

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.13-14

Śrīla B.R. Śrīdhara Swāmī: ... "I grant you that, and after that you will get Me. You will get both. But what for you came to Me in the beginning, you'll get that also, and you'll get Myself also."

And Druva naturally he had his affection towards his mother, who really sent him to this direction. So *vartma-pradarśaka-guru*, not only mundane connection but the spiritual connection also he got from her, so he could not forget her. He did not ask any favour for his father or brother or anyone else but mother. Why? His mother was the cause of his present wealth, so some sort of gratitude he had naturally for his mother, and asked that she should also be granted such grace. His mother was not really *Guru* but *vartma-pradarśaka*, gave suggestion to take the path towards the Lord.

And what Prabhupāda wrote, that we consider to be his modesty, his humility. "That one of my disciples will help me to go there." That is good will for the disciple, blessing. This is taking, he's seeing his disciple so great, not ordinary servant of *Guru*. Disciple is not a servant of the *Guru*, as if this is the standpoint or the vision of *Guru* to the disciple. Disciple should think that *Guru* is all in all, but *Guru* does not say that he is my servant. He says that, "The soul I have offered to the Deity and he's my Gurudeva, he's my (pucher?) Even an ordinary flower or fruit if we offer it to the Deity then that flower we cannot enjoy but we are to serve that flower, we are to touch that flower on our head, which is offered already. So *Guru* offers some soul towards the divine feet of Kṛṣṇa and he sees that there is a pure thing coming in connection with Kṛṣṇa. That is my, I should have some reverence towards him. He's always dedicated towards Kṛṣṇa. Whatever is dedicated, whatever comes in connection with Kṛṣṇa, that should be considered as pure and with some reverence we are to deal with that. That is the real vision of the *Guru* of *uttama adhikārī*. Hare Kṛṣṇa.

He says rather, his own *Guru's vaibhava*. "My Gurudeva has given so many things to help me in my activity, in my service to Kṛṣṇa. I can't serve Kṛṣṇa alone, so my Gurudeva, to help me in my service, he has given so many assistants to me in my work, in my service towards Kṛṣṇa." That is his vision, generally.

But when Gurudeva comes to chastise, to punish a disciple, he's in *pralarpita vagra*? At that time he considers from the normal standpoint that he's beside himself. The special will of Kṛṣṇa has descended in him to deal with the disciples in that way. When he thinks 'I know' he does not know, 'and you must do this, otherwise I shall punish you.' This attitude is abnormal; this attitude is *Guru* that is abnormal. Mahāprabhu also has said, mention in, when He was teaching Sanātana Goswāmī, *pralarp*? And our Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] also used that word (*pralarp*?) *pralarpita vagra*?

That is a temporary egoistic feeling that descends in *Guru* when he considers that, "I am to punish him, I am to teach him," in this way, that is not his normal position. The normal position, he's the servant, and he's meant to serve all, even including his disciples, serving, but service in the spiritual sense, service.

And Sanātana Goswāmī, Mahāprabhu says, pralarp. I forget the ..... (pralarp?)

Our Guru Mahārāj mentions in a letter when he's addressing to a particular disciple, "This is my (pralarpita vagra?) my irrelevant talk to that particular disciple is this, that he should not do, behave in such a way. This is my irrelevant, I am abnormal, I say like that. (pralarpita vagra?) I pose myself in the position of a *Guru* and him as my disciple and I have a right to control him, chastise him, abuse him, to punish him, that is not my normal position but some acquired tendency. By the divine will some sort of tendency comes in me and I become beside myself and behave in this way."

And Mahāprabhu also showing such attitude when He's giving His advice to Sanātana Goswāmī, "That what I say to you, this is My (pralarp?) My abnormal talk that I know about Kṛṣṇa and I have come to teach you, but really I feel that so many valuable things are going in a current passing through Me to you and I do not understand their real meaning. To favour you, Kṛṣṇa, through Me, is passing a current towards you. I feel, but I do not know the proper meaning of that." In this way Mahāprabhu says to Sanātana.

I forget that, where, Gaura Hari bol! (pralarp?)

*āmi - eka bātula, tumi - dvitīya bātula  
ataeva tomāya āmāya ha-i sama-tula*

[Mahāprabhu said: "I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.291]

In Rāmānanda Rāya's case, (pralarp?)

Gaura Hari bol! Gaura Hari bol!

Posing, by the will of Kṛṣṇa that sort of posing comes in any heart. And that makes their thing as an instrument. In any place He can make anyone instrument of His, as agent of His will. In Nakula Brahmācārī also sometimes used like that, that *āveśa*, some sort of ...

Devotee: Enthusiasm?

Śrīla B.R. Śrīdhara Swāmī: ...some mood, I think, to create some mood and through that mood to do some work. To create a particular kind of mood in a person and to utilise that mood for His central activity, in any place, He creates a particular mood in any heart and utilises that as His centre of doing something outside in the environment, *āveśa*. Just as sometimes any god may capture any man's heart or brain. Sometimes the ghost also comes and captures anyone's consciousness and makes it his instrument to do this and that, *āveśa*. That sort of inspiration, something like inspiration, a

particular mood is created in any place and there from if it is utilised as the centre to do His work that is *āveśa*.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

You have come here direct, or come to market and ...?

Devotee: Direct.

Śrīla B.R. Śrīdhara Swāmī: Do you like to take *prasādam* here in the noon or go back there before taking food?

Devotee: We'll take *prasāda* in noontime.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: What is the meaning of the word *kṛpa*, *guru-kṛpa*? And how does it come through *Guru* and to tell the difference?

