

83.02.12.A

**Devotee:** Is the Guru a manifestation of Śrīmatī Rādhārāṇī, or Nityānanda Prabhu? Depending on the *rasa* he's situated in, or depending on the disciple's attraction to a specific *rasa*?

**Śrīla Śrīdhara Mahārāja:** Hmm? Who are you?

**Vidagdha Mādhava:** This is Rasācārya Mahārāja.

**Śrīla Śrīdhara Mahārāja:** What do you say?

**Vidagdha Mādhava:** He's asking if the Guru is a manifestation, the Guru, it's in the *śāstra*, the Guru represents Nityānanda or Rādhārāṇī, depending on the *rasa*. So his question is, depending on the *rasa* he is situated in, does he represent Nityānanda, or Rādhārāṇī, or the disciples' taste, the disciples attraction to a specific *rasa*?

**Śrīla Śrīdhara Mahārāja:** I don't follow.

**Vidagdha Mādhava:** The disciple is coming with an attraction, perhaps *sākhya rasa*, maybe *mādhurya rasa*, so...

**Śrīla Śrīdhara Mahārāja:** In his development gradually it will come within, with the awakening of the soul from the identification of the body and mind. And even coming out of the renunciation tendency when in the service. Then the first way, whether in Vaikuṅṭha or in Goloka, first be decided that. If not he's satisfied after staying some time in Vaikuṅṭha, then he'll get connection of the higher *sādhu*, agent, and he'll be taken in the higher sphere. In *Bṛhad-Bhāgavatāmṛta* you might have read, it is clearly depicted there. Then gradually he will go somewhere else on the way to Ayodhyā, from there to Dwārakā, from there to Vṛndāvana. And according to the awakening in the heart, the environment will be tasteless gradually.

...

**Śrīla Śrīdhara Mahārāja:** ...Hydrabad Maṭh, he's the Ācārya of that Maṭh at present in ISKCON. He had a talk with Purnānanda and he told that, "I shall go to see Śrīdhara Mahārāja during Gaura Pūrṇimā ceremony."

He showed much cruel attitude towards Mādhava Mahārāja in Bombay Maṭh, or Vṛndāvana, Vṛndāvana also, or Bombay. Very rudely dealt with Mādhava Mahārāja and also another. But now a little change has come in him. Wants to be, he Trivikram Mahārāja to refute, but no necessity, it will be a waste of energy.

By Kṛṣṇa's will everything will be. Whatever He wants that will come.

So I have no idea in the beginning. Always I'm saying, "wait and see, wait and see, for a year or two, wait and see."

Then appealed to them for you to remove your grievance, appealed to them to remove your grievance.

Then I told, "Then all the affected people combined and give some ultimatum to them, combined ultimatum. 'If you don't take notice of our grievances, then we shall combine and we

shall have to do our own way. Helping the disappointed, dejected, we shall form an association as a relief work. As a relief work we shall begin in an organised way. Those that are cast away, dissatisfied, disappointed, to collect them together and try to help them, may not go from the path of Swāmī Mahārāja, and Mahāprabhu and Kṛṣṇa consciousness.”

And that was done gradually within five years or so. Now if the Lord wishes it will thrive, otherwise what He wants that may take place.

I have not a mind to oppose them, organised opposition, no. Swāmī Mahārāja has done, by the grace of the Lord, in a short time such magnitude of great activity. That should not be given any opposition. Only a relief work like work, endeavour, relief work. According to the *sukṛti*, and the inner adaptability, the awakening which is effected by the circumstantial influence, with the awakening the inner soul as it comes to, comes out with some taste. And according to that taste he will adjust himself with the environment.

According to his internal taste he will find, “These are my own, this paraphernalia, these friends, this type of service, these seem to be my own, very, very tasteful according to taste.”

You may kill some sort of food and some animals may be let loose, according to their choice they will take the food. So the awakened soul he will be able to select proper environment for him. Inner taste will guide him. “This is very charming, this is charming me, attracting my heart. I always seem to be helpless. I can’t control me. So much attraction I feel for the particular scene.”

In that way he’ll be guided, intuition will direct him. What we say here to be intuition, there also intuition when undiscovered tendency in the self, that will come to him for selection. For acceptance, elimination and acceptance, selection and elimination, that will go with the *sādhana*. With the process of realisation, elimination and selection, that will come *sādhana*, slow, gradually it will come.

