

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...father, the king, who has got no real consideration. In this way: Lakṣmaṇa.

And next layer, second layer, Baladeva also is behaving, in Vṛndāvana *līlā* also, one day Baladeva gave a slap to Kṛṣṇa, and Kṛṣṇa is putting it to Yaśodā. “Dādā [brother] has beaten Me, Baladeva, Dādā, has beaten Me, mother.”

Then Baladeva was much perplexed, and then going to a little distant, “Yes, I did it My brother, and does it look well that You put that to mother, against Me? Does it look well? How can You put it as a complaint against Me, to Our mother?”

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] “Yes, I did, but should You complain that to Our mother? I’m Your elder brother, I have done something, I have exercised My little right over You, and why should You make any complaint against that? That is very bad.”

Ha, ha, ha, ha. Hare Kṛṣṇa, Hare Kṛṣṇa. He has got that capacity, that right. That right is given there; up to that layer the right has been bestowed, extended.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa has taken the greatest risk and He jumped into the Yamunā where that Kāliya *nāga*, the great demonic serpent, that was there. “And that Kṛṣṇa is gone.” All the friends, including all, *gopīs* also, they fainted. “That Kṛṣṇa has jumped into that poisonous area, lake.” So they all fainted, for the separation.

And Baladeva, “No, no, don’t be afraid. Don’t be afraid, that He will be ended. None can end Him. He will come soon, after doing the justice necessary there, He’ll come.”

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

Bhakti Caru Swāmī: Mahārāja, Madhvācārya, he’s explaining the *śloka*,

*anta-kāle ca mām eva, smaran muktvā kalevaram
[yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ]*

[If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead.] [*Bhagavad-gītā*, 8.5]

That at the time of death one must think of Lord Nārāyaṇa, then only can he reach the abode of the Lord.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: But then, Rāmānuja, he said that it is not necessary at the time of death to think of the Lord. It is entirely up to the Lord.

Śrīla Śrīdhara Mahārāja: Huh? It is?

Bhakti Caru Swāmī: It is entirely up to the Lord. If throughout our life we have served the Lord then it is the duty of the Lord, and it His responsibility to take us, not necessarily just at the time of death that He has to take us.

Śrīla Śrīdhara Mahārāja: Ah, the view of the same thing from different standpoints. What is the difference you find?

Rāmānuja says that if we go on with our duty, discharging our duty while living, then we may not care for our last moment. That will automatically come. That is also true.

And what Madhvācārya says, that is a particular case, the particular cases. Even, one, if do not observe such purity during whole life, still, at the time of his death, if he's reminded or anyhow he gets, he will be, the next chance, or chance of the next birth he will get a benefit, in the next birth. Then he'll be able to go on with – so it is also effective.

What Rāmānuja says if one, if a *śuddha bhakta*, whole time he's going on with *bhajana* and in the last moment he, if we find that he's unconscious, it does not matter. He has taken the pill. It is the lookout of Kṛṣṇa Himself. So whether he's conscious, in the case of a *śaraṅāgata bhakta*, this *uttarāyaṇa*, the death in the *uttarāyaṇa*, or unconscious death, won't affect, because he's surrendered. And who are surrendered, Kṛṣṇa has taken their charge. So in whatever way, when and how, any way he goes, it is the lookout of Kṛṣṇa and His own. He need not care for anything else. Only he will stick to *śaraṅāgati*. That is a great thing.

And what Madhvācārya says here, and also the general purport of *Gītā* is that that if you do not do for the whole life, at least try to do it in the time of your death, just before your death. Thereby you will get a better chance in the next birth. *Tyajaty ante kalevaram, taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ*.

*[yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ]*

["O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on that object."]

[Bhagavad-gītā, 8.6]

He'll get a better chance in the next life and there he will get the good chances and will increase his *bhajan* and will do, will better his life; in this way.

