

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

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**Dhīra Kṛṣṇa Mahārāja:** One of the questions I've heard devotees ask, they've heard your example of the Guru with one foot in Vaikuṅṭha, one foot here; three categories.

**Śrīla Śrīdhara Mahārāja:** Yes, three, like that; three categories.

**Dhīra Kṛṣṇa Mahārāja:** But they want to know? Is that your example, or is there some example in the *śāstra*?

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

Two feet in Vaikuṅṭha and taking, recruiting from here, that is *mahā-bhāgavata*. When, by the special will of the Lord he's requested to do this service, he does. *Mahā-bhāgavata* is qualified, there cannot be any doubt.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then generally the *madhyama-bhāgavata*, the Ācārya appointed from *madhyama*, *madhyama-bhāgavata* section mainly. Why? They have got the vision of differentiation. All is not within Kṛṣṇa consciousness. Someone out, outside Kṛṣṇa consciousness, this is; both things in his view, Kṛṣṇa consciousness and non Kṛṣṇa consciousness. And it is necessary. The non Kṛṣṇa consciousness should be converted into Kṛṣṇa consciousness.

So *mahā-bhāgavata*, when he comes to take up this duty he has forcibly given by Kṛṣṇa some prejudices. "You see there is non Kṛṣṇa consciousness. And do your duty."

And it is natural with the *madhyama-bhāgavata* that there is non Kṛṣṇa consciousness and that must be converted into Kṛṣṇa consciousness. That is *madhyama-bhāgavata*. So *madhyama-bhāgavata* should get appointment, an Ācārya. It is clear from that.

Then, the *madhyama-bhāgavata* may be of two types.

One from one leg here, one leg there, he's also considered to be the *madhyama-bhāgavata*, in the middle stage. One leg here, one leg there, means he has got realisation of the truth, of Kṛṣṇa consciousness, but not fully acquired the *svarūpa-siddhi*, on the way to *svarūpa-siddhi*.

And who has got two legs here, he's also *madhyama-bhāgavata*, his attention is drawn towards them. He's neglectful of his position here. He does not make much of his position here. The attraction is there. But he has not fully escaped from the influence of *māyā*. Still, though weak, still he may be, his attempt should be laudable that he wants to help others. He's willing to take others along with him, a laudable position. Now, this is the *yukti*, and *śāstra* we may find...

**Dhīra Kṛṣṇa Mahārāja:** What is *yukti*? Example?

**Śrīla Śrīdhara Mahārāja:** What I told, when he's here, he has got mundane touch but he depreciates this completely but he's fully attending this spiritual realisation, appreciating and engrossed there. But he has not even completely disassociated his mundane nature, but he is conquering, he's gaining battle after battle and moving towards the Kṛṣṇa consciousness. That is, he has got good will, he's of *goṣṭhyānandī* type. When just before we're finally disassociated with this world, and take leave of this world finally and enter there, two types – *goṣṭhyānandī* and *viviktānandī* [aka *bhajanānandī*]. One class does not care for others. They're very particular for

their own release. And there is another class by nature who does not like to go alone but he wants to go with so many associates there. Very particular nature in that stage we find, Bhaktivinoda Ṭhākura has written in *Caitanya-śikṣāmṛta*. In *premāruruṣu*, in that stage, two types, *goṣṭhyānandī* and *viviktānandī*. The *goṣṭhyānandī* type has got a natural inclination not to go alone but to take many with them. And now from the *śāstra* reference we may find,

*laukiki vaidiki vapi yakriya kriyate mune / hari-sevanukulaiva sa karya bhaktim-icchata*

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[*Bhakti-rasamṛta-sindhu*, *Purva-vibhaga*, 2.200, from *Narada-Pancaratra*]

& [*Gaudiya Kanthahara*, 13.82]

Whatever duty we may accept, whatever activity we may accept as our duty in the spiritual life, it may be *vaidiki* and *laukiki*. It may be, it may, the inspiration may come from the scripture, *vaidiki* and *laukiki*, *vapi yakriya kriyate mune*. And the duties that come from our social life, the problems that come from social life, the both, everywhere he should do according to his own spiritual consciousness.

