

85.08.11.B_85.08.12.A

Śrīla Śrīdhara Mahārāja: ...think of Kṛṣṇa, Kṛṣṇa, and take the Name always. And keep the company of Kṛṣṇa consciousness. Kṛṣṇa, Kṛṣṇa. Dive deep into Kṛṣṇa consciousness, and you'll find you're there. Give up everything.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

That's the highest maxim in *Bhagavad-gītā*. All trifle, everything is trifle thing. Give up everything and try to reach to the Holy, Divine Feet of Kṛṣṇa. The call of different duties there are, but they're all futile. Be deaf to all the calls of all different duties and try to merge yourself in Kṛṣṇa consciousness. Absolute, desperately, be desperate to connect all your connections with all obligations and run madly towards Kṛṣṇa consciousness, desperate. *Sarva-dharmān*. Reckless.

Gandhi told in his non-cooperation movement, "That fearlessness bordering on recklessness. Only mere fearlessness won't do, but bordering on recklessness."

So, that is also, not only we shall leave the duty, but doing that reckless, we shall make advance towards Kṛṣṇa. Reckless, whatever, desperate, whatever may come, come, let it come. I must march towards Kṛṣṇa. *Sarva-dharmān parityajya*. Little reaction may come, naturally, but I won't care for that, let them come. I shall put my back towards them and go ahead towards Kṛṣṇa. He's all in all. Home is there, in His feet.

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

His divine feet are a vigilant eye over our head, a guardian. Always live with this consciousness. He's our guardian, He's all in all. And His holy feet is conscious like the sun, can see anything and everything. He's such.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaurāṅga.

When Kṛṣṇa Himself wants to give, to distribute Him, He becomes Gaurāṅga. When He wants to distribute His own self to the world, even to the fallen, He becomes Gaurāṅga. He Himself becomes a devotee. He plays the part of a devotee, and shows the path to us how to attain Him. He Himself becomes the leader. "Come with Me. I'm going to Kṛṣṇa consciousness, I'm going to Vṛndāvana, come with Me." Kṛṣṇa Himself comes to our door and says that, "I'm going to Vṛndāvana, you all come with Me." He Himself comes in that way to take us. So this is Navadvīpa

Dhāma, the generous Vṛndāvana, the bureau to issue tickets to the fallen souls for Vṛndāvana. Navadvīpa. Gaura Hari. Gaurāṅga. And Nityānanda is the canvasser in-chief for the tickets.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ

[Prabodhānanda Sarasvatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

He takes to the camp of Rādhārāṇī. All these, we may think these are mere abstract thoughts, and we're living in the concrete reality. But what we consider to be reality, that is abstract and will be evaporated. The atom bomb is ready there. In a moment our considered reality will vanish. Wholesale dissolution of the solar system and the whole world of the experience of our senses will disappear. Coming, going, coming, going. Creation and dissolution. *Sṛṣṭi-sthiti-pralaya* [creation, maintenance and dissolution]. Always, every moment everything is dying. How to get out, that problem, it's not reality, false notion we're suffering under. We're to understand that. Where we are that is the kingdom of death. The god of death, he's the master of this world. And we should not be a tax-paying subject of that god of death.

We should try to find out our home of eternal living. Sweet, sweet home. Back to God, back to home. We're to understand this principle of life. Back to God, back to home. In one word, it is very encouraging, sustaining. Back to God, back to home. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. The spiritual scholars they always see that our abode is the Holy Feet of Viṣṇu. There we can live safely. All these will be inundated with water or fire. Where to live? There is time and there is chance in the human birth. This is the door to enter the home is the human birth. And with the agents we must go to our home. These agents are there, wandering to recruit us towards our home. We take this advantage and go with them, go home, sweet, sweet home.

Nitāi. Nitāi. Then, they may got to Māyāpur?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Make such proper arrangement for *prasāda*, help them.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: ... and so the Gracious Lord, to help the people has made special arrangement for bestowing, for distributing, for saving the people _____ [?] peculiar position. In the worst period of time to help all with the best thing. Gaura Hari. We shall ask you to visit again. Today you're going. This is not a place to be left. Highest ideal of life connected with this place, Navadvīpa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We are by the finishing of the Ganges. River Ganges also meant to save the fallen souls. And just nearby the end of the Ganges this town, this place has been placed. The last and highest gift of the Ganges. _____ [?] *sevā*, service.

