

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

82.05.12.B

**Śrīla Śrīdhara Mahārāja:** ...those that are the parents of this world, *pārvatī parameśvaro*, Pārvatī and Parameśvara, Mahādeva. Three meanings here, *pārvatī par*, or *pārvatī pati*, and *rameśvaro*, *rameśvaro* means Nārāyaṇa. Then, *vivasam priкто pārvatī parameśvaro* [?] *Viva, vi* means bird, *va mana vati* [?] One who goes on the back of the bird, that is Brahmā, *hamsa-vahana*. So *vivasam priкто viva yukto parvati pa* [?] and, *brahma visnu maheśvar* [?]

Then on the, that Pārvatī and Parameśvara, one. *Parvati pa rameśvaro*, Brahmā, Śiva, Hariha and then *brahma visnu maheśvar*. Three kinds of meaning given by Madrinatha [?] the great commentator of Kalidāsa. Just as there is relationship between the word and the meaning, so Śiva and Śiva is *artha* and Pārvatī is the form, the word, outer cover, and the substance within is Śiva, Mahādeva. In this way, *srotavād*, Some natural connection between the word and the sound, the sound and the meaning, one produces the other. The mental principle produces a particular sound. Just as a sound between the sent, the booming shots replied, boom is heard, from the meaning the word is formed.

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

...

... Swāmī Mahārāja \_\_\_\_\_ [?] reply is prepared? Ready?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Encouraging?

**Akṣayānanda Mahārāja:** I hope so. I'll let you hear it.

**Śrīla Śrīdhara Mahārāja:** Purī Mahārāja proposes and disposes, proposal and disposal. One going up and coming down, wave, suggestion and acceptance.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. All is *līlā*.

*naiva tasya kṛtenārtho, nākṛteneha kaścana  
na cāsya sarvva-bhūteṣu, kaścīd artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

Any wave welcomed, all the waves welcome. They can read the deeper meaning.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani  
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

*Bhāgavata* says what is the conception of *māyā*, *'rtham ṛte yat pratīyeta*, what seems to be, not right reading, the *rtha*, *ārtheṣv abhijñāḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] The meaning, the purpose of

every incident known to Him. So many events harmonised together, it is serving Him. But localised interest, there is a clash. Imperial and provincial, universal and local interest clashing. *Ārtheṣv abhijñah*, He only can know for which every straw is moving, this side or that side, He's the only knower. *Ārtheṣv abhijñah*, what is the purpose that a grass by the wind is bent this side and not that side. He knows. All these movements taken together in harmony goes to Him. *Ārtheṣv abhijñah svarāt*. He's not responsible to anyone, *ārtheṣv abhijñah*.

And *rte 'rtham yat pratīyeta*, that universal meaning of everything, every event, incident, even the movement of a straw, all purposeful, all meaningful to the Absolute. They're contributing towards the Absolute satisfaction of Kṛṣṇa. *'Rtham rte yat pratīyeta*, that is the real meaning, the meaning of this word, the meaning of that phrase, all these, but *rtha* is universal. What is the meaning? *Ārtheṣv abhijñah*. *'Rtham rte*. What is the real purpose of every movement, that is one, *advaya*, universal absolute, absolute current going towards the satisfaction of Kṛṣṇa. But that reading is not possible for the superficial *jīva*, so the real meaning of everything he cannot read, cannot conceive. He has some meaning but it is a different superficial reading, that is *māyā*. I am reading the earthquake, or the storm, or anything, we are reading from our local interest. This is *māyā* and at the basis of this so many we are doing. Local interest, from local, leaving that:

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[ahaṁ tvām 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]

Give up local interest and identify yourself with universal interest, that current, that plane. *Rte 'rtham yat pratīyeta*, what we feel, what we read without the real meaning, that is wrong reading, wrong reading of the environment. That is *māyā*. *Rte 'rtham yat pratīyeta*, what seems to us. That universal purpose we miss and from local interest we read, “Oh, this is for this purpose, that is for this purpose,” this local reading. *Rte 'rtham yat pratīyeta*, what is conceived, what we feel, what we trust, what we believe, not only belief also, what we believe, not in consonance with the universal reading, that is *māyā*. *Rte 'rtham yat pratīyeta, na pratīyeta cātmani*, in the interest of *ātma*, Kṛṣṇa.

*atma dehi saraihi paramatmani* [?]

*Ātmā* means not *jīvātmā*, here *ātmā* means, *sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam*.

*[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam  
hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram  
sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam  
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]*

[“From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”] [*Śrīmad-Bhāgavatam*, 12.13.11-12]

*Ātmā* means Paramātmā.

