

83.03.31.B

Śrīla Śrīdhara Mahārāja: ...in fact I'm everything. All your aspirations is within Me, cannot go outside. Your highest aspiration is within Me, can't seek it outside. I'm so friendly, so near, so loving, so affectionate. In all respects you are Mine."

Such loving share, or service, or anything, our relationship we have got with the truth, Kṛṣṇa. Then He's wonderful, holding such position in the absolute sense, how we have become otherwise? That free will, and the position of that marginal position. That is responsible. Self determination. Die to live. Everything for Himself. This is the condition. We're for Himself. Accept this then negotiation begins.

"First you have to accept everything for Me, then the negotiation may begin. How and why you are for Me? First you have to understand that I'm for Myself. The Absolute must be for Himself. You understand this properly. Reality for Himself, for Itself, otherwise He's not Reality. If He's subservient to any other law or any other agent He's not Reality. So if Reality has got such position, Absolute position, with this basis, 'For Itself' now negotiate what will be your position with Me. Complete surrender, there you are normal, otherwise you are thinking abnormally about reality. That is really your creation and not in the absolute sense, your created reality. But reality independent must be of this nature, and then your position will be within Me, within My sweet will. And that is your highest position. You try to - I'm your friend, I'm your guardian."

*[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdam sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"You can only find peace in such condition when you accept Me as I am. I'm your guardian, but I'm your friend, your greatest friend."

So harmony lies there. Otherwise we're god of gods. We go to the friend, rules and regulations, how a god will be, otherwise we won't accept him as God. Not that God created man, but that man creates God, man created God. That goes to Darwin theory, the fossil is the cause of everything.

Bhakti Kanan Giri Mahārāja: Guru Mahārāja. In progressive realisation of Kṛṣṇa, does one have to go through the stage of Brahman realisation, Paramātmā, and then Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not necessarily, not necessarily. He may go through that way. After general education then one goes to some specific education. After passing B.A, M.A, then goes to medical, or engineering departments. And from the beginning one may get admission in the engineering college. Something like that, with little primary education he goes. So through

varnāśrama dharma, this *yoga, jñāna*, everything may lead ultimately to *śuddha bhakti* and there He says, Mahāprabhu says: *eho bāhya āge*. This may be excluded, without this, this only *sādhu saṅga* with *śraddhā*. We have got faith, and we have got good devotee association. Wherever, from any position *śraddhā* and *sādhu saṅga*, these are primary necessities. Without that it is not possible. We must meet His agent, and we must have some faith in His agent. Minimum demand in the *bhakti* school is this. Neither this *brāhmaṇa* Mahāprabhu says,

*nāham vipro na ca nara-patir nāpi vaiśyo na śūdro
nāham varṇī na ca gṛha-patir no vana-stho yatir vā
[kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā*, 13.80]

All these, the *yoga, jñāna*, nothing is necessary. Only minimum necessity is His agent's association, connection, and faith for his association. Then through that done, without that impossible.

*rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād gṛhād vā
na cchandāsā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhīṣekam*

[Jaḍa Bharata said: "O King Rahūgaṇa, the perfectional stage of devotional service, or the *paramahansa* stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."] [*Śrīmad-Bhāgavatam*, 5.12.12]

*matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatām tamisram, [punaḥ punaś carvita-carvaṇānām]*

[Prahāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

*naiṣām matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahiyasām pāda-rajo-'bhīṣekam, niṣkiñcanānām na vṛṇīta yāvat*

[Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward

materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”] [*Śrīmad-Bhāgavatam*, 7.5.32]

Without the help of the Vaiṣṇava we cannot reach there. This is the general thing, minimum. Others may be redundant, other departmental knowledge about this, that, so many things that are not necessary. That may be sometimes ornamental for a preacher. If a devotee is a preacher, then he can be a good preacher, if the devotee is educated he may be a good preacher to the educated section, not for the ordinary. That is something ornamental. But the minimum necessity *sādhū saṅga* and *śraddhā*, *śraddhā* in the disciple and the genuine preceptor. This connection, *praṇipāt*, *paripraśna*, *sevayā*, and this *jñāninas tattva darśinaḥ*, this connection necessary.

Bhakti Kanan Giri Mahārāja: In *Bṛhat-Bhāgavatāmṛta*, Sanātana Goswāmī shows the travels of Gopa Kumāra. And he’s going through different stages of progressive realisation. But that is not necessary for everyone?

