

83.12.29.B\_83.12.30.A

**Devotee:** ...accept us before we can render some service to him. So it is not just you serve, you have to serve proper person. Because in the past I've been meeting so many so called spiritual masters and I didn't find satisfaction with them. I didn't find till now a spiritual master, I'm still searching for a proper one. So it's a thing that we have to be accepted also by someone who's really bona fide like.

**Śrīla Śrīdhara Mahārāja:** Ke bolchen? Badrinārāyaṇa Prabhu.

**Badrinārāyaṇa:** He says that in searching for Gurudeva, we also have to be accepted by Gurudeva. He's been searching and he's met so many bogus gurus, but also to find a proper Guru and to be accepted by him.

**Śrīla Śrīdhara Mahārāja:** If we're sincere in our attempt to come nearer the Supreme Entity then He will also come down to meet me. He will also try to come to me. And so,

*ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham  
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

His dealings towards us of three type. General, as we want, so He grants, according to our demand, our want, He gives accordingly. Another, if we want His devotion, sometimes He gives us salvation, and avoids. We find. *Muktim dadāti karhicit sma na bhakti-yogam.*

*[rājan patir gurur alaṁ bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ  
astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

*Ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham.* This is the general rule, as we desire so we have. As we hanker from Him, He also comes in that way, this is general. But two particular, what are they? One, if I want Him, His service, He avoids and gives us salvation and says, "You have got better, go away."

And another also, *ami bhaje magay visay shuk amrta chaday vishmagay sei bara mukha ami*  
\_\_\_\_\_ [?]

"He's sincere, he does not know what to want, he wants something else. But in that case finding in him sincerity, I teach him there. Why do you want this? Rather, want this, it will be better for you. Don't want this worldly pleasure, you want My service."

That is also His dealing. So according to our sincerity the variety is in the corresponding side. He's the knower of our innermost heart, so as we deserve so we have, in general. Not clear?

**Devotee:** It's clear, yes.

**Śrīla Śrīdhara Mahārāja:** Clear, all right. We find in the *śāstra* three process by which we can meet Him, we're dealt by Him.

*ama sei visay magay sei bara mukha amay vijya sei murkha visay kana jiva satyan amrtadiya bhulay eva* [?]

When He's graceful from His inner heart, finding my sincerity. I do not know, I'm not sufficiently trained, and I do not know what to beg from Him. But my heart is pure and sincere and should be rewarded by His affection. He finds that and He removes my ulterior motives, and as a teacher He comes to me and says, "Don't want this. You want My service." That is also seen.

And sometimes the *asura*, the demonic character, they anyhow somewhere advised they come to have His service, devotion. Then in that case He avoids him. Though formerly he's all right, but materially he's lacking so he's avoided. "No, no, take this *mukti*. Why do you beg Me, My service? You take *mukti*. Go away."

And in the general case, "As anyone wants Me I approach him in a corresponding way."

These three things we find in the *śāstra*, and we must try to understand that, ultimately according to our own sincerity, *śraddhā*, faith. And the cause of this faith is *sukṛti*, that is of two layers, *jñāta-sukṛti*, *ajñāta-sukṛti*.

*'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya*

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.62*]

If I can serve Him everything is done, everything good is done. The service to the whole is done, duty to the whole is done, if I can serve Him. This is *śraddhā*, and this comes from *sukṛti*. *Sukṛti* is of two layers, and the beginning, the first layer, that is *ajñāta-sukṛti*, then *jñāta-sukṛti*.

*Ajñāta-sukṛti*, we do not know, but His agents are moving everywhere. Anyhow my energy is utilised by His agent for His service. And that comes in terms of *sukṛti* in me. I have got a flower garden, some agent, a real *sādhu*, came and took some flowers and served with that flower his Lord. I may not know, but my energy is utilised by him for the service of the Lord. In reaction I get something, I acquire something thereby, unconsciously.

And then when that is accumulated to a certain degree, then, though I've not got much attraction for the Lord, but still, seeing some *sādhu*, "Oh *sādhu*, saint, come, be guest in my house today." Or I'm giving something. "Do service of your Lord." Conscious, *sukṛti*, but not direct he's wanting the service of God, or God.