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]  
brahmeti paramātmēti, bhagavān iti śabdyate]*

[“Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān.”] [*Śrīmad-Bhāgavatam*, 1.2.11]

That universal representation of the Absolute of three phases. *Na pratīyeta cātmani*, in the interest of the Paramātmā, of the Absolute, that conception does not come. But from the standpoint of local

interest we find that. And if we go to read from the universal interest we don't find that, no hint. From *śrauta-vicara*, that comes from Vaikuṅṭha. That shows that now everything meant for Kṛṣṇa. Our disease, local interest conception disease is cured, removed. We like to be one with the Kṛṣṇa interest.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani  
tad vidyād ātmano māyām, [yathābhāso yathā tamaḥ]*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

That feeling, that conception, you know as *māyā*, *mā — yā*, what is not, it is apparent but not real. What is not real that is *māyā*, *mā — yā*, what I think it is not so. *Māyā*, means *mā* no, *yā* means what, 'what is not,' it seems to mean, apparently, but the fact is not such. That is *māyā*. Another meaning of *māyā*: *miyate anu yayati maya* [?] Infinite interest we eliminate and we see things by measuring by our interest. We measure everything only through the standpoint angle of vision of our selfish interest. Everything we measure, "Oh, this is not from infinite standpoint." But everything we meet, "Oh, this is such." According to our interest we measure everything ignoring its infinite representation and position and duty, service. That is *māyā*.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani  
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

The light and darkness, the absence of truth that is not truth. *Yathābhāso yathā tamaḥ, ābhāso*, light, and *tamaḥ*, darkness, ignorance, mistake, error, it is not so.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani  
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

*yathā mahānti bhūtāni, bhūteṣūccāveṣv anu  
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

*Catuḥ-ślokī* of *Bhāgavata*.

*aham evāsam evāgre, nānyad yat sad-asat param  
paścād aham yad etac ca, yo 'vaśiṣyeta so 'smy aham*

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.9.33]

The ontological, *catuḥ-ślokī*, that is the ontological basis of the whole *Bhāgavata* theory of *Bhāgavata-Purāna*, these four *ślokas* [*Śrīmad-Bhāgavatam*, 2.9.33-36] are the ontological basis.

*aham evāsam evāgre, nānyad yat sad-asat param  
paścād aham yad etac ca, yo 'vaśiṣyeta so 'smy aham*

Then:

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani  
[tad vidyād ātmano māyām, yathābhāso yathā tamaḥ]*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

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*etāvad eva jijñāsyam, tattva-jijñāsunātmanah  
anvaya-vyatirekābhyām, yat syāt sarvatra sarvadā*

["A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."] [*Śrīmad-Bhāgavatam*, 2.9.36]

He's present everywhere in direct or indirect way. He's '*nvayād itararāś cārtheṣv abhijñah, janmādy asya*.

*[janmādy asya yato 'nvayād itararāś cārtheṣv abhijñah svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayah  
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."]

[*Śrīmad-Bhāgavatam*, 1.1.1]

*naiva tasya kṛtenārtho, nākṛteneha kaścana  
na cāsya sarvva-bhūteṣu, kaścīd artha-vyapāśrayah*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

So in *uttama-adhikāra*, no *pracar cesta* [?]

No attempt for any propaganda, only in *madhyama-adhikāra*, that from this mal conception to take all to right conception, from improper to proper conception. And the function will go on accordingly, *sambandha-jñāna*.

*siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa*

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 2.117*]

To engage us more earnestly towards the service sometimes hearing is necessary. But hearing for hearing, that is luxury. Hearing for engagement, that is proper hearing.

"Oh, bring a glass of water."

He's sitting.

"Have you heard?"

"Yes, I have heard."

Ha, ha, ha, ha.

"Bring me a glass of water."

Sitting tight. Ha, ha, ha, ha.

"I have heard."

Ha, ha, ha, ha. That sort of hearing won't do. Ha, ha, ha.

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

And there is also one saying amongst the *sahajiyā* class. "Gurudeva asked for a glass of water, but I am engaged in *Hari-Nāma*. 'No, Gurudeva, I'm engaged in *Hari-Nāma*.'"

This is self-deception. The importance, the degree, the urgency, should be considered.

