

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.30-31

Devotee: Guru Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: Could you tell us something of the character of Lord Caitanya Mahāprabhu? Could you speak a little bit on Gaura *līlā*, of the character of Mahāprabhu?

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

Devotee: Lord Caitanya Mahāprabhu's character. He just wants, he's requesting you to speak something about the character, ha, ha, of Lord Caitanyadeva.

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa and Rādhārāṇī combined, when Both of Them combine, He's very eager to grant the ordinary public persons to enter into the highest stage of realisation. When Both of them come down to the meanest circle to take them up into the highest position of realisation of giving Themselves, of distributing Themselves, Their all wealth. That is Mahāprabhu, Gaurāṅga. "The highest wealth ever conceived, take, take it, I am bestowing it to you." He comes and invites all. That Kṛṣṇa, when Kṛṣṇa is graciously distributing Himself He's Mahāprabhu, with Rādhārāṇī, both combined. Hare Kṛṣṇa. This is more wonderful than dream, than imagination, than any hallucination speculation. Still, it is real. If we can accept it as so, then we have got the highest, possess the highest prospect, *sukṛti*, if I can take it in that way.

savajana vivojana prayojana avatari?

Jīva Goswāmī gives this statement. When the Kṛṣṇa has got this object of life, He has come down to give out Himself to the public, savajana vivojana, wants to distribute amongst others, what is His own temperament, what He Himself is doing. He's eager to give it to others. His own function He's distributing to others, to the public. He has come in the form of Gaurāṅga.

savajana vivojana prayojana avatari?

Avatārī means that highest conception of Godhead, He in such a pose that He wants to distribute Himself wholly to the public. "Come, take possession of Myself, possession of Myself wholesale, come. I am the highest type of beauty and charm, sweetness, and anything you may conceive as desirable."

Follow?

Devotee: Yes.

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

Kṛṣṇa Himself has become *Guru*. He has come Himself direct to play the function of the *Guru*.

*guru-rūpa-hariṁ gauram, rādhā-ruci-rucāvṛtam
nityam naumi navadvīpe, nāma-kīrttana-narttanaiḥ*

["Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrīmatī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy."] [Śrī Śrī Prapanna-jīvanāmṛtam, p2-3]

As an *Ācārya*, in the garb of an *Ācārya* Kṛṣṇa has come down. "I give you the clue, how, very shortly and very beautifully you can attain Me. I have come to help you to catch Me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

"Take Me. I have come. And in this way I can be caught very easily." Ha, ha, ha, ha.
"If you want to catch Me, come this way, you thoroughly can capture Me." Ha, ha, ha.
"I am giving you the clue. The key of My storehouse you can come and loot, loot, plunder, there."

Gaura Hari bol!

"But it is infinite. As much as you plunder it, it will increase and increase. No want is possible."

jasai sindhu ahe kohe bhai napai ko?

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

Devotee: Mahārāj, when we chant *śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*, of course we have no doubt, but is that traced, that particular *Pañca-tattva mantra*, is that traced? We can trace that in the writings of Bhaktivinoda perhaps? We don't have any doubt but for the purpose of, sometimes people may query, "From where have you got this *mantra*?" Of course as far as we're concerned there's no difficulty.

Śrīla B.R. Śrīdhara Swāmī: It has come from the paraphernalia but I could not have any trace in any scripture. And at the same time I am to tell you there are two types of this *Pañca-tattva mantra*. One in the Narahari Sarakara school. Instead of Śrīvāsa Paṇḍita they put the name of Narahari Sarakara, *Pañca-tattva*. But the Goswāmīs have accepted *Pañca-tattva* as these five. In *Caitanya-caritāmṛta* we find *Pañca-tattva* including Śrīvāsa Paṇḍita instead of Narahari Sarakara.

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

And this is generally accepted, but there is a particular school, they like to introduce Narahari Sarakara instead of Śrīvāsa Paṇḍita. But Sanātana Goswāmī and others have given this. And Svarūpa Dāmodara, the highest authority in the Caitanya school accepted Śrīvāsa. In *Caitanya-caritāmṛta* this *śloka* is also mentioned there, *Pañca-tattva* with Śrīvāsa Paṇḍita.

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

Devotee: Mahārāja, could you tell us something about Ekādaśī?

Śrīla B.R. Śrīdhara Swāmī: Ekādaśī, yes, the history you may find in *Hari-bhakti-vilāsa*. But what I got, the purport from Guru Mahārāja, he told, he explained in an ontological way that generally in the Ekādaśī *tithi* the tendency of enjoyment of Kṛṣṇa is increased, is increased. And so, the devotees on their part, they are exceptionally; become more busy to supply the objects of His enjoyment, this *bhoga*, for His *bhoga*, His enjoyment. And so they do not find much time to cook for themselves and engage themselves in their own livelihood. So *upavāsa* means they generally stay or live very near to Him to give, supply what is needed for His satisfaction, to live in the vicinity of Kṛṣṇa and minimise their own necessities of life. That is one aspect. Another thing from *Purāṇa* we understand the sin on the day of Ekādaśī, generally sin selects their abode in some of the crops and so should not be used by the ordinary devotees. In general it is said, it is mentioned somewhere:

taha upavasa jaha nama vai?

