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Śrīla Śrīdhara Mahārāja: ...formally nothing, no property, no right. But commands reverence, high respect, even superior position than the father. The mother has no right, formal right, social right, no formal social right, she may have, highest, than the father. Hare Kṛṣṇa. The father holds the property, but mother does not hold any property, but the greatest respect of the children. The social sanction is like that.

There is a *śloka*, *bhume gureshi mata sargadi uchata pita* [?]

The father is considered higher than the heaven, and the mother's considered higher than the land where we stand. And there's another *śloka*. Both mother and father they help the child to grow, but mother's quota is far more greater than that of the father's help to the children. So her dignity, her superiority, is much more than that of the father. This is the custom in *varṇāśrama dharma*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Not legal possession but social or moral possession. The potency class. So *jīva* after all is potency, dependent, no legal right, but some sort of social credit. So much so that God Himself says,

*aham bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

_____ [?] Durvāsā issue in the case of Ambarīṣa Mahārāja.

"*Aham bhakta-parārdhīno*. I am dependent on My devotees. *Hy asvatantra iva dvija*. Oh you *brāhmaṇa*, as if I'm not independent, I'm dependent on them as if I have no freedom of My own. Freedom I have got, but through affection I'm reduced to such a position that I have no freedom. In the case of the devotees I cannot but be partial, and independent thinking has no place there. So much indebted I feel to them. *Hy asvatantra iva dvija*. *Sādhubhir grasta-hṛdayo*. My whole heart is swallowed by them. *Bhaktair bhakta-jana-priyaḥ*. *Sādhu* means the saints, the devotees, they have swallowed Me, as if. I do not have any independent thinking, but their interest. By their serving tendency they have acquired such a position in Me - wonderful."

Durvāsā, he wanted impartial judgement. "I'm a *brāhmaṇa*, Ambarīṣa is a *kṣatriya*. I'm a *sannyāsī*, he's a *gṛhastha*, householder. So my prestige is above his. And You are *brahmaṇya-deva*, You are supposed to be the supporter of the *brāhmaṇas*. So I have claim to You, that You must have a fair judgement in this case."

Brahmā and Mahādeva, Śiva, they frustrated him. They told, "Go to Nārāyaṇa. We can't do anything in this matter, can't interfere."

Then he had to approach Nārāyaṇa and Nārāyaṇa told like that. Nārāyaṇa also made a good argument _____ [?] "Yes, you are *brāhmaṇa*. But Ambarīṣa was observing *Ekādaśī vrata* connected with Me. You also observed that same vow, and you know that the *pāraṇa* is a part of

that *vrata*, that vow. And Ambarīṣa, he only, to observe, to show the respect of the vow, he did *pāraṇa*. You also did in time. But you are his guest. He only took a drop of water to observe the indispensable part of the vow, a drop of water. He did not feed himself, without feeding you. And you also did that *pāraṇa*. And that is connecting Me, that *Ekādaśī vrata*. And you were annoyed. What he did, that *pāraṇa Ekādaśī*, that is for Me. And that disturbed you. And you say you are more akin to Me than Ambarīṣa. What are the differences there? In observance of My vow, you did, and he did, and he was faulty? What is the reason there? Who is nearer to Me, you or him?

Then you say you're a *sannyāsī*, of higher position, and he's a *gr̥hastha*, of lower position. But when you went to burn him with your *jaṭā*, that collected hair, by the fire, he did not go back to save his life. But you, *brāhmaṇa*, *sannyāsī*, when Sudarśana came to attack you, you were running throughout the whole world to save your life. You are *sannyāsī*, or he's *sannyāsī*? He did not budge an inch to save his life.

He stood with the attitude, "If I have done anything wrong, let my life be finished."

But you ran to Brahmā, to Śiva, and then you have come here, for fear of your life. Then whose renunciation is of greater type?"

In this way Durvāsā was chastised, was given stricture.

"Anyhow, you'll have to go back to that Ambarīṣa. I cannot give any judgement against My devotee. He will give judgement in this case."

Durvāsā had to come to his opponent for his judgement of the case.

"You go and see how generous he is."

What to do? Durvāsā had to come, and Durvāsā saw Ambarīṣa is standing in the same mortified posture there.