*anta-kāle ca mām eva, smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ
[Bhagavad-gītā, 8.5]*

Rāmānuja has given stress on *śaraṅāgati*. One surrendered, and acceptance of the God, necessary acceptance of the God, and he's not within...

*ye tu sarvāṇi karmāṇi, mayi sannyasya mat-parāḥ
ananyenaiva yogena, mām dhyāyanta upāsate*

*teṣām ahaṁ samuddhartā, mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha, mayy āveśita-cetasām*

["But those who offer their every action unto Me, take refuge in Me alone, think of Me constantly in pure devotion unadulterated by exploitation or renunciation, and who thus worship and adore Me - O Pārtha, I swiftly deliver those devoted souls from the deathly ocean of material suffering."] [*Bhagavad-gītā*, 12.6-7]

"Who has left everything in Me, I do on their behalf. He does not want. He need not care for anything else, *śaraṇāgata*."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

"I have reckoned him as one of My family, one member of my family, and I take such interest over him. So he need not take any special attention for himself. He will go on with his duty in *śaraṇāgati* and service. That will suffice."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

...has given much importance on *śaraṇāgati*, *prapatti*. *Prapatti*, of course of two kinds according to them, *prapatti*, *mārjjāra-nyāya*, *markaṭa-nyāya*. *mārjjāra-nyāya*, the calf of the, what is it?

Devotee: Kitten.

Śrīla Śrīdhara Mahārāja: Kitten, means ... kitten, it does not do anything. Mother does everything for it. Where to remove, the mother catches on his neck and takes here and there. This is *mārjjāra-nyāya*; everything dependent on the mother. And *markaṭa-nyāya*, the monkey, the small monkey, or the monkey cub, what is it?

Devotee: Baby monkey.

Śrīla Śrīdhara Mahārāja: He catches on the mother and the mother takes him here and there. So Deśikācāryya he preached about this *markaṭa-nyāya*. *Jīva* has got some responsibility. He at least must catch the mother, and the mother will take here and there.

And the Teṅkalai, the followers of the Śaṭhakopar, that is the original, and [Vadākalai followers of] Deśikācāryya came with some modification. Their opinion is, "No, *śaraṇāgati* is like *mārjjāra-nyāya*, he won't do anything. Everything will be done by the superior part, the guardian, Kṛṣṇa, Govinda, Nārāyaṇa." He'll do anything. It won't do anything, like the kitten. This is *mārjjāra-nyāya*, this is *śaraṇāgati*.

Śaraṇāgati is of two types, this *mārjjāra śaraṇāgati* and the *markaṭa śaraṇāgati*.

"No. He has got something. He has got his free will, *jīva*, and he must stick to, and the rest will be done by the Supreme Entity. He must accept, he must come forward, and then

he will come and see.” This is Ācārya, Deśikācāryya, *ātmā-tattva*, comes from Ācārya family, it comes from Deśikācāryya.

Deśikācāryya and the Vidyaranya, and Aksabya. Aksabya Tīrtha from Madhva School, Deśikācāryya from Rāmānuja School, and Vidyaranya from Śāṅkara School; three stalwart scholars from three groups, they were contemporaries. Sometimes they had to take seat for discussion in different places, and especially the two opponents, the Madhvācārya and Śāṅkara. And Rāmānuja School went to be mediator.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Rakṣiṣyatīti viśvāsaḥ* – that is a part of *śaraṇāgati*, a stage of *śaraṇāgati*. *Rakṣiṣyatīti viśvāsaḥ*, so much confident that, ‘He will protect me from any danger.’ He runs to...

Devotee: Yamunā.

Śrīla Śrīdhara Mahārāja: ...knowing that it will be mischievous, I may be injured, but still it will be done, that, my guardian is there. He will save me.” It reaches to such, *śaraṇāgati* reaches to such zenith, high, to such height, that he, not only, ‘That He will save me, if I go on in a real, right way, no, I shall risk, and He will come to my relief.’ This, with audacious and aggression...