It is mentioned in *Caitanya-caritāmṛta* when the Bengal devotees went to have a *darśana* of Śrī Caitanyadeva during the *ratha-yatra* they went direct in a procession to the abode of Mahāprabhu, the residence of Mahāprabhu. Only offering their respect from (Śrībhadrā?) to Jagannātha, did not enter in. And there Mahāprabhu requested them to take some *prasādam* when they're coming from a long distance and the fatigue of the travelling, all the concern, considering all these things. And they took *prasādam*, and then, under the guidance of Mahāprabhu they came to have *darśana* of Jagannātha. Then Pratāparudra Mahārāj, from the roof of his house, palace, he's looking at all these things and putting questions to Sārvabhauma Paṇḍita. "What is this? That generally people come to this place of pilgrimage and they make (kora karma?) and

observe fasting, and then after having a *darśana* of Jagannātha they take food. But why these people without caring for the *darśana* of Jagannātha, or any fasting or any other observances, they're taking food, and also being united with Mahāprabhu without having *darśana* of Jagannātha Deva? In that place it is mentioned, "Where there is *Mahā prasāda*, no necessity, no question of any fasting." It is mentioned there.

And accordingly, many persons, especially the father of (Natali Sukhar? Janaki Bhoshe?), he was a (pleader in Kattack?), every Ekādaśī day he visited Purī so that he may not have to fast, observe the Ekādaśī, then take *prasādam*, rice, (anu?) *prasādam*. So many go there and take.

But Bhaktivinoda Ṭhākura, and *śuddha-bhaktas*, they fast always. That in that higher type of *rāga-mārga* that observance may not be necessary, but we do not consider ourselves in that position, so we observe fasting as recommended in *Hari-bhakti-vilāsa*.

So Ekādaśī, because Kṛṣṇa's enjoying spirit increases, we should diminish our ordinary necessities of life in order to make more time to help His service. That is one underlying principle. And another, we should take not anything and everything, though in small quantities with a fasting mood, but some selected things where the sin does not enter in that particular time, or particular moment of the day, particular part of the time. From these two things we observe. We take something, not everything which we ordinarily take, and also do not take much, *anukalpa*. Half-feeding, less feeding, *anukalpa* means because we should rouse in our mind that this day the necessity I have got the special duty of supplying the services proper to my Master. This day He wants to receive more. It is by His will, it is His will, and I must abide by that.

Ekādaśī, especially in *prappanca* we find this (do butter?) this ebb and tide, the whole nature is filled with more juice in the Ekādaśī day generally. And from the physical consideration also some say if we observe fast before this full moon or new moon, no moon, then it is helpful for our physical health also, because the general ebb and tide wherever there is water. And eighty-five per cent in our body is water, so water, it will be wholesome for us also to observe some sort of fasting to keep our health regular normally. The physical meaning also is given in this way by some scholars.

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

You are to take *prasādam* here, now, or to go away now? You have a call of your duty?

Devotee: I can stay. I stay away enough. I should probably stay here for some time.

Śrīla B.R. Śrīdhara Swāmī: Today you are to leave?

Devotee: No. I will stay.

Śrīla B.R. Śrīdhara Swāmī: Whole day?

Devotee: I have some duties in the afternoon.

Śrīla B.R. Śrīdhara Swāmī: Duties in afternoon. So after taking *prasādam* you'll start for Māyāpur, is it?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: All right. Gaura Hari.

Devotee: Mahārāj, Keith and I would like to know if we can stay here for a few weeks at your *āśrama*?

Devotee: He's asking if he and Keith could stay a few weeks at the *āśrama*?

Śrīla B.R. Śrīdhara Swāmī: Who is he?

Devotee: (Kamalata?)

Śrīla B.R. Śrīdhara Swāmī: Yes. You are invited to stay here as you like.

Devotee: Thank you.

Śrīla B.R. Śrīdhara Swāmī: It is meant to help the bona fide devotees who want to enquire, to know about Mahāprabhu and Kṛṣṇa and Gurudeva. It is meant for that purpose so you may stay here as long as you like.

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

.....

Śrīla B.R. Śrīdhara Swāmī: Any questions? If any of you put question to open discussion.

Devotee: I have a question. Yesterday you were saying if a pure devotee is leading a *kīrtana* then it is quite all right to join in this *kīrtana*, so my question is, how does one tell if a pure devotee is leading the *kīrtana*?

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

Devotee: *Kīrtana* should be lead by at least one *śuddha-bhakta*.

Śrīla B.R. Śrīdhara Swāmī: At least, at least one leader, at least one must be *śuddha-bhakta*. Then we can expect any good result from joining that *kīrtana* party.

Devotee: But he's asking, how to know, how will we know if he's a *śuddha-bhakta* or not.

Śrīla B.R. Śrīdhara Swāmī: That will be there according to, as we decide in every other case also, our previous knowledge, experience, and inner consciousness, and opinions of the bona fide known *sādhus*. Generally, wherever we take some decision - how do we do it? What are the ingredients on the basis of which we take any decision? In any case our previous experience, our internal suggestion, and also the opinions which I know, that is also within my experience, opinions about him, whom we know to be bona fide, their opinion about that leader, and my experience, whatever I have gathered previously. And then again my spiritual free reason, free reason and the spiritual feel, that is conscience. And by the help of them I am to assert.

