

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

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**Śrīla Śrīdhara Mahārāja:**

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām  
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ [yathāhaṁ vibudhāḥ kalātyaye]*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

Then there is another, upper region, where, which is *bhāgavata padaṁ, avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ*, upper to mean there is another realm where the *bhāgavata*, the servitors of the Lord, they live, that is *vaiṣṇavaṁ, padaṁ*, that is known as *vaiṣṇavaṁ, padaṁ*, upper than me self. *Paraṁ. Avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye. Eti.*

*Na gachati prapnoti, vaiṣṇavaṁ, paraṁ, prapnoti. Yathāhaṁ*, including myself. *Kalātyaye*, when the dissolution of the whole creation, at that period, we, including myself, we attain to that position. *Yathāhaṁ vibudhāḥ \_\_\_\_\_ [?] vibudhāḥ*. “Oh gods.” The demigods he’s addressing, *kalātyaye, kala* means development, industry, earth. When the whole *kala*, means developed things, improved things is dissolved, wholesale dissolution of the differentiated world, then we enter that *bhāgavata loka* which is undisturbed. It is eternal in its conception always, *nityam*. That is *bhāgavata*, there is a section named as *bhāgavata*. Bhagavān, *bhāgavata bhakta. Vaiṣṇavaṁ paraṁ*, and that position is known as *vaiṣṇava pada, param pada, vaiṣṇava pada*, in this way, *bhāgavata*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

**Bhakti Caru Swāmī:** Mahārāja, the husband of Pārvatī, that Śiva, is he Rudra or Sadāśiva?

**Śrīla Śrīdhara Mahārāja:** Both. Sadāśiva is not alone. There is also his *śakti*, but he’s more tending towards devotion. Pārvatī says,

*ārādhanānām sarveśām, viṣṇor ārādhanam param  
[tasmāt parataram devi, tadīyānām samārcanam]*

[“Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’”

[*Caitanya-caritāmṛta, Madhya-līlā, 11.31*]

She asked Śiva, “Whose adoration, whose worship is the highest?”

“*Viṣṇor ārādhanam param*. The worship of Viṣṇu, that holds the highest position.”

Then Pārvatī was a little mortified.

Then the next line came, *tasmāt parataram devi, tadīyānām samārcanam*. “Even more than that is the position of a man who serves His devotee.”

Then Pārvatī was again cheerful. “That Śiva is His devotee, and I’m serving him, so I’m doing greater service.”

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** [03:45 - 04:40 [?]]

A man of his calibre, the Brahma section wanted, at that time. But they were frustrated. And one Mr. Duff who was in Scottish Church College, he also...

First, Bhaktivinoda Ṭhākura wrote an article like an atheist, on the basis of atheism.

And then Dowel [?] that gentleman, Christian, he rebuked Bhaktivinoda Ṭhākura, at that time as Kedārnātha. “That you have very dexterously proved this, but after all what is the result? You should not follow this path. You’ll lose your energy in that way. You should try to become theist.”

So that Christian gentleman also had much affection for Kedārnātha. And the Brahma section they also wanted him to be one of them, one of their preachers, wavering Bhaktivinoda, Kedārnātha Datta.

Then when he was transferred in Purī he got some *Bhāgavata*, that book *Bhāgavata*.

Previously he said, “I thought only the devotee third class they read *Bhāgavatam* and this Vaiṣṇava literature. The intellectual has got nothing to do with that, the *Bhāgavatam* and *Caitanya-caritāmṛta*.”

But in Purī he said that, “I came in connection with that *Caitanya-caritāmṛta* and that *Bhāgavatam*, and then I got some taste there and began to enter into and gradually I was captured.”

It is mentioned somewhere that when he gave his *Bhāgavata* speech when he was the magistrate in Dinajpur, then the other sections were frustrated. “Now he has become a Vaiṣṇava, servant of the Vaiṣṇavas.”

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

One who has got realised truth to such extent, what he showed in his early days, that is nothing, that is all a show. Where we find such prospect of such a high degree, that cannot come automatically, and abruptly. That must have been there in the depth. So the other show in his childhood that was mere show, no value.

