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Śrīla Śrīdhara Mahārāja: ...that is concrete help to our life in the journey towards Infinite. If a nation thinks always of the ultimate condition of this world of creation, that one day it will be dissolved wholesale, *mahāpralaya*, then the nation may not make any progress in the ordinary sense. So when they make any progress of either in private family life, or national life, in every way of life, if we look at from the infinite standard then no encouragement he'll receive for any progress here in the mortal and transient world. So the idea of infinite is not encouraging to us.

We're told to keep up to some tangible connection with the Infinite in the middle. Don't go to approach direct but indirectly. As this has been recommended in *śāstra* and *sādhu*, saints, so I'm working this program. And one day of course He will be gracious on me. When I must get grace from the Lord one day, I'm following this program. They have asked to take the Name, to serve the Vaiṣṇava, this *Arca*, all these things, and one day we may earn His grace. So with my faith in the scripture and the advice of the *sādhu* we shall go on. This is the question of faith. Here we find what is faith. I'm following this program. It is mentioned in the scripture it is not possible for me to have direct connection with the Supreme. So I'm following this program recommended by the agents and the scripture only. One day when He will be satisfied with me He may give connection in me. I'm satisfied with this, I'm not so big, not so high. I'm not qualified to have direct connection. But I cannot but pray for His connection. I sincerely want Him, but I must follow the program. And when the time will come, considering they're on my head, they're always awake, *viṣṇo paramaṁ padaṁ sadā, paśyanti*.

*[om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Rg-Veda*, 1.22.20]

The watching eye of the guardian is on my head always, of so many well wishers of mine. So I should not be very eager to reach the goal.

There is a tale that one Vaiṣṇava he's busy in the service of his Guru.

Then a call came from above, "O, a call has come for you to go to Vaikuṅṭha."

He says that, "I have no time to go there. I'm busy here in the service of my Guru Mahārāja. I have no time to attend the call that's coming direct from Nārāyaṇa."

Rādhā *dāśya*, this is the line of Rādhā *dāśya*. I'm more concerned with my next master. I'm more concerned with my father, not so much with the grandfather. Something like that. These things are necessary in the real transaction, not formal. When the transaction of real nature comes to our front then these things will help us a great deal. Not infinite in the material sense but on the upper side. Super subjective. It's not possible for me to have idea of that plane. Different planes all higher planes. In the lower also what is there in the fossil we can't follow. We can't follow what is the near objective within the near lower objective things what are there. But this is super subjective, infinite, super subjective. So we're nowhere, but still we have hope. We're recommended to follow a particular path to make impossible possible.

But mostly the wise men they're in favour of salvation, the complete retirement from the mortal world, negative side, the sorrow, affliction, etc. That may be possible, something tangible in their brain. But another higher plane and to have connection and to enter and get honourable service there, that is almost impossible to the scholarly section of the world. Salvation, ultimate renunciation, that has been considered to be the goal of the empirical scholars, general scholars. *Mukti*, to go above creation. To come into creation that is affliction. And to go above creation, the rules, laws of creation, to be born, to stay for some time then to die. That to avoid this problem the scholars generally recommend salvation.

But the Vaiṣṇava view is something wonderful, wonder of wonders. There is a life and only through submissive spirit that can be discovered. That there is a plane of life for the dedicated soul wholesale dedicated. That is Vaiṣṇava conception of things that is wonderful. And again the progress there that is all wonderful. God works wonders. Everywhere centre, nowhere circumference. Such a thing, peculiar conception. And to have faith in that, and more wonderful how to enter that soil, and more wonderful how to make progress there. All these things. It is strange even to our imagination, *kalpanā tīrtha*, imagination also cannot go so high. And we're to think of that as the only reality. The reality is there. All else is uncertain and entering into the jaw of death.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari.

