

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.29-30

(pages 1-14 of 81.12.29-30 are the same as pages 3-14 of 81.12.21-24)

Devotee: I have one more question for you Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: In order to understand a particular thing, one has to have experience of that thing and the absence of that thing. For instance, if you want to understand what you are, the self, if you want to understand the self that means you have to have experience...

Śrīla B.R. Śrīdhara Swāmī: Of what you are not. Of course, that is a process of knowledge, yes. That this is this, and this is not that. What is Kṛṣṇa and what is not Kṛṣṇa, that is what is Māyā.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: But what is Kṛṣṇa, if you are to understand really what is Kṛṣṇa, what is non-Kṛṣṇa, that will automatically come.

Devotee: So that is called in logic, logical corollaries.

Śrīla B.R. Śrīdhara Swāmī: So, whenever you like to have a proper conception of Kṛṣṇa you are to eliminate so many things that are apparent to Kṛṣṇa. In this way you are to develop your consciousness about Kṛṣṇa.

Devotee: Is that true on...

Śrīla B.R. Śrīdhara Swāmī: In Kṛṣṇa consciousness, even it is said, Vṛndāvana Kṛṣṇa, and then, lower, is Mathurā, Dvārakā Kṛṣṇa, and then this Rāmacandra Kṛṣṇa, this Nārāyaṇa Kṛṣṇa. There are so many different conceptions of Godhead.

Devotee: Is that true...

Śrīla B.R. Śrīdhara Swāmī: Even Kṛṣṇa Himself says that, "I feel much charm when I see My figure in Vṛndāvana," - the Dvārakā Kṛṣṇa says. "I am charmed to find My Vṛndāvana *līlā*." This is higher.

Devotee: But is that true also in the Absolute world? Absolute platform, to understand one thing means...

Śrīla B.R. Śrīdhara Swāmī: We can get a guess, we can get an approximate conception from far away. "Where is that Kṛṣṇa?" He's fully known, we may say, to Rādhārāṇī, even not to Yaśodā; all His internal moods are not known to Yaśodā, as it is known to Śrī Rādhikā. In this way, as He's so much open to His confidential friends, He's not so much known to the servitors - in this way the gradation of knowing, and jurisdiction also. Hare Kṛṣṇa. So *Svayam-Bhagavān* Kṛṣṇa.

Devotee: I have written, we have written one paper...

Śrīla B.R. Śrīdhara Swāmī: Rādhāramana Kṛṣṇa, then Yaśodā Nandana, then Devakī Nandana, Rukmiṇī-pati - different conceptions in the subtle differences, subtle consideration. There are so many differences, may be. Brahmā cannot understand Kṛṣṇa as Nārāyaṇa, so different from Nārāyaṇa he found. "What is this? Nārāyaṇa is all in all. I am known to Him, He is my Master, under His direction I work and I control the whole world," Brahmā says. "But this cowboy, who is he? He does not care for me. I am even not known to him, he does not know me, does not care." So he wanted to test Him, by stealing His companions, and also the cows, calves. But he found that he's nowhere.

And the example is given there very fine, that in the sun, in the daytime, we can't detect the glow-worm, we can't see the glow-worm in the daytime. And also, we can't see the mist in night. Night, in *amavasya*, .....

Devotee: Dark moon.

Śrīla B.R. Śrīdhara Swāmī: Dark moon, the dark-moon, and new-moon, new-moon and full-moon. In the dark moon night we can't see the mist. That is the *Māyā* of Brahmā. Brahmā wanted to introduce some policy to test Kṛṣṇa, but that cannot be detected, detectable, as mist is not detectable in dark moon. And the knowledge also is just as the glow-worm cannot be detected in the day's light, so also, the grace, or any assertive tendency of Brahmā is like that to Kṛṣṇa. The lower thing is disappeared in the higher intensity of the same thing. So Brahmā also could not detect, what is Kṛṣṇa, though he's so conversant with Nārāyaṇa.

