateti vidito raṅgam gataḥ sāgrajah]*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Kṛṣṇa entering the arena of Kāmsa and so many sections are having views in different ways about Him, that same Kṛṣṇa. Some seeing some thing, some seeing another thing, some seeing a third thing, in this way.

So Guru is also infinite in that way. Where is Guru proper? Where is Gurudeva? What are his real dealings? And what is his external temporary behaviour to capture someone, or to do this or that? What is his real position? Kṛṣṇaika saran [?] A Vaiṣṇava has many qualifications. But Kṛṣṇaika saran [?] is the most substantial, inner qualification, symptom, of Vaiṣṇava. Vaiṣṇava has got many

symptoms but there's gradation, comparative study. So what is Guru proper, and how much one is attracted by that real aspect of Guru, one should have connection accordingly. Because the same interest, common interest, we should be drawn by the common interest. And God Himself, what about Guru, when God's incarnation comes here, according to their position the various persons see Him in various ways. Our Guru is Kṛṣṇa. Guru is infinite. Finite in infinite, or infinite in finite. Guru. "I have understood the Guru fully." Ha, ha. It is not possible. So,

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'm there, he's My representative."

We cannot finally know any ordinary person, then how we can see that we have known Guru to the finish? Audacity, ignorance. According to our progress, Guru will be seen with new colour, new position.

_____ [?] When Nārada is coming to Dvārakā, Kṛṣṇa, Uddhava and Baladeva They're sitting together to discuss about Śīsupāla, and Devarṣi Nārada coming. And They found first a mass of light. Coming nearer They found, 'O, there is a figure within the light.' Then again coming nearer They found, 'O, that is the figure of a gent.' Then more nearer, 'O, Devarṣi Nārada coming.'

So this has been quoted in *Vedānta* commentary of Baladeva. "The first we see the consciousness as a whole like some light. And then when we closely come in contact we find where there is light, that is person. Vāsudava. Then we find potency by its side we find Nārāyaṇa. And in this way gradually according to our capacity, Rāmacandra, Dvārakeśa, Vrajeśa, in this way, by deeper vision we come nearer our goal."

In this way progress. So at once we came to Gurudeva and we found him whole? That is absurd thing. According to my progress I shall see Guru, Vaiṣṇava, Kṛṣṇa, everything will be new.

yā nisā sarva-bhūtānām, tasyām jāgarti saṁyamī
[yasyām jāgrati bhūtāni, sā nisā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

That is dark in the usha [?] At night we can't see, but early, before sunrise we see something vague. And light comes clear we see more clearly. In this way in progressive light we see things in deeper way. In the first we come in connection with the hazy aspect of things. Always these things.

So it goes up to Yaśodā, to Rādhārāṇī, to Śrīdam, Subal, in different aspects, Baladeva, the gradation.

*na tathā me priyatama ātmayonir na śaṅkaraḥ
[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [Śrīmad-Bhāgavatam, 11.14.15]

Beginning from Brahmā, Śīva, Baladeva, Lakṣmī, even to Him it is going.

"And more favourite than My Own Self is My devotee. Uddhava, you."

Then Uddhava says, "How I found what is devotion proper, in *prema bhakti* in Vṛndāvana."

He's astonished to find it, always progressing, going, in classification, and in group, as well as in personal characteristic.

We must not be afraid to hear that progress is eternal. We must not be fond of any static thing, the progress finished there. That draws us to the example of this material world, this fossil. *Nava-navayana*, every moment it is becoming, taking new shape, new appearance, new meaning, all these things, ever new, *nava-navayana*. *Prati-padam pūrṇāmṛtāsvādanam* [Śikṣāṣṭakam, 1] At every step we think that it's perfect. Taking the Name we feel some joy, or pleasure, ecstasy, whatever it be. At every step we find it is full, not stale. *Ānandāmbudhi-vardhanam* [Śikṣāṣṭakam, 1] The ocean of joy, and that is also ever increasing. And *prati-padam pūrṇāmṛtāsvādanam*, at every step that is ever increasing ocean coming in new colour. So some sort of idea of the infinite. How should we think about infinite? Hare Kṛṣṇa. To be in that world we must not be afraid of our mean and lower position.

*sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [Vilāpa-kusamāñjali, 16]

We shall always tend to go down in the menial work. But the Yogamāyā will forcibly arrange, if I'm fit, to post me in a proper position. But our tendency will always be that, 'I'm not fit for higher service, I must go to the lowest.' That is laudable and that is fruitful, realistic, real.

