

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.17.B

Śrīla Śrīdhara Mahārāja: ...make it go to the public. It may go in the name of Jagadānanda to the public. That was his aim, but cleverly he is putting such language. “Only the Gauḍīya Maṭha *siddhāntas* they are found wholesale. And this book is told to come from Jagadānanda, but we do find any trace in any place about that.”

So he, as here also in *Caitanya-caritāmṛta* we find four followed Mahāprabhu from Bengal to Orissa. But *Caitanya-Bhāgavata* says there are six in number. Then what we are to accept? You see the anomaly, they are not omniscient. The Vaiṣṇavas, Vṛndāvana, *parśada*, Kavirāja Goswāmī, they are all *parśada bhakta*, they are all omniscient, but you judge how omniscient they are. One omniscient is differing from another omniscient. In this way he’s trying his best to discredit Mahāprabhu and His teachings to the public. He was a Professor of Padnai [?] University and he wrote a thesis on Caitanya.

But if he comes to me I shall say, I shall say that that is a grand idea of hypnotism. Mahāprabhu how disappeared? Some say in the Jagannātha, some say in the Gopīnātha, Tota Gopīnātha, some say He passed over the sea. But I assert that everything is true. Everything is possible. Try to refute it. As He willed to show His passing to any group He could show like that. He had that ability. Even the *yogīs* can do such feats, what to mention about Mahāprabhu, Lord Himself? If so many *yogīs* they may attain such *siddhi* that they can show himself in different bodies *aṇimā*, *laghimā*, *vyāpti*, *kāmāvasāyitā*, all these *siddhis*. A *yogī*, he’s here, he can show that he’s there also, *kāyavyūha*, it is possible. So what do you say you materialist fool? What do you know about the ways and the laws of the spiritual world? P.C. Raya, that magician, P.C. Raya, can befool you. You are a fodder of an ordinary worldly magician and you venture to make your remark on a plane you don’t know what it is of nature? You want to: what is air you want to, the quality of earth to thrust on the quality of the air or either.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ*

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cow herdsman; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena.”] [*Śrīmad-Bhāgavatam*, 10.43.17]

When Kṛṣṇa is entering into the arena of Kāṁsa then so many different sections are having different view about Him. In the same place they are. But a particular section there, “Oh, the great unknown is coming.” Some say, “Oh, my son approaching, He is the real ruler, fittest ruler of us.” In this way some see He is according to their realization, stage of realization. It is possible.

Dhṛtarāṣṭra could see Him, could see Him without his blindness being removed.
 “Temporarily please remove my blindness, I can have a *darśana* of You.”
 “No. Physical blindness need not be removed. I say you see Me.”
 Then he could see Him, but he was blind.

What is this? So it is His will. Not only He controls His own, Himself, but He controls all the subject that will attempt to feel Him. All other subsidiary subjective existence: super-subjective, supreme subjective existence can control all the subsidiary, so many subjective units. It is not non-scientific. Just as Sun can control by attraction so many planets. The bigger mass can control the movements of the smaller mass. So the supreme subjective existence should control the all minor subordinate, subjective existence, and that is not non-scientific. It is quite understandable.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The laws and rules of the material world we want to thrust on the spiritual substance. There are separate law. Separate nature and separate law, everything is separate there. This law cannot work there. To take everything under this law that is stupidity, foolishness. Hare Kṛṣṇa. They have got their own law. And we are to understand, we are to read and understand the nature of the law of things of the higher level.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinah]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, 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]

The *sevā*: that has put the hammer on our heads. We mundane creatures, we want to think in our term. We want to get some benefit, some exploitation. No exploitation, no relation. We are sons of exploiting soil. No exploitation, no relation. But there is another land, just the opposite. If you don’t like to be exploited, no entrance is possible in that holy land. You may thank your stars if you offer yourself for dedication. Still if you are accepted you will thank your stars. That your offering of self dedication how far it will be genuine, that is to be considered. Only lip deep dedication is no dedication. Dedication proper has its criterion. And those that are experts of that land they can measure it. They can recognise what is dedication. Only to pronounce in the mouth that I am dedicated soul.