Devotee: And I took initiation from Satyānanda Saraswatī of Mungeer [?] Bihar Mungeer [?] He's disciple of Śivānanda Saraswatī of Rishikesh.

Śrīla Śrīdhara Mahārāja: Oh. Śivānanda. Satyānanda Saraswatī of Bihar.

Devotee: Satyānanda Saraswatī of Mungeer Bihar. Mungeer is the name of the village, it's in the Bihar state.

Śrīla Śrīdhara Mahārāja: Do you know what was his previous name?

Devotee: No, I don't know. Actually I seen once only.

Śrīla Śrīdhara Mahārāja: One boy came from Bihar to me and stayed with me for some time. Then he had a quarrel with this Hari Charan and he left the Maṭha and went to live with Śivānanda, so far I know. And perhaps he was sent to foreign land, and then he came back, at that time he wrote a letter to me, perhaps by the request of Satyānanda - er, Śivānanda. That he wants to take *sannyāsa* there. His initiation from me was kept and he took *sannyāsa* from there. Whether he came from Bihar, whether he's that Satyānanda - maybe.

Devotee: I think he's a master for *yoga*.

Śrīla Śrīdhara Mahārāja: That Satyānanda he issued one magazine...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...and _____ [?] Gopāla Ācārya had his essay in that magazine. I saw that. But he was not in the line of Vallabhācārya.

Devotee: No, he's not like...

Śrīla Śrīdhara Mahārāja: Vallabhācārya is a Vaiṣṇava line...

Devotee: It is mainly for Śiva I believe.

Śrīla Śrīdhara Mahārāja: ...and his line may be of Śaṅkara.

Devotee: He follows Śiva. And name of his organisation is Bihar School of Yoga.

Śrīla Śrīdhara Mahārāja: *Yoga*. So that is not devotion proper. That is not for devotion, but that is a deviation from your Vallabhācārya Matha. Vallabha School comes from the branch of *śuddhādvaita-vāda*. Śrīdhara Swāmī, Viṣṇusvāmī, is in the main Matha, and Vallabha is in that line. So that is they're Vaiṣṇava but their stress is in the *vātsalya rasa*. And also when *mādhurya rasa* they come to Yamunā, Virajā, Yamunā.

I also met one Gokula Swāmī or someone in Bombay in the Vallabha School. Dharamdāsa took me to him and I had a talk with him. There the Nathadhara was one of the important place, and that very time some trouble in the Nathadhara Maṭha. That *mahanta* married a Muslim girl perhaps, and he was made out of the position of the *mahanta* and there was a case going on at that time. I forget the name of the *mahanta*.

And one of the pleaders also, big pleader there in Bombay, he also put me questions whether this possible. And that lawyer's wife she maintained the opinion "Guru may do anything and everything. So still we must not leave the Guru." That was the opinion of the wife of that big lawyer, in the Vallabha School. I forget his name. But we protested that.

guror apy avaliptasya, kāryākāryam ajānataḥ [utpatha-prathipannasya, parityāgo vidhīyate]

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Udyoga-parva, 179.25*]

If guru is led astray then we must disassociate with him. And the husband, that broker, he was very satisfied with our argument, but his wife did not like. Gokul *mahanta* perhaps at that time there, Bombay.

Anyhow, they come from Vaiṣṇava School, their four Vaiṣṇava School. Viṣṇusvāmī, Nimbarka, then Rāmānuja, and Madhvācārya. Śrī Caitanyadeva comes in the Madhva School. Rāmānanda a branch in the Rāmānuja School. And Vallabhācārya a branch in the Nimbarka, in the Viṣṇusvāmī School. And Nimbarka also divided Dāsa and Haridāsa. Haridāsa School also a branch from the Nimbarka. All these four they believe that Personality of God is the highest.

But this Rāmānanda and others they think that God conception is lower, and the highest conception is Brahman. So Brahman is equal to God minus *vidya* is equal to *jīva* minus *avidya*. Brahman when enveloped by *avidya*, ignorance, he's *jīva*. And Brahman when he's mixed with *vidya* - and *vidya* is also a part of *māyā* - then he becomes God. That is their underlying principle. So if *jīva* is liberated he goes over the God. That is their idea.

