

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

81.09.11.B

**Śrīla Śrīdhara Mahārāja:** ...negative value, not any positive value of a straw, because *vikṛta*. With my intelligence I'm going against my interest. The intelligence is there but this is misguided, going opposite, but *trṇā* is there, cannot move, but I can move in the negative side, so I'm in more humiliated position than a straw in fact. What I have got that's only to misguide me, but *trṇā* has got its fixed position there, he's not going in the wrong way, so I'm lower than that *trṇā*. In this way. Whatever I got as my property that is all to harm me. In the worldly sense I may hold a superior position than a grass, than a tree, but what of that? They're all misusing, rather, used for my injury, benefit, against me, against my interest. So I'm in a lower position than the *trṇā*, than the straw.

I have got weapons and I am armed, but armed to suicide, to commit suicide. It is better that arm should not have its – a mad man if he's got a dagger then he's dangerous. He will be saved if the dagger is snatched away from the mad man. Any time he may put on his head, on his eye, he's mad.

**Akṣayānanda Mahārāja:** What does Śrīla Bhaktivinoda say about *taror api sahiṣṇunā*?

**Śrīla Śrīdhara Mahārāja:**

*trṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

That also may be seen in that same light. That *taror*, he is to forbear his former action, to have guard against result of his former activity. But we, must have guard, we must be alert, not only of the former but also present. In the present moment also I may commit some wrong, so my position is more dangerous than a tree. Tree is only reaping the result of his previous action, but my position, not only previous to tolerate the bad reaction of a previous life, but also to guard myself against my present mal activity. So more forbearance is necessary, position is more dangerous than a tree. Am I clear? Do you understand?

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

**Akṣayānanda Mahārāja:** I asked the question, what did Śrīla Bhaktivinoda Ṭhākura say that was regarding *trṇād api*, and what did he say again regarding *taror api*?

**Śrīla Śrīdhara Mahārāja:** *Taror api sahiṣṇunā*.

**Akṣayānanda Mahārāja:** Mahārāja said that the tree is suffering on account of its past activities. I may perform sinful activity now, so I'm worse than a tree.

**Śrīla Śrīdhara Mahārāja:** The present activity I also have to forbear, to check them, so more careful in my attitude of forbearance, more dangerous position. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi. We are in such a position, what is my preference, what is my special attainment, that is going against me.

...

**Bhakti Caru Swāmī:** Śrīla Viśvanātha Cakravartī Ṭhākura he says that *smaraṇam* is of prime importance as a devotional service to the Lord, above even *kīrtanam*. Or is it subservient to *kīrtanam*?

**Śrīla Śrīdhara Mahārāja:** There are some of the opinion because *smaraṇam* is exclusively connected with consciousness, concerning subtle part of our existence, so that should be the most effective form of *sādhana*, the means. But our Guru Mahārāja, and Jīva Gosvāmī Prabhu, and also Kavirāja Gosvāmī Prabhu, laid stress on *kīrtanam*, especially for the beginners. Guru Mahārāja says in, *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava ke? 'Who is a Vaiṣṇava?'*]

*kīrttana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava*

*Nirjjana bhajan, smaraṇ*, exclusively devoted to one's own self, unconscious of the environment one may go on with his *smaraṇ* within, but that is not at all possible for the beginners. *Kīrttana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava*.

And Jīva Gosvāmī Prabhu says: *Anyangam yajane ke* [?]

*kīrtanakhya bhakti-samyoga-naiva* [part of verse 13.41 in *Gaudiya Kanthahara*]

If other forms of *sādhana*, *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-sevanam*, all these, but they must be subservient to *kīrtana*. That is the purpose, and the preaching of Mahāprabhu, because in Kali-yuga especially *kīrtana* has got its own characteristic. Śukadeva Gosvāmī says:

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ  
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

[Śukadeva Gosvāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

*[dvāparīyair janair viṣṇuḥ pañcarātrais ca kevalam]  
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [*Muṇḍakopaniṣad*]

*kṛte yad dhyāyato viṣṇum, tretāyām yajato makhaiḥ  
dvāpare paricaryāyām, kalau tadd hari-kīrttanāt*

