

His Divine Grace Śrīla Bhakti Raksaka Śrīdhara Deva Goswāmī Mahārāja

81.08.12.C

Śrīla Śrīdhara Mahārāja: ...was requested to effect a compromise between the two contesting parties, and I did so successfully. The management was divided into two. Kūñja Bābu was pressing with Caitanya Maṭh as head, and another party had Bagh Bazaar as head. So many Maṭh's were, the *sevā* was divided, and things are going on. Now also some trouble.

In his last words Prabhupāda also told, "Love and rupture. There may come anything, but it must be for Kṛṣṇa. It does not matter whether it is love or rupture, but that must be for Kṛṣṇa."

Dhīra Kṛṣṇa Mahārāja: So he knew, perhaps he knew.

Śrīla Śrīdhara Mahārāja: Yes. So when we went to the court the lawyers also sometimes told, "Being religious persons you have come to the court."

I remember I told that pleader, that we are not *sādhu* of that order who by fear of *māyā* runs to the mountain and enters a particular cave and go on with meditation. But our Guru Mahārāja was a type, has created a type of *sādhu* who will fight with *māyā*. Wherever there's the strong centre of *māyā* we shall attack and we must destroy that centre of *māyā*. That is our tact, totalitarian war we have begun with the illusory energy that has captivated so many souls. So we are not afraid of any law court or anything; everywhere that principle. There are so many political shades; they're also fighting with each other, but you don't see anything wrong there. But we also, we're very realistic in our thought. We say not *sādhu* of that theoretical type. So many of my brothers they're suffering with this misunderstanding and we must help them. And whatever trouble will come on our head we must take it. We do not care for any, whether it is quarrel, or it is any peace, or anything else even. Whatever is necessary to take on our head, for the service of Kṛṣṇa, for the service of Guru, to spread the real truth we must do, whatever may come. And according to our *karma* the environment is coming to us but we must not be a coward to fly away from the battle. If I'm sincere nothing can deceive me in the world. *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]

Self help, if I really want to help me, none can deceive me. Only I can deceive myself, and none else. So if I'm sincere that I'm doing, I may be wrong, but still I must shake off the influence of that error if I'm sincere. *Saroye gaura sikha bujare* [?]

Simplicity is never defeated. Whatever is coming we must fly away from that position and go on with all sincerity.

You see, when the Mohamedans attacked this Māyāpur, your Caitanya Chandrodaya Maṭh, so many people in the public, they with a loud voice created, “Oh. They are Vaiṣṇava? They have come from foreign lands to follow the advices of Śrī Caitanya Deva.”

trṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

“What are they doing instead? They’re firing on the people at large, all these things.”

No. What they have done they have rightly done it. Why *trṇād api sunīcena*? *Trṇād api sunīcena* to whom? You are all madmen. *Trṇād api sunīcena* that must be to a standard society, to the Vaiṣṇava. All the general public, they are, we consider them to be mad, and so that *trṇād api*, the standard is not according to their choice. The standard is according to the normal persons, that is the Vaiṣṇavas. You are all abnormal thinkers. What do you know about the real standard, what is *sunīc* and what is *sahiṣṇunā*? To become *sunīc*, to become humble, to Guru, Vaiṣṇava, I cannot but oppose who is coming to attack my Gurudeva, my revered Deity. You are coming to attack and to damage my Guru, my Vaiṣṇava, my Deity, and I shall be *trṇād api sunīcena* to you or to my Deity? So that may be imitation of the *sahajiyā*, imitationist, *trṇād api sunīcena*. But *trṇād api sunīcena* is really that we must be humble, modest, to the fact, to the truth, and do accordingly. So it may lead to fight.

Dhīra Kṛṣṇa Mahārāja: Some of our devotees feel that in a similar way we’re in a similar situation as Gauḍīya Maṭh previously. And due to the activities and behaviour of Ācāryas they don’t feel that they can preach to the public on their behalf.

Śrīla Śrīdhara Mahārāja: You have come to fight as a soldier, to save your country, or whatever, your people, or your own honour. War, your environment does not depend on your whim. It will be; it will appear like anything. You are to face that. Whatever complex may be the war field, the battle field, as a soldier you are to approach them. Otherwise you have no real faith in your own cause. There is so much fight amongst us but we have not left the real field, preaching the creed of Mahāprabhu, in spite of all the differences.

When I came here first, leaving the main association of Prabhupāda, one gentleman, one engineer, he put a question to me.

