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**Śrīla Śrīdhara Mahārāja:** ...material service, that is the money and the body service, that is for the beginners. But that is not the highest. Highest service is the service of the soul proper. But because he's engaged in these material things to collect them to draw his attention, where his money is going, energy is going, his attention is drawn towards that. In that way. If the child is taken away, the motherly affection will run that way. So a lover of money, and if he gives some money, his attention will be drawn to that direction. So you're taking the money, you're attracting his attention. Otherwise it is difficult to draw his attention towards this. But if you can get some money from him, his attention will be automatically drawn towards.

Do you follow?

**Devotee:** Yes. So sometimes - should I mention to them - that if I meet an engineer, should I mention that I'm an engineer, my past life, should I mention?

**Śrīla Śrīdhara Mahārāja:** If necessary you may do anything. "I'm so and so." To canvas yourself that "Being so and so, I've also engaged myself in this way. So you try to understand that this is not a futile thing, this is a bigger thing." If necessary you can give the example of so many others, and if necessary for you also you can say that "I'm such and such, and I admit this. So you try to follow. It is not ordinary thing, a thing of lower conception." In this way if necessary to convince him to show yourself you'll show.

**Devotee:** Past identity also we can mention? No?

**Śrīla Śrīdhara Mahārāja:** If necessary in particular cases. "In past life I was so. I'm converted in this way." That may help a particular man to follow the path. If it's utilised, not to canvas yourself, but if it's in the utility of that person, then you can do, give statement of your own history, own example.

**Badrinārāyaṇa:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** All right. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!  
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

...rather Naimiṣāraṇya fetches more value \_\_\_\_\_ [?]

I shall go now. *Vāñchā-kalpatarubhyaś ca.*

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

...

\_\_\_\_\_ [?] necessity is the mother of invention. [?]. We shall feel the real necessity of that life, and the undesirability of this life. So then the company of *sādhu* and *śāstra*, we can make progress in our life.

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]*

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.83*]

The very beginning of our spiritual life comes from the contact of the saints. And Kṛṣṇa *prema*, and gradually make progress, *janme. Teṅho punar mukhya*. Still the *sādhu*, the saints are our hope and help. From the beginning up to end of life the association of the saint is the most important and unavoidable thing. And the *saṅga*, association means with serving attitude. Do you understand?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** A few hours after it will be as it was, eh?

**Devotee:** What?

**Śrīla Śrīdhara Mahārāja:** Any understanding proper, no?

**Devotee:** Yes, yes, yes.

**Śrīla Śrīdhara Mahārāja:** Then you'll be able to reply such questions to others? If anyone questions you, what you did just now, will you be able to answer, reply them?

**Devotee:** Yes. I will try my best.

**Śrīla Śrīdhara Mahārāja:** Association with the saints. Whenever some disease is there then some antidote is necessary. So we're suffering from misunderstanding, proper understanding is necessary wherever it is found. We can find proper understanding with the saints, from the saints. So necessarily, naturally, we want them to remove our disease.

Only removal and dissolution, dissolution and removal must be of perfect type, not haphazard, then we can be satisfied with mere renunciation and liberation only. But positive attainment is necessary. That is, the real ego must be awakened. Not only this ego will be dissolved, but real ego must be awakened. \_\_\_\_\_ [?]

**Badrinārāyaṇa:** Muralidhar Prabhu.

**Muralidhar:** Mahārāja. I have one question Mahārāja. We've heard that in *rāga-mārga*, one devotee he may disregard some of the directions in the scriptures. But we're feeling that we should be very careful that we do not become *sahajiyā* by disregarding *śāstra*.

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

**Badrinārāyaṇa:** He says Mahārāja. In *rāga-mārga*, sometimes the devotee disregards scriptural injunctions. But he's feeling that he must be careful that not to become *sahajiyā*.

**Śrīla Śrīdhara Mahārāja:** Yes. The *sahajiyāism* that is not *rāga-mārga* proper, that is imitation. So a bona fide student will avoid that sort of imitation, *sahajiyā*. We're to cross Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa. 'Virajā,' 'brahmaloka,' 'bhedi' 'paravyoma' *tabe yāya tad upari*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' 'bhedi' 'paravyoma' pāya  
tabe yāya tad upari 'goloka-vṛndāvana,' 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

*[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]*

Step by step, we must not omit. That is Super Subjective area, not any object of our senses, after renunciation, above renunciation. *Rāga*, this *anurāga*, our affinity for Kṛṣṇa, that is not very cheap thing. We're to understand what is Kṛṣṇa consciousness really, what is Kṛṣṇa, Kṛṣṇa consciousness. That is Super Subjective. Without dedication, in the area of material zone, we should not deceive us thinking to find Him.