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."] [*Śrīmad-Bhāgavatam*, 12.3.52]

When it is mentioned about the incarnation of Mahāprabhu in *Bhāgavatam*:

*kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair [yajanti hi sumedhasaḥ]*

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."] [*Śrīmad-Bhāgavatam*, 11.5.32] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.52]

*Yajña* means sacrifice, dedication, which is *saṅkīrtana-prāyair*, the principal thing which is *saṅkīrtana*. *Yajanti hi sumedhasaḥ*. So in this Iron Age *kīrtana* has got its own special privilege granted by the Supreme Lord, so *kīrtana*. And Mahāprabhu's speciality is there, by preaching, by *kīrtana*. He conducted Hari *kīrtana*, inaugurated Hari *kīrtana*. So *kīrtana* has been accepted by our Guru Mahārāja, Jīva Gosvāmī and others. And to write, that is also *kīrtana*. Writing is also within the jurisdiction of *kīrtanaṁ*, assertion, to preach, to take it to others. So, just as to be engaged in answering the questions of the environment, so there is automatic concentration which is very rare in this *yuga*. Concentration, when one is making *kīrtana* he cannot but be all concentrated, all attentive, automatically, otherwise he cannot talk irreverently. So intuitively he must be all attentive. And for that, *kīrtana* has been recommended to be the highest form of *bhajan*, especially in Kali. All ages, especially in Kali. Mahāprabhu also said, and five forms, just as nine forms in *Śrīmad-Bhāgavatam*:

*śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam  
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam.  
[iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā  
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

Mahāprabhu says five amongst them principal.

*sādhu saṅga, nāma-kīrtana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana*

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā *Dhāma*, and faithfully worshipping the Deity."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.128]

*bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare mahā-śakti  
tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana*

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of Love for the

Lord is attained.”] [*Caitanya-caritāmṛta, Antya-līlā, 4.70-71*]

So *Nāma-saṅkīrtana* has been considered *saṅkīrtana*, *kīrtana* has been considered to be the best thing. It is decided by the Ācāryas. And especially that is given by our Guru Mahārāja and the basis is also in the *śāstra*. But Viśvanātha Cakravartī Ṭhākura, if he has mentioned anywhere that way that will mean only that this *kīrtana* has got the relativity of the material environment, and the *smaraṇam* is independent of the material consideration. From that point he might have recommended that *smaraṇam* is the highest. But that is not accepted in the general way; his special opinion.

**Bhāratī Mahārāja:** Mahārāja, at the time of BaladevaVidyābhūṣaṇa there was one person whose name was maybe Kavirāja Purī.

**Śrīla Śrīdhara Mahārāja:** Kavirāja Purī?

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** I don’t know, there was one Rūpa Kavirāja.

**Bhāratī Mahārāja:** Ah! Rūpa Kavirāja. Yes. I’m sorry. He had that misconception.

**Śrīla Śrīdhara Mahārāja:** He had some: I don’t know much about him. I am told that he has been discarded from the line of *mahājana*. He has been stamped as *boti-bari*, he considered himself to be very big and so eliminated from the *sampradāya*, in general, *boti-bari*. There was another, Rūpa Kavirāja, and there was another in Orissa, one Jagannātha, *boti-bari* Jagannātha. They thought themselves too much, than the general Vaiṣṇava of the time could think that. *Boti-bari* Jagannātha, he was a contemporary of Mahāprabhu Himself. And his tendency goes towards *māyāvādā*. Thought himself too much, and had no respect for the existing Ācārya of that time. Kṛṣṇa.

**Bhāratī Mahārāja:** This Rūpa Kavirāja was placing more stress on *smaraṇam*.

**Śrīla Śrīdhara Mahārāja:** Maybe.

**Bhāratī Mahārāja:** Viśvanātha Cakravartī he was called to defeat him on these points.

**Śrīla Śrīdhara Mahārāja:** He quoted Rūpa Kavirāja?

**Bhāratī Mahārāja:** No. He did not quote him, he quoted from his commentaries on the *Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Who, Rūpa Kavirāja?

