

82.10.21.B_82.10.22.A

Śrīla Śrīdhara Mahārāja: ...then they'll be asked, "What service?" A general recruitment, then a special choice of service, and they'll be enquired, at heart, and the special choice for the special group of service will be given at that time. A general march towards Kṛṣṇa conception as a whole. *Śanta, dāsya, sākhyā, vātsalya, mādhyā, mādhurya*, march towards home. In a specific position will be understood after some realising, some sort of realisation up to *bhāva-bhakti*, it will come. *Niṣṭhā, ruci, tataḥ, āśakti*, very crudely in the form of *ruci* after *niṣṭhā*, continuing Kṛṣṇa consciousness, then the *ruci* will appear, then *āśakti*. That stage may be undetermined. And in *bhāva-bhakti* it will be clear. And *prema-bhakti* in a definite way, they will march. Hare Kṛṣṇa. Up to *bhāva, sneha, mana, praṇaya, rāga, anurāga, bhāva*, up to that, general. And only *mahābhāva* only, reserved for Rādhārāṇī, not to be found anywhere. After *bhāva-bhakti* there is *prema-bhakti*. In *prema-bhakti* there are so many sub-stages, *sneha, mana, praṇaya, rāga, anurāga*, in this way. Hare Kṛṣṇa.

Now we are to look after how the continued service based on unflinching faith, continued serving attitude is found in our souls function, the awakening of the soul, *jīva* soul. *Niṣṭhā, anartha-nivṛtti, niṣṭhā*. Cent percent Kṛṣṇa connection. After that the differentiative nature will be awakened. The intensity will show different stages of the *līlā*. Kṛṣṇa.

...

_____ [?] ...direct connection with Brahman, continuous, even himself has that substance.

And the devotional school, "He's so great _____ [?] I'm in search of Him."

"So 'ham", the *Vedānta* says that "so 'ham", you are He, so near. And they say that Kṛṣṇa is far above. I'm a neglected particle of His feet dust, all these things. His connection is making far away." In this way he began to preach there, in Śāntipura.

When Mahāprabhu and Nityānanda Prabhu went there, one day, Mahāprabhu was so much besides Himself that He began to give him a good beating.

Then he told, "Now I am come to proper mood. You are showing respect to me and how I have taken retaliation on You. You are forced to beat me with Your own hand, so I have conquered You. You are defeated, I have defeated You. Now You must admit that You are our master, You are our Lord, You hold the supreme position. And before this You used to show reverence to me and keep me aloof, distant, respectable distance. Now my object is fulfilled, I am Your servant."

One day, Jayatīrtha comes back and says, "All those intoxication, all these, I have finished. Nothing there. What is preached by Swāmī Mahārāja, that is *the* truth." Ha, ha, ha.

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

...

...not make compromise with the quantity. Always we must be used, quality. Elimination, acceptance and elimination. A living soul must have such characteristic, I think that. Adjustment will get new and new colour. It cannot but be. New conceptions, conceptions of new truth must have some influence over the whole, its past experience, cannot but be, if we're sincere. Life should not be mechanical and stagnant. And we must be sincere to our realisation. What we feel to be truth, we must serve that, must be after that.

Vaiṣṇava mata. There is a *śloka, anta sakta bahi saiva sabha ram vaisnava mata* [?]

A colloquial. Within one should be *śakta*, and outwardly the clever man should be a *saiva*, *tyāgī*, indifferent. And *sabharam*, in the assembly he will speak generally about *ahimsā*. Vaiṣṇava means *ahimsā*, not harming, not causing any injury or harm to others sentient. Try to come to the lower level of general public. *Sabhā rama vaiṣṇava*, this is to undermine the Vaiṣṇava feelings by the other party, *anta sakta*. Within us we must be *sakta*. *Sakta* means *śakti vyaśaka*, *bahi saiva*, heard from Guru Mahārāja. And externally, *saiva* means outward *vairāgya*, indifferent. And when you meet the public, then we shall play the part of the Vaiṣṇava, with toleration, and also with modesty, we shall try to deal with them, as if we are servant of all of them, in this way. And outwardly renunciation will have appreciation from the public. And internally you must be self-seeker. Hare Kṛṣṇa.

