

85.10.05.B\_85.10.06.A

**Śrīla Śrīdhara Mahārāja:** ...poetry, some *śloka*, some poem, eleven in number. *Upadeśāmṛta* the name.

*vāco vegam manasaḥ krodha-vegam, [jihvā-vegam udaroprasṭha-vegam  
etān vegān yo viśaheta dhīraḥ, sarvām apīmām pṛthivīm sa śiṣyāt]*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

Then,

**Devotee:** *Jihvā-vegam udaroprasṭha-vegam.*

**Śrīla Śrīdhara Mahārāja:**

*atyāhāraḥ prayāśaś ca, prajālpo niyamāgrahaḥ  
[jana-saṅgaś ca laulyam ca, ṣaḍbhir bhaktir vinaśyati]*

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra* - eating more than necessary or collecting more funds than required; (2) *prayāśa* - over-endeavouring for mundane things that are very difficult to obtain; (3) *prajālpa* - talking unnecessarily about mundane subject matters; (4) *niyamāgraha* - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga* - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyam* - being greedy for mundane achievements."] [*Upadeśāmṛta*, 2]

All these things are given there, how a devotee who has got admission into the devotional school, what should be his nature, his conduct. That advice has been given there. We're to note and try to follow that. On the whole, to keep association with the devotee, and to dissociate with the non devotee. Main thing is that. Association can change us, help us and also spoil us. Bad association can spoil, and good association can help in progress. Association can give, association, *saṅga*, favourable environment, that is all, on the whole, to help our progress. The selection and the real connection with them. *Sādhu saṅga, sādhu saṅga*. And what is *saṅga*? *Saṅga* means not only physical nearness. *Saṅga* means,

*dadāti pratigrhṇāti guhyam ākhyāti pṛcchati  
bhuṅkte bhojayate caiva [ṣaḍ-vidham pṛīti lakṣaṇam]*

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Upadeśāmṛta*, 4]

To give and to take. *Dadāti pratigrhṇāti guhyam ākhyāti*. And to reveal everything of the whole heart to him, and also to hear what is concealed within his heart. *Guhyam*, very private thing in my heart, that must be disclosed. And what's his private wealth within his heart, that I must get. *Guhyam ākhyāti prcchati*. I shall enquire what is the inner wealth in his heart. *Bhunkte bhojayate caiva*. And to serve him with food, and also to get some *prasādam* from him. *Ṣaḍ-vidham prīti lakṣaṇam*. By this we can have association proper. A close mixing with the *sādhu*, confidential mixing, to give and take, give and take. *Guhyam ākhyāti prcchati*.

*Sādhana* means that, that *śravaṇa, kīrtana, smaraṇa, vandana*, to cultivate with higher things requires our submission. *Prañipāta, paripraśna*. Sincere enquiry and service. I want to serve the cause, not to lord it over. If the spirit within is to lord it over everything will be spoiled. It is not a plane where we can make masters of our own selves, it is not a plane of that type. So that will be the main thing.

I want Him, why? Not something that we can use according to my whim. But I'm going, I'm putting myself into fire, what I am that will vanish, and from within my real higher divine self will come out. With that idea, what I am, that's a nasty thing. But what is in me that is divine, noble. With this hope we shall go. The outer cases will be eliminated and the inner element will come out gradually. And I shall feel that this is the noble part in me. So for service, this is the all important thing. If we have, I want to serve, obey, and not to order. I'm going to a land where I shall only obey, but I won't order. But if in hierarchy I get some position, I shall order only to obey my master's command. That also will be possible, but for His cause, in a system.

[06:30 - 18:52 ?]

What is in connection with God that is divine. And however beautiful in the worldly standpoint, but if no connection with God, that is like rubbish. \_\_\_\_\_ [?] *karma phal*, so we're not safe in our present position.

[19:28 - 21:17 ?]

...

[21:41 - 24:00 ?]

**Śrīla Śrīdhara Mahārāja:** *Tṛṇād api sunīcena*, not in the physical sense, but in the real sense.

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

**Śrīla Śrīdhara Mahārāja:** In consideration with the normal thinking persons. And here everyone abnormal thinking. So that is not the standard to measure whether one is forbearing, or he's humble. How to measure? From what standard? Standard is in the hands of the proper section, not improper, misguided souls, running, wandering with false errand. *Kṛṣṇa. Kṛṣṇa.*

[25:00 - 28:06 ?]

*Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.*

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Bhakta-vṛnda kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Hari Nāma Saṅkīrtana kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Navadvīpa Dhāma kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Śrī Chaitanya Saraswat Maṭha kī jaya!  
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

**Devotees:** Jaya!

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

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

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

**Śrīla Śrīdhara Mahārāja:** Not always. It depends upon the position of the person \_\_\_\_\_ [?]

**Devotee:** And also if we can travel in time forwards and backwards in dream, or outside in space.

**Śrīla Śrīdhara Mahārāja:** That may indicate some position of us, where we are. What type of dream we're experiencing, it indicates sometimes on the whole what is the condition of our mental system. Where I'm moving, my subtle body moving in which plane.