**Bhāratī Mahārāja:** No, no. Viśvanātha Cakravartī quoted from the third canto *Bhāgavatam*, *tikā*, and he defeated him.

**Śrīla Śrīdhara Mahārāja:** Whose *tikā*?

**Bhāratī Mahārāja:** His own *tikā*.

**Śrīla Śrīdhara Mahārāja:** He has quoted whom?

**Bhāratī Mahārāja:** Himself. Viśvanātha Cakravartī.

**Śrīla Śrīdhara Mahārāja:** Has quoted from where?

**Bhakti Caru Swāmī:** From his own *tikā* of *Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Where has quoted?

**Bhakti Caru Swāmī:** Mahārāja, this Rūpa Kavirāja was claiming that *smaraṇam* was on a higher platform of service than *kīrtanam*. So then the assembled Vaiṣṇavas they requested Śrīla Viśvanātha Cakravartī Ṭhākura to come and defeat Kavirāja Purī on this point. So when the discussion was going on Viśvanātha Cakravartī Ṭhākura he defeated Kavirāja Purī by quoting from his own *tika* of the *Bhāgavat*.

**Śrīla Śrīdhara Mahārāja:** How?

**Bhakti Caru Swāmī:** I don't know what...

**Śrīla Śrīdhara Mahārāja:** What was his point?

**Bhāratī Mahārāja:** He did not divide them. He showed that they were a process, they could not be divided.

**Bhakti Caru Swāmī:** *Kīrtanam* and *smaraṇam* cannot be separated at any stage. It is at different stages.

**Śrīla Śrīdhara Mahārāja:** *Arudhka* and *aruruha* [?]

When just attempting to climb up to the highest plane there are two kinds; one *goṣṭhyānandī*, another *viviktānandī* [aka *bhajanānandī*]. Those that follow the course of *viviktānandī*, separate *bhajan*, exclude, secluded *bhajan*, they take to *smaraṇam*. Without mixing with the environment they keep a secluded life and go on with their *smaraṇam*. And another *goṣṭhyānandī*, who are engaged always in *kīrtana*: two divisions there.

But it doesn't prove that one is superior to another. Two types, just before attaining the highest plane of *paramahansa*: that is the *uttama-adhikārī*. The *pracāra*, the *kīrtana* confined in the *madhyama-adhikārī*. And just before attaining to that plane of *uttama-adhikārī* where all activity stops, two sections, *goṣṭhyānandī*...

In *Caitanya-śikṣāmṛta* perhaps Bhaktivinoda Ṭhākura has clarified in this way, *premāruruṣu*, two sections amongst the *premāruruṣu*, who are just climbing up to the final position, crossing the *madhyama-adhikārī* and reaching to occupy, or to be introduced, or to be placed on the plane of *uttama-adhikārī*. 'Everyone is going on with his own *bhajan*. Only I cannot do that.' He's busy about himself. Just before that two sections are *bhajanānandī* and *viviktānandī*. *Viviktānandī* they generally like secluded life and go on with *smaraṇam*. And those that are of

*goṣṭhyānandī* type they go on with *kīrtana*, preaching, and also attain the highest position without coming to the school of exclusive *smaraṇam*.

And Guru Mahārāja clearly said that *smaraṇam* in lower position that is injurious. We should take to *kīrtana*. *Kīrtana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava*.

And the Sahajiyā School they are more fond of *smaraṇa* than of *kīrtana*. They are followers of *smaraṇa*. Lives a secluded life and within their mind they go on with recollecting their own age, their identification with a particular *sakhī*, her duty, and how her place of attendance of a particular *līlā* under the guidance of a particular *sakhī*, in a particular place in Vṛndāvana, all these things. They are required to go on meditating by their so called guru. That is the process amongst the Sahajiyā School.

