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**Śrīla Śrīdhara Mahārāja:** Let them join there, try to do that. What Mahāprabhu came here for that is the best necessity of everyone. So any engagement for any other purpose than to preach the doctrine of Mahāprabhu, that is not only waste of energy, but that is the loss of the whole population. The fittest thing that is necessary for all time to come and for everyone, that is Kṛṣṇa consciousness. Kṛṣṇa connection, to try to give connection with Kṛṣṇa. Everybody, whomever you come across, try to connect him with Kṛṣṇa. This is the highest benefit of everyone. And without that whatever engagement we shall get that will be not only loss of energy but disservice to the people, to draw their attention to some bogus end of life. That is bad, that is injurious. Only give him connection with Kṛṣṇa, the Infinite Lover, the Beloved, Absolute. Connect with the Beloved, Absolute.

Bhāvānanda Mahārāja is living here in Māyāpur, or gone?

**Badrinārāyaṇa:** Bhāvānanda is in Māyāpur, no? Bhāvānanda Mahārāja, yeah, last we heard, yes, he's in Māyāpur.

**Śrīla Śrīdhara Mahārāja:** He had his birth celebration here, and then he has left? They do not know?

**Badrinārāyaṇa:** No, he says he's still there. He thinks so, he doesn't know.

**Śrīla Śrīdhara Mahārāja:** And Tamāla Kṛṣṇa Mahārāja also come? There may be a meeting?

**Badrinārāyaṇa:** Possibly.

**Śrīla Śrīdhara Mahārāja:** Jayapatāka Mahārāja, where is he? Do they know? Jayapatāka?

**Devotee:** I think he's in Peru.

**Śrīla Śrīdhara Mahārāja:** They do not know anything?

**Badrinārāyaṇa:** He thinks that he's in Peru.

**Akṣayānanda Mahārāja:** Who's in Māyāpur? Which *sannyāsīs* are in Māyāpur?

**Śrīla Śrīdhara Mahārāja:** Peru, where, in South America?

**Devotee:** Yes, Peru is in South America.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari. Gaura Hari. Gaura Hari.

**Badrinārāyaṇa:** Mahārāja. This Italian gentleman, his name is Bhakti Avatārī.

**Akṣayānanda Mahārāja:** Bhakti Avatāra.

**Badrinārāyaṇa:** Avatāra? Not Avatārī? OK. Bhakti Avatāra. He's given some donation, some *pranami*.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?]

**Badrinārāyaṇa:** He's given some donation. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Rupee, or - how much?

**Badrinārāyaṇa:** Three hundred.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Badrinārāyaṇa:** Then Mahārāja. Everyone should go take breakfast? \_\_\_\_\_ [?]

...

**Devotee:** *Daṇḍavats* to you.

**Badrinārāyaṇa:** Nārāyaṇa Mahārāja...

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

...

So Bhaktivinoda Ṭhākura has sung,

*sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare*

"Giving up everything, let us sing in praise of Śraddhā Devī, the faith, *śraddhā*, faith, whose grace can take us to Kṛṣṇa."

So *śraddhā*, faith, is the finest thing, and it is also something tangible. Not imagination, it is reality, it is concrete. We're to realise that. Faith is not only an abstract thing, unknown individual consciousness. No, it is universal, it is the most fundamental that can connect with very, very finest things, faith.

Just as electricity can give connection with things far, far away. We cannot deny, though it is very subtle and not known to anyone and everyone, but we can't deny its existence. It has got some tangible position.

So faith is more, more abstract which can give us connection. And also adhan pradhan [?], this giving and taking, it is tangible thing. But very, very subtle, not approachable by anyone and everyone. It has got its real position and anywhere it may work. But we must have its peculiar position and contact. We cannot give false statement that 'we have got.'

Other gorgeous and grand things may not be any proof to its existence. So there may be much show, but everything may be false. So we shall be very much careful to maintain our connection with faith. Sincerity is of course the main thing to have its connection, sincere, earnest desire, *lobha*. No price, however valuable in consideration in this world. But *lauyaṁ eka*, only our earnest desire for the thing. That is qualification, that we want it. None can purchase the Absolute.

No price is possible to purchase Him. So the most common thing what is necessary, your sincere desire - earnest for that.

Insincerity - you can't make any trade with Him. He's clever enough not to become an object of trade for anybody. So sincere desire for Him, and that ultimately comes to this conception - to desire for Him means to serve Him, it will come to this effect. We want Him sincerely, through affection. We love Him, so we desire Him. And to love means to sacrifice for the thing of love. Love means such, we want such a thing for which we want to sacrifice.