But Mahāprabhu, Rāmānuja, They gave argument against that. "What is this? God is the Master of *māyā*, and *jīva* is the slave of *māyā*. And you mix them together as one and same, so it is erroneous at the very foundation."

When I was a third year student I got a *Bhagavad-gītā* edition written by a disciple of a very big Paṇḍita, Sasa Datta Kagaraman [?] at that time, whom I met again when I was a college student.

There he wrote that, "If *jīva* is liberated then he goes on the upper position of the God."

I could not adjust that. But I did not know anything about the different opinions in the *śāstra* at that time. But I could not accept that, that *jīva* when liberated can go in the upper position than God. Then what is the position of the God? It can't be, that was my internal intuition. Then when I grew up I found that, Oh, this is the interpretation of the Śāṅkara School.

But Rāmānuja, Nimbarka, Viṣṇusvāmī, they are of opinion that, "No. That can never be." Mahāprabhu had argument with Sārvabhauma Paṇḍita. "This is most wonderful that you say,

"māyādhiśa," "māyāvaśa" - īśvare jīve bheda, [hena-jīve īśvara-saha kaha ta' abheda gītā-śāstre jīva-rūpa "śakti" kari' māne, hena jīve abheda kara īśvarera sane]

["The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same. In *Bhagavad-gītā* the living entity is established as the marginal potency of the Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6. 162-3]

"Īśvara is the Master of *māyā*, and *jīva* is His servant. And you say both of them are one and the same. How it is possible? This is a bogus theory, so let us cancel it. The devotional school cancels this idea that *jīva* can be Brahman, and God is below the Brahman."

So life is not well, according to us, that you should continue in that *sampradāya* because that is Godless. Their God is concocted, *vidya*. Brahman is concerned with good learning, then become God. But ultimate reality is Brahman, non-differentiated consciousness, not person. In *Bhagavad-gītā* it is clear that,

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

["I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

Lord says, "I am the support of Brahman."

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ [ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

*akṣaram brahma paramam, [svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ]*

["The Supreme Lord said: Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word '*karma*' denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

"What is Brahman? That *kṣara*, *akṣarā*, two kinds of existence. And I, *kṣaram atīto 'ham, akṣarād*, I'm beyond both *kṣara* and *akṣarā*, so My name is Puruṣottama, Vāsudeva."

It is mentioned clearly in *Bhagavad-gītā*.

Devotee: Now what I should do? I took initiation from...

Śrīla Śrīdhara Mahārāja: Eh? No, No. That must be left...

Devotee: I can - can I...

Śrīla Śrīdhara Mahārāja: I notice that I so far I could not know that your ultimate goal is a non-differentiated, impersonal. But the highest idea of the Supreme Entity is personal. A part of that Brahman, we're person, and the whole Brahman represented He's an impersonal existence? He's person, Parabrahman.

Brahmapur, Chāndogya, has written in *Chāndogya-Upaniṣad* that, "There is a country made of Brahman, not of matter but of consciousness. And He's the king of all, He's person, God is person. Not the person that is enveloped by *māyā*. *Māyā-tītha*, beyond illusion, but His existence is personal existence.

Devotee: Then what you advise me to do?

Śrīla Śrīdhara Mahārāja: To be indifferent from that school, gradually. And take initiation in some Vaiṣṇava School who have the conception that God is personal.

And these are impersonalists. *Mukti*, liberation, merging into consciousness, that is their highest goal.

Devotee: Now, can I get initiation from you? Because now I have to leave. The train is at six forty.

Śrīla Śrīdhara Mahārāja: Of course if it's necessary to help you, then I shall have to be ready. Ready, according to the order of our Guru Mahārāja. But you must search your heart first, whether the inner heart approves this. The God is personal. God is Reality The Beautiful. He's *satyam*, *śivam*, *sundaram*. *Sat-cit- ānandam*. *Ānandam* is personal existence, not a substance but person. Consciousness over consciousness, that is all personal.

Devotee: Purī Mahārāja knows me very nearly.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So he can tell you about me.

Śrīla Śrīdhara Mahārāja: You have a good heart at the bottom, otherwise how you're selected to do such high service for the Vaiṣṇava School. So your previous *sukṛti* is good. But anyhow by chance you're committed to their creed, section.