Just as one man, one headmaster in Purī, when he met us when we are going towards Madras; Bon Maharaja, myself, then Mādhava Mahārāja, then Hayagrīva Brahmācārī, and another Sad Mahārāja: constructing the footprints of Mahāprabhu. A party was sent by Guru Mahārāja and we reached Purī and in a hired house the Maṭha was established there, Para Kuti [?], by name.

Then one Paraśurāma Patanayaka, a Brahmo type man, senior teacher, head master perhaps of some school. Anyhow he knew that the Gauḍīya Maṭha people they were out and out spiritualists, they do not care for anyone, even the scholars of India. “They are very bigoted and they only accept *Bhāgavatam* and Mahāprabhu or Goswāmīs and don’t care for anything and everything. And they say they are master, they are dealing with God and they can only give God

and none else. Such vanity they have got.”

So he came to approach and proposed, “Do you think that God exists really?”

And one of us: “Yes we believe so, we think so. And our own lives you can take it as witness to that evidence. Because we believe and so we have come out to search Him.”

Then, “Can we get Him?”

“We think yes, we can get Him.”

“Can you show Him?”

“Yes, if you come in our way we hope you will be able to see Him.”

“How we can see Him?”

Then someone of us told, “*Śaraṇāgati*, by surrendering to Him we can come nearer and nearer to Him and we can see Him.”

“Yes, I am *śaraṇāgata*. I am *śaraṇāgata*. I have surrendered myself. If you test it, if you ask me to jump into the ocean I shall do at once.”

Then our party was little perplexed when he put this, he says, “I am already surrendered soul. You test me, you ask me to jump and I shall at once jump.” He told.

Then anyhow it came from my mind that what you say that is just the opposite of *śaraṇāgati*. A surrendered soul, we find in the scriptures, that his sincere feeling will be such, ‘I can’t become *śaraṇāgata*, I can’t surrender.’ As much as he will be able to surrender, so much he will feel I cannot surrender myself. The opposite what you say. Then he was nonplussed, and our party also got some relief.

So *śaraṇāgata*: from what point I came to this? That is surrendering, *sevayā*, *paripras̄nena sevayā*, our fitness, our certificate. My certificate for my fitness won’t do. That certificate must come from a bona-fide circle. Hare Kṛṣṇa. What is surrender, what is dedication, but something like this is there we can hope. We have nothing to aspire after, this is all stale. The material, the world of material conception is finished. Nothing, no charm here to attract me, then *pranipāt* is possible. Now the search, *Vedānta*, *athāto brahma-jijñāsā*, then this plane where I am living this is unsatisfactory. I have no charm here. Then I am to inquire, sincere inquiring, *paripras̄na* then *sevā*.

You will be ordered, your search should be in such a way that you won’t be, retain your master-ship on that plane. You will have to become a servant, a slave of that higher plane. If you like to serve, the wholesale serving attitude of self-giving, not getting anything in return, are you ready to be so selfless? Then you can come in contact with some higher realm. But before that you are to know that you can’t, you won’t be able to assert there in any way. That is merging. The exploiting agent that will vanish, that will have to vanish for eternity. Your exploiting ego is to be dissolved finally, so you as you are can’t be traced any longer. A wholesale conversion, are you ready?

That is recruitment of the coolies of the *charvagan* [?] on the oil mines. We are told they are black marketing so many men, purchasing, and taking them and use them to be coolie in their; so many capitalist have such sort of bad name. So you are, you will be asked to be lost, as in the calculation of your loss and gain as you are in the present, you’ll be lost. And some other golden figure from you, that will merge and he will claim that, ‘Yes I am within you.’ Now I have got the chance I shall enter and live here. Die to live. He is for Himself. But if we accept this then we will be astonished to find that He’s not for Himself but He’s for all.