Śrīla B.R. Śrīdhara Swāmī: *Kṛpa*, *Guru's* relation to disciple is all *kṛpa*. His will to extend what he has got within him, the extension of that to the disciple, that is *kṛpa*, his will. And accordingly his order is the medium, and his will he wants to assert through the order to the disciple, and because that is the service for the purpose of the satisfaction of Kṛṣṇa that comes out as *kṛpa*. Without *kṛpa* we cannot get the connection, *kṛpa* from the higher, that is the connection from up to down. That will, the current, the flow, that is *kṛpa*. And by *sevā* we can invite that *kṛpa* with our earnest desire to serve, that can draw that, his sympathy, and his willing extension of the goodness what he has got in his heart. And that is about the Supreme Entity. A moneyed man can show *kṛpa* only by giving money. An educated man can give us *kṛpa* by extending his knowledge towards us, in this way. But the *yogī-guru*, *jñānī-guru*, *karmī-guru*, so many devotee *Guru*, *Guru's kṛpa* to the disciple, that means his extension, his sympathy, his good will, to distribute that to the disciple. And the disciple when he has got such earnest hankering attitude he can receive that, by the serving:

*tad viddhi praṇipātena, paripraśnena sevayā*  
[*upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Only serving attitude can draw that grace, His will, sweet will, good will, good will *kṛpa*.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!  
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

*Kṛpa*, to extend the good will, and the purity of the *kṛpa* or good will depends on the realisation of the person who is extending the *kṛpa*.

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: Yesterday you were saying, you mentioned Kṛṣṇadāsa Kavirāja's humility:

*jagāi mādhai haite muṇi se pāpiṣṭha, purīsera kīta haite muṇi se laghiṣṭha  
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.205-6*]

And also, Sanātana Goswāmī tells...

Śrīla B.R. Śrīdhara Swāmī: Sanātana Goswāmī's *dainya*, that exceeds all, because he's not abusing him but he also mentions his predecessors, that we do not find anywhere. "I am so mean, so low," it is mentioned in many places. But "I am born in a mean line, my lineage also is mean," this sentiment we do not find anywhere.

neti vamsa janma moy neti vichar jal?

He's abusing his own origin also. I did not find it anywhere. It is easy to abuse one's own self but it is not so easy to abuse the very origin. But we find that there, in him only. But the opposite is Jīva Goswāmī. He told that, "our lineage is a very dignified one, they're *brāhmaṇa*, they're royal family, and they came from Mahārastra to Purī and from there to the banks of the Ganges. They're of dignified position, which has produced Rūpa and Sanātana, that type of devotion never to be found anywhere," that has been reached by Jīva Goswāmī. "The devotee of the type of Rūpa and Sanātana never to be found anywhere," Jīva Goswāmī has told, "Rūpa and Sanātana type is very high type."

Once in Gauḍa-Manḍala, in *Jaiva Dharma* we find one Vaiṣṇava dāsa he's asking his *Guru*, "The *bhakti* is *nitya*, or it comes from Caitanyadev or Rāmānuja or someone, or it is eternal?" Then the *Guru* is answering, "It is *nitya*, it is eternal," he says, "but I asked Sanātana Goswāmī, *bhagavāt-pārśada*, who is eternal paraphernalia amongst

those of Mahāprabhu, I put this question to him in Vṛndāvana. And Sanātana Goswāmī answered, 'Yes, *bhakti* is eternal, we find in the *Veda* and in many places, but if you have got special regard for me then I shall come to say that what Śrī Caitanyadev brought here, this type of *bhakti* could not be found before Him.' *Anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau*.

[*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau*  
*samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*  
*hariḥ purata-sundara-dyuti-kadamba-sandīpitaḥ*  
*sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

Which has never been bestowed previously, He took that quality *bhakti* in this world for the ordinary people. What is reserved in Goloka, only for the selected few in Vraja, He has taken down that in this world for the public. So Sanātana Goswāmī says, 'this is my opinion.' But in the *śāstra* we find that *bhakti* is eternal, but the type, the *prema-bhakti* what Caitanyadev has brought down here, never experienced and mentioned anywhere we find. That is the realisation of Sanātana. So Sanātana was such type of devotee.

*prabhu kahe, - "tomā sparśi ātma pavitrite*  
*bhakti-bale pāra tumi brahmāṇḍa śodhite*

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20. 56]

Mahāprabhu goes to embrace him and Sanātana is running away, "No, no, don't touch me. I am meanest of the mean. So untouchable, so don't touch me my Lord, You won't touch me. I am meanest of the mean."

Mahāprabhu forcibly embracing. "To purify Me I touch you Sanātana, not to purify you, but by your touching I may think I will be satisfied that I am being purified." *Tomā sparśi ātma pavitrite bhakti-bale pāra tumi brahmāṇḍa śodhite*. "You have got such type of intense devotion that by dint of that you can purify the whole of the universe."

Hare Kṛṣṇa. Sanātana.

Devotee: nitya sange nitya jnati?

Śrīla B.R. Śrīdhara Swāmī: (ni jnati?) But (jnati?) you never mention, I do not find any mention about the (jnati?). Of course, in the case of Prahlāda, might have been

mentioned, (daitya ghuli?) That my origin from the demonic line, but that is a gross thing, gross thing, that is already condemned. (daitya, dewon daitya?) And here, the devotional *brāhmaṇa* school, there also Sanātana says that,

nit jnati nit sange nicar yar?

"Everything is, only my fortune is that I have got Your connection. This is my only wealth."

Devotee: Mahārāj. Madhvācārya (Udupi?)

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: That (Asvamadha?) that eight (madhas?)

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: They say the caste is there, by birth, that *cātur-varṇyam mayā sṛṣṭam*, that *śloka*, making different way than us. They're also from our *guru-paramparā*.

