

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.12.30.B

**Śrīla Śrīdhara Mahārāja**:...then he used to take fast, complete fast he used to observe. But for the service, he negligently, disregard of this *viddhi-mārga*, this ordinary physical regulation.

*Vaidhī-bhāva*, *vaidhī bhakta du karastu raga de bhava nava te* [?] So long we do not get any clue of the *rāga-mārga*, that the method of love and affection, we are to respect and observe so many rulings as are given to us, extended to us from the *śāstra*. But whenever we have got a tinge of that higher thing, the *ruci*, the greed, the sincere earnestness, for the truth, other formalities may be neglected. Or we should not waste our time for making too much for those formalities. The central thread is our sincere attraction. If that is anyhow achieved then we must not waste our time in allowing us to attend this side and that side. We attentively must follow that side, that most important inner thread, the sincere attraction for the love, and only with the help of the service of the devotees of that type of higher realisation.

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha*]  
[*sajātī-yāśye snigdhe sādhanu 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]

Gaura Haribol. Gaura Haribol. Gaura Haribol. \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja**: Mahārāja.

**Śrīla Śrīdhara Mahārāja**: Yes?

**Akṣayānanda Mahārāja**: Raghunātha dāsa placed all, he showed the, we understand the best example of following *sankhya* and all that, but still he was above it.

**Śrīla Śrīdhara Mahārāja**: So, that will, in order to avoid the misapplication, we need not think that we have got that valuable thread of earnest attraction.

**Akṣayānanda Mahārāja**: Then jump.

**Śrīla Śrīdhara Mahārāja**: So, we may not jump, may not be too much optimistic in our realisation, so the care must be taken for that, Ācārya. And only we shall try to stick to the rulings of the *śāstra*, but whenever there is any position for selection, whether this side or that side, whether the *sādhu-sevā* or the rulings of the *śāstra*, we must select the service of the devotees. Do you follow?

**Akṣayānanda Mahārāja**: Yes.

## Śrīla Śrīdhara Mahārāja:

*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, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, 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]

I am not, I have not attained such realisation of a higher type that I shall neglect all rulings and scriptures, the orders of the scriptures and thought, like the *sahajiyā*, that I have got that Kṛṣṇa *prema* and leaving everything aside I shall go in *rāga-mārga*. The lust, we may not misidentify love for lust. That sort of care must be taken. So the association of the real *sādhu*, that will make me right in my path. That is all important, the association, the normal association, higher association, that will do away, whatever difficulty will come, they will help to do it away. That is the all important thing, *sādhu-saṅga*, and then *śāstra*. But whenever the inner awakening of that love comes we shall try to take advantage of that valuable thing, not caring much for those that are meant for the ordinary people. But the *sādhu-saṅga* will guard me from all discrepancies. \_\_\_\_\_ [?] Gaura Haribol. Gaura Haribol.

*'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya, lava-mātra sādhu-saṅge sarva-siddhi haya*

[“The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

So when Bhaktivinoda Ṭhākura’s recommendation if we closely try to follow we will find somewhat separate from that of Bhaktisiddhānta Saraswatī, because Bhaktivinoda Ṭhākura’s recommendations are mostly for, not an organised *sādhu saṅga*, a solitary realisation. So he has given more stress to the life of a householder than that of a *sannyāsī*. “Remain a householder and strictly try to follow all these rulings.” We shall find more, such stress in the writings of Bhaktivinoda Ṭhākura.

