

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.5.10

Guru Mahārāja: can help them successfully, they're given recognition for permanent service and taken away from there. In all classes, in the friendly section, in the filial section, every, not only in *mādhurya-rasa* but in all *rasa*, *sānta-rasa*, everywhere. That is the consideration.

Devotee: So Mahārāja, that means, you were explaining *vastu-siddhi* in *mādhurya-rasa*, so there's also *vastu-siddhi* in these other *rasas* ?

Guru Mahārāja: Yes, of course, every *rasa*, every *rasa*, every type of service.

Devotee: Can you give an example *sakhya-rasa* perhaps? Is there an example of that in the *Bhāgavatam* ?

Guru Mahārāja: It is not so clearly mentioned in *Bhāgavatam*. All these things are finely analysed in the Goswāmī *śāstras*. Just as Baladeva having His own *rasa-līlā*, but the Goswāmī he interprets in some other way. The *rasa-līlā* is only for Kṛṣṇa and Baladeva is making *rasa-līlā* in His heart He is satisfying Kṛṣṇa with that *līlā*, He's not the recipient, Baladeva. This is the fine finding of the Goswāmī. Baladeva is doing everything to satisfy His Lord in friendly type, in a guardian type though He is.

So this *mādhurya-līlā*, this *rasa-līlā*, as should be in the case of a *Guru*. *Guru* is accepting many respects from the disciple but internally he's adjusting them with his own *Guru-paramparā* or Kṛṣṇa, receiving on their behalf. If he fails there then he will have to come down. The manager draws the rents from the subjects, but he must send everything to the king. In the midway if he eats something then he will be liable and dismissed from his position.

So Baladeva is naturally representing *Guru* in all, so many *rasas*. His every nerve is trying its best to send everything to Kṛṣṇa conception. The whole life is designed and destined for Kṛṣṇa's satisfaction, then He's Baladeva. He's facsimile of Kṛṣṇa, Kṛṣṇa Himself but of that type and who does everything for Kṛṣṇa, in all other *rasa*.

And in *mādhurya-rasa* Rādhārāṇī holds the highest position. Direct satisfaction of Kṛṣṇa with Her own group. And Baladeva's case is all *sakha*,

yat kinca tina guna mukhi katam kam ?

What to speak of Baladeva, even the worms, insects, the creepers, the trees, all meant, designed to invoke the satisfaction of Kṛṣṇa in different ways, that is *Vṛndāvana*. That special group with their whole heart, automatic, inspired whole heart, their business, their nature will be to contribute to the satisfaction of Kṛṣṇa from different positions. That is *Vṛndāvana*.

*yat kinca tina guna mukhi katama kam
gosthay samastam vitat sadvananda mayam
mukunda dvaitam lila nakulam param
sad nistham kirtam yat maya vandatay ?*

"I show my respect from here to all, the whole thing, every atom of Vṛndāvana. Even the sands in the banks of the Yamunā, *śānta-rasa*, so many devotees, there also that process, that *vastu-siddhi*, *svarūpa-siddhi*. What to speak of the friendly circles, everywhere that new recruitment in different *rasas*, in different positions of services, in this way."

Devotee: Guru Mahārāja, when Kṛṣṇa departed to Mathurā, the *gopīs* were very depressed. But it's said that

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Guru Mahārāja: what is supposed, told to be the universal interest. You are to read with A.B.C, begin, what is, and known as absolute interest. And as much as we are relieved from the mania of this local interest and we are devoted to the Absolute the gradation is there of the Vaiṣṇava. How much dedicated he is, the intensity of dedication.