Madhvācārya wrote, he gave a hundred points against *māyāvāda*, mere renunciation. And our Guru Mahārāja gave a hundred points against *sahajiyāvāda*, to guard against this *sahajiyāism*, that imitation Kṛṣṇa *bhajan* in material life. Hundred points. *Prākṛta-rasa Śata-Dūṣaṇī*.

...

**Devotee:** \_\_\_\_\_ [?] *āula, bāula, karttābhajā, neḍā, daraveśa, sāni*.

**Śrīla Śrīdhara Mahārāja:** [12:33 - 15:30 ?]

Only taste, the most valuable thing within us, whatever the quantity, the smallest quantity of taste for the Supreme, that should be made capital. And cultivate it in the proper association and you can go straight quickly and happily. [16:00 - 16:56 ?]

A part of the taste, inner hankering earnest for the Lord. You accept that only as your capital and begin your business. Very soon you will reach the goal. Neither knowledge nor power - try to utilise for the purpose, only the inner taste, whatever small quantity it may be. But exclusively you accept that and go to persons who are cultivating that. Thereby in a shortest time you can reach the final goal.

*sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare*

[Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of Śraddhā-devī - faith - whose grace can take us to Kṛṣṇa."]

*keśava tuwā jagata bicitra karama-vipāke  
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra*

*tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane  
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,  
jaimini, bauddha āowe dhāi'*

*tab koī nija-mate, bhukti, mukti jācato,  
pāta-i nānā-bidha fānd so-sabu--bañcaka,  
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*

*baimukha-bañcane, bhaṭa so-sabu,  
niramilo vividha pasār daṇḍabat dūrato,  
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.*

[Bhaktivinoda Ṭhākura's *Bhakti-pratikūla-bhāva Varjanāṅgikāra*,  
*Renunciation of conduct averse to pure devotion.*]

Ultimately they offer either higher type of enjoyment or total renunciation. *Bhukti, mukti jācato, pāta-i nānā-bidha fānd*. And so many traps they've prepared to catch you, *nānā-bidha fānd. So-sabu--bañcaka, tuwā bhakti bahir-mukha*. But they're all deceivers, they have nothing to give delivery about your love, *ghaṭāowe biṣama paramād. Bhaktivinoda bhelo, bhakata-caraṇa kori' sār*. Give up, reject everything summarily, and try to catch hold of the divine feet of the *śuddha bhakta*, pure devotee. Eliminate all these things, they're all agents of the Satan of different type offering.

Pure devotion exclusive, want Kṛṣṇa only, exclusively, nothing else. Neither renunciation, nor knowledge, nor power, nor mysterious powers, nothing. *Bhukti, mukti, siddhi*, these are the alternatives we can aspire after, but clear off them. And *viddhi bhakti* also, the calculative devotion according to *śāstra*, but no. Spontaneous devotion, heart to heart, no calculation. Be desperate in throwing you towards the fire of love. Throw yourself and you'll find that the fire is not fire, the fire is very soothing atmosphere. Prahlāda was thrown into fire, but that was like mother's lap to him.

No risk no gain. Take risk, and that must be sincere, from the heart, from the bottom of your heart, sincere. Eliminating everything than Kṛṣṇa. And more helpful, the highest servitor of Kṛṣṇa, more reliable. That is Rādhā *dāsya*. The best servitor of Kṛṣṇa, that will be your mark, ideal. The best servant of Kṛṣṇa, that should be the only ideal, to reach there.

The *sahajiyā* they want to get it very cheaply, mix their mental things in some least connection with divinity. Really culturing ninety cent per cent in the material, in the *kāma*. Lust and love opposite. We should not misunderstand lust as love. *Atendriya priti vancha*. The pleasure of our own senses, ego, that is lust. And the satisfaction of Kṛṣṇa, that is the opposite side, that is love. *Prema* and *kāma*, similar but the opposite thing, perverted reflection. Reflection, and that is perverted reflection. The highest thing there reflected as being the lowest. Just as a tree standing on the bank of the tank, the highest peak of the tree is seen in the reflection to be the lowest. So it is reflect *kāma*, self centred, sense centred. And Kṛṣṇa centred the opposite. Centre centering, the end of the inner current. And this sense centering that is end of the outer current, taking away from Kṛṣṇa. This nasty ego, his sense satisfaction. And to find Kṛṣṇa, Brahman, Paramātmā, Bhagavān, in this way theistic development, and to find out Kṛṣṇa. All accommodating loving

centre. And then to try to merge in His interest, just opposite. Which is very rare even for the liberated souls, what to speak of these so many fallen souls under bondage with nasty ideal.