If I have already heard about him, gathered opinion from the higher circle in whom I can place confidence, that it should be the first thing. The second thing - my experience of the *śāstra*, the scripture, that this should be the sign of a real devotee. And then, my internal approval, the new suggestion, then my mind, that is imitation, it is imitation without any life within. If you have got experience of the world of spiritual vitality then you'll be able to detect whether that is lip deep or heart deep. You'll be able to feel that, what is the depth, what is the depth of the words? Hare Kṛṣṇa.

And you will have to acknowledge that only the tune, only music is not *kīrtana*. *Kīrtana*, *Hari-kīrtana* is something other than music. So mere music, music also can appeal our sentiment, but mere music is not *Hari-kīrtana*. Hari is the all-important factor, and Hari means serving attitude, and service, that must have certificate from the bona fide Vaiṣṇava. In this way we are to understand things spiritual. Spiritual things - test should be spiritual standard and that should be gathered from that circle. In this way we are to proceed to every judgement concerning spiritual questions. That test, *sādhu-śāstra*.

Sādhu-śāstra, *guru-vākya*, *cittete koriyā aikya* - Narottama Ṭhākura says [in *Śrī Guru-vandanā*]. The *sādhu* - the opinion of the devotees, *śāstra* - the opinion of the spiritual scripture, *guru-vākya* - and we must try to harmonise with them what we have heard from our Gurudeva, adjustment. And *cittete koriyā aikya* - and internal approval I shall have to gather about the consideration of those three, then I can go forward. This is the general line to negotiate with every new thing, new approach.

Gaura Hari. Gaura Hari. Gaura Hari.

What we are to do, this is not only within this physical world, nor in the mental world, nor in the scientific jurisdiction, but passing that; and also passing the stage of *siddhi*, *mukti*, the plane of exploitation and the plane of renunciation. And also the plane of *viddhi-bhakti*, that is constitutional dedication. *Rāga-bhakti*, that is spontaneous, natural, self-giving, self-surrendering. The degree of self-surrender, that is to be considered, and that is to be given the highest importance, surrender. Our temperament of surrender it vanishes in *rāga-bhakti*, *anurāga-bhakti*, self-dedication, self-dedication, just as exploitation, ruthless exploitation, lawless exploitation is the lowest. And there also, lawless exploited tendency is at the acme of the highest. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: It is exploitation of two kinds, systematic and ruthless, lawless, and so, this is the perverted reflection. So, in the real world reckless dedication, that is *rāga-bhakti*, not calculating, calculated dedication in *Vaikuṅṭha*. So that is the standard, and accordingly our judgement should be taken or should be given.

Gaura Hari bol! The general conception is such, exploitation, dedication, and abscissa, marginal, no-man's-land; that is renunciation. Renunciation means above exploitation but dedication begins positive side - to give, die to live, Hegelian theory - die to live. That is the theory to be followed. Prepare yourself to die a hard death and you'll find you'll be gainer thereby. No risk no gain. As much risk, as much done, so much gain, that is the main theory all through, dedication and exploitation, and lawless, ruthless exploitation, and risky dedication. Gaura Hari bol! In this way we are to measure things. The quality, quality, as much dedication, so much qualitative findings, but that must be to the good, Absolute Good, then it's guaranteed, otherwise everything is gone. Absolute Good is such. *Pranīpātena, paripraśnena sevayā, tad viddhi:*

[*tad viddhi pranīpātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinah*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, 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]

Higher knowledge is allowed only in such, towards such ethic, *pranīpātena, paripraśnena sevā*. If you have your liking at all for the enquiry of higher domain you must couch yourself in this way, with this dress. That is - *pranīpāt* - surrender, *paripraśna* - honest enquiry, and *sevā* - that is *the* important thing. You are for Him, not He is for you. For Himself - Hegel - ha, ha, Hegel has given a good basis, ha, ha. Die to live, and, Reality is for Itself, and not for you or everything. Reality cannot be dependent to any other thing, for His existence or to fulfil the purpose. He's independent in the beginning and the end, the future and the past. He's created by Himself, and future He's meant to maintain His existence for His own purpose, not subservient to any other purpose, then He's no Reality. So Reality is for Itself, Reality is by Itself, and your question - self-determination, die to live. If you want to live a proper life you'll have to die as you are at present with false ego. That is the broad thing to be followed particularly, the basis of *Vaiṣṇavism* proper.

But not details mentioned there. What is the real conception of the Reality? It is *Vraja līlā*, it is *Kṛṣṇa* conception, all these things - there silent, that is, they're silent. But *Mahāprabhu*, *Śrīmad-Bhāgavatam*, has taken it. Reality in Its highest conception cannot but be *Śrī Kṛṣṇa* in *Vṛndāvana*, the cowboy. And you are to enquire about that, why He's a cowboy? Why He's not a *brāhmaṇa*? Why He's not a *yogī*? Why He's not a king? A mere cowboy. Gaura Hari bol!