So such special and revolutionary difference in the conception of the Reality, and we are to follow how through the grace of the *sādhu* and scripture, by their grace, by the light given by them. What is the difference between Nārāyaṇa, Rāmacandra, Dvārakesh? And very carefully we are to approach through the plane. Where is Nārāyaṇa? The Nārāyaṇa is greater, then Rāmacandra, then Dvārakesh, then Vṛndāvanesh. Very carefully we are to walk over, as if, to that plane to distinguish between the different conceptions of different positions of the Supreme Entity, of the Supreme Truth, the *praṇipāta*, *paripraśna*, *sevā*.

[*tad viddhi praṇipātena, paripraśnena sevayā*

*upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, 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]

With these three acquisitions we can dare to approach to discriminate such different stages of the Absolute. By the Grace of Gurudeva it is possible, *svarūpa-śakti*, it is possible to discriminate. Gaura Hari bol! It is done rather by the potency that is given, that is supplied from higher.

Sanātana Goswāmī says, "I am, what a tiny position I have got, meagre. I'm a man of no position. I am writing about, describing such, so many things about the harem of Kṛṣṇa. Rukminī is such and such, Satyabhāma is such and such. What audacity I have got that I am going to describe them, who are unknown to this plane. But someone is forcing my hand, and handling my pen, and making me to write."

That will be seen. Wherever we say, or talk about that thing, "that *Guru* talks within me. I set myself aside and allow the *Guru* to talk through me, through me." That is, the *svarūpa-śakti* is allowed, and the *māyā* and *tatasthā-śakti* withdraws. And then it is possible that Divine flow may come down. One can set aside himself, his own ego, the ego surcharged with the knowledge of bodily experience, and allow the flow from the higher to come down and express Himself fully, to be displayed. Then only we can:

*mukam karoti vācāraṁ paṅghum langhāyate* [*girīm*  
*yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam*]

["I offer my respectful obeisance unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

Then what is the necessity before going to speak from the *Guru's* chair? Invocation, first *Guru*, Gaurāṅga, Kṛṣṇa, and then to try to - that is to invite Them, "Come within me and You talk through me," in this way. Is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: To help them to talk, to withdraw one's own egoistic experience of the world, of the lower order.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

He can speak about Him and none else, ha, ha. He can feel, setting aside, like audience we also, what is coming.

Once I remember in Gaya, only I was accompanying Guru Mahārāj. He went to visit a gentleman's house, invited, and there he delivered lecture. Of course, lecture means [Kanada? lecture]. And peculiar points of higher type came down from him. And I was, I felt much disturbed. No pen I took with me. I thought that such new points are coming down and it must be noted. But so uneasy I felt because I could not note them that I could not hear also very attentively, and I was cursing me - no pen to note, and whole disturbed I felt because I could not note so I can't give full attention to hear, in such position. Then, I thought maybe anyhow, what to do but to accept the fate.

But it enhanced it more when Guru Mahārāj came back and told that, "You are a worthless man. So many fine points came through me today that I also want to read them again." He told. "I also feel the necessity of reading it again, the points that came through me at that time."

So I was, I felt my position in the dilemma. In one side I thought myself very fortunate that I could appreciate those points to be very fine and high, because Guru Mahārāj himself says for him it was also necessary to see them again. So my appreciation and capacity is high - I was glad in that fact. And I could not collect them when I thought like that, I cursed myself like anything. The fine points appreciated even by Guru Mahārāj, and he told that, "I wanted to see them once more." I could not give them.

So speaking about the Supreme Entity is something like that. The speaker is not master of the thought. Ha, ha. The speaker may not be considered to be the master of the thought; he's selected by His grace for the time being. We may think like that, he's a selected medium. Gaura Hari. And He's all-independent and our life is like that of a slave. We may be adored, we may be cast aside. Still, He's our master.