But Prabhupāda he came with, he made it very cheap, the *sādhu saṅga*. He started a mission with the *sādhus* and then anyone and everyone he called and gave that *sādhu saṅga*, the services of the higher association, gradually. The first group is serving him, and the next group that is carrying out his order, another group serving the first class servants, then the second class servants. In this way all gets the chance of *sādhu saṅga*, *sādhu saṅga*, service of the Vaiṣṇava. That was very cheaply available. So all those rulings, they have not much value, which was meant for the secluded life, independent life of the *gṛhastha*. That that could be neglected, only that they got advantage of cent percent time serving advantage, a serving chance, *sādhu*, Vaiṣṇava *sevā*. Vaiṣṇava *sevā* is very rarely available because a Vaiṣṇava generally does not like to take any service. That is the difficulty. Vaiṣṇava generally, their tendency is not to take service from anyone. But here, in an organised body, necessarily, because he’s serving a higher type, this ordinary service he may take from someone, ordinary service, this cooking, then cleansing the dress, if another man does then he can engage himself in the higher type of service. And they can earn more, so no chance of being loser. So in this way, this organised, when the Vaiṣṇava

*sevā* was available, then the most effective, most promoting advantage, we got here so we could – certain degree. Am I clear? No?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** So Vaiṣṇava *sevā* is very rarely to be found because no Vaiṣṇava wants to take service for himself. But here, in an organic body, it was so arranged that one Vaiṣṇava he's giving his service to another Vaiṣṇava of a lower type, but he's getting the advantage in serving of a higher type of Vaiṣṇava. So, on the whole he's a gainer, so he's not loser, so he can give chance to others to serve him, he's not become loser, and all together doing some higher form of service, engaged. So this is the key to attain the success being in the association of an organised body. That is their special advantage, to live in the association of the *sādhus*. What is very rarely available we can get here very cheaply, Vaiṣṇava *sevā*. Very cheaply we can get the chance of Vaiṣṇava *sevā* which is very rarely to be found.

And the Lord says that, "Who serves Me, he's not My real servant. But who serves My servant, he's My real servant."

Because when God receives his service and He wants to give something but he won't accept, the servant won't accept anything from the God. "No, no. I shall serve. I won't want anything as remuneration." So God cannot give anything to the servant. But if anyone serves His servant then He thinks that, "He's doing My duty." So He's very much inclined towards the servant of the servant. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:**

*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ  
mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

"Those that are direct servitors, I do not care for them. But really, who serves My servants, they are My real servants. I am very much indebted to them, very much inclined to. Because what I cannot do, they, he's doing on My behalf."

Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** So He's very much propitiated with them. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

**Vidagdha-Mādhava:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Vidagdha-Mādhava:** In Caitanya *līlā* Lord Caitanya Mahāprabhu would practice *kīrtana* at Śrīnivāsa Ācārya's house before They took this *kīrtana* to the people, there was some rehearsal, some practice behind closed doors, yes?

**Śrīla Śrīdhara Mahārāja:** Eh? What do you say?

**Vidagdha-Mādhava:** Lord Caitanya and the devotees...

**Śrīla Śrīdhara Mahārāja:** He was engaged in Kṛṣṇa *kīrtana* in Śrīvāsa Aṅgan, then some ordinary people...

**Vidagdha-Mādhava:** No, They would practice Their *kīrtana* together and then They would go out with the *kīrtana*.

**Akṣayānanda Mahārāja:** *Naga-saṅkīrtana*.

**Vidagdha-Mādhava:** After some time practising with the devotees They would go and present the *kīrtana* to the people in general, yes?

**Śrīla Śrīdhara Mahārāja:** Yes. First He began *kīrtana* in the compound of Śrīvāsa Ācārya, Śrīvāsa Paṇḍita, and then when the opposition came from outside, then He took up the challenge and introduced big processional *kīrtana* along the roads, streets of Nadia town, Navadvīpa town. But before that He used to perform *kīrtana* within the compound of Śrīvāsa Paṇḍita, in his house, within the house of Śrīvāsa Paṇḍita. But a challenge came.

Some lodged complaint to the town controller, administrator, "That there at night we can't get sleep. These people they're chanting loudly and this *mṛdaṅga* playing. We feel much disturbed. You do some sort of restriction, otherwise we'll feel much disturbed."