The medium, not the *sattya-guṇa brāhmaṇa*, nor the *raja-guṇa kṣatriya* king, but in the *vaiśya* mentality, nor the *śūdra* also, in the middle, a type of aboriginal *vaiśya*. Not capitalist *vaiśya* - cow-keeper. Cow, *sattya-guṇa*, amongst the animals the cows are representative of *sattya-guṇa*, *śanta*. And it is told that amongst the animals the cow birth is the last. After that, that animal gets chance of a human birth, to come, to be prepared for independent action. Otherwise they're all enjoying or suffering the result of their past *karma*, no independent *karma* is possible *pasu* or in the *devata*, only in the human, in the *taṭasthā*, in the middle position. They can, human birth is the only basis of taking independent action, and all below, they're suffering or enjoying the results of their past, no independent action possible there. And the last animal birth is the cow. Innocent and giving, giving to others by milk, by cultivation help to the society, less taking and more giving, innocent position. Then after that, the term finished, gets another chance of human birth and new *karma* can rise in human birth.

Hare Kṛṣṇa. Gaura Hari.

Cow-keeping, cow-keeper, cow-keeping is a most easy duty, easy task. [go-walling?] with the *gopīs*, cow-keeping girls, cow-keeping girls. Human, to select human species, and again therein cow-keeping, and again therein cow-keeping girls. That comes the highest position, highest posing rather, posing, by which we can give our maximum service to the Supreme Entity, boys also to somewhat. Boys, girls, grown-up men, in different types, *śanta*, *dāsya*, *sākhya*, *vātsalya mādhyura* in Vṛndāvana, the Yamunā, the peacock, the parrot, the cuckoo, the deer, they're very favourable to create a favourable environment for the simple and sweet pastimes. Simple and sweet, simplicity is near sweetness, basis of sweetness. Complexity is not, simplicity. Within simplicity sweetness lives in, a simple way of life, not gorgeous, half jungle.

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

George Washington, after finishing the war he went to farmer's life, we are told. In the last stage of his life he selected the life of a farmer. Not a warrior, or minister, or Prime Minister, or director, nothing else.

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

Anything?

Devotee: Yes Mahārāj. Yesterday you were saying...

Śrīla B.R. Śrīdhara Swāmī: Though it is clear what you put, the first question?

Devotee: Very clear.

Śrīla B.R. Śrīdhara Swāmī: All right, then?

Devotee: So, we are going by *guru*, *śāstra* and *sādhu*, and I would like to...

Śrīla B.R. Śrīdhara Swāmī: Yes, our heart's approval, our inner approval, we must give some trace there because that took me to my *Guru*. *Guru* is all in all, but who took me to that *Guru*? My inner sentiment, inner guide, it did not like anything else in the environment, but selected the advice. Who? I need not come, so many others they do not care to come, so many others that may ridicule this life. But what made me to come here? I cannot depreciate that internal approval, that conscience, sincerely. So that is also important factor. Ultimately we are to depend on it most when collecting advice from the scriptures, when seeking advice and relying on the advice of a *sādhu*, my internal approval that my inner friend, that only takes me there. Otherwise I might not have come, so many others did not care to come. Who has taken me to this plane? *Na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati.*

[*pārtha naiveha nāmutra, vināśas tasya vidyate*
na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati]

"O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." [*Bhagavad-gītā*, 6.40]

One who sincerely wants real good he can never be deceived, can never be deceived, when really a seeker after the truth. *Na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati.* "My dear boy, one who is sincerely hankering after truth, he can never come across anything unfortunate." If apparently come across, misfortune, if apparently some misfortune comes to visit us in our way that is to enhance our position, our improvement. Some sort of danger may come on the way, but if we are sincere they will come and test us and then they will beat the drum of my glory when they will be rejected, the temptations will be rejected they will plead for us again. So sincerity, sincere hankering after the truth. And that is if we are to go to further and that is of course made of *sukṛti*, the grace of the divine agents that are wandering through this cursed land to help others unconsciously. That will be the basis. *Sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ.*

[*bhaktis tu bhagavad-bhaktasaṅgena parijāyate*
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ]

[Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the

guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.] [*Bṛhan-nāradya Purāṇa*]
And there, my unconscious...

End of side A, start of side B, 81.12.30-31

Śrīla B.R. Śrīdhara Swāmī: ...Mūrti, Śrī Vighraha, or any of the spiritual things, should be placed in such a venerable position, atmosphere, so that draws respect and devotion of the public. Not only knowledge is necessary but respectability should be drawn. Is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Not only knowledge, that above this, above this, but with due respect They should be placed, and highest honour should be given to Mahāprabhu and Kṛṣṇa. But they have got their respective position of respectability, then only it will prove that Mahāprabhu is on the highest respect. Otherwise, on whose head he's placed if they're not respected then who'll go to respect the highest thing? Gradually distributed, the respect should be gradually distributed, and the publicity, *pracāra*, propaganda, means not only the dry knowledge but respectability, devotion also, in the exhibition. This is something like an exhibition. But exhibition must not be placed in such a way that it will be only the food of the archaeology or only for dry *siddhānta* conception, knowledge. But the adjustment of the veneration, devotional tendency, must be depicted there, for the good of the public propaganda.

Devotee: Not just for architecture.

Śrīla B.R. Śrīdhara Swāmī: Not mere architecture, and to distribute the knowledge, the gradation of the hierarchy, not only the hierarchy but the devotional spirit should be dealt with, mixed there, mingled. That is my understanding from Guru Mahārāj's conduct and I am to express that. Gaura Sundara. Nitāi Gaura Hari bol!

Devotee: Mahārāj, *śravaṇa-daśā* and *varaṇa-daśā*, second one.

