

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.21-22

Devotee: Guru Mahārāj, it's difficult for me to conceive how such a person, you know, should be dealt with. I mean, how should I see him? He takes birth in Navadvīpa *Dhāma* yet he doesn't worship Mahāprabhu, externally...

Śrīla B.R. Śrīdhara Swāmī: Mahāprabhu instructs to Jagadānanda Paṇḍita: "You go to Vṛndāvana, show your respect from a distance, but don't mix with them closely." So general respect we must have for this *Dhāma*, but not particular attention to the present inhabitants, not coming in close connection with them, but a distant respect. That should be our policy.

Though outwardly we do not feel anything favourable in them, but still, the furthest connection of this *Dhāma* will bring some distant future goodness for them, which at present we can't feel and we can't get benefited by that. So from a distance we show some revered attitude but don't go closely to have their influence. Mahāprabhu asked Jagadānanda Paṇḍita when he stayed in Vṛndāvana.

vṛndāvana jayje nara lekhi atara?

[*śīghra āsiha, tāhān nā rahiha cira-kāla*
govardhane nā caḍiha dekhite 'gopāla']

["You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.]

[*Caitanya-caritāmṛta, Antya-līlā, 13. 39*]

"Don't stay there for a long time, *govardhane nā caḍiha dekhite 'gopāla'*. "To have a look of that Giridhari, don't try to climb up on the hill." And about the *vraja-vāsī*, "From far off you will show respect to them but don't come in closer connection with them." And Sanātana Goswāmī, Kavirāja Goswāmī has written:

paścimera loka saba mūḍha anācāra
tāhān pracārila donhe bhakti-sadācāra

[The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Goswāmī and Sanātana Goswāmī they were trained in devotional service and good behaviour.] [*Caitanya-caritāmṛta, Ādi-līlā, 10.89*]

Sanātana Goswāmī and Rūpa, they preached there the good conduct, *bhakti-sadācāra*, the devotee-like practices they preached there. Because they're all *mūḍha anācāra*, they're foolish and their practices were not very pure in Vṛndāvana. We find in *Caitanya-caritāmṛta - paścimera loka saba mūḍha anācāra tāhān pracārila donhe bhakti-sadācāra*. So on the whole we come that they have got fortune so they have come in

connection with that *Dhāma*, but at present that is not properly developed, so we cannot get any benefit by their association. But Your connection with *Vraja-Dhāma* they have got, very meagre. In this way we should tread with them. Hare Kṛṣṇa.

Devotee: Bhaktisiddhānta, one book I've been reading on Bhaktisiddhānta, he talks about [sumati, sumati?]

Śrīla B.R. Śrīdhara Swāmī: [Sumati?]

Devotee: Yes, a good disposition.

Śrīla B.R. Śrīdhara Swāmī: Yes. That [sumati?] *su* means good but good to its extremist sense must come in Kṛṣṇa devotion, Kṛṣṇa consciousness.

'dvaite bhadrābhadrā-jñāna, saba-'manodharma'
[*'ei bhāla, ei manda',-ei saba 'bhrama'*]

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."]
[*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

The calculation of good, bad, in this misconceived area, the wholesale is false. But good and bad in the real plane of Kṛṣṇa consciousness, both is good. The opposition party and the real party, both have got some good position, efficacy. In a good government land the opposition party has got also some value. And the evil government, when in the land there is evil government is standing, so both parties are bad. So what is good and bad, the intrinsic value we must try to observe, what is the criterion of good and bad. And the exploitation and renunciation, both are bad. And service is good. And service is of two kinds - one calculative and another surrendered. Surrendered service is the highest type of service, and that is found in *Vṛndāvana*. Kṛṣṇa consciousness. Slavery to the extreme, and gain also to the extreme. Service means to accept slavery. He's so good that if we can have the connection of slavery to Him we will be saved, so good.

As much degree of slavery we will be able to accept, we may attain such height of goodness. It is quite reasonable. Otherwise we won't have any entrance into that holy land, the holiest land. Holiest land - we can have admission only if we offer our service to the extreme point of slavery - then we can be admitted, entered into that area, land. And unconditional, slavery of course is unconditional. That must be very heartfelt. Then we may be accepted to that holy domain. But slavery in that domain, that is far, far better, than the mastery of this land of exploitation, that of reaction. Reaction is very, very bad. And in the middle, the land of renunciation, that is neither good nor bad, nothing, zero. That is zero.....?

Devotee: Guru Mahārāj, you mentioned that Śrīla Bhaktisiddhānta when he put on the *brāhmaṇa's* thread that previously Jīva Goswāmī had written that one would have to

take birth in the family of a *brāhmaṇa* to become a *brāhmaṇa*, but that some later *mahājana* would change the rule. Is this...