Jīva Goswāmī Prabhu has given definition of Bhagavān. *Bhagavān bhajanīya guṇa-viśiṣṭha*. He has got such qualification that anybody and everybody who comes in His contact they want to serve Him, to sacrifice him for His satisfaction. That is faith. Faith in developed form means that, equates to that. "That I want to sacrifice. He's so noble that we think that if we to die to satisfy Him, our objective will be fulfilled. So much sacrificing spirit for Him. His noble quality is such, draws everything towards Him."

Die to live. So faith is such. In the ocean of faith we are. And tangible things are the devotees. One helps another. Just as in a distant way if we have some companion, then we're very much relieved. A group, if we're going to a far away place, if we get some association, group, it is very easy for us to go. So in this ocean, if we get some devotees like us, very helpful, very tangible.

So much so that our Guru Mahārāja in one Vyāsa Pūjā address he mentioned about his disciples. "Oh, you, my friends, that can give me relief from danger, vipada udaran bandu gan, the deliverer of danger you are to me. In the ocean of faith it is very difficult to make journey alone. So you have come to help me in my dangerous, ambitious journey." He's addressing his disciples in this way. "You have come to help me in my dangerous journey in the infinite. You have come and you are engaging me in talking about Him. You have given some occupation to me, some engagement you have given to me. Otherwise, alone, to move and live in the infinite it is very difficult and troublesome and dangerous. So you have all come to hear something and we're in a transaction and talking about Him. The position has been very safe and easy to make journey so far towards Vaikuṅṭha. Vipada udaran bandu gan."

So we must be conscious of our real position when we're searching for Him, searching for Kṛṣṇa. It is not easy, and also very easy. Very easy and not very easy - both simultaneous. So faith is the only capital by using which we can make our journey towards that infinite. No beginning, no end, *bhakti*, *ahaitukī*, *apratihatā*, devotion. No beginning, it is there already. Before me, before I came in contact with it, to know it, it was there, it is there, it will be there. So *ahaitukī* and *apratihatā*, none can resist it. Irresistible, that is that *bhakti*, that faith. A part of the eternal substance, it is the very nature of eternity. None can oppose it.

Only we're to make contact with that, we're to associate, and the wave will carry me towards the goal. And if we get so many devotees along with me the journey is very easy and a pleasant journey. To go alone that is very difficult. So when we get faith in the devotees, in the progress of our contact with faith, when we come to take advantage of the devotees, we've got faith in the devotees, then we're more safe and our progress is also tangible. It comes to reality, from abstract position, from vague position of faith, when faith is deeper within us then we can understand so many persons who are of equal trait, of equal object of life. And then the journey becomes easier

and it is tangible, it is something, it comes into measurement also. Something tangible we come in contact with when we've got faith in the devotees, and we've got really some devotees.

So the position of the devotee is very important in our journey, especially in the middle stage. In the primary stage not so much importance given to the devotee. They only with some vague conception in the scripture, and with the help of previous *sukṛti* they begin the journey. But gradually when they find the journey into the infinite that is not an easy thing. "We thought that with little progress we shall get the desired end, but it is not so."

When we come to realise the real position of what is devotion proper, what is God, He's universal, He's endless, He's the ultimate goal - then if we get gradually disappointed, but if we have some help from the devotees, same feelings, of same object, persons of same object on the way, the destination may be very far away, but we get much relief by the company on the road, such affairs. That is the real journey really is in the second stage more important. Then when we, in the primary stage, we're not, it is not exclusive, we're not very exclusive in our object so not much trouble. But we enter into the exclusive journey, no other object but to engage all our whole energy towards the progress in our path so high, so elevated, the real trouble comes there. And when we get some touch of *mahā-bhāgavata* stage, that also becomes easier. But the middle portion of the journey that is difficult, and there the devotees are very important to save us. And that is the tangible period of acquisition and trouble also. All trouble for realisation is finished with this middle stage period - going, making, falling, living, disappearing, all these things.