When Mahāprabhu came with that *Nāma saṅkīrtana* which is beyond Brahmā, Śiva. Brahmā who is the master of this created world, and Mahādeva who is searching for the higher knowledge, searching, a complete search for the higher, very type of Mahādeva. The both parties were astounded when Mahāprabhu came down with this *Nāma saṅkīrtana* they all wonderfully stared at. "What is this? And everyone is qualified, the *brāhmaṇa* section, scholar, they say that it's specially the ignorant are qualified. *Jñāne prayāsa*. The scholarly section they're disqualified. What is this? *Nāma saṅkīrtana*, not to be neglected. A transcendental joy amongst so many, and marching towards demolishing everything." They're all, with their astounding eye wanted to have a glance of that.

So only it's possible when He Himself came to bestow, to distribute His own, He came to - His own treasury, wanted to give away His treasure to one and all, distributed, wholesale invitation - He came.

So that is our hope, and our consolation. If we can have faith in that sort of pastimes, then it may be easy for us. Just as a special train is coming from the destination, and anyhow to get admission into that, automatically it will take me to the goal. No necessity or any searching where I'm to go. Automatically it will take me to the goal. I've caught that special train.

So Nityānanda Prabhu He wandered from door to door, and with prayer that, "Please accept Śrī Gaurāṅga. What valuable thing is passing by your door you don't understand My boys. Get a ticket. I'm freely distributing now - a ticket I'm distributing freely, accept it. It will help beyond your understanding."

Such opportunity also comes by the grace of that Infinite. Gaura Hari. Gaura Hari bol. Nitāi Gaura.

To have faith in Śrī Gaurāṅga, that's to get much on the way to our goal. To come in His connection, a fair progress. Only mere acceptance of Him means a fair progress in the genuine

way. But all these, how we can understand depends on our *sukṛti*, and that is *sādhū saṅga*. That is extended from the Infinite to recruit us, to help us in this lost region. The Lord's search for the lost servants. His campaign - search for lost servants. That is our hope. Our hope - His search for lost servants. In that campaign so many things are distributed. And we might have connected something, then that will help us to recognise our own. He's the cause. That is in the press - Lost Servant?

Badrinārāyaṇa: Coming, by Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: Lord's Search For Lost Servant. A process, search from this side, but first search comes from that side. His search for the lost servant. The basis of our search corresponding search for Him. He's the seed of all, everything is there. All the seeds is with Him, especially of the good things, in Him.

So, due to my old age I feel weakness now and then. So I feel unfit to go further today. I close here my friends. Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda kī jaya! Bhaktivedānta Swāmī Mahārāja kī jaya! Bhakta-vṛnda kī jaya! Hari Nāma Saṅkīrtana kī jaya! Gaura Hari bol. Nitāi Gaura Hari bol.

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

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...position. Again, again we have to retrace here.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Positive connection, as long as we have any positive connection of that fulfilment of life, the charm for this lower taste does not totally vanish. So mere salvation is not safe for us, again we're to retrace back. But if we can catch the in-carrying current, the positive side towards the centre, then we're more or less safe. If not, Vaiṣṇava *aparādha*. Vaiṣṇava *aparādha* is a thing which can again push us down from the higher position.

Devotee: How to protect from Vaiṣṇava *aparādha*?

Śrīla Śrīdhara Mahārāja: Vaiṣṇava *aparādha*, generally these rulings have been given to us.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

"Give respect to all - don't want respect from any quarter." This Mahāprabhu says, "Go on only with the help of the Divine Sound. You can make progress sufficiently and easily of all methods. But Vaiṣṇava *aparādha*, to fail, the only hindrance is Vaiṣṇava *aparādha*, our offence against the higher agents. But to save you, you shall have such attitude. *Tṛṇād api sunīc*, humbler than a blade of grass. *Taror api sahiṣṇunā*, if any undesirable things come to you, you'll have to tolerate that, in the spirit of toleration. And *amāni*, generally give respect to everyone, and don't want any respect, any position from anyone. With this method you go on, march on."

Devotee: Guru Mahārāja. It's very difficult for me to harmonise this spirit of *tṛṇād api sunīcena* with revolutionary against exploitation.

Śrīla Śrīdhara Mahārāja: What does he say? How to?

Devotee: It's difficult harmonise this *tṛṇād api sunīcena* with revolutionary spirit. Because if Gandhi thinks always...