In the *kaniṣṭha-adhikārī*, one may not care of his social life. He will go to the temple, worship there, strictly following the rules of the scripture, but when outside temple, he may do anything and everything. To his relation with others, he may not deal spiritual way, any other way. But scriptural dictations have got influence over him partially there. And as regards his dealings with others, he may not have any spiritual principle.

But *madhyama-adhikārī* is he who applies in his ordinary life also, whom I should make friend, what sort of trade I should accept for my livelihood, and how we shall select friend amongst the public, whether devotee or non devotee or anyone. This is, social life is also affected and controlled by his spiritual principle. Then he becomes *madhyama-adhikārī*. When he adopts such form of life then he can help others, he's fit to help others. He won't be affected by the foreign unfavourable association because he has already practised and settled in that form of life how to deal with others and keep up his spiritual vitality. Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** So he has practised in that way, so he can be eligible to initiate, to help others, because he has already transformed himself in his dealings to outside environment. He can keep up by fighting with the agents of *māyā*. He has already proved that he has kept up his spiritual position fighting and adjusting with the unfavourable environment. So he can be relied. And he may be given, may be entrusted with the duty of Ācārya.

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

**Śrīla Śrīdhara Mahārāja:** You will go?

**Dhīra Kṛṣṇa Mahārāja:** I am going tomorrow morning.

**Śrīla Śrīdhara Mahārāja:** Tomorrow morning, all right.

So *madhyama-adhikārī*: the classification of *madhyama-adhikārī*. *Kaniṣṭha-adhikārī* cannot be relied to be an Ācārya because his spiritual life is only confined in the temple and in particular,

behaviour of himself.

But *madhyama-adhikārī* there is already a transformation, wholesale, total transformation from ordinary life into spiritual life. So he should be considered fit with dealing the unfavourable environment. And he will fight and he will take in, make progress in his spiritual campaign. And really by such person the world is benefited. Who is above, disassociated themselves from this mundane world, they generally do not come to ache their head, but when specially requested by the Lord they come. Otherwise they do not care for the mundane world.

And the *kaniṣṭha-adhikārī* has got very little. And he's busy to purify himself and he may not care for the others, for the environment. But it is the duty, general, of the *madhyama-adhikārī*, that who is transforming his social position in this world into spiritualising, he will be the fittest man to do good to the world.

*īsvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca  
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

[“The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious.”] [*Śrīmad-Bhāgavatam*, 11.2.46]

This is in *Śrīmad-Bhāgavatam*, the description of the *madhyama-adhikārī*, what is the sign of a *madhyama-adhikārī*, in *Bhāgavatam*. *īsvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca*, who has got love and affection for the Lord, for Kṛṣṇa, *īsvare. Tad-adhīneṣu*, love for God and friendship with the devotees of the Lord. And, *īsvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca*, and those that are ordinary, simple men, to extend grace to them, and inimical vision towards the atheist, to the enemy of the spiritual thing. These are the items or the factors of his conduct, of a *madhyama-adhikārī*. That his love towards the Lord, his friendship towards the devotees, and to the ordinary public his attitude is to convert them, to make good to them. So it is only *madhyama-adhikārī* who holds the fittest position for Ācārya. He abhors the atheistic anti section, and he extends his grace, his kindness to the ordinary people, and he has got friendship with the devotees of the Lord, and he has got extreme love, attention, and obligation to the supreme authority. So that *bālīṣeṣa*, the ordinary people he's eager to extend his help. So this is *madhyama-adhikārī*. He holds the fittest position of an Ācārya, and not *kaniṣṭha-adhikārī*, nor *uttama-adhikārī, uttama-adhikārī*:

