

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

81.08.31.B

**Śrīla Śrīdhara Mahārāja:** ...search after *rasa*, *ānandam*, beauty, charm; and not calculative knowledge like Paramātmā. *Nahi gopi yogesva pada kamala tomar dhani kori paibe santosh* [?]

The *gopīs* are saying to Kṛṣṇa in Kurukṣetra: “Anyhow You want to control us by quoting the scripture which is meant for the *jñānī* and the *yogī*, but we are not that type. Please excuse us. You know it fully well we’re not that type of *jñānī* and *yogī*. We’re servants. Service is our life. So if you kindly manage to come within us and accept our service, then only we may be satisfied. No other alternative for us. So if You like to save us then You must come to our – in close connection and to accept our hearty service of Yourself. That is the remedy. No other remedy we have got. You are recommending of course we are hearing. But that is all outer ear exercise. Something like that. It is not hitting the target, real point.”

So they’re, *kāhā kṛṣṇa prāna nātha* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.15], the search after *rasa*, and neither for knowledge, nor who is the controller of this world, to know that, *kṛṣṇānusandhāna*. And also to teach others to come in the same camp of *kṛṣṇānusandhāna*. Don’t misdirect you. The proper direction of the *śāstra* is this. Mahāprabhu, *Śrīmad-Bhāgavatam* has taught us what to beg, what to pray, what to want. They have taught us, “You want this thing, pray for this. If you beg, beg for this thing, not for any other thing, *kṛṣṇānusandhāna*.” We want nothing but Kṛṣṇa, nothing but Kṛṣṇa, even not Nārāyaṇa.

When the *gopīs* were wandering in search of Kṛṣṇa, Kṛṣṇa to play a particular mood He took the shape of Nārāyaṇa. The *gopīs* gave respect to Nārāyaṇa. “Oh, He is Nārāyaṇa, yes we respect you. We honour you Nārāyaṇa. Please be gracious and grant our prayer that we may get the grace of Kṛṣṇa. By Your grace we want the association of Kṛṣṇa and not Nārāyaṇa.” When they find Nārāyaṇa, they give their *namaskāram*; *namaskāram* - outward respect and prays from Him that, “Be gracious and grant us our company, association with Kṛṣṇa.”

So the Vaiṣṇava, the student of *Bhāgavat*, and the followers of Mahāprabhu, their fate is sealed only to go in a particular direction in search of Kṛṣṇa. They won’t want anything else but Kṛṣṇa. This is the... *Bhāgavat* has been described as the ripe fruit of the tree of *Veda*. The *Veda* has produced out of own accord, the fruit. What is that? *Rasa*. *Bhāgavat* Kṛṣṇa, Svayaṁ Bhagavān Kṛṣṇa, Brajendra Nandan. That is the ripe product of the tree of *Veda*. *Veda* means revealed truth embodiment. And its inner current is producing the fruit. And the fruit when ripe it is *Bhāgavatam*. So the natural gift of *Veda* is Kṛṣṇa, Svayaṁ Bhagavān, natural gift. But we out of our own prejudice we try to get something from the *Veda*, the tree. The animals they try to chew the leaf, someone they will cut the wood. But the real natural product of the *Veda* is producing *akhila-rasāmṛta-murtiḥ*. *Ānandam brahmaṇo vidvān, na vibheti kutaścaneti*.

[*yato vācho nivarttante, aprāpya manasā saha  
ānandam brahmaṇo vidvān, na vibheti kutaścaneti*]

[“As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.”] [*Taittirīya Upaniṣad*, 11.9.1]

The natural gift of the *Veda* they're giving, the highest revealed truth is Kṛṣṇa, *raso vai saḥ, śraddhāmāyo 'yaṁ loka*. Through your faith you can get that *rasa* of the highest order. That is the gift of all the *Vedas*. And *Veda Mata, Gāyatrī*, she also aims at that very object. I have tried my best to show that sort of meaning from *Gāyatrī, gānāt trāyate*. By chanting which we can get liberation. And what is the definition of liberation? *Svarūpeṇa vyavasthitiḥ*, and to engage ourselves in our innermost duty. That is what *Gāyatrī* is directing towards. And the Kṛṣṇa *vamśi*, that is also doing the same thing. In the highest place we find proper adjustment.

