

85.11.28.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja. I would like to know if you have any particular service for me.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: Jaya Rāma _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Particular service, where, here?

Devotee: Anywhere.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. Jaya Rāma. Where does he come from?

Jaya Rāma: New York.

Śrīla Śrīdhara Mahārāja: And what sort of capacity has he got?

Bhāratī Mahārāja: What do you like to do, and what can you do?

Jaya Rāma: I'm a householder and businessman and musician _____ [?]

Śrīla Śrīdhara Mahārāja: Typing, press _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, I shall consider and tell you what sort of service you may engage yourself in.

Jaya Rāma: Thank you Mahārāja.

Śrīla Śrīdhara Mahārāja: Service is the all in all. We're to note it with very special care and regard, service. And the form, it is culture and not idleness, not merely renunciation but positive engagement. The form is not very important thing, but the life is important which is devoted in the form. It is not retirement from the worldly world. And engagement to the fullest engagement...

...wherever I get I must collect that, service.

*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*, *gr̥hastha*, *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]

My real necessity is to get the privilege of serving the Lord of *gopīs*. And this *brāhmaṇism* or *gr̥hastha* or *sannyāsa*, *brahmacārī*, all these forms are not necessary for me. I disown from that position, that I'm a *sannyāsī*, I'm a *brahmacārī*, I'm a *gr̥hastha*, I disown totally. Only my positive place is this that I'm a servant of the servant of the servant of the Lord of *gopīs*. That Mahāprabhu has told.

And He's satisfied, *jñāna śūnya bhakti*, not that the service in generally as respected by the ordinary public, that education, that will fetch more, no. The tendency, the attitude, by which I'm serving, that is valuable. Sometimes the meanest, the service of the lowest attracted most. Mahāprabhu Himself in Guṇḍicā *mārjana*, He Himself swept the dirt and with His own *uttariya* He left it outside, and washed by His own hand.

And when Pratāparudra wanted to see Mahāprabhu He did not allow. But when He found that Pratāparudra, though he's sitting on the throne, but before Jagannātha he's serving as a sweeper, that attracted Mahāprabhu and His heart. "Oh. To Jagannātha he's a lowest servant." Then He was very much impressed with his devotional attitude and accepted that very day Pratāparudra.

So service is all important, and these are forms to be used in the service. Prabhupāda created this sacred thread, conferred this sacred thread to show, and the *sannyāsa* to show that with all these we're to serve the Lord. It does not mean that I've got a position of a *brāhmaṇa*, I've got a position because sacred thread I've got a respectable position in the society. I shall do like that. Or I'm a *sannyāsī*, I must not allow myself to do ordinary activities, services. Not for that, but to show instead of all these honourable positions of a *brāhmaṇa* with sacred thread, and the *sannyāsī* with a *daṇḍa*, I'm a mere servant of the Lord, a servant's servant. All these are subservient to the satisfaction of the Vaiṣṇava and others.

Rāmānuja once, he was a *brāhmaṇa*, Rāmānuja, and also a good scholar. And there was one Vaiṣṇava of lower caste, and also not educated, but he was a true Vaiṣṇava. Rāmānuja wanted to get his remnants, *ucchiṣṭham*. "The Vaiṣṇava, if I can take the *ucchiṣṭham*, the remnants after taking *prasādam* then my devotion will be increased, enhanced. Vaiṣṇava *prasāda*."

But that gentleman Vaiṣṇava he avoids that anyone will come and take his *ucchiṣṭham*, he cannot allow. Generally Vaiṣṇava they never give their *ucchiṣṭham* to anyone. Rather they're very careful that anyone and everyone may take *ucchiṣṭham*, then his devotion will be decreased. So he avoided.

But one day Rāmānuja invited him with much respect and request that, "Please take *prasādam* one day in my house. I'm very eager for Vaiṣṇava *sevā*. I think you to be a proper Vaiṣṇava. And please take *prasādam* one day - I invite."