*āśliṣya vā pāda-ratām pinaṣtu mām, [adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lamṇaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, v 8]

He may embrace me, put me in His lap, or He may kick me, throw me to... still, He's my Lord. I have no other alternative. Mahāprabhu told, this sort of attitude, one, a devotee should have towards the Absolute, Kṛṣṇa. The highest type is there. Do you follow?

Devotee: Yes Guru Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol!

Devotee: Thank you very much.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari. With this new friend you have come.

Devotee: He's been working with Bhaktivedānta Institute with me in Bombay for one year.

Śrīla B.R. Śrīdhara Swāmī: His name?

Devotee: His name is Paramānanda.

Śrīla B.R. Śrīdhara Swāmī: Paramānanda. Oh, very pet name to our Guru Mahārāj. He came, Paramānanda Prabhu, we had one, and he came at the age of thirteen years. And he was very pet, and in the beginning time he came, Paramānanda Prabhu.

Devotee: He's only seventeen.

Śrīla B.R. Śrīdhara Swāmī: That name is very dear to us, Paramānanda. He comes from America?

Devotee: He's from Orissa.

Śrīla B.R. Śrīdhara Swāmī: O, Orissa. You know Bengali also?

Devotee: Actually Mahārāj I don't speak Bengali. I am unashamed to begin but I don't speak Bengali.

Śrīla B.R. Śrīdhara Swāmī: What part of Orissa you come from?

Devotee: [Gangam?]

Śrīla B.R. Śrīdhara Swāmī: [Gangam?] Where?

Devotee: [Barampur?]

Śrīla B.R. Śrīdhara Swāmī: [Barampur?] proper, town?

Devotee: No, near the one village [Gondala?]

Śrīla B.R. Śrīdhara Swāmī: Which? This side? [Gondala?] Towards [Aska?]

Devotee: Near to [Aska?]

Śrīla B.R. Śrīdhara Swāmī: Do you know anyone, any devotee of Gauḍīya Maṭh there? One Gaurāṅga Banamali, there are so many, who are our Godbrothers.

Devotee: I don't even know.....temple or Maṭh.....Purosottama.

Śrīla B.R. Śrīdhara Swāmī: Purosottama does not come from...

Devotee: Bhaktivinod Āsrama.....

Śrīla B.R. Śrīdhara Swāmī: Bhaktivedānta?

Devotee: Bhaktivinod Āsrama in Barampur.

Śrīla B.R. Śrīdhara Swāmī: In Barampur. Founder, who is that? Nityānanda? Who has got a press and he established this *Hari Bhakti Vilāsa* and ...

Devotee: Ah, books, books, books.

Śrīla B.R. Śrīdhara Swāmī: Books, book publishing, that is Nityānanda, our Godbrother, in Barampur. And there is also a Temple there, there one small boy, boy of [Miniakur state?] Gopāla...

Devotee: Tomorrow I'm to go there.

Devotee: But now he's not small boy.

Devotee: No, no. He's now writing books. One press.

Śrīla B.R. Śrīdhara Swāmī: One press. That is Nityānanda. And that Purī Mahārāj, Nṛsiṃha Kavirāj, formerly Nṛsiṃha Kavirāj now Purī Mahārāj. And one of his colleagues is Tīrtha Mahārāj now, formerly he was Puruṣottama Brahmaçārī, they're also preaching in that side.

Devotee: Tomorrow I'm to go there.

Śrīla B.R. Śrīdhara Swāmī: And you come across [Suja Nārāyaṇa Panday?]

Devotee: I don't know them.

Śrīla B.R. Śrīdhara Swāmī: You don't know.

Devotee: I am only reading that book, Bhaktivinod Āsrama's.

Śrīla B.R. Śrīdhara Swāmī: [Suja Nārāyaṇa Panday?] he was, he lived for some time in Vṛndāvana also, sometimes in Bon Mahārāj's Maṭh. And Ānanda you know? He lived for some time in [Ānanda Panda?] in ISKCON also.