**Bhakti Caru Swāmī:** But Mahārāja, even as a student he protested [Īśvarachandra] Vidyāsāgar’s statement that, *īśvara-nirākāra-brahma-svarūpa*.

**Śrīla Śrīdhara Mahārāja:** Prabhupāda’s challenge to, he approached Vidyāsāgar...

**Bhakti Caru Swāmī:** Oh, \_\_\_\_ Bhaktivinoda Ṭhākura...

**Śrīla Śrīdhara Mahārāja:** ...and challenged him. “You have written, *īśvara-nirākāra-caitanya-svarūpa*. Where have you found this? *Nirākāra-caitanya-svarūpa*, and you say *īśvara*. *Īśvara*, that Brahman may be *nirākāra-caitanya-svarūpa*, but you have written that *īśvara-nirākāra-caitanya-svarūpa*. Where have you found this? What is *Īśvara*?” Prabhupāda approached him and challenged. It is mentioned in *Sarasvatī-jayaśrī* perhaps.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That is there, that was there, but the cover was very thin, though apparently it may seem that it is very thick. But really when such things can come out from him, so it was negligible thing. And sometimes it is His show, but show of the creator. It may be taken in that way.

Nimāi Paṇḍita He also showed so many things. Nimāi Paṇḍita He wrapped Himself, when a boy, with a blanket and entered into the plantain garden, and by the push of His head He used to break those plantain trees. And the householder came out and found that, “A bull has entered and demolishing my garden.” Nimāi Paṇḍita with His followers He did something like that some day. With a blanket covering His body and He’s pushing with head the plantain trees of the neighbours. He’s seen to do that. Ha, ha.

**Bhakti Caru Swāmī:** What is the significance Mahārāja of Mahāprabhu doing that?

When He used to throw water on the *brāhmaṇas* that was to show that, to make them understand, that doing the *japa*, and doing the *sundha*, is not the final goal. The final goal is to chant the Holy Name of the Lord.

**Śrīla Śrīdhara Mahārāja:** Yes. That sort of meaning you can ascribe anywhere and everywhere.

“Your plantain fruit, that will be used for your purpose, futile. I’m demolishing all them. In the highest sense you are My *parśada*. I can do anything and everything with your articles. It is My fleeting pleasure. Śrīdhara Paṇḍita I’m snatching from his hand. ‘Oh, give Me this plantain. I won’t be able to give any price.’” In this way snatching, that is a *līlā*.

“Why do you do so you impudent *brāhmaṇa* boy? I can’t check you. But you should not do in such a way. I’m a poor man. If you snatch away my best things how can I go on with my life?”

In this way the quarrel. Hare Kṛṣṇa.

**Bhakti Caru Swāmī:** Mahārāja, all the living entities, all the people present at that time, when Mahāprabhu was performing His pastimes, did they all get liberated?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. All *get* liberated, or were all *were* liberated, and more than liberated.

**Bhakti Caru Swāmī:** Yeah right, of course His associates were more than liberated.

**Śrīla Śrīdhara Mahārāja:** *Sa parśada siva dhama sakha avatari* [?]

If we’re to accept that theory, that suggestion, then more than liberation, that is one sense.

**Bhakti Caru Swāmī:** Yeah that’s no doubt, His associates they were, they actually came down from the spiritual sky.

**Śrīla Śrīdhara Mahārāja:** Anyhow in connection with His *līlā*, connection with Him in this *līlā*, and what nature of that part there may be, the play, may be included. But gradation there may be.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That is also, we may take as show.

[*mahā-kṛpā-pātra prabhura jagāi, mādhai,*] *‘patita-pāvana’ nāmera sākṣī dui bhāi*

[Jagāi and Mādhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya’s mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, “the deliverer of the fallen souls.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 10.120*]

Their position is always enhancing the *līlā* of Mahāprabhu by the sacrifice of their own *pratiṣṭhā*. Their prospect, “That we’re the most heinous persons.” Jagāi, Mādhai. “We were the greatest pest of the society, and we’re delivered.” In this connection they had connection with the *līlā* of Mahāprabhu. Just as Pūtanā and others, so many demons in Kṛṣṇa *līlā* they have got their position in the opposition.

