

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.24.A

Śrīla Śrīdhara Mahārāja: ...who are well versed in the Vedic knowledge, they are *vidva*, they are scholars. *Vidvadbhiḥ sevitaḥ*. And what they accept in their life, practising, those who are well established in Vedic knowledge, they are practising for themselves. That sort is *dharma*, *vidvadbhiḥ sevitaḥ*. *Sadbhir*, then, not only by the scholars, but by the *sādhu*: that means not intellectual realisation, understanding, but who has got *śābde pare ca niṣṇātam* [*Śrīmad-Bhāgavatam*, 11.3.21], who has got some affinity and attraction and got guidance from that revelation, revealed truth, *sadbhir*. *Nityam adveṣa-rāgibhiḥ*. And the negative phase will be *adveṣa-rāgibhiḥ*, they're indifferent to any gain and loss of this world. They're perfectly spiritual, their faith is that way, and they have no faith in mundane loss and gain. *Nityam adveṣa-rāgibhiḥ*. Not *veṣa* nor *rāga*, neither preference, nor this spiritual rejection of mundane wealth, things, *adveṣa*. *Hṛdayenābhyanujñāto*, and the fourth is he must get his heart's approval, from internal approval he must have. *Hṛdayenābhyanujñāto*. The heart will say, 'Yes, it is this. I'm satisfied.' These four signs there must be in the conception of one's duty – approved by the *Vedas*, approved by the realised souls, and no affinity for the loss and gain of this mundane world, and approved by one's own conscience, inner feeling. These four signs there should be in duty; then it is duty.

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere."] [*Śrīmad-Bhāgavatam*, 11.20.30]

& [*Manu-Saṁhitā*, 2.1]

In *Bhāgavata*:

*bhaktiḥ pareśānubhavo viraktir, anyatra [caīṣa 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]

Bhaktiḥ pareśānubhavo viraktir, anyatra. So *vidvadbhiḥ sevitaḥ sadbhir* means *pareśānubhavo*, *nityam adveṣa-rāgibhiḥ*, *viraktir, anyatra*. And *bhakti* means approval from the heart, and both *nistha*.

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

In what connection it came? Definition: Oh, that who will be a bona fide preacher.

Swāmī Mahārāja said: “All that sincerely came to me and have appreciated my cause, my truth, he’s a bona fide agent to distribute my, to extend, to distribute my call to the public.”

But he must be indifferent to the loss and gain of this mundane world. He must be true to his own principle, and the principle of Swāmī Mahārāja. And with some sort of knowledge in the scripture, *Nāma bhajan* etc., and of course heart’s approval is with them: must be sincere. He must feel some urge from within, ‘That this is the wealth of my Guru Mahārāja. I shall distribute them all around, and I’ll dispel the darkness, the ignorance of the people at large. This is the blessing of the Lord.’

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Visaye sangaye asteya siddhanta _____ [?] the beginning I forget.

*atyāhāraḥ prayāsaś ca, [prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ 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) *prayāsa* - over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa* - 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) *laulyaṁ* - being greedy for mundane achievements.”]

[*Upadeśāmṛta*, 2]

To become too much adherent to particular cause – of course except that of devotion, *prayāsaś ca*. When one engages himself in a, to attain something he devotes his... energy for his... becomes mad. You should not be so much mad to go on to a particular destination. Wait and see the wave. Try to read the divine wave what is coming to you, and how it wants you to adjust with the environment. You are to read that and go on. And because you have begun, you have chosen a particular direction to start, and there are so many opposite currents and you engage yourself only in that blindly, that will be a hindrance. So *yukta-vairāgya*, you must have to read not this side, I shall have to move that side. Not blind madness for any particular action. You must read the environment, the circumstances, and do accordingly.

Prajalpa, indulgence in talking about ordinary things. We should try to keep up our energy and utilise for the service only, and not allow us to discuss ordinary things of these mundane topics, towards too much attraction for newspapers, and to read through them and keep. But sometimes the preachers they should have some knowledge of the environment, so for that purpose he may read newspaper. And only to make his speech as a living one, or modern, not of the ancient type, but to meet the men of modern education, some modern things we should have to have some connection. Then the speech, the preaching will be a living one; otherwise it will be something like dead. So the present ways of the time we shall have to be acquainted with, but not to be a voracious reader of newspaper or any other news. The object will always be to take the advantage of the situation, what is going on around, *asteya siddhante laulyam* [?]

Laulyaṁ means very softness. Whatever proposal comes he accepts that without – *laulyaṁ* has got another meaning, softness of course towards the truth, amenable, to be humble, that is another thing, *laulyaṁ*. *Laulyam api mūlyam ekalaṁ*.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Our earnestness is only the only price to attain that divine love. But here *laulyaṁ* means *karkat* [?] *laulyaṁ*. Whatever is presented before me I want to, I feel some weakness within me to get that. That is *laulyaṁ*. Too much, without consideration we accept anything and everything. Whatever is presented before me I feel tempted for that. That is *laulyaṁ*, that sort of attitude, whatever comes he purchases that, without consideration whether it will be beneficial or injurious. No time to think like that. That is *laulyaṁ*.

Atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ, jana-saṅgaś ca laulyaṁ ca. Atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ. The *niyamāgrahaḥ* is one thing, *niyamāgrahaḥ* means to do much of a particular law, and to ignore also the law, total ignoring of the law. Law means laws and rules that are given in the scripture, that law, *śāstric* law, *śāstric* rule. ‘No, don’t care for that, any *śāstric* rule, and *viddhi*,’ to hate the *viddhi*, ‘so I want *raga*. I want spontaneous tendency within me. I don’t care for any *śāstric* rules.’ To make too much of that, that is also bad. Either, and to make much of the rules, only to accept the *viddhi*, and there is no chance of the internal flow to...

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