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Śrīla Śrīdhara Mahārāja: ... to ignore, to exploit, to renounce, and to serve, four stages. So the Ācārya should be careful about these difficulties on the way. Nitāi. Nitāi. Nitāi. Nitāi.

...

...*dakṣiṇā bhāva, bama bhāva*, to serve in a simple way, and to be in a service also that is service in opposition. Ha, ha. Union in separation, and service in opposition, *bama bhāva*, with the special guidance of Rādhārāṇī. *Bama bhāva niranta bama*. Always in opposing spirit, and that is the highest type of service. Ha, ha. Union in separation, a peculiar thing, so service in opposition, that highest type of service. To enhance the attraction, sham opposition is given, that is *bama bhāva*, service in opposition, apparent opposition. All these are subtle points. To make it intelligible to take it in the plane of reason is a difficult thing, union in separation, a difficult thing to follow. So service by opposition, that is also very peculiar, difficult thing, but that is true. That excites the attraction of the other party.

...

Bhakti Sudhīra Goswāmī: Mahārāja. Generally we're told to think that Rādhārāṇī is trying to see to all the service of Kṛṣṇa, is trying to serve Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Wholesale.

Bhakti Sudhīra Goswāmī: And then you tell us that She wants to oppose Kṛṣṇa in *bama*.

Śrīla Śrīdhara Mahārāja: Oppose means mock fight, in the spirit of mock fight there is *bama bhāva*. I told to excite the attraction more intense a slight opposition tendency. Not opposition in the stubborn sense. It's written in *Ujjvala-nīlamanī* perhaps, Rūpa Goswāmī, what is *bama bhāva*.

So that sort of opposition in the service of a Vaiṣṇava, that may be real service. And flattery we're to distinguish with the flattery, that is exploitation to exploit the name of Guru and Vaiṣṇava for his own purpose, own name and fame.

That is what is necessary for the Ācārya, a book for Ācārya, advice for the direction of the Ācārya of the *sampradāya*, a general handbook. They should always keep themselves very strictly cautious that they may not commit in the name of service there own offence. A guide of those that are engaged in the function, or the duty of Ācārya. Like *Gītā*, that will be in their pocket always. If you can prepare such a notebook for the guide that will be very useful. Because many Ācārya now, there's going to be infinite number of Ācārya. So a guidebook for the Ācārya.

Bhakti Sudhīra Goswāmī: Yes. Actually *Śrī Guru And His Grace* is like that, it includes this.

Śrīla Śrīdhara Mahārāja: Yes, there of course, mainly it is there, and to extract from them that special things for Ācārya. By very careful about these things. There's possibility that they'll lose

everything in this direction. Very, very cautious they should be. So a sincere Ācārya guidebook of the sincere servitors of the *sampradāya*, who wants to extend this Vaiṣṇavism.

Bhakti Sudhira Goswāmī: *A Guidebook For Ācāryas.*

Śrīla Śrīdhara Mahārāja: Try to conceive. Ha, ha.

Bhakti Sudhira Goswāmī: Yes. By Your Grace it may be possible. You're the Ācārya's Ācārya.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Acarye sarve justo, so acarya udadita [?]
sasone sthione vitya sisya sadva vilay [?]

What is the definition of the Guru and *śiṣya* here? Acarye sarve justo [?] One who puts others into real conduct. According to the scriptures what should be the real conduct, one who places others into that position, he's Ācārya. And who is Ācārya, and *śiṣya*, who accepts the direction of the Guru, Ācārya, he's *śiṣya*. Acarye sarve justo acarya udadita [?] Advaita Ācārya, there the analysis is given. Acarye sarve justo, acarya udadita [?] Sasone sthione vischitya [?] Who voluntary accepts the regulations of the Ācārya, he's a *śiṣya*. Not only by name, formally, but who accepts really the direction of the Ācārya, he's a *śiṣya*, disciple proper. Who is disciple and who is Guru? Guru according to scripture he will regulate his disciple. And disciple is who voluntary accepts and practices those directions, he's *śiṣya*, Guru *śiṣya*.

_____ Paramadvaiti, is there a letter, got it?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: What does he say? Paramadvaiti you know, that gentleman Alanarth?

Bhakti Sudhira Goswāmī: Yes Mahārāja. I know him.

