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**Śrīla Śrīdhara Mahārāja:** Do they admit that 'we're unfit but devotion is higher?' Do they admit knowing this is all nonsense? 'We're fallen.' What do they say? 'This is higher but we can't stand.' This is their function, or this is all bogus? 'We wasted our time, but we're going to reality now.' What do they say now? How, what is their attitude?

**Bhakti Sudhīra Goswāmī:** They think it's higher.

**Devotee:** They think it's higher but they've lost the way.

**Bhakti Sudhīra Goswāmī:** They think that devotion is higher. 'But we have lost our enlivenment.'

**Śrīla Śrīdhara Mahārāja:** That is good.

**Śrīla Govinda Mahārāja:** That is some life.

**Bhakti Sudhīra Goswāmī:** Yes.

**Badrinārāyaṇa:** Mahārāja. You gave the example of the bicycle. When you're riding the bicycle balance is maintained. But once the bicycle stops then you fall. As long as they're going...

**Bhakti Sudhīra Goswāmī:** Forward momentum.

**Badrinārāyaṇa:** Yes, that forward going power.

**Śrīla Śrīdhara Mahārāja:** But that power is something else, that comes to help bicycle. When that is withdrawn then bicycle gone, goes away.

**Badrinārāyaṇa:** Off balance.

**Śrīla Śrīdhara Mahārāja:** In Germany I'm told that there - only one whole train, in the train only one wheel is passing \_\_\_\_\_ [?]

**Devotees:** Monorail.

**Śrīla Śrīdhara Mahārāja:** Monorail, one line?

**Bhakti Sudhīra Goswāmī:** Yes. It goes two hundred and forty miles an hour.

**Śrīla Śrīdhara Mahārāja:** But when no force, when force all right, that one line train. And when stopping in the station some support on both sides?

**Bhakti Sudhīra Goswāmī:** Yes, it works by magnetic field, force field.

**Devotee:** Also a fly wheel inside, Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Otherwise it is running on one line perhaps?

**Bhakti Sudhīra Goswāmī:** Yes.

**Devotee:** It's got a spinning wheel inside it, Mahārāja. Just like a bicycle.

**Śrīla Śrīdhara Mahārāja:** This wheel above, it's also moving in this way and keeping the balance?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** But only one line. \_\_\_\_\_ you've got your...

**Devotee:** Yes. I've got Mahārāja.

**Śrīla Śrīdhara Mahārāja:** What is that?

**Devotee:** It's a greeting card from my sister for my birthday.

**Śrīla Śrīdhara Mahārāja:** All right. They're celebrating your birthday there?

**Devotee:** Yes. It's very nice card. It says outside, "The world is full of beauty when the heart is full of love."

**Śrīla Śrīdhara Mahārāja:** Ah!

*premāñjana-cchurita-bhakti-vilocanena, santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi*

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṁhitā*, 38]

*Premāñjana-cchurita.* When the ointment of love is put on the eye then we can see Kṛṣṇa, Lord of Love.

So, they're blaming me, but they should blame the scripture also. Scripture also trying to explain the position of devotion in such way. "This is *karma*, this is *jñāna*, this is *bhoga*, this is this, this is that. And devotion is such." In other words it's appreciation?

**Bhakti Sudhīra Goswāmī:** Yes. Indirectly.

**Śrīla Govinda Mahārāja:** Authentically.

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

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Devotee:** Authenticity is not imitation.

**Badrinārāyaṇa:** Unique.

**Devotee:** Imitation is opposite of authenticity.

**Badrinārāyaṇa:** Genuineness.

**Bhakti Sudhīra Goswāmī:** Yes. Guru Mahārāja's writings are authentic.

...

**Śrīla Śrīdhara Mahārāja:** ...*chidyante sarva-saṁśayāḥ*. All doubts will be automatically cleared, *sarva-saṁśayāḥ*. *Kṣīyante cāsya karmāṇi*. Then all energy, all attempt to do something, that will vanish. Everything is already there. Only the seal of the heart is to be broken. *Bhidyate hṛdaya-granthiś*. That is a tie in the heart and that must be broken, and the inner flow will come and know its own home. That will understand the home. 'Yes, this is my home.' All suspicion will vanish, and any 'I shall do this and that' and such attempt of energy will also fly away, will vanish. Everything is all right. Nothing to be done, or nothing to be known. No necessity of knowledge and no energy. It is automatic flow, everything, *nitya*. *Nitya lilā* is like this. No energy is necessary and also no knowledge is necessary. It is automatic and happy flow. The original position is such, *lilā*. No energy and no plan, design. No design no plan and no energy is necessary when we can have touch of that thing. That is the most fundamental, innermost, and all fulfilling, *lilā*. Fulfilment at every step, new life, new fulfilment, always new fulfilment. *Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam*.

