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**Śrīla Śrīdhara Mahārāja:** ...a type of *prema*, and in such way the advancement will go on.  
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

**Devotee:** About our duty, who or what, determines what is our duty? Kṛṣṇa said, "Do your duty, but don't be attached to the result." We have to do our duty, but we can't be attached to the result.

**Śrīla Śrīdhara Mahārāja:** Duty will be ascertained by the guidance of the *sādhu*, Guru. That is duty.

*karmaṇy 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]

From the lowest order, from *varṇāśrama*, then with the help of the higher guide we'll be taken up.

"*Eho bāhya āge kaha āra. Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

"This is also superficial. Go deeper. This is also superficial. Go deeper."

In this way the progress will be traced. Eliminate the cover and enter into deeper. In this way, by elimination and acceptance of the new, the duty will differ. According to the plane of your existence the duty will differ. But generally, the raw duty can be accepted in *varṇāśrama*, who accepts the guidance according to the revealed scripture, not any advice of this mundane world of experience, but revealed scripture. There is also gradation. And one must have to accept the guidance of the revealed scripture, but there is also gradation.

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

**Vidagdha Mādhava:** So Lord Nityānanda Prabhu recommended simply chant Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga, with the proper internal understanding.

**Śrīla Śrīdhara Mahārāja:** If we have faith in that we'll be more gainer, than taking Kṛṣṇa *Nāma*, because there is the concession for offences.

*'kṛṣṇa-nāma' kare aparādhera vicāra [kṛṣṇa balile aparādhīra nā haya vikāra]*

["There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.24]

And less offence in Gaura *Nāma*. But faith in Gaurāṅga that is rare. To have faith in Gaurāṅga that is costly. But if anyhow you can gather that then you'll be more benefited than your direct

negotiation with Kṛṣṇa. The offence is more possible that side, and less offence here, more forgiveness. But Kṛṣṇa *Nāma* has got some universal characteristic accepted by a major portion. And Gaura *Nāma* is not accepted in such a wider circle, so it's difficult to put faith there. But if one can keep, have his faith, then he'll be gainer, because less consideration of *aparādha*, offence. He has particularly come for the fallen souls, so grace is more there. But to put faith in Him that will be little difficult. Until we can understand Him ontologically we cannot go by the help of our experience, not accepted by greater circle, as Kṛṣṇa is accepted. So many higher scriptures also in favour of Kṛṣṇa Avatāra. Then the wide circle they accept Kṛṣṇa as Lord, but narrower circle accept Gaurāṅga as God, and not so many scriptures supporting Him. So it's difficult to have faith in Him. But if anyhow one can come nearer he'll be more gainer. \_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** So your Kṛṣṇa Balarāma seems to be cunning, clever. He told that he'll come today but he didn't.

**Badrinārāyaṇa:** Maybe he got some opposition.

**Śrīla Śrīdhara Mahārāja:** Opposition will come more from that side to purge him out. His nearer enemy is Hamsadūta. I'm a little distant. Ha, ha, ha, ha.

...

...he falls down?

**Vidagdha Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Disconnected. Then?

**Vidagdha Mādhava:** Disconnected. Is that worse, than if someone becomes *sahajiyā*?

**Śrīla Śrīdhara Mahārāja:** A poor man is better, or a *dacoit* is better? A man had money, he's lost the money. And another man he's imitating that he's got money by committing wrong things.

So one who's disconnected, he may be reconnected, soon. Then one after disconnection - *sahajiyā* means either he had real connection with the truth, disconnected, then has chosen a wrong path. Or already he's engaged wrong path. Who'll be in better position? Not to get a real thing, and to get some wrong thing, which will be better? Who's in possession of a wrong thing? In *Bhagavad-gītā* it's mentioned, in *tāma guṇa*, the lowest position, one thinks A to be B. And *rāja guṇa*, that is doubt, whether this is real or that is real, can't ascertain what is true. And one who thinks that, 'No, A is B, and B is A,' that is worst kind of error. Misguided, *sahajiyā* means misguided. They're accepting matter as consciousness.