*bhoktāraṁ yajña-tapasāṁ, [sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati]*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"Apparently I enjoy everything. I am the enjoyer of everything apparently, *bhoktāraṁ yajña-tapasām*. *Sarva-loka-maheśvaram*, controller of everything: autocrat. *Suhrdam sarvva-bhūtānām*, the next, I am your friend. I am your friend. Then only you can have conception of real peace of mind. This is the adjustment. I am everything. And you have no position. But I am your friend at the same time. *Bhoktāraṁ yajña-tapasām*, everything meant for Me. *Sarva-loka-maheśvaram*, it is a fact. And I control everything; that is also a fact. But *suhrdam sarvva-bhūtānām*, My temperament, My nature is that I represent the interest of all of you in a friendly way. If you can adjust yourself with this position you are all right, you will get peace, otherwise your case is hopeless. You must try to adjust yourself in such a way with the centre and not keeping the power within your hand, within your fist. That is not the key; that is not the clue to success, to the highest success."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Devotee: Daśarathasūta.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Sundara. *Prema*, love and lust, lust and love, love divine, life divine, transcendental. *Atīndriya*, *buddhi-grāhyam atīndriyam* [*Bhagavad-gītā*, 6.21]. *Avān-manaso gocaraḥ* [the mind is full of misconception]. *Buddher yaḥ paratas tu saḥ* [*Bhagavad-gītā*, 3.42]. *Buddhi*, *citta*, *mahat-tattva*. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

prema-dhāma-divya-dīrgha-deha-deva-nanditam
hema-kañja-puñja-nindi-kānti-candra-vanditam
nāma-gāna-nṛtya-navya-divya-bhāva-mandiram
prema-dhāma-devam eva naumi gaura-sundaram

[The tall divine figure of Śrī Gaurāṅgadeva enhances the joy of the universal gods as He is the charming embodiment of pure love. The radiant aura emanating from His beautiful form insults millions of golden lotuses while winning the respect of that effulgent personality Candradeva. Śrī Gaurāṅga is the background stage of all spiritual pastimes as exhibited in the ever-fresh dynamic moods of *sattvika-bhāva* as seen in His joyful dancing when congregationally chanting Lord Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa *prema*.] [*Śrī Śrī Prema Dhāma deva stotram*, 21]

Gaurāṅga sundara bara nitya nija nama bir [?]

...

kṛṣṇa-prema, nṛloke nā haya, yadi haya tāra yoga,
nā haya tabe viyoga, viyoga haile keha nā jiyaya.

[*akaitava kṛṣṇa-prema, yena jāmbū-nada-hema, sei premā nṛloke nā haya yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jīyaya*]

["Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.43*]

"Kṛṣṇa *prema* is not meant for this mundane world. Sanātana, to speak plainly, the Kṛṣṇa *prema*, the divine love, is not a thing of this world, *nṛloke nā haya*, it is not meant for this world. How can we aspire after? If anyhow anyone fortunately has its connection then he, *nā haya viyoga*, not disconnected any time, there is permanent connection. If by chance that is severed, that connection, he can't tolerate the pain of separation and die at once, *viiyoga haile keha nā jīyaya*. The generally sane man cannot talk about Kṛṣṇa *prema*. Only the insane persons in the sense of the worldly judgement, they can spare their life for such thing, which has got no value in this mundane world. They're considered to be mad, generally. The sane, the sanity of this world cannot accommodate them. One who deals about that thing, he's considered to be mad. And who accepts, who listens to that, he's also taken as mad, abnormal thinking, not normal of this world."

Kulivar krpa pati jaya [?] Who will come to believe this?

āmi - eka bātula, tumi - dviṭiya bātula, [ataeva tomāya āmāya ha-i sama-tula]

[Mahāprabhu said: "I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

"I am insane of the first order, and you may also consider yourself to be so, *dviṭiya bātula*. Then we both of us are abnormal so let us go on with this unnatural transaction."