But we do not admit that. It is all false imagination, like that. They are not fit for the plane. They have not got real *sambandha-jñāna*, what is what. Only they go on with the habituated repetition of a particular mental speculation. And *anartha-nivṛtti*, other progress based on that cannot be affected by it. What they think is their achievement that is mere concoction. They are not aware of the facts, this Virajā, Brahmāloka, Vaikuṅṭha, Goloka, all these. They are, *pukura-curiwāle* [pond thieves] *pukura-curi*, \_\_\_\_\_? Just as to steal away a tank, *pukura-curi*, \_\_\_\_\_? That is self deception, something like, we think it to be so, *smaraṇam*.

**Bhakti Caru Swāmī:** Trying to steal a pond, you know it's not possible, because it doesn't belong to anyone. How can you steal a pond?

**Śrīla Śrīdhara Mahārāja:** So just as Gaura Kīśora Bābājī Mahārāja told when he went on with *smaraṇam*, and there was another *bābājī* who constructed a *kuṭīra*, cottage nearby and he also went on imitating Gaura Kīśora Bābājī Mahārāja, *mādhukarī*, and sitting, and meditating, and wearing such cloth, in this way the imitation. Then once Bābājī Mahārāja remarked, "That one, if a lady enters into the room of pain, labour room, she cannot produce a child. Only by imitation, simply entering into the labour room a lady cannot produce a child. There are many things before that."

So only imitating the *paramahansa bābājī* the *bhajana* cannot come, cannot be effected. *Śuddha-sattva*, must have connection with the real plane. And then all those speculation like things may come in.

*nā uṭhiyā vṛkṣopari, ṭānāṭāni phala dhari', duṣṭa-phala karile arjjana*  
[*Kalyāṇa Kalpataru, Upadeśa, 18*]

Bhaktivinod Ṭhākura said, "That without taking the labour of climbing in a tree, if one wants to draw the fruits then what sort of fruits you'll get there? You must have to go up through the tree and then you can touch the fruit."

Otherwise it is only your imagination, a mad man's feat. So *śuddha-sattva*, there is really so many planes. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā. *Brahmāṇḍa bhedi yāya*.

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmāloka,' bhedi' 'paravyoma' pāya*  
*tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

Mahāprabhu says that creeper of *bhakti*, that grows and rises up to Goloka and she had to cross these planes, first to cross Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloaka. '*brahmāṇḍa*' *bhedi*' *yāya*, '*virajā*,' '*brahmaloaka*,' *bhedi*' '*paravyoma*' *pāya*, *tabe yāya tad upari* '*goloka-vṛndāvana*'. They do not care to know what is the conception of Paravyoma, what is Virajā, what is Brahmaloaka and what is *brahmāṇḍa*, they do not care to know. But only whenever they go to such guru they get some *mantra* and go on meditating. But in such stage, if he goes on meditating Rādhā-Govinda *līlā*, instead of Rādhā-Govinda *līlā* he will rather entangle with the ladies and gents of this world and he will be entangled into the domain of lust and will have to go to hell instead of going up to Goloka.

*Charma mansa maya kama prema chid ananda dhama* [?]

So imitation is not success, it rather degrades, imitation degrades.

**Devotee:** Mahārāja, *kalpanā* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Kalpanā* is something like imagination.

**Devotee:** *Kalpanā*, imagination \_\_\_\_\_ [?]

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

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

**Śrīla Śrīdhara Mahārāja:** *Kalpanā* \_\_\_\_\_ [?] imagination. Ideal, thinking, meditation, mental exercise, *kalpanā*.

**Bhakti Caru Swāmī:** Mental exercising \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** No. Mind is another thing. Mind is not, *śraddhā* is connected with soul, and mind with matter - *ātmā* - mind is material, *khaṁ mano buddhir eva ca*, part of material potency.

*bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca  
[ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā]*

["My deluding potency in this world is divided into eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego."] [*Bhagavad-gītā, 7.4*]

This is the production of the material potency and *jīva* is the production of *parā-śakti*; the principal potency and *svarūpa-śakti* is higher than *jīva*. And mind *manodharma*, mental

speculation, that has got nothing to do with truth. That is drawn from the material world, the world of misconception, so mind is full of misconception, no truth. *Avān-manaso gocarah*, mind cannot reach to the stage of feeling the truth, of the perception of the truth proper. It is only related to mundane things, as exploitation.

