

85.12.21.B_22.A_27.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

[00: - 05:00 ?]

Śrīla Śrīdhara Mahārāja: You are on the surface. Deeper in your heart there are many things. You do not know your own self, we also. Many things within, gradually that comes on the surface.

It may be a good sign also, in order to settle you more strongly in the faith, such superficial questions are coming. And you associate, make enquiry and consolidate your faith. There are so many books that by reading you may get the grace of the author there.

...

Śrīla Śrīdhara Mahārāja: ...so form breaker, I'm form breaker. *Sarva-dharmān parityajya* [Gītā, 18.66]

Kīrtanānanda objected. I told, "You have also broken formality in Christian religion. When you have come to accept Swāmī Mahārāja's creed to Kṛṣṇa consciousness you had to give up the formality of Christianity. You were a Christian in the beginning, there also form." He was excited, and Sāgara Mahārāja and Sudhīra Mahārāja they also were very much excited. I stopped them. "No place of *guṇḍāism*, no place of rowdyism here. Whatever you say, say in a modest way."

So always elimination, progress means elimination of old things and acceptance of the new. "eho bāhya āge kaha āra. eho bāhya āge kaha āra." [Caitanya-caritāmṛta, Madhya-līlā, 8.59, 61, 64, etc]

["This is superficial, go deeper."] Progress means, living things, means that, new experience.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

When we're hungry, by every morsel we feel three things. The desire for eating diminishes. When we're hungry we're weak. Weakness also removed and the dissatisfaction of hunger - that is also removed, three things - by every morsel.

So by every step we shall have to feel whether we're making any progress. Do we feel such things? *Bhaktiḥ pare*. We must have a conception what is reality, in the progress. The reality of this type, the reality of that type, what is reality proper? What is sham, what is imagination, hallucination? And what is reality - that will be different. Some idea we shall have to get. And our intensity, attraction for the thing will increase step by step, it won't diminish. It will have to increase

if we're in proper life. We must have some conception of that new thing, whatever small, and our energy towards the thing will increase.

Bhaktiḥ pareśānubhavo, and *anyatra viraktir*, at the same time we must be apathetic to anti devotional things. If I make progress towards East, West will be left back and we shall see new things on our view. And if it's good, directed well, our encouragement will increase more and more progress.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

By every morsel, *puṣṭiḥ*, we shall feel stronger, *puṣṭiḥ*, *tuṣṭiḥ*, and satisfaction, hunger is being removed. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*. And our desire to eat more, that will go, vanish, to desire to consume will go. Three things must be there, then we're in a real progressive life.

Always be alert to search our own self, whether I'm enticed by enemies, by the agents of *māyā*, misconception. The agents of *māyā* they don't leave us so easily. "Oh, you have got so many commitments here. Where do you go? You must clear these commitments, then we shall allow you to go." Ha, ha. So in different ways they will come and try to take us back. "There are so many commitments here you have got, incurred debt, and now you're trying to fly away? Absconder! We won't allow you to abscond." In various ways they will come to approach.

So one should not believe him, only believe the *sādhu*, only hear the *śāstra* and the *sādhu*. They will plead for us, none else. In the midst of the agents of *māyā* everywhere, only reliable, the office, go to the agent of that ambassador's quarter, take shelter. When the Americans find any danger in their life, they will go to their own ambassador's quarter. They will take shelter in that quarter of that embassy. If American, or any British, finds that in India, my body's in danger, then they will take shelter to their own. What is that? Their own agents are living here? Embassy or something, he'll take shelter there. So in the world of *māyā*, misconception, proper conceived persons are Vaikuṅṭha-dūta, *sādhu*, and we shall try to take shelter there. There, of course, the agents of *māyā* will hesitate to enter there.

Hare Kṛṣṇa. One in a *crore*, generally survives. Beginning numbers are many, but when finishing, amongst *crores* one found to be successful really. *Koṭiṣv api mahā-mune*.

*[muktānām api siddhānām nārāyaṇa-parāyaṇa]
sudurlabhaḥ praśāntātmā koṭiṣv 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]

Śukadeva says, "Even it is rarely found in a *crore* of beginners one becomes successful. So rare thing."

But in this Kali-yuga, a special grant is there. And Mahāprabhu Himself comes to distribute, so little better position.

It is also told in *śāstra, āryā guṇa jñāḥ sāra-bhāginah*. Those persons that are *guṇa jñāḥ*, who can judge things according to quality, very cleverly, they do not want a birth in Satya-yuga, in the golden age. They will say, "I want a chance in the Kali-yuga where there's a special grant from the highest." *Kalim sabhājayanty*. Welcome, Kali-yuga, iron age. Those that have got a deeper understanding, such *sādhus*, they rather aspire after a chance in Kali-yuga. "I don't want a birth in golden age, but iron age."

*kalim sabhājayanty āryā, guṇa jñāḥ sāra-bhāginah
yatra saṅkīrtanenaiva, sarva-svārtho 'bhilabhyate*

["Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*."] [*Śrīmad-Bhāgavatam*, 11.5.36]

Only by the method of chanting the Name of Hari, with *sādhu saṅga*, everything is attained. The whole thing is got, this special grant. "So a special Kali that is, and I want a birth in that Kali."

Śukadeva also declares in the assembly of those authentic scholars.