Śrīla B.R. Śrīdhara Swāmī: Jīva Goswāmī has written that ordinary *sādhus*, the *yogīs*, *brāhmaṇas*, Śāṅkara, all these schools, they say that, "By the dint of our knowledge, the *yoga* and the devotion, we can destroy all the actions. But except, save and except, those actions that are being attached to this body to suffer, except this." But the devotee school say, "No. The impurity for which this present attachment of the race, or anything, that also can be done away with by the influence of *Kṛṣṇa-Nāma*." *Prārabdha*, *prārabdha-karma* - those *karma* that is already attached to be suffered or enjoyed in this body - that is *prārabdha-karma*. The other schools they think that without *prārabdha* that this body's attached *karma* all other *karmas* may be finished.

But the *bhakta* school says that by taking *Hari-Nāma*, it is not possible by *yoga* and *jñāna* and other things, but by *Kṛṣṇa-Nāma* one can get rid of all sorts of impurities, even in this birth, in this body. This body is the outcome of previous good and bad actions, but this also is purified, the *prārabdha-karma*.

Now, the question is if the *prārabdha-karma* is purified then one comes to the highest birth of a *brāhmaṇa*. Jīva Goswāmī says that he attains the position of a *brāhmaṇa* body. But, a *brāhmaṇa* body, *brāhmaṇa* boy, until and unless he's given the sacred thread and *mantram* he's not considered to be eligible to do the work of a *brāhmaṇa*. *Brāhmaṇa* boy only when he's conferred with [upavit?] *samskara*, then also he's eligible to worship Nārāyaṇa and do all other sacrifices what only the *brāhmaṇas* can do. So by taking the grain one is purified and becomes, attains the stage of a *brāhmaṇa* boy. And Jīva Goswāmī says because we do not find any custom to give them sacred thread, so they must wait for the next birth. But Jīva Goswāmī admits that anyhow, whatever caste he may be, if he takes the Name of *Kṛṣṇa* then he discards the defects of his, of any other lower birth, and attains the position of a *brāhmaṇa* birth. It is admitted. It means he attains the position of a *brāhmaṇa* boy who has not been given any sacred thread. A *brāhmaṇa* boy until and unless he's given the sacred thread he is not admitted for the services of Nārāyaṇa and any other *yajñā*. So, there is no custom introduced here to give them sacred thread, consequently they're to wait for the next birth. That is the conclusion of Jīva Goswāmī.

But our Guru Mahārāj came with that, "When, no harm if they can be given sacred thread. The custom will be introduced. Custom may be introduced." He says there is no such custom... but that may be introduced. Our Guru Mahārāj came to introduce that thing what was not before, because he said that the two things are being given indulgence by not introducing that usage. What? Why? Those that get the Vaiṣṇava initiation, they think that they're lower than *brāhmaṇa*. So they must be encouraged that no longer they're in lower position, they're fit to do all these services. They should also be encouraged. For that purpose and another thing the so-called *brāhmaṇas*, they're proud of their flesh consciousness, they come to think that this Vaiṣṇava *dīkṣā*, who has got Vaiṣṇava *dīkṣā*, they are lower than us. So they're committing offence to the Vaiṣṇava. So the *brāhmaṇas* and the so-called other higher castes, they should not be given the chance of committing Vaiṣṇava *aparādha*. And at the same time, those that are

taking the Vaiṣṇava *mantra*, they also should not think themselves lower, that they're unfit to do the worship of the worthy body *brāhmaṇa* can do, they cannot do that. So for this two-fold help in the Vaiṣṇava society, this function, this usage, should be introduced. So Bhaktisiddhānta Saraswatī Ṭhākura he boldly came forward to introduce this system for which Jīva Goswāmī told that because that is not the usage, though qualitatively it is all right, but because there is no custom so they have got no other alternative but to wait for their next birth. Do you follow? Am I clear?

Devotee: Yes. Jīva Goswāmī he wrote that someone would come, did he write that someone would come and introduce?

Śrīla B.R. Śrīdhara Swāmī: Yes. If any *mahājana*, if a great personage he'll come and introduce such custom, then it will be all right, no difficulty with rules of *śāstra*. The fact, it is all right. But none has introduced such custom so they have no other alternative but to wait. But if any *mahājana* comes and he begins such introduction, boldly, then it is all right from the standpoint of the fact, truth, it is all right. According to *śāstra siddhānta* it is not wrong, but only no custom, no usage, so again it is stopped. But if any *mahājana* comes and introduces such usage then it will be all right. And our Guru Mahārāj did that. He told, because two-fold disadvantages are found. The *brāhmaṇa* are committing offences against the Vaiṣṇavas, and the Vaiṣṇavas also think in their turn that they're very lower. They cannot attain, so the regular faith in the Name is also being disturbed in them. So it must be introduced.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."]
[*Hari-Bhakti-Vilā*, 10.117] + [*Bhakti-Sandarbhā*, 117]