It is mentioned in *Hari-Bhakti-Vilāsa* that if a *brāhmaṇa-ācārya* is available another man must not, though he's qualified, must not approach to make disciples in his presence. He will take him to that. If a first class seed is available then lower class of seed must not be thrown into the land, that will be loss to the owner. The field will be captured by the lower class of seed. So every fair person he will take any man to the *Guru* of highest type. When highest type quality of seed is available it will be his offence if he takes, makes him his own disciple for some personal interest. So in *Hari-Bhakti-Vilāsa* it is mentioned if a *brāhmaṇa Guru* is available then the, generally a *kṣatriya* may initiate *kṣatriya*, *śūdra* may initiate *śūdra*, according to his own capacity. Something is better than nothing. So a *vaiṣya* may make disciples of the *vaiṣya* class and not a *kṣatriya* or *brāhmaṇa*, in this way it is classified.

But among the Vaiṣṇava no classification according to *varṇāśrama* but the gradation in the faith of Vaiṣṇavism. So when higher type of *ācārya* is available a lower must not go to occupy the field, capture with his lower type of seed. That will be offensive. What is Vaiṣṇava *aparādha* one must try to know in this way. Only: "I have captured first," that is like forcible position. The conscience, he must appeal to his conscience whether he's capturing the field for what purpose, what interest he has got? For the interest of the Absolute or for his own interest?

Some custom is there that everyone will marry and he will produce the child in his wife, a general custom. But that is in a relative position, everyone keep his own, that is one thing. But before commitment everyone will try to connect his girl with a desirable husband, otherwise he will be doing some wrong, the guardian will do some wrong to the girl, that is. And in special case also there is, although it is very rarely accepted:

*nastay mutay prabhudyatay krivichay padatay pato
pancha varvatcha sarvnardhinam apati ranyo viddhi yatay ?*

Here the very rigid custom in the marriage, but still the *Para-saṅghita* says, *nastay*, if husband is lost, *mutay*, dead, *prabhudyatay*, or taken *sannyāsa*. *Krivi*, or found newted gender, *krivichay padatay* or fallen from the proper caste to become Islam or become *śūdra* or so. In these cases a woman may accept another husband, better. Very rarely provided.

We are concerned with God conception, this human body, human life is very short, after death where I shall go I do not know. In such case as my conscience says: "Please accept your shelter there that will be better." Then I shall have to do that to save me, to save my interest. That will be the principle for everyone. Some obligation we may have with the formal. Supposing there is a big cyclone, I have taken shelter in a particular room. But if I think that by that cyclone that will also be demolished there is another which is stronger then from there I shall, my conscience, I won't be obliged: "That so long I was given shelter here then I should not betray this shelter." We don't think like that. If a stronger shelter we find there are many taking shelter there I must run to that. With clear conscience not insults, not with object of disregarding and insult. Only to save me, sincere attempt, *na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*:

*(pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati)*

("O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.") (*Bhagavad-gītā*, 6.40)

And not insulting that previous shelter who had protected me so long, in this way progress means this, progress means this. Chance may come like that.

Śyāmānanda Prabhu, he was disciple to another gentleman who was a *pārśada* devotee of *vātsalya-rasa*. Anyhow, in *Vṛndāvana* he got some chance and utilising that he was converted into *mādhurya-rasa* by the interference of the upper plane. Then he took initiation from Jiva Goswāmī, again, such rare case is there.

Devotee: That was first Hṛday Caitanya ?

Guru Mahārāja: First Hṛday Caitanya, from *sakhya-rasa*.

Devotee: Guru Mahārāja, even if the higher seed entuse the lower seed to accept disciples we must see that this is the renunciation and this is the

Guru Mahārāja: If any error is committed in the opposite direction from higher to lower then he will have to mourn the result.

Devotee: In a sense that even if a higher seed agreed that one lower seed accept disciples we must see that it's an example of renunciation and of detachment?

Guru Mahārāja: I don't follow. What does he say?

Devotee: He's saying that in the presence of a superior Vaiṣṇava, if a Vaiṣṇava of lower degree begins to initiate

Guru Mahārāja: Then that Vaiṣṇava he commits offence

Devotee: But with the permission of the higher Vaiṣṇava.

Guru Mahārāja: Ah. Some modification, a compromise.

Devotee: But this permission must be seen as humility and renunciation in the higher seed?