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."]

[*Bhagavad-gītā, 2.69*]

One party can see at night. To the owls, day is night. And to us night is night. But the owl's night is day. *Yā niśā sarva-bhūtānām, tasyām jāgarti*.

*dhīrāḥ paśyanti nārāyaṇam ayaṁ jagad
lubdhāḥ paśyanti dhanamayam jagad
kārukāḥ smṛti kāmīnīmayam jagad*

[Found in the BBT *Śrīmad-Bhāgavatam*, 7.7.55, purport]

According to the nature one lives in a particular phase of life. Someone is conscious of money, some hunt for mundane sense pleasure. And some they are always trying to see the transcendental truth at the back of everything in the general, most accommodating spacious cause, want to search after the root.

*yato vā imāni bhūtāni jāyante, [yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijjñāsa]*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.] [Taittirīya Upaniṣad, 3.1]

Where from what we see everything has sprung up. *Yena jātāni jīvanti*, what is maintaining the whole. *Yat prayanty*, again entering into that prime, non-differentiated cause. *Abhiṣamviśanti*, sometimes seems to lose its own existence totally like *suṣupti*, sound sleep. *Tad vijjñāsa*, try to enter after Him, after that cause. *Tad eva brahma*, and He is the most spacious, all accommodating substance. If you can know that you may know everything.

One doctor, I met him for some purpose; consult some disease or so. I told to him that *brahma-jñāna* is all accommodating. One who knows Him can know everything.

He told, “I don’t believe that. You are trying to inquire after Brahman?”

“Yes. We are trying.”

“Do you know everything?”

I could not answer.

He told “Why have you come to me? I am examining the chest of that patient. Do you know what is there, in the chest of that patient?”

“I don’t know. I am trying to go that side.”

“Then why do you say by knowing one thing you can know everything?”

I did not try to continue the questioning and we there stopped. But afterwards I thought that what he told that, ‘What is the anomaly in the body of this patient, can’t you say?’ I can’t say that. Then what should have been my answer? Now I have come to some explanation, explanatory answer.

It is possible when we come to this resolution that anything and everything depends on His sweet will. In that way we can think that I know everything. The first plane is the result of his own *karma*, and the last plane that His will, His sweet will, that is the cause of everything. Every detail can be explained only by one answer, it is His will. *Kṛṣṇe ca, kṛsne rca, kṛsne līlā* [?] In one word the answer of all the questions. And that is real. He can control, He can withdraw, He can make it otherwise. Even the dead son of His Guru He took him back. It is possible. The laws of this world, laws, rules, all these: all futile. Then at the very bottom His will and to know that to know everything. His will, it is His will. And we are told, sometimes we hear also from some sort of people, whatever occurs, *Kṛṣṇe rca, govinda rca* [?] It is His will, His *līlā*. Practically, really it is so. But the intermediate stages we may not know. And the very call, the starting call, everything known. It depends on Him. To know that is to know everything. That is, go to Him, offer to Him, no other duty. No other remedy, all remedy of all anomaly is in Him. To know this is to know everything, to know everything, in some way, not only some, but in a real way. That is the central

truth. The one controller, He is the cause of everything. That is to become *sārvajñā*, to know all, in one sense, in the real sense. Otherwise how much may be the extensive character of our knowledge? That is limited: to infinite that has no place at all. The wide experience has got no value when it is compared with the infinite, only a speck, and that also relative. Now it is, little after, that will be nowhere, no certainty. But to know this, that it is His will. That is to know everything, in a form, in the real form. Gaura Hari. Gaura Hari.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja
aham tvām sarva-pāpebhyo, mokṣayisyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

The justification of this saying of Kṛṣṇa: “Leave every duty, give up all your duties, come to My feet. No reaction, no repentance you will have to undergo. I assure you. I assure you, give up all your duties when coming towards Me. All your duties are on one side and I am another side. I am more weighty; I am bigger. Whatever you can conceive to stand against Me, all futile. I am so. In this way try to understand Me. You will get peace. Otherwise no peace is possible. What you are searching innately, to have it – impossible.” *Tad vijijñāsa tad eva brahma.*