"The *brāhmaṇa* is troubled on my account. He's my guest. Some accident happened in such a way that Sudarśana chased him, and he's running hither, thither. He's my guest. Without feeding him, how can I take food?" Ambarīṣa is standing there in mournful condition. "This is bad luck for me that I could not, as it should be, could not feed my guest. When he's waiting, how can I take food when my honoured guest he's running hither, thither. How can I take food?"

Then Durvāsā went, and Sudarśana chasing, then Durvāsā went there. "Save me, there's no other saviour I've found in this world except you. You are my saviour."

Then Ambarīṣa began to pacify Sudarśana. "If for a single day I have done any devoted activity to Nārāyaṇa, oh Sudarśana, you please pacify yourself. He's my honourable guest, and you will disturb him in my presence, I can't tolerate. Please do this."

Sudarśana had to stop. Durvāsā was saved. Then Durvāsā announced,

aho ananta-dāsānām, [mahattvaṁ dṛṣṭam adya me / kṛtāgasō 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"I'm astounded to find the generosity in the servitors of Ananta, Nārāyaṇa, how generous they are. I did so much wrong towards him, and he saved my life from the danger that came as reaction. I insulted him and he's honouring so much."

So that great *ṛṣi* began to speak aloud, announcing from all sides the magnanimity, the nobility, of the servitors of Nārāyaṇa. So one who has got nothing, one who thinks that he's not an independent entity, but he's slave, dependent to the Absolute, Absolute has also got the corresponding proper recognition for him, we see in this instance. Nārāyaṇa sent Durvāsā to him for judgement.

And here Ambarīṣa standing. "That I have nothing. I'm so low, I'm so unfortunate that my honourable guest is under trouble. This is my ill luck." He's repenting like that.

And Nārāyaṇa sent to him. "You are *the* choice. I also failed. Brahmā failed. Mahādeva failed." Nārāyaṇa also failed. "I also failed."

Next, the highest judge, His devotee, servant. So much so we find. Die to live. What sort of life we get when we can die for His account. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. It is a fortune to die a death for Him. Ha, ha. Dying we are always, every second we're dying, attacked by mortality. But to die for Him, that is the most important and honourable, and that gives the highest goal, highest fortune. Hare Kṛṣṇa. To die for Him. Dying, we're already within death, every second dying. The whole, not only us, the environment, everything we can experience, all dying, dying, dying. But die for a proper cause, then you'll see that your bright self come out which never dies.

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

_____ [?] And also, holy presence, Godly spirit, both class will go on, eternally. Any question, to our _____ Kṛṣṇa Prabhu? He will answer.

Vidagdha-Mādhava: I have one question Guru Mahārāja. Some devotees in Swāmī Mahārāja's movement feel that Swāmī Mahārāja intended to establish *varṇāśrama-dharma*. But then there are other devotees that say this is impossible, that it's not actually his real intention, that this is not practical or possible in this age.

Śrīla Śrīdhara Mahārāja: Finished?

Vidagdha-Mādhava: Well, is it the Gauḍīya mission, is it the mission of Śrīla Bhaktisiddhānta to try to establish *varṇāśrama* system at some level, or simply to distribute Kṛṣṇa consciousness, and to try to make devotees of Lord Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: This question always during Prabhupāda's time. Some say, 'he has come to establish this *daiva-varṇāśrama*,' and some other parties told that, 'no, he has come to preach Vaiṣṇavism.' And other, higher parties also, 'what for he has come?' The three divisions. Then it was discussed and decided. The highest aim to preach the Rādhā *dāsyā*.

_____ [?]

Not only Vaiṣṇavism, but service to Kṛṣṇa Caran, but his special aim was to preach the service of Rādhārāṇī, Rādhā *dāsyā*. _____ [?] means the tendency of exploitation, as compared to a servant. _____ [?] Exhaustively, and throw yourself in the service of Śrī Rādhikā. That is his highest aim. And in general to spread Kṛṣṇa consciousness, and to create a favourable circumstance for that, to spread Kṛṣṇa consciousness, he went to spread this *daiva-varṇāśrama*, to help that.