Then this accumulated to a particular degree produces *śraddhā*. What is *śraddhā*? If I know one, whole may be known. If I get one, whole is got. This peculiar faith. The centre, the commander, the proprietor of everything, whatever we see, He is, personal. Then we, with *śraddhā*, then we find

where is that person, where is that type of *sādhū*, who are searching after such thing by knowing which everything is known, by getting which everything is got. Where are those persons? I mix with them and try to realise my ideal with his help. And when I'm mixing with such type of persons that are in this way, there when I find most holding highest position then I try to accept him as my Guru, my guide. The best of my experience, the saint whom I think to be the highest, as much as I can understand, then I accept him as my Guru and put me at his disposal. 'Whatever I shall do, please, you should take me towards my Lord.' In this way connection with Guru happens.

First, *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā*. First trial we're hearing from him, from another, ABC, so many *sādhū*s we're hearing.

Then *varaṇa-daśā*, *śravaṇa*, *varaṇa*. Then we try to have recognition of the divine group through anyone. So many agents are there whom I shall think to be the best. According to my conscience I shall surrender me to him, to his direction, this is *varaṇa-daśā*.

Then *sādhana-daśā*, then when I get his acceptance, then he'll ask me on behalf of the Lord, he gives some program, "Do this, do this." And I go on doing that, *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, etc, that is *sādhana-daśā*. This is third stage.

Then fourth stage is *āpana-daśā*. Gradually I can feel myself that this is the highest position. Under the guidance of this group, in this particular line of service, this is my point. I have got that, *svārūpa-daśā*.

Then *prapanna-daśā*. Then finally he's detached from this relativity and enters finally that connection. And also he's able to give things to others also. He attains the position where from he can give things to others, *prapanna*, he can give. These are the stages of *sādhana*.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] *svārūpa-siddhi* and *vastu-siddhi* \_\_\_\_\_ [?]

\_\_\_\_\_ [?] Discontinuation of any consciousness of any environment, *susupti*. \_\_\_\_\_ [?] With some vague conscious attitude one ceases to live any individual life. \_\_\_\_\_ [?] With the dissolution of the mental system there is no existence, that is Buddha *nirvan*, *prakṛti nirvan*.

And the Śāṅkarācārya *nirvan* - "As regards my individual personality it is finished. But one conscious atmosphere is there which is reflected in different glass or any water that was showing so many reflections, so many separate persons. One sun, but in every water pot you'll find another sun, glass you'll find another sun. With the dissolution of the glass and the water, no sun. But the sun is there." This is Śāṅkara.

And according to Buddha, "No sun is there. Only it has come anyhow in the glass. With the dissolution of the glass everything disappears." This *prakṛti nirvan*, and *brahma nirvan*.

Then, according to Rāmānuja and Vaiṣṇava section, "What is told by Śāṅkara as *brahma nirvan*, they find their individuality there in the sun. Within the sun, within that reflection \_\_\_\_\_ [?] That is also a sphere.

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

A mass of light is approaching, They marked. Then when it came nearer They found there is a figure. More near They found that there is a masculine figure. Then very near They found Devarṣi Nārada is coming.

Rāmānuja also told that the bird is - bird has entered the - has become one with the jungle in the mountain. \_\_\_\_\_ [?] The bird disappeared in the jungle. That does not mean that the bird is finished. If we can go there then we can say 'the bird is there.' It is out of my sight but it is there. His wife, child, is also there, he's taking some food there. All these things.

So *brahmapur*, the spark of *brahma*, the *pratibimba* has come, but its original is there in that locality. If we can enter that luminous sphere, that *brahma*, that *cetan*, then we'll find that everything is there in the original position. And here it's extended into the reflected part. This is Rāmānuja.

[16:45 - 26:00 ?]