Devotee: He's saying that on the part of the superior Vaiṣṇava then that is allowing the other lower Vaiṣṇava to initiate that

Devotee: Then that is an example of *nirapeksha*

Devotee: It's an example of renunciation and humility

Guru Mahārāja: This practical, suppose (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja has ordered them to initiate, these present *ācārya*. In his group whom he found some say that, 'he did not give any permission to the particular gentlemen to initiate, they're all self made *ācārya*.' There is also a, this Yaśodānāndana and so many others they're of that opinion. Anyhow, I do not know that particularly. I think generally he must have some succession so this man or that man he might have given some hint for that to do according to their capacity. But that does not mean that they're all absolute *ācārya*. Then from the beginning there cannot be any change in the quality of the *ācārya*. Kṛṣṇa first gave to Brahmā, and Brahmā to others, and they to others, *pāramparyeṇa*, that is being lost.

sakaleni hamatar yamuna tasta parantapa ?

It may be that they lose their power, it is possible. By Vaiṣṇava *aparādha*, by many others that position may not be continued, sometimes.

Devotee: Our Prabhupāda (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja) was very open with his older disciples as far as showing them that you were his *śikṣā-guru*. The very first *guru-pūjā* was performed here in your temple to show his oldest disciples, he was very open to show that you were his *śikṣā-guru*

Guru Mahārāja: Hare Kṛṣṇa. Yes, he consulted with me in many points when he was writing *Bhagavad-gītā*, translating, he was. Four rooms I took on lease from his house. He rented two houses, one for his own and another for his laboratory, and the ground floor his laboratory and the first floor four rooms we used for our own branch Maṭh there, Calcutta. At that time very close and he used to come, he was translating and he used to come to consult with me about the meanings of *Bhagavad-gītā*. And thereby he might have thought that he has got something, some help from me. And many times consulted with me and must have found that he's getting some light from me. So he announced that: "Śrīdhara Mahārāja is my *śikṣā-guru*." Hare Kṛṣṇa.

Devotee: Guru Mahārāja, about your personal case, that you are the higher seed present and you give authorisation to other *sannyāsīs* to initiate also in your presence. How I can see this? As your humility and detachment to accept new disciples? How can I see this?

Guru Mahārāja: What does he say?

Devotee: How should we understand that you are present and you have the higher seed to offer. But at the same time you are allowing *sannyāsīs* who have a lower seed to initiate.

Devotee: Have I to see this a your humility or your real desire?

Guru Mahārāja: That I am doing, following the general custom, and something is better than nothing, with this policy. They can get some news afterwards they will enquire and come and do according to the necessity. But some sort of light however vague still more light, vague light, still it is light. And in comparison with darkness it must be something, something, Name of Mahāprabhu and this and that. Let it go. Then the Lord is there and He will manage everything if there is any gap, any error in the process, if we are sincere no responsibility, He will manage. If we do not have any motive, black motive of exploitation, we are sincere of doing His service, if any amendment is necessary He's there and will be met. With this spirit, something.

Devotee: Mahārāja, doesn't your *śikṣā*, your as a *śikṣā-guru* the *dīkṣā* may be given by a lower seed but your *śikṣā*, doesn't it nourish that seed to a higher plane also? Or is there some

Guru Mahārāja: What?

Devotee: He's saying say if one of the *sannyāsīs* gives *dīkṣā* but because they're allowing their disciples to take *śikṣā* from you, that their seed is being nourished by your *śikṣā*.

Guru Mahārāja: And if they do not allow then there will be some difficulty, if they do not allow, they'll come with something wrong, do not allow. And also there may be motive underlying that they're not fit to approach such high thought so only they will go and disturb. With this motive if he checks his ambition that won't be bad. But if knowing that I am not able to satisfy his enquiry he wants higher direction and by policy that his prestige may not go down so to check him from connecting with the higher source, then that will be offence.