“You call yourselves Vaiṣṇava, but you are quarrelling with each other, with your own persons whom you say are God-brothers, you are quarrelling with them. And a man was killed also when the local *gundwallah* they attacked your party, anyhow, one was killed. And you are murderer.”

In this way he attacked me.

I told him in the beginning that that is not murder. What is murder? What is *himsā*? And what is non *himsā*? Do you know it?

“Yes, we know.”

And have you gone through *Bhagavad-gītā*? One may kill the whole universe and he does not do anything. *Hatvāpi sa imāḥ lokān na hanti na nibadhyate.*

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imal lokan, na hanti na nibadhyate]*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

Can you understand this position? One can kill, destroy the whole universe, still he does not do anything. Do you know? How is it possible? And then don't pronounce high words that we are committing *himsā* and all these things.

And then, you see, you are worshipping the Deity Kali, and how is her posture? She's killing so many persons, and a garland of their heads on her neck, and you worship that Deity.

Or you worship Śiva, Mahādeva, and He's the destroyer of the world at the time of doom.

Then you may go to Rāmacandra. He also conducted war and killed so many.

You may go to Lord Kṛṣṇa. He has also murdered many.

Then who is not a murderer, will you tell me?

Then Nārāyaṇa He also comes as incarnation and kills so many.

Then what is killing, what is not killing, you are to understand that. When I put so many examples, the Kali, the Śiva, the Rāma, the Kṛṣṇa, all killers, and we are worshipping one of Them. And then, you are worshipping a killer, and you're abusing me that I have killed. Then please try to understand what is killing and what is not killing. Then that man was silenced.

So there may be disturbances, rather, we may say it should be, disturbance must come, because my most beloved Guru has withdrawn from amongst us. And should we like to live peacefully? Such a great curse, as it may be felt, is thrown on my head. And should I like to live peacefully? In its retinue disturbance must come, and we are to undergo them, but we must remain sincere and we must face the difficulty in a proper way. That has come to train me to go on in the right direction. What I have received from him I understood in a rough estimation. Now the things have come in such an order that I'm to scrutinise me in my every position within me to analyse, *ātma-samika*, self analysis has begun. What I have got from him, I'm under trial. In what way have I received it, properly or only showily? The time has come to purify me, whether I'm a real student, a real disciple, or only in face, only in confession, I'm his disciple? What is the position of a real disciple? Should I leave the society then what is the depth of my creed? In what attitude have I accepted his teachings? How deep rooted is it in me? The fire is there, come to test me, that whether I can stand – my acceptance is real or it is a sham, imitation; this fire will prove that. So we must not be afraid of any adverse circumstances. *Sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam*.

*[yadṛcchayā copapannam, svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam]*

["O Pārtha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors."] [*Bhagavad-gītā*, 2.32]

Kṛṣṇa says in *Gītā*, "The battle that you have faced, a happy *kṣatriya* he hankers after this."

So a bad workman quarrels with his tools. Stools. The *karma*, my *karma* has now come to face me, to surround me, and I can't avoid that. It is the result of my own *karma*. It comes from within me, and I must not quarrel, I do the proper dealing with that. We are to scrutinise what we thought we understood more accurately and find out within me, where

am I? What is my real need? And how much my hankering is for the real thing? All these things will be expressed, has come into publicity now. So this is a real field of *sādhana*. My *sādhana*, my advancement needs all these difficulties. Otherwise we may not know what is progress, what is non progress. We can go on blindly, and we can patch up everything, and we can give it to others, and we may turn to be hypocrites. So to purify our own selves it is necessary.

And God has no error. He's commanding the environment. It is not my responsibility. The responsibility of the environment is not on me. My responsibility is only with me, and the environment is at the hands of the Lord. He has not done any wrong to me. If I'm sincere then I have to adjust myself with this environment and to put my real faith before Him. By my stand in any circumstances in the battle my patriotism will be examined, be put to test, whether I'm a real soldier or not. Anything may come, but I'm to face them, I'm not to forget my Lord, my Guru, my Gaurāṅga, Rādhā-Govinda, under any circumstances. Under any unfavourable circumstances I must stand with my head erect. 'Yes, I'm a servant of that clan, that *sampradāya*. Everyone may leave me. I shall stand single.' With this attitude we must go on, whatever may be the circumstances.

Then the recognition may come in my favour, "That yes, under such trying circumstances, he's there." They may be pleased with us. How much selfish, or that *anartha*, in what person, which is necessary to be eliminated, this mental, this *karmana vasana*, this *karma*, *jñāna*, *anyābhilāṣa*, how much it's mixed with the real faith? That must come out and that must be eliminated in different ways. So *na hi kalyāṇa-kṛt kaścid, durgatim*, if we want real good within us, none can hinder me. With this spirit we must move.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

What is what, we'll be able to understand, what is what.