Śrīla Śrīdhara Mahārāja: Yes, passing through. Not everyone. Of course we’ll have to pass through those stages unconsciously. Virajā, Brahmaloḥa, Śivaloḥa, Vaikuṅṭha, we have to pass, but no stopping at the station, we pass quickly through towards the destination. The stages are there, but from one stage, one station to another, then another, then another, in this way many stations not stopping. He may go from anywhere unconsciously passing through those places he’ll leave there. Stages are there, but no stop, he may not stop there. Necessarily he’ll pass through those places, or stages, unconsciously. Very quickly it will pass unknowingly, unconsciously.

Bhakti Sudhīra Goswāmī: But if he had some attraction, then he may stop there?

Śrīla Śrīdhara Mahārāja: If any special attraction he may have to stop. But if the guide is strong enough he’ll say: “No, no, no stoppage here, come. No charm here. What is here is already known as this and that and that is only detention, no value, come.”

Aranya Mahārāja: There’s one breaker here, it’s called Vṛndāvana Express Train.

Śrīla Śrīdhara Mahārāja: Oh. Express also stops in the main places. Only this is a special train. Ha, ha.

And there is also Navadvīpa Special. And that is considered above Vṛndāvana. And we’re there. Appreciation, realisation is necessary, why so? Why Vṛndāvana is superior to every stage of life? And why Navadvīpa also considered, to our poor he has got no money. Navadvīpa with very least capital we can get in Navadvīpa which is in Vṛndāvana, and more. It’s difficult to understand. The highest power of positive negative combined is giving something.

[tābe hāsī’ tānre prabhu dekhāila svarūpa] ‘rasa-rāja’, ‘mahābhāva’ — dui eka rūpa

[“Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.”]

[Caitanya-caritāmṛta, Madhya-līlā, 8.282]

“The sweetness and the taster of the sweetness in its highest degree, They’re combined to bestow, to distribute Themselves for us. If you can give away all so-called religious prejudices and concentrate towards the naked truth, the *rasam*, and sympathy towards Me then we shall be able to understand how Both combined together. Both the parties, giver, taker. The greatest giver and the greatest receiver. Both combined a pot to give to the ordinary people. That is only in a limited circle, to the qualified circle. And here, ordinary mass can have entrance and in no time maybe given the tickets of that high positioned theatre. Percolated.”

Achievement of Kṛṣṇa’s service also may be done by the Nimbarka, the Vallabha, and others. The *māyāvādīs* they also have recognition. But the whole Vaiṣṇava school they have got real position of Kṛṣṇa. But their conception of Kṛṣṇa is also different from the conception of Mahāprabhu, in some respects. So if we can approach Kṛṣṇa through Mahāprabhu, the highest attainment, and any defect, that fullest, highest fullest, not partial attainment of Kṛṣṇa. We’re to clearly understand for ourselves where’s the difference with Nimbarka and others conception of Kṛṣṇa.

And so much so, inconceivable, that we’re to give more stress towards Rādhārāṇī. That is the peculiarity of the Gauḍīya Vaiṣṇava school. There may be sweetmeat, but the absence of tongue, nothing to be lived. If proper tongue I may have, the standard of the tongue, that will give me the standard of sweetness. Something like that. Without tongue no meaning of sweetness. Without ear no meaning of music. In this way.

Independent of Rādhārāṇī we can contact with Kṛṣṇa we’ll be loser. But in the service of Rādhārāṇī we get the highest quality of Kṛṣṇa realisation, highest quality. Because so much high sweetness, so much high and real intense realisation about Kṛṣṇa is not possible anywhere. And that quality I can have if I participate in Her line. That quality, quantity and quality, highest quality only can be drawn from that *rasa*, ecstasy, by Her alone. And that type of quality I can expect to have in Her line. It is running, the current is running through high to us, towards His inmates towards His campaign, that quality. So much so that one who can understand the taste of that quality, the other current is tasteless to them, quite tasteless, the *rasa*. The *rasa* may come through other channels, that will be tasteless to the tongue who has tasted that *rasa* coming through Rādhārāṇī. Something like this. Rādhā-Dāśya, *kaiṅkaryya*.

In Bhaktivinoda Ṭhākura’s poetry I developed that in the last stanza.