[Edmund] Burke also was in the opposition of the parliament, taxation conciliation. And the [Lionel Ismay] Hastings’ misdeeds in India, he was in the opposition party, but he’s living a glorious life in the history of parliament, British. Hare Kṛṣṇa.

**Bhakti Caru Swāmī:** Actually Mahārāja, at that time, when Mahāprabhu was performing His pastimes, that was also a time of renaissance in Europe, and many great personalities also were born there.

**Śrīla Śrīdhara Mahārāja:** Yes. A general upheaval.

*ekhon je brahmakule caitnyer ari, ta'ke jani caitanyer lila-pustikari*

["I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya's pastime."] [From *Prarthana Lalasamayi*, 4.11]

Bhaktivinoda Ṭhākura says that, "Even if so many *brāhmaṇas* are seen to be anti Caitanya, but I reckon them as they're contributing something for the negative side to the great *līlā* of Caitanya Deva."

*Līlā-pustikari*, we should take. And we should not foster any abhorrence towards them. They're connected in this way by His *līlā*, he's given this part to play, as in a drama. One is attached to play the part of a sweeper, another is given the part of a prince. So it is His dispensation that they're given to preach the - someone to play the part of Duryodhana, someone of Yudhiṣṭhira, and Duḥśāsana, some of Draupadī. A play, *līlā*, loses the venom. When we come to realise the *līlā*, that one centred satisfaction pastimes, then everything loses the venom thereby. We're to accommodate in our heart the whole as this as such, the *līlā*.

Reality is For Itself. Everything, no measurement according to our interest. The measurement from the interest of the Supreme. Even the victory and the defeat in a play, in a players attitude we must take. One side defeated and in a field they began rowdyism. That is not laudable. Take the defeat in a players field. So play means *līlā*, from that way we go to *līlā*. We must take it in that attitude, it is *līlā*. So great loss and great gain, our party and their party fighting, eternal animosity, that should be rejected. We must be free of that. *Līlā*.

**Bhakti Caru Swāmī:** How should we consider Duryodhana, Mahārāja?

**Śrīla Śrīdhara Mahārāja:** Duryodhana also like that, that negative side.

**Bhakti Caru Swāmī:** But at the same time he's being presented as a representative of Kali.

**Śrīla Śrīdhara Mahārāja:** Yes. The Kali has got also his position. Everything within Māyā, Māyā has got her position, on the whole. We're to accommodate. The Māyā is also contributing some service, in different nature, of different type, that's all. And it is by, at the back of everything is the will of Kṛṣṇa. No complaint. Hare Kṛṣṇa. \_\_\_\_\_ [?]

**Devotee:** Mahārāja, \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Everything is eternal, so eternal circular movement \_\_\_\_\_ [?]

Gets chance, after long, long time they will again have a chance.

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]  
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

*'mukti, bhukti vāñche yei, kāhān duñhāra gati?'*  
*'sthāvara-deha, deva-deha yaiche avasthiti'*

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to

merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

The *sthāvara-deha*, for long time, like a sleep, he’s within a stone, or a tree, but again his chance comes.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Temporary \_\_\_\_\_ [?] short period \_\_\_\_\_ [?]  
Long period, but in course of time they will also have a chance. Circular movement.

**Bhakti Caru Swāmī:** From the absolute perspective Mahārāja, everything is inauspicious, from the absolute point of view.

**Śrīla Śrīdhara Mahārāja:** One who’s in that centre where from he can see their harmonious quality, the fullest adjustment, he sees everything is all right. In infinite circular movement, *māyā*, the measurable adversity, no time. “I’m in infinite, and *māyā* means within finite. And how long it may be in *māyā*? In comparison to infinite, relativity of infinite, it has got no position. No number of finite can make infinite.

**Bhakti Caru Swāmī:** It’s from a different plane altogether.

**Śrīla Śrīdhara Mahārāja:** Vasudeva Vipra, he has got leprosy, the worm from the leprosy, that wound, is falling out onto the earth, and he’s picking it and putting in his own wound. He’s happy there. But others?

So there’s a position where the extreme sorrow is nothing. Which is considered all relative, which is considered to be the worst position, a devotee’s enjoying that position. The attitude.

So Kuntī Devī is inviting danger. “Where Kṛṣṇa is present the adversity is more than prosperity.”