That he is a devotee of Viṣṇu he is superior to *crores* of ordinary *vaidāntik brāhmaṇas*. A practical *brāhmaṇa* is better than a birth *brāhmaṇa*, practical means one who commits, who performs *yajña*, etc., worships Kṛṣṇa. And those that worship with material things, one who can worship with the help of his consciousness, he will be preferred, given more preference, *vedānta-vit*. Then the *vedānta-vit* they think that their goal is non-differentiated consciousness, so if one can have the idea of differentiated consciousness, then he will hold the higher position than *crores* of such *vaidāntik brāhmaṇas*, those who are suffering from the disease that spirituality means non-differentiated *Brahma*. So Viṣṇu *bhakta*, who can see the Personality in consciousness, they will be far more superior. And *viṣṇubhakto sahasrebhyaḥ ekāntyeko viśiṣyate*, and amongst the devotees who regulates themselves according to *śāstra* and calculation, they're of lower order, in

Vaikuṅṭha. And those that can have exclusively surrendered to the service of the Absolute Entity with the inner most love and faith.....they're of the highest order.

.....

Devotee: When the disciple isn't in the physical presence of his *Guru*, is it the same for him, his physical presence?

Devotee: What's the question?

Devotee: When the disciple is not in physical presence of a *Guru*, is it as, you know, as um spiritually benefiting, as being, you know, apart?

Devotee: Any spiritual difference?

Devotee: Yes, any spiritual difference?

Devotee: Being physically together and being many miles away, any difference in the spiritual condition or not? He's asking.

Śrīla B.R. Śrīdhara Swāmī: We can get benefit only through *śraddhā*. *Guru's* position should not be considered as mundane. He should not be identified with his mundane appearance. Only through *śraddhā* we are able to approach him, from far off also. But still of course by physical vicinity we can get the chance of hearing from him, and also many practical dealings that may help us about the knowledge of *vaiṣṇava-sadācāra* - what should be the conduct of a Vaiṣṇava. All these things we can have some sort of conception. But *śraddhā* must be there. Physical closeness or distance, in both cases *śraddhā* or faith, respectable faith, must be there. And in the lower stage that physical nearness has got some more efficacy. By his movements, by his talks, instructions, we are to learn the spiritual etiquette and also many spiritual ideals also many be cleared, ideal thoughts. Physical vicinity will be useful in the lower case, lower stage, but *śraddhā* must be there, that is faith. Otherwise we may commit offences. Physical nearness if devoid of faith then that may be the cause of offences against Gurudeva. Sometimes senior Godbrothers may be very useful in helping our dealings to Gurudeva, for the beginners. His conduct may not be very clear and helpful always, so in that case some senior Godbrothers may come to help us, to explain his movements and do away with the differences.

*īśvarāṇām vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet
[Śrīmad-Bhāgavatam, 10.33.31]*

The instructions of the great personages are always true, but their conduct, their practice may not be always useful to the beginners. *Vachaḥ satyaṁ, tathaivacharitaṁ, acharitaṁ,*

not always may be useful, but their words are always useful, instructions but not their practices always. So, fair understanding persons will accept those practices that are backed by his words, *svavacho yuktam buddhimāms tat samācharet*, they will accept them also. Because from his higher stage he may do something that will not be useful in my stage. He has such spiritual power that little defects may not harm him in any way in the practice, little defects in practice may not harm him. So *īśvarāṇām vachāḥ satyam*, their instructions should always be followed, but their conduct not always. Only those conducts, practices, that are in consonance with his instructions, they should be accepted by the fair-minded beginners. *Teṣām yat svavacho yuktam*. Hare Kṛṣṇa.

Devotee: Guru Mahārāj, I had one question about...

Śrīla B.R. Śrīdhara Swāmī: Do you follow what I say?

Devotees: Yes, I understand. Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Am I clear?

Devotee: Very clear.

Devotee: We shouldn't try to imitate those who are very advanced.

Śrīla B.R. Śrīdhara Swāmī: Not imitate but follow, not imitation but to pursue. Not *anukaraṇa* but *anusaraṇa*. *Anusaraṇa* and *anukaraṇa* - one is imitation and another to follow the footsteps. These things are different. What did you say?

Devotee: Well my question was that, is there a fixed number of living entities or does Kṛṣṇa always expand the number of living entities? Does He increase always?

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee: Is there a fixed number? *Jīvas, jīvātmā*, is there a certain number fixed, or Kṛṣṇa can create more, expand the number? Generally we are told *asankhya*.

Śrīla B.R. Śrīdhara Swāmī: Yes, we think it as *asankhya*, innumerable.

Devotee: Immeasurable.

Śrīla B.R. Śrīdhara Swāmī: There was a question that whether *jīva* is free? If Kṛṣṇa is omniscient then how *jīva's* action can be free? Do you follow? Kṛṣṇa is omniscient, God is omniscient, He knows everything, so the future of the *jīva* also. Then *jīva* is compelled to retrace that way then how he is free if it already fixed? Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: This naughty question. One Doctor of Philosophy put me this question in U.P. Allahabad. Ultimately he joined our Mission, that Kapoor jī in Vṛndāvana.