*[yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanti abhiṣamviśanti, tad brahma tad vijijñāsa]*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1]

Searching this and that, A.B.C.D, in infinite character; drop all these engagements. Search Him with the fine comb: that is proper engagement, other attempts all futile, useless, foolish.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'piśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”]

[*Śrīmad-Bhāgavatam*, 7.5.31]

You are making much of a mole hill. You are on the surface and the superficial things you are after. But that is nothing at all. That is a product of my whims. Dive deep, learn what to be searched. What to search, learn that. *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ*, our internal search is after Viṣṇu, not for the superficial, so many glamour. We can’t understand so we are aimlessly wandering and being tired. *Durāśayā ye bahir-artha-māninaḥ*, making much of the superficial,

the cover, leaving away the substance within, of the fruit. *Andhā yathāndhair upanīyamānās*, just as one blind is guiding another blind. The transaction is like that. *Andhā yathāndhair upanīyamānās*, one blind man is guiding another blind man, both of them blind about their object of search. Such is the condition. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So all wild goose chasing: very busy about nothing. In *Bhāgavatam*, Śukadeva Goswāmī in his beginning says:

śrotavyādīni rājendra nṛṇām santi sahasraśaḥ
[*apaśyatām ātma-tattvaṃ grheṣu grha-medhinām*]

[Śukadeva Goswāmī said to King Parīkṣit: “Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.”] [*Śrīmad-Bhāgavatam*, 2.1.2]

Thousands of engagements are awaiting us. No want there, *śrotavyādīni*, what is to be attained by ear, what is to be attained by eye _____ [?] there are thousands, limitless, no want of that, for whom? *Apaśyatām ātma-tattvaṃ*. No diagnosis: who does not know himself, who does not have recognition about his inner existence, nature, for him thousands of engagements. But one who knows himself, what is necessity, only one. *Śrotavyādīni rājendra nṛṇām santi sahasraśaḥ, apaśyatām ātma-tattvaṃ*. Not examined, the inner nature is not examined, what is its necessity, only running here, thither, thither. *Grheṣu grha-medhinām*, and the false centre of their life they have created and running after phantasmagoria. That is the case with us all here. Hare Kṛṣṇa. Hare Kṛṣṇa.

The government of the land, the government of the people: for the people, and by the people. Government of the people, yes, it is all right. For the people, it is also all right, but not by the people. By the experts; by the experts, not by masses, mass is ignorant. What do they know of their own benefit and welfare, these fallible creatures? Abraham Lincoln, or who is that gentleman that gave the basis of democracy? This is conceived to be the democratic government; of the people, by the people, and for the people. Government of the people, for the people, and by the people, the basis of democratic government, and they all dance in the name of democracy. Vox populi is not vox dei. But vox dei should be vox populi, should be.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. *Nitāi caitanya candre daya kavi havi jal nija kari deji hari mat kal* [?] If you have the opportunity to consider, to judge about the magnanimity of Śrī Caitanyadeva, you will be simply astounded. “What sort of dignified things He has discovered for us. What sort of high prospect He has taken to our door?” You will be charmed; if you can trace you will be charmed, simply. “What prospect He has discovered for us? Hare Kṛṣṇa. Hare Kṛṣṇa. Our goal, destination, self determination leads where, self determination.

nṛ-deham ādyaṃ sulabhaṃ sudurllabhaṃ, plavaṃ sukalpaṃ guru-karṇadhāram
mayānukūlena nabhasvateritaṃ, pumān bhavābdhiṃ na taret sa ātmahā
[*Śrīmad-Bhāgavatam*, 11.20.17]

Getting the advantage of a human birth, and after meeting the spiritual guide if one does not take the advantage of...

.....