In *Rāmānanda-saṁvāda* where Mahāprabhu had a spiritual talk with Rāmānanda Rāya, it is mentioned there, it began from *varṇāśrama*, and went straight to the service of Kṛṣṇa, and ended in the service of Śrī Rādhikā. And that whole campaign engaged our Guru Mahārāja, for the best benefit of the world. The conception of full fledged theism is such. Not only surrender to Kṛṣṇa, but in particular, surrender to the highest servitor of Kṛṣṇa. That is the secret of the highest success and fortune. To begin Kṛṣṇa consciousness, there is a system of hierarchy of servitors. And from the standpoint of intensity of both quantity and quality, service, what is done to Kṛṣṇa. To take us to that standard. Surrender to Kṛṣṇa is general, but particularly to the highest servitor, the leading servitor of Him. To give us, to offer us, and at the disposal of the highest servitor. That is the key to our highest fortune. Ordinary whole thing within Kṛṣṇa consciousness. Kṛṣṇa consciousness means Kṛṣṇa's service, but there are also particular quality and quantity in this permutation combination. We reach to the zenith in *mādhurya rasa*, and who is the highest qualified of that service, there to end, Rādhā *dāsyā*, Rādhā *kaiṅkaryā*. In *Rāmānanda-saṁvāda*, in that discourse, we find it. And in Prabhupāda's,

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

Externally to the ordinary public, to preach to them what is the necessity and purpose of the favourable environment. And that is found in the beginning from *varṇāśrama* proper, not the static *varṇāśrama* but the dynamic *varṇāśrama*. The valuation only from the standpoint of Kṛṣṇa consciousness. The estimation of the successful *varṇāśrama* is only from the standpoint of Kṛṣṇa consciousness. Not otherwise, that is *asura varṇāśrama*, this flesh *varṇāśrama* is *asura varṇāśrama*, that is demonic. It makes much of this material thing. And *daiva varṇāśrama*, who can understand quality. That quality for the preparedness of Kṛṣṇa consciousness, that sort of society, social management.

Just as the army division, some are infantry, some on the horses, cavalry. Infantry, cavalry, and some in other ways. And now, air, navy, and ordinary land soldiers. To fight a war, a battle, these classifications necessary.

So also for Kṛṣṇa consciousness we shall be arranged in such a way as the nation can march from nescience to science. From this materialism to Kṛṣṇa consciousness, in general. Then in particular when we enter into Kṛṣṇa consciousness, there is also difference in the achievement. Lower, higher, both in quality and quantity, we're to calculate that. And with the response of our inner heart we're to approach them. And what Prabhupāda came for, that was Rādhā *kaiṅkaryā*. We have found in his writing, and in his speech also, that he was meant for that. And for that purpose, ordinary recruitment for Kṛṣṇa consciousness, and to help the Kṛṣṇa consciousness that

daiva varṇāśrama was given recognition as the foundation of Kṛṣṇa consciousness. In this way it came out. Gaura Hari bol. Hare Kṛṣṇa. The background is *varṇāśrama*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So make the best of a bad bargain. So it is not possible for all to engage themselves in the exclusive service of Kṛṣṇa. So the householders are admitted, household life also admitted. But the all time servant, they should have higher recognition. And then they will fight for preaching and also internal realisation. And the highest will be adherence to the follower of the Gurudeva, the highest representative, *kāma rūpa* group, suicidal squadron. Wherever dictation will come they'll do or die. And we should not think that all householders are to be of lower degree. Because we find in Mahāprabhu's time so many *gṛhastha paramahansa*. Though in household life but still they're considered to be devotees of eternal type. Perfect life may be lived in household system also, it is possible, but it is difficult. Householder *paramahansa*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When Mahāprabhu began to play drama, in Caitanya Maṭha, Candraśekhara bhavan, his his time, then He asked His devotees to take some part. Some Kṛṣṇa, some Rādhārāṇī, some _____ [?], some Nārada, all these things. And He told, "Only those that have got control over their senses, they'll be allowed to take part, not others."

Then Advaita Prabhu, Śrīvāsa, they told, "Then we're not going to be allowed. We're *gṛhastha*, householder, we have our children, so we cannot get the passport.

Then Mahāprabhu told, "I shall pray to Kṛṣṇa to make you proper for the time being. And you will have to take part drama."

