

83.02.13.B

Śrīla Śrīdhara Mahārāja: ...things are done everywhere.

Not all of a sudden that the highest realising sentiment will grow in one's heart. Gradually he will feel within himself, according to the degree of awakening he will be able to find who is he properly.

In Sanātana Goswāmī's *Bṛhat Bhāgavatāmṛta* the Gopa Kumār is gradually, in accordance with his awakening of the inner heart and sentiment, he's led to different planes of life. But not feeling satisfaction, again some connection from the higher, and he's taken to the higher plane next. Again some time he's staying there. After some time some dissatisfaction came in him, and another agent came from another higher position, and he's taken there. In this way, gradually, according to his own inner awakening, he's taken to different, higher planes. It is found there in *Bṛhat Bhāgavatāmṛta*.

Devotee: Guru Mahārāja. In the *Bhāgavatam*, in the eleventh canto, and also in the seventh canto, the *sannyāsa* of *dharma*, that is mentioned, it seems that one has to go to a forest and he stays in one place for only one day.

Śrīla Śrīdhara Mahārāja: That is external, one day in every place. *Kuṭīcaka*, *bahūdaka*, there are different stages. First *kuṭīcaka*, he will construct a cottage and he will live there for some time.

Then *bahūdaka*, the next, second stage, he won't fix himself in a particular place, but he will take different types of water. *Bahūdaka* means many types of variegated waters. That he will wander, to any and every place, and go on practising his own life.

Then *haṁsa*, the next, third stage will be *haṁsa*. *Haṁsa* means, water and milk mixed together, but the swan can take out the milk leaving the water intact. So he will be *sāragrāhī*. Whatever he may mix, what society he may mix, he must try to take the very gist of truth, leaving that which is unnecessary, in the society. That is *haṁsa*.

Then *paramahaṁsa*. The highest stage is *paramahaṁsa*. That wherever he may stay, he will be all right. No external environment will be able to affect him, or to change him. The highest position. These are the - and again more than that it is said sometimes, that *avadhūta* the fifth stage. At that time he's particularly seen to mix with the filthy atmosphere, but that can never affect him. That is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds, *vidvat*, *vibisva*, and *narottama*. *Vidvat sannyāsī* has been described of such a degree, that when one can understand fully, he even leaves his body, and gets relief of that bondage, immediately. That is *vidvat*. And *vibisva*, gradually he wants to accept different stages, and pass through that and go to the highest realisation. And there is another, *narottama* - *hr̥dī kṛtvā hariṁ gehāt pravrajat*.

[*yaḥ svakāt parato veḥa, jāta-nirveda ātmavān / hr̥dī kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ*]

["A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [*Śrīmad-Bhāgavatam*, 1.13.27]

He wants Hari and finding in his heart, he gives up his family life, and wanders here and there, but Hari, in his heart he wants. And naturally whenever there is a congregation of the saints, he stays there.

*[mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam]
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[Bhagavad-gītā, 10.9]

The *sādhu saṅga*. So the summary of everything for a Vaiṣṇava *sannyāsī* is this, that he will mix with the *sādhu*, the Vaiṣṇava saints. And what is the mixing with the *sādhu*? That is serving him. In other words he will serve under his Guru. That will be the most profitable. If such high Guru is not within his conception, such high guide, then also within the equal association, he will try to maintain the higher thoughts, divine, within his heart, by such activity. And the association means a form of service, serving attitude. Without serving attitude, we cannot enjoy a saint, a Vaiṣṇava. To associate with Vaiṣṇava means to serve Vaiṣṇava. To associate with anything holy, that means to serve. Otherwise, if I exploit, I want to get some pleasure from the environment, I shall have to go down. Serving spirit must be maintained in ones heart, and that will be dynamic and gradually lift him from higher to higher.

And a static aim is with the *māyāvādīs*, that is different order. They want to have a temporary life full of rest. That has already been discarded. That is impossible, temporarily it may be possible, the slumber, the *samādhi*. But the *samādhi* will break down one day.