Śrīla B.R. Śrīdhara Swāmī: *Varaṇa-daśā*, *śravaṇa-daśā* and *varaṇa-daśā*, that when satisfied, first hearing, that is a probational life, and *varaṇa-daśā* - "Yes, it is, *śravaṇa*, I am satisfied with *śravaṇa*, now I accept the guide, *guru-karaṇa*." *Varaṇa-daśā* means I take admission, formal admission I take. "That I, we, accept you as our leader. Now, whatever you'll say I must obey." That is *varaṇa-daśā*. "I first accept the plan, different, the Christianity, the Mohammedanism, this thing that thing, but I come first to accept the particular creed, and next the man who'll be able to satisfy me according to this creed, and will give me my desired end of life." That is *guru-karaṇa*, to accept the creed and then to accept the guide. Then *varaṇa-daśā* finished. Then *sādhana-daśā*

begins. Under his guidance I am to go on with the practices. That is *sādhana-daśā*, the third. And then to come to realise, to attain some tangible position, that, "Yes, I am feeling what was in words, what was in propaganda, now my heart feels the touch of that thing." That is *āpana-daśā*. And the *prapanna-daśā*, "I am well-established and I can distribute it to others also."

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

Devotee: In their five stages...

Śrīla B.R. Śrīdhara Swāmī: What? Five stages.

Devotee: *Śravaṇa, varaṇa...*

Śrīla B.R. Śrīdhara Swāmī: *Śravaṇa, varaṇa, sādhana, sādhana*, within the camp. Then *āpana*, to feel it, to come to the position of self-experience of the thing. Attainment of some, they come to come in touch with the reality, and then to be established in that real plane, and to show that I can distribute it to others also.

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

Who is there, in that extremity?

Devotee: (Bhakti-keg?)

Śrīla B.R. Śrīdhara Swāmī: (Bhakti-keg?) Nitāi Gaura Hari bol!

.....?

He may know partially, but still he wants to make it clear for others.....?

What do you say?

jari badhu ari butta sadhu le sakha?

Mahāprabhu says to Sanātana Goswāmī when he put questions. "You know all these things, still of course, you are making questions, making enquiry. Because it is the nature of the *sādhu*, they know it well, but still, to make it more and more firm, they put the questions again and again." Ha, ha, ha. If he will, the talk, discourse of Mahāprabhu and Sanātana Goswāmī.

jani lagdha laghi bhuddhi?

But more firmness, puts questions.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi. Nitāi
Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi.

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: You were explaining that a particular stage of realisation one experiences within the heart, one gets that connection and then establishes himself in that plane. Then he's more or less safe? He can go on in a safe way from that point? In other words, the external manifestation of Kṛṣṇa is the *Guru*. And the *Guru* helps one to contact *caitya-guru* – yes, the Paramātmā?

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

Devotee: There's two questions. First question - when we have inner conviction are we safe? And second question - does the external *Guru* help us to contact the *caitya-guru*?

Devotee: That is the same? Is that the same? Are those two things the same?

Śrīla B.R. Śrīdhara Swāmī: Not only to contact, but the external *Guru* helps to prepare us so that we can informally read the direction of *caitya-guru*. *Caitya-guru* direction first we get in a raw way, and then *mahāntaḥ-guru* comes, with the help of *caitya-guru* we come to *mahāntaḥ-guru*, that *caitya-guru's* help in raw. Not very systematically clear, a general. Then we come to *mahāntaḥ-guru*. We feel that *caitya-guru's* internal hankering is being satisfied and elaborate and it is more beautifully decorated, delivered. Then, with the help of *mahāntaḥ-guru* we again come to find it in our *caitya-guru*. They're helping one another. By the help of the *mahāntaḥ-guru* *caitya-guru* becomes more clear, or more developed. The inner *caitya-guru* that becomes more clear, cleansed from the different thoughts, ideas, mixed up from *yogīc* and *jñānic* and *karmī*, so many classes, they're mixed. The raw things, they become clear by the help of *mahāntaḥ-guru*. And they can give such adherence more and more to the *mahāntaḥ-guru*. In this way both help one another.

Otherwise cooperation is not possible. And sometimes it may also happen that after, with the help of *caitya-guru* we have come to the help of *mahāntaḥ-guru*, then after accepting *mahāntaḥ-guru* my *caitya-guru* has again been covered. Then *mahāntaḥ-guru* will try to help him, to take him in again, and to cleanse the dirt that has covered my *caitya-guru*. Again, by his care we may get my *caitya-guru* back. *Caitya-guru* for the temporary may be buried, by *anartha*, by Vaiṣṇava *aparādha*, then *mahāntaḥ-guru* comes to our relief. Sometimes many joins the Mission and then goes away. The *Guru* is there. But *Guru* does not allow so easy to go off. He tries his best to take him again in and to make him understand firmly. "Why you have gone away?"

"For such and such things, so many things, giving this monetary connection more importance, or free mixing with the ladies. This disturbed me, I went away."

Then the *mahāntaḥ-guru*, if genuine, he will say, "Do you know this is in particular cases and that should be removed, that is not the real object. But for some purpose it has been allowed to certain extent for the good of them." In this way he will explain the temporary connection. And again he will try to reinstate him. "These are of minor matters. In such grave and serious matters something, some dirt, may enter with some evil coming within, but it will be finished in no time and he will get the real path. You won't disturb yourself for this little, tiny, filthy things. Don't go away." In this way.