*ei du'yera madhye viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla*

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 31]

I've got no money. And another says - he really has no money, but some false papers - he says 'this is money.' In this way, he's in more distress, he's engaged in falsehood. And this man he's not engaged, no engagement. The engagement what he had that is gone. But this man he's taken one thing for another thing, matter for divine. That is worse. To become *sahajiyā* is worse. Mal possessor, engrossed, attention captured by a wrong conception. *Sahajiyā* had some conception but for some time he's disconnected, again he may get connection, easily. And for this man who's prepossessed, to convince him of the truth is more difficult, because his mind is possessed by something, that prejudice.

I heard in my childhood in school, the teacher said that in America there's a school of music. And if anyone's got some knowledge of music he'll be given double charge. And a man who's got no knowledge of music he's to pay single charge. Do you understand?

**Vidagdha Mādhava:** Yes Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** The single charge. Because he does not know anything so he may be taught in an easy way. And one who has got some knowledge of music, double charge because those he has gathered in the line of music, that should be done away with, and then he'll be taken in a proper way. So double charge, to make him forget his previous prejudices for music, so double charge.

This is something like that. No *bhakti*, no devotion, and in the name of devotion some non devotional thing has captured, imitation. That is worse. That is committing offences. Prabhupāda \_\_\_\_\_ [?] to ridicule the devotees, Mahāprabhu, Rūpa, Sanātana, to ridicule them. What is *prema* and what is *kāma*, both opposite end. To accept *kāma* in the name of *prema* that is not only heinous and injurious for him but it is to destroy the public atmosphere.

Bhaktivinoda Ṭhākura said, *Dekho bhāi, kāme-preme, bheda nāi.*

*[kāme-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi hoy  
tumi to' barile kāma, mithya tahe prema nāma, aropile kise subha hoy?]*

["My dear brother, just compare the characteristics of your bogus lust with the characteristics of true love for Kṛṣṇa, there is practically no difference at all in the external symptoms of both. Nevertheless, this artificial lust is definitely not true love at all. You are completely covered with lust, but you lie and falsely call it *prema*. Therefore how will you be blessed with real spiritual well being?"]

*[Kalyāṇa Kalpataru, Upadeśa, 18]*

Similar. *Tabhu kāma 'prema' nāhi haya.* Still, the lust is not love. *Tumi to' barile kāma.* You have accepted lust in place of love. *Mithya tahe prema nāma.* And if you give the stamp that this is *prema*.

Bafal haya lahayla balana [?] Rakta vanca maya kama [?] This is concerned with flesh and blood.

Prema cid ananda dhama [?] And love is on the highest position of the spiritual existence.

Rakta vanca maya kama prema cid ananda dhama [?]

So opposite, this Sumeru, one south pole and north pole, the opposite. One concerned with this body, and another Supersoul. There is a great gulf between - the ocean of dedication. At the top of the dedication there is that sort of *gopī prema*, where is Kṛṣṇa she's there. And this is an imitation to that, treachery in the name of.

*[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

*[Caitanya-caritāmṛta, Madhya-līlā, 19.148]*

These things to be considered. They're all, it's possible, in the highest position of the spiritual existence, that conscious area, spiritual. And not any concern with flesh and blood, body, not concerned with body. That's another, that one will, this is the most heinous - one will play the part of Kṛṣṇa, another lady will play the part of *gopī*, and they will unite, and in that fashion they will - this is inconceivable. An ordinary pure type of man, a moral man, will hate this. What to speak of the higher devotees. Ordinary moral man will hate these sort of things.

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

The steps are shown to us. *Ādau śraddhā tataḥ bhajana-kriyā nartha-nivṛttiḥ.*

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt tato niṣṭhā ruciḥ tataḥ  
athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] *[Bhakti-rasāmṛta-sindu, 1.4.15-16]*

What is *anartha*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, *prema*, these are the steps, and from another standpoint:

*vaikuṅṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]*

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] *[Caitanya-caritāmṛta, Ādi-līlā, 5.53]*

I repeatedly tell this. I'm the offspring of *taṭasthā śakti*, marginal potency, where I'm born. And I'm to go through *svaṛūpa śakti*, higher than me. There the soil is of higher stuff than I myself am

made of. All superior, that earth, air, water, tree, bird, everything to be found there, they're all superior to me. So I'm to enter there. It is not a small thing, easy thing, a childish thing.