Devotee: Oh yes, O.B.L. Kapoor.

Śrīla B.R. Śrīdhara Swāmī: Oudh Bihari Lal Kapoor. He put me this question. Then I put another question to him, God is free or not? He said, "Yes." And He's omniscient. How you can harmonise with the omniscience and free will of God? I put this question. If He's omniscient He knows His future and He must go by that fixed road, then how He can be free? So *jīva's* freedom, and he's also part of the freedom of the Lord, and his knowledge and understanding also a part of the Supreme. But if it is innumerable then how God is omniscient? If He does not know what is the number of the *jīva* soul then how He can be...

Devotee: All knowing.

Śrīla B.R. Śrīdhara Swāmī: ...in a position of omniscience? He does not know, God does not know? So we are in the plane of limitation and counting. The laws and rules of the world of Infinite is something more. So He knows everything, He knows Himself. And also sometimes it is stated that He cannot finish Himself. Both such characteristics going on. He knows Him, and also it is mentioned in *Bhāgavatam* that His potency is also not of less importance. Sometimes He Himself cannot measure the utility and capacity of His potency. That is also infinite. His every aspect is infinite.

So that is peculiar thing, peculiar thing that is not to be harmonised in our limited brain. The *adhokṣaja*, the ways and nature of the Infinite cannot be understood by our puppy brain, puppy brain. We must be conscious of the fact. And so, the *Bhāgavatam* has repeatedly requested us not to go to measure the Infinite. But submit to your own respective duty, you'll draw more benefit thereby. Don't go to measure the immeasurable. That is loss of energy. That is not possible for you. So if you get some insinuation from within that avoiding for inquiry into the Infinite, mind your duty what is attached to you, you'll be more benefited thereby. And this is not your department. That will be wild goose chasing. It is impossible for you to measure the Infinite, so why waste of energy, *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam*, 10.14.3]. Be satisfied with the knowledge that you have come to Him, He's such and such, and one drop is sufficient to inundate you wholly. One drop of nectar is sufficient to inundate the whole earth, of your, infinite of your conception. Why do you bother only for knowing, knowing, knowing? It is immeasurable. So your inquisitive tendency is not very wholesome. Try to utilise you in the service of Him. Wherever you are posted try to give you wholly there, dedicate you there in your located position, and then from there you will benefit yourself to the highest degree.

Jñāne prayāsam udapāsyā namanta eva jīvanti. Jñāna sunya bhakti - eho bāhya āge kaha āra ["This is superficial; go further." *Caitanya-caritāmṛta*, *Madhya-līlā*, 8.51-313] *Jñāna-miśrā*, inquisitiveness, that is adulterated *bhakti*, devotion, not devotion proper. There inquisitive characteristic is predominating, that sort of service is adulterated service. "I

shall do something, I can create something," this is *karma-miśrā*. "I can contribute something." This egoistic feeling, that is *karma-miśrā*. And, "I should know everything," too much curiosity to know everything, that is *jñāna-miśrā*.

Pure devotion, "Whatever given to me I am satisfied and I want to engage myself wholly in that point. Then that will be the best utility of my own self in human birth. Other tendencies are futile, not only futile, it is injurious, it is losing my time, wasting my time." This is pure *bhakti*. This is pure *bhakti*. *Jñāna-sunya-bhakti*, *śraddhā* proper, faith proper gives inspiration only to that. *Karmaṇy evādhikāras te, mā phaleṣu*:

[*karmaṇy evādhikāras te, mā phaleṣu kadācana*
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

Never allow yourself to go into the calculation. Engage yourself deeply and deeply.

Mā phaleṣu kadācana mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi.

When we enquire, we are surcharged with the spirit of enquiry, then that means some sort of doubt is there and attachment for the result, and the consequence. The underlying spirit under enquiry is that our attachment with the fruit, with the consequence of the work. *Mā phaleṣu kadācana*, whether I am doing, it will benefit some tasteful result to me or not. So that is anti slavery spirit. We must do our duty within the limit, within the limit.

And also we may be given the chance of leadership also, just as *Guru*, his function is always there, inspires you to do, to look after. Though that is also service, absolute service. One who has come to recommend and teach us what is Absolute service, he's also in the service, in the proper service. But still, we have to do something on behalf of *Kṛṣṇa*, to look after the welfare of so many, and what line will suit which man, and also sometimes to punish them, sometimes to accept their services for Himself. These things done but only inspired by *Kṛṣṇa*. They say this is abnormal, and in their normal position the *Guru* is also a servant, he's also serving *Kṛṣṇa* by showing leadership to so many. He's more conscious with his connection with the upper world when serving.