[*cātur-varṇyam mayā sṛṣṭam, guṇa-karma-vibhāgaśaḥ  
tasya kartāram api mām, viddhy akartāram avyayam*]

[Kṛṣṇa says: "According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable." ] [*Bhagavad-gītā*, 4.13]

Śrīla B.R. Śrīdhara Swāmī: *Cātur-varṇyam mayā sṛṣṭam*, that is by principle. Generally we may accept that of the fleshy consideration, but from the extreme standpoint it is only *guṇa-karma-vibhāgaśaḥ*. In *Bhāgavata* also it is explained,

[*yasya lal lakṣaṇam proktaṁ, puṁso varṇābhivyañjakam  
yad anyatrāpi-dṛśyeta tat tenaiva vinirdīśet*]

["If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." ] [*Śrīmad-Bhāgavatam*, 7.11.35]

It is not accidental thing but it based on some principle, *sattya-guṇa*. But Vaiṣṇava, *Hari-bhakta*, is *nirguṇa*. So according to the degree of the devotion to Viṣṇu real *varṇāśrama* has been based on the principle.

Devotee: If they are right or wrong?

Śrīla B.R. Śrīdhara Swāmī: Who?

Devotee: The (Asvamedha Udipi?)

Śrīla B.R. Śrīdhara Swāmī: If they give the final consideration only with this flesh and bone then they're wrong, they do not recognise the very spirit as given in *Bhāgavatam*. Just as if Devarṣi Nārada when he's speaking about the *dharma* to the assembly in the court of Yudhiṣṭhira Mahārāj, the *brāhmaṇa lakṣaṇam* is this, *kṣatriya lakṣaṇam* is this, *vaiśya* is such, and *śūdra* is such. Their ideal is different according to their position. Now if we find that just in the case of Paraśurāma, son of a *brāhmaṇa* but His attitude is that of a *kṣatriya*, so Paraśurāma should be given recognition as *kṣatriya* not *brāhmaṇa*. At the same time Viśvāmitra he comes from *kṣatriya* school but his attitude, his nature is that of a *brāhmaṇa*, he should be given recognition as a *brāhmaṇa*. This is the purpose of the Nārada's saying there. Generally you may take...

Devotee: In *Gītā* [4.13] this *guṇa-karma-vibhāgaśaḥ*...

Śrīla B.R. Śrīdhara Swāmī: *Guṇa-karma*, so *brāhmaṇa's guṇa* is mentioned there - these are the qualifications of a *brāhmaṇa*. But if a *brāhmaṇa* is devoid of such *guṇa* then he should be considered a (vetya? *brahma-vetya* ?)

Devotee: *Guṇa* is by this birth or previous births?

Śrīla B.R. Śrīdhara Swāmī: Not previous birth. *Guṇa* is present there in his mind, the *guṇa*, the attitude. He has got, a *brāhmaṇa*...

brahmani janati brahmana?

What, who is a *brāhmaṇa* ? The standard, the qualification has been written there. Not by who is a born *brāhmaṇa* he's a *brāhmaṇa*, (brahma janati brahmana?) Who is conscious of the spiritual substance he's a *brāhmaṇa* and that is the real criterion. And this is ordinary because just as a doctor's son may not be doctor, but doctor's son has got the facility of becoming a doctor. From his childhood he's seeing those bottles, the medicine, the test-tube, all these things he has got some experience. But still, if he's an idiot, he should not be considered as a doctor. So this is. A *brāhmaṇa's* son means by some previous good *karma* he has got the chance of being born in a *brāhmaṇa* family, and he gets the facility, facility of seeing and coming in contact and practices, all these things. But in spite of that, if he becomes an atheist he should not be considered a *brāhmaṇa* any longer.

Devotee: Not we are making, God is making *brāhmaṇas*.

Śrīla B.R. Śrīdhara Swāmī: God is making, God is making, God has made only principles, *guṇa-karma-vibhāgaśaḥ*. Not that *brāhmaṇa's* son is *brāhmaṇa*, *śūdra's* son is *śūdra*, then what is the meaning of the *guṇa-karma-vibhāgaśaḥ*? "I have created on this

principle, the principle is this, *guṇa* and *karma*, according to his quality and as well as his practice I have divided. But if that is found, this (jati?) *brāhmaṇa* and (vitya?) *brāhmaṇa*, but if come in a (jati?) *brāhmaṇa* but that quality of a *brāhmaṇa* is absent then he should not be considered a *brāhmaṇa* any longer."

Devotee: But the genetic science also do something.

Śrīla B.R. Śrīdhara Swāmī: What to speak of that. Narakāsura is son of Kṛṣṇa and he's called *āsura*. Do you know Narakāsura? Have you heard his name, Narakāsura?

Devotee: Yes, yes, I have.

Śrīla B.R. Śrīdhara Swāmī: And he's whose son? Varāhadeva's son; when the Lord came as Varāha, by His contact the Earth produced Narakāsura, so son of Viṣṇu, but he's *āsura*. What's this? And this *brāhmaṇa* also *sattya-guṇa* and to *nirguṇa* it is nothing. A *brāhmaṇa* can again become a *śūdra*, become an *antyaja*. But *nirguṇa* if you can acquire once that won't be diminished, that is of permanent nature, the *nirguṇa* quality is of permanent nature. But this is trifle, a *brāhmaṇa* can be again born as a *śūdra*. First one was a *brāhmaṇa* and then became *dharma-varga* (?), he was born in a (*varga*?) family. Do you know from *Mahābhārata dharma-varga* (?), in his previous birth he was a *brāhmaṇa*. He was a minister's son of a king, *brāhmaṇa* minister, but by his bad *karma* next birth he became (*baddha*?) hunter. So it is vulnerable, going up and down. And what is *nirguṇa*... *nehābhikrama-nāśo 'sti, pratyavāyo na vidyate*, when once acquired it won't leave you any time. That is *nirguṇa*.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate  
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

That is something else.

Devotee: But in ordinary sense we can find...