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ  
bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ*

[“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is known as an *uttama-bhāgavata*, one situated on the topmost platform of devotional service.”] [*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere he sees the connection with the absolute, with Kṛṣṇa. So no room to request anyone, ‘that be devotee’; there’s no room. He sees that he has got that connection with Kṛṣṇa. I am rather unfit to render my service to Kṛṣṇa. That is in the case of *uttama-adhikārī*, so no question of a general preaching tendency to be there. That is only confined to the *madhyama-adhikārī* who is established there and also seeing non God area. The non God area

he wants to, he's eager to convert the non God area into God area, Godly area. That is the tendency with *madhyama-adhikārī*. And it is natural. So he should hold the position of an Ācārya. But there is also gradation in *madhyama-adhikārī*, that sub-gradation, gradation, sub-gradation, and we are to consider it amongst ourselves.

**Dhīra Kṛṣṇa Mahārāja:** Are there gradations of *uttama-adhikārī*?

**Śrīla Śrīdhara Mahārāja:** Or course, gradations, only because that is a positive world. Only get complete liberation from *māyā*. That does not mean that he has got the highest position there. So a progressive thing is there. There are so many *rasa - śanta, dāsya, sākhyā, vātsalya*, each *rasa* they are also groups according to quality, and in the group also the leader and servant succession there is.

**Dhīra Kṛṣṇa Mahārāja:** These *āśraya-vigraha* like Subala...

**Śrīla Śrīdhara Mahārāja:** Yes, the *mula āśraya*, we may consider them to be in final position.

**Dhīra Kṛṣṇa Mahārāja:** But they are not *jīva-tattva*?

**Śrīla Śrīdhara Mahārāja:** No. They always come from *cit-śakti, svarūpa-śakti*. The *svarūpa-śakti*, from the innermost part of *svarūpa-śakti* has produced them, if you speak at all of their production.

**Dhīra Kṛṣṇa Mahārāja:** Yes. Right.

**Śrīla Śrīdhara Mahārāja:** They're eternal, but the deeper *svarūpa-śakti*, more intense, intense. The intensity of *svarūpa-śakti* is not always the same. Nearer to Kṛṣṇa more intense, and far from, that is less intense. In this way we are to understand. Anyhow they are caring always for Kṛṣṇa. They do not care for the men here in the mundane plane. This is the concern generally with the *madhyama-adhikārī* devotees. They think that this is good and it should be their intending method that I am tasting, it is very tasteful, give it to others. Preaching means that. I have used this medicine, which has cured me from such disease, I must give it to others, recommend it. "Take this medicine. It will help you."

**Dhīra Kṛṣṇa Mahārāja:** This Māyāvādī, Swāmī Muktānanda, he was in Los Angeles and he gave example that when you eat something very nice, you become silent. So I gave this example that you have said. When you eat something very nice, immediately you broadcast to the person next to you, oh, this is so...

**Śrīla Śrīdhara Mahārāja:** If there is anyone whom you love, you cannot partake, cannot but give it, extend your helping hand. But you are selfish people and so you are punished to enter into the grave, spiritual grave. You like the cessation of the nectarine flow. You have no knowledge that the flow may be nectar. All flow, all movement is mundane; you are suffering from that disease, that hopeless disease like cancer. That wherever there be any movement, more than many, there cannot be harmony. You are seeking harmony, seeking oneness, you have to enter into grave. Outside the grave you cannot find any harmony, any beauty. Your beauty is to be reduced into cipher. In other words, you are an atheist of the highest order because you do not believe in the tastefulness of the highest nectar, *sat-cit-ānanda*. *Ānanda* is not to be, cannot be

tasted. We cannot partake to taste of that *ānanda*. The highest position to cut off cessation with the whole environment, with *ānanda* even...