"Because *Kṛṣṇa* wants me to punish this man for this purpose I do. Not for punishment, nor for showing my superiority to him that I am punishing him, but *Kṛṣṇa* wants me to, I can't help. For His service I am to show that I am greater than him, I am controlling him, I am doing so many practices, that is to show my, that I am his master."

This is, all these things are the effect of the serving spirit to *Kṛṣṇa*. So in every work he's fully established in service. And service requires that he should be, he should guide, he should master over many, only for the service it may be necessary. Otherwise service, the duty. If He wants me to read a book, a scripture, then it is devotion. But, if to satisfy my curiosity I read the same book, that *Bhāgavatam*, that won't be *bhakti*, won't be devotion. I hear the lecture of *Guru*, *Vaiṣṇava*, with the object that I should get some benefit and

I utilise it for some purpose to satisfy me, that won't be devotion - *ādau arpyeta paścād kriyeta*.

[*sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta*]

["Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards." Śrīla Śrīdhara Swāmī]

I am hearing, I am listening to the words, the instructions...

End of side A, start of side B, 21/22.12.81

Śrīla B.R. Śrīdhara Swāmī: Nitāi. Nitāi. Nitāi.

So faith, or *śraddhā*, that is the first thing necessary, and then the nearness, physical nearness. And when we are far, then also through letters also we can have his connection, but connection in a proper line, proper plane, that is the vital point. The proper plane, and plane is independent of energising in the gross and subtle way that is enquiry. Inquisitiveness and energising, that will go to the *Guru*, and *jijñāsuḥ śreyayaḥ uttamam*:

[*tasmād gurum prapadyeta, jijñāsuḥ śreyayaḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

...and enquiry after one's own welfare, that is part and parcel of the quest. Quest means in *Vedānta*, *brahma-jijñāsa* [enquiry into the Absolute Truth, one's own identity, and the search for spirit], in the plane of knowing, knowledge, understanding, understanding.

But when it came to Mahāprabhu in the line of *Bhāgavatam*, plane of *Bhāgavatam*, from *Vedānta*, *Veda* is compared with a tree, *Vedānta* is the flower, and the *Bhāgavata* the ripe fruit. What is somewhat mixed with activity, that is in *Veda*, *yajña*, etc. In the flower it becomes, only conscience is there - "Who am I? Where am I? What am I?" Then in the fruit, the utility, that is *kṛṣṇānusandhāna* [the search for Śrī Kṛṣṇa]. That is also, outwardly, somewhat of enquiry characteristic, but *kṛṣṇānusandhāna*, not *brahma-jijñāsa*. The enquiry about the Infinite, "where I am, where I am a part only?" that is in

Vedānta, the enquiry about the infinite environment. And in *Bhāgavatam*, *kṛṣṇānusandhāna*, "Who is my master? Who is my guide? For whom I am?"

Reality is for Itself. In *Bhāgavatam*, in the plane of *Bhāgavatam*, the energy and the knowledge comes to seek after his guardian for whom he's existing, Kṛṣṇa, *kṛṣṇānusandhāna*. *Brahma-jijñāsa* in *Vedānta* has developed into a form of *kṛṣṇānusandhāna*, madly to enquire "Who is my master? With whom I may have my fulfilment of life? Who can engage them, engage myself to the fullest extent? Where is that master of my heart, the Lord of my heart?" That is in the plane of *Bhāgavatam*, the ripe fruit of the *Veda* tree. And Mahāprabhu came with that, *kṛṣṇānusandhāna*, madly after enquiry, "Where is my master? Where is my Lord? I can't retain myself without my Lord."

That has been, inactive in the world of activity, energising also we are seeking some *rasa*, some satisfaction, some satisfaction, meagre satisfaction, so I undertake this work that work, but that common thing is satisfaction. In *Vedānta* that comes to a graphic, most wide form, "Who am I in the world? Where am I?" - in *Vedānta*, and that is the flower stage.

And in the fruit stage the same thing comes, "Where is my Lord? I belong to whom? Who will give the fulfilment of my life? Where is my guardian?" *Kṛṣṇānusandhāna*. "I am for Him. I am not for me, and not for the whole infinite I survey. And the Lord of my heart, the fulfilment of my heart, who can satisfy all searching within me, where is that master?" That is in *Bhāgavatam* stage. Mahāprabhu came with that. "Here your real enquiry is for this only, otherwise your enquiry won't stop. Enquiry must come to this stage and have proper guidance and gradually you'll be taken to Him, you master. You are seeking for whom, that *rasa*, that happiness, the pleasure, that is your master, that is your guardian, not your servant. That is not your servant that will come and satisfy you as though you are his master. Really, that is your everything, your master, your Lord, for which you are moving this way, that way, in the universe, enquiry, whatever you are doing. The centre, the centre is with you, that is making you active. You're searching something, that is fulfilment. And fulfilment in the highest stage means this - He's Kṛṣṇa."