Śrīla B.R. Śrīdhara Swāmī: So, so in *Bhāgavatam*:

*viprād-dvi-ṣaḍ guṇa yutād aravindanābha-  
pādāravinda-vimukhāt śvapacāṁ variṣṭham  
manye tad-arpita-mano-vacane-hitārtha-  
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ*

[If a *brāhmaṇa* has all twelve brahminical qualifications, but is not a devotee, and is averse to the lotus feet of the Lord, he is certainly lower than a dog eater who is a

devotee but who has dedicated everything - mind, words, activities, life, and wealth - to the Supreme Lord Kṛṣṇa. Such a devotee is superior to a *brāhmaṇa* because a devotee can purify his entire family, whereas the *brāhmaṇa* who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself.] [*Śrīmad-Bhāgavatam*, 7.9.10]

"I consider the son of a *caṇḍāla* to be, to hold the higher position than a son of a *brāhmaṇa* who is endowed with twelve qualities of a *brāhmaṇa*." *Dvi-ṣaḍ guṇa*, *dvi* means twice, *ṣaḍ guṇa*, six, twice six means twelve *guṇas* of a *brāhmaṇa*. "And above that a *caṇḍāla* if he has got real *bhakti*, real devotion to You." It is mentioned there.

[The twelve qualities of a *brāhmaṇa* are: following religious principles, speaking truthfully, controlling the senses by undergoing austerities and penances, being free from jealousy, being intelligent, being tolerant, creating no enemies, performing *yajña*, giving charity, being steady, being well versed in Vedic study, and observing vows.]

*mām hi pārtha vyapāsṛitya, ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdras, te 'pi yānti parām gatim*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me." ] [*Bhagavad-gītā*, 9.32]

"I am such that anyone coming in connection with Me, they achieve the highest position. And *brāhmaṇa* also if they come in My connection they will also attain. But without My connection, without the Vaiṣṇava connection, the *brāhmaṇa* they're vulnerable going up and down."

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
[mām upetya tu kaunteya, punar janma na vidyate]*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth." ] [*Bhagavad-gītā*, 8.16]

What to speak of *brāhmaṇas*, even Brahmā, (avecharde mangalam?) Brahmā is also to die, to suffer from disease, the Brahmā what of *brāhmaṇas*. The whole thing, that is *sattya-guṇa*, *sattya-guṇa*, and that is *nirguṇa*. *Sattya-guṇa*, *guṇa* means *vyādhi*, *guṇa* means *vyādhi*, this is not a positive, it is a negative character thing, *guṇa*, and *nirguṇa* is positive, and *guṇa* is negative. It is *vyādhi*, means disease, but disease, a good disease and a bad disease. *Brāhmaṇas* means less disease, less serious, *kṣatriya*, *vaiśya*, *śūdra*, serious disease. But this is the diseased part of the world, and the wholesome part, that is *nirguṇa*, *Vaikuṅṭha*, etc. So *guṇa*, *sattya-guṇa*, that is less disease, disease of not very serious type, but still it is disease, *sattya-guṇa*. *Guṇa*, *māyā-guṇa*, it comes from *māyā*. *Māyā* means *mā yā*, misunderstanding, miscalculation. So *brāhmaṇa*, *kṣatriya*, *vaiśya*,

*śūdra*, all come from miscalculation, the wholesale under miscalculation, good and bad. Just as it is generally told that the stool, the stool, there is raw and there is dried stool. Dried stool is little better than the raw stool, ha, ha. Do you follow? Stool, human stool, dried and fresh, what will be better? The dried is a little better than the fresh stool. Do you follow? So *brāhmaṇas* are a dried stool, because it is found on misconception, *māyā*, *māyā* means misconception, erroneous. In the land, in the plane or jurisdiction of error, less error or grave error, but it is error. Madhva school they're more towards this flesh and blood, little partial there.

Devotee: They're also from our *guru-paramparā*.

Śrīla B.R. Śrīdhara Swāmī: Hmm. *Guru-paramparā*, but Kṛṣṇa had also *Guru*, Sandīpanī, but whom should we take higher, Sandīpanī or Kṛṣṇa?

Then Madhva's *Guru* is Brahmā, *Brahmā-sampradāya*, Brahmā, Brahmā is *Ādi Guru*. That Brahmā cannot understand the ways of Kṛṣṇa, *brahmā-vimohana*. In Vṛndāvana these two chapters - *brahmā-vimohana* - Brahmā fails to understand the *līlā* of Kṛṣṇa. It is there but Madhva has abolished those chapters, he did not accept that Brahmā, *Ādi Guru*, he cannot be deluded in such a way. He did not accept that. But we find in every place in other schools, Nimbarka, Rāmānuja, there in *Bhāgavatam* we find that *brahmā-vimohana*, two chapters. But Madhvācārya, then Madhvācārya, again we do not accept that, rather we hate that.

Madhvācārya says the *gopīs*, *gopīs* are (sarvesya?) - *gopīs* in Vṛndāvana they're prostitutes of the harem. But we can't accept that, with all due respect to him, we differ from him, and we hate this idea. We respect Rāmānuja, but one (Viraha ācāryi ?) who is a commentator of *Śrīmad-Bhāgavatam*, his opinion is that Rādhārāṇī, She was the *avatāra* of Śurpanākha, who was in the Rāma *līlā* as Śurpanākha, she came to be born as Rādhārāṇī. We hate it. But we have got general respect for Rāmānuja, because he conquered Śaṅkarācārya and pressed the *bhakti* over that.

We accept Mahāprabhu in toto and His interpretation of *Bhāgavatam*, not others interpretation. And also we have got our arguments, our realisation for that, we feel that. So our reverence for the old *ācāryas* should be considered, then what, the Mahāprabhu: *anarpita-carīm*, what has never been given before You have taken that holiest thing to us, the Kṛṣṇa. Amongst *dāsa-avatāra*, no mention about Him, He's rather, Baladeva rather is mentioned amongst *dāsa-avatāra*. Then, should we not have recognition for Kṛṣṇa, Svayam-Bhagavān Kṛṣṇa? Previous to that, *Bhāgavatam* it is not mentioned anywhere, then should we not accept Kṛṣṇa as He is the most original? So new things have, truth may evolve, and according to our inner tendency we are to accept and appreciate.

Devotee: We are very much proud of our *guru-paramparā*.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: If there is a different opinion...