[mukti, bhukti vāñche yei, kāhān duṅhāra gati?]' sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[Caitanya-caritāmṛta, Madhya-līlā, 8.257]

In Rāmānanda Rāya [*saṁvāda*]. Those that aspire after highest salvation, they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. *Sthāvara-deha* in Rāmānanda Rāya. He may become a Himālaya, or an Alps. Long, long, time, sleeping there, no awakening of any consciousness. And *deva-deha*, the demigods, there they enjoy, and the *puṇya*, the merit is finished, then again come here to work, to begin his life fresh, with fresh prospects.

I stop here today.

Vidagdha Mādhava: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhuṇāda. Swāmī Mahārāja kī jaya!

...

Devotee: In the second stage of *sannyāsa*...

Śrīla Śrīdhara Mahārāja: *Kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa*. And then again, there the sections divided, *vidvat, vibisva, narottama*, three kinds of *sannyāsa*. *Vidvat, vibisva, narottama*. Again every *sannyāsa* subdivided into four stages, *kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa*.

Vidvat sannyāsa does not come under division, because when taken it is finished. He thinks himself in such a safe position he at once leaves his body and vanishes, *vidvat*. He does not want to - this is of course not Vaiṣṇava *sannyāsa* - he does not want to lose any time here. He's so disturbed with the present atmosphere, he does not want at all to live here even for a second, he finishes himself. This is not very optimistic line.

Vibisva, he comes under regulation. *Vibisva* means *it̥cha* [?], not finally fit, but wants to be fit.

In *vibisva sannyāsa* four sections, *kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa*.

The first, to settle in a particular place, with some simple and humble life, and to go on with the mantram. And *bhikṣā*, taking food by *bhikṣā*. Not talking much with anyone, or mixing with the society at large. This is the first stage.

In the second stage, he will try to mix with the society. Not only in that place, but he will have an experience of the wide world, as much as possible. And to come in connection with different classes of men, and to test what he has done, whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces, anti as well as favourable and unfavourable. *Parīkṣeta*, test, the life of test stage.

The third *haṁsa*. *Haṁsa* means, he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conceptions of theism. All these, he may contact, but he will try to draw the essence. The third stage.

And fourth stage is the stage of ones well established position. He may do this, that, anything, but he's settled in his idea what he got previously from his Guru. Perfectly undisturbed, he may pass his time. Whatever things may come from outside, can't disturb him. In such position he'll live, and then one day he'll pass away.

And another is *narottama sannyāsa*. They do not care for all these things, formalities. But their simple thing that they will take shelter to Hari, to Nārāyaṇa, who is within. Thinking of Nārāyaṇa he will wander here, there, *tīrtha*, everywhere. But his main thing will be the worship of Nārāyaṇa, whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception. In this way he's a devotional class. He may be a *tridaṇḍī* - *hṛdī kṛtvā hariṁ gehāt, pravrajat* [Śrīmad-Bhāgavatam, 1.13.27], will take shelter under the holy feet of Hari. And he will leave the worldly life, and will wander here, there, everywhere, taking the Name of the Lord, and mixing with the devotees of the Lord, in this way. This is the general conception of the *sannyāsa*. This is some negative side. The positive side will be in the case of *narottama sannyāsa*.

When we take particularly to this system, in a practical way, we want to deal it very successfully. Then we are to find that anyhow we must come in connection with the service of the Hari, Guru, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlāda Mahārāja told, when Nārada went to see after Mahādeva, went to see the positive participation in devotional line to Prahlāda.

Prahlāda told, "What do I do Devarṣi? You know everything about me. I'm simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is *śānta-rasa*, may be taken, found to be counted as *śānta-rasa*. A very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is the laudable thing. And I've not got that temperament. If you want really a devotion of Hari, just go to Hanumānji, he's surcharged with spirit of serving Rāmacandra. How wonderful he did it. So I'm in weak position. It is His grace that I'm not engaged in any worldly thoughts. But very meagre and lower order, not very intense remembrance I've got about Hari."