Then real search begins only when you come across with *sad-guru*, a Kṛṣṇa *bhakta*. Then proper enquiry begins there, scientific enquiry begins there. And with this idea we must - *pranīpātēna, paripraśnēna* then *sevayā*.

[*tad viddhi pranīpātēna, paripraśnēna sevayā
upadekṣyanti te jñānam, jñāninas tattva darśināḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

You are to be conscious that you are to be utilised by Him, whom you are searching after, *sevā*. Then you can only be lead in that way, the *sevā*. And the very beginning meagre stage it is *śraddhā*, faith. Faith can lead you to that great plane, the noble plane, faith.

All other properties which you think are under your control, they'll fail, the inquisitive tendency, or your energising ability, they will all fail to reach that plane.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Generally, when we are far away from the living source, the scriptures may help us, and the letters also help us. And subordinate *sādhus* in the same line, they may help us. Gaura Hari. Gaura Hari. *Sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*:

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*]

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal."]

[*Bhakti-rasāmṛta-sindu*, 1.2.91] + [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

May not be of anti-line, for the beginners, one who cannot detect what is [*ānukūlya*, what is *satikūlya*?] Who are in some considerable safe position, he can meet the anti-party and he can fight with them, discard them. But for the beginners they should try to avoid at best those imitationists, or misguide them, misguidance. *Sajātī-yāśye*, of similar nature, similar mentality, or similar aim, and superior to me. A man of the same destination but he's well-versed about the aim. *Sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*. *Svato vare* - superior to me but in the same line, of same goal. This sort of *sādhu* we should try always to meet, that is, to serve, to be influenced by him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

You are to leave today?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then, what more questions, if any?

Devotee: No. I don't have any questions.

Śrīla B.R. Śrīdhara Swāmī: All right.

Devotee: Completely satisfied with anything I could ask.

Śrīla B.R. Śrīdhara Swāmī: All right. Let Kṛṣṇa fulfil your hankering.

Gaura Hari bol! Gaura Hari bol!

You keep connection with Aksanananda Mahārāj here, and there also Dhira Kṛṣṇa Mahārāj.

Gaura Hari bol! Gaura Hari bol!

You'll go direct to Dhira Kṛṣṇa Prabhu, Mahārāj?

Devotee: No, not for...

Śrīla B.R. Śrīdhara Swāmī: Through Purī and Vṛndāvana?

Devotee: No, no.

Śrīla B.R. Śrīdhara Swāmī: No?

Devotee: I'm going to Calcutta, then I'm going to America, Los Angeles.

Śrīla B.R. Śrīdhara Swāmī: Los Angeles.

Devotee: Then after, I think I must, after I buy a car I'm going to try to move up five hundred miles to where Sudhira Kṛṣṇa lives. Then I will try to help with the publication of your books.

Śrīla B.R. Śrīdhara Swāmī: With that Dhira Kṛṣṇa Mahārāj?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. So, who has said to me, I can't remember, mentioned in letter, that this *Prapanna-jīvanāmṛta*, that will supply the foundation and make it sweeter, what [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj has given already.

Devotee: Will supply the foundation and?

Śrīla B.R. Śrīdhara Swāmī: That more deeper, will create, it will be, it will prove to be the foundation of what Swāmī Mahārāj has said, more deeper, and also sweetened what he has given. We have told this already, he mentioned, somewhere perhaps, "What we find in *Prapanna-jīvanāmṛta*, it is more wide and more sweet....."

Devotee: That was also my feeling.

Śrīla B.R. Śrīdhara Swāmī: Your feeling?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Prapanna-jīvanāmṛta*. Because, there is also, just as a tree has got so many roots, so a different type of *sādhus*, and their appreciation and their inner feeling has been collected there, like so many roots of a tree. And different lines of cultivation from different places has been supplied, and their great affinity capturing. When I was forced to leave the Mission of my Guru Mahārāj I came here quite helpless. I had to find, seek for some shelter, and I went through the books known to me that I got from my Guru Mahārāj, those references, and tried to dive deep in there and to collect. The basis of devotional life is *śaraṇāgati* and whatever I can find the traces recommending relative, the *śaraṇāgati* I tried my best to collect them to put together, the nectar, the nectar in life of one who has taken, who has surrendered himself to the feet of the Divine Lord.

And I found there, in one place it is mentioned, "*śaraṇāgati*, the surrender in itself is sufficient to produce all sorts of development in *bhakti*. Nothing else is necessary." It is also mentioned in some place. "You only try to stick to *śaraṇāgati*, try your best to stick to *śaraṇāgati*, everything will come automatically to you from the other side. Your business will be to always adhere to the most intense degree possible to *śaraṇāgati*, nothing else necessary, then everything will come, will be supplied from up, upper world, from the up. *Śaraṇāgati* in itself is perfect. No other devotional practices, services, is necessary, only *śaraṇāgati* is enough. Surrender, surrender, and without *śaraṇāgati* no *bhakti* can stand, no devotion can stand. *Śaraṇāgati*, the greatness, the nobility, the substantiality of *śaraṇāgati* has been praised, appreciated, in such a way, *śaraṇāgati*, that is surrender. Surrender is the very basis, surrendering temperament."