Bhakti Caru Swāmī: That is possible on a very high platform.

Śrīla Śrīdhara Mahārāja: Ah, very high class. It is found only in the – it may be found in all shades, a particular mentality. One who has, the ordinary soldier that has got confidence in his general, they may take the risk of entering into the camp. ‘The general is there, he will come and devastate them.’ It may be found in many places, in many stages of life, but here also, that sort of confidence not in the world, but in the highest quarter; that sort of confidence. “Whom do we care?” So much indulgence they enjoy, so much confidence they enjoy, so much faith, ‘He’s their protector.’ That they do not care, and run hither and thither, go to catch the snake, to catch the tiger...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yamunā pani.

Bhakti Caru Swāmī: Mahārāja, the Yogamāyā potency, she’s arranging for all the *parśadas* and associates of the Lord, so that perfect *līlā* is performed by the Lord. For example, all the *gopīs* that that they’re married, actually they’re not married but by the arrangement of Yogamāyā they’re married.

Śrīla Śrīdhara Mahārāja: Couching, it’s couched in such a way.

Bhakti Caru Swāmī: So this relationship of Śrīmatī Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: For the necessity of Kṛṣṇa, this is arranged by Baladeva and Yogamāyā. For the necessity of Kṛṣṇa and Rādhikā this arrangement is made by Baladeva and Yogamāyā, intuitively, almost intuitively. Automatic arrangement according to the necessity, to intensify the transaction of the love of the very highest degree, such

arrangement is necessary, of the environment is necessary. And it is done by the potency that is Yogamāyā, backed by Baladeva.

Devotee: _____ [?]

Bhakti Caru Swāmī: So Baladeva Prabhu is belonging to the *sandhini* potency.

Śrīla Śrīdhara Mahārāja: Ah, the Master of *sandhini*, *sandhini śakti mat tattva*, and *śakti* is known as *sandhini*, and He's the Master of that potency, *sandhini*. That is to make the Master of the environment. And to help Him, Yogamāyā and assistant Vṛnda Devī; she also has got a function of that nature, especially the animal and bird, trees, that section. Assistant of Yogamāyā, and her activity concerned with the birds, the beasts, the trees, etc, including apparently inanimate, or half inanimate, irrational section. And rational section is managed by Yogamāyā. Of course the backing is of Baladeva Prabhu. Hare Kṛṣṇa.

Bhakti Caru Swāmī: In both cases?

Śrīla Śrīdhara Mahārāja: Both cases. The facsimile of Kṛṣṇa, Baladeva, He understands the nature, the necessity. And Yogamāyā also, necessity from the side of Rādhikā and the *gopīs*, and harmoniously the things are done. Hare Kṛṣṇa. These are subtle things.

Bhakti Caru Swāmī: But Mahārāja, if one is thinking about the different pastimes of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Huh?

Bhakti Caru Swāmī: If a devotee is thinking, trying to remember the pastimes of Kṛṣṇa, then does that come into the category of imagination, or...

Śrīla Śrīdhara Mahārāja: That'll depend upon the realisation of that devotee.

When I first joined, or not joined, trying to join Gauḍīya Maṭh, the day of Janmāṣṭamī, I attended so many lectures of the *sannyāsīns*. I was told, or at least I heard repeatedly, *ajay janma*, the birth of the... unborn, and birth of the unborn. That subject they're dealing with.

And they told that, "Today, at midnight, Kṛṣṇa will be born, and in the heart of the devotee, the *śuddha-sattva*, heart of the devotees."