Not in the hand of the person who will go there, enter there. All dependent on the grace of the superior. Vaiṣṇava *kr̥pa*, Guru *kr̥pa*, Vaiṣṇava *kr̥pa*. We're to walk there on our head, not by leg. All Guru, the soil is Guru, the paraphernalia is Guru, means superior. I'm made of a lower stuff, and that is all higher stuff, and if it is impossible.

So after *mukti*, liberation, that may be easy, but then to be, that may be drawn by Their Grace. And not as a matter of right anyone can enter the realm. Only through wholesale, cent percent grace, of the child of that soil, that can take me there. \_\_\_\_\_ [?] who stands for the credit in the court. In the court who stands guarantee, some agent of the soil must take guarantee for me. For his risk I can go. He'll take the risk of taking me there. So Vaiṣṇava, Guru, they'll take the risk. At their risk they can take me there. The child of the soil. So Vaiṣṇava *kr̥pa*, Guru *kr̥pa*, *Bhāgavata kr̥pa*, without their grace, no right, all grace, that can take me there.

To our side, no right. I'm a child of the marginal potency. And that is, the whole stuff, everything is made of higher stuff than my own position, a person, and they're superior person. How a person can go on the head of the person? Only for their interest. So inconceivable and impossible. To accept this principle that is most difficult, what to go and enter there.

*bahūnām janmanām ante, jñānavān mām prapadyate  
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

To have this conception, that is also very rarely found.

*muktānām api siddhānām nārāyaṇa-parāyaṇa  
sudurlabhaḥ praśāntātmā koṭīṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

It is good to think, but it's hard to attain, to get. No right can be established there, not as a matter of right we can go. So the 'right seeker' they'll be totally frustrated. All risk no gain. But if anyhow we can attain, we can reach there, all gain no risk, as I told. So to become a Vaiṣṇava proper that is almost impossible. Only as a matter of grace from that land they can go, nothing to do from our side. So complete surrender, full complete identification with their interest. Self forgetfulness complete, and the identification with the interest of that layer, that plane, that also should be substantial. Then we can hope to be taken to that soil.

*vaikuṅṭhēra pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya*

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

A type of Uddhava's devotee, he says, he prays that, "If I can be a creeper here I shall consider my fortune to the highest extent." Vṛndāvana, the creeper is such a valuable thing, that Uddhava's aspiring after.

Whom the Lord says that, "You are the most favourite devotee of Mine. Even I love you more than My own self."

And that Uddhava is aspiring after that birth, that, "I can be..." This is not hyperbolic. If there's any reality in this, then how we're to prepare? That when Uddhava he's aspiring to be a shrub, or a grass, and I shall have to walk over that place? I shall have to walk over the head of Uddhava. So how higher conception that thing may have.

Ridiculous, *sahajiyā*, the *sahajiyā* by imitation here in the flesh and blood they will achieve that. They're the worst enemy, because by imitating, not only their own self is going to the hell, but attracting so many towards that. Not conscious of the fact, what is what. So they've got their position in the society like that, hate. The general society has got hate for them, those *bābājis*.

If we're to put faith in our Guru Mahārāja, after wandering through the whole of Vraja Maṅḍala, he came and striking his forehead he told, "My misfortune, I could not find a single Vaiṣṇava in this Vraja Maṅḍala." That was his utterance. "It is my misfortune." He pressed his hand on his forehead. "It is my misfortune I could not find a single Vaiṣṇava in this great holy place of Vraja Maṅḍala." That was his statement.

And also, after he performed Vraja Maṅḍala *parikramā* - who had got recognition as the best of the *sahajiyā* Vaiṣṇava, the head, he told that, "He's *kaniṣṭha adbhikārī*, he may be considered as a beginner, admission in the infant class." Who was considered unanimously as a *siddha bābāji*, 'he has attained the highest position amongst the *bābājis*.' But Bhaktisiddhānta Sarasvatī Ṭhākura told that, "He's got admission into the primary class." In *patrikā*, in writing he told that, in *Gauḍīya-patrikā*.

And we're trained accordingly, and consciously, not blind faith. He explained to us what is what. And we tried to follow his direction, and we have also come to such conclusion. By step by step we're to climb to the highest plane.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramaḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛti*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there

spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]

[*Upadeśāmṛta*, 10]

*Karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ* - Nārada. *Premaika-niṣṭhās tataḥ* - Uddhava. *Tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā*. These are our guiding mantrams. Hare Kṛṣṇa.