When we enter into war, the first stage, with much hope we begin the thing, we're very satisfied, not much trouble. But when fighting begins, the reality comes there. And then when we conquer to the finish, then again we become very much satisfied. But the middle position, when the war is being conducted, that is the difficult period. And there the co-workers like us, not I'm alone, but there are so many who are also making progress. Circumstance, favourable, unfavourable, whatever there, making progress, that period of war fighting period is the middle stage. And there the companions they're very, very important thing. Some may disappear from the field, but there is another to encourage me. In this way. In this journey we can see that many stalwarts are falling. So that may discourage us, that such a big figure they're going away, falling in the middle path. That may be discouraging. But there are others, still in the midst of that unfavourable circumstances, making progress bravely with unflinching faith, that will help us. And to stick to the last, that is difficult, and that is important, and that is valuable. How much faith we have got, the test comes and says. So nothing comes in vain. Everything what happens we're to take in that way. So many stalwarts like Bhīṣma, Droṇa, they will fall flat in the battlefield, still we're to go on.

*karmaṇy evādhikāras te, mā phaleṣu kadācana*  
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*]

["I shall now describe *niṣkāma karma-yoga* - the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

We're out to fight to finish. We must achieve our end of life. That sort of firmness we can imbibe from the character of the devotees. And the *śāstras* will also come to offer advice. But devotees are very, very important. The lasting faith, not flickering faith.

"Oh, I tried, I attempted for some time, but I did not find that any tangible result, fruit from it, so I left it." Or, "It seemed to me very, very vague. In the beginning when I began I thought it is something tangible we'll get in no time, but it is not so, it is uncertain. We're giving so much energy for the cause, but still the desirable result is not achieved. And previous tendencies they also draw from the backside."

In this way we find that many stalwarts are falling. But still we're to go on in this journey. And those that are standing and engaged deeply, we shall have to accept our courage from them and to go on.

It is sometimes in the beginning, though it is told hundreds of times it is infinite, but still we take in the conception of finite. In the terms of finite we're accustomed to think anything and everything in terms of finite, we're accustomed to think anything. So though it is told it is infinite, it is Vaikuṅṭha, no limit, all these things we hear, but still we can't grasp the proper meaning. But when making practical progress then many things come to our knowledge, new things.

Vipada udaran bandu gan. Those that have come, the students are the necessary part of the position of a professor. The professor when he gets students, he thinks his life is being successful. Otherwise that is vague, and does not come into practical utility, so relative position. Students are the necessary part, for disciples they also help the Ācārya from outside. But from the standpoint of Kṛṣṇa's will, that is another thing. He's conscious of both sides. But one who knows His inner motive, he does not feel disturbed - they're *nitya siddha*. But outwardly it is so. It is a long way journey, if we get some companion we get relief and the trouble of the journey is minimised in many, in much extent.

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam  
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorthood."] [*Bhagavad-gītā*, 10.9]

*Mac-cittā mad-gata prāṇā, mac-cittā.* Their attention in Me. *Mad-gata prāṇā.* Their energy is also spent for My cause. *Mad-prāṇā. Mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam.*

By mutual help, like Napoleonic chair. In a marshy land they were arranged in a circle, and everyone asked to take seat, one in the lap of another, so by mutual help.

*Bodhayantaḥ parasparam.* He's asking questions, he's giving him engagement, and he's also getting engagement. When he's asking question that is also giving some energy. And when answering that is also energising. *Bodhayantaḥ parasparam.* Kind of equal standard they're changing their thought.

*Bodhayantaḥ parasparam, kathayantaś ca mām nityam.* And thereby some sort of blissfulness is generated. By *kīrtana*, by *bodhayantaḥ parasparam*, by mutual understanding, discussion, some sort of nectar arises, and that feeds the devotees. We're to take like that, *bodhayantaḥ parasparam*,

he's also telling something about Me, he's also answering, and some nectar, as if, oozing from that transaction from the discussion and feeding both the parties. *Kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*. The satisfaction is generated from that mutual transaction and it comes up to *ramanti ca*, to the quality of the wholesale transaction. It rises up to that standard, *ramanti ca*.

And again further instalment of light and advice I give to them, and they take a new course, promoted into that sort of suicidal squad. Or some squad that are eligible for every type of fighting. A group of soldiers that can fight in the land, in the water, in the sky. Or this particular group, or any form of fighting, any form of service, particular group. I direct them to that section. *Yena mām upayānti te*.

*[teṣām satata-yuktānām, bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ tam, yena mām upayānti te]*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

*Upayānti te*. Unconditional service, any service demanded they're ready for that, any service, to sacrifice their life for any form of service. *Upayānti te*. A peculiar group that is in Vṛndāvana. *Upayānti te*.

I asked Swāmī Mahārāja that after *ramanti* then this *upayānti* again *buddhi yoga*?

He says, "I took it into that. What more can be already? This is the only alternative." He told here.