Śrīla Śrīdhara Mahārāja: Alanarth, he's gone to, where, Columbia?

Bhakti Sudhira Goswāmī: Columbia.

"Dear Badrinārāyaṇa prabhu. Please accept my humble obeisances. All Glories to Śrīla Guru Mahārāja and to Śrīla Prabhupāda. There are no words to fully express my appreciation for the association with all the devotees in the Dhāma. What to speak of the mercy of Śrīla Guru Mahārāja. I wish I could spend much more time there. I'm just dropping you this small note to tell you of our safe arrival. Everything is very auspicious here. The devotees are very happy to get the blessings of Śrīla Guru Mahārāja. And I will try my best to guide them to his lotus feet. The wonderful message of the *prayojana* Ācārya."

Śrīla Śrīdhara Mahārāja: *Prayojana* Ācārya, what is the meaning? The wonderful?

Bhakti Sudhira Goswāmī: He says, "The wonderful message of the *prayojana* Ācārya."

Śrīla Śrīdhara Mahārāja: Any name, *prajojana* Ācārya, no?

Bhakti Sudhīra Goswāmī: He means Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Oh, *prajojana* Ācārya.

Bhakti Sudhīra Goswāmī: "Gives me new life. Soon I will write more details. Hare Kṛṣṇa. Please give my obeisances to all the wonderful Vaiṣṇavas in the Navadvīpa Maṭh. Please ask them to forgive my offences. Your fallen servant, B.A. Paramadvaiti Swāmī."

Śrīla Śrīdhara Mahārāja: Is he writing sincerely, or a show? Ha, ha.

Badrinārāyaṇa: Sincerely he's writing Mahārāja.

Śrīla Śrīdhara Mahārāja: Sincerely, he feels so much free here?

Badrinārāyaṇa: Yes.

Bhakti Sudhīra Goswāmī: Gradually.

Śrīla Śrīdhara Mahārāja: He's a critical minded man. From the beginning, and he's criticised, also not very - he showed something, a big letter criticising ISKCON. And that criticism is not very, is of intellectual level, reasonable level, not a cluster of complaints.

Bhakti Sudhīra Goswāmī: Many come to you with some criticism of ISKCON. But after they hear from you...

Śrīla Śrīdhara Mahārāja: I think that what Swāmī Mahārāja wanted to give, I'm also in that line, so I'm their friend. Ha, ha, ha. I'm always of this opinion, because Swāmī Mahārāja and myself cannot be separated. He wanted their - with such a great gift. And if we're sincere to Mahāprabhu and our Gurudeva we cannot but appreciate that, and we're one with that, with him, the common interest. And he saw that common interest with such a wonderful way, so we can't banish him from our heart. What we're doing, we're doing the same thing, same line, sincerely as I understand. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What you say that Hridayānanda wants to come into a proper understanding that is well and good. Should not have any misunderstanding about me. If it's clear, so far it's very good, desirable. Rāma. Rāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhira Goswami: Mahārāja. If they misunderstand you, that is to misunderstand the goal of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes. I think like that. No possibility - I'm trying to enhance, pushing what Swāmī Mahārāja was pushing towards them, I'm also trying to push from the internal side what I've got from Guru Mahārāja. And to back them, to help them, to push with _____ [?]

Bhakti Sudhira Goswami: Gradually they begin to realise this.

Śrīla Śrīdhara Mahārāja: I told, 'I consider you to be students.'

Kīrtanānanda, "Not your students, we're Swāmī Mahārāja's students." Ha, ha.

Declaring that Swāmī Mahārāja and myself are separate.

Bhakti Sudhira Goswami: No. Some misunderstanding.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Students. To be a bona fide student is enough. Ha, ha. We should try to follow this. Only it's necessary that we should be a bona fide student to the school. We should not try to place us, establish us in the seat of a professor. Where it is unavoidably necessary we're to take pose of that. Otherwise we shall always try to be students, that is the healthy thing.