Śivānanda School, I know them, they're Śāṅkarite, followers of Śāṅkarācārya. Their *āśrama* is near Rishikesh. When from Haridwar going to Rishikesh in the - once I went to that side, Badarikāśrama, at that time found one told that 'this is the Śivānanda *āśrama*.'

Devotee: Yes. That is Śivānanda *āśrama*, right.

Śrīla Śrīdhara Mahārāja: From Haridwar to _____ [?] or somewhere on the way. Śivānanda. And his journal also I have seen. An educated man, no doubt, but educated in the impersonal school.

This man, Satyānanda you say perhaps, in the beginning he was in connection with Rahul, the Buddhist School. Then he left him and came to me, and stayed here for some time, one year or so. And then had a quarrel with Hari Charan and left the Maṭha, beyond my consciousness, from Calcutta. I was here.

Then he wrote a letter from Śivānanda's *āśrama*. "I am here. He has accepted me. But your initiation is intact. He's not going to disturb. And I'm taking *sannyāsa* from him, and he's sending me _____ [?]

Devotee: Now, I can get initiation from you within this limited time.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: But whether that man, I forget his name.

Badrinārāyaṇa: Mahārāja. Nityasevā is going now.

Śrīla Śrīdhara Mahārāja: All right. _____ [?]

Badrinārāyaṇa: And Mr. Devani he says he wants his initiation now.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He's wanting your connection right now.

Śrīla Śrīdhara Mahārāja: Then, you'll have to stay today.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Today is Ekādaśī, Hari-vāsara, Ekādaśī day. And it's good that this day you may not leave the Dhāma.

Devotee: _____ [?]

Badrinārāyaṇa: He says, Mahārāja, "There's someone waiting at Howrah station for him." The latest he can leave is seven thirty.

Śrīla Śrīdhara Mahārāja: Ha. Ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: But this initiation is not so...

Devotee: So easy.

Śrīla Śrīdhara Mahārāja: ...non-important. The most important thing in ones life. Importance must be given. It's not a matter of play. Initiation means surrender. *Prāṇipāta*, *paripraśna*, and *sevā*. *Prāṇipāta*, surrender, honest enquiry, and service, that means initiation, underlying. So surrender, and honest enquiry, and then to accept the service. Proper initiation is this. In *Veda* also, *gurum evābhigacchet*. *Ābhigacchet* means he will go there forever.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

Samit paniḥ. What is necessary for that purpose of *divya jñāna*, divine knowledge, he will take everything with him. And he will approach, *śrotriya*, who is well versed in the revealed scriptures, *brahma niṣṭham*, and who is really established in that knowledge. In *Bhāgavatam*,

*[tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātāṁ, brahmaṇy upaśamāśrayam*

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

He'll approach the Ācārya who is already established in that scriptural knowledge as well as the realisation of that. So it is not a non-important thing that only in a passing by way we can be doing this. It must be given highest importance. To be recruited towards home, to purchase ticket to be recruited safely towards home. Home recruitment, *dikṣā* means, home recruitment, all in all.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: One may go to Howrah and take him here, fetch, also?

Devotee: But only I can identify him. Nobody else can identify him. Only I can identify that gentleman. None else will identify him. You see, he's a materialistic person, he has so many nonsense commitments in life, so you're to fulfil that also. He's a materialistic man, he has so many nonsense commitments in the life which we have to fulfil.

Śrīla Śrīdhara Mahārāja: But that nonsense commitment we should, must get out of, relief. That entanglement, as soon as possible, that association should be left immediately, misguidance. Misguidance is not guidance proper. Misreading is not proper reading. So that must be left immediately, that association.

Devotee: So I will again try to...

Śrīla Śrīdhara Mahārāja: Life has value, and this is going to be devalued.

Devotee: I will again try to come on the Vyāsa *pūjā* day.

Śrīla Śrīdhara Mahārāja: Ha, ha. "Trust no future however pleasant."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Devotee: Unfortunately yesterday evening I missed you.

Śrīla Śrīdhara Mahārāja: Self help, and the help must be real help. Self help, to help ones own self, and not to misguide. Whenever, in the treatment of a doctor, whatever, some new thing is discovered, new bad sign, symptom is discovered in the - immediately that must be taken for fresh treatment, and not neglected. Bad symptom in a patient, the immediate help should be given for relief. This is both scripture and saint, and common sense also says like that.