"I am for You. You may utilise or You may neglect me. But I am Yours. You may accept or You may reject but You are my master. You are independent to deal in any way You like. You can put me in the eternal hell or You can adore me and take me on Your lap. In this way, every right You have got over me."

With such heart we must approach towards our Lord. It is noble. It is divine. The Divinity in its highest degree we can find there. And our self-effacement may help you, that in self-surrendering, real self-effacement we are to find out. In self-surrender, there is the self-effacement that is positive, to the positive - negative. Negative cannot exist without positive, and positive also so:

śakti śakti mato rajeva?

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Predominating - according to our Guru Mahārāj - Predominating Moiety and Predominated Moiety, two Moieties, two halves of one whole - Predominating and Predominated. Both have got importance in Their existence - equal. One cannot stand without the other. And the fullest expression is Rādhā-Govinda, full-fledged, infinite. So our *mantra*, *guru-paramparā*, all leading to that, this *rūpānuga-sampradāya*. The *mantram*, we find, all leading towards that.

And at the side, we are to cross this *vātsalya-rasam*, *sākhyā-rasam*, *dāsyā-rasam*, but directly towards *mādhura-rasam*. The *guru-paramparā* and the *mantram*, *mantra-paramparā*. It is in full, full *rasa* is there - all others partial, and subordinate, and

subservient, supplemental. But the main *rasa* is *mādhura-rasa* - and there, service supplemental, subservient to *mādhura-rasa*. They're also relevant - *mādhura-rasa* does not stand alone, without its paraphernalia. Just as friends, then parents, such *rasa* must be around this *rasa*.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

And very fortunately they can have a life in such a *rasa*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

Vāsudeva Datta says: "If Mahāprabhu did not appear at all then how could we sustain our lives? How could we live? What ecstatic *rasa* has He has taken in, and what we have, a little taste of? Without this our lives would have been impossible. *Prema-rasa-sīmā jagate jānāta ke*. Then who will make us know, take us to the acme of the realisation of the position of Śrīmatī Rādhārāṇī? She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice, just before Kṛṣṇa's infinite consuming power. Gaura Sundara. *Rasa-rāja-mahābhav dui eka rūpa* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj says: "My Gurudeva is Rādhārāṇī. She will be very gracious to You Kṛṣṇa if You help me in discharging the order of my Gurudeva, if You help me in this propaganda." He says there, is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: He says there in a poetry, *rādhārāṇī khusī habe*:

*[kṛṣṇa tava puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi]*

["I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you."]

"If You help me, I am going to obey the order of my Gurudeva who is Rādhārāṇī, and if She is pleased, She will be pleased if You help me. Ha, ha. So You must help me. Ha, ha, ha, ha. You must help me. If You seek anything, if You are in want of anything, that will be the good will of Rādhārāṇī. We want that. And She will be pleased with you if You help me because I am going to obey Her order. None but Rādhārāṇī Personified," he says. "So You must help me." And Kṛṣṇa had no other alternative but to come down to him to help in his propaganda work. He had to come.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Ha, ha, ha, ha. We see all these things in my old age. I did not care for a cloth or any other in my youth, but now this thing, then this thing...

Devotee: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Then so many. Ha, ha. Sometimes only on the floor, sometimes on the wooden bench, I generally used to sleep. Even in my college hostel life, ha, ha, they appreciated this I am told, "That he lies only on a blank wooden bench. Does not care for any pillow or any....."

Devotee: Mattress.

Śrīla B.R. Śrīdhara Swāmī: Mat, what is this thing on the bed?

Devotee: Blanket.

Śrīla B.R. Śrīdhara Swāmī: Blanket, did not care, in young age, did not care for rain or the sun. I liked that I must be independent.

*mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ
[āgamāpāyino 'nityās, tāms titikṣasva bhārata]*

[O son of Kuntī, only the engagement of the senses with their objects gives rise to the sensations of cold, heat, pleasure, and pain. But these effects are temporary - they come and go. Therefore, O Bhārata, you are to endure them.] [*Bhagavad-gītā*, 2.14]

I must make myself fit against heat and cold, ha, ha, and water, watery season. But in my old age it is being paid with interest. Ha, ha, ha. Gaura Hari bol!

*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā*

[For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering.] [*Bhagavad-gītā*, 6.17]

We must be always considerate and proper in our relationship with the environment. Temperate we should become, not miser nor prodigal, neither miser nor prodigal in our dealings with the environment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Sometimes we feel like a stone.

Śrīla B.R. Śrīdhara Swāmī: Hmm?