“Be ready for My service. That is the sound. The sound gives impression or inspiration to anyone and everyone. Come to My sweet service, engage yourself to My sweet service.”

That is the call of the flute of Kṛṣṇa. And *Gāyatrī, Veda Mata* who has produced the *Veda*, there also the same thing in the seed; and that is in the fruit. What is in the seed, that is in the fruit, and in the middle the *Veda, Smṛti, Vedānta*, and *Bhāgavatam* at the top.

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

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvī bhāvukāḥ]*

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarine juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

Vyāsadeva says in the introduction of *Śrīmad-Bhāgavatam*. “What is this? What is the necessity of this new book you are giving to the society? This is *nigama-kalpa-taror galitaṁ phalaṁ*. *Nigama* means *Veda* and that is compared with a tree. And this *Bhāgavatam*, its natural ripe fruit comes of its own accord. Not anything pressed, forcibly attached with that. But of its own accord the tree is giving the fruit and the fruit is ripe and it is *Bhāgavatam*. So the juice you drink, *bhāgavatam rasam ālayam*. *Muhur aho rasikā bhuvī bhāvukāḥ*. Oh! If you have real thinking capacity, a normal hankering, you must come to drink this *rasam*. This is the natural product of the *Veda, kalpa-taru*.”

We say this *Gāyatrī, gānāt trāyate*. If you chant the *Gāyatrī mantram, trāyate*, you will be liberated, emancipated, and the positive conception of liberation is *svarūpa siddhi*, self-determination. And in self-determination you must come in connection with Kṛṣṇa in different *rasa* to get your assured and attached service. And thereby you can imbibe the real juice to make your life fulfilled. Your fulfilment of life is there. Everyone's fulfilment is connected there. All your attempts otherwise they are all fruitless labour, fruitless labour only. Only utilise your energy in the proper way to make your life successful. It is for all; this advice from the revealed scriptures to all of us.

*Śṛṇvantu viśve amṛtasya putrāḥ*. Oh you sons of nectar, of nectarine ocean, sea, please listen to me. You are born in *amṛta*, you were born to taste *amṛta*, and you must not allow yourself to be satisfied by anything but *amṛta*. So anyhow, misguided for the time being, but awake, arise, and search for *amṛtam*, that nectar; that satisfaction. *Om*, a big yes. Yes, what you are searching, that is! Don't be disappointed. Don't be disappointed. What, the inner search in you all, that exists, the *Vedas* say, the revealed scriptures they say, they assert, declare, announce, that is existing. What is the common search of all your hearts, that is existent, surely that is existing, and your thirst will be quenched, *śṛṇvantu viśve amṛtasya putrāḥ*. You are really

meant by construction, you deserve. So don't be afraid, don't be cowed down, *amṛtasya putrāḥ*. In your being that thing is given, already it is there. You can never be satisfied anywhere else but with this thing. So prepare yourself to take your, to receive your long search, long missing *amṛtam*. In the full form, full quality. No other business, no other engagement should we have but *kṛṣṇānusandhāna*. *Kṛṣṇānusandhāna*.

Our Guru Mahārāja declared total war against this *māyā*. He used to say one thing.

"The *māyic* reason, what strength is there?" He used that *murgī tang* [?]

The leg of a cock, apparently seems very strong, the leg of a cock, but how much strength may be there? Only the cock moves in such a gesture, posture, that his leg is very strong. So the *māyā* is also moving with that sort of vanity. "I have got much power." But in comparison with Kṛṣṇa consciousness what power she may possess? So don't be afraid of *māyā*.