I do not go out to canvass. But who comes to me, whatever I know I say to him. This is my worth. Generally I do not seek for any play outside. But if anyone comes to me, what I understand, I generally say that to them. But also with certain cautiousness, to certain extent. But still outspoken man I am, outspoken.

...

Akṣayānanda Mahārāja: Mahārāja, in *rāga-mārga*, there's also *sādhana*. *Rāgānugā-mārga* there is *sādhana*, so is that *sādhana* to be taken as a little mechanical?

Śrīla Śrīdhara Mahārāja: No, that is not mechanical, that is full of vitality, life. But that stage we must reach otherwise it will be mechanical. And mechanical thing will bring something wrong.

vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi.

Rūpa Goswāmī Prabhu writes, the limit of *vaidhi-bhakti* is up to the mark when that real *rāga* will awaken. And then it will be stopped and that will be it. When we reached *bhāva-bhakti*, then that *rāga-bhakti* may be given. *Vaidhi bhakta adhikaras tu*, the jurisdiction of *vaidhi-bhakti* is up to the mark when the *rāga* begins, *rāga* is upward. *Vaidhi-bhakti* in Vaikuṅṭha, Paravyoma, up to _____ [?] *bhakti*.

In Bhaktivinoda Ṭhākura's poem,

bidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa
[*raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa*]

["Kṛṣṇa bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thus allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of un-wedded love, the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa."]

When one has completed his *vidhi-bhakti*, following the scriptural and saintly direction go on, and when real *anurāga* has awakened in him then he gets freedom, he can enjoy freedom in his quest. *Bidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa*. Kṛṣṇa comes to interfere and says, "It is not necessary that you will continue penances, physical penances, and mental strictness about your general movement. But whatever they may be, your environment does not matter. You try to extend your liking, your appreciation, inner appreciation, that is love towards Me." *Raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa*. Then gradually he

comes to Braja *rasa*, that is *parakīya*. *Jñāna śūnya bhakti*. The knowledge retires, calculation retires, and the *ruci* is only guide, taste is only guide. *Sādhu* of course and *śāstra* in the *rāga-mārga*, that has got appreciation and his inclination is established fully in Braja *rasa*, *parakīya*, plainness, simplicity. Ignorant section not any, much qualified.

But anyhow they cannot but remain without this particular relationship with some boy, either in *vātsalya*, or in friendly, or in *mādhurya*. "Sometimes at the background we may lose Him, He does not belong to us, some say." But generally they do not care to allow that idea within them. "No, He's ours. He's my son, my friend, very dearest friend." But some sort of apprehension that, "He may leave us, we may lose Him. Any time we may lose Him, He may withdraw." They've got some sort of supernatural background, so the apprehension is there, "That we may lose His company." And with this idea they go on to _____ [?]

"No, no, they must be one of us." This suspicion, the relationship goes on in different *rasas*. That is *parakīya*. In *vātsalya-rasa* also *parakīya*, friendly also *parakīya*, *sākhya-rasa*, *mādhurya* ____ [?] *parakīya*.

Raga-basavarti ho'ye, parakīya-bhavasroye, labhe jiba kṛṣṇa-premavesa. That comes to the level of love divine in Vṛndāvana, Kṛṣṇa *prema*.

premamṛta baridhara, sada panarata tanra, kṛṣṇa tanhader bandhu, pati
[sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati]

["Kṛṣṇa is the dear-most friend and master of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of Supreme auspiciousness."]

That particular spiritual juice they always drink, like intoxication of Jayatirtha Mahārāja. *Premamṛta baridhara, sada panarata tanra, kṛṣṇa tanhader bandhu, pati*. "His friend is our consort." Always they drink a sort of spiritual juice. *Sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati*. Bhaktivinoda says that, "My last solace of destination, my dispenser of my faith, my fortune, is at the lotus feet of those persons."

Hare Kṛṣṇa. That is in reality. Just as it is told that a girl at the age of five years, if she is told about her husband's love, she can't understand. But she must attain a particular stage about eleven, twelve, thirteen, then she will be able to imbibe some sort of natural conjugal love, and not before. So the soul must rise to a particular standard and then it will be appreciable to what is divine love. Otherwise it will be to play like dolls. If moral and go on *parakīya* immoral, that will bring more justice, consequence. In the name of *parakīya* they will go on with immoral activity, that is with the *sahajiyā*. Spiritual purity. This physical application of that highest thing in physical body. With the help of physical application of such things, they think that they will rise so high there, by mental concoction.