Devotee: [Ānanda Panda?] Where is he - Bombay?

Śrīla B.R. Śrīdhara Swāmī: No, no. Here in, at Caitanya-Candrodaya Maṭh and also in Vṛndāvana. For long time he lived there.

Devotee: I know him.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. You are known to those leaders? [Nandavisaspati?] Are you known to her, or Viśvanātha dāsa who was sometimes Governor of Orissa, and [mukhavanti?] chief minister, in the beginning, chief minister of Orissa?

Devotee: I did not know.....

Śrīla B.R. Śrīdhara Swāmī: .....Hare Kṛṣṇa.  
Do you know anything about Jagannātha, [Utivadi?] Jagannātha. A section amongst the Vaiṣṇava..... Vaiṣṇava. [Utivadi?] Jagannātha. Contemporary Vaiṣṇava, contemporary of Mahāprabhu, Śrī Caitanyadev. He has got a *sampradāya* there, in big number. Hare Kṛṣṇa.

Devotee: What is that *sampradāya*?

Śrīla B.R. Śrīdhara Swāmī: [Utivadi?] *sampradāya*.

Devotee: Not of the four, not coming in the *catuḥ sampradāya*?

Śrīla B.R. Śrīdhara Swāmī: No. Do you know Bāladeva Vidyābhūṣaṇa? Have you heard his name? *Govinda-bhaṣyam* of *Vedānta*, came from Oriya, Orissa. Śyāmānanda Prabhu came, Rāmānanda Prabhu from [Midnapur?]. One Govinda dāsa. Nitāi. Nitāi.

Devotee: Now we have some interest, so we want to keep up the interest. So I will try to be back...

Śrīla B.R. Śrīdhara Swāmī: You met Sarvabhavan Prabhu yesterday?

Devotee: Yes. I saw him yesterday.

Śrīla B.R. Śrīdhara Swāmī: He came here.

Devotee: Yes. He was translating your *Prapanna-jīvanāmṛta*, he was doing the translation. I'm also going to see Vyenkatta. I will go to Vṛndāvana for half a day and I will also speak with him. Do you have anything I can say to him?

Śrīla B.R. Śrīdhara Swāmī: Yes, you...but you are not going to America soon?

Devotee: No. I will be staying here.

Śrīla B.R. Śrīdhara Swāmī: You are to stay here.

Devotee: I wish I could stay here with you all the time.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha.

Devotee: Like Aksayānanda Mahārāj. Ha, ha, ha, ha, ha. I do not have good fortune.

Śrīla B.R. Śrīdhara Swāmī: Aksayānanda Mahārāj is your representative. Ha, ha, ha.

Devotee: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: He represents you all.

Devotee: Ha, ha. I do not like to have anybody represent me in this matter. Ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. You consult together and do whatever you like. Hare Kṛṣṇa.

Devotee: What time do you want to go to Calcutta?

Śrīla B.R. Śrīdhara Swāmī: Tomorrow, or the day after tomorrow?

Devotee: No, today. We're going to Calcutta...

Śrīla B.R. Śrīdhara Swāmī: Today?

Devotee: Yes. In two more hours, in one or two more hours we'll go.

.....

Devotee: Always dancing with Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: There is a plane, so happy plane of life, planes of life, all plenary, so many different planes. Cowards live in a particular plane and the heroes also live in another plane, without caring for their life, and the coward dies many times before their death. Ha, ha. So different planes of life there are, different experience, different world, different world of different experience. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhaktivinoda Ṭhākura watched when he was in Godrum that every day, early morning a flow of wind from the eastern side, east-south-east corner, goes to Yoga-Piṭh side, Māyāpur side. "What's the reason?" With inquisitive mind in the early morning he waits. "What's this? Every day some wind passes from this side to that side." Then one day the flash came into him. "Nṛsimhadeva goes to attend the *māṅgala-āratī* of



Mahāprabhu." Then what is the dignity of Mahāprabhu that Nṛsiṃhadeva Himself, He runs to attend the *maṅgala-ārati*? Different plenary existence even in the conception of Godhead and service His service.

