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**Śrīla Śrīdhara Mahārāja:** ...abnegation, making empty. Filled with so much rubbish of this material world and the reactionary conception. Withdraw yourself, make you empty, and you will find that empty heart some ray is emitting, emanating.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Who are they?

**Akṣayānanda Mahārāja:** Yājāvara Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi Gaura Hari bol.

**Śrīpād Yājāvara Mahārāja:** Jaya Guru Mahārāja.

**Akṣayānanda Mahārāja:** Jaya Om Viṣṇu-Pāda Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

**Śrīla Śrīdhara Mahārāja:** Yājāvara Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol. Gaura Hari bol. My old friend, one of my oldest friends, Yājāvara Mahārāja. Mostly we have lost, but Yājāvara Mahārāja still here and he has come here.

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

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

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

...

**Vidagdha-Mādhava:** If a devotee is struggling along, and he has no taste for Kṛṣṇa consciousness, what is your advice for that devotee?

**Śrīla Śrīdhara Mahārāja:** Then, struggling for which? No taste for Kṛṣṇa consciousness but he's struggling, struggling for what? Struggling means struggling for something. What is the aim of that struggle? The nature of the struggle? Struggle presupposes something, its aim, object, purpose.

Ideal realist, ideal realism, Hegel. Ideal is not non-real, abstract, imagination. That is all-important, that is real. And this concrete body is nothing, only a servant, to live the dictation of the ideal. Ideal is real, what we think to be imagination, unreal. Ideal realism, preached by Hegel. First idea, and the body runs after that, everything.

So struggle, struggle for what? Hare Kṛṣṇa. Hare Kṛṣṇa. The struggle may not have any positive aim. But the aim is to get out of the negative side, undesirable side. No taste for this enjoyment or renunciation. Wanting something unknown, at least above these two things, two stages of life, two aims of life.

"I can't tolerate. I can't tolerate the world of enjoyment, neither I like renunciation."

Then it is presupposed then he's got some *sukṛti* acquired previously, in the background. Then subconsciously the struggle may be thought for the enquiry of a good company, a *sādhū*, good news, good agent, good master, good teacher, who can help me.

"I'm in vacant position. I want some shelter. Who is there who can give me shelter, can save me?"

This sort of uneasiness one may feel, dissatisfaction of the present, and no positive engagement of the future. Unconsciously wanting something. In this way. But that presupposes some *sukṛti* to have any hankering for positive things.

"I have finished this renunciation, the *samādhi*." That will give them \_\_\_\_\_ [?] to be reduced to zero. "I do not want to maintain." Just as one commits suicide, can't tolerate present unfavourable situation, commits suicide. So this is spiritual suicide. He has no taste for this mundane world, struggling in this transient thing. So to enter into *samādhi* means to commit spiritual suicide. \_\_\_\_\_ [?] To put a living man into the tomb and cover it. "I want to commit - no prospect here." That is a type.

And not satisfied with here, neither wants to commit suicide, to efface his existence, but subconsciously he's hankering for some bright life. That means *sukṛti* is serving in the subconsciousness, in the foundation, the negative side.

And then some *sādhū* may come to visit him, and give him some good news, and instructions, 'do this do that.' And gradually positive life may begin, follow on from there. Properly conceive about your concern in a bright side.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Eh?

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

**Śrīla Śrīdhara Mahārāja:** In his childhood, perhaps fifteen or so, age, he was dissatisfied with the present life in the household. He went to Purī Jagannātha for enquiry of a *sādhū*. From the bottom of his heart...

\_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** Boy of eighteen, he left his house, went to Purī. Within his mind was to find some association of the *sādhū*s, and join them.

But our Guru Mahārāja at that time was there, and some of his followers, one of his followers met him and asked him, "What for you are here?"

He was very simple. "I have come in quest in search of a *sādhū*, Guru."

"Oh. Then come with me."

\_\_\_\_\_ [?]

**Śrīpād Yājñavara Mahārāja:** Bodhāyana Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Vaiṣṇava Charan \_\_\_\_\_ [?] He was a very clever man. He took him to the camp of Prabhupāda. And began, acquisition of a formal life was such, that he went to search, and easily he got, and he joined and joined forever, very easy.

**Śrīpād Yājñavara Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Twenty eight years. \_\_\_\_\_ [?] When twenty eight, he joined eighteen, and he took *sannyāsa*, got *sannyāsa* in twenty eight.

**Śrīpād Yājñavara Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** But some were discouraging. "You're so young. How long you will live it is not sure. So to take risk, so much risk, it is not very deliberate."

Then, he was also hesitating, and he told, "But Prabhupāda gave proposal but I'm hesitating. And some of our friends they're dissuading me."

I put it to Prabhupāda that he's hesitating.

Then Prabhupāda told, *abhaya pada saran nahi baya tahe* [?] "You are frightened. Fear is in this world. And you are going to take shelter in the *abhaya pada*, fearless holy feet. Where is the fear? No apprehension. All fear confined in this plane. But you are going to take shelter above the area of fear in the fearless area you want to go. You're going to connect with fearless world, and this is fearful." This came from his mouth.