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

*Bhajana*, that is service, in higher degree present in Gurudeva. Not so much by serving him I can partake in high quality of *kīrtana* that comes in me and may improve the quality of my *bhajana*. So *sādhu-saṅga nāma-kīrtana*. *Nāma-kīrtana* has been recommended but not without the association of the *sādhu*, *sādhu-saṅga*. *Saṅga* means *sevā*. *Sādhu* means a higher, superior quality *sādhu*. And *saṅga* means only to keep the bodies together? No. The *saṅga* of the high, that means it is possible only through serving attitude, *saṅga* can be. Not by opposite dealing, neither by idle sitting. *Saṅga* means *sat-saṅga*, *ṣaḍ-vidha*.

*dadāti pratigrhṇāti guhyam ākhyāti pṛcchati  
bhuṅkte bhojayate caiva ṣaḍ-vidham prīti lakṣaṇam*

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Śrī Upadeśāmṛtam, 4*]

These six kinds of association with the *sādhu*, *dadāti pratigrhṇāti guhyam*. Higher association means only with serving attitude. Otherwise no *saṅga*. Just as lower association means exploitation, enjoyment. We may sit idle but still it will be enjoyment. And higher must mean a serving link and thereby my quality of serving will be increased.

*tāte kṛṣṇa bhaje kare gurura sevana, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa*

["If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.25*]

So *sādhu-saṅga* is the most important, *sādhu-sevā*. Gauḍīya Maṭha gives stress there, *sādhu-saṅga*, service of the *sādhu*. Whatever you do by his command, it will connect you surely with the higher

conception of the Absolute, *sādhu-saṅga*. Whatever you do with his connection if it is ordered by him.

So that I have experience, Parvat Mahārāja, leaving the order engagement of Gurudeva went to see Badrinārāyaṇa and he was punished. So to tour the holy places, that also may be punishable action. *Sādhu-saṅga*, without *sādhu-saṅga* we cannot connect with the higher level. So even taking Name may not be Vaikuṅṭha Name.

[*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*  
*sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*]

[“Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa’s name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord’s food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee.”]  
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

So learn, try to acquire a serving attitude and if you apply to *Nāma-bhajana* or any *bhajana* it will help you. A universal necessity, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ, jihvādau* means in tongue, *nāmādi, nāma, rūpa, guṇa, līlā*. *Nāmādi* means *nāma, rūpa, guṇa, līlā*. *Jihvādau*, name in the lip, *jihvā*, tongue, *sevonmukhe hi jihvādau, nāma*. *Rūpa* in the eye, *guṇa* in the mind, *līlā*, in the heart, that will come down to you. Your other aspects will be connected with that Vaikuṅṭha *tattva*. So *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, so not only increasing the number, the quantity, but the quality cannot be ignored in every action to be real devotion, *bhakti, sevonmukhe*. And *sevā* presupposes surrender, and all this presupposes *sādhu-saṅga*.

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]*

[“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one’s dormant love for Kṛṣṇa awakens, association with devotees is still most essential.”]  
[*Caitanya-caritāmṛta, Madhya-līlā, 22.83*]

It originates from the association of a *sādhu*, anyhow, in *sukṛti, ajñāta, jñāta*, or *śraddhā*, or *sādhu-saṅga*, from the positive direction it can come to us. So we must be thankful to that positive source. The Lord is there but through His agency He’s coming, so His agents should be welcomed and dealt with properly. *Sādhu, śāstra*, whatever we can collect, our energy we should devote towards *sādhu* and *śāstra, sādhu* and *śāstra*, those two friends, everywhere, everywhere.

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

Once Prabhupāda told me, “What is service and what is *karma*?”

To give impression, to me he told.

“If the *sādhu* has said, has ordered, ‘Take flower.’ And when taking flower he says, ‘No, take water.’”

“No, you have already ordered to bring a flower, accept this.”

Then that will be *karma*. Which was ordered first, and next, “No, give me water.”

Then if it is said, “You ordered to bring flower, please accept this.”

To thrust on his previous desire, to thrust on him again, that will be *karma*. He’s free and any moment when he told a little after he has rejected that and he has ordered another thing. So to follow the past, that will be *karma*. Always expectant for the immediate need, what is that?

In a battlefield if the General orders the army, “March this side.” Then he looked with telescope and saw that circumstances have changed. “No, go this side.”

“Oh, you have already ordered to go this way.”

Ha, ha, ha, ha. That won't do. Ha, ha. He's free always, the Gurudeva, or the *sādhu*, their order should be taken in such way. "What he told first I must stick to that?" No, living and independent, in this.

That [Herr] Schulze [Sadānanda dāsa] asked our Guru Mahārāja: "At least one week before I want the program where to go, what to do."