**Devotee:** Is this the reason why some devotees disagree with each other, because they are experiencing different planes?

**Śrīla B.R. Śrīdhara Swāmī:** Some difference in discrimination there may be. *sesedikari ya nistha?*

Everyone thinks that his point is the highest; the relative position. In the relative thinking, such conception is there. A boy may think that, "My mother has got the greatest affection. So much affection I have never seen anywhere." That is also existing, *acintya bhedābheda*, both relative and absolute consideration simultaneously...

**Devotee:** .....

.....

**Śrīla B.R. Śrīdhara Swāmī:** Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

**Devotee:** Mahārāj, in the *Hari-bhakti-vilāsa* by Sanātana Goswāmī he is recommending the *puraścaryā* process before initiation. And there's one quote by our [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj in *Madhya-līlā* that states, "One must first undergo *puraścaryā* activities to bring success to the initiation of a devotee."

**Śrīla B.R. Śrīdhara Swāmī:**  
*diksa purascarya viddhi apeksa na kori, astas parsay na sakal udhari?*

There is a *śloka*, Govinda Mahārāj...

*no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate  
mantra 'yam rasanā-sṛṅg eva phalati śrī kṛṣṇa nāmātmakaḥ*

*ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccātanam cāmhasām  
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ  
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate  
mantra 'yam rasanā-sṛṅg eva phalati śrī kṛṣṇa nāmātmakaḥ*

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on

initiation, pious activities, or the *paraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient." [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

The *Kṛṣṇa-Nāma* is more catholic. It does not care for so many regulations. It is generally, these are all formalities to help the real function, innate function. *Kṛṣṇa-Nāma* is more concerned with the inner love, inner attraction. And that is very rarely to be found. So, so many formalities have been recommended anyhow to put, to help, to awaken, that inner attraction that is love. It is more concerned with love. And by mechanical processes love cannot be produced, so *sādhu-saṅga*, by *sādhu-saṅga*, the association of a devotee of higher type who has already awakened within the love for Kṛṣṇa. When that is possible, no other means, other means have almost become useless. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So *sādhu-saṅga*.

*sādhu-saṅge kṛṣṇa-nāma ei mātra cāi  
saṁsāra jinīte āra kona vasttu nāi*

The real thing is our internal attraction, *ruci*, *bhāva*, *bhakti*, *prema*. And that *prema* in another's heart, that influence, just as in contagious disease also, infectious disease, so, ha, ha, ha, that infection, the *prema* in one's heart, in the heart of a devotee, if we mix with and serve them, that is the royal road, ha, ha, ha, royal road. Others, by pressure, by this and that, try hard to intensify the movement of the heart that is coming down, something like that. So, if we can get the association of the devotees, then that is the highest thing. And the *prema*, the influence of *prema* direct coming, the flow coming and going. And then when that is not available then so many things and processes are recommended to do their quota, to help the inner awakening of the internal attraction, or *ruci*, *ruci*, love divine, that is.

But *sādhu-saṅga*, and *kīrtana*, *Nāma-kīrtana*. So the [lakshidars?] It is quoted in *Caitanya-caritāmṛta*, where? *no dīkṣām*...[Laxidar?] the brother of Śrīdhara Swāmī, Śrīdhara Swāmī has one brother, he.....

There this *śloka* is mentioned and it is also quoted in *Caitanya-caritāmṛta*, *ākṛṣṭhiḥ kṛta-cetasām*, those that have got little contribution towards the service, of small extent, *ākṛṣṭhiḥ kṛta-cetasām*. *Kṛta* means *sukṛti*, those that have got little amount of *sukṛti*, *Kṛṣṇa-Nāma* draws them with only slight qualification. *Kṛṣṇa-Nāma* is so generous with slight connection if it comes in contact it begins to act. *Ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām*.