**Dhīra Kṛṣṇa Mahārāja:** So, once the *jīva* is atomic *cit-śakti*, atomic portion of *cit-śakti*, once the *jīva* is enlightened by *cit-śakti* and *hlādinī*, this *ānanda*, can he ever give that up?

**Śrīla Śrīdhara Mahārāja:** Give up?

**Dhīra Kṛṣṇa Mahārāja:** Can he, once he's tasted the full...

**Śrīla Śrīdhara Mahārāja:** So through the *sādhu*, so *sukṛti*, or by *sādhu* association, a slight injection of that higher type of *amṛtam* he can't forget, and gradually it draws him to that side.

**Dhīra Kṛṣṇa Mahārāja:** But when he is established in that side?

**Śrīla Śrīdhara Mahārāja:** Established?

**Dhīra Kṛṣṇa Mahārāja:** In the spiritual world, when he is established in his *svarūpa*, can he give that up? Once the *jīva*...

**Śrīla Śrīdhara Mahārāja:** We are told, very rarely it has been found that even from *svarūpa-siddhi* one may deviate for the time being.

**Dhīra Kṛṣṇa Mahārāja:** But what about *vastu*?

**Śrīla Śrīdhara Mahārāja:** But never from *vastu-siddhi*. From *svarūpa-siddhi* also, deviation is possible sometimes. But from *vastu-siddhi*, never, no fall is possible.

**Dhīra Kṛṣṇa Mahārāja:** Right, so the other day you told me that some section of *mahā-bhāgavata* they view the *nitya-baddha jīva*, that it is part of *līlā* that he has come here.

**Śrīla Śrīdhara Mahārāja:** There is a section...

**Dhīra Kṛṣṇa Mahārāja:** But that is their vision.

**Śrīla Śrīdhara Mahārāja:** Deepest vision, they say this *baddha* also temporary, *nitya-līlā*. *Māyā's* function is conditional. The *svarūpa-śakti* is eternal from His all aspect. But the *māyā-śakti*; suppose, the hospitals and the prison houses may be closed sometimes, may be closed, no patient, no culprit, so it may be closed, but the government in the country cannot stop. The country, the movement in the government of the whole country that may not stop, but the prison houses and the hospitals may sometimes be stopped. So this *māyā* may seem sometimes in a non working position. So they say the limit of *māyā*, *māyā* and when also it is working, it is working indirectly to help *svarūpa-śakti*, only for the time being.

**Dhīra Kṛṣṇa Mahārāja:** But those *baddha jīvas*, they were not in *vastu-siddhi*?

**Śrīla Śrīdhara Mahārāja:** Just as when an affectionate mother is punishing a child, and suppose she is putting the child in a room and under lock and key. The temporary onlooker may think that

is under lock and key forever. But a wise man, only for a minute or two the mother will come and unlock and take the child in her lap.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** So temporary vision, the conjecture, the supposition of temporary vision, that is something else. And long sight, far sightedness may divulge some other truth. So something like that. “Oh, that is suffering in the *māyic* jurisdiction. That is for a limited time. We will again be allowed to participate in this. Kṛṣṇa is there and He is merciful, so no vindictiveness in Kṛṣṇa.” So none can be reckoned as lost forever, it is only for the time being. Affectionate punishment is dealt to him. When one has got such sort of vision that Kṛṣṇa’s grace is unlimited and His eye is everywhere, so the punishment only can be temporary and not outcome of any vindictiveness. So it may be neglected because he’s in the boundary of Kṛṣṇa consciousness. Kṛṣṇa is attending him. Kṛṣṇa’s consciousness has never separated from him, it is there. The guardian’s eye is there. So his suffering may be apparent and temporary. So everyone any way or other serving Kṛṣṇa. That is in his connection, that sort of extension may be in his view. Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Giving stress to the particular type of vision. Then why my interest is greater than Kṛṣṇa? He is everywhere. His guardian’s eye is present with him. What sort of help he will need from me? Kṛṣṇa is there with His graceful heart, more than anyone? So why should I go to think about him? That may be the type of vision of a particular section and which cannot be eliminated at all. At the same time, and they’re seen concerned more with the infinite wave of vision. And those that have got little limited form of vision, “No, no, he is suffering. I must go. Kṛṣṇa will back me to help him. I can’t tolerate his suffering.” That is of relative wave, *madhyama-adhikārī*. So nothing is completely to be eliminated. But generally we must do according to our own position. We must be sincere to our own feeling and thereby we shall thrive. Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** Yes, so our own position.