Devotee: Now, may I take your leave?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ... cherishes him, makes cheerful. But if water withdrawn, the very sun dries, burns that lotus. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The Sanskrit *śloka* there is. I forget that. But the meaning is this. The disciple is like lotus, and Guru is like the water around the lotus. When Guru is there the sun rays helps the lotus. But if water is withdrawn, Guru withdrawn, the very sun burns that lotus. So Guru is the *śakti*, the potency which is always very kind to us and helps us. And that is also a particular potency of God, not independent thing, Guru. But Guru is that substance, or that portion of God which is always given the responsibility of nurturing me, the disciple. Guru is that part of God which takes care of the disciple always, and the whole responsibility of that disciple with him, through him. Guru's that particular function of God, potency, the particular potency, or agency, given to particular internal potency. The charge to look after the interest of the disciples that are recruited from foreign parts from the kingdom of *māyā*.

And there also the adjustment is like a hierarchy. In *svarūpa-śakti* there is also in every *rasa* the chief. In *mādhurya-rasa*, Rādhārāṇī, and the competitors and the subordinates also. And *vātsalya*, in every *rasa*, every group of service holders there are such adjustments, many. One and many, and that is in harmony. And harmony is of two kinds, one opposition party, and another direct serving party, in this way. *Anvayāt, vyatireka, rgyām, 'nvayād itarataś*, direct and indirect, in both ways He's being served - the Lord. And there is the harmony.

And Guru is the mediator, through him we're to serve Him. Without him I cannot have any interest in God, any service in God. That particular function of the direct potency of God is Guru. *Sākṣāt*. Sometimes he's called God Himself, and sometimes His devotee. And that also, the function changes from - just as in a student the teachers may change physically, but the teacher-ship is always one and same, helping the student for their progress in knowledge.

The ontological conception of Guru, and Śiva, god, and Dhāma, is little intricate, cannot easily be understandable. Peculiar, the Dhāma, the conception of Dhāma. And the conception of Mahādeva Śiva, sometimes very affectionate, favourite to Nārāyaṇa, sometimes revolting. And Guru may come in different disposition, different way to help. Guru tattva. Guru has been called God Himself, but if we scrutinise more perfectly we see he's particular potency. And that function may come to us through different bodies, different persons, that interest, caretaker. The caretaker of a particular person may be, may differ, but the caretaker-ship is always there, from the side of the Lord. That particular function of helping the ordinary soul is Guru, but that function may come through different persons. But still they're Guru. A primary teacher, a school teacher, college teacher, a teacher of music, teacher of science, art, they're all teachers, and there's gradation also according to the importance of the subject.

In *Bhāgavata* [11.7.20 - 11.9.33] it's mentioned that *avadhūta* he had twenty four Gurus. Ha, ha. He found advice to go towards God from many sources. As one makes progress in spiritual life he sees Guru everywhere, giving suggestion to go towards Kṛṣṇa. They will all say, "Do this, do this."

In our lower stage everything tries to take us away from Kṛṣṇa, from God. They invite us for enjoyment, that is to take away from the service of God.

But when we're properly adjusted then we find that everything is asking me to serve God. They're giving, showing signs. In symptoms, we can see from them that they're asking me to do some service towards God. Reminds us about God. In different ways they come to help us to serve God, when we're adjusted, everything. In Vṛndāvana the water, the dust, the sand, the trees, the

creeper, they'll all encourage me to serve Kṛṣṇa. Their very idea, their very association will excite me, will imbibe some force in me to serve Kṛṣṇa. The environment is such.

And when we're awake in this world everything will try to take away from God and invite me. "Oh, come and enjoy me. Where is Kṛṣṇa? Where is He? You come and enjoy me." Everything will invite.

But when we're placed in that area everything will say, "Oh, go to Kṛṣṇa. Serve Kṛṣṇa. We're also doing so. Help me to serve Kṛṣṇa." Others will say, "Come with me to serve Kṛṣṇa." Some will say, "Help me to serve Kṛṣṇa." Only that centre consciousness, Kṛṣṇa consciousness is in vogue intensely there. The whole atmosphere is surcharged with devotion that is serving tendency towards Kṛṣṇa, God. The attractive centre, nearby we shall find everything is being attracted in an intense way.

And we're far, then we're under out carrying current, then we're being away from Kṛṣṇa consciousness. And the in carrying current...

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