Śrīla B.R. Śrīdhara Swāmī: I saw that Madhvācārya, when I was in charge of Madras, 1931 or so, the greatest amongst the *ācāryas*, Satyavan Tīrtha, (Utaradhi?) he was in charge of the (Utaradhi?) Maṭha, eight Maṭhas...

Devotee: Asta Maṭha.

Śrīla B.R. Śrīdhara Swāmī: Asta Maṭha, and some was entrusted with the worship of the Deity and some for preaching. And (Utaradhi?) Maṭha was the greatest, at least the greatest number of followers, the (Utaradhi?) Maṭha. And the *ācārya* was Satyavan Tīrtha. And when he went to Benares and other places he used to beat drum, "Whoever Māyāvādī you are, I have come, come, discuss with me. I shall prove that you are erroneous." Such type of a man he was. Then he came to Madras with elephants and horses and cows and so many, with big retinue he came, Madras, and so many followers, barristers, advocates, professors, followers.

We went to him, myself, Bana Mahārāj and this [Bhakti Dayita] Mādhav Mahārāj, at that time he was this Hayagrīva Brahmachāri, approached him. We are always out to get some collection from anybody, we approached him that we want to have Deities to be installed in our Maṭha, if you kindly can pay the cost we shall take the Deities. With this idea we went. Of course, he gave something, not the whole.

But then, he, with his disciples, he's sitting there, there is Gopāla Mūrti nearby. And he's a *sannyāsī*, perhaps only one, and we two *sannyāsīns* went there. And the (nilyasi nilmaskriya?) *sannyāsīs* generally they do not bow down the head to any other, they're hesitating. Then he was an intelligent man, he told that "here is Gopāla" and we bowed down to Gopāla and he also bowed down to Gopāla at the same time, so the good manners finished there.

Now the talk began. In course of the talk the question of the Deities, the Arcā-Mūrti came up. Then, "the Gopāla, that Madhvācārya himself got from somewhere and that Gopāla we have got and I am keeping that Gopāla Mūrti with me and I am worshipping Him and doing my propaganda," in this way he represented. Then the Śrī Mūrti, the ontology of Śrī Mūrti, Deity, Arcā, that came in. And he told, his opinion, "That inside the Arcā-Mūrti there is God." And our contention was the whole body, not an ordinary body. It may be seen by the fleshy eye as mineral or wood or stone or anything else, but the wholesale that is Bhagavān, *cinmaya*. It is not matter, not the spirit within matter, but whole body is a conscious representation. That was our point. We also cited scripture. *deha-dehi-vibhāgo 'yam,*

*nisyari vidyati kachit?*

[*deha-dehi-vibhāgo 'yam, aviveka-kṛtaḥ purā  
jāti-vyakti-vibhāgo 'yam, yathā vastuni kalpitaḥ*]

[Divisions of generalisation and specification, such as nationality and individuality, are the imaginations of persons who are not advanced in knowledge.]

[Śrīmad-Bhāgavatam, 6.15.8]

In the case of the Deities we must not come to realise that there is some difference between the *deha* - the limb, the body - and the *dehi* - who is living inside the body. No distinction in the case of the Supreme Lord...

End of side A, start of side B, 13<sup>th</sup>, 14<sup>th</sup>.12.81

**Śrīla B.R. Śrīdhara Swāmī:** Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!  
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

**Devotee:** Mahārāj, when somebody comes in contact with Kṛṣṇa consciousness movement, is that because of his own past pious credits like *puṇya*? Or is this causeless mercy of Caitanya Mahāprabhu?

**Śrīla B.R. Śrīdhara Swāmī:** This is not *puṇyam* that is called *sukṛti*; that is another type of *puṇya* that is of permanent nature. *Puṇyam* is generally reached in the relative world, the world of misconception that is good and bad, *puṇya* is the cause of the good. But that is *nirguṇa*, free from all this good and bad in miscalculation.

Just as in our dream we can have a good dream and a bad dream but all is false in the general sense. So here, good and bad in the calculation of this plane, wholesale is mistake, erroneous. So good and bad has not much difference, this is flickering. And that is the real good from above, transcending this sphere; that is *nirguṇa*, *guṇa tīrtha*. There is another plane which is free from misconception. Any energy we can collect from that quarter within us, that is *sukṛti*, and that *sukṛti* if it is accumulated to a certain stage then it produces something like *śraddhā*, and the nature of *śraddhā* is this that if I can get one the whole thing is got. That type of knowledge rises in one's heart. If we put food into the stomach the whole body is fed. So if I discharge my duty towards the central truth the whole universe will be served by me. My duty to the whole will be done. This sort of faith arises in one's mind and that becomes *śraddhā*, the name is *śraddhā*, and the *śraddhā* is developed and takes to be a stage of divine love. And there we can meet the whole personified, Absolute as Personified, (*madhyam akṛiti*?) to my plane, approachable by me. In this plane, in this way, we can meet Him.

Only the length and breadth and height, that is not the be all and end all of the highest entity. And at the same time, the opposite, what is living, the atom, then electron, then within electron there is something, and within that there is something. That least position, that is not the highest phase. The biggest and the smallest, that is not the highest phase. Just as elephant is not greater, a man is greater. The standard is in another way. So also, the (*madhyam akṛiti*?) the Absolute means not the biggest, Absolute means not the minutest, the Absolute may have everywhere, and His personality and in His loving personality He's found in the best conception, the central conception, the highest conception there. So we can come to meet Him there.

Am I clear? No, somewhat?

Devotee: Yes. So it is not quantity nor is it the smallest but the quality, as you say the middle.

Śrīla B.R. Śrīdhara Swāmī: Ah, middle. It is another plane where this physical measurement surveying has got no value. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So in *Bhāgavatam* it's stated that, "What kind of pious activities are performed by...