Why you have come? You are perhaps under Christianity? Mostly. What you have come, why Kṛṣṇa consciousness attracted your soul, your inner heart? You had some sort of conception of some religion, but why you left that? So many formalities, such association, so many friends within that circle, why you have left? Who takes you here in Kṛṣṇa consciousness? Where from you have come? Taking some risk, the country, the society, the religious conception, why you have left them and come forward for Kṛṣṇa consciousness as a general? That tendency will again push into the selection of different departments of service in Kṛṣṇa consciousness.

“That inner tendency, inner liking, hankering, everything. This sort of service is very pleasing to me. I can’t but associate with this sort of service.”

That will be guide, cooperation with *caitya-guru*, the Guru inside, dictator inside. He’s outside and inside. When we cannot catch the dictation of the inside *caitya-guru* we want some guidance from the *mahāntaḥ-guru* outside, and scripture. And when we reach a certain stage from there our *ruci* may guide us. Our inner dictating tendency, that may guide us like intuition. As birds, beast, they’re guided by intuition.

**Devotee:** Mahārāja, it seems that there are so many of our Godbrothers who are leaving the association of ISKCON, but yet they’re still not coming to hear from you.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Vidagdha Mādhava:** He's saying many devotees have left the ISKCON movement. They're finding reasons not to come.

**Śrīla Śrīdhara Mahārāja:** Yes. It is not very easy thing to swallow. So many difficulties in the way, the previous tendency, and also the possibility of offences in the choice of free will. In the choice of free will, the defect is there, it is not a perfect thing. *Sādhana* means acceptance and elimination, but in there also so many difficulties and disturbances. From the past tendency they do not allow us.

"I know it is true, but my previous tendency won't allow me to accept and to undergo that penances or pain that is necessary for the service."

So many difficulties in *upaśākhā*, just as, *bhāgyavān jīva guru-kṛṣṇa-prasāde*.

*[brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]*

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

*[Caitanya-caritāmṛta, Madhya-līlā, 19.151]*

*kintu yadi latāra saṅge uṭhe 'upaśākhā'*

*'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa*

*seka-jala pāñā upaśākhā bāḍi' yāya*

*stabdha hañā mūla-śākhā bāḍite nā pāya*

*[yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā  
tāte mālī yatna kari' kare āvaraṇa, aparādha-hastīra yaiche nā haya udgama  
kintu yadi latāra saṅge uṭhe 'upaśākhā', bhukti-mukti-vāñchā, yata asaṅkhyā tāra lekḥā  
'niśiddhācāra', 'kuṭināṭī', 'jīva-himsana', 'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa  
seka-jala pāñā upaśākhā bāḍi' yāya, stabdha hañā mūla-śākhā bāḍite nā pāya]*

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."] *[Caitanya-caritāmṛta, Madhya-līlā, 19.156-160]*

The creeper of devotion, it becomes a sprout and gradually grows. But Kavirāja Goswāmī says here, the creeper is there, main creeper of devotion, but there are so many weeds. They get that watering, nursing, and so many weeds may also grow along with the main creeper of devotion. What are they?

*Latāra saṅge uṭhe 'upaśākhā'. 'Lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa.* The question of *lābha*, gain, very apparent gain, something, mainly position. Otherwise the appreciation creates so many enemies. Growth means creates some enemies also, come previous, some new enemies come. *Śākhā, lābha, pūjā*, to gain maybe for money, to the love of women, then *pratiṣṭha*, the hankering for fame, popularity. So many things may come when one is going up. So many difficulties come on the way to check him.

And we're to remove them consciously. So many difficulties come on the way. And we're to save us from so many so called enemies of our aspiration with the help of Guru, and *sādhu*, and scripture, our own sincerity, and then gradually we shall grow. As much as we shall grow, there also we shall find some other difficulty. So the path is not full of roses, you may think, it is a difficult path to walk on.

Then as much as we go nearer to the goal we become more and more free. In the beginning variegated difficulties come to take us. Our previous *karma-phala*, tendencies of different type, they chase us to keep us within their jurisdiction. But when anyhow meeting these difficulties, passing them, conquering them, if we can go and make some progress, go further, as much as we shall go higher, difficulties will be lessened. But still some sort will follow, especially *pratiṣṭha*, so,

*trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtaniyaḥ 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]

When wandering in the path we shall be well equipped with these healthy mood, then less opposition we shall have to meet. *Trṇād api sunīcena*. Humbler than a blade of grass. So I won't allow myself to be a cause of any hitch with the environment, first nature, mood.

Second, *sahiṣṇunā, taror api*. Still if attack comes from outside I shall try to forbear it silently without giving any opposition.

