

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.08.30.A

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ at first the selection will be in, of *rasa*, in *rasa* also different group, of services. In *mādhurya-rasa* there are so many groups of service, the cooking department, the bedding department, the ornamental, and so many, the newly department, so many departments. First, the choice of *rasa*, and then the department of particular service in particular department. Then the leader of that department, hankering for her help: that will come. And gradually the connection will be outside helper. At that time of course such guide will also be available to you, and you will make advance towards the, its real...

...  
Bhaktisiddhānta Ṭhākura, what did he say?

**Bhāratī Mahārāja:** That he was honeycombed with faults.

**Śrīla Śrīdhara Mahārāja:** Where is it mentioned?

**Bhāratī Mahārāja:** That our Śrīla Prabhupāda had mentioned.

**Śrīla Śrīdhara Mahārāja:** Where?

**Bhāratī Mahārāja:** I don't know where he had heard that from.

**Śrīla Śrīdhara Mahārāja:** Any letter or his *prabhandā*, essay, article?

**Bhāratī Mahārāja:** When he was speaking he said.

**Śrīla Śrīdhara Mahārāja:** And recorded by whom? Where have you found? In *Gauḍīya*?

**Bhāratī Mahārāja:** No. It was just in a lecture he gave.

**Śrīla Śrīdhara Mahārāja:** In a lecture?

**Bhāratī Mahārāja:** Yeah, he had mentioned that.

**Śrīla Śrīdhara Mahārāja:** Who has noted that lecture and where you have found it?

**Bhāratī Mahārāja:** It's on one tape.

**Devotee:** Tape, tape recording.

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Prabhupāda's lectures taped...

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Oh! Your Prabhupāda. Oh! What did he say? Then Bhaktisiddhānta Ṭhākura, you say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** I have not come direct in connection with such expression from our Prabhupāda, but still, I may guess some sort of explanation from this expression. It may be, that in my heart, in my heart, or in me, not a simple cell, one, but variegated nature of sin, or crime, and they have got their own compartment. So many varieties of crimes in me, and with their compartment it is a complicated thing, my heart, the abode of complicated sins, not one, or two or three, so many cells, and they're containing different kinds of sin, crime, etc. That is meant by, may be meant by that expression; that my heart is like a honeycomb. So many quarters, different cells there, and so different types of sin are living in, so encased, different encasement; compartments. So many compartments and different types of sins are living there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. So the heart may be compared, ones mind may be compared with a honeycomb, a beehive. Beehive, honeycomb means beehive?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** Different types of pleasure, there is, *madhu* means honey, so different types of pleasure is quartered in those cells and my different nature wants to taste of that honey of different infinite nature of sense pleasure, mainly sense pleasure, honey. And of variegated nature and so many; and I am like a bee, I'm tasting them, of different types of sense pleasure. *Dharma, artha, kāma:* all these things. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Gadādhara.

Ha, ha, ha. Honeycomb. We read *Addison's Spectators*. Do you know the name of the author [Joseph] Addison, English man? [1672-1719, essayist, poet, playwright and politician] *Addison's Spectator*, in I.A. class we had to read that book *Addison's Spectator*. There, different types of character were mentioned, and one type of character his name was Honeycomb. Roger's, Sir Roger, a small *zamīndār*, then Honeycomb was a man of seeking very light pleasures, seeker of light pleasures, not, never in any...

...

...keep it in our mind. The environment is not blind. Ha, ha. His vigilant eye, and the vigilant eye of my Gurudeva, is always there, always there. So I may not be discouraged about my promotion. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

**Devotee:** I heard from Venkatta [Bhāratī Mahārāja] yesterday that you have said that there are a few very difficult subject matters of understanding in Vaiṣṇava philosophy. There is *Guru tattva*, *Dhāma tattva*, and *Śiva tattva*.

**Śrīla Śrīdhara Mahārāja:** *Śiva tattva*, yes. *Guru tattva*, *bhedābheda*.

*sākṣād-dharitvena samasta-sāstrair, uktas tathā bhāvya 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.”]

In the beginning the Lord is Guru. And gradually when we find differentiative character then we come to conclusion, the most beloved servitor of Him, it is His function in every *rasa*. In *vātsalya rasa* the highest ideal, the *sākhya rasa* the highest ideal: in different departments different ideals also. The highest servitor in the particular department, He really does the function of Guru, in every *rasa*. That we’ll come to know when by our nearer approach. But generally we are to take on the Lord is Guru. That is a hazy conception of Guru, the Lord, *sākṣād-dharitvena samasta-śāstrair*.