So *jñāna sūnya bhakti*, the devotion in the form of ignorance. They sometimes may think that they're like ordinary householders, but they're not so. We have to take them as such. Though they're saying, their statement, "That we're not free from the attraction of the senses," but still, they are. It is possible in *jñāna sūnya bhakti* class. But really they're not so. It is very difficult to understand that plane where one can be such. This is all serving attitude. Not only indifference - generally if we do anything with indifference then we're not caught by the consequence, *ana śakta*. If we do anything cent percent indifferently we cannot know reaction, we can't be caught by the reaction, or the consequence, indifferent. The negative side is this.

Then the positive side. If anything is done to please Kṛṣṇa, that is going higher, in the positive side, that can never touch any mundane reaction, or consequence, above that. All these things we're to understand very carefully.

So in Vṛndāvana, in the friend circle, in the parent circle, those formally married cowherd, and the children also coming. But the attitude of the union is quite different, far from this mundane union. But only required to help the *līlā* of Kṛṣṇa. They're not the party to any sort of enjoyment. Indifference is there, renunciation total, again on the positive side the progress, that die to live. It is to maintain Kṛṣṇa *līlā*, not otherwise. Very difficult to understand, to follow. Only to maintain, to help the *līlā* of Kṛṣṇa, His pastimes, these are designed by Yogamāyā, not by Mahāmāyā. Not any

individual interest there. And not even indifference, but die to live. Following that current we shall go up. For the necessity of helping Kṛṣṇa *lilā* they're meant to do so. That is the solution.

So we must not drag them down as *grhastha* in the *varṇāśrama* who tries by following such system to go up, towards renunciation, then towards devotion. So in *sādhana varṇāśrama* that is something, to help us to go up. And the highest group, that are already established only to maintain the *lilā* of Kṛṣṇa, meant, so that is life after death. And here, to save us from death. That will be the difference.

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

Devotee: Mahārāja, in the *varṇāśrama* system there must be cooperation amongst the four classes. So how does a *grhastha* remain Kṛṣṇa conscious if one of the other classes considers him to be lower, and presents that to him?

Śrīla Śrīdhara Mahārāja: Positive side to be detected, how much intense tendency to satisfy Kṛṣṇa, that is the criterion. Even externally take the garb of a wholesale, rather exclusive devotee, that should not be the criterion. The inner measurement, earnestness, *śraddhā*, *bhakti*, *ruci*, in this way. The attraction inside, that will be the measurement. Criterion will be there, within.

One *grhastha*, householder, he may abuse himself. "Oh, I can't leave the temptations of the senses. I'm unfit for the service of the Lord. When shall I be able to devote myself exclusively for His service?" Internally he's maintaining so.

Another, a man who is externally holding, given to the service of Kṛṣṇa, he, at the bottom of his heart, feeling for the company of sense satisfaction. Outwardly he's a wholesale servitor of Kṛṣṇa, but internally he's fostering some sort of enjoying temperament. Then that will be considered lower.

And this man who is still in household life aspiring after, has a higher burning in his heart. "I can't regulate myself wholesale." So the inner hankering, earnestness, that should be the criterion, and not external, the dress, or this physical adjustment.

You see the case of Ambarīṣa, he was a *grhastha*, he was an emperor, but his devotion was appreciated. And Durvāsā Ṛṣi who has otherwise attained such high power in yoga, mysterious mastery over subtle powers, that he's here and there, throwing his curse, and his boon, and this is being fulfilled. But from the standpoint of devotion he's considered lower than Ambarīṣa Mahārāja.

So inner hankering for Kṛṣṇa consciousness, to negativate ones own self, "That I'm nothing. I have no status. I've not a drop of devotion for Kṛṣṇa." This is a very peculiar measurement in the negative side.

"I have something, some devotion about Kṛṣṇa." That is dangerous, because, that is infinite in characteristic.

...

...aspiration, hankering, our _____ [?] of separation with Kṛṣṇa, that is the qualification. Anywhere, externally we're adjusted, that is secondary thing.

Hare Kṛṣṇa. Gaura Hari. So I want to close the class today here.

Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakti Vṛnda kī jaya! Gaura Hari bol. *Hari-Nāma Saṅkīrtana* kī jaya! Śrī Navadvīpa Dhāma kī jaya! Gaura Hari bol. Nitāi Gaura Hari bol.

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