*Amāninā*. I won't try to have any popularity, any good name or fame I won't hanker. At the same time I shall have to give proper respect to the environment, to everyone that are in the environment outside. We shall offer respect, but we don't draw any respect, we won't desire any respect from outside. In this way we shall try to go on our way. Then there'll be less difficulty we'll have to face.

Again, when we're in a mission, an organisation, then under the guidance of the higher realised soul, then you can face many dangers. When you go to preach, so many difficulties you'll have to face. But with the help of the higher guidance we can fight, we can subdue them, or we can invite them to be higher leaders. In this way we can give opposition for opposition. Preaching means offensive for offensive, we shall attack there. At that time we shall not take that we shall give no opposition to the outside, *sahiṣṇunā*, very patient. No. When we're engaged in preaching as soldiers, we shall approach and face opposition, and I shall try to disarm him. But if he can't I shall invite him to be disarmed to my Guru, to be disarmed. In this way I shall go on, carrying the orders of the Vaiṣṇava. There if I'm wounded also by the local environment, but my spiritual stamina will

increase by obeying the order of the higher agent, Vaiṣṇava, *Hari's pada*, and *sevā*, thereby I shall be more benefited.

*Vaiṣṇave pratiṣṭha*. I won't want any popularity from the ordinary public, they're all almost insane. But I want position in the eye of the Masters, of my Gurudeva. "Yes, he's an encouraging boy, he will prosper." When they will look on me with some affection of encouragement, that will be my capital. Their liking for me, that will be my capital. Their good will, that will be my capital in my way towards, passing my way towards higher realm.

But when we're alone in a solitary place, we're going on with chanting the Name, then also of course this *trṇād apī sunīcena* must be strictly observed. But when fighting under a general in a preaching campaign, our attitude should be a little different. More towards carrying out the order of the higher spiritual general. That will be more, love, more gaining.

**Vidagdha Mādhava:** Guru Mahārāja, Badrīnārāyaṇa Prabhu's just arrived.

**Śrīla Śrīdhara Mahārāja:** Badrīnārāyaṇa Prabhu, is it? Suddenly fell from the sky? Where is Anurādhā?

**Badrīnārāyaṇa:** She's still in Canada.

**Śrīla Śrīdhara Mahārāja:** In Canada? Not well?

**Badrīnārāyaṇa:** She's well, but some more tests, examinations have to be done on her. She should come in a month.

**Śrīla Śrīdhara Mahārāja:** So progress is very slow, but improving, but it may take time? She may not join Mahāprabhu's birth celebration?

**Badrīnārāyaṇa:** She will try.

**Śrīla Śrīdhara Mahārāja:** Will, try, then you will have to go back again?

**Badrīnārāyaṇa:** Only to Calcutta.

**Śrīla Śrīdhara Mahārāja:** To take her, or anyone will come?

**Badrīnārāyaṇa:** Only to Calcutta, she will come to Calcutta alone, and from Calcutta...

**Śrīla Śrīdhara Mahārāja:** Of course it will be easy to take her from there. All right. Now, where from you are coming? From Calcutta? You have not eaten anything, *prasādam*? Go wash your hand and feet and take some *prasādam*, then I shall talk with you further. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

**Devotee:** We've seen sometimes a disciple, a devotee go into *māyā* after...

**Śrīla Śrīdhara Mahārāja:** Yes. Previous tendencies always trying to draw back. The acquired tendency when we're wandering in this world, we're acquiring so many, earned as a reaction. Whatever action we're doing we're incurring some opposite reaction. So they're in very subtle forms stored in our minds, and whenever I shall going back, they'll draw from that side. So it is not so easy that whenever I like to do anything, smoothly I shall do. It is not possible.

So many things, attraction for different things they will, "Where do you go? Wait for me. You have taken this loan from me, and please clear the loan and then you go." So many things in the environment will come and stand in our way. "Where do you go? Clear my loan, and then I shall allow you to go." Hundreds and thousands may come to flock on the way. So it is not very easy to go away. We must have strength, and above all we must have some divine favour.

*Mama māyā duratyayā* in *Bhagavad-gītā* [7.14], "She is My potency, that *māyā* potency, illusory potency, misconception, that also backed by Me."

*[daivī hy eṣā guṇamayī, mama māyā duratyayā  
mām eva ye prapadyante, māyām etāṁ taranti te]*

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

"So at your sweet will you will defeat her, it is not possible. If you go to fight with her alone you will be defeated, \_\_\_\_\_ [?] number. But if you have some certificate, some recommendation from Me, then the *māyā*, the misunderstanding, will be reduced, and sometimes show the way to get out. *Mama māyā duratyayā mām eva ye prapadyante*. So if you surrender to Me, and that is sincere, then the *māyā* will not be courageous enough to give opposition to you. Because when she can know that you have got My backing she will eagerly withdraw."