Sincerity is the standard of measurement. And the case is with the Infinite. None can say that I have got within my fist the Infinite Whole, whole Kṛṣṇa within my fist. I told that to Kīrtanānanda: "You're all considered to be students and not professors." He told that: "I'm not your student, I am student of A.C. Bhaktivedānta." In this way he told and what I replied I don't remember. But we are all in one school of Bhaktisiddhānta, the standard to be measured there.

Devotee: For example Guru Mahārāja, I will be preaching in Brazil and the people to whom I'll be preaching will approach me to seek for a *Guru* and I'm trying to be your disciple and I'll try to approach them to you. I will ask you if you can accept these people as disciples and another person can give the initiation but they can be your disciples. Because I trust completely in you but I don't know if the other person can

Guru Mahārāja: To make disciples means to take responsibility, at least to certain extent. But I don't consider myself to be such that I am able to take responsibility of so many. It is not a pleasure, the pleasure act, to take responsibility. So I am unable, I am unfit to take responsibility of so many. So I have already spoken to those that are affectionate to me that I can't, like to have connection with many. Only very special case if you find then you may take to me. Otherwise you manage, you do as much you know you help them.

But always know that you are dealing with Infinite not anything that has got limit. So as much as you can. The sky is there, the birds are flying as much as the bird can. He cannot finish the sky. So we are also doing like that, as much as we have got capacity we shall do that type of duty to others, help others. Save yourself and save others as much as you can afford.

Devotee: Guru Mahārāja, what about my case that I have to appoint one other person that I'm not sure that these people can bring them back to home, back to Godhead.

Guru Mahārāja: Your sincere conscience you will use in everything according to your knowledge. Don't be a hypocrite in your dealings and then you'll be helped by the Almighty and Omniscient Lord. He knows, He sees everything. If you want His help then you must be sincere in your dealings. Don't go to make trade of anything. Try to maintain the purity of your heart and dealings. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: You once mentioned that persons who we could not digest you would digest them

Guru Mahārāja: Persons?

Devotee: Persons who we were unable to digest you would digest those persons.

Guru Mahārāja: He won't take food of that type or that quantity which he cannot digest. Cut your coat according to your cloth. Rūpa Goswāmī has asked not to accept many disciples or even to read many *śāstra*. *Bahu-grantha kalābhyāsa*, and *bahu-siṣya*, and *mahā-ramba*, but specially gifted person may take up such.

When Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) our Guru Mahārāja used to explain all those sixty-four types of devotion I tried to follow him specially on those points, *mahā-ramba*. Then I attended his lecture, in one or two sentences he cleared and I was satisfied. He told: "It depends upon the capacity, individual capacity of the person. A man can manage a kingdom and still he may find his leisure. Another man cannot manage his family of five persons or two persons and he thinks that he is so busy, he perplexed. So it is according to the capacity of the person, the *mahā-ramba*, that should be judged. What is *mahā-ramba* to one that is not *mahā-ramba* to another, a small thing.

Devotee: Mahārāja, it's said that in disciplic succession, *paramparā*, the mango is handed down from *ācārya* to disciple so on and comes intact. The fruit is handed down intact from *Guru* to *Guru*.

Guru Mahārāja: *Guru-paramparā*. We are instructed from the relative standpoint that it is the full thing. But in Absolute consideration we have to detect that, "No, it is sometimes in diminishing stage.

Devotee: Does that mean that in due course of time the *ācāryas* appointed

Guru Mahārāja: Again, new *ācāryas* have to come to reconstruct, to rejuvenate the thing it is necessary. Sometimes He comes and another fresh deputation comes in the line to make it fresh and given life, enlivening is necessary, *sa kāleneha mahatā, yogo naṣṭaḥ parantapa:*

(*evam paramparā-prāptam, imam rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*)

("O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost.")

(*Bhagavad-gītā*, 4.2)

The gradation is the nature of this soil.

Devotee: So like that mango that comes down, if the *ācārya* is like *śuka*, like parrot, that when he takes and gives the mango, touches the mango it becomes sweeter.

