

82.12.25.C\_82.12.26.A

**Śrīla Śrīdhara Mahārāja:** ...the present civilisation, to get out of the glamour of that, to seek something other, independent. If it can peep in my mind, then I shall come to this, here. *Jñāna-karmādy-anāvṛtam*. Intellect has no place. That is only to increase our egoism. In the case of finite, the inquiry is futile, it is foolishness. If a boy jumps into the ocean to measure how much water is there, it is ridiculous, ludicrous. So finite and infinite, the relation is such, and I want to measure the infinite. But don't go there. That won't help you, anything. You'll waste your energy, you'll be lost.

Only through faith, through submission, through service, you can come in real contact with the infinite. All these methods you must hatefully disperse, reject. That is the principal thing. The very definition of devotion is that. *Jñāna-karmādy-anāvṛtam*. They're not a part and parcel of the spiritual life. They're all a cover, a foreign thing, and that must be given up, removed.

We're to begin first with that definition, then if we're satisfied that if it's possible, I want that thing, then we'll be a bona fide student to this school. That finite can never finish knowing infinite. This is impossible, this is ludicrous. So I seek the line of faith, *śraddhā*, intuitive regard. If we can understand the reason-ability of such attempt, then we should come to the devotional school. Otherwise it will be farce.

Some may say, "Why was Christ crucified? If anyhow he could avoid this and live for more time he could do greater help to the society, to the humanity. Why was he so much obstinate, and faced crucifixion? \_\_\_\_\_ [?] If he did not die so early he could have done immense good to the public. Why was he so much obstinate to people, offered his death voluntarily?"

But to increase the faith he's done so. Faith is a very high powered thing. Socrates, he also accepted mortality, ignoring any \_\_\_\_\_ [?] stand there. "The soul is immortal." Only for this he had to die. But that death has given a great impression to the people, and durable. So faith is a great thing. By death also we can gain through faith.

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

...

**Śrīla Śrīdhara Mahārāja:** ...concentrate whole of my energy in the work, and not in what it will produce, that. Then I'll be a coward. *Phale sakto nibadhyate*.

*[yuktaḥ karma-phalaṁ tyaktvā, śāntim āpnoti naiṣṭhikīm  
ayuktaḥ kāma-kāreṇa, phale sakto nibadhyate]*

["The pure, materially unmotivated (*niṣkāma*) *karma-yogī*, giving up attachment to the fruits of his action, attains constant peace, or liberation from reactionary work. But the ambitious (*sakāma*) *karmī*, the fruit-hunter, is obsessed with the result of his action, and he becomes implicated by his endeavours."]

[*Bhagavad-gītā*, 5.12]

If I calculate the result and go to due accordingly, then proper things I won't be able to do. I'll be afraid of doing justice. I can't do what's considered to be right. But if it's possible for me without caring for the result, to conceive, this is my duty, I must do it, independent of what the

effect will be. Then, the faith will grow in me, that the environment where I'm living, this is nothing, no importance, no value. Then we can do such things. I do not care for this environment. I'm only attached to me as duty I'm doing so, whatever the result will be. That is, I don't care about, no attachment to the present environment. I maybe die, discharging my duty I may die any moment. With this strength one should have to do, so he'll be automatically free from this present environment, *māyā*, misconception. He has no attachment because he may have to do his duty properly he may risk his life, any moment, in any actions. But if with that faith he wants to discharge his duty, then attachment for his present environment will at once have to retire, and he'll be freed.

When I came out from the college I strictly observed this principle of *Bhagavad-gītā* for some time, that I must always speak truth, whatever danger may come to me. In this way, whatever I shall consider to be my duty, blindly I must do that, without caring for any effect that may fall on me. My courage began to increase. A Himālayan courage I got, and I saw that the whole world, this great earth, is like a ball of play in my hand. Nothing. I came in consciousness with such a high force of the universe, that this earth became like a ball in my hand. I felt it myself.