And Mahāprabhu says *pralāp*, delirium. When we put ourselves in the position of an Ācārya and we go to advise, that is something like delirium. And when we think we're student, that is natural position, healthy, wholesome position is that. I'm a student. This should be the posing of the finite towards Infinite, this normal posing, always student and not professor. And to take seat of the professor means to go on with delirium. *Pralāp vakra*, Mahāprabhu says, our Guru Mahārāja also saying that. 'I know. I assert myself. I say that I'm Vaiṣṇava dāsa. As a servant of them I assert.' In this way, otherwise that is delirious position. Rather impressed, inspired, the Lord is inspiring, taking the position and pushing him to say that. And the position of a student, that is the normal position, is progressing. Searching is infinite. Satisfaction that 'I've got something', that means in *māyā*, measured, he comes in the world of measurement. 'I've got something.'

He's *adhokṣaja*. *Śrīmad-Bhāgavat* is very fond of using this word for the Supreme, *adhokṣaja*. He's always in a position transcending you. He's not your servant, that at your sweet will you will use Him, He's never in that position. Non-understandable, unintelligible, His super reason position is always with Him. You can't put Him in the cage of your reason. *Svarāt. Artheṣu abhijñāḥ svarāt.* [*Śrīmad-Bhāgavatam*, 1.1.1] He knows the purpose of everything, and He's Autocrat Absolute. Not even under His own law. He's law maker and not under law. Law comes from Him. He's above law. He's *adhokṣaja*.

You're going to meet Him. So only in the posing of a slave, only in the form of a slave you can approach. Slave has no control over the master. Slave cannot conceive even that he can have control of any type over the master. *Adhokṣaja. Adhaḥkṛtam, indriyam jñānam.* All your acquired knowledge is below, below the standard. Whatever knowledge you can gather that is below the standard, you'll think always, *adhokṣaja*.

Ha, ha. Once I asked Guru Mahārāja that Rūpa Goswāmī he took Dvārakā *līlā*, he approached Dvārakā *līlā* in some way that from Vṛndāvana as if the paraphernalia is going to Dvārakā. Jāmbavatī, that Lalitā, then Rādhārāṇī going as Satyabhāmā, something, this Chandra going to be Rukmiṇī. But this is going to be transferred there.

But Sanātana Goswāmī he's closing the *līlā* from Mathurā. After separation, when Kṛṣṇa went to Mathurā, Mathurā maṇḍala He kept within. And then again after some time the whole atmosphere changed and they began to think that Nanda Mahārāja has no child, he's aspiring after a child, and then Kṛṣṇa again came, and then the *līlā* went up to that Mathurā, up to the Kāṁsa vad. Stopped some time in some hazy position, and then again touching this. Cyclic order from Mathurā. He's not connecting with Dvārakā. Up to Mathurā He's going, and from Mathurā again coming back to the previous phase of birth of Kṛṣṇa. In this cyclic order.

And Rūpa Goswāmī takes them to Dvārakā. And Mahāprabhu advised Rūpa Goswāmī, "Don't take Dvārakā direct. Write two books. Only in one book you do not take the *gopīs* to Dvārakā." _____ [?] Mahāprabhu advised Rūpa Goswāmī. And then *Lalitā-Mādhava* and *Vidagdha-Mādhava*, two books were compiled by Rūpa Goswāmī. Mahāprabhu gave His proper instruction, "Don't Vṛndāvana Kṛṣṇa direct to Dvārakā. Write separate books." Rūpa Goswāmī did that.

And Sanātana Goswāmī is closing the thing from Mathurā in a cyclic order. They're both disciples of Mahāprabhu and they're dealing the *līlā* differently. How to understand?

Prabhupāda answered, "Then why He's been said as *adhokṣaja*? If you want to understand everything then what's the meaning of *adhokṣaja*?" He answered that way.

Non intelligibility there must be, otherwise He can't maintain His characteristic of Infinite, Absolute, if everything is giving to the cage of your own reason. Don't think that. *Adhokṣaja*. You keep over your head that unintelligible side, His *svarāṭ*, His transcendental side. Ucha tistha dasanganam [?]

Why? Yasoda is trying to tie Him on the waist, and as many ropes She's taking and tying, but only two fingers different. Again She's adding another rope to the same, and again that two fingers difference. How to understand? Your reason? Again that two fingers, again She's adding some rope, but again that two fingers. What is the reason you'll find?

Subjective evolution. His will guiding you, not any objective thing in this world. Hypnotism.