And those that are a little good-minded, their sins are brushed away, *muccātanam cāmhasām*, *ācaṇḍāla mamū kaloka sulabho*. Even to the lowest, to the meanest position,

it approaches to take up, not ordinary qualification, in the ordinary, in the general, even general qualification sometimes not necessary, goes down to draw from the meanest, from that lowest position, *ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ*. It is only, *vaśyaś ca muktiśriyaḥ*.

The resources that we can acquire after liberation proper, that is *prema*, it is only submissive to that, *Kṛṣṇa-Nāma*. Only *prema* can control the Name. The higher type of love divine, that can have influence over the Name, can play with Him in any way, *vaśyaś ca muktiśriyaḥ*.

*No dikṣām na ca sat-kriyām*, it does not depend on any other things, like *dikṣā*, *dikṣā*, that is *mantra dikṣā*, that second initiation may not be necessary sometimes. But to help, second initiation has been introduced, but without second initiation, that is *mantra*, the help of *tantra*, it can work. *Na ca sat-kriyām*, not in public works or good deeds in the worldly sense, can that have any contribution for getting the grace of the Name Divine, *Kṛṣṇa-Nāma*. *Na ca puraścaryām*. And the *sastric* process that in particular auspicious time, in particular holy place you should generally in the time of the solar eclipse or moon, lunar eclipse, and on the banks also of a sacred river, one will engage himself in counting the *japam* for thousands to limitation, limiting with thousands. All these fashions it does not care for.

*Na ca puraścaryām manāgīkṣate manthro 'yam, manthro 'yam rasanā-sprṅ eva phalati*. This *mantram* which contains *Kṛṣṇa-Nāma*, that is so generous and broad, wider and very catholic view, the *Kṛṣṇa mantra*, the *Kṛṣṇa-Nāma*, *Kṛṣṇa Name*. *Rasanā-sprṅ eva phalati*. Anyhow if it can come to touch the tongue it will produce the desired result. But only one thing to be presupposed, that the *Nāma* must be proper *Nāma*, not a sham transaction, artificial, imitation transaction. A genuine *Kṛṣṇa-Nāma*, that must be got from a Gurudeva, one who can pronounce, who can culture direct in the plane where *Kṛṣṇa* has got His *līlā*. In the Name the sound must be genuine sound originating from the wave of Goloka, Goloka, *Kṛṣṇa's* place. The quality will be high and the conditions, circumstances, the strictness in the circumstances may be loosened. This is the, on the whole. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The quality, that will be high, and other conditions conducive to help them that are recommended so long, so far, that is, that may be neglected if the *Kṛṣṇa-Nāma* proper we get, then these formalities may not be of much importance. That is the meaning. So *puraścaryā* of course that is conducive, that may help us, but that contribution may not be given so much importance. The more importance has been given to get the real Name from a real *Guru* and then to cultivate it with the serving temperament along with the real associates. That is what is really necessary.

And these things are recommended only for the *grhastha* that are living alone, always engaged in material engagements, worldly affairs. They will try. It is very difficult to have the eternal association and the service along with the devotees, unalloyed devotees. They should take to these advantages and may try to improve their condition gradually. For this, so many other things have been recommended.

But the main thing is that we must get the real thing, and the real mania is the association of the *sādhu*, and association means - the serving attitude. Otherwise we can't have any association proper with the higher layer. Association means service, and service of the genuine *sādhu*, and with that company if we get the real Name we can go straight and very shortly, shortly. That is the purpose of all the advice we find in different places, in different forms in the scriptures.