Then that Kāzī, the ruler of the town, he came on a visit and found that in some other houses also they're playing with *mṛdaṅga* and *kīrtana*, dancing, all these things, and he opposed them. Perhaps they did not care. Then he broke the *mṛdaṅga*, the Kāzī, by his men, and went away.

And this news reached Nimāi Paṇḍita that, "Some of our neighbours had lodged complaint to the town's administrator and he came and visited. And those that are following us used to chant *kīrtana* in their own respective house with *mṛdaṅga*. Some of the *mṛdaṅgas* have been broken and they're warned against further *saṅkīrtana* in the house."

Then Mahāprabhu said, "Let Me see what administrator, what Kāzī comes to oppose Me." So ordered in a general, this processional *kīrtana* on the streets of Navadvīpa.

...

His quarter. And the Kāzī seeing that huge numbers collected, almost the whole town was mad to join that *saṅkīrtana* and dancing and chanting, and a huge mob. The Kāzī was much afraid and he entered into a corner of his house and hid himself there.

Then Mahāprabhu approached his, when He found no position in the road, then He entered

the house of Kāzī. “Where is that Kāzī? You come out. Why do you disturb our *saṅkīrtana*. This is nothing of any political character. It is purely spiritual character. Why you have come to this?”

Then anyhow, Kāzī came very timid because the mob is overflowing mob, the Kāzī came out. And Mahāprabhu had a direct talk, and the Kāzī told that: “You are my nephew \_\_\_\_\_ [?] in the relation of the neighbourhood. So though I have disturbed with you but you’re Hindus, a particular section of the so-called Hindus, they lodged a complaint and I had to take some step against that.”

“But why today you have hid yourself?”

“The day when I broke the *mṛdaṅga*, that very night I had a dream, and a furious dream; that one Nṛsimha Mūrti just coming over my breast, sitting over my breast. ‘I shall tear asunder your breast. You have disturbed My *saṅkīrtana*.’ So I was much afraid and I left that campaign, so I don’t do, I don’t like to disturb You any longer. Whatever You like You can do.” In this way.  
\_\_\_\_\_ [?]

**Devotees:** \_\_\_\_\_ [?]

**Vidagdha-Mādhava:** So, I’ve seen in our ISKCON many very wild *kīrtanas*. And I was wondering if there’s a proper mood, a proper attitude, or a guideline in how the group can derive the highest benefit in congregational chanting, if there’s a particular mood, or a particular consciousness in which the group could share and experience the Holy Name.

**Śrīla Śrīdhara Mahārāja:** So our attention must always be given to the quality. But it is not possible to have it always. There are many types of devotees. So it has been mentioned that we should join such a *kīrtana* party, *saṅkīrtana* party, where at least the leader must be, at least one must be *śuddha-bhakta*, and under his guidance the different types of devotee may go on singing *saṅkīrtana*. But the guide, at least one, must be *śuddha-bhakta*, pure devotee. That has been told by Bhaktivinoda Ṭhākura. Otherwise we won’t join that, at least one *śuddha-bhakta* amongst the guide.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] The purity of purpose you don’t find in their *saṅkīrtana*, the standard, the pure standard you say?

**Vidagdha-Mādhava:** Well, I had an experience recently where the boys were very frivolous and not very serious. And I was wondering if there was a way to preach to these boys how one can engage in a *kīrtana*, or what’s the proper mood?

**Śrīla Śrīdhara Mahārāja:** Not self-control, nor proper devotional mood...

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** ...but only physical movements you find there. Not mental or spiritual adjustment.

**Vidagdha-Mādhava:** Something like that. Sometimes just slapstick kind of comedy kind of things.

**Akṣayānanda Mahārāja:** Some kind of exhibition.

**Vidagdha-Mādhava:** Yes, some kind of...

**Śrīla Śrīdhara Mahārāja:** Playing mood, as if they're playing, showing a play.

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Imitation, rather than the real, more or less imitating. But the boys may be something but the leader of that *kīrtana* must be bona fide. The main object must be connected. Some may be of that type. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. They're taking it very lightly, not seriously. Ha, ha. Hare Kṛṣṇa. All may not come with real purpose, but ulterior motive also many have gathered. So such things are seen to occur.