*Śṛṇvantu viśve amṛtasya putrāḥ*. With that grand tone, divine tone, the call comes from that quarter, from the divine quarter. "Awake, arise. Search for your fortune, and you cannot but have that. It is your birthright." *Svarupa gata sampat*. It is the wealth of your own soul. So it is there, the relativity of the highest divinity, it cannot but be within you. You are His creature. You exist in His connection and relativity. So you must have some connection or other within you. So don't be afraid of your present position. Don't be disappointed! In this way you are to preach to the world at large. All come, you all want *rasam*, *ānandam*, *ānandam brahmaṇo vidvān*. All the *ānandam* differentiated, personified in Kṛṣṇa in Vṛndāvana, and that is very magnanimously being distributed in Navadvīpa. So come, it will be better to come and flock together in Navadvīpa. And we get the ticket, then we may go to Vṛndāvana, and in Navadvīpa also we'll find that there is the Vṛndāvana *rasa*. The diet with some medicine applied, it is given here, easily digested.

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

Gaurasundar. Gaurasundar. Nitāi. Nitāi. Gurudeva. Nitāi Caitanya. Nitāi Caitanya. Hare Kṛṣṇa.

...

[?]

**Bhāratī Mahārāja:** Mahārāja, you were talking about *sajātīya* and *vijātīya*.

**Śrīla Śrīdhara Mahārāja:** *Sajātīya*, *sagata* and *vijātīya*, three sorts of distinction. *Sagata* means Kṛṣṇa, Balarama, then Nārāyaṇa, the Avatāra of *sagata*. *Sajātīya*, the *svarūpa-śakti jīva*, and *vijātīya* is *jīva*, *vijātīya māyā*. Just as tree *sagata*, the branch, the trunk, the leaves, the different *sagata*. *Sajātīya*, difference from any other trees, and *vijātīya*, the stone, earth, distinction from that of a tree: in this way *sagata*, *sajātīya* and *vijātīya*. These three class of difference we are living in the midst of. Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[Bengali (?) conversations for about 1:15 minutes]

...

**Bhāratī Mahārāja:** Mahārāja, maybe you could elaborate on how it's necessary to get the mercy of Navadvīpa *Dhāma* before Vṛndāvana *Dhāma*.

**Śrīla Śrīdhara Mahārāja:** First we must try to approach Nityānanda Prabhu. He's the Lord of Navadvīpa *Dhāma*. To secure any ticket, His permission is first necessary. And there are others

also. Advaita Prabhu, Śrīvāsa Paṇḍita, so many others. There is another group who comes from Narahari Sarakara Ṭhākura, but mainly Nityānanda Prabhu.

*nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, [dharo nitāi-caraṇa du 'khāni]*

[“It is by Lord Nityānanda Prabhu’s grace that we may be allowed to worship Rādhā and Kṛṣṇa in Vṛndāvana.”] [From Narottama dāsa Ṭhākura’s *Manah-śikṣā*, from *Prārthanā*]

Who is the real conception of Mahāprabhu here. Rādhā-Kṛṣṇa combined in Navadvīpa, Śrī Gaurāṅga. Only Rādhā-Govinda combined, distributing Themselves, engaged in distributing Themselves, that is Gaurāṅga. The innermost existence of Gaurāṅga is that. And the outer and partial representation of Him, that gives Hari *Nāma*, Kṛṣṇa *Nāma*, Yuga Avatāra and this is Avatārī. Avatārī Gaurāṅga and Avatāra Gaurāṅga. Avatāra Gaurāṅga who distributes Kṛṣṇa *Nāma*, the Name to the world, and every Kali-yuga He comes once. And Avatārī Gaurāṅga combined, Rādhārāṇī, only once in the whole day of a Brahmā, not every Kali-yuga of the *jīva* section; that Svayaṁ Bhagavān. Kṛṣṇa also comes once in one day of Brahmā, Hare Kṛṣṇa, which is known as *kalpa*. *Yuge yuge kalpe kalpe*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhāratī Mahārāja:** Mahārāja, that’s the same personality, Avatāra and Avatārī?