Then the daytime lectures over, gap in the middle, and then again at twelve o'clock there will be *kīrtana* and *Bhāgavata-pāṭ*. All went away. I took my seat just near the door of Prabhupāda. There is only one roof, second story, no, first floor, and there Prabhupāda used to live. In darkness I am sitting just near the door of Prabhupāda. Kṛṣṇa will be born here in his heart, as I am told, in the heart of the devotee Kṛṣṇa will take His birth, this noon time [midnight], midday. Then I took my seat there. I may have some influence of that and I began to think that Kṛṣṇa is being born, Kṛṣṇa is coming. With this attitude I passed there.

Then one gentleman came, "Oh, who is here? Who is here?"

I am.

"Why you are here?"

I'm not a member of the Maṭh, coming from outside, I'm so and so, I'm...

"Why you are here?"

I'm sitting and thinking of the birth of Kṛṣṇa.

"No, no, no. You should not... none is here. Again you may come only when the *Bhāgavata* will be explained, at twelve o'clock you may come."

Then perhaps I had to go downstairs and wait and come.

So, what was your question?

To think, that depends upon the realisation of the devotee, the heart.

Though He's *nitya*, Kṛṣṇa is *nitya*, and not only His birth and every pastime is eternal.

Just as sunrise is eternal, in the general sense, sometimes here, sometimes there, sometimes there, the twenty four hours in any place or other the sunrise is taking place.

So though Kṛṣṇa is eternal, His every *līlā* is also eternal, and always, every moment it is taking place. So, in the heart of the devotee when they're attracted to a particular *līlā* when that is going on that is reality. Every *līlā* is reality. And when a devotee's attention is attracted by a particular *līlā* it is real. And who is imagination, in the case of imagination, that is the question of *adhikāra*. One who has not come in the *śuddha-sattva*, it is imagination in his case. That may be in *sattya-guṇa*, *raja-guṇa*.

Bhakti Caru Swāmī: He has to come to the platform of *śuddha-sattva*?

Śrīla Śrīdhara Mahārāja: Yes. Then he will come to the plane of reality.

Bhakti Caru Swāmī: But sometimes a devotee might, due to the process of chanting, at a particular given moment, come to that platform.

Śrīla Śrīdhara Mahārāja: Yes, that flow may come, automatically, *janma-līlā*, *rasa-līlā*.

Bhakti Caru Swāmī: In any other *līlā*.

Śrīla Śrīdhara Mahārāja: Any *līlā*, going on always, his attention will be attracted towards that particular part of the *līlā*: it may be.

Bhakti Caru Swāmī: Because sometimes a *līlā* is not fully explained in individual details, all are not fully explained any way, in any *śāstra*, or he's not read of it, but that is coming in the mind in a particular sequence; that this *gopa* did this, and this cow went this way, and then they came...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Today we dissolve the meeting now.
Gaura Haribol. Gaura Haribol.

...

...save ones' own self and also to help others.

Hegel ____ says, the idea is the first, and then the movement of the mind and the body. _____ Ideal Realism: or something like. First we conceive to do anything and then the movement begins, of the mind and... so idea leads us, and the idea is all important. What sort of things do we follow, the body, the mind, towards everything we follow, what sort of idea?

The idea of Kṛṣṇa consciousness, conception, consideration, that has been told to be the highest ideal. Absolute good, absolute beauty, autocrat absolute infinite, we must live in His relativity. *Vaikuṅṭha*, in its fullest conception is *Goloka*. *Vaikuṅṭha* has no *kuṅṭha*, that is, no limitation. That is *Vaikuṅṭha*. The conception of the infinite when it comes to be congruent with Kṛṣṇa consciousness: that has been considered to be the highest end, highest goal. The Absolute, the Autocrat, and the Beauty, the Good, the Beauty, *ānandam*, *raso vai sah*, *akhila-rasāmṛta-murtiḥ*. All conceptions of *rasa* harmonised. Different varieties of *rasas*, they're given harmony by Kṛṣṇa conscious conception of the Absolute. *Raso vai sah*, *akhila-rasāmṛta-murtiḥ*. The peculiarities, that has got some appearance; that is not mere abstract. At the same time not to be intelligible by the, by our present senses, present senses. So *divya-darśana*, *divyana-bhuti*, divine awakening must be made, and we must have the help of the *sādhus*, that is His agents, bona fide agents. There may be many sham agents also, pseudo agents, the *sahajiyāism*, imitationist. We must go to the genuine agent. And with the help, with the grace of him, we'll gradually attain our end.