So the mere connection with Hari is not enough. That is good, but from there we have to enter into the serving stages. And there also are classification and intensity also. Really we come to face the opportunity, by taking *sannyāsa*, exclusively giving up everything, and the whole time service of the Hari. Not mere recollection, remembrance only, but actual service to satisfy Him, that is necessary. So *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, that will come gradually in the retinue there after.

Do you follow? Who asked this question? Chidānanda, oh!

Sannyāsa, the renunciation has been described in this way. All these things you will find in *Gauḍīya Kaṅṭhahāra* perhaps, *vidyat*, *vibisva*, *narottama sannyāsa*.

Devotee: What is the spiritual significance of taking water from different parts of the world? You said the other day that in the *bahūdaka* stage the *sannyāsī* takes water from different parts of the world.

Śrīla Śrīdhara Mahārāja: That is not very important for our section. *Bahūdaka*, *ūdaka* means water, *bahūdaka* means multifarious types of waters. The significance is that he will wander in many places and drink many different types of water. That is only a connection, to show, really, water is not the important thing, that he'll drink. But many variegated natures of water means in various countries he will move. That is mixed with various types of men and culture, and consolidate his own position, whether he's moving on rightly or wrongly. That is the purpose internally.

Badrinārāyaṇa: Mahārāja, for the Vaiṣṇavas, what is the position of *bābājī*?

Śrīla Śrīdhara Mahārāja: *Bābājī*, that position was given by Mahāprabhu, was taken by Sanātana Goswāmī, just in presence of Mahāprabhu. *Bābājī veśa*, was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu. And Mahāprabhu gave His consent, it is supposed. That is considered to be above the *sannyāsa*, above. That is generally considered the *paramahansa bheda*, *sannyāsa āśrama*.

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
[nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā

*kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of divine ecstasy."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 63]

& [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80]

Nāhaṁ varṇī means *brahmacārī*. *Na ca gṛha-patir - gṛhastha*. *No vana-stho - vānaprastha*. *Yatir vā - sannyāsa*. These four stages in *āśrama*. Now *nāhaṁ vipro*, I'm not within that, I'm above. Even a *sannyāsī* he has got some sort of position. He's also to follow some regulations, some particular forms of life.

But *bābājī*, when they are considered to be above any sort of law, no position in the society. The *sannyāsī* have got some position in the society, as a general guide of the society, Guru. But *bābājī*, they do not care even for anything. They cut off all connection with the society. And they're given wholesale towards Vraja, Vṛndāvana *sevā*, in Vṛndāvana. And in *parakīya bhajan* also they're engaged.

But our Guru Mahārāja, he saw that the imitationists, they're accepting the dress of *bābājī*, but they're not fit for that, for the standard. So in the dress of *bābājī*, their *bābājī* dress is being misused, and in the name of that dress they're going on with adulteration. The *sahujīya*. There are so many different outcomes of that degraded *bābājī* section. They're not fit for that high position, but take the dress, and go to imitate the thing. But it is impossible for them to catch the real spirit of life. So they degrade and create so many pests in the society. And create a bad name for Rūpa and Sanātana, and Mahāprabhu, and Gauḍīya *sampradāya* at large.

So he laid stress in this *sannyāsa*. "You first prepare yourself, that the head of the society, as a teacher of the society. Then when such high time will come, then you may see to take to that position, if you find necessary. That does not depend on external dress, but internal improvement. Really that thing depends on internal improvement of ones heart or realisation, and does not depend on the external dressing."

So this way Prabhupāda came and created this *sannyāsa*, *tridaṇḍa sannyāsa*, *Vaiṣṇava sannyāsa*, and to preach that *bābājī*, our Guru, above us.

"And we do not recognise you, anyone taking the dress of *bābājī*. No, you're not *bābājī*. Only external dress cannot give you the honour of the post of *bābājī*. But you're all hypocrites, and you're dis-serving the society and the Vaiṣṇava proper. We don't care, you all go down. Don't venture to take the dress, to pollute the dress of Rūpa and Sanātana. Never do this." This is the warning of our Guru Mahārāja. Hare Kṛṣṇa.