And to encourage Rāmānuja, because he was a *brāhmaṇa* and *paṇḍit* and young man, and will do much service in the *sampradāya*, he accepted the invitation.

And Rāmānuja's mind was that, "If he takes *prasādam* in my house then I can get his *ucchiṣṭham*." With that idea he invited. But Rāmānuja inviting him he had some business engagement, maybe by the arrangement of that Vaiṣṇava, suddenly he had to leave his house for some purpose. And in the meantime that gentleman came and took *prasādam* and went away.

Then Rāmānuja came home after finishing his job. "The Vaiṣṇava, did he come?" He enquired from his wife, he was householder at that time. "That Vaiṣṇava came to take *prasādam*?"

"Yes. He came and took *prasādam* and went away."

"Where are the remnants?"

Rāmānuja's wife she was an orthodox *brāhmaṇa* lady, she told, "Oh, he took *prasādam*, he's a *śūdra*, so he took *prasādam* and I cleansed all those things left in the tank. And I have also taken bath, because a *śūdra* I gave him *prasādam* somewhere there and after he finished his *prasādam* I cast them all in the tank and I took bath, and purified I've come home."

"Oh, you're so, you had those valuable things for which I invited him, *ucchiṣṭham*, and you have cast them, thrown off in the tank and took bath because you had to touch the *ucchiṣṭham*. All right."

Then Rāmānuja went somewhere and came back and told, "Some information come from your father's house that someone, perhaps your father or mother is seriously ill. So what do you do? I can't go, will you go there?"

"Yes, yes, I must go. My father or someone is very seriously ill, I must go."

"Then I'll make arrangement to send you with some persons."

"Yes, you may send me with him."

So Rāmānuja sent her to her father's house, and went to the temple and took *sannyāsa*. Separated himself forever because she disregarded Vaiṣṇava and *prasāda*. He took *sannyāsa* and left home altogether.

So the *brāhmaṇa* caste, or the sacred thread, or *sannyāsa*, everything meant for the service. Not as a position in the society, but that position is to be utilised in the service of the Lord. Pratāparudra swept, he worked as a sweeper, and then Mahāprabhu was inclined to him. And He Himself, Mahāprabhu, in the Guṇḍicā Mandir, He Himself worked as a sweeper, cleansed the things, and with His own *uttariya* all the dirt were taken and thrown. And then with water He Himself with His own hands cleansed that.

So that is to attract the attention of the higher it is necessary to accept the so called lower services. Service is all in all. That is Vaiṣṇavism. *Tridaṇḍa*, *kāya-vāk*. *Vākya-daṇḍam*, *mano-daṇḍam*, *kāya-daṇḍam*. These three, *kāya-mano-vākya*. *Tridaṇḍī*, what is the meaning? That these three things should be punished. *Vākya*, words, I was utilising for my own satisfaction, for my own enjoyment, words, *vākya*. *Kāya*, this bodily labour. And *manaḥ*, mind also thinking about my own enjoyment. They should be punished, these three, main thing, punished and engaged in the service of the Lord, the positive engagement. I shall talk, talk for Kṛṣṇa, for His interest. I shall use my body for His interest. And I shall think for Him.

It is very difficult to control the mind. Mind may be absent. We may engage our body, then I may think something bad. But to control the mind the responsibility is necessary. To accept responsible actions, service, then we can control the mind. Otherwise mind is independent, may run hither, thither. So we must take some responsibility to control the mind to engage us in the service of Kṛṣṇa and His servants.