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

Nitāi Caitanya. Nitāi Gaura Haribol. Vidagdha Prabhu, you stayed last night here?

**Vidagdha-Mādhava:** No Mahārāja...

**Śrīla Śrīdhara Mahārāja:** Oh, you went away and come this morning?

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Any new face come there, no, yesterday?

**Vidagdha-Mādhava:** Yesterday, Jayapataka Mahārāja, he just left.

I find myself very busy with this work, but sometimes I think, 'what can I do for you?'

**Śrīla Śrīdhara Mahārāja:** No. You engage yourself busily there. I will be satisfied with that.

**Devotee:** What are you doing there?

**Vidagdha-Mādhava:** I work with artists, clay sculpting, in clay, many figures will adorn the *samādhi*, *devatas* and *kīrtana* all around the building, and devotional personalities, Hanumānjī, Prahāda, King Pṛthu, Lakṣmī Devī, all around in many murals.

**Śrīla Śrīdhara Mahārāja:** Who is devising the plan?

**Vidagdha-Mādhava:** Yes.

**Akṣayānanda Mahārāja:** Who is?

**Śrīla Śrīdhara Mahārāja:** Who?

**Vidagdha-Mādhava:** I am.

**Śrīla Śrīdhara Mahārāja:** Plan and construction, both sides you are looking after?

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Very good. Do it. Hare Kṛṣṇa. Gaura Hari.

**Akṣayānanda Mahārāja:** But those figures will be outside?

**Vidagdha-Mādhava:** Yes. I just went to Vṛndāvana and on the way stopped by Taj Mahal, and although from far distance it was very nice, coming closer it was disappointment, it was dry.

**Śrīla Śrīdhara Mahārāja:** He came, they came to consult with me, “What sort of figures we should carve, engrave there?” Because there is a question that the Vaiṣṇava figure, figures of the Vaiṣṇavas should be worshipped, respected, should be given some respect of worshipping, devotional respect, and not as mere decoration. The Śrī Mūrti of the Deities in Bagh Bazaar Maṭh, with some steel frame, Rādhā-Kṛṣṇa Mūrtis They’re placed over the doors, but Prabhupāda discarded Them. “Remove Them.” And the Rādhā-Govinda Mūrtis and other Mūrtis just on the doors in steel frame, that was removed, and some *omkāra, praṇava* was replaced there.

So Keśava Mahārāja, the Vedānta Society, they have placed as gate-man, gate-keeper, the Vaiṣṇava, the Jagāi Mādhāi, and Vāsudeva, and Devānanda Paṇḍita, like gate-keepers they have engaged the Mūrti, and I discarded it. I don’t enter the temple for that. Our Guru Mahārāja he placed Madhvācārya, Rāmānuja, and Viṣṇuswāmī and Nimbārka and made arrangement for their worship.

In the south we find engraved figures of so many Deities on the outside of the temples, but our Guru Mahārāja did not allow. The Vaiṣṇava should be, wherever we find such emblem, we must bow down, some sort of devotional regard should be paid to them. They should not be placed in such a way that others will belittle it. Then we’ll be responsible for that. The ordinary people they may thrust some mud on the face, this and that.

**Akṣayānanda Mahārāja:** And birds may come...

**Śrīla Śrīdhara Mahārāja:** And birds may come and pass their stool on the head. These things are anti devotional. And when they came to me for that engraving or erecting the idols here in Vṛndāvana temple I advised in that way. Very cautiously you will do in such a way, go on very cautiously, that people at large may not have any chance of showing disregard to the figures, respectable, venerable figures. We should have such thing in our mind.