So many ungrown, so many unfit persons join a Mission, so it is not impossible that some sort of *anartha* may again come to attack anyone. It is a fight within. And sometimes this party is winning ground and that party is losing. In this way, ultimately, the real party will win the battle. It is a battle, everyone's heart will be a battle, because they're *sādhaka*, not *siddha*. They're not fully realised souls, they're also in the process of realisation - sometimes coming back, sometimes going ahead, more. In this way, on the whole, they will have to make progress. So some sort of consideration and generosity should be allowed.

I am in a hospital, I am to think that I am in a hospital, there are so many diseased persons. This is not a place where all the healthy persons will live in the hospital. It is not possible. I am also a patient. There are so many patients. Patients are of different types, even some may die, and some progressing, and may come some setback. But you have got real interest for recovering my health. Ignoring all these facts I must go on with the doctor, taking his help in medicine and in diet, then I will be cured.

It does not mean that so many patients dying, so many degrading, so I will also degrade. In the school also, all may not pass, so many makes failure, but still, a determined student must go through. So, a little unsuccessful cases should not discourage me to follow my path of eternal benefit. I should not be cowed down by seeing, but it is my vital interest. I must be wakeful to the fact that it is my vital, my only interest, I can't leave it, go away. Everyone goes. I must fight single with the enemy.

The (Casablanca), have you gone through that poem of (Casablanca?) "The boy stood on the burning deck," the French boy. "Whence all but he had fled." Ha, ha, ha, ha. "All may fly away, I shall fight singularly." With such determination. "Because this is my right of interest. I have already understood. I have already realised. I shrink back."

Gaura Hari bol! Gaura Hari bol!

Such determined revolution must come from within if it is deep-rooted within our heart we find once. That this is the thing I was searching after.

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

Devotee: One question.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: You mentioned that, some, everyone is in the hospital and some are patients and they can get cured by the instructions of the doctor. So someone who is patient, can he take the position of a doctor?

Śrīla B.R. Śrīdhara Swāmī: What he says, the inefficiency of a doctor?

Devotee: No. Can a patient also become a doctor?

Śrīla B.R. Śrīdhara Swāmī: Yes. When he's fully cured and he studies the medicine and the necessary education of a doctor he can be doctor.

Devotee: But before, while he's...

Śrīla B.R. Śrīdhara Swāmī: By the appointment, by qualification and also by the appointment. You see? The qualification necessary first, and the appointment from the higher, hierarchy, administration, then you can become a doctor in the hospital. The private practice you can do if you are qualified, but to get, as a doctor, to become a doctor of a hospital you have some sanction from above. As an ordinary *sādhu* you can help this and that, but to become an *ācārya* of a big position, you should have some sanction from above - *prapanna-daśā*.

Devotee: Who will decide whether the patient is qualified?

Śrīla B.R. Śrīdhara Swāmī: He will feel it within. Only external, written sanction is not necessary, by a letter. But he's already awake in the internal world, and revolution, inspiration, that will come to him from the internal world. In such a way that these people are suffering and you know the medicine and you are seeing firm, "Go and help them." The urge, the power from within that, "You have got the medicine and the patient suffering around. Why do you not apply the medicine, administer the medicine to the patients?" The urge will come. And you may see in the dream, and in wakeful stage also you find such urge, that internal insinuation, that will come to you. Helplessly you will advance to help the patients, because you know the medicine, you know the symptoms of the disease, and you have got the medicine, and it cannot but engage yourself in the treatment. That will be in broad daylight conception you will find. That will be more real than you see this world. This world of experience through the channels of the senses may be vague, but that will be clear, more, within, urge. "Why do you not give the medicine? The man is suffering and know everything. You have yourself, after using that medicine, you are cured, and you find the man is suffering from the same disease, and you have the medicine in your hand, why should you not apply? What reason, what explanation you have got not to do such?" Not money making, or for fame, but internal urge to help them. And you will find the noble predecessors also have asked us to do so.

*yāre dekha, tāre kaha 'kr̥ṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-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*]

There is a ditch, a man will fall, and you know the fact, a man is going, blindly. You won't try to save him? This is natural right, this natural feeling. When that will be plain, so plain to you the man will fall and die in the ditch and if you don't help him you will be responsible. Ha, ha, ha. This common sense may be applied. But we must be sincere and not for money or for fame or for any other worldly gain, that is the danger.

Kanak, kāmīnī, pratiṣṭhā - the three mainly disturbing elements misguides us. But we are free from them, the street, the way, is broad and clear in which we shall walk, that is clear. Only these three things are disturbing, drawing me this side, that side, otherwise the way is clear. Do good - and what is good? God is good. And you will like to see that everyone becomes good by getting the God. God is good. God is good and great. Is it not? What is that general saying? The God is good and great, or great and good. So, when that sincere feeling will be very clear to you, all your activities will be controlled by only that principal of life, and you will go on helping others. Hare Kṛṣṇa. Hare Kṛṣṇa.

Very tasteful and very safe and must be given to all. Let them come in a safe position in the dangerous zone, and to be happy. The medicine, tasteful medicine will make happy. That is in your possession. You cannot but do. And you will feel urge within that you help others, help others, with this real knowledge of walking. Where to go? How to go? And what for to go? All these general questions to be solved.