And he accepted, and last *sannyāsa* given by Prabhupāda, in Purī, to him.

And for near about a month, every day in the morning he used to sing that *śrī-rūpa-mañjarī-pada* that was very favourite of Prabhupāda. Practically Prabhupāda took him from Gaya to Purī, only to hear sung from his sweet voice.

The tape recording here also, is sung,

*rādhā-padāṅkita dhāma vṛndāvana yāra nāma, tāhā yena āśraya karila*  
[*Śrī Rādhāṣṭaka* - from *Gītāvalī*] [*The Songs of Bhaktivinoda Ṭhākura*, p 118-9]

Bhaktivinoda Ṭhākura says, "What is Vṛndāvana? Where there is footprints of Śrī Rādhikā, there is Vṛndāvana." You see, the criterion of Vṛndāvana, because it contains on its head the footprints of Śrī Rādhārāṇī, so it is Vṛndāvana. What is Vṛndāvana? Bhaktivinoda Ṭhākura's findings. And who is Rādhārāṇī, who is Kṛṣṇa? Take some note, a clue, some impression what is Vṛndāvana. She's all in all. *Rādhā-padāṅkita dhāma vṛndāvana yāra nāma*. Whose name is Vṛndāvana - that bears the footprints of Rādhārāṇī on head, that is Vṛndāvana. Gaura Hari bol. All sweet. The paraphernalia emanated from Her.

Just as suppose, an organiser of a cinema, with his brain the whole stage evolves, and there he comes to play the part. Something like that. All from Her. When the brain of the organiser, the whole environment evolves from his brain, and then he's again coming and on the platform acting there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We get all these things from Śrī Gaurāṅga - Both combined, combined verdict, combined gift, or grace, to us, joined.

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

Transcendental sweetness. It is eternal in its plane. We are rather - *cātaka* is the key, that bird which always heads towards the sky, prays for water. What is that bird?

**Aranya Mahārāja:** Swallow.

**Devotee:** *Cātaka*.

**Śrīla Śrīdhara Mahārāja:** Swallow? That can swallow, and can't collect from the earth, only swallow?

Hare Kṛṣṇa. Hare Kṛṣṇa. We should be converted into that swallow bird in our temperament for the divine drop of sweetness, nectar. Nectar is the sweetest liquid we can ever conceive, eh? Not honey, eh? Honey is mundane and nectar is something over mundane, is it?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Nectar is a thing of our imagination, not found here in the mundane world.

**Akṣayānanda Mahārāja:** Sublime.

**Śrīla Śrīdhara Mahārāja:** But honey is found here. Nectar has got transcendental characteristic, *amṛtam*, Gods food. Nectar of the devotees, for the Godly. And poison for the demons.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** And who gives indulgence to the demons, Mahādeva, he had to take the poison. A peculiar thing. But because he has connection for the service of Viṣṇu, the connection there, so it was ornamental to him. But poison he took, but the connection, the engagement, the order of Viṣṇu, so he did not die. But it is ornamental, official.

So Mahādeva sometimes puts a petition to Nārāyaṇa. "You have given me this undesirable service, only to deal with the culprits. What to do? Your will is supreme, that I have been given the charge of dealing with the demons. And sometimes we have to become friendly with them."

Mahādeva, the master of the whole misconceived area, and having touch with above.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Nitāi. Gaura Nitāi.

Gaura Nityānanda Prabhu. Gaura Nityānanda. Gaura Nityānanda.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Put some question to Mahārāja. \_\_\_\_\_ [?]

**Śrīpād Yājñavalkya Mahārāja:** \_\_\_\_\_ [?]

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

**Akṣayānanda Mahārāja:** Anyone ask a question.

**Śrīla Śrīdhara Mahārāja:** Anyone. Put any question to Mahārāja.

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

**Akṣayānanda Mahārāja:** Vidagdha-Mādhava Prabhu would like to ask a question.

**Śrīpād Yājñvara Mahārāja:** \_\_\_\_\_ [?]

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

**Vidagdha-Mādhava:** I would like to know, I'd like Mahārāja to explain the most direct and effective means to attain a taste in Kṛṣṇa consciousness.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] direct means, to go to the transcendental realm.

**Akṣayānanda Mahārāja:** To get a taste.

**Śrīla Śrīdhara Mahārāja:** To get a taste, *ruci*. \_\_\_\_\_ [?]

**Śrīpād Yājñvara Mahārāja:**

*sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati*

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."]

[*Śrīmad-Bhāgavatam*, 3.25.25]

**Śrīla Śrīdhara Mahārāja:**

*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]

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]*

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

Have you got your answer?

**Vidagdha-Mādhava:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** You say now, you repeat it.

**Devotees:** (group laughter)

**Śrīla Śrīdhara Mahārāja:** What have you conceived, learned?

**Vidagdha-Mādhava:** Effective means of attaining to Kṛṣṇa consciousness is to associate with the exalted devotees of Lord Kṛṣṇa, *sādhu-saṅga*.

**Śrīla Śrīdhara Mahārāja:** To keep company, to have association with the *sādhus*. And what does it mean? Association, *saṅga*, means what? What have you understood as *saṅga*? A king can imprison a *sādhu* in his prison house - is that *saṅga*?

