

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

102 combined MP3 transcripts from SCSMGLOBAL.

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81.01.11. B

Śrīla Śrīdhara Mahārāja: ...to suffer from death, or life in death, death and life, only when we come in Kṛṣṇa consciousness we are living a proper life. Other lives, or life after life in death, or death proper. We should consider that is *vidhipor* [?] to be in *vidhipor* [?] that is a disfigured state; that is death. And to be in our own intrinsic function, that is life. And that only in Kṛṣṇa conception we have that normal life.
Samuveda pradityum [?] Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Necessarily _____ exceptional case _____ Kṛṣṇadāsa Bābājī.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That may be exceptional cases. The general case is, tenor is that, but exceptional cases. Just as in the case of Kṛṣṇadāsa Bābājī. He feels that his tendency is towards *sākhya-rasa*. He, when he sings the song of *sākhya-rasa*, he feels much pleasure there. As much as I can understand, "That my most heart touching feeling from within comes to mix with the *sākhya-rasa*." But still he's going on with that. A special digression in the path may be. Rare case, but generally the way, the Guru *paramparā*, the *mantram*, it is all meant, couched in such a way as to facilitate our progress in the *mādhurya-rasa*. The Guru *paramparā*, all the Gurus, they're of *mādhurya-rasa*, and the *rūpānuga sampradāya* that means *mādhurya-rasa*. Even, I have not seen, but I can't remember where, but I am told that in the commentary of *Bhāgavatam* anywhere Sanātana Goswāmī himself, he is expressing his desire to be *rūpānuga*. Outwardly Sanātana Goswāmī is Guru of Rūpa Goswāmī, but that very Sanātana who is outwardly Guru of Rūpa, he expressed his desire to become *rūpānuga*. It is mentioned somewhere in his commentary.

Devotee: In his own commentary?

Śrīla Śrīdhara Mahārāja: Own commentary. It may be in *Bhāgavatam*, or somewhere. I have not found that myself, or I can't remember, but I heard that he expressed that *rūpānuga*, "I wish to be in this way." It is mentioned. Rūpa Goswāmī was first disciple of Mahāprabhu.

Devotee: Yes, and then Sanātana.

Śrīla Śrīdhara Mahārāja: And then Sanātana, so Rūpa Sanātana. And Rūpa Goswāmī was given the charge of *rāga-bhakti*, and Sanātana especially of *viddhi-bhakti*. And with the help of Gopāla Bhaṭṭa; they took the name of Gopāla Bhaṭṭa, both of them in different places, because for his social status. And also some touch and connection with Rāmānuja Vaiṣṇava *sampradāya*, in *Hari-bhakti-vilāsa* and other places. And because he was a *brāhmaṇa* so for some social requirement they took the advantage of the name of Gopāla Bhaṭṭa. And even Jīva Goswāmī he also says that, "What I give to you in a systematic form, I found these in note papers of Gopāla Bhaṭṭa. Collected hither and thither, scattered. These points that I found scattered and unadjusted in Gopāla Bhaṭṭa's notebook, I have collected them."

[?]

"And I am collecting them in a systematic form and I am representing it to you; taking his name." Because the *brāhmaṇas* may not accept that it's coming from those that are intimately connected with the *yavanas* etc, maybe, for that, he has got Gopāla Bhaṭṭa's connection. And another, that he came from a bona fide Vaiṣṇava School, Rāmānuja, established his *tol*. But the original distribution is from them only, and we understand that predominance. Rūpa Sanātana. A combination of Rūpa for the *rāga-mārga*, and Sanātana in the *viddhi-mārga*, they're masters.

Bhakti Caru Swāmī: Once you told that in our *sampradāya* that usually not only in the *mādhurya-rasa* but they're strictly the followers of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That not even the other groups also.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Strictly from Rādhārāṇī's group in *mādhurya*.

Śrīla Śrīdhara Mahārāja: Yes, Rādhārāṇī, not only *mādhurya-rasa*, but in *mādhurya-rasa* different camps among that may be divided into three. One is Rādhārāṇī's party, main, and the opposite main party, that of Chandravālī, and then another few small parties in the middle. But we want Her...

Bhakti Caru Swāmī: Exclusively.