Rādhārāṇī Herself says, "I want to serve Him in the lowest way, but because He desires Me to do another service I can't help." That is the tendency, humility. Humility is the characteristic. And that is not a show. Rādhārāṇī says, "My innermost desire that My Lord should be served in the perfect way. But others cannot do so, but they venture and come forward to do but cannot do the

service. They're My trouble, so I can't tolerate them. That's not for My selfish position. The other party, I'm not envious of them, I'm not jealous for My selfish purpose. But because they cannot do the service well, that is My, toleration disturbed thereby."

Yogamāyā's representation in this way. *Diya kana kṛṣṇa sukha nahi jani* [?]

"They come forward to do service but they can't do so. There's the rub. That I'm not jealous of them, that I shall take the service and I shall deceive them, not the least purpose within that. Service is all. And the Master, the recipient of the service, He should get the best."

That should be the temperament everywhere. *Kṛṣṇa sukha tat paryja* [?] From the beginning to the end, *Kṛṣṇa sukha tat pūjā* [?] Sacrifice for the satisfaction of the centre to the utmost degree. That is the principle, the whole structure is searching for that, and no end, eternal and infinite. The question of space, time, and anything, it is eternal. And *ahaitukī apratihātā*, causeless, and everything for His satisfaction, for Him.

Your position in the room is dependent, relative, and never absolute. You're to think like that. And no job, no post is permanent. You'll find that is possible in *māyā*. A permanent post in the service, they won't think, can't think like that, though it is more permanent than enough, more than permanent. But they feel so uncertain.

"I can't go. If You want to take Me anywhere You please carry Me there."

And He disappeared. Externally we see that. But there is another meaning from the devotee side.

Hare Kṛṣṇa. Gaura Hari bol.

Anything perplexing, Akṣayānanda Mahārāja? Eh? Perplexing? Ha, ha.

Absolute and relative. But there's a peculiar thing in a society of the devotees, when the Absolute is defeated by His potency, apparently they're enjoying. In the defeat of the Master to the servitors, the servitor class they find joy there. There is *bhakti*, devotion is there. We find their devotion when the Master is defeated by the servant. There is such position also. They're over-joyful. "Yes, here it is, the joy, the success of the devotion, supremacy of the devotion.

*ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

In the example where we see that the Lord is defeated by His servitor, we feel more joy. That He has enjoyed the victory of the devotion. He can't tolerate that any - the control of the devotion, especially in the *rāga* section, controlling the devotion of devotees, in that aspect they do not find much peace, much joy.

Once, our Godbrother Parvat Mahārāja, asked our Guru Mahārāja Prabhupāda, "That after *rasa-līlā*, seeing the common dealing of Kṛṣṇa there the Rādhārāṇī with the *gopīs*, Rādhārāṇī left the position. She could not tolerate that She should be dealt in a common way with other *gopīs*.

She left the place. And when suddenly Kṛṣṇa found that Rādhārāṇī has left the playground, *rasa* ground, then He left all the *gopīs* and went to search for Her. And after going some distance He met Her and tried to take Her to some other place.

But Rādhārāṇī when She could not walk any more, She told, "I can't walk. If You like to go far You carry Me."

Then when She told that Kṛṣṇa suddenly disappeared.

And this was asked by Parvat Mahārāja to our Guru Mahārāja, "What is this? We think that Kṛṣṇa is so favourite of Rādhārāṇī. Rādhārāṇī's also so. And when Rādhārāṇī She failed to walk any longer, and She told that, "If You like to go further You're to carry Me." And He disappeared."

Then Prabhupāda he could not tolerate this thought to mention. "What is the question of devotion here?" He was little disturbed. "You're asking this question, what point of devotion is here that you ask?" And he did not speak anything more.

That *sannyāsī* Parvat Mahārāja he mentioned it to me. "Once I asked Gurudeva in this way, but he felt disturbed. 'What devotion is here, that you come to ask me? No expression of any devotional sentiment is here. She was dishonoured. This is no victory of devotion.'" In this way.

Then I tried to see what Bhaktivinoda Ṭhākura had written here in this case, his remark. And I found that he told that, "Kṛṣṇa wanted to enjoy the position. If in such case She's deserted, how She behaves? For that purpose Kṛṣṇa told, not through His despising undermining. But only to enjoy, if in the lonely forest _____ [?] and He also disappears under such circumstance, then how She behaves? Only to enjoy that Kṛṣṇa did so. And not out of neglect for Her. In that way that is _____ [?] But no dishonour of Rādhārāṇī by Kṛṣṇa is possible. Not for dishonour, despite, but for particular object of Him, to enjoy a particular position He did so."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. The question of absolute and relative, that will go always everywhere, and we're to _____ [?] Not only in this life, even life after death. That thing - survival of the fittest, and natural selection. Two things in the scientific world, natural selection, and survival of the fittest. This is the shadow of what is going on in Vaikuṅṭha, in the transcendental world. Fair field. What we find here that has got some original aspect on the other, superior part, and this is a shadow.