And body also, and words also, specially the Kṛṣṇa *kathā*, spread sound. It is easy thing and easily available, no money necessary to purchase words, sound. Go on talk about Kṛṣṇa. Just as in an epidemic the doctors visit everyone and gives injection. So also the epidemic is going on. Death is devouring everything here outside. Whatever we see, all being devoured by death every second. And what is the relief? To save, not only from the death, but to take everyone into the ocean of nectar. Kṛṣṇa *kathā*.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Whomever you come across say about Kṛṣṇa, no other business. This is, our Guru Mahārāja told that, "There is fire, I'm quenching the fire, then I'll come to serve Kṛṣṇa." No, no, no. No necessity of quenching the fire. Let everything be burned down. Your wholesale engagement is in Kṛṣṇa."

*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*]

Our necessity with Kṛṣṇa is such grave and such indispensable, and not only for me, it's applicable for the whole of the world. So be mad to spread the news of Kṛṣṇa from door to door.

And Nityānanda Prabhu did about Mahāprabhu. *Yāre dekha*. Nityānanda went, "Take the Name of Gaurāṅga. I appeal to you." Nityānanda began to cry, "Take the Name of Gaurāṅga. What's come to your door My friend you don't realise. All the troubles will be ended and the highest attainment you'll have. It's going from door to door. Please accept Gaurāṅga." ata bhuli nityananda bhumi gauri jai [?] Began to cry and roll on the gate of a person. "Take the Name of Gaurāṅga. What is going through your door you don't understand My friend."

So go to visit from door to door. Once one of our *sannyāsīs* told that, "If you get a good singing party with me then I shall go to preach. Otherwise the people don't care to hear, whatever.

'Kṛṣṇa dāsa, all the souls are the servants of Kṛṣṇa in reality.' There's none to give attention to these words. Give a good singing party, then people will come and sit and they'll care to hear."

Then Guru Mahārāja told, "Go talk to the wall and you yourself hear it." His preaching tendency was such, so natural and intense, our Guru Mahārāja answered in that way. "Go speak to the wall and you yourself hear."

That should be the spirit of speaking Kṛṣṇa *kathā*. Take it from door to door to every soul, with this urgency that the fire may not be extinguished and burn the whole world, your saviour is Kṛṣṇa. You're to be saved if you can get connection with that plane of Kṛṣṇa. Not only saved from the death, but you'll swim in the ocean of nectar. So this Kṛṣṇa consciousness spread everywhere. I'm a *sannyāsī*, I'm a *gr̥hastha*, I'm a *brāhmaṇa*, I'm a *brahmacārī*, but all these shows they'll fetch nothing, but rather they'll bring something anti, anti connection, that particular *ahaṅkāra*. But in spite of all these _____ [?] what commands respect in the society. With all these respectable signs you go and serve Kṛṣṇa to show that service of Kṛṣṇa is so dignified.

The Ramakrishna Mission people they preached against Gauḍīya Maṭh that, "They're speaking slavery, slave mentality. Gauḍīya Maṭh. Kṛṣṇa *dāsa*, Kṛṣṇa *dāsa*. We're servant's servant. Servant of the servant of the servant of the Lord. That means they're preaching slave mentality. And we're preaching *so 'ham*, we're the big Brahman. So Gauḍīya Maṭh is creating a bad impression in the society, discouraging people."

And Prabhupāda told, "Gauḍīya Maṭh stands for the dignity of the human race. The whole human race that are prey of mortality, Gauḍīya Maṭh stands for the dignified position. To become slave of Kṛṣṇa that is not a matter of joke. To get any imperial service we're so eager to get a higher service in the administration. But to get a service in the highest management of the Supreme Lord that is a most dignified thing. So Gauḍīya Maṭh stands for the dignity of the human race. Human race, what are they? They're after all a prey like beasts, and like trees, creepers, worms, and a prey of the death. The king will also have to go away helplessly. The big general and politician, all will have to go to effacement for eternity. But Gauḍīya Maṭh stands for the eternal dignified position, a friendly service of the Supreme Entity."