That is *niṣkāma karma-yoga*. Any eventuality, any danger I may face at this moment. So I must be so much apathetic of such a great degree that I can do that. Every time, every action, may have to face me as death, if I do rightly my duty. Any danger may come, and I must not care for that. So how high position my soul has to take. The atmosphere will be changed, diabolical change, revolutionary change in the heart. Don't care for anything, only duty. And how to understand duty? That is given by the scripture, and as much I can understand with my reason and conscience, that I shall do, without caring for anything else in the world. No popularity, no popular opinion, mainly *pratiṣṭhā*, and this money, and any valuable thing of the world, all got down below. Only sense of duty, the whole concentration there, all else vanished, if we strictly follow that principle of *karma-yoga*.

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

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

[*Bhagavad-gītā*, 2.47]

Don't stop, but do your duty, careless of any result that may face you. So, a great position one can hold by strictly following that principle. It does not care for any forces of nature. The whole world may go one side, and you'll go on, single handed. *Karma-yoga*.

Mr. Gandhi he followed to certain extent, but his principle was, object was some other thing. The political freedom of a limited people, that was his aim. But his policy was that at every moment, without doing any harm to anyone, he wants to follow whatever his inner voice says. He stood by the side of his inner voice, always, neglecting the popular opinion, anything else. But object was not very high, according to us. That was only the political emancipation, and for a

particular group. That was a small object. The good means for the limited end, means and end. The means was good, but the end was little.

But the highest end is Kṛṣṇa, according to Mahāprabhu, and means, going thoroughly, advancing towards Him. In a combined way, go. And Mahāprabhu also,

*tṛṇād 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]

Be humblest of the humblest. *Taror api sahiṣṇunā*. Don't create any opposition to the environment. Still the opposition will come to you, and you're to forbear that. *Amāninā mānadena*. Don't try to encroach on anyone's prestige, *mānadena*, and you will give proper prestige to everyone. With this attitude you march towards Kṛṣṇa, in a congregation. That is His advice to us all. From nescience to science, from animosity to love, and with this attitude you march. Your attitude of your marching must not have any complaint, the least resistance. You'll have to face with least resistance from outside if you accept this type of attitude in your march. *Tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena*. This way you march.

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

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

**Devotee:** Mahārāja, there are many *brāhminical* rules and regulations. And Vaiṣṇavas don't generally follow so many rituals and rules and regulations. But as Gauḍīya Vaiṣṇavas we follow some. So I'm questioning how much should one follow? What should we do? How should we ascertain how much to follow?

**Śrīla Śrīdhara Mahārāja:** I can't follow. You repeat.

**Vidagdha Mādhava:** He's asking, there's many rituals in the *brāhminical* culture. We've been given some by Sanātana Goswāmī. His question is, "How much of these rituals..."

**Śrīla Śrīdhara Mahārāja:** That is for the primary students, rituals. The formality is mainly for the primary students. And as one will go forward, advance, the formality will be less binding on them. More independent they'll be. As three groups it has been arranged, this *arcana*, and for the beginners.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate  
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

In the primary stage some restrictions and regulations in their conduct when they'll engage themselves in the service of Kṛṣṇa. The *arcana*, the first group, primary group. They cannot have much faith in the devotee, but more in the Deity, and holy places, and the *śāstra*, all these things, these formalities. But when they come to realise the very nature of the spiritual substance, they learn to give more importance to the devotee than the Deity. Because in devotees they can find the real and higher acquaintance of spirituality, than in a Deity, or any material thing, or material conduct. Then they come in the level of a middle stage Vaiṣṇava.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate  
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

*īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca  
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent, and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

In the middle stage the Vaiṣṇava has got such signs and symptoms in him. *īśvare prema*. His attraction towards the Lord. And friendship in the devotees. *īśvare tad-adhīneṣu*. And *bālīṣeṣu*. And his sympathy towards the ignorant. And his apathy towards the opposition-ists. That will be the temperament of a middle stage Vaiṣṇava. Attraction to Kṛṣṇa, friendship to the devotee, and the apathy to the oppositionist, and sympathy to the ordinary ignorant person. And the highest stage Vaiṣṇava.