So Kṛṣṇa consciousness is where no adversity can enter there. Yes, the tolerance, infinite, even in separation, union in separation.

Vṛtrāsura, Chitraketu, cursed by Pārvatī became that demon Vṛtrāsura. But there also under such circumstances adverse, he’s maintaining in his inner heart the exclusive devotion to Kṛṣṇa. At the time when the cursed life is passing away he’s pronouncing, the expression is that of a great devotee. It has come, the curse period finished, and he’s reinstated in his former...

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate*  
[*svalpam apy asya dharmasya, trāyate mahato bhayāt*]

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā, 2.40*]

He’s come in connection of Kṛṣṇa consciousness. His future prospect guaranteed. Only question of time and different stages, circumstance passing through.

**Bhakti Caru Swāmī:** Mahārāja, is it that he was reinstated in the same position, or that he was even more elevated after that?

**Śrīla Śrīdhara Mahārāja:** Rather, we shall say, more elevated, with that experience. That proved, when a general in great danger he becomes victorious, facing that he’s rewarded. He’s more strengthened, his position after that temptation he has come back he’s more strengthened than the past experience. Hare Kṛṣṇa.

But after all, the Supreme Will. Development, non development, keeps everything, Supreme Will, sweet will. We can’t put any binding law on that.

**Bhakti Caru Swāmī:** *Mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]*  
 [“Slay me or protect me as You wish, for You are the master of Your eternal servant.”]  
 [*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

**Śrīla Śrīdhara Mahārāja:** Ah! Even Bhaktivinoda Ṭhākura has mentioned, “*Jīva nitya*, but if Kṛṣṇa wills, can do away with his whole, efface the existence.” In *Tattva-sūtra* perhaps he has written in this way. Nearly *nitya*, but Kṛṣṇa has that capacity. Supreme Will. But that is not general, very particular. *Jīva sattyā, taṭasthā śakti*, but generally that is not.

*Mayi te teṣu.* “I am everywhere, I’m nowhere. Everything in Me, nothing in Me. But, *mayi te teṣu, tv aham.*”

*[ye caiva sāttvikā bhāvā, rājasās tāmasās ca ye  
 matta eveti tān viddhi, na tv aham teṣu te mayi]*

[“Furthermore, you should know that all objects that be of the nature of goodness, passion, and ignorance are born of Me alone. Nevertheless, I am not in them. They, being subordinate to Me, exist in Me.”] [*Bhagavad-gītā*, 7.12]

It is not in application in the case of the *svarūpa śakti*. Just as he does not, he cannot commit suicide. \_\_\_\_\_ [?]

I shall go to take bath. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

**Devotee:** Jaya Om Viṣṇu-Pāda Paramahansa Parivrāja...

...

[?]

**Devotee:** We cannot serve you properly.

**Śrīla Śrīdhara Mahārāja:** The attempt is to be appreciated. *Evādhikāras te, mā phaleṣu kadācana.*

*[karmaṇy evādhikāras te, mā phaleṣu kadācana  
 mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

[“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.”] [*Bhagavad-gītā*, 2.47]

Man proposes God disposes.

**Badrinārāyaṇa:** Does a *śaktyāveśa avatāra* descend directly from the spiritual sky, or can he be empowered, just a *jīva* in this plane of existence, and when he reaches a certain level he can become empowered?

**Śrīla Śrīdhara Mahārāja:** No inclination to enter into that thought at present.

And Prabhupāda tried to get the service of that Maṭha as a cottage. Gaura Gadādhara Maṭha in Chapahatti, established by Baninatha, the disciple of Paṇḍita Gadādhara, Gaura Gadādhara.

**Devotee:** And his good name, what is his name?

**Śrīla Śrīdhara Mahārāja:** His name, Satprasan Ananda [?] Maṭha name. And previous name, Satish. Satish, Dr. of something. He also had golden merchants, *suvarṇa-vaṇik* \_\_\_\_\_ [?] His Maṭha's name is \_\_\_\_\_ [?] He did much service in the main Maṭha, Caitanya Maṭha during Prabhupāda. And once Vasudeva Prabhu wanted to give him red cloth but Prabhupāda \_\_\_\_\_ [?] His nature of service in Māyāpur requires that he will, he should be white clad, and for that he's dressed all through.