Śrīla Śrīdhara Mahārāja: As much as you can do, the general instruction and caution given to you, as much you'll be able to obey this your life's path will be successful. Your prospect won't be hampered. If you don't, can't do, then possibility of your hampering in progress.

Devotee: Guru Mahārāja. He says, "It is difficult to harmonise this with a revolutionary spirit." He says, "Revolutionary spirit requires some sort of pride and force, and things like that." That is I think what he means.

Śrīla Śrīdhara Mahārāja: Revolutionary means, what do you mean by revolutionary?

Devotee: It means if Gandhi thinks everything is according God's will, he will not do nothing, and no revolution could come to make India free, for example. Everything accept as Kṛṣṇa's will, and nothing would be done against exploitation.

Devotee: Mahārāja. He says that, "If we're passive, like Gandhi, passive resistance..."

Śrīla Śrīdhara Mahārāja: Passive?

Devotee: Yes. Then we cannot effect a revolution in the world, or in...

Śrīla Śrīdhara Mahārāja: I don't follow what he says.

Devotee: He feels that *tṛṇād api sunīcena, taror api sahiṣṇunā*, is very passive, he feels, and he, how to effect...

Devotee: There's so much exploitation that we have to...

Devotee: How to fight exploitation with acceptance or resignation?

Śrīla Śrīdhara Mahārāja: All your energy you're to utilise for the positive. And your defensive attitude will be such so it will create the greatest revolution. The whole of your energy will be used on the positive side. Your defensive attitude will be such. You can collect and utilise your whole energy towards positive direction. But direction not in a gross, but in the subtle way, and more efficient way. You'll capture the subtle forces. You'll invite the help of the Supreme more. You'll be able to - the sympathy of the centre if you go on in such way you'll get more power. Your defensive attitude is such. The whole of your energy will be utilised in the subtle form and you will progress highly, very finely, and in the innermost heart of the world. You'll capture the best element of the world, and the gross will be nowhere. The gentle power of nature will come to help you. And ultimately the gross surface will have to retire hopelessly, helplessly.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ

Christ, apparently He lost His ground, His whole body gone, but He also disturbed. But then He captured the whole nation by that ideal, the subtle power. Apparently He lost His influence, even His own life, but He did not die thereby. He lived in His passive action, he lived, and more truly than His physical life. The Christ was there, could capture only by sacrifice.

So subtle forces come from that command to help you. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja. What is this higher taste? You said, "Higher taste, *param dr̥ṣṭvā nivartate* [*Bhagavad-gītā*, 2.59]. What is that?"

Śrīla Śrīdhara Mahārāja: Higher taste. That your inner self will say to you. In comparison you'll know yourself, higher. Higher means with more capturing power. Higher means that is in quality, mostly higher means in quality. That with a very small quantity you can give more in quality. Qualitatively more, quantitatively less, that is higher. Hare Kṛṣṇa.

Devotee: The whole cannot be less than the part. So in the higher enjoyment, everything should be there.

Śrīla Śrīdhara Mahārāja: But it depends upon the capacity of the receiver, how much is whole to him. Ha, ha. The pot, how much it can contain the water? The pot may be filled by only a part. A big jar, a part of that can fill up a small pot, more than that. Whole or part depends on the capacity of the receiver. Which is part to one is more than whole to another.

Hare Kṛṣṇa. Nitāi. Nitāi. Kṛṣṇa. Kṛṣṇa. _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

Devotee: Guru Mahārāja. In *Śrī Guru And His Grace* you say that in connection with service the devotees may come in contact with money or *pratiṣṭhā* and such situations. So can you just elaborate how they can be used in the service of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: We cannot understand what is the direct, what is the - to satisfy Kṛṣṇa. So through scripture and through His devotees we can understand that, the standard _____ [?] What is His desire we're to follow, until and unless, and generally we may not come in direct touch with Him. It is also not desirable, that it's almost impossible. So we're to connect to Him through scripture, His words, and His attendants, we can understand. And we can render service through them. Direct service is not possible for us.