**Akṣayānanda Mahārāja:** So what will be the condition here then?

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Vidagdha-Mādhava:** These things are sheltered but they’re outside, so far.

**Akṣayānanda Mahārāja:** Not worshipped?

**Vidagdha-Mādhava:** No. That is the plan so far. But what about a mural, say, like a *Śrīmad-Bhāgavatam* scene with Mahārāja Parīkṣit and Śukadeva Goswāmī in a flat, a base relief? Yeah? Under a roof, is that acceptable or not?

**Śrīla Śrīdhara Mahārāja:** Some sort of shelter must be there so that crows and other birds may not come ordinarily and put some filthy things there.

**Vidagdha-Mādhava:** I understand that.

**Śrīla Śrīdhara Mahārāja:** And also, there should be some arrangement of showing some respect, either flower garlands or some *chandan* paste, some sort of respect should be shown. For devotion, not for pleasure seeking, that should help our devotional temperament to arouse.

**Akṣayānanda Mahārāja:** Not just decoration.

**Śrīla Śrīdhara Mahārāja:** Not mere decoration.

**Vidagdha-Mādhava:** What about the demigods, let's say...

**Śrīla Śrīdhara Mahārāja:** Demigods may be said first, only demigods have no value. Demigods not showing respect to the God proper, some sort.

**Vidagdha-Mādhava:** And a devotee *kīrtana*, just not specific devotees, but devotees in *kīrtana*.

**Śrīla Śrīdhara Mahārāja:** Anyhow some devotional respect should be given, in any position, that is desirable, not to belittle their connection.

**Vidagdha-Mādhava:** The idea behind the *samādhi* is, I believe, is to attract many...

**Śrīla Śrīdhara Mahārāja:** At most the *śanta-rasa* devotees, *śanta-rasa*, that may be placed to certain extent, *śanta-rasa*. But those that are engaged in the service of different types, *sākhya*, *vātsalya*, *mādhurya-rasa* servitors, they must be given some respectful environment. That should be the ideal to follow, that that may arouse respect and veneration into the heart of the sightseer.

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

**Akṣayānanda Mahārāja:** So if a person can respect a living *sādhu* then certainly he'll respect the Mūrti. But if he can't respect the living *sādhu* then he'll make all offence to the Mūrti also.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Though we find it extensively used in the southern temples, in the temples in the south we find lavishly such things. But our Guru Mahārāja did not allow, the belittling. Hare Kṛṣṇa. Hare Kṛṣṇa. A respectable position we may give such those figures so that with the attitude of veneration people will look at them respectfully, in this way. So somewhat inside, but outside the temple, engraving such things - Gaura Haribol - according to one's own.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Nitāi Gaura Haribol. Nitāi. Nitai Caitanya. Hare Kṛṣṇa.



**Vidagdha-Mādhava:** Mahārāja, I've seen in at least one purport where our Swāmī Mahārāja he says it's not possible to go back to Godhead in one lifetime. Then, on the other extreme, a friend of mine in ISKCON claims that Prabhupāda, our Swāmī Mahārāja, gave the arrangement that if we simply chant sixteen rounds daily, follow four regulative principals, and do some service, we're going back home, in this lifetime. Is this possible that the spiritual master can make such an arrangement?

**Śrīla Śrīdhara Mahārāja:** There may be, in a particular case there may be. Bhaktivinoda Ṭhākura has written, in his way, that from the stage of *varṇāśrama* a man can go, a man can reach to the highest destination if he can utilise himself very properly. It is possible in one life to attain *svarūpa-siddhi*. But he told that from the conception of *varṇāśrama*, I found it, perhaps in *Caitanya-Śikṣāmṛta* or so. Anyhow it is not impossible but it is not to be trusted, very, in an ordinary way we can't trust it, but it is not impossible, so much. By the grace of the Lord anything may be possible, anything and everything may be possible, there cannot be anything impossible. But still, generally we must prepare ourselves not to put faith in such things, that in one life we have attained the highest aim. But at the same time we may think that it may not be impossible, because the grace of the Infinite is also infinite. One may have such chance, though very, very rare. Nothing is impossible by, from the Absolute Grace.