Rūpa Goswāmī says, "Whenever I got the touch of the shadow of real Kṛṣṇa *prema* of Kṛṣṇa, from that time this worldly sense pleasure became so nasty to me that whenever thinking that some spit comes in my tongue."

*yad-avadhi mama cetaḥ kṛṣṇa padāravinde, nava-nava-rasa-dhāmany udyataṁ rantum āsit  
tad-avadhi bata nāri-saṅgame smaryamāne, bhavati mukha-vikaraḥ suṣṭhu niṣṭhivanam ca*

["Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever-new pleasure in Him, whenever I think of sex-pleasure, I spit at the thought, and my lips curl with distaste."]

[*Bhakti-rasāmṛta-sindu, dakṣiṇa-vibhāga, 5.39* - quoted from Yamunācārya]

"Whenever I came in connection with Kṛṣṇa consciousness with different types of astounding, ecstatic joy, from that time if any human sensualism comes to my mind then my whole figure becomes awkward and some spit comes in my tongue. In hate, hatefulness, extreme hate comes to mind."

One side so noble thing, another side so nasty thing. Sense experience, sense pleasure, which we can have by union of the male and female, that is the nasty thing. And it is the noblest thing towards Kṛṣṇa, opposite thing. Bhaktivinoda Ṭhākura says,

*kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya*

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru, Upadeśa 18*]

Apparently there's no difference between this lust and love. *Tabhu kāma 'prema' nāhi haya*. Still, you must be fully confident that lust is not love. *Rakta-māmsamaya kāma*. The lust is concerning only flesh and blood. And *prema, cid-ānanda-dhāma*. And the love just the opposite of the soul's reach in the highest level. Just the opposite, Sumeru, Kumeru, that north pole and south pole, just opposite. One extremely to become slave to the sense pleasure, that is fleshy things. Another, the soul's highest reach in the domain of high, noble sacrifice. The love of the centre, just as love of ones selfish family, and the love of the country, opposite. For the interest of the country he's to sacrifice his family interest, similar. For the negligent part, and for the whole centre, sacrifice for that, wholesale sacrifice.

**Indradyumna:** Guru Mahārāja. So how is it possible to detach from the *gṛhastha āśrama*, to rise?

**Badrinārāyaṇa:** Indradyumna Prabhu.

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

**Badrinārāyaṇa:** How is it possible to become detached from the *gṛhastha āśrama*?

**Indradyumna:** And rise to the high point of realisation.

**Śrīla Śrīdhara Mahārāja:** *Gṛhastha āśrama*, by increasing our association with the exclusive devotion, devotees...

**Indradyumna:** But it's something gradual?

**Śrīla Śrīdhara Mahārāja:** ...then even so much so the household members should be considered like enemies. They're swallowing my energy which may be utilised for Kṛṣṇa's purpose. Search for Kṛṣṇa. Search for Kṛṣṇa. That valuable time is being wasted in time for searching for the food and clothing of the children and wife. That will be in mind. "I cannot be exclusively devoted towards Kṛṣṇa. They're drawing me on the back side. 'Oh, see, look out for us, our interest.'"

But if the household, the wife may be a devotee even of higher type than the husband then she'll promote. "Go ahead, don't care for us." That will be the direction. "Go ahead, go ahead." Then she's not a wife she's a *sādhū*, her connection will help us, the Vaiṣṇava.

Kṛṣṇa consciousness in the beginning that is a hazy thing. But the Vaiṣṇava consciousness, the ideal of a proper Vaiṣṇava, if that attracts us that will be more tangible and helpful. So it has been laid stress in the service of a Vaiṣṇava than Viṣṇu Himself.

*ārādhānānām sarveśām, viṣṇor ārādhanaṁ param [tasmāt parataram devī, tadīyānām samārcanam]*

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 11.31]

Of all services, the service to Viṣṇu is the highest. *Tasmāt parataram devī, tadīyānām samārcanam*. Even higher than that to serve a Vaiṣṇava. That is tangible, that can help us more. We can have some concrete association with them, they're more encouraging. So more substantial progress can be done if we can have real attraction for a Vaiṣṇava, Guru Vaiṣṇava. That is more helpful. Something concrete we can see if we have - but that is also a stage of progress.

In ordinary case we do not like the service of a Vaiṣṇava. That is considering him that he's also a man. "I'm searching for God, why should I waste my energy for the service of a man? He may have some devotion, but still he's not the highest."