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ  
bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ*

["The first class devotee sees Kṛṣṇa in everything, and everything within Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 11.2.45]

He will always find trace of the highest position of the Lord. *Bhagavad bhāvam ātmanaḥ ca*. And accordingly what will be his relationship with that thing, *ātmanaḥ*. *Bhūtāni bhagavatya ātmany*. And everything he finds in him, and accordingly what is his position there. Vice versa. The position of the Lord \_\_\_\_\_ [?] and the position of the world thing, in him. And accordingly his adjustment, that is, that everywhere the connection of the Supreme Truth. That is the highest class of devotee.

So, in *Hari-bhakti-vilāsa* and other *smṛti*, the *śāstra*, they're for the lower class. And when they can understand the real principle, their position is,

*laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā*

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."] ]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.200, from Nārada-Pañcarātra*]  
 [*Gauḍiya Kaṅṭhahāra, 13.82*] & [*Caitanya-caritāmṛta, Antya-līlā, 13.113, purport*]

Whatever will be found favourable, whether it's social, or religious, he'll do accordingly. Keeping his own principle intact, he'll move with the people, that his inner wealth, devotion, may not be lessened and disturbed in any way. He'll do anything and everything, but always very alert that his faith may not be disturbed. If his faith is disturbed anyway by mixing with anyone he'll avoid. And wherever he'll find that inner capital is being increased he'll mix there, in accordance to his own way, that he'll do. He's come in direct transaction with reality, that is devotion. The *madhyama-adhikārī*.

And Īśā dāsyē hari dāsyē, that *uttama adhikārī*, another definition.  
 Īśā dāsyē hari dāsyē karmaṇām \_\_\_\_\_ [?]

Whatever may be the circumstance and environment, he won't budge an inch from his principle. And he'll do anything and everything for Kṛṣṇa, by thought, word, and deed. He's already given to Him and to do His service, whatever the circumstances may be, favourable or unfavourable. Die to live. He's always prepared to die to give his service for the Lord. That is the highest position. Without caring for the environment. He's fully established there. Nitāi Gaura Hari.

Which will be our guiding principle? The sense satisfaction, or this mundane social welfare? Or to get out from this mortal atmosphere? For which? And what will be the symptom of what I want to invite, as my guardian, as my friend, as my everything? Practical things. What for I'm living? I'm living, what for? I'm eating, what for? I'm working, what for? Thinking, what for? Every second, every energy should be used in the inquiry of my Lord. By losing His company I'm suffering so much.

Knowingly or unknowingly we're searching for the perfect thing, but we're misguided. That is *māyā*. We're seeking, searching for satisfaction in the lower stage, sense satisfaction, then intellectual satisfaction. Then this soul satisfaction, that is desirable, soul satisfaction. Permanent satisfaction, not temporary and conditioned satisfaction. Not external satisfaction, but innermost and wholesale satisfaction.

*na te viduḥ svārtha-gatim hi viṣṇum, [durāśayā ye bahir-artha-māninaḥ  
 andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]

[*Śrīmad-Bhāgavatam, 7.5.31*]

Prahlāda Mahārāja says, "Those that are hankering after this external satisfaction they don't know, can't detect that their internal hankering is for the substance, not for the cover. The cover is

connecting with the cover. But the internal soul is searching for the touch of the internal Supersoul of the whole world. Without that, no end of satisfaction and inquiry."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

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

**Śrīla Śrīdhara Mahārāja:** That is to try to seek His advice.

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata  
[tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam]*

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

By all methods, try inquire Him. He's within.

Once, when I first felt some spiritual impression, then I had one educated cousin, an advocate. He wanted to discourage me from this path.

And he told, quoting a lecture from an erudite scholar of the Brahmo School, that, "If there's any God, He's so far, far, far away. There's such a star whose light has not yet touched this earth. And the speed of light is such. And still there's a star whose light has not reached this earth. The infinite is so great, and if there's any creator of that infinite world, he's so, so far, it's almost impossible for us to connect with him."

He wanted to discourage me from this path, that learned advocate, cousin.

But I had some sort of experience because I've always been in that mood of God conception. I at once put this answer. Can you show a place where He's not present?

He stopped. "He's everywhere."