Śrīla B.R. Śrīdhara Swāmī: Pious means that *nirguṇa*, *sukṛti*, in that sense it has been used as pious. Not ordinary, because this is all filthy. And Kant has also said that, "No work can be absolutely good." You take anything, suppose you are attending a patient, you are administering diet, service as in diet, and medicine. The medicine and diet come from the vegetable or animal kingdom, so to prepare that medicine and diet so many animals have been killed. So whatever you will go to do in this plane you cause some injury, some harm in the environment. Your existence is only creating nuisance. With the breath so many germs are being finished. With devouring food so many insects you are devouring. In this way you are putting step and the pressure of the soles so many germs are being killed, and again in the water, so many germs in the water, devouring, killing, *jīvo jīvasya jīvanam*.

[*ahastāni sahaṣṭānām, apadāni catuṣpadām*  
*laghuni tatra mahatām, jīvo jīvasya jīvanam*]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."]

[*Śrīmad-Bhāgavatam*, 1.13.47]

No animal can live without causing death to so many *lakhs* of animals. So the very existence here in this plane is a nuisance and reactionary. And for this reaction, to every action there is equal and opposite reaction, we are going up and then going down, up and down, up and down, in this way the moving. The human beings taking loan from the vegetable and animal kingdom, as a reaction they have to go down, and they will again come and the loan should be cleared. In this way going up and down.

[*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*  
*[mām upetya tu kaunteya, punar janma na vidyate]*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

*Pāpa*, *puṇya*, in the land of misunderstanding it is going on in that way. So no action can be pure here in this mundane sphere. Everyone's movement is causing

disturbance to some other soul. They are also, by their *karma*, have been forced to accept that position of the lower animals, lower creation. So this is not a perfect world. Everyone is doing some mischief to another. Without that none can maintain his existence here without causing disturbance to the environment, none can maintain his existence. The atmosphere is so wrong, so filthy, so we are to get out of this sphere. And what of the calculation of good and bad, that is only for the time being. I am holding higher position for a few minutes then I shall have to go back, go down, and who is in down he will come up. In this way the roaming, we are in the midst of that wave.

But we are to go out of this circular, vicious circle outside, and that is the land of service, unity, dedication, devotion. Everyone is a, just as here everyone is an exploiting unit, but in that plane everyone is a dedicating unit. Dedicating unit, that is the inner nature of every soul, dedicating unit. But here anyhow they have come, have become exploiting units, this outer world, everyone lives by exploitation, and there everyone lives by service, by dedication, the purest. And that is helping one another to be purest and purest, the diabolical difference. The land of service, land of dedication, land of devotion, it is possible, it is noble. Everyone is dedicating and they can live by that. In a train, one who wants to enter into the body, everyone thinks, 'I shall go first, I shall go first,' there will be competition, fight. And that may be just the opposite, 'No, no, you old man, you go first. I am young, I shall go last.' That attitude also may come. So there, everyone, 'No, no, I must, you go, you go ahead, you get the benefit. I shall take remaining. You take first.' The competition is of that type there. In every aspect of life they deal with dedicating spirit and that is the nature of that plane, that land.

Gaura Hari bol! And it is noble, we can think it out from here, there must be a noble. Then renunciation, that dynamic renunciation, every moment, every second the renunciation is showing its dynamic character. And generally renunciation is noted as complete withdrawal from this land of exploitation. That is to be a zero. That may be compared with a sound sleep, the stage of sound sleep. But however after long time a slept man again comes to rise, he's awake in the same sphere. So renunciation cannot be complete. It is a marginal, imaginary line, or plane.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ  
[āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Because they have not come to the realisation of the Truth Absolute so their calculation is mistaken, *aviśuddha-buddhayaḥ*, *āruhya kṛcchreṇa param padam tataḥ*. After much affliction and much diligence they have climbed up to the highest position of this world. But if they do not catch the current which is begun from there towards centre then he will have no other alternative but to come down to this plane again, repetition.

gatha gatam karma karma lavante?

*naiṣkarmyam apy acyuta-bhāva-varjitam, na śobhate jñānam alam nirañjanam  
kutaḥ punaḥ śaśvad abhadram īṣvare, na cārpitam karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"]

[*Śrīmad-Bhāgavatam*, 1.5.12]

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

They are the, these *śloka*s are the milestones, like milestones. We can gradually walk to a particular stage and then another milestone. In this way we can make progress. But if we catch a bus or an aeroplane unknowingly we can pass over.....

.....

Devotee: Some devotee, I heard from him that vitamins are already in the body, that there is no vitamins in the food.

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee: He heard from somewhere that the vitamins are already in our body. It does not have to be supplied from external food however.

Śrīla B.R. Śrīdhara Swāmī: In some particular condition it may be so. In the case of the *yogīs* they may even take from the air the necessary food and dissipation is very meagre. In this way without taking food from outside they may stay for long time, long time. But they're also not free from creating disturbance in the environment; the (shaspashas?) so many other things. And also, more in the fine stage, the thought, even thought has got its reaction outside, not only action but the thought if it is of evil character it will have some effect in the environment and this will also get reaction, it will fetch reaction for that. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So not only physical action but mental thought, mental waves also, they're also carrying many filthy things.

Devotee: There is that story about one *śūdra* who was reading *Bhāgavatam* in Lord Rāmacandra's kingdom...

Śrīla B.R. Śrīdhara Swāmī: *Bhāgavatam*, making penances.

Devotee: Making penances.

Śrīla B.R. Śrīdhara Swāmī: And by order of Vaśiṣṭha a *brāhmaṇa* came who is the dead body of his son, "That why my son in such young age is meeting death? I am told that be the sin of the king it has been, occurred." Then Rāmacandra referred it to Vaśiṣṭha and Vaśiṣṭha after meditation he says, "Yes, there is something wrong in the kingdom, a wrong wave. And what is that? The *śūdra* means (samuk?) he has commenced serious type of penances. Then what should be done? He should be beheaded." Rāmacandra approached him and beheaded.