*Upayānti te*. *Upayānti* means *kāma rūpa*, two kinds of servitors, Rūpa Goswāmī has mentioned, *sambandha rūpa*, *kāma rūpa*. *Sambandha rūpa* according to their fixed relative position, *vātsalya*, *sākhya*, *dāsyā*, *mādhurya*, fixed position, they cooperate. And *kāma rūpa* for any purpose, they come to serve the necessity that comes to demand any purpose they're ready. That is *upayānti kāma rūpa*. Whatever desire comes to them from the Absolute they're ready to satisfy, all sorts. As I told, a group of army soldiers that have got trained to do any service in the war. Not only fixed in the navy or air or land, or any particular division of fight. All sorts, everything. That is *kāma rūpa* group, and that is *upayānti te*. They get such instruction that they enter to earn that capacity in the service of the Supreme.

And Kṛṣṇa is ready to cooperate with the servitor in any position, even showingly that is in Mathurā that woman Kubja. He's giving chance to Kubja also His higher service. He sees for anything she's prepared, and so the other side also prepared. In that way it is very, very abstruse and difficult and of higher conception. This *kāma rūpa* and *sambandha rūpa*, two divisions. Of all utility, all position of service, and then the *sambandha rūpa*, they have got particular way of service. They're trained for particular type of services.

*teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ  
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

"I'm so much indebted that whenever they find any difficulty in their separation, I can't stand, I at once go to cooperate with them in accepting My service. The most intense demand we feel from them."

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

In examination hall so many of us we take seat to answer the questions. But as a result many come back unsuccessful. But we're not to take care of such, we shall try to keep company with the successful candidates, and that should be the points of our mark. With the help of them we shall go further up. Elimination, selection and elimination, selection and elimination. Progress means that, and no end of any progress. We shall collect courage to that extent. So everywhere in whatever direction we shall go we shall find both. Some sections are successful candidates, some unsuccessful. But we shall avoid unsuccessful. Who was brilliant in the primary classes, but when coming in progress we find that they're proved down they're not passing the test. And there were many who were not very successful in the primary classes but when higher education they're flourishing. It is also possible.

So we must not be discouraged and disappointed hearing that so many stalwarts are falling, going away. Once respected and now they're leaving the whole section and going away to the wrong direction - may not discourage us. We must try to feel the soil proper. We must have some sincere acquaintance with the soil where we're moving. Though unintelligible to the fullest extent, but still we must have some energy to spare for that. Where we are, what we want, where we're going? More deeper, deeper feeling about the plane, about the object of our achievement. We must have deep study, not superficial, not showing being captured by the outer charm of things. But the reality we must try to feel and find and trace and find that to be our friend. *Sudurllabhā*. Not only we get liberation from the undesirable forces around us, *mukti*, *mokṣa*-, *laghutā-kṛt*.

*[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā  
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

*[Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17]*

We can undermine the position of a liberated soul who has got no reaction, who has got no future apprehension, free from that anxiety. But still the association with the positive thing is more, more difficult. *Sudurllabhā*, *mokṣa*-, *laghutā-kṛt sudurllabhā*. As I told that to get passport is not to get visa. After getting passport, to acquire visa, more trouble to undergo to get a visa. *Mokṣa*-, *laghutā-kṛt*. We're released by our reactionary plane, but still we may not have entrance into the higher plane. That is something else.

That is the qualification which is hardly found in anyone. He wants to give himself wholly for the other plane of life. He has no motive to bring anything from the plane where he was living so long. That is another thing. When he'll be appointed to be a preacher, as an agent to do relief work here, that is another. From there the direction from that plane, for the interest of that plane.

And not anything, any attachment that, "I shall come here and do something, some good to the people. Wholesale I shall give myself to the disposal of the higher plane, and I shall not be eager to become an Ācārya. That is a kind of a *Nāma aparādha*. Asraddha nama dhana [?] A motive behind that will that I shall get some position in this sphere, some sort of attachment. Yati Goswāmī and this Ācārya tradery. "If I get appointment from there, then I shall come for their interest. I am only entering there for the interest of that land." That should be pure and perfect.

Then *sudurlabhā*. Not only getting passport, we can hope to enter easily into that higher plane, *sudurlabhā*. Then if we can enter we shall feel *sāndrānanda-viśeṣātmā*. Yes, the very plane itself is very happy, full of independent spirit. Also I desire to enter this country, getting visa. And, yes, really it is like that. I feel I am breathing in a higher atmosphere than I was in my old soil. *Sāndrānanda-viśeṣātmā*. And *śrī-kṛṣṇākaraṣiṇī ca sā*.

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