**Devotee:** This *aprākṛta* region, is it similar to *prākṛta* in all respects?

**Śrīla Śrīdhara Mahārāja:** It is perverted reflection. Here the nastiness is not there, heyota barcita [?] This is contemptible, and that is good, excellent. Reflection but perverted.

**Devotee:** But in appearance and other respects it's equal, same?

**Śrīla Śrīdhara Mahārāja:** It may be same. Some difference there. The opposite side there, like very static, immaterial, that is powerless. But here it is very clear and strong, powerful. The indirect aspect, *vyatireka*, indirect aspect here. Here it's more strong, and there it is reduced to material existence, something inert.

**Devotee:** Māyā.

**Śrīla Śrīdhara Mahārāja:** But representation is there. cashyaysa kant silavar [?] Dāsa Goswāmī says. Here which is very active in this plane, the indirect side of *līlā*, but there that is just like the statue there giving some impression of the existence. And positive is very perfectly active. Here positive side is little weakened. Like portrait there. Here in ideal, and there in practice, and that is negative side more idealistic but not very practical. Some difference we're told.

Goloka and Gokula. And to our wonder it is also mentioned that Goloka is a part of Gokula. Wonderful thing. In *prapañca līlā*, just as a drama which is representing the play of a village, that becomes successful in a rural position, not in town position. The expert players in the drama may be found in town, but if their subject of play is rural thing then it will be very much successful in a rural locality, not in town. Something like that. *Aprākṛta, prākṛta vaṭ*, it is more successful in *prapañca* than in eternal aspect of the existence.

So many peculiarities that cannot satisfy our reasoning. The ways of Infinite in connection with finite is very perplexing. Vaikuṅṭha generally is thought to be Infinite. *Kuṅṭha* means narrowness, limit. No limit, that is Vaikuṅṭha. That is infinite characteristic is greater there, but that forms a part of Goloka. Goloka Vṛndāvana, especially Vṛndāvana is told only sixteen [*krośas*], or thirty two miles area, but that can contain so many Vaikuṅṭha in it. Almost this is impossible in our thought. Kavirāja Goswāmī has mentioned,

*śola-krośa vṛndāvana, — [śāstrera prakāśe / tāra eka-deśe vaikuṅṭhājāṇḍa-gaṇa bhāse]*

["According to the revelations of revealed scripture, Vṛndāvana extends only sixteen *krośas* [thirty-two miles]. Nonetheless, all the Vaikuṅṭha planets and innumerable universes are located in one corner of this tract."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.29*]

That can contain Vaikuṅṭha in its one part. So *aprākṛta*, which is similar to this mundane world, it is of such nature. How to harmonise? Reason fails. Reason that continues in this world that fails there to follow. In the case of Infinite the finite thinkers cannot accommodate. They're mere instrument. Whatever little they can conjecture they say like that. Though finite but everything infinite in itself. In a particle of sand in Yamunā that is also infinite. If necessary it can display so many things, but they're posing as a particle of sand. So creepers are such that can produce Uddhava. *Kalpa-taru*, ordinary tree and that can give you anything you like. *Bhūmi cintāmaṇi*, *bhūmi* is also the sand, the articles of earth. *Cintāmaṇi*. Whatever you want that can give you that

thing. So they're posing in that way but really they're part of infinite means infinite. Part of infinite means infinite. Infinite characteristic of infinite, that in all ways and means it is infinite. A part also represents infinite.

So, *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam*, 10.14.3], do your duty, don't try to understand. The environment is not to come within your first. So our tendency to serve, that is only admirable we're told. That has got some recognition in such a great unknown and unknowable matter. Do your duty. What is attached to you, go on doing sincerely. Whole attention you give to the discharge of your duty. That will bring your greatest fulfilment there.

And don't waste your energy to enquire about what others are doing or not. *Jñāna śūnya bhakti*. Both in case of our *sādhana* and also *siddhi*, mind your own lesson. Don't go to enquire about others. Whole energy you'll devote in your own - oil your own machine. Oil your own machine, that policy is most helpful. And that also with some dis-satisfactory nature. "I can't do my duty, I'm unable, unfit. What I should have done I can't do that." That is the nature of infinite, dissatisfaction.

Dissatisfaction here, "I can't get more. I have no command over the environment." Dissatisfaction.

And there the dissatisfaction that, "My part, what is attached to me, I can't do satisfactorily." Concentration only to ones own function...

.....