And even when a *jīva* soul is liberated, *māyā* comes with a very submissive attitude. "Oh, why do you leave me, my lord? Please stay with me. I shall try to please you in all respects. Why do you leave me?" In this way the *nitya jīva* comes to the status of a Śiva, Mahādeva, when liberated. Then *māyā* offers him, "Why do you leave, my lord? You stay here with me, I shall serve you, try to satisfy you according to my mind." In this way.

And when under *māyā*, within her clutches, she plays with him like anything, can't, don't allow him to go away. So many loans he has got here, there.

"From time eternal you're roaming, wandering within my domain and incurring debt. Wherever you are you're eating, and you're seeking comfort, help from many ways. And that is getting loan from me, and that loan must be cleared. In different, innumerable stages you've made loan. Clear it off."

So it is not a very easy thing. Only when backed by the divinity, higher power than *māyā*, then *māyā* becomes gentle, does not come forward with much difficulty, disturbance.

*Mām eva ye prapadyante, māyām etāṁ taranti te*. "Who comes to surrender to Me, and I accept his surrender, yes, you are Mine, when he's wholesale devoted and surrendered and I accept, yes I

accept you, then *māyā* can't disturb him. Because she knows that he's backed by his Master, his Lord. Her Lord is backing these things, so she becomes servant."

So the *sādhaka*, according to the degree of his surrender, according to the degree of the acceptance coming from higher, recommendation coming from higher, his progress will depend. Not a very easy thing, but who are sincere, they get recommendation from above.

[*pārtha naiveha nāmutra, vināśas tasya vidyate*  
*na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*]

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

When sincerely one is \_\_\_\_\_ [?], then the Lord is omniscient, He sees everything, He comes for his sympathy and then his way is clear, in accordance with His sincere servitors. That is the only way, *śaraṇāgati*, surrender.

*Prapanna-jīvanāmṛta*, ambrosia, to hear so many stories, tales, of the surrendered devotees we're encouraged to surrender ourselves and we get the chance. In *Prapanna-jīvanāmṛta* there are many quotations from very dignified *sādhus*, saints, and if you go through that then you'll get encouragement within. "So many devotees in so many different stages, they're speaking like this, their feeling sentiment is like this." By all this we must feel much encouragement to surrender. And if we can surrender, encouraged by their example, then according to the surrender the relief comes from above. *Śaraṇāgati*, that is the only thing.

So Bhaktivinoda Ṭhākura has written *Śaraṇāgati*, a very, Bengali book. That is translated also by me. That is a very nice book for devotional life. And in *Prapanna-jīvanāmṛta* I have also collected many valuable passage from many sayings and put together, in classification, systematically. That will help us greatly.

One of my Godbrothers, very senior Godbrother, he told me once that, "You have written *Śaraṇāgati*, every day I read one chapter." He's perhaps the senior most of all our Godbrothers, Paramānanda. At the age of thirteen he came to our Guru Mahārāja. Paramānanda Brahmācārī, he told me, "The others read one chapter of *Bhagavad-gītā* every day, but I read your *Prapanna-jīvanāmṛta*, one chapter every day. Because so many sayings of so many great devotees are very beautifully arranged and placed there..."

\_\_\_\_\_ [?]"

Perhaps he was the earliest disciple of our Guru Mahārāja, senior disciple, Paramānanda.

Ambrosia. Hare Kṛṣṇa. I wrote while in a cottage \_\_\_\_\_ [?] there was a cottage, in 1942 [?] I entered into cottage here, and I compiled here, forty years ago. Gaura Haribol. Gaura Haribol.

**Devotee:** Guru Mahārāja, I just have a personal question I would like to ask. I came over here intending to stay till Gaura Pūrnimā and have your association. But I'm wondering lately if I'll be able to stay that long?

**Śrīla Śrīdhara Mahārāja:** Yes. You will have to do some service, and sometimes staying here, sometimes doing service. To stay is not a physical thing. Body may be far away, but we may stay

nearby only by our submission. Submission of a soul to another soul means association, and not bodily association, the attitude. The attitude of a soul to another soul, that means the real association, not bodily closeness is association.

Mahāprabhu told Rūpa Goswāmī. Rūpa Goswāmī wanted to stay with Mahāprabhu in Purī. Mahāprabhu told, "No. You go to Vṛndāvana. What I say, do that, then you will be with Me. But you will come to thrust your own whim on Me, that does not mean that you are coming and living in My association."