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]  
[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

“I am there, Ācārya, I am your Ācārya. And then it will be found I am in your Ācārya. Then, My particular function is there. And what particular function? According to your inner capacity, the highest member of that department, he will be your Ācārya, you’ll see.”

Gradually when we’ll go nearer and nearer, we have got, we should have, the specific nature of Guru, when greater progress. In the beginning the Lord, including His *svarūpa śakti* representative. In many places in the *śāstra*, Bhagavān: Bhagavān means with potency, but that is not mentioned. Kṛṣṇa mentioned, Viṣṇu, Nārāyaṇa, without potency. Then clear vision will disclose that there is the potency. Then further progress we’ll see potency’s importance, towards me is more important than He Himself. So this is Guru *tattva*, Guru means God in many places God is Gurudeva. Then again, we are to understand, “No. His potency of higher type is Guru.” In this way, the complicated thing.

And Śiva also: sometimes he’s a devotee, he plays the part of a good devotee, and sometimes revolting, the master of *māyā*, and encourages so many demons against Viṣṇu by giving them boons. In this way: *binya binya* [?] Different aspects, combination of different mentality.

And *Dhāma*, the full of favourable things for the service, but ostentatiously, outwardly we see so many anti things there, anti things. The Braja *Dhāma*, or Navadvīpa *Dhāma*, of our ideal, there will be all serving, loving, serving, concentrated towards Mahāprabhu, Gaurāṅga, \_\_\_\_\_[?] But here we find so many anti devotional groups, and they are always ridiculing the Vaiṣṇava, in this way, all these things. Still they’re *Dhāma vāsīs*. We are taught to show our general respect for the *Dhāma vāsīs*. But what, this is the nature of the *Dhāma vāsīs*? How to harmonise with that? How to harmonise with that? In Navadvīpa *Dhāma*, of our ideal, how sweet, how generous, how divine it should be, and what we practically meet. Still, we cannot neglect it altogether. We took the dust of *Dhāma* on our head. But so many men, so many animals are coming, the dog is coming to bite me, and the man is coming to chastise me, the rickshaw *wallah* always charging, blaming me. This we find ostentatiously is the nature of *Dhāma*. How to make, how to adjust this *Dhāma* with that *Dhāma*? Then what is this? In this way we have adjustment, the adjustment we are to reach. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura

Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** Just like the swan, *haṁsa*, he would just...

**Śrīla Śrīdhara Mahārāja:** *Haṁsa. Diva vivam bumam yat* [?]

From water it will take the milk. When we shall reach in a particular plane, suppose, Gaura Kīśora Bābājī Mahārāja, Guru of our Prabhupāda, Guru Mahārāja, he, half clad in a bearded, nasty appearance, out for *bhikṣā*, so many children after him throwing some dust and also saying something ill: “What *bābājī*, where do you go?” In this way belittle him.

And he says, “Kṛṣṇa, You are at the bottom of all these disturbances. I’m going to Yaśodā and I shall file a petition against You.”

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** “That with these games You have come to disturb me. I’m just going to Yaśodā.” So this is harmonised in his statement, how. How?

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam  
[hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

That is also eliminated, *ātma-kṛtaṁ vipākam*, eliminated. Fully established in Braja *līlā*, and what is coming against him he’s adjusting in that way. “You are at the root of all these things. I’m going just to Yaśodā and I’ll lodge a complaint against You. You have been too turbulent.”

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. This adjustment we come to know from them.

Nitāi Gaura Haribol. Nitāi. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Ke?

**Devotee:** Kṛṣṇa Balarāma Prabhu.

**Śrīla Śrīdhara Mahārāja:** Where is that Madan Mohan Prabhu?

**Devotee:** He’s gone to take bath in Gaṅgā.

**Śrīla Śrīdhara Mahārāja:** His hair cutting finished?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** All right. Nine to nine thirty, that will be the real auspicious time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

I have got a poem for Gaura Kīśora Bābājī Mahārāja.

*sadā harer nāma mudā raṅgantarṁ, grhe grhe mādhukarīm aṅgantarṁ  
namanti devā api yaṁ mahāntarṁ, namo namo gaura-kīśora tubhyam*

*kvacid-vrajāraṇya-vivikta-vāsi, hṛdi vraja-dvandva-raho-vilāsī  
bahir virāgī tv avadhūta-veṣī, namo namo gaura-kiśora tubhyam*

*kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī  
pavitra-kaupīna-karaṅka-dhārī, namo namo gaura-kiśora tubhyam*

...

[The full poem]

[Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam]

[Homage unto Śrī Śrīmad Gaura Kiśora Bābājī Mahārāja]

[Composed by Śrīla Śrīdhara Mahārāja]

...