Devotee: When you speak such wonderful things, that we can only sit like stone, like a rock.

Śrīla B.R. Śrīdhara Swāmī: Who?

Devotee: Myself especially.

Śrīla B.R. Śrīdhara Swāmī: You're like a rock?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Why?

Devotee: I don't know. You speak so many wonderful things. We cannot dare to venture into that area perhaps.

Śrīla B.R. Śrīdhara Swāmī: It can soften you but petrify?

Devotee: Ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhya*. Rather, I shall tend always to

do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But *He* may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category." [Vilāpa-kusamāñjali, 16]

My respect to the friendly relation with Kṛṣṇa, but let my taste, real taste, be towards the service. I should give preference to the service, to the duty of a servant, and let me learn to respect, to give respect to the higher form of services. That should be the quest, the tendency of a real devotee. Kṛṣṇa will take up, but he will go to take down, go down, to the lowest form of services. The tendency of the serving - "That I am not so qualified as to render higher service to You Kṛṣṇa, confidential service. I rather may be utilised in the lowest strata of society." That will be - but Kṛṣṇa will take him up, take him or her up. The promotion will come from His side and the devotee will be reluctant to be utilised in the higher form of service. That will be sincere to that - "No, no. I'm not qualified to get that confidential service. I shall go to serve You in the lower order. That will service. I am not worthy of serving You in the higher stage." That is the tendency of the ...

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

When are you to start for Calcutta?

Devotee: The train is twenty after eleven, eleven twenty train.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.

.....Mahā-dvadasi. Take some curry and some

Devotee: When I was initiated, *Hari-Nāma*, some of my Godbrothers who were initiated then, they never saw Swāmī Mahārāj, they never saw him.

Śrīla B.R. Śrīdhara Swāmī: So you get *Hari-Nāma* through his *ṛtvik*, representative, not direct from him? What does he say?

Devotee: Through mail, through letter?

Devotee: I saw him, I saw Śrīla Prabhupāda [A.C. Bhaktivedanta Swāmī] several times, but some of my Godbrothers they never saw him.

Devotee: At any time?

Devotee: At any time.

Devotee: Some disciples of our Gurudeva, they never saw him at any time, never met him.

Śrīla B.R. Śrīdhara Swāmī: Whom?

Devotee: To our Gurudeva, Śrīla Bhaktivedanta Swāmī Prabhupāda. They never met him.

Śrīla B.R. Śrīdhara Swāmī: But through his representative they have got their...

Devotee: Through a letter, he would give a letter and then the local President would make this *yajñā*...

Śrīla B.R. Śrīdhara Swāmī: For both *Hari-Nāma* and *dīkṣā*, both?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Only through letter?

Devotee: Yes. But he's saying that some disciples, their whole life they never met their Gurudeva.

Śrīla B.R. Śrīdhara Swāmī: But anyhow that will be useful.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: His will may work.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: His good will, he's after that. When he installed the Deities here in this Śrī Caitanya Māyāpur Candrodāya Maṭha, he invited me and asked me, "You will go and install." I went, and was

then he himself did all these things, the *yajñā* and things. Then Govinda Mahārāj asked him, "You took Guru Mahārāj for the installation of your Deities, but you are doing it yourself."

"Oh, he has come to do it, that is sufficient. I am doing it on his behalf."

Devotees: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: "That he has come with that purpose, that is enough for me. I am watching. He has come for that." That was his statement.

Devotee: That is more than enough for us.

Devotees: Ha, ha, ha, ha. Hare Kṛṣṇa.

Devotee: More than enough for us. Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: And that afternoon when I reached there, Govinda drove the car, myself, Govinda Mahārāj, perhaps Nimāi, and it was somewhat late. And he was just going to take bath, so one napkin here, one napkin on the upper portion. And when he heard that I had suddenly reached there, he left, in that very position he came to receive me, in that way, half naked.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Half naked, one napkin on the waist, another napkin on the upper, he came to receive me, so affectionate, so intimate. Hare Kṛṣṇa. Nitāi.

I forget, one lady, half-mad she came from England to here. She told she lived in India with her father who was a high officer in the police department in British India. And she heard anyhow that Swāmī Mahārāj is in England and got some dream, and went to meet him, very earnest, eager heart. But heard that Swāmī Mahārāj has left for India. And then, anyhow she managed to come to India, but a little late. And here when she reached she heard that Swāmī Mahārāj has left the world. She came to Māyāpur, and here also. "I have got some dream that Swāmī Mahārāj has come to deliver the world and I'm so earnestly coming to meet him to be saved. A saviour he has come. But I missed him."

And the dress of a no ornaments, no oil or anything in the hair, and half mad she came.....?

At that time many European ladies also lived here. I don't know whether is still here. Śrī Caitanya Candrodāya Maṭha. One Iranian lady she used to serve Swāmī Mahārāj's sister, Pishima...

End of recording, 21/22.12.81

* * * * *