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**Śrīla Śrīdhara Mahārāja:** [26:57]

*Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,  
Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.*

After pronouncing this five group name of Mahāprabhu, Pañca Tattva, the group of five, then you will count in this bead.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

These beads. Now both of you attentively listen to me. The counting must begin from the bigger beads and it will go towards the smaller, and again it will return in the back line. Between the big and the small there is one giant bead which is named as Sumeru, that must not be crossed. But from the bigger side to the smaller, again returns from the smaller to bigger. In this way, not in this way. Then when counting, this finger is supposed to always ooze something bad, gas. So this must not touch the beads, this will be outside. And with help of the middle finger and the thumb the beads should be counted.

Generally we shall try at least to count sixteen rounds. In very particular case at least four rounds. If no time, engaged severely in the service, or severely ill, then of course at least we shall try to count four rounds. We should not keep the *mālikā* fasting. No counting means no food to the *mālikā*, no service means no food. So at least some sort of counting should be undertaken. Now, so this should be put into the bag, and in this way the finger will be out.

Now, there are ten offences against this counting of Hari *Nāma*. We shall try to avoid them. It is mentioned in *Padma-Purāṇa*. [*Brahma-Khanda*, 25.15-18, 22-23] [& *Gauḍīya Kaṅṭhahāra*, 17.69-75]

*Satam ninda namnah paramam aparadham vitanute.* If we abuse, we put blame on the Vaiṣṇava, *sādhu*, of the saints, if we criticise them, we cast our blame on them, then the Name becomes dissatisfied.

Because, *yatah khyatim kathamu sahate tad-vigraham*. The Vaiṣṇava, the agents of Kṛṣṇa, Nārāyaṇa, they're always trying to distribute Name and to take the fallen souls up towards higher region. And those agents that are supposed to come to approach me for my good and I begin to abuse them, then it's suicidal. So the Name cannot tolerate that the very preachers, very givers, very distributors, they will be attacked and blamed. So Vaiṣṇava *ninda, sādhu ninda*.

But the worshippers of other demigods they're not considered as *sādhu*. Because they're for temporary motive, they approach the so called demigods, for the time being post holders in some management in this world. So worshippers of them are not counted here. At the same time we're not very eager to abuse any god, and any man. And we shall be indifferent to them, and praise the Vaiṣṇava and try to serve them.

So, then the second is *śāstra ninda*, the abuse of the scripture. Scripture means those scriptures that these are all that Kṛṣṇa or Nārāyaṇa devotion. So many other scriptures that are recommending to worship so many demigods, or country, or something else, they're not counted here. Only the *śāstra*, the scriptures that reveal to us about Kṛṣṇa conception of Godhead, those scriptures must be shown proper reverence, not abused.

Then third is *guroravajna*, not to look at the Guru, the Spiritual Master, who is giving me admission, to see him as a mundane man, person. If our approach towards the Absolute is sincere, then the Absolute is also approaching to me. And through whom His connection is being established formerly, he should be considered as the representative of the Absolute. The Absolute has come, Kṛṣṇa has come in such figure, He's present as His representative man is doing help to me for my sincere hankering to attain Him. So the Guru should not be seen as ordinary man and Vaiṣṇava only, but representative of the Supreme Lord. Though he apparently seems to do in a human way, but as the Ganges water, the Śrī Mūrti, from the ordinary aspect that is either stone or wood. The Ganges water is only water. But the purifying capacity of the Ganges water is something else. That is not in the conceivable apparent sight of the thing. That is something transcendental, it is there. In this way we're expected to look to Guru.

Then also, *sivadi devata*. Śiva, Śakti, there are others, so many gods, but we must not blame them, must not abuse them. They're appointed servitors of Kṛṣṇa. And Kṛṣṇa is only the Supreme-most Absolute and they're all subordinates. In this way we're to look after them.