Yes. The Infinite is so great and He's everywhere. *Tad dūre tad v antike.*

*[tad ejati tan najati, tad dūre tad v antike / tad antar asya sarvasya, tad u sarvasyāsya bāhyataḥ]*

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

He's in the distance of the distance, but nearest of the nearest is He. He stopped dead, when I told, can you show such a place where He's not existing? He's existing everywhere, and it can't be denied, so, *tam eva śaraṇam gaccha, sarva-bhāvena bhārata*. If we sincerely seek after Him, then He's always very eager to meet with us. Only sincere attempt from our side is necessary, to seek His guidance.

"Where are You my Lord? I can't stay without Your company. Please give me chance to understand You, to have a look at You. Anyhow I want Your guidance."

In this way we can pray fervently, we can try for the Lord. And then we'll be able when connected with Guru, then we'll try to find that He's come to me through His agent. And He'll talk with me through *this* agent.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

If the transaction is right, a lawful transaction, then if my quest is sincere, His coming near to me will also be true. And when that connection is there, then we're to try to look that His voice is coming to me through that agent, in whose figure He has accepted me. *Ācāryam mām vijānīyān*. He's everywhere, so especially He's there where He has selected me as His special considerable devotee.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*tam eva śaraṇam gaccha, sarva-bhāvena bhārata  
tat-prasādāt parām śāntim, sthānam prāpsyasi śāśvatam*

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

You'll get in no time a conception of the eternal plane, *sthānam, śāśvata*, you'll be introduced to the eternal aspect of the world. You'll be saved from the relativity of this mundane, flickering, changing aspect of the world, apparent, sham aspect of the world. You'll rise in connection of an eternal, all pervading, and all blissful, will come in touch with your heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ  
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

*[yatroparamate cittam, niruddham yoga-sevayā  
yatra caivātmanātmānam, paśyann ātmani tuṣyati]  
[sukham ātyantikam yat tad, buddhi-grāhyam atīndriyam  
vetti yatra na caivāyam, sthitaś calati tattvataḥ]  
[yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ  
yasmin sthito na duḥkhena, guruṇāpi vicālyate]  
[tam vidyād duḥkha-samyoga-, viyogam yoga-samjñitam  
sa niścayena yoktavyo, yogo 'nirniṇṇ-cetasā]*

["The state of perfect *samādhi*, or trance, is that in which the disciplined mind of the *yogī* gains detachment from even the slightest thought of mundane connotation. The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul. By attaining to this state, he never considers any mundane acquisition as superior, and in

the face of unbearable tribulation his heart never wavers. Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as *yoga*. Such *yoga* should be practised with perseverance and an untiring heart.”] [*Bhagavad-gītā*, 6.20-23]

If we come in slight connection with Him, once, then this impression we'll receive from there. That there cannot be any gain better than this. *Cāparam lābham, manyate nādhikam*. No greater conception of gain can be existent here than this. This sort of direct understanding we shall get from there. And if I can maintain my connection with this wonderful thing, no trouble abusing anything and everything will be able to pain me. If all things at present that seem to be indispensable for me they're left, I won't be loser. But this will remind me of such hope. If everything goes away from me I won't be loser if I can keep my connection with this thing. The positive proof we shall get by His direct connection. This sort of assurance we shall get there, that all may abandon me but I won't be loser if I get my connection with this most friendly thing. And this is the highest achievement of my life. This sort of conviction and experience we shall have if we can come in a slight connection of Him. The guarantee is there with that connection. Gaura Hari bol.

*yasmin vijñāte sarvam evam vijñātam bhavati  
yasmin prāpte sarvam idam prāptam bhavati*

[“By knowing Him, everything is known - by getting Him, everything is gained.”]

If we have Him we have everything. Have Him and we'll have everything.

**Devotee:** Guru Mahārāja, \_\_\_\_\_ [?] They're told that Kṛṣṇa *prema*, Vṛndāvana *līlā*, \_\_\_\_\_ [?] harmful for the society. So then how...