**Vidagdha-Mādhava:** No.

**Śrīla Śrīdhara Mahārāja:** What does it mean, by *saṅga*?

**Vidagdha-Mādhava:** *Pariprasnena sevayā* [*Bhagavad-gītā*, 4.34]

**Śrīla Śrīdhara Mahārāja:** Ah. *Pariprasnena sevayā*. But not up to mark. \_\_\_\_\_ [?]

*dadāti pratigrhṇāti guhyam ākhyāti prcchati  
bhunkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam*

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*, and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Śrī Upadeśāmṛta*, 4]

*Saṅga*. In this way we can get benefit of the association of a *sādhu*. \_\_\_\_\_ [?]

*Sādhu-saṅga* means of such characteristic, association of such type, that is *sādhu-saṅga*. To give something to him for his pleasure, and to take something from him as *prasādam*. *Guhyam ākhyāti*. What is concealed in our heart, to divulge the whole thing to him, and to get his hearty instruction. *Guhyam ākhyāti*, then *prcchati*, and *bhunkte bhojayate caiva*. And to give raw materials to him for taking as *prasādam*, and then to get *ucchiṣṭham*, specially.

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

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

**Śrīpād Yājñavalkya Mahārāja:** \_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** Then from where will that sincerity come?

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]*

*sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*  
[*Bṛhan-Nāradya Purāṇa*]

*Sādhu*, we can understand by *sukṛti*. Apparently from the scriptures, *śāstra*. *Śāstra* helps us to know *sādhu*, and *sādhu* gives us the interpretation of *śāstra*, so inter-dependent, *sādhu* and *śāstra*. *Sādhu* holding the more important position, and *śāstra* the secondary position. Living *śāstra* is *sādhu*, but to know *sādhu*, who is Guru, who is *sādhu*, we are to consult the scripture about them, what is written in the scripture.

And Mahārāja told that in *Bhāgavatam*, in *Gītā*, in *Upaniṣad*, the symptoms of the *sādhu* have been written. Symptoms of Guru as well as of the disciples. In *Upaniṣad*,

*[tasmād gurum prapadyeta, jijñāsuḥ śreyah 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 in *Gītā*,

*tad viddhi praṇipātena, paripraśnena sevayā*  
*upadekṣyanti te jñānam, jñāninas tattva darsinaḥ*

[“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]

In *Upaniṣad*, in *Bhāgavatam*, in *Bhagavad-gītā*, there is clearly mentioned what should be the symptom of a Guru, and also what will be the symptom of a disciple. And if such qualified disciple comes to a qualified Guru, then the real transaction begins. Otherwise so many bogus transactions and this black marketing is going on in the world in the name of religion.

*Bhaktis tu bhagavad-bhaktasaṅgena parijāyate*. Devotion comes from the association of the devotee. And, *sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*. And one can come to a proper guide, *sādhu*, by the result of his previous activity. *Sukṛti* of two kinds, *jñāta*, *ajñāta*. *Ajñāta-sukṛti* is in the beginning, unconsciously being utilised in the service of the Lord through the *sādhu*, unconscious.

Suppose one has built a *dharmasālā*. So many persons of different types coming and taking the advantage of the energy of the builder. All results are coming to him. A dacoit also can come and stay, a pilgrim, he also come and stay, and a *sādhu* also come and stay. But the *pāpa*, *puṇya*, the dacoit are utilising his energy he’ll have to suffer for that. And an honest man he’s also staying there he’ll get some *puṇya*. But *pāpa* and *puṇya*, that by our enjoyment and suffering finished. But a real *sādhu*, devotee, he has stayed there, utilised my energy, and this is a permanent thing.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate  
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

A part of permanent acquisition is deposited in the man who built the *dharmasālā*, it is permanent. And all else - a good man accommodated, honest man in the worldly sense, by getting happiness that is finished. And by suffering a dacoit was accommodated there, that is also finished. But this is permanent, and this sort of acquisition accumulated sufficiently, then it tends, attracts me to do some sort of vague service to those *sādhus*, not very consciously. And that is also accumulated to certain stage, then awakens within me for the search of the truth. What for those *sādhus* living? Then I go to him, and if I go in a proper mood, as described in the scripture, then the transaction will begin. But the association, this connection with a real *sādhu*, has occurred by some underground activity that is known as *sukṛti*, that is also classified into two. *Sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-sañcitaiḥ*. And this *sukṛti* stage Mahāprabhu says,

*brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]*

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

*Bhāgya*. The *sukṛti* has been taken by the word as *bhāgya*, fortune, good fortune. *Sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ*. *Brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. There are so many different types of *sādhus*. The *tyāgīs*, there are different sources, different classes amongst the *tyāgīs*. This *nāga*, this, that. Then in the theistic also so many sections, the Rāmānuja, the Rāmānandi, the Nimbarka, the Vallabhi, the Gauḍīya Vaiṣṇava, Mahāprabhu. And classification even in the theistic section. But the *sukṛti* guides from the subconscious area to our connection with *sādhu*.

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