When I was delivering lecture in Dacca University one student from the post graduate Mohammedan student, after, when I began lecture I told, everywhere, that don't disturb in the middle of the lecture but after the lecture is finished, any religious question you may, you are free to take with. Then the lecture finished and the Mohammedan student of first post graduate college I was told he came with this question. "That according to you, Rāmacandra is the ideal king we are told. But why Rāmacandra beheaded that *śūdra* who was only engaging himself in penances?" That was his question.

I also answered according to my conscience, "That what is *śūdra*? *Śūdra* means it comes, the origination from (*śūtra jartu*?) *śūtra* means (soka?) one who's a victim of moaning, lamentation, he's reckoned as *śūdra*. Then, who has got to lament? Who makes much of this material, transient property, who knows his wealth only this transient thing, he's compelled to lament because it will vanish, it won't stay. So *śūdra* is he who makes much of the material property. And with that tendency he has commenced penance. What is the meaning of the penance? A particular process by which one may acquire much power, subtle power, that is *tapasya*. Then the *śūdra*, he has begun a subtle practice that he'll get much power in his hands, as it was seen in history, that Rāvaṇa, Kumbhakarna, Hiranyakaśipu, made much penance and acquired much power. And then what was the result, the consequence of such *tapasya*? A great disaster was created in the universe. So many men killed, wars, devastation, all these disturbances in the atmosphere, and as the result of that he will have to suffer the consequences of that, those actions, of this. Then what is the benefit by their *tapasya*? Because he's of *śūdra* mentality his aim is the achievements of lower thing and the reaction will have to suffer in the same, so that was nipped in the bud." I answered.

Then that man was silenced. And there the Principal was some Haridāsa Bhaṭṭācārya of (Vaspara Paṇḍit?) school. Then he appreciated it very much and came to me, "To answer such questions in such a way it is not very easy. You are acquainted with different thoughts of the world. You have silenced him." In this way he eulogised me much.

So, what was the question?

Devotee: You were saying Mahārāj that thought even can create real ....

Śrīla B.R. Śrīdhara Swāmī: Ah, the *śūdra* means that, Rāmacandra.....

Boil is coming up, and by homeopathic something is dealt in such a way that it cannot come up, it's nipped in the bud, the poisonous flower nipped in the bud, something like that. He is also saved from such bad action of his own and the world is also saved from the effect of his bad action. Do you follow?

Devotee: Yes.

**Śrīla B.R. Śrīdhara Swāmī:** So sometimes what is seen to be cruel, the mother whips the son, ostentatiously, apparently it may be very cruel, but she's saving by punishing the son, saving the son, not doing a bad action in his future time. So coercion is not always bad.

Devotee: Mahārāj, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj once told a story about the boy who used to live with his aunt, and because the aunt was very lenient the boy grew up to be very bad. So at a latter age he became a murderer, he used to kill people, so he was put into the jail. And so the aunt one day came to visit the child and when the child was speaking to the aunt, she put her ear near the bar. And at time the boy took the ear off the aunt and said, "That if you were stricter with me when I was younger I would not be in this predicament now."

**Śrīla B.R. Śrīdhara Swāmī:** Yes, history, we have read it in Bodhāyana Swāmī's books of the younger age, so indulgence, (sarshan?) Even Yaśodā is whipping Kṛṣṇa, ha, ha, ha, ha, ha, what more you want? The place of ruling, controlling of the son in *vātsalya-rasam*, it is quite natural and it has got some effect in this plane also. Though otherwise the jail, the law, the criminal, to punish the criminal, why these things can be explained, if it has got no value?

Devotee: Mahārāj, a tree, does it have more than one soul, living entity in it? Because when you take a branch of a tree and you put it in water and then you put it in the ground it will grow another tree.

Devotee: Is there more than one soul? Because he's giving example that if you take a branch of the tree and plant it in the earth it will again grow to be another tree.

**Śrīla B.R. Śrīdhara Swāmī:** No. But so many souls are wandering and whenever they get the chance they enter there. Not many souls in one tree or the potato and so many things, potato although cut by pieces and it is put into the earth the different tree will come, potato. But the wandering, innumerable souls are wandering, seeking the opportunity of their proper birth to come down in the atmosphere. And whenever they get some chance, yes, just as when there is union in men and women some soul enters there. They're waiting for the chances, and nature supplies that accordingly. So many prison houses and the culprit is pushed in one place, in particular cell, different classification, so many different types of prisons house rooms, and the culprit is there and he's put there, in this way.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

.....

...in His character, so many men attracted by that are wandering through the streets like so many birds as they make their shelter in the tree, these persons also attracted by the nature, by the beauty of Your character, they're wandering and making shelter under the tree.

bahu veda vihangā vikracāryan?

And eat by begging, don't care for their staying comfort, bodily comfort. The sweetness of Your character has attracted me. Lakṣmī Devī herself, she's also attracted by Your character, what to speak of women half civilised in the jungle. That we should be attracted by the very sweetness of Your character, it is not a big thing. The sweetness of the thought, of the ideal, that has attracted and we must be faithful to our ideal. What brought us here, we must be faithful, we shall try to keep up the faith, and we may not be...

Devotee: Deviated.

Śrīla B.R. Śrīdhara Swāmī: Must not allow ourselves to be deviated or to go on other...

Devotee: Blind alleys.

Śrīla B.R. Śrīdhara Swāmī: Blind alleys. Let the Lord save us, the Gurudeva save us. There may be so much temptation that may misguide us, mislead us. Let the Lord save us from those temptations which may come when we are given chances in the higher position. A position is a very dangerous thing, *pratiṣṭhā*, from the name and fame many things may come towards us, so let us be saved from that. We may be true to our own self, true to the Master, true to our ideal; that is the highest wealth in us.