*[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyah-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

Every step new fulfilment as if we're realising. *Sarvātma-snapanam*. All covering and all satisfying of all steps, all play. All playing satisfied and all members satisfied. That is the characteristic of the universal flow. Every point new, it's not old, does not become old, does not become a stereotype thing, stale. Ever new, evergreen \_\_\_\_\_ [?] just like birth it's new, *sudhi*, purification is also there. *Sarvātma-snapanam*. All purifying, all play is purified and all persons purified, all three, quantity and quality.

Gaura Hari bol. It's such, we're given to understand, and try to follow what is that thing.

...

Kṛṣṇa prema nama parama sukha maya \_\_\_\_\_ [?]

To establish the position of Nityānanda Prabhu Who is not considered as a scholar like Mahāprabhu, what's His position, why He's so great? Nityānanda Prabhu. He's not very scholarly. So Śrī Kṛṣṇa prema Nāma, there's something, wonderful thing in the name of Kṛṣṇa *prema*, love of Śrī Kṛṣṇa. It is such a happy thing that even the great personages they cast aside all the proposals of the scriptures including salvation. It is such a wonderful thing. And Nityānanda Prabhu can give that thing, so His position is higher than the giver of the salvation and other things in the world.

... acintya \_\_\_\_\_ [?] unthinkable and ecstatic, the higher happiness. Distributing higher quality happiness and that is unthinkable. That can be given by Nityānanda Prabhu, so Nityānanda Prabhu's position is automatically higher than the givers of the *mukti*, that is Nārāyaṇa and other gods that give the worldly things. And apparently not scholarly but still He can give Kṛṣṇa *prema*.

The *gopīs* were not very high scholars but they hold the supreme position. Why? How? They're possessor of that supreme divine love. And Kṛṣṇa Himself He also hankers after such love, such dedication, such sacrifice, He Himself.

**Devotee:** Mahārāja. \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** ...positive and negative. In the words of my Guru Mahārāja, "Predominating aspect and Predominated aspect." Two sides. Rādhā-Kṛṣṇa. One receiver another giver. Passive and active.

...

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:**

*śrī-śrīmad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣaṭ-padair  
nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guñjitaḥ  
yatnaiḥ kiñcid ihāhṛtam nija-para-śreyo 'rthinā tan mayā  
bhūyo-bhūya ito rajāmsi pada-saṁlagnāni teṣāṁ bhaje*

["The bees, intoxicated in the festival of drinking the honey of the Lord's lotus feet, busily humming the glories of the Lord, drops of honey from their mouths fall and scatter all around; for my own divine prospect, I've carefully collected some of those drops herein - and thus do I worship the dust of the lotus feet of those saints, again and again."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 10.14, page 179]

\_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

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

...

**Śrīla Śrīdhara Mahārāja:** ...so I must go with you. Mahāprabhu has ordered, "Now go to Vṛndāvana and do what I say, so you're with Me."

Physically, materially we may be far away, but internally we may be very near. Otherwise the bedbugs, they're also very near \_\_\_\_\_ [?] according to consciousness they're very far away. And bodily far and the heart may be very near. That is real near. Space and time cannot disturb that nearness.

**Bhakti Sudhīra Goswāmī:** I try to recall that, from time to time to think like that. That I'm far away, but by remembering you on the plane of consciousness there's some connection.

**Śrīla Śrīdhara Mahārāja:** That thinker of the same thought, that is very close.

**Bhakti Sudhīra Goswāmī:** You said once when Mahāprabhu toured South India, and when He returned to Purī He said to Sārvabhauma Bhaṭṭācārya, He said, "I met many people, and of course Rāmānanda he's special, but I didn't meet anyone who was like you Sārvabhauma." But then you told me...

**Śrīla Śrīdhara Mahārāja:** "You're My disciple because \_\_\_\_\_ [?] Sārvabhauma you've come to such a level I could not find any Vaiṣṇava of your level."

So friends are of the same play, of same thought, and the same tendency. Not only thought but same tendency, same fulfilment, common fulfilment. Wherever they be physically but common end of life makes them together, close.

\_\_\_\_\_ [?] Rāmeśvara, Bhagavān, \_\_\_\_\_ [?] Why they left? That is a great loss to the ISKCON Movement, and necessarily to the Movement of Mahāprabhu. The ordinary people at large they'll be much wounded at their heart, at their aspiration. They had some new idea of life from ISKCON. And by the reactionary position of these stalwarts it's sustaining a great loss. I can't tolerate the very life. If I had them close I may try. But I could not do anything to Jayatīrtha, I tried but could not do.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Still, I had a tendency within that I could try to help Swāmī Mahārāja. It will be a great help to Swāmī Mahārāja. One may fail, that does not mean others will also fail.

**Badrinārāyaṇa:** Aranya Mahārāja is in India, possibly. And Bhāratī Mahārāja.

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[19:21 - 27:05 ?]

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