**Śrīla Śrīdhara Mahārāja:** Harmful for the lower, they'll misunderstand that, and go to imitate that. Just as this ghee, the rich dish is helpful to a healthy man. But a diseased person that rich food will kill him. So, it is mentioned in *Bhāgavatam* that if one is not Śiva and he goes to drink poison he's sure to die. So one who's not master of his own self, one who's not a bona fide seeker after truth, if he comes to imitate all these matters physically, in the mental plane, he's sure to die, he'll be destroyed. '*Rudro 'dvijaṁ viṣam*.

*naitat samācarej jātu manasāpi hy anīśvaraḥ  
[vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam  
īśvarāṇām vachaḥ satyaṁ, tathāivacharitaṁ kvachit  
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]*

[“One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison.”] [“The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those

practices which are in consonance with his instructions, as being useful to their progress.”] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

Even not mentally should one try to cultivate about these supreme pastimes of Kṛṣṇa with the *gopīs*. Even mentally he must not do, indulge in enjoying. If he does it he'll surely have to die. Just as if not in the status of Śiva if he drinks poison he'll surely die. So also, these three qualifications are necessary to come in connection with this.

*vikṛīḍitaṁ vraja-vadhūbhir idam [ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.”] [*Śrīmad-Bhāgavatam*, 10.33.39]

*Śraddhānvito*, first faith. What is the definition of the faith? *Kṛṣṇe bhakti kaile*.

*[‘śraddhā’ - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya]*

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-sāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished. Nothing is left out if you have faith.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

If I do my duty to Kṛṣṇa, everything is done. Such *śraddhā*, everything is bad, only Kṛṣṇa is good, and His paraphernalia, *śraddhānvito*. '*Nuśṛṇuyād*. He must learn it from a proper source, not empirically, as in the ascending method he'll go to capture. No possibility of misunderstanding, wholesale, '*nuśṛṇuyād*. But *śraddhānvito*, first qualification is *śraddhā*. Our duty to Kṛṣṇa is the most comprehensive and eliminates everything, every sorts of duty. '*Nuśṛṇuyād* must have the connecting line in a bona fide source, in a bona fide way, '*nuśṛṇuyād*. *Atha varṇayed yaḥ*. And then he will chant about the, he will connect with these things.

*'Nuśṛṇuyād atha varṇayed yaḥ, bhaktiṁ parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ*. And he must be in the status of *dhīra*, that he's master of his own senses. *Dhīra*, he's *jitendriya*, he's not a prey to his sense pleasure. That qualification he must have. Three qualifications if present, then he'll come to have connection with his desired, high end of life. Independent of sense pleasure, and must have a good, genuine guide, and he'll have genuine faith that if want for Kṛṣṇa then all else will follow.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

**Śrīla Śrīdhara Mahārāja:** ...went back. Ha. Ha. Ha. Ha. Felt discouraged? Save yourself and save others. That should be the maxim. Self forgetfulness, is another thing. Self sacrifice and self forgetfulness. What is the difference between them?

The Christian scholars they tell, "Socrates' case is of self sacrifice. And that of Christ is self forgetfulness." Self sacrifice. Both are almost reference to the environment. Self sacrifice, not single, sacrifice for something, a relative term, sacrifice. Sacrifice for which? And self forgetfulness also something like that, for others' cause, to forget oneself for others, for the interest of others. They say that self forgetfulness is higher than self sacrifice.

Self sacrifice may end in *māyāvāda* also, to enter into Brahman. *Viśate tad-anantaram*.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram]*

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

But *Gītā* has given the positive meaning of *viśate. Tad-anantaram*. "That in Me." From the misconceived world they enter into the properly conceived world. *Viśate tad-anantaram*. From self consideration to centre consideration. Centre consideration is called as *taṭ*, and self consideration that is *māyā*, misunderstanding, self interest, provincial.

Atendriya priti vanca \_\_\_\_\_ [?]

*Kāma, prema*, just opposite. Kṛṣṇa *kāma*. Centre is not a conception of mere abstraction. That is also positive. What is the effect, that must be in the cause. The effect is the perverted reflection, not proper reflection, not even shadow. Reflection is lower than shadow. Shadow has direct connection...

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