So service is all in all, and we may not lose these positions that I'm a *sannyāsī*, I'm a *brahmacārī*, I'm a *gr̥hastha*, I'm a sacred thread holder, I'm a learned man, I've got much learning, this capacity, that capacity. If they're used for the service of Kṛṣṇa and His *dāsa*, His servant of the servant, then they're got value.

Otherwise they've got negative value, rather that will be bribe. I'm taking the position in the name of a Maṭh, getting *dīkṣā* and taking sacred thread, and red clad. I've got some learning, and I'm always seeking a higher position in the society. *Pratiṣṭhā*. And I shudder when I'm requested to do some service of the so called lower type, to cleanse the utensil of the Lord.

Then Ambarīṣa Mahārāja he was the emperor of the whole world at that time and he gave his charge of administration to his ministers. And he himself he was rubbing the temple, he was cleansing the utensil. Mahārāja Ambarīṣa, with his own hands he used to do all these so called lower services of the Lord. And the big services like administration he used to give it to the ministers. But about the cleansing of the temple, the Sanskrit *śloka* I forget. _____ [?] with his own hands he used to.

And what he could subdue, to control the boisterous *ṛṣi* Durvāsā who was very dreadful and notable for his curse to anyone and everyone, and they'll have to suffer for his *tapova*. But that *ṛṣi* Durvāsā was defeated by Ambarīṣa Mahārāja. And who was he? He himself used to do the so called lower services of the Lord, such as cleansing the temple, cleansing the utensils, and sweeping, all these things.

So we must not think that the service of the Lord and His devotees they're of lower type and lower life. But with all the dignity ever found in the world, all must go to the lowest service of the Supreme. That should be our consideration. That is the proper ontological conception of Vaiṣṇava religion. Service, service, service. And what is the service? *Kanak, kāmīnī, pratiṣṭhā*. No greed for money, neither for the sensual enjoyment, and neither - the greatest enemy, is name and fame. That is the greatest enemy of all of us, the position, the fame, the name. That is the worst enemy.

The ordinary *sannyāsī* they can give up this sensual pleasure, as well as the greed for money. They're ready even to have a naked life, this Jain *sampradāya*, Digambara, they don't use even the cloth, such renunciation is found in their way. Some *kaupīna*, the wooden *kaupīna* with iron...

Devotee: Chain.

Śrīla Śrīdhara Mahārāja: ...rope, they use. So much renunciation. But their ultimate goal is not the service of the Lord. To be nowhere, to efface their existence, that is the end. So *tyāga*, they do not care for money, neither they care for any sensual enjoyment. But nothing positive, they want to retire into nothing, complete identification with deep sleep, something, *samādhi*.

Subject, object, and the position between them in one point. The eye, seer, and the seen, sight, and the seeing capacity, all coming to one point. I'm seeing this finger, if finger touches the eye then I cannot see, finger also cannot be seen, and the relation between is also not there. So *drāṣṭā-dṛśya-darśana. Bhokta-bhagya-bhoga*. All comes in one point, *tripuṭi-vināśan*, subject, object, and the relation between them they come in one point, *tripuṭi-vināśan*.

That is *samādhi*, that is a dreamless sleep like position, that is their goal. But not positive life, and enjoying life in the service, in the dedication, in the love they can appreciate. So *tyāga*, for *pratiṣṭhā*, they can't accept slavery to the Supreme Absolute. They can give up money and sensual pleasure totally and efface their very existence. But for the *pratiṣṭhā*, that hankering after position, cannot allow them for life of dedication. "Oh, we won't like to be slave." That is *pratiṣṭhā*.

But Kṛṣṇa dāsa, "I'm servant of the servant of the Absolute Good." Only thereby we can get out of *pratiṣṭhā*, the hankering of higher position, the respect. This is Vaiṣṇavism. *Kanak, kāmīnī, pratiṣṭhā*. The *pratiṣṭhā* is very difficult to conquer. So that can be conquered by the - to become a servant of the servant of the servant of the Supreme Lord. So the Vaiṣṇava's aspiration always we find, not only direct servant of Kṛṣṇa, but servant of the servant of the servant.