**Śrīla Śrīdhara Mahārāja:** Yes, our duty from our own position, we must not feel that we have got the vision of that *mahā-bhāgavata* and do accordingly. That will be hypocrisy. From our plane we must select our duty and do accordingly. Am I clear?

**Dhīra Kṛṣṇa Mahārāja:** Yes, that’s clear.

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

**Dhīra Kṛṣṇa Mahārāja:** And also, the other day you said something, that when we go to analyse the spiritual world it is not like some dead thing, that when you go, it’s the same. But each time, it’s a living thing.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Yes a living thing. And it may show infinite character to me, always new thing, ever new. It is ever new, it is independent. I am dependent. As it will disclose to me, I am bound to see that only, not more. If we approach the infinite, the

characteristic of infinite truth is such, it is all super consciousness, made of super consciousness element. The element is like that. They are not fixed material. Or even this material thing, that also by analysis may show many phases. That also cannot finish; what to speak of spiritual substance.

So, that I shall know everything, ultimately that is a foolish thing, and that is untenable in the spiritual world where we shall live within the atmosphere of infinite. Only it may be applicable to this mundane world, that also to certain an extent. Analyse the atom, electron, and then again analysis of electron may come sometime after, so no end.

*Aṅor aṅīyān mahato mahiyan; [Kaṭha Upaniṣad, 1.2.20]*, the smallest of the small, and the biggest of the big, everywhere He is. Still I must have some earnestness to do good to others according to my standard. And there is gradation also. Consideration of good and bad is there. They are in different planes.

**Dhīra Kṛṣṇa Mahārāja:** Isn't real good to others...

**Śrīla Śrīdhara Mahārāja:** And the highest plane, the most fundamental plane of everything is good. Everything is good. And until and unless we reach that plane of thinking, of living, we shall have to deal with all these relative good and bad. Each one in his position in that highest plane he thinks I am, I hold the best position.

Yaśodā won't admit that Rādhārāṇī She holds superior hold, She holds superior hold over Kṛṣṇa. “No, I took Her the other day as my daughter-in-law. Can She cross my control? Never. I have got the complete hold on my child.”

So in this way, in relative position, everyone thinks, “I hold a very favourite position, a most suitable position I have, I have held.” That temperament there.

**Dhīra Kṛṣṇa Mahārāja:** On Janmāṣṭamī I was reading the *Śrīmad-Bhāgavatam* tenth Canto of our Guru Mahārāja and one place describes the appearance of Durgā, Yogamāyā, but as Durgā Devī, when she appeared as the daughter of Devakī. You know that portion, where...

**Śrīla Śrīdhara Mahārāja:** Devakī or Yaśodā?

**Dhīra Kṛṣṇa Mahārāja:** Yaśodā.

**Śrīla Śrīdhara Mahārāja:** Of Yaśodā, eight handed.

**Dhīra Kṛṣṇa Mahārāja:** Yes. So in that purport our Guru Mahārāja said, “The Lord appears and the Lord’s energy appears, together.” And then he explained in the purport. He said, “Therefore we chant Hare Kṛṣṇa and we are praying to the energy, Hara, Hare, the energy of the Lord to please engage me along with You in the service of Kṛṣṇa.” So he is saying that Hare Kṛṣṇa, we are praying to Kṛṣṇa’s energy, Rādhārāṇī, to please engage me in...

