

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.02.22.B

Śrīla Śrīdhara Mahārāja: _____ *mānasa tohār, parama jatane tāhi labho adhikār.* If you really want to go on with *saṅkīrtana* then these four qualifications are indispensably necessary for you.

- 1) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār, parama jatane tāhi labho adhikār*
 - 2) *ṭṛṇādihika hīna, dīna, akiñcana chār, āpane mānobi sadā chāri' ahañkār*
 - 3) *br̥ka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan*
4) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
 - 5) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāsā chāri koro amānī hṛdoy*
 - 6) *kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā, korobi sammān sabe ādare sarbadā*
 - 7) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cāri guṇe guṇī hoi', koroha kīrtan*
 - 8) *bhaktivinoda kadi', bale prabhu-pāy, heno adhikār kabe dibe he āmāy*
- [Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam*, 3]

[1] If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.

2) You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.

3) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.

4) In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.

5) When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.

6) Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.

7) Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour - one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.

8) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possessions of such qualities as these?"

This attitude should be; we should preach and create such favourable atmosphere so we can go on with *saṅkīrtana*, that is *bahubhir militvā [yat kīrtanam tad eva saṅkīrtanam]*, the many combined in one campaign we can move. Hare Kṛṣṇa _____ Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. So the next question is that according to Jīva Goswāmī...

Bhakti Caru Swāmī: Mahārāja, Prabhupāda bolchen, according to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky.
_____ [?]

Śrīla Śrīdhara Mahārāja: I want to know the original, *śloka*.

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: It's from the *Madhya-līlā*, Chapter twenty-two.

Bhakti Caru Swāmī: According to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu.

Dhīra Kṛṣṇa Mahārāja: It's in the purport.

Bhakti Caru Swāmī: Prabhupāda *Madhya-līlā* _____ [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu _____ [?]

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhū nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

[03:17 - 04:25, Bengali?]

Sincerity, the dealing must be sincere. As much as I know I must help the others with that knowledge _____ The posterity and _____ previous Ācāryas, they have left their knowledge for us. I have studied. I have got that advantage; facility. But in my turn I am not extending that to others. The flow is obstructed by me. I have no right to do so. I must also transmit what I got from the predecessors; to the posterity I must extend that. That is a natural, good feeling, requires this, that what I have got from the ancestors; previous, I must let, allow to pass through me that knowledge to the posterity. This is quite natural. And if I create obstacle in me I shall commit offence. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Create what; a struggle?

Śrīla Śrīdhara Mahārāja: The knowledge, the flow of knowledge...

Dhīra Kṛṣṇa Mahārāja: Obstruction in me? Yes, then that's offence.

Śrīla Śrīdhara Mahārāja: The knowledge from previous to me to the posterity _____ [?]

Bhakti Caru Swāmī: Predecessors?

Śrīla Śrīdhara Mahārāja: Ah, predecessors. What flow is coming from the predecessors and it must pass through me to the posterity. That is natural, the flow of knowledge. But if I create an obstacle in me then it will be an offence. So, especially the spiritual flow, we must not stop when we get from the Ācārya I must transmit to the disciple. That is quite natural. But the difficulty is that we seek our own position. Difficulty is the self seeking mood, self seeking. We must be medium; there's no harm. But self seeking temperament, that is to be blamed and that is harmful.

Bhakti Caru Swāmī: That should be avoided.

Śrīla Śrīdhara Mahārāja: Avoided. Otherwise, we all may be Guru. Only if I allow my Guru's flow to pass through me, no harm; he's bona fide, he's fitted to be Guru. Only he's passing his Guru's thing through him, it is Guru's property passing through me. As long as I am connected with my Guru, these things I must allow to pass through me. No harm. But when the self centred, ego centred abolished and self centred nature, then the Guru becomes opaque and that Guru is a nuisance to the world. He's no longer a Guru, who is not a disciple. Who is not conscious of his own Guru, he cannot work on behalf of Guru. His Guru only can do the work of Guru. He must consider him the agent, the medium, then there's no difficulty, no wrong. Otherwise, when he forgets his own Guru, and he gives something which is not come, not received from Guru, then he'll create disturbance.