Our Prabhupāda, Bhaktivinoda Ṭhākura they are mature in his spiritual body. It is not a play of this flesh concern, mental concern. It is soul concern.

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Then soul will come.

*ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

The *ātmārāma*, not in this level but in the level of soul, pure spirit. And then some higher connection with Nārāyaṇa, Paravyoma, you must have to cross that, and then Kṛṣṇaloka, *parakīya*. Don't think that is here in the flesh world. This is *kāma*, this is the worst thing.

[ataeva kāma-preme bahuta antara] kāma-andhatamaḥ, prema-nirmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

That is the purest dedication of the extreme type, dedication to the senses of Kṛṣṇa, extreme. And not to be cultivated in this flesh and bone, in this layer when we are addicted to this sort of sense pleasure. This is the opposite. This is the most demonic enemy, the *kāma*. *Kāma* and *prema*, you are to differentiate first between the two. The *kāma* is not *prema*, then you are lost. If you commit mistake to accept *kāma* as *prema*, then you are gone, finished. The middle place, there is a long space you have to cross and go to the highest portion. There it is such. Śukadeva recommending. Who is Śukadeva? *Strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ*.

*[dṛṣṭvānuyāntam ṛṣim ātmajam apy anagnam, devyo hriyā paridadhur na sutasya citram
tad vikṣya pṛcchati munau jagadus tavāsti, strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ]*

["While Śrī Vyāsadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions."]

[*Śrīmad-Bhāgavatam*, 1.4.5]

Who has got no recognition of different sexes in this world, he's passing the beautiful girls, she does not, no attention that side. So much so that the girls does not want to dress before him. He's a young man of sixteen or so. But girls, his eyes are such, so vacant, so drawn inward, high ward, then the girls do not care to cover their bodies.

Then before that, Śukadeva is saying that, "The highest conception is this."

So if we do not like to commit suicide, then we shall have to pass through Śukadeva towards *Bhāgavatam*, finding of *Bhāgavatam*. The layer of Śukadeva must be crossed, then we are to go to Braja *līlā*. Otherwise we shall deceive ourselves, belittle.

The mean people they take it in this way, do not care of Śukadeva Goswāmī, *ātmārāma*. The joy drawn from the spiritual world, not from this mundane world, attempt to have an engagement of this mundane senses. We must have spiritual plane, and the differentiated spiritual plane, and differentiated body, and then there are awakening of so many senses in the spiritual body, and then it is possible to engage those spiritual senses for the highest spiritual purpose. It is not a fun, 'it is only imagination.' Imagination, and that reaction will take you to the bottom of the material misconception world. It is reality. God is reality more than reality we can think. The connection with God which is so vague, so high, so fabulous, God, and His connection. His realistic connection, that is not a very cheap thing in this unknown and unknowable. How much Godliness, how much intensity of the degree of Godliness can take us to Him or His domain, and then it is possible to exercise our senses of spiritual body. What about of spiritual body, where is it? Rādhikā-Mādhava. We must go on lives together with the hope, with that bright hope, if necessary, and not that we shall jump immediately and get that and devour that. What is this? We have not come to contact with such a lower sort of realisation. The highest of the high. *Sambandha jñāna*. Hare Kṛṣṇa. *Anartha-nivṛtti*.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛtīḥ syāt tato niṣṭhā [rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

Continuous company with the Lord and His men and nothing else, no gap. Then the real *ruçi*, the real taste will awaken after that stage. When cent percent engaged with Him, with God consciousness, proper God consciousness, in the name of God consciousness so many things are passing. But real God consciousness, Kṛṣṇa consciousness, we have come in contact with, cent percent twenty-four hours, then our taste will be created. Then *āsakti* then *bhāva*. In *bhāva-bhakti* we come in real connection with the soil, with Vṛndāvana, and from there it will grow, the creeper will grow in its own soil. '*Virajā*,' '*brahmaloka*,' '*bhedi*' '*paravyoma*' *pāya*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