**Bhakti Caru Swāmī:** But pure mind is a product of *śraddhā*?

**Śrīla Śrīdhara Mahārāja:** Mind cannot produce, just as fossil cannot produce life, so mind cannot produce *śraddhā*. *Śraddhā* is original, fundamental thing. When he awakens, mind vanishes. Just opposite in relation. Just as darkness cannot produce light, light comes darkness vanishes. So truth comes, real pure consciousness comes, mental speculation vanishes. It is concerning to misconception, mind. It is an element of the *aparāśakti*. *Khaṁ mano buddhir eva ca*, subtle and gross. Gross is *vaicitra mano bhaum*, and subtle *man buddhir ahaṅkāra*. They are of material. And the soul is transcendental and *svārūpa śakti bhajana goloka vaikunṭha*, that is supra transcendental, on the other side of the soul. Not in the lower side where the mind is to be located. Mind comes out of the false ego and it is made of exploitation, exploiting tendency. *Aher rday mora mana vrndavana*. “My speculation is on the other side.” Mahāprabhu says. “Not this mind.”

**Bhakti Caru Swāmī:** Yes. There’s another mind, Mahārāja, which is the pure mind which is produced...

**Śrīla Śrīdhara Mahārāja:** Pure mind, that should not be told by mind. Mind words should not be used in that way. Then everything will be there. The senses also there in the Goloka, so many things, but this thing is not that thing.

**Bhakti Caru Swāmī:** No, because this is a product of *śraddhā*. But the other is a product of sense exploitation.

**Śrīla Śrīdhara Mahārāja:** Sense exploitation. So this mind we have to get relief of, the exploitation, we are surrounded by such poisonous thought.

*Tato bhava mano nasa sadve mano nigraha loka nanta* [?] (In Tiranya Upan?)

All the *sādhana*s are common in this, that the mind should be destroyed.

*Mano nigraha loka nanta* [?]

There may be different phases, forms, types of *sādhana*, the means to end, but they’re one in here that mind should be finished, *mano nigraha loka nanta* [?] Should be checked!

**Bhāratī Mahārāja:** Mahārāja, you were talking about *kīrtana*. In *kīrtana* Bhaktivinoda Ṭhākura shows in the *Śikṣāmṛta* there are different types of *kīrtana*, five types. So one type is *japa*. So then Rūpa Goswāmī showed that there are three types of *japa*: *mānasika*, *vācika*, and *upāṁśu*. So which is proper for us, and which has the greatest effect?

**Śrīla Śrīdhara Mahārāja:** *Upāṁśu* means only no sound, but movement of the lips, that is *upāṁśu*.

**Bhāratī Mahārāja:** Whispered, yes.

**Śrīla Śrīdhara Mahārāja:** And there is sound and *upāṁśu* and the lips also not moving: three

kinds of *japa*. Which is the superior, you say? If it is real then what goes to the internal side that will be superior. But that must be of genuine type, must be *japa*, not imitation. Our attention should be always to the lower side. If we can perform that in a real way, then the promotion cannot be checked. But without being qualified if we are very eager to go upward there is tendency of fall down, falling down. So:

*sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: “I won’t allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service – “No, you are no longer to serve there; now you must serve in this higher category.”]

[*Vilāpa-kusamāñjali*, 16]

That sort of temperament should always be followed in the case of *bhajan*. *Dāsa-dāsā nehudāsaḥ dehinam*. Always try to stick to the lower duty. Promotion is inevitable. But eagerness for promotion: that is enemy. That is for *pratiṣṭhā* and *pratiṣṭhā* will undermine the whole thing.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Prabhupāda says that is only, the imitation comes from the attraction for *pratiṣṭhā*: that I want to hold the superior position, to get some name. But that is the great enemy. Don’t be the prey of that type of *pratiṣṭhā*, eagerness to hold the higher, superior position. *Dainyam*, rather to go down, that is the healthy sign of a devotee.

**Bhāratī Mahārāja:** Mahārāja, we see in the *Hari-bhakti-vilāsa* that sometimes the *mahata* of chanting silently is there. Then we see in other places that the *mahata* of chanting very loud, as in the case of Haridāsa Ṭhākura is very great. So what is the adjustment?