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa,*] *āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapī ei ṭhāñī pābe mora saṅga*
[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

That disciple means to do the service. Everything means that should be taken up with the spirit of service, otherwise then everything is bad. Even beating is service. Hanumān and so many others they created havoc in the world, but they did service. Arjuna, when he fought, he did service, *nimitta-mātraṁ bhava savya-sācin*.

[*tasmāt tvam uttiṣṭha yaśo labhasva, jitvā śatrūn bhuñkṣva rājyaṁ samṛddham
mayaivaite nihataḥ pūrvam eva, nimitta-mātraṁ bhava savya-sācin*]

["Therefore get up. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācī, can be but an instrument in the fight."] [*Bhagavad-gītā, 11.33*]

Be *nimitta*, agent; be conscious of your agency, that you're agent of a particular person, of your own Guru. Then you go on with the work of Guru; you are quite fit, not any selfish motive; *pratiṣṭhāta*, "I want fame, I want women, I want money." Exploitation, the exploitation, the nature of exploitation as well as the nature of renunciation should be eliminated and everything should be done with the spirit of service. Then we are all well, all healthy. The spirit of exploitation and renunciation; both should be avoided, and the spirit of service, and even crossing the *śāstric* rule, the heart's purity, that is above. And *śāstras* are meant for general persons, but there may be higher souls that are above the consideration of the *śāstra*. *Śāstra* is generally meant for the mass. Of course, there are different rulings for different stages, but still, on the whole, *śāstra* means, 'Whose come to control.' The purpose is to control. That is not used for the free who are above control, who are naturally posted in that good nature. *Śāstra* is not for them. *Śāstra* is for the general mass, to control them, to train them. And who are above training, cent per cent in the service of Kṛṣṇa, *śāstra* is not necessary there.

Bhakti Caru Swāmī: *Viddhi nahi ya* [?]

Śrīla Śrīdhara Mahārāja: *Viddhi nahi ya - Sarvakam balite viddhi nahi ya* [?]
Above rules of conduct; they can create *śāstra*, their very practises are *śāstra*.

[*dharmasya tattvaṁ nihitaṁ guhāyām*] *mahā-jano yena gataḥ sa panthāḥ*

[Yudhiṣṭhira Mahārāja said: “The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate.”] [*Mahābhārata, Vana-parva*]

Dhīra Kṛṣṇa Mahārāja: So previously he had mentioned that if this Ācārya-ship were to be extended, the spiritual characteristic should be maintained.

Śrīla Śrīdhara Mahārāja: The Ācārya’s qualification must be there, if it is extended. A non Ācārya cannot do the work of an Ācārya. Ācārya has got special qualification. What is that? The first consideration is that the Ācārya must be submissive to his own Ācārya, he must be faithful to his own Ācārya. That will be the first qualification. He’s the servant, and it will depend on the percentage of the submission; how much he is subservient to his own Ācārya. The degree, it will depend upon the degree. There’s the difficulty.

Bhakti Caru Swāmī: Mahārāja _____ [?]

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the question is that now, this year, the GBC they may extend the Ācārya-ship. So how will this come that they will recognise a Vaiṣṇava, or that he is under certain standards, and he’s making submission to the previous Ācārya? And how will that individual know that he is ready to give *dīkṣā*?

Bhakti Caru Swāmī: Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *śāstra* and *sādhu*; it should be considered from mainly two standpoints, one is *śāstra*, and another is present, reliable, living *sādhus*. And also, considering the line of Swāmī Mahārāja as he has expressed his will during his preaching time; and consideration and attention should be given to that; his preaching, his nature, his aspirations. This sort of consideration, and *śāstra*, as well as living *sādhus*, *śāstra* is there and living *sādhus*, who are they? Who can be relied, who is not very diplomatic. Diplomacy may be very subservient but diplomacy may not have the primary position. Such *sādhu*’s consideration, and also amongst the present Ācāryas and committee their opinion should be given more value who can be relied to have the success of the movement of the whole institution, broad minded, wide viewed. Whose heart is only to extend the genuine activities of the ISKCON with selfless heart, who wants the extension of the genuine flow of the ISKCON, his opinion should be led more importance. With these considerations the Ācārya should be...