But what to that person who is not well-versed in very plane of highest realisation. Just as one *zamīndār* of Chinipur [?] came to ask Prabhupāda, taking him in a solitary place. "Have you seen Kṛṣṇa, have you seen?" Very earnestly.

And Prabhupāda answered, "If I say I have seen, or I may say I have not seen, what is that to you? You learn, your necessity will be to learn what is Kṛṣṇa and how to see Him. That is your concern. And another may deceive you, 'Yes, I have seen Kṛṣṇa.' You do not know what is Kṛṣṇa, how to see, he may deceive you, exploit you. So that is not necessary. It is necessary to learn who is Kṛṣṇa. Where is He? And those that attain Him, what is their position? What is what? We are to know that. Otherwise such statements have no value, whether one can get Kṛṣṇa or one cannot."

It depends on the knowledge of the enquirer, the direct realisation. Otherwise this is hearsay, ha, ha, no value to anyone. But still, it may give us some hope, "Yes, it is, let me try, let me try." But the trial must be in a proper line, may not be misguided. There are so many difficulties and hindrances on the way. So many things may come that we may misconceive something for Kṛṣṇa. It is also not impossible, in the way of *siddhi*, so many different mysterious powers, and so many sceneries may be seen in the way of one's *sādhana*. So the higher guidance may be always necessary, and the safe thing. *Anyābhilāṣa*, and the scripture as well as the living guide, always.

*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 root of Kṛṣṇa *bhakti*, the very seed, the very basis, is the association with a genuine devotee of Kṛṣṇa. *Kṛṣṇa-prema janme*, when one has attained the highest thing, that is love, that *prema* for Kṛṣṇa, *punar mukhya aṅga*, at that time also, at that stage also, the *sādhu* plays the important part. Under no circumstances are the *sādhus* eliminated from our circle of *bhajana*, devotion. Always under the guidance of the Guru, this Rūpa Mañjarī, or Lalitā, or Yaśodā, Nanda, Śrīdama, Sudama, under Their guidance and with Their association we are to do our quota. So when we are liberated, we have attained that stage, there also *sādhus* are playing important part. So *sādhu*, real association that is all important from the beginning to the end. And under no circumstances that can be eliminated, even in the highest stage when I am engaged in the real service, there also, so many I like. In the midst of so many friends I am discharging my duty, not alone, never alone. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** From beginning to end. So it has been laid much stress and the beginners may not take it very happily, “Because between myself and Kṛṣṇa some other person will come to disturb the direct connection, that is not tolerable.” For the beginners it seems like that. But when one will come to higher realisation then they will feel. Just as I gave the example of the spectacles; the sight and the eye, there is something, the spectacles, but it enhances the view and not opposes. So *sādhu* never opposes but increases our inner relationship with, just as in telescope.

So, *vṛttasya vṛtya vari cara vṛtya vṛttasya* [?] So many guardians I have got, all well wishers, so I am safe. As many guardians I possess there in the higher circle I am so much safe for my well future. That is the line. So always I am servant of the servant of the servant of the servant, in this way they want. Outwardly it will be, “What is this? This is not desirable that I shall go so low and so many persons to tamper between.” Apparently it will seem like that, but it is not so, just the opposite. Gaura Haribol. Nitāi Gaura Haribol.

That is not opaque. Transparent, more and more transparent, and helping, sympathising, and not taking a part of my morsel, crust of bread, not like bread, finite thing that if they come to take part then I will be loser. It is not like that. But they will come with infinite resources to me, to educate me about the infinite character of the thing. Of different type, different mentalities, different stage, different light, different shade, they will come to me to represent, all well-wishers, all givers.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Caitanya.

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