(1) *guror guro me paramo gurus tvam, vareṇya! gaurāṅga-gaṇāgraganye  
prasida bhṛtye dayitāśrite te, namo namo gaura-kiśora tubhyam*

[O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippingable in the group of the foremost associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dāsa). O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(2) *sarasvatī-nāma-jagat-prasiddham, prabhuṁ jagatyām patitaika-bandhum  
tvam eva deva! prakāṭi-cakāra, namo namo gaura-kiśora tubhyam*

[O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Sarasvatī, and who is the only friend of the fallen souls of the world. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(3) *kvacid-vrajāraṇya-vivikta-vāsi, hṛdi vraja-dvandva-raho-vilāsī  
bahir virāgī tv avadhūta-veṣī, namo namo gaura-kiśora tubhyam*

[Living in solitude at Vraja Dhāma, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognised strictures. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(4) *kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī  
pavitra-kaupīna-karaṅka-dhārī, namo namo gaura-kiśora tubhyam*

[Sometimes you roam about the edge of Gauravana (the boundary of Śrī Navadvīpa Dhāma), wandering along the beach near the banks of the Gaṅgā. O Gaura Kiśora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.]

...

(5) *sadā harer nāma mudā raṅgāntam, grhe grhe mādhuakarīm aṅgāntam  
namanti devā api yaṁ mahāntam, namo namo gaura-kiśora tubhyam*

[Ever singing the holy name of Śrī Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even

the demigods bow to. O Gaura Kīśora, again and again do I make my obeisance unto you.]

...

(6) *kvacid-rudantañ ca hasan nañantañ, nijeṣṭa-deva-praṇayābhībhūtam  
namanti gāyantam alaṁ janā tvāñ, namo namo gaura-kīśora tubhyam*

[Becoming overwhelmed with love for your worshipful Lord, sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kīśora, and again and again do I make my obeisance unto you.]

...

(7) *mahāyaśo-bhaktivinoda-bandho!, mahāprabhu-prema-sudhaika-sindho!  
aho jagannātha-dayāspadendo!, namo namo gaura-kīśora tubhyam*

[O friend of the glorious Ṭhākura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Caitanyadeva, O moon that received the grace of Vaiṣṇava Sārvabhauma Śrī Jagannātha, O Gaura Kīśora! Again and again do I make my obeisance unto you.]

...

(8) *samāpya rādhā-vratam uttamañ tvam, avāpya dāmodara-jāgarāham  
gato 'si rādhā-dara-sakhya-riddhiñ, namo namo gaura-kīśora tubhyam*

[Completing the great holy vow of Ūrjja-vrata, you selected the day of the awakening of Śrī Dāmodara to achieve the cherished treasure of your internal identity as a *sakhī* devoted to the service of Śrī Rādhikā. O Gaura Kīśora, again and again do I make my obeisance unto you.]

...

(9) *vihāya saṅgañ kuliyā-layānāñ, pragṛhya sevāñ dayitānugasya  
vibhāsi māyāpura-mandira-stho, namo namo gaura-kīśora tubhyam*

[Forsaking the company of the residents of Kuliyā town to accept the service of your servitor Śrī Dayita Dāsa, your divine presence is now found in a holy temple at Śrī Dhāma Māyāpura. O Gaura Kīśora, again and again do I make obeisance unto you.]

...

(10) *sadā nimagno 'py aparādha-pañke, hy ahaitukīm eṣa kṛpāñ ca yāce  
dayāñ samuddhṛtya vidhehi dīnañ, namo namo gaura-kīśora tubhyam*

[Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kīśora, again and yet again do I make my obeisance unto you.]

.....

A poem: to Gaura Kīśora Bābājī Mahārāja. Nitāi Caitanya.

*sadā harer nāma mudā rañantañ, grhe grhe mādhuakarīm añantañ  
namanti devā api yañ mahāntañ, namo namo gaura-kīśora tubhyam*

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. *Guror guro me paramo gurus tvāñ*. At last,

*vihāya saṅgañ kuliyā-layānāñ, pragṛhya sevāñ dayitānugasya  
vibhāsi māyāpura-mandira-stho, namo namo gaura-kīśora tubhyam*

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

**Devotee:** We have to accept you as *madhuri rūpa*. (The form of sweetness)

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. That is, all rights reserved by Guru Mahārāja. It is his. He may extend, he may withdraw. Everywhere it is the very nature of Vaikuṅṭha *sampāda* is such. The wealth of Vaikuṅṭha is like that, flickering, so we should be very careful to keep up. That is not mine. This belongs to my Gurudeva: in this way. Then he will extend it in me, it will keep extended in me. Otherwise it will be withdrawn at any moment. So fine, so subtle, so sensitive, this sort of feeling or conception or experience, what you may say, it is very sensitive, very sensitive. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So the safe position is, “No, it does not belong to me, it belongs to my Gurudeva, and he has extended for the time being to me. I am to look after.” That is the key to keep up that position, to keep up us in that level.