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

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

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

Upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya. Brahmāṇḍa means Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka. These seven stages of material life, up to Satyaloka. Then Virajā and Brahmalo, the double conception of indifferent, or the marginal zone, the buffer zone, Virajā and Brahmalo. Passing through the seven stages of this material, and then the indifferent, that is renunciation mood of the material life, that is also two classes, Virajā and Brahmalo. Then passing through that one enters Vaikuṅṭha, Paravyoma. '*Virajā,*' '*brahmalo,*' '*bhedi*' '*paravyoma*' '*pāya, tabe yāya tad upari 'goloka-vṛndāvana*'. Then crossing by *vidhi-bhakti* that Paravyoma, you come to the verge of the Goloka, *rāga-bhakti*, and there with the help of the so many devotees of such nature, he will thrive there. *Kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*. It is clearly mentioned stages.

Now we are to know how far the *brahmāṇḍa*, Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka. And Virajā, Brahmalo. Virajā *jal*, the water of Virajā, that will cleanse us, we shall take bath in there. And then the fire of Brahmalo, we must be purified through the fire. Whatever there will be, alloy, that must be burnt away in the fire of Brahmalo. Then one will enter Paravyoma. Paravyoma, that is Vaikuṅṭha, *vidhi-bhakti*, the land of proper devotion.

And there are checkers to check there is the code, the law is there. And the checkers are there to check how far we have got our devotional serving attitude. And when that is finished, no *śāstra*, no checker, but our honesty, sincerity of purpose has been passed, got a certificate, then we are allowed to enter into Vrajadhāma, Kṛṣṇaloka. Beyond all checking and suspicion, and the scriptures, the laws, they will give certificate. Then we shall enter Brajaloka safe, quite safe from all our enemies to attack from outside. Then we shall go safely, freely towards that.

It is good to think, but whenever we think 'I have got in possession,' we're finished, it is such, *adhokṣaja. Adhokṣaja*, to cast our fate with the infinite whimsical authority. What is love divine, that is very, very rare, very, very rare. But we cannot find satisfaction in anything here. If we can be so much fortunate, then only it is possible to go. Naturally I'm dissatisfied. Nothing can satisfy us. Whatever. 'No, that is stale.'

That Gopa Kumara in *Br̥hat-Bhāgavatāmṛta*, going with new curiosity, but in a few days that is finished. Then again going higher, then with new curiosity and new hope, but within few days that is finished. In this way he's passing away, from different proposals.

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

For those newcomers that are going to join, they will have to be satisfied to speak really that Kṛṣṇa's direct connection with their superiors. And that will give satisfaction to these attendants. That is the key to our ambition. It is also told like that, don't aspire after direct connection with Kṛṣṇa, you don't aspire that. You are to be satisfied with that, that my superiors they're in direct connection with Kṛṣṇa. This will help you to get your real wage. Don't aspire after direct connection, in the highest sense. Then you will be loser. You will be loser, your position, your intrinsic position is such, if you want in that way, you will be loser. So always keep yourself in safe side and thereby that your Guru, your Gurudeva, by those that are eternal paraphernalia, the direct connection is going on there, just little above. So *rūpānuga mañjarī*, take your position there and you will earn best. This strategic advice given to us, if we really follow the scriptures. It is clearly told like that.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura told: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If you want to have direct connection, it will disappear, it is of such nature. But by sudden appearance or a little cover of a shadow, some sort of, then it will be, your best appreciation will be from that position. That unknown and unknowable. If you want to have His real intrinsic nature of ecstatic joy then you will have to be satisfied with this sort of appreciation and realisation of your position. If you want more, you will be disappointed, and something wrong will come to take place of that. You will be deceived. What is unknown and unknowable really with autocrat transcendental of the highest order, and from the level you want to get within your fist, you will be simply deceived. Those say that to you, that hoax, they deceive you. From your position, the type of your position, the highest point is such, that you will find, allowed, that also from behind the screen of the *līlā*. So that will be your highest satisfaction.

Hare Kṛṣṇa. Ha, ha, ha. Gaura Hari bol. Nitāi Gaura. Nitāi Gaura.

So much so, once one of Prabhupāda's old disciples went away...

.....