...

What is necessary for the upliftment of our spiritual career, this has been recommended. We shall try to have the association of the same nature but higher than me. Always seek the company of some higher type of saint, devotee, in the same line of thinking, my aspiration, *sajātī-yāśye snigdhe*.

*[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha  
sajātī-yāśye snigdhe sādhanau saṅgaḥ svato vare]*

[“One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal.”] [*Bhakti-rasāmṛta-sindu*, 1.2.91]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

Who is of the same thinking, similar thinking, and affectionate to me, and superior to me at the same time. To select such company, association, will help to promote our improvement.

Once that Kṛṣṇadāsa Bābājī wrote in the head of the letter addressed to Prabhupāda, without Guru Gaurāṅga Jayatah, he was very fond of Hare Kṛṣṇa.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

On the head of the letter, without Guru Gaurāṅga Jayatah. Then Prabhupāda fondly - Kṛṣṇadāsa Bābājī at that time he was staying with me at Delhi Maṭha.

Prabhupāda wrote in reply, “Don't you believe in *cid-vilāsa*? Everywhere that Hare Kṛṣṇa, and if you write Guru Gaurāṅga Jayatah, that is loss of time, wasting time? Do you think like that?

And another thing. “Or you want to give *mahā-mantram* to myself.” In a taunting way he told. “Do you like to give *mahā-mantram* to me?”

Waves of different type are created through the sound. That wave we are to find some in different planes of purity according to *sambandha jñāna*. So where congregational chanting, that must be under the guidance of a man of higher plane. Otherwise that should be left, the congregational chanting. The guidance must be in the hand of the *śuddha bhakta*. Others may join, anyone and everyone may join the congregational *kīrtana*, but the guidance must be that of a pure devotee. Otherwise we should not mix with that, Bhaktivinoda Ṭhākura writes.

*Śuddha bhakti ranu gati kīrtana hoile secani jali haya* [?]

We may attend that function, otherwise not. When *Nāma aparādha* offences are being committed against the Holy Name we should not go there, to participate there. And there is also gradation. So mere *nāmākṣara*, the sound name is not the Name proper. The inner realisation, that is the main thing, what sort of vibration is being created. That is all important, not the sweet tone, nor the persevering pronouncement, pronouncing. So the quality we should try to improve.

*Sevonmukhe hi jihvādau*. [From *Bhakti-rasāmṛta-sindu*, 1.2.234 & 2.109] So our Guru Mahārāja instead of encouraging taking the Name in the beads, more trace he gave, laid on, “Learn to serve.”

And what is service? Just obey Him, obey the Vaiṣṇava. Throw yourself to fulfil the will of the higher plane. Try to utilise yourself in the guidance of the higher realisation, the realised soul.

“Try to give yourself, give yourself, not assert, but serve Me.”

Practice what is service proper, not to carry out the order of your own dictation, dictation of your own mind. That is filthy. But dictation from the purer quarter, you will come and you must submit to that. Thereby you can rise up. The dictator must be of the higher plane and you must carry out that. Don't assert yourself what you are. By repetition of your own thought, that will be fed, your mental system will be fed, and will acquire strength. But don't allow your mind to get hold from your level and become stronger, rather allow it to die by fasting. Only what you get, the direction from upward, throw wholesale to carry out that. Without food your ego will be dissolved. Your ego must be removed, and the soul's function will come out. And don't give food to your ego. Ego means whatever your ego suggesting and you are carrying out the order, that is the food of your ego, the mind, *vāsanā*, *kamana*, aspiration. Aspiration in the food of your present ego, and that should be stopped, and ego will die fasting without food. And the soul's function will be awakened, ego will die.

So Parvat Mahārāja he went to visit the holy place, he was punished. That the *śakti*, the assertion of the *śakti* ego. That is *nirguṇa* what is coming from Gurudeva, and you are to carry out. Don't place yourself in the position of an orderer, but server. Always try to sing the position of a server, not orderer. And when a man of such order is absent, try to understand within you, that how in such position, how my Gurudeva wanted me to do this action.

.....