Bhakti Caru Swāmī: Nominated.

Śrīla Śrīdhara Mahārāja: ...selected, nominated. The nomination will come from the body, not from the mass, perhaps. But the body should look to the mass mind also, those that are within ISKCON, they

should consider their feeling in this function. Sincerity, *śāstric* knowledge, and adherence to Guru, and earnestness to take this divine *upadeśa*, the council to the mass; all these qualifications should be given more importance, in an Ācārya. His inner hankering to give to the people, and his submission to his Guru, and *śāstra*, and also a friendly temperament with the members of the ISKCON; these considerations should be given importance. And commanding temperament, and who is able to capture the educated minds, as well as the masses, all these qualifications should be reckoned.

Dhīra Kṛṣṇa Mahārāja: Now, in the Third Canto of *Śrīmad-Bhāgavatam* [3.4.26, purport], in relation to Uddhava, Vidura, and Maitreya, Śrīla Prabhupāda says, “We should be careful not to transgress the law of *maryādā-vyatikrama*.” [impertinently surpassing a greater personality]

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: *Śrīmad-Bhāgavatam* [20:50 - 21:26, Bengali?]

Śrīla Śrīdhara Mahārāja: That will be a good conduct, or courtesy, to take his permission, consent; that will be a good thing. But a general look is given in *Gītā*, *Bhāgavatam*, *Upaniṣad*; that is *samit paniḥ śrotriyaṁ brahma niṣṭham*.

[*tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*]

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [*Muṇḍaka Upaniṣad*, 1.2.12]

Well versed in the knowledge of scriptures, and who has unconditioned adherence towards a spiritual entity, that should be the real sign of an Ācārya; *śāstra* and the purpose of the *śāstra*; adherence to both of them, *sādhu* and *śāstra*, and *sādhu śāstra rupaistra tattva*. In *Gītā* also, *jñāninas tattva darśinaḥ*.

[*tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

Some sort of knowledge, who is established in the divinity, and who can express the characteristic of the divinity to others, that is *jñānina*, who have got direct perception about divinity and who can also give vent to that perception to the public. That should be the – who knows and who can make others to know; the real characteristic of divinity. That should be the real sign of Ācārya. And other things; who can mix with the people, with the educated society, who knows different languages of the people, who can write, these are also superficial qualifications. The main qualification is, who is in divinity, and who can spread divinity outside. That will be the intrinsic characteristic of Ācārya. And the external qualification will be...

...

Bhakti Caru Swāmī: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahārāja is saying that it's not actually *uttama-adhikārī*. Guru's position is *madhyama-adhikārī* _____ [?]

Śrīla Śrīdhara Mahārāja: He has come down in *madhyama-adhikārī*, because *uttama-adhikārī* does not see anything but in connection of Kṛṣṇa. And *madhyama-adhikārī* sees both Kṛṣṇa and non Kṛṣṇa. So Guru must see non Kṛṣṇa and then he will transform non Kṛṣṇa into Kṛṣṇa consciousness. So *madhyama-adhikārī*, this is the work of *madhyama-adhikārī*, whose conscious of both Kṛṣṇa and *māyā*, and he's clever to take from *māyā*, snatch from *māyā's* clutches and send them to Kṛṣṇa's domain. That is *madhyama-adhikārī*. But it is unquestionable that he may not be tempted to be again caught under the snare of *māyā*. That should be guaranteed.

Dhīra Kṛṣṇa Mahārāja: How is that guaranteed?

Śrīla Śrīdhara Mahārāja: By his movements we are to see, movements, practices, we are to guess...

Bhakti Caru Swāmī: The same thing with a *sannyāsī* also? How he acts, like that has to be _____ [?]