So souls' association not barred by any physical distance, material distance. Only submission, our attitude of submission, that takes us to a particular soul. Physically he may be far away, but he will be near only when he's earnest to receive His direction in that mood. Then only he can associate. Physically two may live together, but of different type, different thought, different mentality. So it is necessary sometimes to stay. Always eating does not give nourishment, but eating in suitable time, that can give nourishment. So taking something and distributing that, then someone again to take capital and to distribute, in this way, *Śravaṇa kīrtana, śravaṇa kīrtana*, to listen to and to give vent to that feeling. From the higher capitalist to take something and to give to the lower. Again vacant, again to take, again, in this way transaction should be made.

...

So, John Edmondson, what does he say? He may reach here before the last week of February we may expect? Today's the eleventh or twelfth? Twelfth.

...

**Devotee:** ...the Name of Kṛṣṇa at least once. But the following year he says that a Vaiṣṇava is somebody who always chants the Name of Kṛṣṇa. Then I don't understand very well why he gave two different answers to the same question. Could you please explain?

**Śrīla Śrīdhara Mahārāja:** Yes. I don't remember the narration very clearly, but I have some hazy recollection why he'll repeat it. First here the Kulingrami people, they approached him and put the question, "Whom should I understand to be a Vaiṣṇava?"

Then he first told that, "Wherever you will find a single Name of Kṛṣṇa in the lips, you may take him as Kṛṣṇa's."

Then again they put the same question. Then he told, "When you find, without stopping, incessantly one is taking the Name of Kṛṣṇa, you will know him as a real devotee, and you will try to serve him."

Third time told, "If you find anyone, a devotee of Kṛṣṇa, by whose sight you feel to take the Name of Kṛṣṇa, then he will be the highest type of devotee of Kṛṣṇa."

These three classes he divided. But the Name must be free of offence, not *nāmābhāsa* or *nāma-aparādha*. If you find a single Name, real Name, pure spiritual Name, in the lips of any gentleman you will take him as a devotee of Kṛṣṇa. This is *kaniṣṭha-adhikārī*.

And the next higher, intermediate, whenever you find one is taking, try to take the Name of Kṛṣṇa always, then you will try, if you find such person who tries to take the Name of Kṛṣṇa almost always, a tendency, you will try to serve him and there you will be benefited good.

And if it is possible in your fortune, fortunately if you can find any Vaiṣṇava such, that whenever you come to see him you find excitement in you to take the Name of Kṛṣṇa.

*yānhāra darśane mukhe āise kṛṣṇa-nāma [tānhāre jāniha tumi 'vaiṣṇava-pradhāna']*

[Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the Holy Name of Kṛṣṇa." ] [*Caitanya-caritāmṛta, Madhya-līlā, 16.74*]

Whenever you come to his association, you feel a tendency within you to take the Name of Kṛṣṇa. Then if you find that type of devotee then you will try your best to do anything for him, that he's saying.

Three classes of devotion, we find in *Bhāgavata* in one type.

*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*]

And,

*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*]

And,

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

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam, 11.2.45*]

[*Śrīmad-Bhāgavatam, 11.2.45*]

Three classes of devotion according to *Bhāgavata* is here. And another in *Purāṇa*.

*surarṣe vihitā śāstre harimuddīśa yā kriyā  
saiva bhaktiriti proktā tayā bhaktiḥ parā bhaved*

["O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti (sādhana-bhakti)*, by which practising one may attain the highest *bhakti (prema-bhakti)*."] [*Śrīmad-Bhāgavatam, 11.2.45*]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.13*]

This third class, beginner. And the second class,

*laukikī vaidhikī vāpi yākrīyākrīyate mune  
hari-sevānukulaiva sā kārya bhaktim-icchātā*

["O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that is favourable for the service of Śrī Hari."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.93*] [from *Nārada-Pañcarātra*]

This is middle class, and,

*ihā yasya harer dāsye, karmaṇā manasā girā  
nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate*

["A person acting in Kṛṣṇa consciousness, in the service of Kṛṣṇa, with his body, mind, intelligence and words is a liberated person, even within the material world, although he may be engaged in many so-called material activities."] [*Bhakti-rasāmṛta-sindhu, 1.2.187*]

The highest class, this is also a type, *Bhāgavata* classification, this *Purāṇic* classification, tantric. And also Mahāprabhu's classification, only within a limited, within those who take the Name of Kṛṣṇa. And here, in general. That we shall deal with one day in details, not today.

Now, what's the time? I feel tired. So I close...

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