Our Guru Mahārāja told, “The highest form of service, our Guru Mahārāja, Bābājī Mahārāja, Bhaktivinoda Ṭhākura, they discharged this sort of duty, of higher type. And we are to follow their direction. Even we do not venture to stay very near. We shall do the service, the allotted service, and then we shall come back, and in some lower position we shall stay. We cannot stay along with them, along with our Gurudeva. So attend our Gurudeva, their highest position in Rādhā-kuṅḍa, and we must come, a lower level, little, or nearby, because we have to attend their command, so we must be at available distance, near in Govardhana.” Govardhana, we shall take our stand and always be eager for the call that may come any moment from Rādhā-kuṅḍa, for particular, to help particular service. But we shall always select our position of living in a lower standard, not in the same plane with them. Them means Gurudeva, our Guru, Vaiṣṇava.

*pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]*

[“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

That is the key to success. Always keep it at respectable distance over our head, *rāgapāṭha*.

*sakhyāya te mama namo 'stu [namo 'stu nityam] / dāsyaaya te mama raso 'stu [raso 'stu satyam]*  
[*Vilāpa-kusamāñjali*, 16]

“I sincerely pray for the servant’s duty, not that of a confidential nature which is discharged by the friendly section.”

We should understand the real purpose of this attitude. That is a very paying business, very practical solution. *Pūjāla rāgapāṭha gaurava bāṅge*, a very happy expression, and a very useful expression also: *pūjāla rāgapāṭha gaurava bāṅge*. Very sweet, very, very sweet: *pūjāla rāgapāṭha gaurava bāṅge*. The whole tenor of our Guru Mahārāja, of the nature of his service is here. Not only for him, but he has extended to all.

“Come under the banner of such nature of thought about the divinity, and your success is ensured, and your position will be safely secured.”

Gaura Haribol. Gaura Haribol. \_\_\_\_\_ Nitāi Caitanya. Nitāi Caitanya.

Bhaktivinoda Ṭhākura said, "The divine feet of Rādhā Govinda, the sole object of our service, where is his real position? Just on the head of my Gurudeva. Just on the head of my Gurudeva, above Gurudeva. That non differentiated Guru from Kṛṣṇa, and inseparably connected also with Gurudeva. There are many. The Māyāvādīs, they worship Guru, but not the Lord. There are many who make too much of Guru, eliminating Gaurāṅga, and others. But ours is the creed that Gurudeva, and on his head; that *yugala*, or Mahāprabhu there, on his head. He's the highest servitor; *Mukunda preṣṭha*. The final conception of Guru as *Mukunda preṣṭha*, *Gaura preṣṭha*, *Rādhā preṣṭha*. That is the final conception. He's always on the head of my Gurudeva. Very near, and holding the respectable position. The highest position in Him, or in Her, that is there only I can see that. I want to see that Kṛṣṇa. Not arādhā Kṛṣṇa. Even without Guru, I don't want to see Kṛṣṇa, or Rādhārāṇī, without my Guru. If Rūpa Mañjarī, I am there, without Rūpa Mañjarī I won't approach Rādhārāṇī directly, or Kṛṣṇa without Rādhārāṇī. In this way our thought; that will be healthy thought, a wholesome progress. Otherwise a very hazy and very hurried progress is no progress. One will have to retard, retardation, the prey of retardation, and misfire. We'll miss the object of our adoration. So very carefully, always with the guidance of our Gurudeva on our head and heart, we shall try to move. Just as in *Bhagavad-gītā* it is mentioned always, "Don't be too hurried, don't be too slow, in every case. Don't take food much, and not also less, so *yukta*."