*śrī-gaurānumatam svarūpa-viditam rūpāgrajenāḍṛtam
rūpādyaiḥ pariveśitam raghu-gaṇair-āsvāditam sevitam
jīvādyair abhirakṣitam śuka-śiva-brahmādi sammānitam
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

[“What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and

Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*. that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.”] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

The extent of Bhaktivinoda Ṭhākura’s gift, how high it is to show that Bhaktivinoda Ṭhākura is so great that he has given gradually this highest thing he could give. What is that? *Śrī-gaurānumataṁ*. Sanctioned by Śrī Gaurāṅga. *Svarūpa-viditaṁ*. That value is known only to Svarūpa Dāmodara. He can estimate the value of such gift by Mahāprabhu. Mahāprabhu’s sanction how valuable, it was known only to Svarūpa, the Lalitā Devī Avatāra. *Rūpāgrajenādṛtaṁ*. Sanātana Goswāmī who is the master of the *sambandha-jñāna*, he has appreciated it very much. *Rūpādyaiḥ pariveśitaṁ*. Rūpa Goswāmī with his followers has served them direct to the public, to the proper persons. *Raghu-gaṇair-āsvāditaṁ sevitaṁ*. Raghunātha Dāsa he has tasted it properly, and enhanced, developed, gave some development. *Jīvādyair abhiraṅgitaṁ*. Śrī Jīva with his followers have supported, gave protection, that in the name of this Rādhā-Dāsyā any other thing may not come within. And this is the aim of the whole scripture. In this way, Jīva Goswāmī with his followers have, very earnestly they tried to prove to the intellectuals that how this is the highest. *Śuka-śiva-brahmādi*. The Śuka, Śiva, Brahmā, and Uddhava, they showed their aspiration for this thing, not all, they have paid due respect to that thing. And *sammānitaṁ*. Such service, the service means the satisfaction, propitiation of Rādhārāṇī, and you are in the position to bestow this to us. Bhaktivinoda Ṭhākura, you hold such dignified position that you can give that thing to us. *Śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*. Your position is so dignified that you are bestower of this highest thing and you have shown it in your writings how this is the highest aim of our life, highest realisation of the life of every soul is here.

And the next concluding *śloka*.

*kvāhaṁ manda-matis tvatīva-[patitaḥ kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe ganyatām]*

[“But where am I? I am in a most fallen condition, my intelligence bound with fault. Where are you, O deliverer of the universe? O master! By your causeless mercy alone, my unlimited offences can be pardoned. O ocean of compassion! O Gurudeva! I humbly beg for one favour before your lotus feet: kindly count me as one of the servitors of Śrī Śrī Rādhā-Kṛṣṇa, that Divine Couple Who are an ocean of matchless wealth.”]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10]

Where am I? A fallen soul with so much disqualification, *patitaḥ*, fallen of the fallen. And where are you? Your position in the highest peak of respect. *Jagat-pāvanaḥ*. You purify the whole world, in such a position you are, you hold. In this attempt I might have limited you. I have no capacity of doing real justice to you in this description of your greatness. This is a very ruff and audacious attempt. For this haughtiness you must forgive me I hope. You are so great. And I have got one

prayer to file under your holy feet. What is that? The most favourite of the favourite of you, your most loving Dayita Dāsa, your disciple Dayita Dāsa, our Gurudeva, you please grant my admission into his fold. This is my prayer to you. You recommend me to get admission amongst the so many servants of your heartfelt, affectionate disciple, our Gurudeva. You recommend me to have entrance, admission into his fold. That is my prayer to you Bhaktivinoda Ṭhākura.”]

So Govinda Mahārāja wants there to expand. What do you think?

One or two or three centres may be given more attention, and all possible workers should do for that. Then when they're in firm footing, then to exchange gradually.

Bhakti Sudhira Goswāmī: I think that that is a good idea, but there may be a strong independent desire amongst the devotees coming this side. So immediately they feel the necessity to do something completely independent. And as a result a few centres are not strengthened.

Śrīla Śrīdhara Mahārāja: So make the best of a bad bargain, that policy. Where it is not possible to bring them within the central rule, they may be given a little freedom, as less as necessary. But one, two, three, four, a few centres should be strengthened, strongholds just like fort. The fort and the ruling country, something like that. Strong centres, two, three, here there like fort, and to extend the government from there, here, there so many centres may be.

This is my suggestion. You consider it according to your own knowledge and go on doing. You are known to the habits and ways of the foreign affairs more. I'm only sitting here in some narrow quarter, limited field. Only through books may have some knowledge of the foreign country, not practical ideas. You're in the practical field, you're to adjust, final adjustment will be with you. My advice more or less theoretical. You're in the practical field.