It is so important, this point is very important, so important that the higher authorities of this department they say, "We want connection of the servant of the servant of the servant of the servant. In this way. Not direct connection with Him, nor direct connection with His direct servant. But servant of the servant of the servant. In this way."

Our position is so different from that of Kṛṣṇa, our Lord, that direct approach, what we think in our lower condition, that we must have some direct connection with Him. "Why the trespassers will come between my Lord and myself?" But that is theoretical. Practically when we want to get His connection, then by servant of the servant of the servant, that will be more tasteful and real to us. It is so peculiar. Like fools rush in where angels fear to tread. Generally in the lower stage, "If He's almighty, He's all powerful, He's all omniscient, all pervading, why we should not get any direct connection with Him? Why so many things between me and my Lord? Why all these things?" In our lower condition.

But when we approach the reality we find, "O, real connection with Him only we may have through His agents. And agents, they're like the blade of grass, chasma [?], spectacle, they enhance our position. Agent means they plead my cause. If I approach direct I'll be dumb. But through agent negotiation that is real, concrete thing, we'll have more thereby. In bare eye we can't see, with the help of spectacle we can see, something like that. They're all well wisher, well meaning, helping their best to the new recruits.

Hare Kṛṣṇa. Hare Kṛṣṇa. They're making, the Vaiṣṇava are making impossible possible. So *para-duḥkha duḥkhi*, their heart is crying for persons like us. Such is their position and nature, they're crying for the suffering of the worldly people, very eager to help us. That is their very nature is such, the Vaiṣṇava, *para-duḥkha duḥkhi*. We can get substantially only through them. Otherwise we do not know even what is what. We may be deceived very easily. But the agents, the super natured agents, they're our only hope. So Vaiṣṇavas are not enemy, not foreign thing, they're indispensable necessity in my progress towards my Lord.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Tapan, Gaura Kṛṣṇa gone? Ha, ha. Hare Kṛṣṇa. ____ [?] No fan, no fanction, clothe shedding. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. A feeling of discouragement sometimes appears in the heart, because the position of autocracy...

Śrīla Śrīdhara Mahārāja: Always they're saying, *sādhu, śāstra*. It is sure to come, action, reaction, we're prey. Only we have a resolution then everything finished? Ordinary things are not easily achieved, and the greatest achievement will be such without any hindrance, any obstacles on the way? How we can expect that? So our solace, our consolation, our help, are the agents and through the advice and the saints. In all eventuality or adverse time we're to take shelter under them, what to do. "My position is such. Please give some help. I'm helpless." Only to throw...

*bhūmau-skhalita-pādānām bhūmir evāvalambanam
[tvayi jātāparādhānām, tvam eva śaraṇam prabho]*

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

"We fall on the ground, again with the help of the ground we get up. When we slip and fall on the ground, and the very ground is our support to get to stand erect. *Bhūmau-skhalita-pādānām bhūmir evāvalambanam, tvayi jātāparādhānām, tvam eva*. We commit offence against You, but there are no other agents who can help, only Your help, and that comes through Your agents."

They are of great utility to the - to all, always. Always guidance is necessary. When we're in lower stage we require help, and when we're even in perfect stage we're to render our services through some leaders of that department. Direct service is impossible. The permanent group is there, of the servitors, and we're to be connected with any group of such department. *Śanta, dāsya, sākhyā, vātsalya, mādhyurya*, in all aspects there are permanent servitors, and we're only to be connected with a particular group. And through them we're to render our service to the Lord. And by their grace, very rarely we can have direct connection of the Lord. It is not impossible, but it's only through the grace of the higher servitors it is possible sometimes. When they send with some - "Take this thing and carry it to the Lord. He's here." By his order we can go. In this way we can have our direct service very rarely, by the grace of the eternal group of servitors, not crossing them.

Always we've got second hand position. A *jīva* soul, originating from the marginal potency, they cannot have primary chance of the nearest servitors. Always relative position through someone he's to directly serve. The permanent group is already there eternally. And they're benevolent, they're giving, they're not miser, they're not unjust. And what I get that is sufficient. He's not bankrupt, that someone taking, that will be finished, others may not get, it is not. He's Absolute so no bankruptcy there.

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