*kaler doṣa-nidhe rājann asti hy eko mahān guṇah
[kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet]*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

"It is full of defects, iron age, but one great advantage it has got. *Kīrttanād eva kṛṣṇasya mukta-saṅgaḥ*. Only by taking to the preaching about Kṛṣṇa, one can get out of all undesirable things and attain the highest goal." Śukadeva says in *Bhāgavatam*.

What is that Kṛṣṇa *saṅkīrtana*, that preaching of Kṛṣṇa, what is that? We must be very particular which can give us so much benefit, peculiar. What is that thing? We must be very - attentively enquire, what is that thing? This is not a mere tale, story telling. If it's a fact, ontological fact, then what is that thing? Without the help of anything else, only by the chanting of Kṛṣṇa, that is preaching - preaching about Kṛṣṇa, we shall be able to avoid all undesirables and attain the highest end of life? What is that thing? How to attain that? With such deep attention we're to enquire and to have that, not to trifle it. It's not a trifling thing, it has got so much prospect, clearly described. What things - dive deep to understand. It must be done with that sort of deep interest. That is again in other words, do or die. Die to live with such seriousness. Die to live, with such seriousness we must attain that thing.

Kīrtana, what is *kīrtana*? To distribute to the environment. To imbibe and to distribute. To try to get from the higher capitalist and to distribute to the ordinary. And in a serious mood that should be done, that Kṛṣṇa *kathā*, Kṛṣṇa consciousness. Kṛṣṇa consciousness from the proper source, to draw it from the proper source and to distribute to the environment. Thereby we can be most

gainer in this Kali-yuga, because the environment is very anti, so to preach there, it is not an easy thing. Kali means *kalah*, quarrel. So many opinions there are, and they're all quarrelling to establish their own superiority. Different types of thought, and they're trying hard to establish them. And in the midst of them we shall have to get some position, place, to do it in fact, not fashion, but in fact we must do something. With such energy, some attention must come from our heart with all sincerity and intensity that we shall get that highest achievement. It is not ordinary thing, not luxury, not a fashion, but a reality.

Devotee: _____ [?]

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Śrīla Śrīdhara Mahārāja: ...it is not possible. Any newcomer among them? Any newcomer here now?

Badrinārāyaṇa: Yes Mahārāja. Damabhir, coming from Belgium. Holland.

Śrīla Śrīdhara Mahārāja: In Holland that...

...

Badrinārāyaṇa: He says, "How can we know our real Guru? Does it mean just by taking formal initiation from someone means he's our real Guru?"

Śrīla Śrīdhara Mahārāja: Guru, in different planes, different Gurus. According to the faith we acquire, we shall have to go to a Guru, teacher, in that plane. *Karmī* Guru, *jñānī* Guru, *yogī* Guru, different types of Guru, a specialist in a particular section of education. And about our spiritual conviction there are also many planes. And by previous acquisition we can come to a particular plane, and in that plane in our sincere search, whomever we can find that he'll be able to quench my thirst what is going in advance. My ideal is high, my realisation is not so high. So ideal is high. Who can help me to realise that idea with the inner response, approval from our own heart that with the direction of inner Guru, *caitya* Guru, we can select *mahanta* Guru, external Guru. Who will be able to quench my thirst. My thirst is high, of higher level, but I'm not there, my ego. So who will be able to help, to take me to my ideal that we have already gathered by my previous experience. In this way we come to select our Guru.

And sometimes it happens that we shall have to change our Guru, but that is very deplorable. At the first selection if we can come to proper understanding that is fortunate. Otherwise, if there's any change in the present life about Guru, it's a difficult, unfortunate life.

And our knowledge of scripture, revealed scripture, that comes to help us a great deal in the selection of our *mahanta* Guru, mutual help. Revealed scriptures helps us to select Guru, Ācārya. And Ācārya also that vice versa helps us to know the real purport of the revealed scriptures, *sādhu-śāstra*. By the grace of the *śāstra* we can know a real Vaiṣṇava, Ācārya, Guru. And Guru again he gives us the real meaning of the revealed scriptures, interdependent, *sādhu-śāstra*.

And our inner sincere hankering that is the most important, which in its turn can be had from our previous *sukṛti*, unknown and then known. Our energy if utilised by the agents of the divine world, that comes to help us, indirectly. Through *śraddhā*, our faith, that is the beginning of our spiritual life. And that *śraddhā* is accumulated from our previous different activities, that is

knowingly or unknowingly. If our energy is utilised for the service of the Lord, as a reaction we get that, His grace, within us. Though we may not know that in the beginning, gradually we can know.

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 comes from the association of the holy persons, and,

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradya Purāṇa*]

And that chance of connection with the *sādhu*, divine agent, is the effect of our previous *sukṛti*.

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

Our *śraddhā*, faith, and *śraddhā* is the outcome of *sukṛtaiḥ pūrvva-saṅcitaiḥ*. It has been attributed to fortune, and fortune means *sukṛti*, acquired by our previous actions by the connection of the divine agent.

Search for Kṛṣṇa, so search of the Lord for the lost servants. In that campaign, so many agents engaged by Him to take back His servants. And by their connection ordinary soul acquires some *sukṛti*. And that *sukṛti* produces faith in us, and according to the quality of the faith we come to select our future association and thereby we can thrive and attain our goal. _____ [?]

Badrinārāyaṇa: Guru Mahārāja says he's not well for the last few weeks, he told.

Śrīla Śrīdhara Mahārāja: I'm not keeping proper health.

Badrinārāyaṇa: Feeling some difficulty in speaking.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

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