**Śrīla Śrīdhara Mahārāja:** Yes. Rādhārāṇī. Hara means Rādhā, but not the same with that *astavidya* Durgā. She may be considered to be a particular shadow of Rādhārāṇī.

**Dhīra Kṛṣṇa Mahārāja:** Right. But so he was just pointing out that we are praying to Rādhā to engage us in Kṛṣṇa’s service which is being conducted through Her. So it appears, we cannot

approach Kṛṣṇa directly. But we can approach Rādhārāṇī directly like that?

**Śrīla Śrīdhara Mahārāja:** Also, coming in details, when we go to Rādhārāṇī, we do not eliminate Kṛṣṇa, but to get Kṛṣṇa in a better way we go to Rādhārāṇī. So also when approaching to Rādhārāṇī, then also in a proper channel we must approach Her. So the consideration of the *sakhī* and the *mañjarī* comes in front. Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** Yes. Yes.

**Śrīla Śrīdhara Mahārāja:** You go to Rādhārāṇī to have Her direct approach is not possible for ordinary souls like us. We must go through. And according to Her consent, I should be properly placed, located in my befitted service, amongst the *mañjarī*, *sakhī*, etc. I should be adjusted. And from that position only, that my fitting position only, I will be able to draw my best benefit from the whole, of Kṛṣṇa from Rādhārāṇī only, when properly located. And that will be most beneficial to me, my proper location, *sambandha-jñāna*. From there where I can show my best service, render my best service and I can draw my best remuneration.

**Dhīra Kṛṣṇa Mahārāja:** So then, the best position for the aspiring *jīvas* is the third position.

**Śrīla Śrīdhara Mahārāja:** Third, what is that?

**Dhīra Kṛṣṇa Mahārāja:** Not directly to Kṛṣṇa, first position; *mañjarī*, second position.

**Śrīla Śrīdhara Mahārāja:** *Sakhī*, Rādhārāṇī second position is direct potency, second position. And then the *sakhī* there, and then *mañjarī*, fourth position, under *mañjarī* fifth position.

**Dhīra Kṛṣṇa Mahārāja:** To assist them.

**Śrīla Śrīdhara Mahārāja:** One, two, three, four, five. From Kṛṣṇa it may be generally the fifth position – in *mādhurya-rasa*, and so also in other *rasa* also that sort of hierarchy. And according to our innate capacity, the service will be drawn most from me and my remuneration will also go, get, I shall go in a maximum way, in a particular, that is *sambandha-jñāna*, proper location. *Sambandha-jñāna* means proper location, consequently.

**Dhīra Kṛṣṇa Mahārāja:** So sometimes these spiritual personalities like Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Prabhupāda, they are coming to this world and giving service...

**Śrīla Śrīdhara Mahārāja:** Sometimes they are delegated superior power by the will of the Lord.

**Dhīra Kṛṣṇa Mahārāja:** And then they give so much service to their disciples while they are here.

**Śrīla Śrīdhara Mahārāja:** Some delegation capacity may come, may descend in any position and can give him the power to do as His representative whose delegation he is, that is possible. Especially in Gurudeva we are to see the highest delegation, we are ordered. And with that capital, Kṛṣṇa is present there in Gurudeva. That Guru also *dīkṣā* and *śīkṣā*, different types of *dīkṣā* Guru, *vartma-pradarśaka* is also considered a Guru. Then *Nāma* Guru, *bhāgavata dīkṣā*, then this *pañcarātra dīkṣā*, then *sannyāsa dīkṣā*, all these, and *rāga-mārga dīkṣā*, there may be so many *śīkṣā* Gurus also there. But as special delegation, simultaneous delegation, Kṛṣṇa may

delegate power for one disciple to one Guru, and for another disciple another Guru. His special will, delegation may differ in this way, and He will be present there. Of course if the hierarchy is a genuine one, not imitation, not concoction. The genuine place, that should be the policy. That is the policy.

.....