*Hari-bhakti-vilāsa*; that is mainly recommended for the householders who generally have a secluded life, may not have company easily with the association. They will take this sort of advantage, as occasionally in particular time and particular place they must give their attention to this thought and accumulate something, something, collect. That is the main idea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Ha, ha. Once, our Guru Mahārāj wanted to pass the Puruṣottama month that occurred in the, perhaps August-September, during the day of Kṛṣṇa Janmāṣṭamī, Puruṣottama month, he wanted to pass it in Vṛndāvana. And sent Mādhav Mahārāja - you know, you have seen the Founder of Chaitanya Gauḍīya Maṭh?

Devotee: No Mahārāja.

Śrīla B.R. Śrīdhara Swāmī: Mādhav Mahārāja.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: He was then Hayagrīva Brahmachāri, white clad. He sent him, wanted to send him in advance to hire a house in Mathurā. And the day he had to start for Mathurā for hiring the house in advance, that was Janmāṣṭamī, the birthday of Kṛṣṇa. And we are all fasting, and those that cannot fast, they may take some juice..... in this way we observed the day, Janmāṣṭamī day, the birthday of Kṛṣṇa. Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] ordered his personal cook, "Give some rice to Hayagrīva Brahmachāri. Prepare for him, that he will have to take the journey, and by fasting if he undertakes the journey there may be disturbance in the activity there in Mathurā." And he must find out a house because after two days Prabhupāda is starting for there with his party. He asked, "Give him food." Food means rice, not only other things, not *anukalpa*, he proposed to give him rice.

End of side A, 29<sup>th</sup>, 30<sup>th</sup>.12.81, start of side B, 30.12.81.

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 with 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, *sajātī-yāśye snigdhe sādhanau saṅgaḥ svato vare*.

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha  
sajātī-yāśye snigdhe sādhanau 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 Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: 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 B.R. Śrīdhara Swāmī: So, that will, in order to avoid the misapplication, we need not think that we have got that valuable thread of earnest attraction.

Devotee: Then jump.

Śrīla B.R. Śrīdhara Swāmī: 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?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī:

*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, *sakhya*. 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 real...

(pages 1-14 of 29<sup>th</sup>, 30<sup>th</sup>.12.81 are the same as 21<sup>st</sup>, 24<sup>th</sup>.14.81, page 3-14)

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. The *sādhu-saṅga* will guard me from all discrepancies. Gaura Hari bol! Gaura Hari bol!

*'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 [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] 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 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 *grhastha*. That that could be neglected, only that they got advantage of cent per cent 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..... Am I clear? No?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: 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 a 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, who serves Me, he is not My real servant. But who serves my servant, he is 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 B.R. Śrīdhara Swāmī: mad-bhakta sedi bhakti, te me bhaktatama matah?

[*ādarah paricaryāyām, sarvāṅgair abhivandanam  
mad-bhakta-pūjābhyadhikā, sarva-bhūteṣu man-matiḥ*]

["My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."] [*Śrīmad-Bhāgavatam*, 11.19.21]

[*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 is doing on My behalf."

Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So He's very much propitiated.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: 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 B.R. Śrīdhara Swāmī: What do you say?

Devotee: Lord Caitanya and the devotees...

Śrīla B.R. Śrīdhara Swāmī: He was engaged in Kṛṣṇa in Śrīvāsangan, then some ordinary people...

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



Devotee: *Naga-saṅkīrtana*.

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

Śrīla B.R. Śrīdhara Swāmī: 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, and 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?"

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 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.

**Devotee:** 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 B.R. Śrīdhara Swāmī:** 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. The purity of purpose you don't find in their *saṅkīrtana*, the standard, the pure standard you say?

**Devotee:** 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*, what's the proper mood?

**Śrīla B.R. Śrīdhara Swāmī:** Not self-control, nor proper devotional mood...

**Devotee:** Yes.

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

**Devotee:** Sometimes just slapstick kind of comedy kind of things.

**Devotee:** Some kind of exhibition.

**Devotee:** Yes, some kind of...

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

**Devotee:** Yes.

**Śrīla B.R. Śrīdhara Swāmī:** Imitation rather than the real, more or less imitating. But the boys may do 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 Hari bol! Gaura Hari bol!