naiṣām matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
[mahīyasām pāda-rajo-'bhīṣekaṁ, niṣkiñcanānām na vṛṇīta yāvat]

["Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Prahlāda Mahārāja says, "So long ones' mind may not have touch with the divine feet of the Lord, *anarthāpagamo yad-arthaḥ*, for which the elimination of the undesirable elements that are within us is necessary, and for that purpose it is indispensable to get the help of His devotees, the agents, *anarthāpagamo yad-arthaḥ*. *Mahīyasām pāda-rajo-'bhīṣekaṁ, niṣkiñcanānām na vṛṇīta yāvat*, so our divine life does not really begin as long as we do not come to the feet of a genuine master; there it begins. Real progress, real life, towards divinity begins when we get recognition of the supreme through His agent."

This is a monopoly of the orthodox system. God is for everyone. Why should some mediator be necessary at all? He's open to all. We all belong to Him. Only if we sincerely want Him, He will come direct. That may be a conception of a part.

...

Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, there's one verse here from *Bhakti-rasāmṛta-sindu*, and you were talking about impostors.

Dhīra Kṛṣṇa Mahārāja: Imitation.

Bhāratī Mahārāja: Imitation, *sahajiyās*, there's a saying in the *Bhakti-rasāmṛta-sindu*, there's one verse, it says, *dhana-śiṣyādibhir-dvārair...*

[dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate
vidūratvād uttamātāhānya tasyās ca nāṅgatā]

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindu*, *Pūrva-vibhāga*, 12.128]

Śrīla Śrīdhara Mahārāja: *Dhana-śiṣyādibhir*, *dhana* means wealth and *śiṣya* the disciple. *Dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate*: that is not considered to be *śuddha-bhakti*. That is what is done by our representative. That is not *śuddha-bhakti*. I do not do it myself, I give some money, to help *śuddha-bhakti* and other holy duties, to help, money. And men, I supply men. I do not do it myself. I ask my *śiṣya* to do the worship, the *kīrtana*, all these things, and I myself do not do. But that is not *śuddha-bhakti*, to send representative to perform the function of devotees, practices of devotees. For the sender, the giver, he's not practising *śuddha-bhakti*.

...

So, Ambarīṣa Mahārāja, he did, by his own hand he cleansed the temple and other devotional activities, giving the responsibility of his government to the ministers. But he did not give any representative for the service of the temple of the Lord. That he did in his own hand. And he gave representative for the government of the country. So one should do it himself, not by any, through any representative; that is, *dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate*.

Devotees: *Vidūratvād uttamātāhānya tasyās ca nāṅgatā*.

Śrīla Śrīdhara Mahārāja: *Nāṅgatā*, no *āṅgatā*, it is not to be recognised as the part of *śuddha-bhakti*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bharampur edition.

Bhāratī Mahārāja: _____ *śaithilya* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śaithilya* - slackness.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Ādi sabdena śaithilya tai tadi [?]

That is by [Viśvanātha] Cakravartī Ṭhākura and others. The *ādi*, what is *ādi*? *Jñāna*, *karma*, *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* means 'so many others.' *Ādi śaithilya ta*, is one of them, slackness, negligence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before, you were talking about idea, the idea stage, according to Hegel. And sometimes we've heard that the *bhakti-latā-bīja*, that the *bīja* is like a conceptual stage, some idea stage.

Śrīla Śrīdhara Mahārāja: The idea, intuitively it comes, beginning from *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*. *Bhaktiyā sañjātayā bhaktiyā*.