Who am I? Why I am troubled? And how I can get my desired end? These fundamental problems should be solved. And if you have the solution you must give it to others. "Solve your problem, my friend, solve your problem." That will be the mentality of a preacher, and very intense in *ācārya*.

Devotee: Someone, he may have sincere urge to help others...

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: ...but because he is not completely, may not understand danger...

Śrīla B.R. Śrīdhara Swāmī: If he's...

Devotee: ...and he may himself become infected...

Śrīla B.R. Śrīdhara Swāmī: If he finds that if he goes to them with the help of the higher agent he may approach, otherwise not, he'll be nowhere, he'll be lost. When he'll approach to cure a patient, the patient he'll not be able to cure, that patient's germ will attack him and he will also die with the patient. In that case he won't approach. With the help of a higher doctor he may inform to the higher doctor with better medicine, "That please, hopeless patient, please see him." He will approach higher doctor. If there is any doubt that if I approach him with this meagre medicine and meagre instruments then I won't be able to cure him, rather, I shall die." If in that case you won't approach, you approach the doctor of higher position, superior position. Is it not - reasonable?

Devotee: Very reasonable.

Śrīla B.R. Śrīdhara Swāmī:

aya bhumi te dama misya janma jar janma satya kori para pakar?

But still it may be rarely found that doctor approaching with a good heart to cure the patient but he dies. That case is also not impossible. But that is not desirable. Sometimes in a body when one approaches that relief work, some soldiers may be sacrificed before attaining the victory. The victorious party fighting with the enemy, they have also to incur some loss. So in a mission, in a propaganda, some soldiers who are asked to approach the rich men, to approach the women, sometimes some are lost. For the time being at least, but again they will come back. It may be possible.

But in a mission, as our Satsvarūpa Mahārāj has written in the biography of Swāmī Mahārāj, "Some drifted away but so many, more number come to him again. And some old disciples left him, drifted away." It is such a big campaign, some old disciples we find have gone away from him, but more large number has come towards him. But we expect that they will again come back, again come back. Because what taste they have got once, can't forget.

*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]

What he has acquired that cannot be destroyed. Very eternal, durability is of very high degree. Gaura Hari bol! Gaura Hari bol! So, *na me bhaktaḥ pranaśyati*?

Devotee: *Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.*

Śrīla B.R. Śrīdhara Swāmī: *Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.*

[*kṣīpram bhavati dharmātmā, śaśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

"The assurance is there. If only for the time being he has come to Me, may be seen for some time to go away, but ultimately he must come to Me again."

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

Devotee: I have one question about the conception of the *Guru* by the disciple and that his conception of the *Guru* is absolute but others may see the same person in a relative conception. So the doubt that I have is - a *Guru* seems to be relative or absolute...

Śrīla B.R. Śrīdhara Swāmī: Generally, in general it has been advised that one in the beginning he's to look towards his *Guru* as the representative of the Lord Himself, the Absolute Himself. But when he makes some progress and some inner awakening begins, then he will gradually find that Kṛṣṇa, that the Absolute is a particular system, organic whole. And He has got His potency of different variety. And according to his inner awakening his fitness for a particular class of service, that should be considered and he will be taken in to that immediate guide of that type of service. So one may go to see his *Guru*, gradually he will find, some will find *sākhya-rasa*, some will go to *vātsalya-rasa*, some will go to *mādhurya-rasa*. According to his innate capacity, innate quality, he will be.

Mainly, the government, and then different departments of government, the acceptance of the government grants the service, then some examination and then test, and he'll be put to a particular department and he'll find his immediate boss, under which, "he's my guide and under his direction I am to serve. And that is my maximum gain there." In general, it is like that.

First, a whole system one, and then in a particular department of the system arrangement, according to the awakening and my fitness it will be considered. Then, finally posted I shall find that he is my *Guru*, under his guidance I am to do anything and everything.

So Kṛṣṇa *Guru*, then in different camps, Rādhārāṇī, Yaśodā, then in the *mādhurya-rasa* comes Rūpa Mañjarī to *Guru*, in this way. And says that is oneness, unity, one and the same, but more efficient service may be drawn from this point, not from higher point. I have my best utility if I am located here only. I can be best interested if I'm located here. But if I'm located in some higher circle then I'll be the loser, I have not got such fitness so anomaly will be created. Do you follow?

Devotee: No.

Devotee: He does not follow.

Śrīla B.R. Śrīdhara Swāmī: You explain. You have followed?

Devotee: Not fully.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, not fully. *ācāryam mām vijānīyān.*

*ācāryam 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]

In the beginning we are told that, "*Ācārya, Guru* is Myself." And then [Raghunātha] Dāsa Goswāmī, the final *Ācārya* of *prayojana*, he says *mukunda-preṣṭhatve, sutatve guru-varam.*

*[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum-nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]*

[Mind, don't do the pious and impious deeds described in the *Vedas*. Intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and my *guru* is most dear to Lord Mukunda.] [*Manaḥ-sikṣā*, 2]

He's not God himself but his most favourite is the position of *Ācārya*. We are to harmonise between. Do you understand?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Sākṣād-dharitvena, kintu prabhor yaḥ priya eva tasya.*

*[sākṣād-dharitvena samasta-sāstrair, uktas tathā bhāvayata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."]