**Śrīla Śrīdhara Mahārāja:** Partial representation, limited function; there cannot be any cut-up, separate connection, separate existence, functional limitation.

**Bhāratī Mahārāja:** Mahārāja, there was one statement in *Gauḍīya-patrikā*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he had mentioned that one has to go through the medium of Tulasī Devī to enter into Vṛndāvana.

**Śrīla Śrīdhara Mahārāja:** Bhakti Devī.

**Bhāratī Mahārāja:** Tulasī Devī.

**Śrīla Śrīdhara Mahārāja:** Tulasī Devī. That’s general. In the *mādhurya-rasa*, in all *rasa* also, the relation will be that of respect, reverence, but in *mādhurya-rasa* that will be very intimate in another way. Tulasī Devī, her general help, that is most expansive, expanding. Nārāyaṇa, Gaura, Kṛṣṇa, all, Nṛsiṅha. The general help we can have from Tulasī Devī, and particular in Vṛndāvana, *mādhurya-rasa*. She is naturally connected with Nārāyaṇa. And the relation with her was established in the nature of Kṛṣṇa. The Kṛṣṇa within Nārāyaṇa accepted her. Because she had her husband but she was accepted by Nārāyaṇa, in her intimate service, and that is possible only in Kṛṣṇa, *parakīya*. So that sort of connection within, and external acceptance of Nārāyaṇa and His boon towards her, that, “Your grace will spread My devotion to anywhere, everywhere. Who will have respect for you, he must get passport in My domain.” Hare Kṛṣṇa.

**Bhāratī Mahārāja:** Tulasī is like *aṅgas prakāśa* of Lakṣmī Devī, plenary portion of Lakṣmī Devī?

**Śrīla Śrīdhara Mahārāja:** It may be. Lakṣmī Devī, and more than that is some respect. Lakṣmī Devī could not enter in Braja *līlā* proper. But Tulasī Devī could do so. And it is mentioned in some *Purāṇa*, Rādhārāṇī Herself says, when She’s questioned by someone, “How have You got so much attraction for Kṛṣṇa?”

Rādhārāṇī told, “For a long time I served Tulasī Devī, for a long period of My life, even in different lives. So by her grace I have come in connection with Kṛṣṇa.”

That is spoken by Rādhārāṇī Herself. You will find in *Garga Saṁhitā* or somewhere else. So Tulasī is given that respect also by Rādhārāṇī. Hare Kṛṣṇa. Her fortune that circumstance forced Kṛṣṇa to enjoy her, demand her inner service.

Hare Kṛṣṇa, Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

**Bhāratī Mahārāja:** Mahārāja, there seems to be a contradiction in *Prapanna-jīvanāmṛtam* that in one sense it says that one does not have to be perfect in the different *aṅgas* of *bhakti*, but if he surrenders those different *aṅgas* will automatically be attained.

**Śrīla Śrīdhara Mahārāja:** What is it in Sanskrit?

**Devotees:** *Śravaṇa-kīrttanādīnām* [*Prapanna-jīvanāmṛtam*, 1.40]

**Śrīla Śrīdhara Mahārāja:** *Śaraṇāgati*. No other process of service can be perfect. Without *śaraṇāgati*, there cannot be real entrance into the domain. So it will be all more or less show. *Śaraṇāgati* is the very life, very essence of devotion, so that must be present in every form of services. Without *śaraṇāgati* that would be mere imitation of service and not devotion proper, it will be a lifeless activity. *Śaraṇāgati* is the first condition.