These are all mental concoctions, imitation, that is worse, that is hateful, filthy. In the name of that higher love, if we represent this fleshy connection with the body, and the mind which cultivates that thing, that is the most hateful thing, to avoid. We shall try to avoid with the utmost will and energy.

Gaura Hari. Gaura Hari. Gaura Hari.

The scientific survey of the land is possible to our soul's eye. That Kavirāja Goswāmī. *Vaiṣṇava-prthivy ādī sakala cinmaya*. And we must \_\_\_\_\_ [?] that. That is true. After Brahmāloka, Virajā, Brahmāloka, what is Virajā? What is Brahmāloka? We're in such a material position we cannot understand this lower process also.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

We can't follow what our soul is, we can't follow that. This world, we conceive it, perceive it through our senses, that is higher. The mind receives through the senses worldly experience. Over mind there is faculty of judgement within us. Over that there is soul proper. And then the Supersoul, then Brahmāloka, then, Virajā, Vaiṣṇava, so many things in the layer. We cannot find out our own soul, what it is. What is the characteristic of our own soul? We're far away from that conception, in hopeless position, and we say that the highest conception of the Paramātmā world that is in our fist. Foolish thing.

...feel our own soul, how is my own real identification, real spiritual position. Then that soul will have to go higher and higher, crossing the valuable, more, more, valuable planes, it's to go up. It's a farce?

The *sahajiyā*, the imitationist, they should be considered as the enemy. The enemy means that Quisling of Norway. *Jana-śatru*. Vibhisana. The enemy who sprang up from home. Imitation is bad. Imitation of the ordinary thing is rather better than imitation of the highest thing. That should be

condemned with extreme hatred, that shows the highest thing is being exploited in such a lower, mean manner. *Sahajiyā*.

We can't see our own soul, that is our position, engrossed in this gross matter of exploitation. Not even can we know what is our mind, what stuff it's made of. Then what is justice, judgement faculty within us, *buddhi*, independent of this world. Then the soul. Then Supersoul area. Living in this mundane world and getting dream that I've got the god of my dream.

...

...the mood, the nature of Rādhārāṇī. And Gadādhara dāsa is the lustre, the halo.

Mahāprabhu has taken away, at least as if, the soul, and the body standing. That is the position of Gadādhara Paṇḍita, quite empty, following Mahāprabhu. His heart has been taken away by Mahāprabhu. In such a way he's following Mahāprabhu that he's not full in himself. Something, the most important thing, his heart has been taken by Him. So automatically he had no other alternative but to follow Mahāprabhu. Wholly given. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv api bhuvī purā deha-bhedam gatau tau  
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptaṁ  
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.5]

Rādhārāṇī when Her heart stolen by Kṛṣṇa, the carcass is standing, something like Gadādhara Paṇḍita's position to play. Fully engrossed with the conception of Gaurāṅga, Who has taken everything from him, inner existence. So he had no other alternative but fully engrossed, captured thoroughly by Gaurāṅga. Gadādhara. In this way his movement his whole life we find.

Others, some were ordered, some allowed to go to Vṛndāvana. Gadādhara Paṇḍita wanted to visit Vṛndāvana along with Mahāprabhu Himself, Gaurāṅga Himself, Śrī Caitanya Himself. But he was denied.

"No. You won't go."

Jagadānanda Paṇḍita when he asked permission, with hesitation he was given some permission.

"But go, and there you move under the guidance of Sanātana." And also with some special instructions.

"Do this, do this. And don't do this and this."

But Gadādhara Paṇḍita was not allowed to go there in Vṛndāvana. He was the Queen of Vṛndāvana, and now transferred in Navadwīpa his position is just opposite. He could not enter Vṛndāvana. He prayed, but Mahāprabhu did not give any permission. "No. You live here." And he

had to do so. Such peculiar position. That Rādhārāṇī lives in Vṛndāvana without his heart. Is it possible? She's the gist of the whole of Vṛndāvana. Everything comes from Her. Then how She can go there without his own self existence? It is impossible. So he did not get any permission. The fine peculiarity there. He's solely dedicated for Navadvīpa //ā, Gadādhara.

.....