[Viśvanātha Cakravartī Ṭhākura's, *Śrī Śrī Gurv-aṣṭaka*, 7]

Ultimately we find the most favourite of Him, His potency, that is *Guru*. But in the beginning, in general, in *śāstra* also it is mentioned that, "Brahman means Kṛṣṇa as a whole." But clear vision - the Nārāyaṇa, the Vasudeva, then Nārāyaṇa, then Rāmacandra, Dvārakesh, and the most clear estimation we find is Kṛṣṇa within.

trayisti syama itya varitam pura tatasya he vivat gatha gatim
vibhakta vai bhakta mam iti pramana mo naradesa?

When Kṛṣṇa, Uddhava, Balarāma, Three in a conference in Dvārakā. They saw that a mass of light is approaching towards Them. Then after a little found that there is a figure in the mass, in the light, within the light. Then further approachment then found, "Oh, this is a male figure." Then very near, "Oh, there is Devarṣi Nārada coming." In this way, from far off we get the conception of a whole.

Just as the Himalaya, a distant view of the Himalaya you can have many things, but as much as you approach there you will find a particular path but more clearly. Then when entered there you'll find your Lord, your own men, and you will mix there. At that time you are not finding the whole Himalaya, you are located in a particular position. And there the desired end of your life is fulfilled, and not with the whole Himalaya.

So Kṛṣṇa from far approach, we see, we have got a clear *sat-cit-ānanda*, infinite, infinite Kṛṣṇa. Then as much as we shall approach, because we are small we'll be located in a particular position. In this way, according to my fitness I will be taken in to a particular position of His service. And there, whatever I get in the portion of His service, I will be engaged and the fullest satisfaction of my nature I will draw from there.

The *Guru* means guide. First guide, the wholesale of Bhagavān Kṛṣṇa attracting me. Then attraction makes me to make progress towards Him. And I am a tiny fellow, and as much I gain, so many big visions, hazy big visions eliminated, and a particular place is more clear. In this way, in function, in size, in every matter, I'll be located in a particular part of the infinite. And then as my duty towards that, that will draw for me the highest benefit.

In the *rasa* department, *śanta*, *dāsya*, *sākhya*, *vātsalya mādhurya*, all these departments, according to my capacity I'll be given admission in a particular department of *rasa* in service. Then there also many departments, in *mādhurya-rasa*, *śanta-rasa*. Then according to my innermost fitness I shall be located in a particular department. So many departments of service, in *mādhurya-rasa* some are engaged in (girl lending?), some about bed matters, some about cooking affairs, in this way different departments. According to my capacity and fitness I'll be taken in a particular department, and ultimately I'll be placed in a position. "Do your duty here." And immediate guide I shall see that he's my *Guru*, whatever he says I am to do that, and thereby I am getting my best benefit, properly located." Religion is proper adjustment.

There are so many *Ācārya*, even in the Gauḍīya Mission, you have come to Bhaktivedānta Swāmī Mahārāj, some peculiarity in him. Again, he has got many departments of service, this book selling, then this delivering lectures, and others, according to your fitness you'll be given to serve in a particular department, in this way. But you are in connection with the whole ISKCON there. Wherever you are posted you are connected with the whole of ISKCON, but your specific duty is in a particular place. Gaura Hari. Not clear?

Devotee: Yes, but I've still...

Śrīla B.R. Śrīdhara Swāmī: You joined the ISKCON first, but what is ISKCON? ISKCON is a huge thing with so many departments, so many Maṭhs, so many duties. You joined ISKCON, a hazy thing, a big thing, then after you were admitted you were taken in and placed to some direction, to some post, part, your attention is directed and you go there and gradually get some duty to discharge. You are in the whole of ISKCON is yours, but still you have got a particular department and particular duty, more and more. You may come to the personal secretary of Swāmī Mahārāj maybe. Or someone preaching, or someone cooking department. For cooking himself and cooking Guru Mahārāj, and some goes, "Oh no, go there, go to America, go to China. A dangerous position to preach, go there." He's also got a duty. So adjustment, entrance into ISKCON and then adjustment begins. Religion is proper adjustment according to the fitness of the man given admission. Can't follow?

Devotee: I follow but still there's some questions.

Devotee: Ask the question.

Devotee: About...

Śrīla B.R. Śrīdhara Swāmī: According to your fitness, your fitness and their necessity. The necessity of the who's and of different type, according to your fitness you'll be given a particular duty. What difficulty there may be in understanding this? Proper adjustment. That is infinite and you cannot swallow the infinite within you. You are detached, you are infinitesimal, and you are approaching the infinite. So you are to be located in a particular position the infinite. You are to adjust in this way. You cannot devour the whole infinite within your belly. Do you follow? Do you like that, that I must devour the whole infinite within my belly? Ha, ha, ha, ha, ha. So you are to be located in an infinitesimal position. And in your case you will draw maximum remuneration from that. If you are placed in some other place you will be loser. According to this fitness the adjustment comes to us. And it is quite reasonable.

Devotee: So, example, some person comes to this ISKCON movement and he will understand by reading my spiritual master's books that he must approach a *Guru*, and then he will approach one of the *Guru*'s in our ISKCON movement and accept him from

the absolute, he's absolute. But I may not see that same person like that. So it's confusing to me how...

End of recording, 30th, 31st.12.81

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