Even Christ, He told, "One of you will help me to be caught." Judas was amongst the ten. "So amongst ten followers there is one who will in this night he will help to hand me over to the enemies." Even it may be possible. "Even the Peter, that you will also deny Me thrice before the cock crows."

"No, no, no. I can't neither."

No pride of a devotee the Lord tolerates: surrender, complete surrender.

"No. I'm Your firm servant."

That ego also must not stand. The Peter, who is the leader, he was also exposed. So a devotee is only a tool in the hands of the Lord.

There is one story, a Nawab, he has advertised to recruit the sycophants. Sycophants you know? Previously in the court of the kings, some sycophants, whatever the Nawab will say he will give ditto to that, flatterer. He advertised, "I want some flatterers." So many applications came. Then he had an interview, and he asked, putting questions to them. "You'll be able to do your duty do you think properly?"

Then he says, "Yes, I shall do. I shall be able to do the duty."

Then in this way he's putting questions to different persons. And then to one man, "I think you won't be able to do."

All say the same, "No sir, I shall be able to do."

Only one told, that when Nawab says, "You'll be able to discharge the duty of a flatterer?"

"Yes, I shall do my lord."

"I believe you won't be able."

"I also believe like that."

"No, no, no. You'll be able. You're the fittest."

"Yes, I'm the fittest."

"No, no, I doubt."

"Yes, I also doubt."

And those that told, "I will be able," continuously, "No, I'll be the fittest," they were all dispersed, rejected.

So our soul must have such flexibility in the service of the Lord. No ego whatsoever, of course in the external sense. Then when we have our permanent ego within the soul entering that domain, that position is a separate thing. But of this material ego, that must be dissolved cent per cent. And that may have different type, different colour, but when put into the fire it will be burned into ashes.

Only when Arjuna, when Droṇācārya was the weapon master, *āstra* Guru, of the Pāṇḍavas, then one day while testing the progress of the disciples he put one show, one artificial bird on the top of a tree, and said to his disciples, asked his disciple to put an arrow into the eye of that artificial bird. One by one he's asking his disciples to come for the aim. Yudhiṣṭhira came.

"Fix yourself to hit that bird."

"Yes."

"Are you ready?"

"Yes."

"What do you see?"

"I see the bird."

"Nothing else?"

"Yes, I see the tree."

"Nothing else?"

"Yes, I see all."

"Go away."

Then another disciple: "Hit the bird. The eye of the bird should be marked by your arrow, fix and make your aim. What do you see?"

"The bird."

"Nothing else?"

"Yes the tree also."

"Oh, go away."

Then Arjuna was taken in.

"Prepare yourself."

"Yes my lord I have done."

"Do you see the bird?"

"Yes I see."

"The tree?"

"No."

"The whole of the bird?"

"No."

"What do you see?"

"Only the head."

"The whole of the head?"

"No."

“What do you see?”

“Only the eye.”

“You can see nothing?”

“I can see nothing.”

“Yes my boy; put up the arrow.”

So we shall have that sort of aim in our life idea. Do or die. Whatever the circumstances may come to frighten me I won't be frightened. If my own, they seem to be enemy, does not matter. My own is only He. He cannot tolerate that any other will be a partner of Him. He's the Absolute. He's the Absolute owner of mine. He does not tolerate any partnership there.

In this way what – I'm what my spiritual conscience took me, or what I must follow that what I understand, my aspiration. Friends may be converted into foes, and foes may be converted into friends. But I must stick to my ideal. By His will, friends may turn into foes, and foes may turn into friends. But in my progress, some elimination and some new acceptance, it must be. If there is progress real, then some sort of elimination and some sort of newcomers. It must be. It can't be avoided, if I'm progressing. If I'm of a progressive nature then there must be elimination and must be new beginning, new friends. It can't be stopped, in our realisation.

When we begin our education in the school, or class, so many, all may not pass, they fall back. And we are to make new classmates. And again go up, new classmates, new classmates, and old classmates may fall back. It is quite natural. But it does not mean that we are envious of them. We're sympathetic; we shall try our best to help them. But still, it may happen that I can't help. But this is the nature and this cannot but be the nature.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Caitanya. Kṛṣṇa. Gaura Haribol. Nitāi Caitanya Dayal.

Is this to discourage you? That our friend may not remain friend all along, is it discouraging?