Bhakti Kanan Giri Mahārāja: Yours is the central interest and ours is provincial, so therefore yours is more broad.

Śrīla Śrīdhara Mahārāja: Mine is ontological, legal interest. But to translate that ontology into the practical activities that depends on you, and your knowledge, your experience. So I say mine is theoretical and yours practical, how to do it practically. Hare Kṛṣṇa. You may utilise me, my thoughts, ideas, my experienced knowledge about the *śāstra*, and the Vaiṣṇava of the *sampradāya*. That you may try to utilise for your purpose.

Bhakti Kanan Giri Mahārāja: We'd like that you utilise us for your purpose.

Śrīla Śrīdhara Mahārāja: In the higher sense end of course it may be like that. The idea, the ideal, the moralism, more or less you depend to be supplied from me. But how to translate them into practical line? You have got your own better experience of the locality. You're to do that.

Akṣayananda Mahārāja: That has been shown most by Goswāmī Mahārāja, by the book, books of your speeches, that is the most major step in the practical line, your *vāṇī*. Such books should be given first encouragement we all feel. *The Search for Kṛṣṇa: Reality the Beautiful*, we find this to be the first step of the practical development.

Śrīla Śrīdhara Mahārāja: All right.

Aranya Mahārāja: Swāmī Mahārāja used to say, "Books are the basis."

Bhakti Kanan Giri Mahārāja: "Utility is the Principle."

Bhakti Sudhīra Goswāmī: "Preaching is the Essence."

Devotees: "Purity is the Force."

Śrīla Śrīdhara Mahārāja: By distributing books, by publishing, by delivering lectures, and also by reading the scriptures, in many ways. Our Guru Mahārāja also did by exhibition also. In various ways he wanted to push on the ideas, thoughts _____ [?]. Swāmī Mahārāja also doing, a variety of portraits in the books of different kinds, educating, pictures through the books.

Bhakti Sudhīra Goswāmī: So we see in Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Saraswatī Ṭhākura some different applications in the practical field of Kṛṣṇa consciousness theory.

Śrīla Śrīdhara Mahārāja: What is that difference?

Bhakti Sudhīra Goswāmī: Well, Bhaktivinoda Ṭhākura, he's in the *gṛhastha āśrama*, and it seems that in his songs and writings, he says: *gṛhe thāko, vane thāko, sadā 'hari' bole' dāko*. [Śrī Nāma, 2, from *Gītāvalī*]

Śrīla Śrīdhara Mahārāja: This is Narottama Ṭhākura's song *gṛhe thāko, vane thāko*.

Bhakti Sudhīra Goswāmī: Narottama, he says, *gṛhe vā vanete thāke, 'hā gaurāṅga' bo'le dāke*. [Sāvaraṇa-śrī-gaura-mahīma, 4, from *Prārthanā*]

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura?

Bhakti Sudhīra Goswāmī: *Gṛhe thāko, vane thāko*.

Śrīla Śrīdhara Mahārāja: *Je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya*. [Śuddha-bhakata, 6, from *Śaraṇāgatī*]

Bhakti Sudhīra Goswāmī: So he seems to be, he's saying either, "Whether you're a householder or, it is the same." But it seems that he's...

Śrīla Śrīdhara Mahārāja: Cultivation of *kṛṣṇānuśīlana*, that is what is necessary. Wherever you be that does not matter, *sthāne sthitāḥ śruti-gatāḥ* [Śrīmad-Bhāgavatam, 10.14.3], wherever you be that is not of much concern. But be attentive towards Kṛṣṇa and do for Him as much as possible.

Bhakti Sudhīra Goswāmī: But he seems to be giving encouragement to the householders especially.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. That was a question for a long time in the Mission. They came to ask me after the departure of Guru Mahārāja. When Vasudeva Prabhu came there was a dissolution. He wanted to encourage that Bhaktivinoda Ṭhākura's line.

"Don't have an artificial life, go and marry and be householder and do sincerely your service towards Kṛṣṇa." In this way he began to preach.

So many of our Godbrothers came to me. "What do *you* say?"

I told, Bhaktivinoda Ṭhākura came to prepare the ground, and for the weak minded people, and that is constitutional method.

And Prabhupāda came as revolutionary. He organised missionary activity and strong minded persons he invited, who will be ready to take the risk, *sarva-dharmām parityajya* [*Bhagavad-gītā*, 18.66]. If there is any defect they're ready to suffer for that. For a strong minded person as much as they can command they will begin with that, with boldness. This is one thing.