"But I get order only five minutes ago. How can I inform you like that?"

So it is not a dead thing. For the beginners of course dead orders are there. Just as to a boy it is given, ABC, that is one stage, ABC, go on ABC. Then when necessity of writing, not everything repeated, it maybe that every moment and second new thing. "Oh, dictate, take dictation." Then only that repeatedly following, loving the ABC, that won't do. So in the beginning do these things, this thing that thing. But when he'll come in connection of the living thing he'll be expectant in such a way and do accordingly. The new order will come and we are to follow that with our alertness.

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

Who was the most famous *siddha-bābājī* in Vṛndāvana, I had a chance to stay for few days in Vṛndāvana, I wanted to see that gentleman. He was the most respected *siddha-bābājī* of Vṛndāvana.

But Prabhupāda told that, "He's *kaniṣṭha-adhikarī*."

It was written in *Gauḍīya*. After circumambulation of Vraja maṇḍala he remarked, "That Ramakrishnadāsa Bābājī, *kaniṣṭha-adhikarī*. He's copying only what has been given to be the practices of a *sādhu*, of a student. He's following the stereo type direction. So, take Name, *mādhukarī*, and fasting, and reading *Bhāgavatam*, formal things. What has been recommended for the beginners. Not coming in contact with the living things, *mahara* [?], just a training period. The Army and the Police in a training period they're asked to do something repeatedly. "Do this, do this, do this." Rehearsal, something, so he engages himself in that, *kaniṣṭha-adhikarī*, he does not know the spirit, cannot come in connection with the living matter. But a preparatory life of a devotee repeatedly going on with that, *kaniṣṭha-adhikarī*."

Anyhow I want to see him. Two or three days, in the evening I saw he's there. He could know that I'm coming from Gauḍīya Maṭh. I sat there silently. They did not speak anything to me. We are rather enemy to them. And I also went there and tried my best to read him. I saw that so many disciples and others that respect him, two, three, four, sitting by his side. Then Nṛsimha-caturdaśī day, carried reading from *Bhāgavata* and hearing, and sometimes dictating this or that. I continued my watch over his movements, activities. I am watching him and sometimes as if I am casting my glance to Guru Mahārāja. "He's such." "He's such."

After two or three days I came with this estimation that this man is trying his best to go up. And Guru Mahārāja has come down from there and has got a living program for him to fulfil the purpose. With this conclusion I came out. He's trying his best from this plane to go up. But our Guru Mahārāja he has come down with some order, some plan, "Do this." So some positive thing he has come to give to the world. He does not belong to this world, has come from other world with some order. "Go and do this." And this man is trying his best from his own position what has been recommended in the scripture, what we can read about Rūpa, Sanātana and others. And accordingly to get some idea and try to practice that, theoretically practising. "This has been recommended. Let me practice all these things. And then I'll get my desired result, in this way."

And so I thought that, "This is the *kaniṣṭha-adhikarī*, Guru Mahārāja told, *kaniṣṭha-adhikarī*."

And to work under the direction of Gurudeva or *sādhu* that are already a member in that plane, that will give desired and living result. Not theoretical but practical, highly improving, the difference is there. Practical necessity.

Soldiers sometimes are ordered to do ordinary things. Not fighting but spade work, these other things, to clear the jungle, to do this thing that thing. When marching against the enemy whatever duty comes in front they're to do that. It is practical, living thing. Not mock fight but real fight, and there, not mock fight but something preparatory to fight, that has also got great value of fighting, more than the fighting in a mock fight in a preparatory training period. The training period fighting is, when soldiers are for fighting necessary to do some other work, that is clearing the jungle, making the path etc, that will fetch more value than when they're practising fighting in a peaceful circumstance.

So when under the guidance of a real Ācārya, whatever we do, that will benefit more. The cooking, the cow-keeping, the other things will keep more value than *Bhāgavata* study. It is possible. It is possible that it his doing and to help in his activity that will fetch some higher thing for me. By his coin I shall be paid. Not these gross things, not by paddy or wheat but by gold I'll be paid. If I'm rendering personal service to Gurudeva, of course, Gurudeva's position that is all important, that must be real, not a shame or imitating Guru. If that is a genuine *sādhu*, genuine Gurudeva, then to cleanse his stools and urine that will fetch more than worshipping the Deity, because that has got practical connection. And this is *kaniṣṭha-adhikarī*, this is only *mahara* [?] rehearsal like thing in the *kaniṣṭha-adhikarī*. We are to understand it as these things, these things.

Īśvara Purī, he was above this *arcana*, *sannyāsī*...

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