Viśvarūpa. "I say you will see Me like this." He's seeing, Arjuna is seeing. "I say you can see this." Arjuna sees that.

Subjective control. Subjective evolution, not any objective thing has to do anything with this. We're to try to follow that, how it is subjective evolution. The cause is overhead, not that cause is underfoot, in the fossil area, in the objective area. Not in the objective, underfoot, but it's always overhead, the cause.

That is the only way to have solution for everything. In other words you must keep you on the level of slave, to keep yourself on the level of slave. If you like you can come to contact with Kṛṣṇa if you like slavery.

Gauḍīya Maṭh, they say the Gauḍīya Maṭh is preaching slave mentality. The Ramakrishna Mission, "We're *so ham*, we're Brahman, we're the biggest." Ramakrishna Mission says. "We're the biggest."

And Gauḍīya Maṭh says, "You are the minutest." Slavery, Kṛṣṇa *dāsa*, slave mentality is necessary. Not that an ant will think he's an elephant, that treachery.

Devotee: Mahārāja. _____ [?]

...

Bhakti Sudhīra Goswāmī: Still, the stress has been given, *rūpānuga*, *rūpānuga sampradāya*.

Śrīla Śrīdhara Mahārāja: Yes. Facility is here. When Rādhā-Kṛṣṇa They're alone, most secret position, the grown up *sakhīs*, she friends, they feel hesitation to enter the room at that time. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: They're grown up, so they feel...

Badrinārāyaṇa: Shyness, shy.

Śrīla Śrīdhara Mahārāja: ...feel shy to enter at that time. If any necessity at that time, the half grown girls are sent there if anything necessary for Their secret service of Rādhārāṇī, of Kṛṣṇa. The half grown girls are sent, not matured *sakhīs*. Lalitā, Viśākhā, other grown up *sakhīs* of Rādhārāṇī, if they enter then Rādhārāṇī feels shy. And the half grown girls if they enter They do not feel so much shyness.

So Rūpa Goswāmī is the leader of those half grown batch. So they get the maximum benefit in some way or other. In some way we may think that when the most secret union, at that time Śrī Rūpa with his group, they can approach there for service. And the taste of the highest quality of service is practically coming, is being available to this group. Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: I've conceived in this way, why *rūpānuga* should be the best attainment. Then I found that this restriction is there. The grown up *sakhīs* also cannot enter into the private life of Rādhārāṇī and Kṛṣṇa in its highest privacy. But these have got access there, and they can get, come in touch of the highest quality of most private service. So to become *rūpānuga* that is the highest fortune, it's thought. This is my finding, or supposition. As much as I've gathered from the paraphernalia I rate *rūpānuga* is - why is that to be follower, to be in the camp of Śrī Rūpa Mañjarī, why should that be considered as the highest attainment?

Even Narottama Ṭhākura says, "When my good days will come and then my Gurudeva Lokanātha Goswāmī will take me by hand and will offer to Rūpa Goswāmī?
_____ [?]

"My Gurudeva Lokanātha, when the good day will awaken, will take my hand and will make me surrender to Rūpa Goswāmī?"

Rūpa Goswāmī is in charge of that group, the most faithful and fortunate group of the girls in *mādhurya rasa*. So to become, to get admission in her camp, that is considered to be the highest attainment for us. Of course she's under direct control of Lalitā Devī - Rūpa Goswāmī under Lalitā. But that particular new batch, half grown girls batch. Hare Kṛṣṇa. These are, ha, ha, inconceivable, to bring one to the conception, that is to commit sin. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Bhakti Sudhīra Goswāmī: But that Rūpa was preaching *yukta-vairāgya*.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī when she has come in the position of an Ācārya he has adjusted everything meeting towards *mādhurya rasa*. His adjustment, Rūpa's adjustment, everything leading towards *mādhurya rasa*, when he's in the position of the Ācārya. Internally, in the *mādhurya rasa* as Rūpa Mañjarī, and externally in the position of an Ācārya when deputed then he has given, everything culminating how towards *mādhurya rasa*. Adjustment is given towards that. And that is perfectly because he's dealing there perfect the whole thing she's dealing there so she knows practically what are the affairs there. So the adjustment is fully perfect. Rūpa Goswāmī. No trouble on the way. What we see given here, if we can follow that, then no trouble, no difficulty in the way. But if we come through another camp we may feel some difficulty, and again to _____ [?] or something else, then we can reach, we can change the line, in this way we can have to go there. And in Rūpa Goswāmī's teachings we can direct go there, we cannot have any anomaly in the way. How he has given his *siddhānta*, it is complete and faultless. *Ānukūlyena-kṛṣṇānu-śīlanam*.