So Prabhupāda introduced the sacred thread. Become a *brāhmaṇa* first, Brahmaloka, then Virajā, Brahmaloka, then Paravyoma, Vaiṣṇava place. First become a *brāhmaṇa*, *daiva-brāhmaṇa*. Try to acquire the quality of a *brāhmaṇa*, and have the sacred thread. Then above this the Vaiṣṇava, crossing Brahmaloka.

But they put this *kaupīna*, the *bābājī* class they do not use, they're afraid of using this *brahma-sutra*, but they uses *kaupīna*. But *kaupīna*, Guru Mahārāja told it is higher. *Kaupīna* means to stop all mundane sensual inclination to the utmost. So don't venture to take *kaupīna*, as Rūpa and Sanātana did. Before that try to, in a position of a *brāhmaṇa*, take the sacred thread. If you have courage and real sincerity to go towards spiritual world, then come forward and take sacred thread, and red robe. And then make some substantial progress in the spiritual line. Then when you'll find yourself quite safe in the spiritual line, not only that but established in Kṛṣṇa *līlā* in Vṛndāvana, then you may take the honour of that dress of Rūpa and Sanātana. Otherwise, to dishonour them, you should not imitate that dress. That was the temperament of our Guru Mahārāja, and he inaugurated this *tridaṇḍa sannyāsa* into the Gauḍīya Vaiṣṇava school. Hare Kṛṣṇa.

Once I was in Vṛndāvana, one educated *brahmacārī*, he took *bābājī* in Kaliban [?] I had a talk with him.

"You don't have any respect for the *bābājīs*, and we're in the line of Rūpa and Sanātana."

Then I told him, "We think that we're within *āśrama* of *sannyāsa*. That is servant of Rūpa and Sanātana, of the *bābājī* section real. We pose ourselves to be the servants of the *bābājī*."

"Yes. That is well and good."

"But we do not know that. And at the same time you should know that we cannot give you people the position of that *bābājī*. We do not accept you as *bābājī*. You are intruder, forcibly entered physically, the plane. Fools rush in where angels fear to tread. Your position is such."

Then he was infuriated. "You don't care for us, yes?"

"No."

Then that man who posed as a *bābājī*, he was caught red handed. And he himself left that position, came back to family life. Not exactly family life, but giving up this *bābājī* vocation, he came to the town and he was educated, he began to coach students and thereby to earn something and eat. It is such.

Gaura Haribol. It is a very hard nut to crack. Not imitation can take us there. But by the grace of the Vaiṣṇava, the inner awakening, that can only be affected by the service of Kṛṣṇa and His servants, His devotees. One must earnestly try to achieve that sort of stage, really, and not outwardly. A proper realisation is necessary, the conviction, the faith. The faith will take us to the complete realisation, the faith.

A man, a friend, died somewhere, news came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith I began to cry, my friend has died. Through faith from far away, the feeling may arouse, and many things may be done through faith. So for the farthest world, the faith, faith is a positive thing, it is not imagination. Imagination is worthless. Faith is not imagination. It is more substantial than anything. What we experience here, that is futile, that is nothing, that is illusion. What we feel, what we say concretely, realisation of the concrete world, that is all hallucination. But faith is such that it can show in a very subtle way the truth, more than mathematical calculation. The computer is showing so many things beyond the reach of our senses, by mathematics.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So Giri Mahārāja has been bitten on the face while sleeping. Who will come?

...

Swāmī Mahārāja told that he's the most wretched person, in Bengali he told, Swāmī Mahārāja.

I told Tamāla Kṛṣṇa. So that he told, a Bengali word, not *guṇḍā*, but something like desperate, the Bengali word I'm trying to remember.

...

... of a soldier, he has committed something wrong and he must be punished.

But [Queen] Victoria, she did not like to deal the first case with punishment. She wanted to release him.

But the advocate on the other side told that, "Thrice he's already forgiven, thrice, so this is the fourth time. You can't forgive him."

But still Victoria is only pushing, pressing. "What you say, everything is against him. But can't you incite any instance in his favour?"

Then that gentleman, he could understand her position, and told, "His house of life is said to be good, household life."