**Śrīla Śrīdhara Mahārāja:** But what do you think?

**Bhāratī Mahārāja:** Loud.

**Śrīla Śrīdhara Mahārāja:** Only to know the meaning theoretically that won’t help you much. Try to carry the spirit of the thing, the spirit of the truth. When it is real, it is laudable. We are to differentiate between imitation and real, the sham and genuine. That is the main thing. And how to trace that, whether it is genuine or it is adulterated? We must always be very attentive, all attentive towards that, the genuineness of the thing. So when it is backed by the *sādhu*, by Guru of very high type, then you can do anything and everything, by his support, whatever you do, *kīrtana* etc. And when this meditating has been praised, has been called more efficient, maybe in a particular case, if you go to chant, the opposition will be so great you’ll be nowhere, you’ll turn to be an atheist, if you have got no sufficient support to fight against the odds. In that case it may be so. Don’t venture to attack the enemy when your position is weak, in that case. But when backed by so many generals, so many ammunitions etc, you must march on. That will help, *kīrtana*. But *sādhu-saṅga*, the real thing is *sādhu-saṅga*, the association with the higher power. Otherwise nothing has got any value. *Sādhu śāstra*, your stand must be on the real plane, and the cultivation of real thing, that is *the* importance, always. And to keep up the reality of the *bhajana*, whatever is necessary as *sādhu-saṅga* for the weak for the *sādhaka* and for the

scripture and knowledge. *Sādhu śāstra, kṛpa*, then *kīrtana*, that will be the best preaching.

So Vṛndāvana dāsa Ṭhākura says one feeds himself, another feeds thousands and feeds himself. Who is the greater? *Kīrtana* means he is cultivating himself as well as at the same time he is helping so many to cultivate. But when you have got no capital of your own if you go to preach then you will meet such opposition that will be *asat-saṅga*, and the bud will be nipped. In that case only *kaniṣṭha-adhikārī* without backing you do not go to attack others. *Kīrtana* means to preach, to attack others, in another way. So you will be turned into an atheist, don't venture, *kaniṣṭha-adhikārī*.

*Āpana-daśā, śravaṇa-daśā, varaṇa-daśā, sādhana-daśā, āpana-daśā*, then *prapanna-daśā*, then you can preach independently. Otherwise only with the help of some *prapanna-daśā* you can go to preach. Hare Krsna.

Our connection with the reality, and we have some absolute conception of the reality, and from that from that position we can never be moved, removed. Some such stable position, that is what is necessary, invulnerable, sure position, what is what, *sambhanda-jñāna*.

Then the differences that we find in the writings of the Ācārya, what will apply where, we shall be able to understand and harmonise. Under what circumstances has this been advised to be taken up, and under what circumstances the other thing has been advised to be taken up: some practical knowledge. Everything about Him is good so we must not make ourselves very busy to understand technical things, the *smaraṇam*, the *bhajan*. What is really necessary - we must do the *bhajan, śravaṇa, smaraṇam, kīrtana*, and sitting here and to know every details, then we shall begin *bhajana*, this is all idle talks. Mainly *kīrtana*, that has been given in the age of Kali, inaugurated by Mahāprabhu, by *Bhāgavatam*, and many other things. Go on, *kīrtana* but *sādhu-saṅga*.

*sādhu saṅga kṛṣṇa nāma ei matta jai,  
vaikuṅṭha nāma grahaṇam aśeṣāgham haraṁ viduh  
[Śrīmad-Bhāgavatam, 6.2.14]*

[“The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence.”]

Because we are weak, and when one is irresistibly placed in a position, and can never be removed from his position, he can go on with himself alone, and he will create so many helpers and march in a batch, just as our Guru Mahārāja did. First he began to chant himself alone, almost, then gradually so many gathered nearby, and the whole batch marched on in different ways.

One day he told to an attorney \_\_\_\_\_ [?] in Calcutta, “First I began singly, myself, and now five hundred men have come to talk the same thing on my behalf, within this ten years or so.” Hare Krsna.

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