[*smarantaḥ smārayantaś ca, mitho 'ghaughā-haram̐ harim
bhaktiyā sañjātayā bhaktiyā, bibhraty utpulkām tanum*]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti is its own cause, and nothing else. So *nirguṇa* comes from *nirguṇa*, and no *saguṇa* can produce *nirguṇa*. *Nirguṇas' guṇa-titha*, *guṇa* means *badi*, disease cannot produce health. Removal of the disease is health proper. This way we must think, that *nirguṇa* is healthy position, and *saguṇa* is diseased state, *sattya*, *raja*, *tama*, three kinds of disease, mainly. So *nirguṇa* must come from *nirguṇa*, *nirguṇa* can produce it. So *nirguṇa* when within the diseased stage, suppose one is in delirium, from the sober section the beginning of the treatment must come to his help. So those that are in misconception, misconception cannot help proper conception, so it must come from the proper conception world. So first *sukṛti*, *ajñāta-sukṛti*, anyhow or other he's utilised for that purpose, *nirguṇa*, then gathers *sukṛti*. And when sufficient it produces *śraddhā*, and when *śraddhā* that comes over the surface then his conscious cooperation begins. Before that when the patient has got, when the patient is senseless, there is also treatment, injection and all these, and after some treatment the consciousness awakens and the cooperation with the patient it may go on. Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So when fully engrossed in *māyā*, misconception, anyhow, some interference of the *nirguṇa* will come in him, his energy will be utilised by them in any way, the *sukṛti*.

[*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]

Sādhu-saṅga, and then when *sukṛti*: *sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*.

[*bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*]

[“Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”]

[*Bṛhan-Nārādīya-Purāṇa*]

From unknown accumulation of *sukṛti*, that is some connection with *nirguṇa*, that arouses what is *śraddhā* within us, and with *śraddhā* it comes upon the surface. Then he can cooperate with the doctor. Then conscious movement towards the God is begun. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes, and then at what stage *bhakti-latā-bīja*...

Śrīla Śrīdhara Mahārāja: Yes, then he first goes to *śravaṇa-daśā*, the stages after *śraddhā* maybe divided into five, *śravaṇa*, then *varaṇa*, then *sādhana*, then *āpana*, then *prapanna*, five stages. First stage *śravaṇa*...

Dhīra Kṛṣṇa Mahārāja: Hearing.

Śrīla Śrīdhara Mahārāja: Hearing, the stage of hearing, listening to the agents of the divine. He feels pleasure to hear, gets some hope, anyhow...

Dhīra Kṛṣṇa Mahārāja: Does that include reading?

Śrīla Śrīdhara Mahārāja: Yes, reading also. *Śravaṇa* from the *sādhu* more powerful, and then also he reads similar things. In this way, after *śravaṇa-daśā*, then he begins his practical stage. He takes initiation, gets recognition from the agent of that domain. And then has a regular life. *Varaṇa-daśā*, after *śravaṇa* then comes *varaṇa*, the acceptance. There that is first to listen, then to accept the creed practically, to come within the regular life.

Dhīra Kṛṣṇa Mahārāja: Is that official acceptance, at *varaṇa*...

Śrīla Śrīdhara Mahārāja: *Varaṇa* means to accept.

Dhīra Kṛṣṇa Mahārāja: Officially, like *dīkṣā*?

Śrīla Śrīdhara Mahārāja: Officially? Ah, yes, *dīkṣā*. There's the *dīkṣā*, the *guru-karan*, the recognition through the Guru. He gets admission into the party through Guru, gets recognition of Kṛṣṇa through His agent: that is Guru, *dīkṣā*. Then *sādhana* begins proper. *Sādhana*, *śravaṇa*, *kīrtana*, etc., really begins after *dīkṣā*, after *guru-karan*, this *sādhana-daśā*. Then comes *āpana-daśā*, that realisation, self-determination, *svarūpa-siddhi*...

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