*[na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

Only difference, in-carrying and out-carrying, separate interest and absolute interest, otherwise similar.

One and many, relative but by diversity and harmony.

According to the degree of surrender, the degree of our being, give and get. Thirst, and the degree of thirst, water is tasteful. No thirst, no necessity of water, in Brahmaloaka, in the abscissa. Hare Kṛṣṇa. Ordinary thirst and difference in the thirst. Napoleon's thirst, Alexander's thirst, that is superior to the ordinary thirst of the *māyā*. Thirst cannot be appeased in the devotional world. This Rāmānuja, Madhvācārya, there are so many thirsty people. Want.

The search of Brahman in *Vedānta*, that is more or less some intellectual thing, to satisfy our knowing faculty, the search for Brahman. The search for Brahman, that is *brahma-jijñāsā*, that may take us to the indifferent position. "O, this is search." That may help withdrawal from this negative side.

But search for Kṛṣṇa, that is positive. One cannot neglect that, one cannot be idle. *Brahma-jijñāsā, athāto brahma-jijñāsā*. As Mahāprabhu's *kṛṣṇānusandhāna*, full of life, vitality.

Bhidyate hṛdaya-granthīś [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

According to hunger the health is to be determined, how one is healthy, that should be determined by his hunger, something. Gaura Hari. Gaura Hari.

Śyāmānanda: Guru Mahārāja. You were talking of this thirst. How can we acquire this thirst? This thirst is so valuable. How to get it?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Śyāmānanda Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He wants to know how to acquire the thirst?

Śrīla Śrīdhara Mahārāja: Search?

Devotees: Thirst.

Śrīla Śrīdhara Mahārāja: Thirst. Yes. That is repeatedly asked. That is the only question. *Sādhu-śāstra*, by association with thirsty men.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The germs which is within his body creating thirsty, that germ may come to me and create thirst there. Ha, ha, ha. So not physical germ, but there are spiritual germs.

Bhakti Sudhīra Goswāmī: Like that *tatra laulyam* of Rūpa Goswāmī. [*Caitanya-caritāmṛta, Madhya*, 8.70]

Śrīla Śrīdhara Mahārāja: *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim

bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti can never be produced by any other thing, it is the most elementary thing. So *bhakti* only can produce *bhakti*, devotion can produce devotion. Nothing else from outside, then it will have secondary position. So nothing can produce devotion than devotion, so it is causeless.

Faith is a peculiar thing, *śraddhā*.

Napoleon told, "There will be no walls." And many came to that standard of mental strength that 'No walls. We shall cross over. There are no walls.'

And Hitler told when he attacked Greece, "If walls stands in your way, blow it out." His missionary power was up to that mark, I marked it. I heard that no walls, and I marked in the paper Hitler told, "If wall stands in your way, blow it out."

So the strength of the mind from the general comes to the subordinates. Association.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Guru Mahārāja. It's nine twenty five.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So I may close here the class.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
[patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ]*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī...

...then at the request Devarṣi Nārada, Indra circumambulated reverently Kayādhu, mother of Prahlāda and went on.

Then Kayādhu told, Kayādhu requested Nārada, "You're like my father, you've released me from the hands of the enemy. And I don't like to go back to the capitol. You please keep me in your *āśrama*."

And Nārada did so, he took her to his own *āśrama*, and there he kept her. And there that Kayādhu, Prahlāda's mother lived. And Prahlāda was known as jati sada [?], he could hear from the womb, and what devotional advices were given to Kayādhu, Prahlāda's mother, Prahlāda could understand, feel them all. And he accepted Nārada as his Guru from the womb of his mother.

That was also the case with Parīkṣit we heard in *Mahābhārata*. When Arjuna was explaining _____ [?] Abhimanyu heard it from the womb of his mother. Abhimanyu, son of Arjuna, he could enter *cakra vyuha*, but when Arjuna was speaking about coming out of the *vyuha* arena, at that time Subhadrā slept so Abhimanyu could not hear. And when the fight with Kuru Pāṇḍava then Arjuna was taken away to the samsaptaka [?] field. And none in the side of Pāṇḍava knew how to enter *cakra vyuha* of Droṇācārya accept Abhimanyu. But Abhimanyu only knew how to enter, but not to come out. Because when Arjuna was describing how to come out, at that time his mother slept. So from the womb also the child can hear if in some such stage by previous *karma*.

So Prahlāda could hear everything from the womb. And also Kayādhu prayed to Devarṣi Nārada.

"I want to unboon as long as my husband does not come back, my child may not come out."

And Nārada sanctioned that. So Prahlāda for long time living in the womb heard so many spiritual advices from Nārada, and accepted him as Guru.

So when Prahlāda was in the school of Ṣaṇḍa and Amarka, sons of Śukrācārya, and he was called by...

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