Then Victoria, "Then this time also, when some goodness can be traced in him, so this time also forgive him."

I incited this example when I requested the committee, they forgive this first time, all them, the Hamsadūta, then this Jayatīrtha Mahārāja, Tamāla Kṛṣṇa and some other.

...

I'm taking a portion of his energy, consciously or unconsciously of him, and I'm connecting it with the service of Kṛṣṇa, through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised, through some devotees, that will be accumulated, and when sufficient in magnitude it will attract him towards the Lord. It will create *śraddhā* in him, faith in him.

So our Guru Mahārāja, previously told that, "I want one *lākh* of *paisa*, pence."

Then when one gentleman came with three *lākhs* of rupees to construct a temple, one of his *sannyāsa* disciples told him, "Gurudeva, you wanted one *lākh* of *paisa*, but three *lākhs* of rupees have been given by one single man."

Then he answered, "I did not want from one person. One *lākh* of *paisa* means from one *lākh* of men, creating *sukṛti* in at least one *lākh* of persons."

So to collect, apparently it may seem that I'm a beggar and he's a giver. But really, I'm giver under the direction of the Lord, and he's beggar. I'm giving him unconsciously some, injecting some goodness in him, *sukṛti*. That is *nirguṇa*. *Nirguṇa* means transcendental. A drop of transcendental devotion I'm giving him in return. By utilising his energy unconscious of him, I've put in some service of the Lord. This is the underlying principle of begging from door to door, or any place. That they're using the mortal world, their energy is being more and more mortalised. But I'm giving some connection with immortal, through his energy, and that is *sukṛti*. And *sukṛti* when sufficiently accumulated, creates *śraddhā*.

*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-Nāradya-Purāṇa*]

Sukṛti will bring us to the association of the *sādhu*. No other way to come to the feet of the real *sādhu*, only *sukṛti* can come _____ [?] So for that, and also for us, to give everything for the service of Kṛṣṇa, that is our name, fame, everything. Our credit, everything we should devote to Kṛṣṇa, wholesale I shall devote to Kṛṣṇa. I shall do anything and everything for His satisfaction, through His devotees, and ____ [?]

So if you like to do some service, I think I asked Parivrājaka Mahārāja also, he perhaps, his visa may allow him to stay for fifteen or some, more days. So for at least ten days he may approach the religious public, they help this festival to be managed.

“So you come and you also help. Many *sādhus* and many ordinary *gr̥hasthas*, men, women, they will come for the circumambulation of the nine islands, Navadvīpa. Mahāprabhu. With *saṅkīrtana*. That will be a very religious scenery. You all come and see and partake in that. And for that some rice, wheat, some vegetable oil, some potato, whatever you like to give, give us, we shall take it.”

This way, the method is in this way to collect funds for the annual celebrations.

...

To try in our hands, but the result will be in the hands of Kṛṣṇa. Sometimes this experience we have got, sometimes we tried hard in one place, but no sufficient result. But in another place with least endeavour we get much. Where we give more, much attention, sometimes we may fail there. And with very least attention and energy we get more. It is managed by Kṛṣṇa. So we do not know what will happen, but we shall try.

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 look after the results. But concentrate yourself wholesale in the discharge of your duty, that there may not be any fault in discharging your duty. That is your part. And what result will come, good or bad, you have nothing to bother with that. It is His will. With this spirit we're to go on collection. And also underlined, that if I can get something from him to be utilised for the service of Mahāprabhu, then this man will be unconsciously benefited for his eternal life. That will be in the subconscious area. Hare Kṛṣṇa.

...

Never bother your head, but wholly concentrate in your transaction, in your duty. This is the key to success of ones life towards eternity. Then we come very close to eternity, the eternal will, the absolute will. I'm doing so much, expecting, how my labour is met with the eternal will. But I must not be dejected. Try to satisfy myself under any eventuality. That is a test in our life. This is not an endeavour for a day or two, but I am going to practice my transaction with the Infinite, with the Absolute, for whole life. With that spirit and courage we shall come in the field...

.....