**Bhāratī Mahārāja:** So the Sanskrit says:

*śravaṇa-kīrttanādīnām, bhakty-aṅgānām hi yājane  
akṣamasyāpi sarvvāptiḥ, prapattyaiva harāv iti*

[“Everything is accomplished by surrendering unto the lotus feet of Śrī Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting.”] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.40]

**Śrīla Śrīdhara Mahārāja:** What is the Bengali?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** If one is not able or has not the opportunity of doing other services, different forms of service to Kṛṣṇa, but only you have got *śaraṇāgati*, you will get everything in the future, *śaraṇāgati* will give everything. *Śaraṇāgati* is the basic thing, substance in devotional world, the most fundamental. The whole structure of devotional school is on *śaraṇāgati*. *Śaraṇāgati* may produce them, but without *śaraṇāgati* they may not stand, *ātma-nivedanam*. Without *ātma-nivedanam*, Prahlāda Mahārāja: *svātmārpaṇam nigamasya satyaṁ*.

*[dharmārtha-kāma iti yo 'bhihitas tri-varga, īkṣā trayī naya-damau vividhā ca vārtā  
manye tad etad akhilaṁ nigamasya satyaṁ, svātmārpaṇam sva-suhṛdaḥ paramasya puṁsah]*

[“Religion, economic development and sense gratification — these are described in the *Vedas* as *tri-varga*, or three ways to salvation. Within these three categories are education and

self-realisation; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the *Vedas*, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental." [Śrīmad-Bhāgavatam, 7.6.26]

The whole gist of the Vedic advice is *svātmārpaṇam*, you give yourself wholly, dedicate yourself to the Lord. And that is the substance of all the devotional activity, give yourself, *ādau arpyeta paścād kriyeta*.

[*sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta*]

Śrīdhara Swāmī also in his commentary about:

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam [pāda-sevanam  
arcanaṁ vandanam dāsyam, sakhyam ātma-nivedanam]  
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā  
[kriyeta bhagavaty addhā tan manye 'dhītam uttamam]*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [Śrīmad-Bhāgavatam, 7.5.23-24]

If it is already dedicated to Him then this *śravaṇam kīrtanam* they will get recognition as *bhakti*, otherwise everything is bogus. The *śravaṇa kīrtana*, if I hear to fulfil my own mundane purpose then it is no longer *bhakti*. If I make *kīrtana*, chant, preach, tell Hari *kathā* to make some money, then it will not be *bhakti*, Whatever I shall do it is for Him. That sort of bond forced aside will be accepted then whatever will be on that basis, that will be recognised as *bhakti*. It is the foundation where *bhakti* stands. Without *śaraṇāgati* all *karma*, all *jñāna*, all *yoga*, anything else, not *bhakti*. *Bhakti* means the result will go to the Lord, to my Lord. I am His slave, *nitya-dāsa*. I am His slave. I have got no independent personality, to keep any independent property. I am wholly His servant. Whatever I shall acquire, everything, the owner is He.

*Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [Caitanya-caritāmṛta, Madhya-līlā, 20.108] *Nitya dāsa* means eternal servant; that is slave. He can, He has got the right to make or mar, to do anything with me as He likes, according to His sweet will. So with this feeling, whenever we shall make a *kīrtana* or *śravaṇa*, or *smaraṇam*, *pāda-sevanam*, that will be devotional activity. But if that is withdrawn everything gone to the hell. The plank of the stage where the dancing stage, if that is taken off, the whole thing gone. So *ādau arpyeta*. *Śaraṇāgati* means self-dedication. And then the activity of the man of dedicated self will become *bhakti*, will be reckoned as *bhakti*. Whatever he'll do, he does on behalf of Kṛṣṇa. He must cite Kṛṣṇa, not separate interest.

*bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśam guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord.