Guru Mahārāja: Ah, in that position. But that sweet mango may also be rotten, in this plane. When Śukadeva delivered his *Bhāgavata-kathā* there was a commotion and everyone got some fresh impression. But then gradually again *Bhāgavata* went away from the scholars. "Oh, that is only stories, there's no philosophy under it." Came to such position to many scholars.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Devotee: Mahārāja, I once heard there are six kinds of *Gurus*. And one is the cat type of *Guru*, the cat type of *Guru* means that it takes the kitten by the scruff of its neck and delivers him, so the responsibility is taken by the *Guru*. Then there is the monkey type of *Guru* wherein the responsibility is on the baby monkey that he just clings to the mother, he has to cling to the mother

Guru Mahārāja: In Rāmānuja *sampradāya* there is a division with these two, *śaraṇāgati* of two kinds, monkey type and cat type.

Devotee: And then there's the fish type of *Guru*, where it just lays the eggs and then it goes away, and it's the responsibility of the eggs to just grow by themselves until they reach maturity, spiritual maturity. And there are three others which I can't remember

Guru Mahārāja: Maybe classified in

Devotee: Six types of, and there's a hen type of *Guru* in which he just keeps all his chickens under his wing and mothers them so much he doesn't allow them to go anywhere.

Guru Mahārāja: There may be gradation of infinite type. According to their capacity and dealings the *śiṣya* and *Guru*, *Guru* also may be, professors may be of many types and disciples also may be of many types. So general classification of three types, two types, four types, infinite number type may be.

But we have heard of classification the *Guru* who is taking from here to there, who has come from there, or he's here in *Vaikuṅṭha* taking many from here. And one he

has given one leg on Vaikuṅṭha and another leg here and taking, recruiting. And one, one leg here and another leg there taking up. And another, two legs here but having a sight of that position trying to take many along with him. *Madhyama-adhikāra, uttama-adhikāra*. One who can see the higher soil and taking along with him many approaching that plane. Another has come down from there to recruit. And another he's here and one leg he has there and taking, recruiting from here to there. And from different standpoints everything may be judged from different ways and it will be infinite in number because everyone has got some difference from everyone. No two things are one and the same.

Devotee: But spiritual variegatedness is the cause of pleasure whereas material variegatedness is only the cause of distress.

Guru Mahārāja: Of course, and in the pleasure also gradation. Different type of *rasa*, intensity of different type of *rasa*, there is difference. *Śānta, dāsya, sakhya, vātsalya, mādhurya*. And that is in Vaikuṅṭha, in Ayodhyā, in Dwāarakā, Mathurā, Vṛndāvana. Gradation is infinite in number. Up to liberation, liberation or two kinds, one like Buddhist liberation and Śāṅkara liberation. Then this *yogī* liberation, then *siddha*, then Vaikuṅṭha, after liberation one can go to Vaikuṅṭha, or Ayodhyā, Dwāarakā, so many. Differentiation is made everywhere always, it is eternal.

And it has been told by Dāsa Goswāmī if you are very much attracted towards rulings, rules and regulations, you will be thrown down to Paravyoma from Vṛndāvana. Not much appreciation of rules and regulations, law and rules there. Automatic, actuated by the motive or inspiration. If we're very much particular about the rules and regulations you'll be thrown down in Paravyoma. It is all clear.

The Vaikuṅṭha which is so high place, the environment of Nārāyaṇa is so pure but that is also considered that it's so low that you will be thrown down to Vaikuṅṭha from Goloka. *Rūpānuga-vicāra*, so many things are there, infinite.

Devotee: Mahārāja, what is, in the *Hari-Nāma-Cintāmani* we find Śrīla Bhaktivinoda Thākura describes an overlapping stage between *vaidhi-bhakti* and *rāgānuga* as *nairantaryya*. What is

Guru Mahārāja: *vaidhi-bhakti vicaras tu rajavi bhavan avardi ?*

We must stick to *vaidhi-bhakti* as long as I do not feel the awakenment of the *anurāga* within me and when I get that awakenment of natural attraction for the cause then my care for the rules and regulations will be automatically diminished.

vaidhi-bhakti vicaras tu rajavi bhavan avardi ?