And second thing that he made arrangement for Vaiṣṇava *sevā*. Vaiṣṇava *sevā* is very important thing to get the service of Kṛṣṇa. Here he arranged in such a way that the beginners they may have chance of serving the senior Vaiṣṇava. They will be engaged in higher services, and the newcomers they may help them in their ordinary supply of life necessities. The newcomers are washing the cloth of the *sannyāsīs* of higher. They're cooking food there, and preparing bedding for the higher class of Vaiṣṇava. So they're getting the service of the Vaiṣṇava, and they're also serving in higher ways the Vaiṣṇava. So in this way the hierarchy. That was created. One generally in *gṛhastha āśrama* one should not take, or in the secluded life, *bābājī's* secluded life, they do not take any service from any other. In *gṛhastha* life they take service from ordinary persons that may not have any liking for Vaiṣṇava creed. But here the beginners have come to get chance for the service of Kṛṣṇa and they get the facility of Vaiṣṇava *sevā*, mutual arrangement. They're also helping them, they're also helping them. Like Napoleonic Chair, you know Napoleonic Chair?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: In a circular way in a marshy land they're standing for a long time. No rest they can take, all standing. Then they wanted to take rest, at least by sitting in a chair. In a circular way the soldiers were arranged and were asked to take seat. So everyone was, on his lap he carried one, and he also got another lap to take seat. In this circular way all could take a seat.

So by mutual arrangement of help of service they will march towards the goal. So the *tyāgī*, *sannyāsīs*, and those that are very eager to attain the goal and they're ready to take some risk as it is mentioned in *Bhāgavatam*.

*tasyaiva hetoḥ prayateta kovidō, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmāloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

No risk no gain. The stereotype moving in this way. You must take some leap and maybe damaged, still he must take risk to come out of the vicious circle. So, *yatra kva vābhadram abhūd amuṣya kim.*

[tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi yatra kva vābhadram abhūd amuṣya kim, ko vārtha āpto 'bhajatām sva-dharmataḥ]

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."]

[Śrīmad-Bhāgavatam, 1.5.17]

If taking greater risk one jumps into the Kṛṣṇa *bhajan* life, but he cannot stand, he falls, but what is the loss there? Because for the time being he's centred, as much time he could spend for service of Kṛṣṇa and His devotees, that is something. And without taking risk what he would have done, what is the value of that? So,

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] *[Bhagavad-gītā, 18.66]*

Takes the, to draw the attention of Kṛṣṇa, he has taken so much risk for His service. But everyone must be sincere, not any diplomacy in the movement, not any self cheating temperament. If sincere then, may not be qualified but sincere, he will take risk to go further. Then if he cannot go, he falls, Kṛṣṇa will look after him. That is the line of action.

And another, to be a *grhastha*. "Oh, I cannot do exclusive service, it's not possible for me. I shall try an easier life and as much as I can do Kṛṣṇa *bhakti* I shall try, must be satisfied with that." That is another temperament.

Our Guru Mahārāja came with that force, that those that are bold enough to march towards Kṛṣṇa at the risk of their prospect, 'yes you come.' In this way he called for, and tried his best to engage them in various activities. In the press, in the platform, in the exhibition ground, in different ways he wanted to give them experience to march on towards Kṛṣṇa, cultivation of Kṛṣṇa, *kṛṣṇānuśīlana*. Anyhow to utilise ones own self for the service of Kṛṣṇa, and that is possible under the direction, to work under the direction of a proper devotee. That is what is very, very, very rarely found. The proper direction in the line of Kṛṣṇa *bhakti*. That is not very easily found. So very special persons that are in the plane of Kṛṣṇa *bhakti* who can understand what is real devotion, or what is not real, under the directions of such persons to work. That is a very rare thing to be found. And *sukṛti* also may be gathered.

As Swāmī Mahārāja did, "Distribute the books, anyhow utilise your energy for the service of Kṛṣṇa and acquire some *sukṛti* if not devotion proper, anyhow engage yourself."

In this way with much boldness our Guru Mahārāja made a campaign, a totalitarian fight against *māyā*.

Once I visited one advocate in the court of Krishnanaga.

He asked me, "Swāmījī, we are ashamed when you red clad *sannyāsīns* come to the court. But you do not feel any shame, that these religious persons you will have to come to court to sue for the case, and sometimes amongst yourselves the fighting..

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