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 Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!  
Nitāi Caitanya. Nitāi Gaura Hari bol!

Vidagdha Prabhu, you stayed last night here?

Devotee: No Mahārāja...

Śrīla B.R. Śrīdhara Swāmī: Oh, you went away and come this morning?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Any new face come there, no, yesterday?

Devotee: Jayapataka Mahārāja, he just left. I find myself very busy with this work but sometimes I think, 'what can I do for you?'

Śrīla B.R. Śrīdhara Swāmī: No. You engage yourself busily there. I will be satisfied with that.

Devotee: What are you doing?

Devotee: I work with artists, clay sculpting, in clay, many figures will adorn the *samādhi*, *devatas* and *kīrtana* all around the building, and devotional personalities, Hanumān jī, Prahlāda, King Pṛthu, Lakṣmī Devī, all around in many murals.

Śrīla B.R. Śrīdhara Swāmī: Who is devising the plan?

Devotee: Yes.

Devotee: Who is?

Śrīla B.R. Śrīdhara Swāmī: Who?

Devotee: I am.

Śrīla B.R. Śrīdhara Swāmī: Plan and construction - both sides you are looking after?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Very good. Do it. Hare Kṛṣṇa. Gaura Hari.

**Devotee:** But those figures will be outside?

**Devotee:** 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 B.R. Śrīdhara Swāmī:** 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 [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] 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*, *pranama* 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.

**Devotee:** And birds may come...

**Śrīla B.R. Śrīdhara Swāmī:** 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.

**Devotee:** So what will be the condition here then?

**Śrīla B.R. Śrīdhara Swāmī:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** These things are sheltered but they're outside, so far, that is the plan. But what about a mural, say, like a *Śrīmad-Bhāgavatam* scene with Mahārāj Parīkṣit and Śukadeva Goswāmī in a flat, a base relief? Yeah? Under a roof, is that acceptable?

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

Devotee: I understand that.

Śrīla B.R. Śrīdhara Swāmī: 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.

Devotee: Not just decoration.

Śrīla B.R. Śrīdhara Swāmī: Not mere decoration.

Devotee: What about the demigods, let's say...

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

Devotee: And a devotee *kīrtana*, just not specific devotees, but devotees in *kīrtana*.

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

Devotee: The idea behind the *samādhi* is I believe is to attract many...

Śrīla B.R. Śrīdhara Swāmī: 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, *sākhyā*, *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 sight-seer.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: 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.

Śrīla B.R. Śrīdhara Swāmī: Though we find it extensively used in the southern temples, in the temples in the south we find lavishly such things. But our Guru Mahārāj did not allow, belittling. Hare Kṛṣṇa. Hare Kṛṣṇa. A respectable position we may get 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 Hari bol! - according to one's own.

Nitāi Gaura Hari bol! Nitāi Caitanya. Hare Kṛṣṇa.

**Devotee:** I've seen in at least one purport where our Swāmī Mahārāj he says it's not possible to go back to Godhead in one life. Then, on the other extreme, a friend of mine in ISKCON claims that Prabhupāda [Śrīla A.C. Bhaktivedanta Swāmī Mahārāj], our Swāmī Mahārāj, 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 B.R. Śrīdhara Swāmī:** 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 *zamindar* of (Chinipur?) came to ask Prabhupāda [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura], 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 cannot. It depends....."

.....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 āṅga*, at that time also, at that stage also, the *sādhū* plays the important part. Under no circumstances are the *sādhū*s 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 *sādhū*s are playing important part. So *sādhū*, 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 B.R. Śrīdhara Swāmī:** 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 *sādhū* never opposes but increases our inner relationship with, just as in telescope, so:

*vrtasya vrtya vari cara vrtya vrtasya?*

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 Hari bol! Nitāi Gaura Hari bol!

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 Hari bol! Gaura Hari bol!

\* \* \* \* \*