In *Bhakti-rasāmṛta-sindhu* this is. So long we are to go under the rules and regulations of the scripture when we do not find any genuine love and attraction for the cause. With the help of rules and regulations we shall try to awaken that natural innate attraction for

the Lord. If we can trace within me that it is there, the *anurāga*, the natural attraction is drawing me towards, then I may not care for those *śāstric* orders.

Suppose I am a patient using diet and medicine, but if I find that diet is giving me real strength I may dismiss the medicine and take the help of the diet. That will take me to the point and no medicine necessary, stop medicines. Something like that. In the beginning both diet and medicine necessary but afterwards proper diet may do medicine may be cancelled.

Devotee: *Nairantaryya* ?

Guru Mahārāja: *Nairantaryya* is very lower. After *nairantaryya*, *niṣṭhā*, then *ruci*, then *bhāva-bhakti*. In *bhāva-bhakti* we can neglect, may not care much for the rules and regulations. *bhavavi bhavan avarḍi* ?

vaidhi-bhakti vicaras tu rajavi bhavan avarḍi ?

Raga is clear in *bhāva-bhakti*, then *ruci*, *āsakti*, then *bhāva*. This *niṣṭhā*, *ruci*, *āsakti*, *bhāva*.

..... *siddhi*, we are not out of danger, only in *vastu-siddhi* we are out of danger. It has been mentioned. In *svarūpa-siddhi* we are also in connection with this mundane world however small maybe its force but still connection. *Svarūpa-siddhi*, this body is there and I have got full realisation. But until this connection is gone forever and we are absorbed wholesale in that position we are told that we are not out of danger. Wholesale acceptance, probational stage, a probationer, suppose he has acquired the capacity of a full grown clerk or officer, but until and unless he gets grant that his service is permanent, he's not safe.

When there is Kṛṣṇa *līlā* is going on somewhere, anywhere, sometimes in this globe, sometimes in another, in this way. Like the sun, it is passing through different *brahmāṇḍas*. When *svarūpa-siddhi*, then he's allowed to have a birth in that *brahmāṇḍa* where the *līlā* is going on. And to get a birth in the *gopī-garbha-janma* ? He has to pass through that process and then in that *prapañca-līlā* he's allowed to participate, direct participation with Kṛṣṇa *līlā* and the *gopīs*. In the *prapañca*, then once he gets chance to participate in the *prapañca-līlā* then he's accepted. He's detached from any mundane touch and his acceptance there is final. He has got recognition of the permanent service, otherwise a probationer.

Devotee: So in the *prapañca-līlā* that is also *svarūpa-siddhi* ?

Guru Mahārāja: That is in *prapañca-līlā* ?

Devotee: When the *prapañca-līlā* is going on after he has taken birth, *garbha* has already taken place, that is *svarūpa* at that point?

Guru Mahārāja: That is *svarūpa*.

Devotee: That is *svarūpa* still?

Guru Mahārāja: Yes, he is in his *svarūpa-siddhi*. And with the finish of the *prapañca-līlā* he's withdrawn with the stuff.

Devotee: And the *vastu* comes in?

Guru Mahārāja: Consideration of stage of intensity. It is physically shown to us in that type, with that analogy. A slight touch of the mundane conception is not to be neglected, slight touch of mundane means *māyā*, a slight touch of *māyā*, illusion, that could not be considered to be the fullest acceptance. Bhauma Vṛndāvana, *nitya-līlā*.

Devotee: So that means that the *sādhana-siddha gopīs* in Vṛndāvana, they were in *svarūpa-siddhi*, they were taking their place in *svarūpa-siddhi* ?

Guru Mahārāja: Not all.

Devotee: Not all of them?

Guru Mahārāja: Some

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