Akṣayānanda Mahārāja: This gives us life. We're getting new life.

Śrīla Śrīdhara Mahārāja: This is the truth in life and we cannot but face that.

Akṣayānanda Mahārāja: You're giving us life.

Śrīla Śrīdhara Mahārāja: But at the same time we must not be non sympathetic. Always we must be sympathetic to our friends, our environment. But we cannot ignore the fact that His, Lord's dispensation we can't avoid. We must take it on our head. His dispensation is above all. With this we are to march on: what to do.

And we cannot – a bad workman blames his tools. We cannot put blame on the circumstances or any one of us; in this way no complaint. It has come out of the development. It is necessary, it is necessary development, unfoldment, it has come, and we do accordingly, adjust accordingly, according to the new development we are to adjust. But we must be friendly to all, not animosity to anyone. That should be our attitude, sympathetic, that of sympathetic, not of apathetic.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

The creed of love, so no apathy has any room. Sympathy for all, and sometimes sympathy, love, produces cruelty. When our guardian comes to control, to rebuke us, that is

also a product of love, and not of jealousy or anything else. When parents, our mother, our well-wisher comes to chastise us that is the outcome of affection, not always of *himsā*.

Dhīra Kṛṣṇa Mahārāja: Is there any mistake that one can make that can't be rectified in this life?

Śrīla Śrīdhara Mahārāja: Yes, yes. If you say that in different planes of life mistakes are committed. In *karma-kāṇḍa* the *prāyaścitta* is there. This was put by Parīkṣit Mahārāja to Śukadeva and he's answering, in that Ajāmila's case. Then that Ajāmila's question came here, incident. *Prāyaścitta*, that he has injured a person, suppose he has killed a cow, and some penances are there. That is he should feed other cows, or feed some *brāhmaṇas*, this and that, to create some good reaction which may meet that bad reaction and minimise it. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some bad wave has been created, then again to create some good wave so that this wave may...

Bharati Mahārāja: Equalise.

Śrīla Śrīdhara Mahārāja: ...embrace that and finish it. That is *karma-kāṇḍa*, *prāyaścitta*. Then a question was raised against it. Once I had done something wrong. I made something, some antidote; I'd taken some poison and then again some medicine. But the tendency to commit that offence again is not removed, so this penance is ultimately nothing. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Prāyaścittam atho 'pārtham, manye kuñjara-śaucavat.*

*[kvacin nivarttate 'bhadrāt, kvacic carati tat punaḥ
prāyaścittam atho 'pārtham, manye kuñjara-śaucavat]*

["Sometimes a person refrains from sin, but in time he again commits the same kind of sin. Therefore, I consider atonement (in the line of *karma-kāṇḍa*, or in the calculation of worldly deeds) to be as futile as an elephants bath. (The elephant is habituated to immediately rolling about in the dust after taking a dip in the river)."] [*Śrīmad-Bhāgavatam*, 6.1.10]

An elephant is given a good bath, his body is purified. Then whenever, as soon as he comes out of the tank he's taking dust and throwing over his body, *kuñjara-śaucavat*, the bathing of the elephants like that. Done something wrong, made some penance, that is removed, and again committing the same thing, again committing the same thing. So this sort of penance has got no meaning, *prāyaścittam atho 'pārtham, manye kuñjara-śaucavat*.

Then Śukadeva Goswāmī told, "This is *karma-kāṇḍa prāyaścitta*, and there is *jñāna-kāṇḍa prāyaścitta*. What is that? *Tyāgena satya-śaucābhyām, yamena niyamena vā, agham mahad api, veṇu-gulmam ivānalaḥ.*

[tapasā brahmacaryyeṇa, śamena ca damena ca

*tyāgena satya-śaucābhyām, yamena niyamena vā
deha-vāg-buddhijaṁ dhīrā, dharmmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api, veṇu-gulmam ivānalaḥ*

["Austerity or one-pointed attention, exclusive celibacy, subjugation of the internal and external senses, charity, truthful speech, cleanliness, sensual discipline (*yama*) headed by non violence, mental regulation (*niyama*) headed by regular utterance or concentration on *mantras* - by the strength of such practices, faithful liberationists (*jñānīs*) who know the mysteries of religion drive away even the most grievous sins committed in thought, word, or deed, as bamboo clusters are destroyed by fire."] [*Śrīmad-Bhāgavatam*, 6.1.13-14]

This is compared to *hāsthī-snāna*, the bathing of the elephant, useless, futile; this *karma prāyaścitta*. Then *jñāna prāyaścitta*: by penances, by repentance, by taking the vow, and all these mental adjustments, readjustments, so that the tendency within to do the same mischief may be removed. And the example was given as a *veṇu-gulma*, the cluster of bamboos. The *veṇu-gulmam ivānalaḥ*, when in a bamboo cluster, if we put fire into that the whole shrubs are cleared. It is like that *jñāna prāyaścitta*. But Parīkṣit Mahārāja thought that again when the rainy season will come those – now it is all cleared, all put to ashes, but again it will come up because the root is under the earth. Then Śukadeva Goswāmī came with a third class of *prāyaścittam* reaction.

*kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
agmaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ*

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

There is another section, very rarely to be found, they do, clear all the reactions, results of their misdeeds only by taking refuge of Vāsudeva, *nīhāram iva bhāskaraḥ*. And the example he gave, when the sun rises, all the drops of dew vanish, just like that. When Vāsudeva, the God consciousness, the consciousness of Vāsudeva arises in our mind, all sinful tendencies are automatically removed, and never to return again. As long as the sun is there no drop of dew can come. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So your question is, how to clear off our misdeeds, our past misdeeds, how to? Was that your question? If I have done something wrong, now how to make them removed, is that your question?

Dhīra Kṛṣṇa Mahārāja: Well I was thinking more specifically that on the devotional path – like before, you were saying that we have to go ahead according to our sincerity. But we may make mistake, we may be right, we may be wrong. So what I was saying, if you're wrong...

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja talk in Bengali for about thirty five seconds]

Śrīla Śrīdhara Mahārāja: When I'm going, I'm making progress, I may commit some mistakes, but how in my future life I can avoid those mistakes – is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or I can do anything which can remove, which can purify me from the wrongs of those mistakes, is it, no?

Dhīra Kṛṣṇa Mahārāja: Or at least to proceed correctly. On the basis of your sincerity you went on and you made some mistakes. Now you want to get back on the right...

Śrīla Śrīdhara Mahārāja: You see, that is a very broad question, and that question, whether it will help you or not I don't know. The finite is going to meet the Infinite, and commitment of error it is its nature. So the real thing is this. As much as he'll be able to make progress really, he'll think that he's committing more and more offences. You see, *purīsera kīṭa haite muñi se laghiṣṭha, jagāi mādhai haite muñi se pāpiṣṭha*.

*[jagāi mādhai haite muñi se pāpiṣṭha, purīsera kīṭa haite muñi 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 Mādhai 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, Ādī-līlā, 5.205-6*]

"Whatever, I can't do it well. I'm not up to standard." You see, this is the very nature of the negative thing, to attain that, that is our progress, that stage, to be always careful. "To do everything, I can't do anything. I must have offended. This is not perfect." The progress will be in that line. And that is the nature of the negative substance, always faulty, *aparādha*. "I'm unfit."

Rādhārāṇī Herself says, "I'm unfit to do any service to Kṛṣṇa. It is His grace that He accepts it, but I'm unfit."

That is the very nature, but that must be sincere, not imitation. Imitation is our enemy.

In Purī I met an experienced headmaster, one Paraśurāma Patanaya, touching with Brahma religion, Rabindranatha etc. He came to us, myself, Bon Mahārāja, and Mādhava Mahārāja, and others. "Can you get God? Is it possible that one can get, one can see God?"

Yes, it is possible. So we are out to find out God, to see Him. Our own dress: that is the evidence.

"Yes, I want to see God. How? What qualification is necessary to see God? Say to me. I'm ready to do that, whatever is necessary."

We told *śaraṇāgati*. I told the *śaraṇāgati*, that is, by that qualification we can see You, we can get Godhead.

"Yes, I'm *śaraṇāgata*. You take the test. There's the ocean, and if you ask me to jump into the ocean I'll do that. But if you give me God I'm ready for that. Whatever you say I shall do that. I'm *śaraṇāgata*."

It was I that told him, what you say that's just the opposite to *śaraṇāgati*. One who's approaching to *śaraṇāgati* he will feel from his heart, core of his heart, that I can't become *śaraṇāgata*, I can't become. And you say, "I'm ready," that is just the opposite.

So this is so, a very hard nut to break. Progress means to feel that I'm nothing. I'm nothing. He's all in all. My Guru is so great, Vaiṣṇavas are so great, but I am the most unfortunate, most tiny person. I've no qualification. We are told that that is the sign of progress towards that land. But there is one thing, *ācārya-abhimāna*, this is all negative, real, but a negative posing. But when any attack will come to my Guru, to the Lord, furiously...

.....