Śrīla Śrīdhara Mahārāja: What is their plan? The members of the Governing Body should be given that facility or outside Governing Body also Ācārya may be appointed?

Dhīra Kṛṣṇa Mahārāja: It may be outside also.

Śrīla Śrīdhara Mahārāja: Outside.

Dhīra Kṛṣṇa Mahārāja: These are proposals they're discussing.

Śrīla Śrīdhara Mahārāja: They who are considered qualified should be given recognition, independent of the Governing Body and outside Governing Body. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...that is in *Bhāgavatam*, and the Paramātmā, yes, wherever there is *jīva*, his guardian aspect, the Lord, the Bhagavān is also present there without interfering with his freedom. He's watching, He's in the company of *jīvātmā*. His neighbour's shunned him, abandoned him, but indifferent, indifferently watching; *jīva*, that is Paramātmā's attitude. Paramātmā is always *jīvātmā*, but He does not interfere with his activity.

Devotee: How is it determined?

Śrīla Śrīdhara Mahārāja: How?

Devotee: Yes. What, how is it determined what form a conditioned soul first receives when he contacts *māyā*, when he enters material existence, who's to say...

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, "When the *jīva* first comes into *mahat-tattva*, what will determine the *rūpa*, his form? The form the *jīva* receives..."

Śrīla Śrīdhara Mahārāja: Form? What form the *jīva* takes...

Devotee: What material species of life?

Śrīla Śrīdhara Mahārāja: Material? When *jīva* is within Brahma conception he has got no individual consciousness; only like some national consciousness, something, hazy. But when there is a push from the side of Mahā Viṣṇu, or Sadāśiva, then from *prakṛti*, *mahat-tattva*. Just in the first stage of life it is *bruna* [?] In the womb, the non-differentiated body of the child, non-differentiated body, no body conception; no eye, no head, no hand, no leg, in the womb the first conception of the child, first stage of the child, what is known as embryo; so *mahat-tattva* is a big embryo and from there the child's nose, eye, brain, hair, everything gradually springing up.

Dhīra Kṛṣṇa Mahārāja: *Mahat-tattva's* a big embryo or big womb?

Śrīla Śrīdhara Mahārāja: No. *Prakṛti* is the womb and the first stage of the embryo is *mahat-tattva*. And then from *mahat-tattva* bifurcation begins gradually and so many *jīva* conceptions are coming out. A general ego, *mahat-tattva*, and individual ego is emanating from *mahat-tattva*, in many numbers, in huge numbers. The common conception of all the *jīvas* of all the egos of the *jīvas* is *mahat-tattva*. But individual ego is emanating from *mahat-tattva*. Between the *prakṛti* and... *prakṛti* is like a watery substance, and *teja*, that is consciousness, is mingling, coming in *prakṛti*, in the water, the rays coming into water and there is a commotion and then something is coming, and that is *mahat-tattva*. And then *mahat-tattva* again comes to divide itself in innumerable units, and that is so many *ahaṅkāra* of *jīva*. Then,

Se citra prakṛtermahān ahaṅkāra pancatran mahatrāni. The fivefold gist of the creation, and then that fivefold common basic acquaintances and that is again divided, each divided into three, *sattya*, *raja*, and *tama*. These five into three, it becomes fifteen bifurcated material conceptions. In *tama-guṇa*, lastly the earth, water, fire, air, and ether, this is the grossest outcome, product from *prakṛti*. And the eye, ear, this is the middle, and then the sun, the sound, in this way there's three divisions from *panca tanmatra*. From *ahaṅkāra* the five branches, and every branch has three, then so many, _____ Twenty-four categories we find ultimately. This is *sāṅkhya* philosophy which explains the nature.

Devotee: Does the living entity begin in - all living entities in the - when they come into the *mahat-tattva*, do they all begin from the same species of life, or different species of life?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: When the *jīvas* first come to *mahat-tattva* connection, is it the same...

Śrīla Śrīdhara Mahārāja: Hazy common individual conception, and from *mahat-tattva* then...

Dhīra Kṛṣṇa Mahārāja: Specified.