Mahāprabhu Himself: *gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [C-c, Madhya-līlā, 13.80].

Dāsa, dāsa, ānudāsaḥ, dāsa, dāsa, fourth or fifth stage.

In Rāmānuja *sampradāya* also, *paricāraka-bhṛtya-bhṛtya-bhṛtyasya bhṛtyam iti mām smara lokanātha*.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti mām smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

"Oh my Lord. Please remember me as one of the smallest servants of the servant of the servant of the servant of Yours."

Pratiṣṭhā, self glorification, self respect, that is the greatest enemy ever found. Separate position, separate interest, that has taken away from Kṛṣṇa connection. That is the worst enemy of us. So we must be very careful. In the consideration of the service of the Guru, Vaiṣṇava, and the Lord Himself in different attitude, we shall always try.

Dāsa Goswāmī says, "I don't want Your friendly service. I'm not fit for that, but I want Your lower service. I'm hankering for the lower type of service, not confidential service, I'm not fit for Your confidential."

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, *sākhyā*. 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 have respect for the confidential service. I want my inclination to sincerely go towards the lower service of You my Lord. We thrive there. But *pratiṣṭhā*, I want to occupy the higher position, the leader, then that will be detrimental to and our vitality will be finished. So the very life is service, and service of the Vaiṣṇavas.

The Lord says, "Those that come to serve Me they're not real servants."

*[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."] [*Adi-Purāṇa*]

“But who want to serve My devotees, they’re My real servants. My highest devotees are those that aspire after the service My devotees of the devotees. But who come direct to Me to serve, they’re not My real *bhakta*.”

If you love me love my dog. The genuine love it will be proved there. So if you love me really you’ll have to love my dog, who is generally estimated of a lower position. That sort of non glorification to *pratiṣṭhā*. We must be very careful about that, be vigilant.

Our Guru Mahārāja has written, *duṣṭa mana! tumi kisera vaiṣṇava?* A poem.

[*Vaiṣṇava ke? - Who is a Vaiṣṇava?*] [*Gauḍīya-Kaṅṭhahāra*, 3.24] [Within 236 of the collection of *ślokas*] *Tuma pratiṣṭhā śūkarera viṣṭhā*. The dung of a hog. In this way he has, in many ways.

Dāsa Goswāmī, *pratistha sa vistha sarva ca ramani medhi vinacet* [?] Dāsa Goswāmī says, *pratistha sa*, the self seeking, self respect, is compared, *sa ca ramani*, a sweeper girl. If the sweeper girl dancing in my heart then I’m far away from the service of my Lord. He has compared the *pratistha sa*, that self respect, as a girl of the sweeper class, of *caṇḍāla*, lowest type.

So *pratiṣṭhā*, self glorification, the self estimation, that I’m of higher position, that must have no place, that is opposite place for the service of Kṛṣṇa. We shall go to be the lowest, and it will be automatically we shall find that they come to embrace us, to take up. They’ll come to take us up, and we shall go to the lowest position. That will be the temperament of a proper servant of Vaiṣṇava.

Our Guru Mahārāja told, “It is my responsibility and my duty to do all the work even including the sweeper and the _____ [?]”

Devotee: Cleaning the toilet.

Śrīla Śrīdhara Mahārāja: Who cleans the latrine, what is that?

“All, the whole, to do all the services in the Maṭh it is my duty, but I can’t do. So they’ve come to help us in this matter. But it’s my duty to do all the services necessary for the family of Kṛṣṇa. The whole responsibility of maintaining the family of Kṛṣṇa is on my shoulders. But I can’t, they all come, my friends come to help me. But responsibility is mine. It is Kṛṣṇa, my Lord, it is His family, and I shall take every responsibility for that. But my friends, they come to help me because I cannot do them all. But it’s mine, to do everything.”