*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā*

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

That is the key to success. Not haste, and not too slow. That should be our motto of life.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi, Gaura, Gaurāṅga will keep up on the standard, on the layer, on the plane, by repetition of Gaurāṅga, with the memory of Gaurāṅga, we can float on the plane. And by Nityānanda, by taking His grace in our memory, we can also float us in the jurisdiction of Gaurāṅga. So it is necessary now and then, to invoke Their mercy, so that I may be allowed to float on the surface where I am at present. It is Their mercy that can keep me afloat in this plane of thought, because it is Their property. *Jīva vibhinnāṁśa*. As a matter of right, the *jīva* cannot demand all these resources; a matter of right. That is by Their grace. The adopt-ability is with the *jīva*. As *jīva* has got adopt-ability in the *māyic* world, the world of exploitation and renunciation, so *jīva* has got the adopt-ability, the *jīva* soul. And this is extended, and he adopts within himself. Thinking that, "This is the property of my Gurudeva. Any moment it may be withdrawn if I commit any offence; may be withdrawn. By most, by great fortune that I have got the chance of serving this divine personified, of love, beauty, etc."

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



Mahāprabu says, “Generally the meaning of the *Bhāgavata śloka*s, and its details may not come to Me, naturally. But when excited by the audience, their *ruci*, then it comes.”

So the environment has got a very important part to play, for which Rādhārāṇī hankers. “I have got that Kṛṣṇa here, but I am not satisfied, rather dissatisfied. That Vṛndāvana is necessary. The Vṛndāvana has got his part to play. Without that We are nothing. We are only mourning our past days in Vṛndāvana.”

Vṛndāvana is necessary. The paraphernalia has an important part to play in everything. In our discussion, or meditation, or preaching, or expression, the height of thought all depends on the environment.

It is mentioned somewhere that Kṛṣṇa was requested to repeat His advices of *Bhagavad-gītā*. He told, “No, I can’t deliver it now. That paraphernalia of Kurukṣetra, that drew out *Bhagavad-gītā* from Me. And now, it is not so easy for Me to express it again here, to repeat. The circumstance is necessary.”

So, *Gītā* has got its peculiar paraphernalia, environment, everything, *Śrīmad-Bhāgavatam*, all. Kṛṣṇa is not alone. He is with His *parśada*, His *Dhāma*.

*Sva parsada sviya dhama saha avatari. Dham saha. [?]*

*Raja* means His general, His minister, His palace, all these. Hare Kṛṣṇa. Time is up.

**Devotees:** Śrīla Śrīdhara Deva Mahārāja ki jai!

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol.

...

Myself also, because the words, not my command; master of me. What I told you, it is not under my command. It’s also above me, transcendental, I also...

Once Prabhupāda told, when he, from Vṛndāvana he came to Gaya. I was with him, and he went to, invited, went to a big man's place there, and delivered Kanada lecture. And so beautiful, new things came out, that I was feeling very much disturbance that I cannot note them. So much so, that I could not attend his lectures also deeply. Only I felt much disturbance to get a pen and paper. Then, I felt very much uneasiness, because I could not note those words. Then I came out.

And Guru Mahārāja told, his word was to me, “You are *gober gaṇeśa*.” That is Gaṇeśa made of *gober*. *Gober* means cow dung. Not a real Gaṇeśa composed of earth. (Laughs) *Gober Gaṇeśa*. “You could not note these things, these thoughts which came. Even I felt necessity of going through them afterwards.”

What thought? He gave explanation of that particular *śloka* of...

*Satya vratam satya param satya yoni*\_\_\_\_\_ [?]

That person whose house he went to visit, he was some *satya upasak*, they’re technically known as the section who worship *satya*. Then what is the conception of *satya*?

Mahāprabhu, and Rādhā-Govinda, Navadwīpa, that is the highest conception of *sattya*.

*Sattya* means, not an abstract conception of law and rules of some transcendental type. *Sattya* is such. What is the relation of Kṛṣṇa and this *sattya*? That he was to explain. And he told that the thoughts that came at that time, he also wants to see it, what was inspiration, what was revealed in his heart at that time. He wanted to see. That was unknown to him. At least he said like that, told like that. “That they are stranger to me, but they passed through me, and I want.”

So fine, then I had both sentiments. I was very much mortified that I could not note them, at the same time, I had some inner satisfaction that I could appreciate those points. Those extraordinary higher points which were delivered then, I was very much disturbed that I could not note them. So, I had the capacity of appreciating the highness of those higher sentiments. That was my satisfaction. There is some inner element in me that can appreciate so much high, what our Guru Mahārāja also wants to have in them, to consult in the second time. That was my satisfaction here, and at the same time I was mourning all through that I could not keep it for the public. And what our Guru Mahārāja also wanted to, I also wanted to see them again, what came through, passed through me.

So, we are an instrument. It is the property. It may not stay in a particular plane always. By our negotiation, it may care to come down, and to particular persons, very rarely to be found, few and far between. Gaura Haribol. That is, in other words, it is the wealth, it is the property of our Gurudeva, and never mine, ours. That should be. *Pūjāla rāgapaṭha gaurava bāṅge*.

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