Then fifth is *namno balad yasya hi papa-buddhir*, that *arthavad*. We must not indulge us in finding dictionary, 'what is the meaning of the word Kṛṣṇa?' *Kṛṣ - ṇa*, one who attracts He's Kṛṣṇa. Attracts and gives some joy. He's Kṛṣṇa in the dictionary. Or Hari, Hari means many meanings. Hari means lotus. Hari means water. Hari means servant. Hari. I won't try to run after the meanings that are found in this mundane dictionary. But the Supreme thing that He can express, give His own meaning. The word has got its own meaning. And by trying, the word will show His internal existence, internal position to me. The word is Supreme, it is spiritual word, and not any ordinary. So *Nāma, arthavad*, different meanings, consulting dictionary and grammar, we won't try to approach to get different meanings. That is Absolute, and that can express His own real self. And I must go on with serving attitude, and the Name will express Himself what He is or not.

Then *namno balad, papa-buddhir*. Then it is mentioned in the scripture that so much sin one Name can remove, no man can have the capacity of committing so many sins, so much sin. The magnitude of sin cannot be so big that one Name cannot finish them into ashes. 'So let me commit sins day and night and I shall take one Name and all the sins will be finished.' If with this attitude we go to take Name we commit offence against the Name. Because there our inner tendency is to cleanse, to make Him our servant. 'I shall do sin and the Name will come and cleanse them', to engage the Name as a servant to cleanse me. So that attitude, to take the Name with that sort of attitude, 'that whatever sin I may commit I'm taking Name and everything will go away.' With this attitude we must work. He's my Master. I shall try to serve, to satisfy Him, and not engage Him only to cleanse me - I shall continue. Then it will be offence against Name.

Then also \_\_\_\_\_ namadah [?] One who is not fit, not sufficient proper faith, and I'm giving forcibly, 'take this Name.' He has no regard, no *śraddhā*, no faith, but I'm trying to force, to serve some other purpose of my motive, that will be bad. One who has *śraddhā*, if one has real faith, sincere faith, he can be helped with giving this Name. And also, we must not be eager to become a Guru, to collect some men after me. To gather some manpower I'm giving Name to anyone and everyone, without considering the position. That is offensive.

Then, \_\_\_\_\_ [?] There are many good activities. 'Yes, you are taking the Name of the Lord, it is not bad. But there are many other process also to go towards the Absolute. One can take Name, another is wandering through the holy places, another is making gift and donations to the public. So many ways to purify oneself and to make him fit to do the service of the Divinity.'

No. There is the highest. None, no other means can come to be compared with the Name. The Name is the substance Himself represented in the sound. And especially to the sinners and the men born in the iron age, it's especially meant by the Absolute to be the highest curative and highest method of approaching the Absolute. It has special recommendation and power, this Name, for Kali-yuga people especially.

So there may be other type of methods to approach towards purification. But none of them in comparison can come to the Name of the Lord, the sound aspect. Divine sound, transcendental sound aspect of the Lord, this is the most gracious and most befitting the fallen souls to take them up.

Then, one must not have too much attraction for anything. If there is any that must be uprooted. Just as if there is anchor and the boat in force, the boat will surround the anchor. The anchor must be taken out, and then the boat will be allowed to go to its destination.

So the Guru is there to guide the boat, but the anchor if anything that must be taken off. And surrender, we must take the Name by surrendering to him, that my best benefit is there. Our best interest is in Kṛṣṇa, is in the Absolute, my relationship with the Absolute. With this idea with open mind we shall take the Name, and the boat will go gradually. The Name will draw towards Him.

And another, the last of the ten is *yah pritirahito*. We must not think that that is very dreadful, Kṛṣṇa, the Absolute. No. That is friendly, that is my home. I'm long acquainted within with that substance. That is my home. I'm going to the friendly circle, and not any grave unapproachable and dreadful thing, or something like very grand that I can't mix with them. No. Very homely, friendly circle. The Lord, Kṛṣṇa, He's in friendly relation with us. And there, so many are there,

they're also like so many friends of our inner heart we shall find. That is I'm back to God, back to home, back to Godhead. My Name will take me there. With this idea we shall take.

There are other, four, *nāmābhāsa*, if we commit them, then we may attain renunciation, the *mukti*, liberation, but not direct participation in the service. They're *sāṅketyam*, *parihāsyā*, *stobha* and *helanam*, four kinds of indifferent position. 'I do not like this position of enjoyment, but at the same time I have no intense hankering for the serving life in the transcendental service.'

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