Śrīla Śrīdhara Mahārāja: Specific individuality springs up.

Dhīra Kṛṣṇa Mahārāja: So then it may be different species, not the same species? He wants to know is it the same species or different?

Devotee: He becomes a Brahmā, he becomes an ant, he becomes a hog, he becomes a bird?

Śrīla Śrīdhara Mahārāja: No. That is the basis first, and there we can have, all possibilities in germinal form there.

Dhīra Kṛṣṇa Mahārāja: All possibilities in a germinal form there.

Śrīla Śrīdhara Mahārāja: In germinal form, in non-differentiated form one cannot detect.

Devotee: That's coming from...

Śrīla Śrīdhara Mahārāja: The possibility of the product which we see, it was there, but in such a meagre conception it cannot be detected. Because, even again, when *mahā-pralaya*, the withdrawal of the creation, complete withdrawal of the creation, and it enters into the stage of *prakṛti* or something like watery substance, the whole thing in a very nutshell is preserved there.

I am told that Japan, they're manufacturing a library, and in a small library they can keep many books.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Many, many books. And the script is such that without microscope it cannot be read.

Dhīra Kṛṣṇa Mahārāja: It's called microfilm.

Śrīla Śrīdhara Mahārāja: Microfilm.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And in a small place a big book is represented.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or something like that. There everything is but undetectable way, in *prakṛti* it is there. But the Supreme Lord He can detect anything and everything everywhere and His dedicated agent. But to ordinary understanding it is beyond any knowledge, any experience. It is in such a germinal form.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We can say, "The possibility," something like that. It is very meagre; cannot be detected. Again when bifurcated, it is generally becoming bigger, bigger, and branching, just as a tree is in a seed. A big tree is preserved in a seed. Every day we see, in our everyday experience we see that non-differentiated and differentiated is springing up.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: It is there, in the tree, in the seed, the tree is there, the possibility of the tree, of course the environment is helping, taking the help of the environment, the seed is producing a big

tree. Something like that. It is beyond our knowledge. But so much enquiry about the unessential, non essential, it is a bar to devotion. So Brahmā says:

jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
[*sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*]

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

So *Bhāgavata* discourages this sort of scrutinising knowledge. There’s no end. If you take up this path of knowing the *jñāna mārga*, it won’t help you to take you to the real place. Faith, faith will help you. It may help you partly, to consolidate your faith, in the beginning of *madhyama-adhikārī*. But you, your real help will come from the plane of faith. Brahmā himself says, *jānanta eva jānantu* [*Śrīmad-Bhāgavatam*, 10.14.38]. “Those that are very proud of their intellect they may know many things, let them boast, those fools. But it is my conclusion, Oh Lord. I do not know anything. You are infinite. Your ways, Your every movement is infinite. So it is rather insanity to go to enquire after Your ways and nature. Submit, submit, submission, and to have Your Grace, to pray for Your Grace, that is the right way to come to our desired end.”

Jñāne prayāsam udapāsyā namanta eva, and *jānanta eva jānantu*; let them be proud of their knowledge of analysing this thing that thing, no end; there is one particle of sand, if you study for lives together, no end. So don’t go that side. That is wild goose chasing. Come direct through the favourite disciple of the Lord, and begin service as much as permission you are given, take up that, and gradually go towards *ānanda-mārga*. *Sat-cit-ānanda*, *cit* direct to *ānanda*, don’t waste your energy in *cit* and *sat*, *sat-cit-ānandam*. You are all desirous of getting *ānanda*, fulfilment, ecstasy, so try to start your journey direct towards *ānanda*, eliminating *sat* and *cit*. But in the way, to certain extent *sat* and *cit* their help should be taken in; only take that much and avoid the rest. No ambition should be fulfilled in their company. But what is your intrinsic demand of you nature, that is for *ānanda*, *rasam*, *sukham*, happiness, so begin your journey direct towards the *ānandam*, Kṛṣṇa. And that is possible through devotion, dedication, through faith. *Śraddhā* means faith, optimistic faith...

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