*[anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

He has given example, just as sun ray and sun. So Brahman, the *prātikūlya, kāma, krodha, bhayam dveṣataḥ*, they will go to Brahmaloaka. Though it is generally said that those that are anti Kṛṣṇa, *ānu-śīlan*, in connection with Kṛṣṇa *līlā* in anti group, they get the same thing, but not same. Same means sun ray and sun, this difference. So Brahman and Kṛṣṇa. Those that are favourable they'll go to *līlā*, and those that are unfavourable they'll have to remain in Brahmaloaka. _____ [?] and sun, the difference, so they'll have to live in the *kiran* area, Brahmaloaka, the *asura*, fighting with Kṛṣṇa. And the devotee they'll go to Goloka. The difference is here.

*bhukti-mukti-sprhā yāvat, piśāci hṛdi varttate
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva*, 2.22]

The aspiration after exploitation and renunciation, both are like ghosts. The renunciation also which has been so much admired, that is like a ghost. Bhakti sadam bhuli kori buddaya habe [?] And *anyābhilāṣitā-sūnyam* is definition of devotion very, very perfect. This definition of devotion we have in many places, but Rūpa Goswāmī's definition is the most perfect.

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

Such perfect definition we don't find anywhere. Although he has quoted from *śāstra*,

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

That idea he has taken and he has clarified it very well. What is *sarvopādhi*? What is *upādhi*? *Vimukti* is also *upādhi*. *Anyābhilāṣ* is *upādhi*. In this way. And *ānukūlyena*, not *prātikūlyena* *kṛṣṇānu-śīlanam bhaktir uttamā*. Where *kāma*, *dveṣataḥ*, *bhayaṁ*, *krodha*, in *Bhāgavatam* in general sense, any way if you're connected with Kṛṣṇa you'll get salvation. The connection with Kṛṣṇa if it's in the opposite side we shall have to be detained in the Brahmaloaka. And if in the favourable way we'll be taken to the highest level of service. In this way. _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja. Is Pūtanā the exceptional case?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Yes. Pūtanā accepted. So that is *svarāṭ*, that is, He's above law. This is the example that is above law, and we're talking of the law of devotion. But there are peculiar cases, particular cases, which are dealt otherwise.

*aho bakī yaṁ stana-kāla-kūṭam, jighāṁsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kaṁ vā dayālum śaraṇam vrajema*

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

Puṇḍarīka Vidyānidhi, when Mukunda sang this poem, Puṇḍarīka Vidyānidhi went beyond his position. The meaning of the *śloka* carried him to some such quarter, complete forgetfulness and surrender to the grace of Kṛṣṇa. And such a wonderful flow came from that medium that he began to play wonderfully in the hand of that transcendental sentiment.

And Gadādhara Paṇḍita saw, "Oh! I took him to be a man of luxury, now what I see within, I have committed offence against him. How to get out of that? I misconceived him. He's such a

great Vaiṣṇava and I took him to be a man of luxury. To get out of this offence I shall have to surrender to him, as Guru, then he'll forgive everything. But I can't do anything independently, my natural guardian is there, Nīmāi Paṇḍita. I shall have to consult, take permission." So went to take permission.

Then Mahāprabhu approved. "Oh, yes, with all influence, by all means, with whole heart you accept him as Guru."

And it was told that Puṇḍarīka Vidyānidhi was Vṛṣabhānu-rāja, Rādhārāṇī's foster father. And Gadādhara Paṇḍita surrendered to him, Puṇḍarīka Vidyānidhi. He was captured by the grace, by the benevolence, special grace of that Kṛṣṇa who crosses His own laws to favour His disciples. Whom His favour is such, limitless favour, breaks His own law. And this is the example, *aho bakī yaṁ stana*. "So leaving Him, whom should we go to take shelter under?"

.....