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

We are idealists, not realists, but ideal realism; we have faith in ideal realism, like ideal realism. Die to live. Die to live. And Reality is by Itself and for Itself. Reality is not subservient to anything else, then He's no reality. Reality is for Itself. And die to live. Mahāprabhu says:

*sanātana, deha-tyāge kṛṣṇa yadi pāiye  
koṭi-deha kṣaṇeke tabe chāḍite pāiye,  
[deha-tyāge kṛṣṇa nā pāi, pāiye bhajane  
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

In this moment I am to die hundreds of times, *crores* of times, but this dying standard is nothing. Your physical body is false thing, and offering some false things to Him I want to say that I have done so much. That is all negative things.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

.....

**Śrīla B.R. Śrīdhara Swāmī:** (Satyavak Prabhu?)

Any one of the Ācārya's come in Māyāpur?

Talk about Kṛṣṇa, nothing else, He's the reality, He's the desired end of your life, not only of yours but of everyone,

*na te viduḥ svārtha-gatim hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Ordinary people they can't understand that their real interest is inside, inside the world, not with the apparent side. Everyone, from the core of his heart, every way enquiring after Kṛṣṇa, the Lord of love, the Lord of beauty. Everyone is in quest for that but they cannot feel them, cannot understand that. But only help them to rouse in their mind that they're in quest of Kṛṣṇa and nothing else. Nothing can quench their thirst, inner thirst, but Kṛṣṇa, nothing can quench the thirst, that inner confidential thirst all along, life after life, for thousands, *crores* of lives are going away searching, searching for something. And what is the object of that search? No less than Kṛṣṇa consciousness, that is beauty, the love, the harmony, such guardian, who can engage the whole of your demand.

*Prati aṅga lāgi kānde, prati aṅga mora.* [Jñāna Dasa's *Vaiṣṇava-padāvali* (Anthology of *Vaiṣṇava* Songs) quoting Śrīmatī Rādhārāṇī: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Master's."]

Every part of your existence can have corresponding engagement only from Him and none else. That is Kṛṣṇa conception, He can engage you wholesale. Other conceptions of gods also cannot do that, cannot do that. So Mahāprabhu came with Kṛṣṇa consciousness, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.*

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāni pābe mora saṅga*]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

And that is the greatest boon to the world, the greatest gift to the world ever known.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The depth can be fulfilled up to the deepest portion of our life can have satisfactory engagement with Him.

Gaura Hari bol! Gaura Hari bol!

None can satisfy our thirst but Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol!

So, the *ācāryas* that have got such realisation and that are trying to spread this wealth all around, how great they are, how useful they are in this world, none else but them. Hare Kṛṣṇa.

kiti-pāvana, cataro kiti-pāvana?

The four sections of Vaiṣṇava school they are spreading this sort of idea, somewhat common and different, more or less they all are purifying this world.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.  
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

So you are so fortunate leaving everything aside, come to such a centre, to utilise your life in the connection of the service of the highest conception of divinity.

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

Now that gentleman perhaps gone to Calcutta that Navadvīpa Prabhu?

Devotee: Yes, this morning he was going.

Śrīla B.R. Śrīdhara Swāmī: He has gone? Do you know about Navadvīpa Prabhu, who was living at Māyāpur?

Devotee: I was looking for him this morning but I could not find him.

Śrīla B.R. Śrīdhara Swāmī: Today he might have left for Calcutta, on his way to, America?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
He'll go straight to New York, or where?

Devotee: Los Angeles.

Śrīla B.R. Śrīdhara Swāmī: Los Angeles.

Devotee: Is it? I think he said he was going to New York.

Devotee: New York, excuse me, sorry, New York.

Śrīla B.R. Śrīdhara Swāmī: Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu. Gaurāṅga Sundara.

Many devotees came from Dacca side. One Tīrtha Mahārāj, old Tīrtha Mahārāj, and Vāsudeva Prabhu, Sundarānanda who was the editor of *Gauḍīya-patrikā*, and many books also he composed. Then the present Ācārya of Māyāpur, Kṛṣṇa-kanti Brahmācārī, now Śramaṇa Mahārāj. Vana Mahārāj in Vṛndāvana, he also comes from Dacca. Many others. This Mādhava Mahārāj, he also comes from Dacca but though he was brought up in maternal uncle's house in (Paripur?) And Bhakti-sāra Āśrama, he also comes from Dacca. So many.

Nitāi Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!  
Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Hari bol!

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: In the fourth canto in *Bhāgavatam*, Sunīti, the mother of Druva Mahārāj, she instructed Druva Mahārāj to go to the forest and search after Kṛṣṇa. Later, when Druva Mahārāj attained perfection and he was going back to Godhead, and he's waiting for the, he said he would not go back to Godhead unless his mother would come also. And [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj writes that his Guru Mahārāj Śrīla Bhaktisiddhānta would say that "I hope that I have got one disciple who is so powerful

that he will take me back to Vaikuṅṭha with him." So my question is that in some case could a spiritual master have a disciple who was more powerful than he himself?

**Śrīla B.R. Śrīdhara Swāmī:** Sometimes it may be possible. The Lord Himself becomes disciple, Kṛṣṇa becomes disciple to Sandīpanī. Mahāprabhu becomes disciple to Īśvara Purī. So some incarnations or some Vaiṣṇava of higher position they come to do, to discharge some duty here, and they, according to show the real process they accept some *Guru*. In that case it will be like that, the formal acceptance of *Guru*. This is also possible. And also in particular cases one who has got greater *sukṛti* then he comes here, only the same thing in the process of accepting some *Guru*. Then his previous tendency asserts and takes him to high position. Rasikānanda, he was also disciple to Śyāmānanda, but in Rasikānanda higher symptoms of devotion were seen. It may be possible in rare cases. That is like *līlā*, as the Lord Himself comes and accepts *Guru*, so also some advanced devotees they also sometimes come here and they...

*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ  
sa yat pramāṇam kurute, lokas tad anuvartate*

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

So to give importance and regard for the process of accepting *Guru* they also do like that, and in that case it comes to the same effect. In Dhruva's case, Dhruva's mother, she...

End of recording, 13<sup>th</sup>, 14<sup>th</sup>.12.81

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