This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

Conscious of separate interest has made us different from Kṛṣṇa. And the common interest that He has all interest with Him then only it will be *bhakti*. And if that is gone, everything is gone. *Śravaṇa*, *kīrtana*, they are only mere forms, not life. But in order to have a living devotion, *śaraṇāgati* must be there. *Śaraṇāgati* means exclusive connection with Kṛṣṇa, exclusive identification with the interest of Kṛṣṇa. And if Kṛṣṇa is not seen, so Guru, Vaiṣṇava, in this way, self abnegation to the extreme and then self surrendering according to the degree, one will be benefited. Gaura Hari. And that will have peculiar different characteristic also. *Śanta rasa*, *dāsyā*, *sākhya*, and in different *rasas* also subdivision, in this way they will be located there. So it is mentioned that without *śaraṇāgati*, all the formal activities, they will lose the very life of therein and it will be something else than *bhakti*. Self-dedication, the land, plane of dedication that is that. Plane of exploitation, plane of renunciation and plane of dedication. The land of devotion.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** Mahārāja, we feel that if we surrender unto you, if we can please you in some way; that our spiritual master will also be pleased.

**Śrīla Śrīdhara Mahārāja:** Yes. *Yasya prasādād*. Not only in my case; it is written in *śāstra*.

*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvaṁs tasya yaśas tri sandhyarṁ, vande guroḥ śrī-caraṇāravindam*

[“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”]

[*Śrī Śrī Gurv-aṣṭaka*, 8, by Śrīla Viśvanātha Cakravartī Ṭhākura]

It is found in *śāstra*. The criterion is there, here in this world the criterion will be there. By satisfying our Gurudeva we will satisfy Him. And if Gurudeva is dissatisfied with me, then He is surely dissatisfied. Hare Kṛṣṇa.

In the *Purāṇa*, there is; I don't remember where it is mentioned; a good example has been given. The Lord is the sun, Kṛṣṇa is the sun. And the Guru is the water around and the *śiṣya* is the lotus. If Guru withdraws, then the very sun will dry, will burn the lotus. And the lotus will be cheered as long as the water is supporting and circumambulating the lotus. The sun's rays will cheer the lotus, will help, will grow, will give vitality to the lotus, but as long as the lotus surrounded and posted in water. But water withdrawn then the very sun ray will burn it; on the land. That is the position of Gurudeva. It has been depicted nicely.

*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvaṁs tasya yaśas tri sandhyarṁ, vande guroḥ śrī-caraṇāravindam*

But Guru may be seen in different *rasa* of different types. So no, not much differentiation should be made. According to the awakening of my heart he is infinite potency, he is changing

his mood, figure, etc. The Guru is there, my guide to the Absolute, who is my guide to the Absolute, to Kṛṣṇa, Guru is there.

*Isvara tattva bheda na haya aparadha* [?] Within Nārāyaṇa there is Kṛṣṇa, we may think, but difference in function. Nārāyaṇa, Lakṣmī, *gopī*, distinction and non-distinction *bhedābheda*, *acintya* is there. *Isvara tattva bheda na haya aparadha* [?]

Lakṣmī, the *gopī*, when they are in the form of Lakṣmī serving Nārāyaṇa, and the Lakṣmī in her inner heart when they have got the position of the *gopīs*, they are serving Kṛṣṇa in a particular way. So there is a continued connection between them, a different distinction and non-distinction. Both should be maintained, simultaneously. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But to the formal we should have our respect, but not that we should ignore the inner substance. Relative and the absolute, going all together: consideration. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Sva dharme nidhanaṁ śreyah*, and *sarva-dharmān parityajya*.

[*śreyān sva-dharmo viguṇah, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ*]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

[*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

We have to harmonise both of these great teachings.

**Bhāratī Mahārāja:** Mahārāja, we are feeling that by rendering some service to you, that that inspiration will increase.

**Śrīla Śrīdhara Mahārāja:** If you feel it sincerely within your heart, automatically it will be done. None can resist. If the feeling is real none can resist. Internally it will function, always not to show externally. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa.

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