Ha, ha. Once by the by Gandhi visited _____ Rabindranatha [?] and he found that they’re almost self help in their principle of life. But cleansing the latrine, that is done by the professional ____ [?]

And Gandhi told, he gave a proposal that, “This I cannot like. They’re adopting self help in all positions, but cleansing the latrine, that is done by the professional men from outside. I like that that should also be done by the Maṭh members _____ [?] And as long as I shall stay here please give it to me.” Gandhi told. “As long as I shall be here that will be my duty. I shall cleanse the latrine as long as I stay here. But after that also, the students they will cleanse that latrine and not the other hired paid men will come and cleanse the latrine.” He told to Rabindranatha. Rabindranatha was there and Gandhi told like that.

So that sort of responsibility of the service of lowest conception in our consideration, we shall take that for the devotees. That should be our attitude, that I shall cleanse the latrine of the devotees.

Devotee: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Lokanātha Goswāmī he was determined that he won't accept any disciple. But how Narottama Ṭhākura he broke his promise, stealthily he went to the place where Lokanātha Goswāmī used to pass his stool in the jungle. Every day he went there and cleansed the place.

Suddenly that attracted Lokanātha Goswāmī, "What is this? I come and pass stools here but I find it clean, clear, not dirty. Where do those stools go?" Then he thought that, "I must have to inspect who comes and cleans my dirt." Then one day he found Narottama is cleansing, and he was very much excited. "Why do you come and do all these things?"

Narottama fell at his feet. "Be satisfied with me. I want your grace. I don't want anyone to be my Gurudeva, but from the core of my heart I want your grace. You are my only Gurudeva."

But what to do? Lokanātha Goswāmī was defeated by Narottama there and he told, "Yes, I shall accept you."

He was so renounced temperament, Lokanātha Goswāmī, that he did not keep even a pot full with water that, "If anyone comes to drink water I must have to supply. How can I say no, no drinking water I'll say?" So empty pot he kept. Because he was very much afraid of association with others. So strict he was that he kept his water pot empty, because if anyone comes and says 'drinking water' he can't deny. So no water in stock. Association with the external world he hated so much. "That they'll come and give worldly contamination in me, worldly infection will come to me." So no association, cut off all association with the outside world. So much strict.

And he won't accept any disciple. But Narottama defeated him. How? Doing the service of the lowest type whatever in our conception. And Lokanātha Goswāmī was defeated and accepted him. And when Narottama got that thing from him, he over-flooded the whole of Bengal, specially Mañipur, from low and high with Mahāprabhu's teachings. That is Narottama.

Our Gaurakiśora Bābājī Mahārāja also like Lokanātha type, he had no, many, did not accept many disciples. But he accepted Guru Mahārāja anyhow, and Guru Mahārāja inundated.

He also made some objection. "Why do you mix with Calcutta and the present civilised world? You go on with your *bhajan* of Kṛṣṇa. And the Kalisthan, that worldly transaction is intensely going on there. You come in *Dhāma*."

"But by the grace of you, your feet dust is so valuable. I shall give it to all, and none will be able to attract me from your feet dust. Your feet dust is so valuable, I shall distribute that to the whole world. I've got no charm for anything else but your feet dust. Your feet dust I shall distribute to one and all." Guru Mahārāja.

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

Devotee: Guru Mahārāja. Do we have time for one more question? Sometimes we have difficulty distinguishing when a devotee is getting natural *ruci*, or when he's becoming subtly *sahajiyā*.

Śrīla Śrīdhara Mahārāja: The possibility of misguidance is there, but,

*bhūmau-skhalita-pādānām bhūmir evāvalambanam
[tvayi jātāparādhānām, tvam eva śaraṇam prabho]*

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*]

If we've got sincerity then we shall be able to understand the proper association, by *sukṛti* and *sādhu*. So *sādhu saṅga* is necessary, to hear, to go to...

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