Ha, ha. But when we really want to make progress then we'll have to understand, must understand, that my attraction for the Vaiṣṇava that is more helpful. My energy is utilised in a more concrete way. Towards God, more or less abstract. I cannot have direct conception of Him, so that my endeavour is more of some abstract type. But Vaiṣṇava service becomes more concrete thing to me and thereby I can raise my condition, my faith, more and more towards something tangible.

But that requires some higher position. That sort of confidence in Vaiṣṇava that is not very easy. But if one can attain that stage he's now almost safe in his position. By the company of the association our journey towards Kṛṣṇa is more or less guaranteed.

I'm going to some unknown place, but on the way I've heard that about a particular destination and I'm captured by the charm of that goal, I'm going there. But if I get a company on the road who is also going there, and who has got some more knowledge about the goal, then I'm, very happily I can go there. If I get a real company, good company, who wants to go to the same goal, and he's got some more knowledge than myself, then my journey becomes very easy and happy journey. So.

*[ādarah paricaryāyām, sarvāṅgair abhivandanam]  
mad-bhakta-pūjābhynchikā, sarva-bhūteṣu man-matiḥ*

[Kṛṣṇa said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."] [*Śrīmad-Bhāgavatam*, 11.19.21] & [*Gauḍīya Kaṅṭhahāra*, 13.59]

"To serve My devotees is better than to serve Me. In that way, in every stage."

**Indradyumna:** Guru Mahārāja. Could you explain about...

**Śrīla Śrīdhara Mahārāja:** So that, when we've got attraction for Kṛṣṇa only, that is the primary stage of devotion. When we've got faith in His devotees, and want to serve them, then one step I've been raised. *Madhyama-adhikāra*. The test, how to test the progress of us, of the devotees, if we find that he's got attraction for the Lord and not devotees, he's in the primary stage. But when we find that he's got faith in the devotees of the Lord, then he comes in the intermediate stage.

*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]

*īṣvare 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]

When the developed stage will show all these signs, attraction for the Lord, *īṣvare*, and the friendship with the Vaiṣṇava, His servitors, and our sympathy with the ordinary people so that they may have affection for Kṛṣṇa, and those that are anti devotees we shall be indifferent to them. Then we come in the middle stage of a servitor. Eh? What do you say? What does he say?

**Indradyumna:** We heard that the relation with the Guru and the disciples are eternal. Can you explain that eternal relation?

**Badrinārāyaṇa:** He says that he has heard the relationship between Guru and disciple is eternal. Can you explain that?

**Śrīla Śrīdhara Mahārāja:** Yes. Eternal. But the first vision - Guru means the inner Guru. That is, the first conception of Guru is not the whole thing, it has to change gradually. That primary teacher, then any higher education teacher. The teaching is continuing, teacher's position, he has come to teach me. If I'm alert then I can find that, but formally, physically that may be changed. But when education of a particular department may grow, and the teachers also may be changed - the flow inside of the teacher, teaching staff, that is one and same. In that way. We shall try to find out Guru, and the Guru is inside also, *caitya-guru*. The *caitya-guru* will help us to know the real Guru with the development. The principle of Guru is one and same, but according to my progress the external aspect may change. So it is told that Lord Himself is Guru.

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

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

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

He has come to make Himself known to me. My sincere hankering to know Him has moved His heart and He's coming to accept me through agents. The company may have different agents, like that. *Ācāryaṁ mām vijānīyān*. He's in Guru. We're to try to understand that He Himself is Guru. His potency of distributing Himself to others, that potency is Guru. That aspect of the Supreme which tries to make Himself known to the others, that aspect, that function of Him is Guru. And that, formerly, according to my capacity it may change.

So our *guru-paramparā* is *śikṣā guru-paramparā*. Mahāprabhu Śrī Caitanya, beginning from. Then Svarūpa Dāmodara. Then comes Rūpa, Sanātana. Then comes Raghunātha, Kavirāja Goswāmī, in the *śikṣā guru-paramparā*. The current coming we're to understand, according to our inner sincerity the current is coming, and what is suiting my taste. *Śanta, dāsya, sākhyā, vātsalya, mādhyurya*. We're to accept that current. Actually it is so.

Even the gifts are not only Guru but even the religious forms also. A Christian, Mohammedan, becoming a Hindu. A Hindu is becoming a Christian. In this way, according to his inner capacity they change, Guru, creed, all these things. But there is comparative study, but comparative study does not mean that all comparison is true. The real comparison must be there, if we can leave Christianity and accept Vaiṣṇavaism, eh?

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