Śrīla Śrīdhara Mahārāja: Exclusively, Rādhārāṇī's party and especially the extreme followers of Rādhārāṇī, that is Lalitā's group. And again, in the Lalitā's group Rūpa Mañjarī and that is the principal leader amongst the youngsters.

Devotee: Young maids.

Śrīla Śrīdhara Mahārāja: Young girls. And their facility is; one gentleman asked me, "Why not, why Rūpa and not Rādhārāṇī or Lalitā?" Then I told; our extreme possibility of gain, the highest centre of our gain, is only to be achieved from that point, because Rūpa Mañjarī's position is unique and in one sense it is the highest position. Why? Rādhārāṇī and Kṛṣṇa, when They're engaged in intimate *līlā*, the grown up *sakhīs* they have some difference _____ [?]

Devotees: Some shame; some restriction; reluctance.

Śrīla Śrīdhara Mahārāja: No, not reluctance, some sort of...

Devotee: Reserved, reservations, they don't like to go there.

Śrīla Śrīdhara Mahārāja: Some sort of shyness may be there, but for the young girls not so much shyness. So when They're intimately engaged then these small girls they can approach, but when they're grown up they feel shy to approach. They're in that position so thereby they can have the chance, the young girls, they can have the chance, in one sense the best facility and privilege they enjoy. So that should be the highest centre of the beginners, at least, not only but for, that should be desirable by all, that even in the most confidential stage of the union, only they can approach. So this is the highest centre, should be considered to be the highest centre of our achievement, ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. I have thought like that, in that way, *rūpānuga*.

Devotee: This is how you explained to him?

Śrīla Śrīdhara Mahārāja: In my self enquiry that, 'Why it should be like that?' Then I have come to this conclusion that this is the unique position which is not possible in any other place in the *mādhurya-rasa*, in Rādhārāṇī's camp, and when They're very closely connected, Both of Them, only these get admission, their admission is possible and not others. So this should be the highest point of our aspiration, the *rūpānuga sampradāya*. And when Rūpa she sends her youngest *sakhīs* they can go easily for that purpose, in this way.

Gaura Haribol. High talks but we're not fit for that; high talks. Anyhow, one day we may go to that level. That is our aspiration, highest aspiration, the point of our highest realisation, highest aim, to be there, to be pointed out, to be pinned down there. Our fortune may be tied with that aim, anyhow.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura-Nityānanda.

Nitāi bine bhāi rādhā kṛṣṇa pāite nāi [*Manah-sikṣā*, 1] Everything on the foundation on the grace of Nityānanda and Gaurāṅga, otherwise if the plank is taken out, taken away from our feet, then we shall go down, not knowing where.

Devotee: So our prayer is, *Śrīdhara Mahārāja bine bhāi, nitāi pāite nāi*.

Śrīla Śrīdhara Mahārāja: The Guru and Gaurāṅga. Then if that main support, that energy that is holding us above, if that goes away from our foot we shall go we know not where. So, *Nitāi bine bhāi rādhā kṛṣṇa pāite nāi*, that is the finest structure but the foundation is Nityānanda and then Śrī Gaurāṅga. When we get Gaurāṅga, the whole thing is within our clutches, it's so, both combined, both principles, both authorities combined, and sanctioned from there we may not care for anyone. But Nityānanda Prabhu at the bottom; we must always be thankful to Him. The energy, Baladeva, Nityānanda, the energy, awe in energy, master in Them, and Their grace that will be beautiful. But the plane, the foundation, is also not less important. We must have our gratitude to the foundation first, then the structure is possible. Otherwise everything will fall down, break down. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. This is as we have got conception from our Guru *paramparā*, Gurudeva, _____ followers of Mahāprabhu Gaurāṅga.

Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [Vasudeva Datta / Ghosh] We have come in touch with such higher conception of our own prospect that if, now we shudder that if Gaurāṅga did not come with all these things of so sweet nature then our life would have been useless. How we could live at all? Now we can have such conception. Otherwise we would have been in darkness, no feeling of any necessity, no conception of our prospect, or our own self, all in darkness that is; that piece of, a sort of *māyāvādā*, and all the atheists.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

We are talking mostly of *mādhurya-rasa* to you. I don't know whether it is the consequence inevitable that Prabhupāda during just before twenty four hours of his

nitya-līlā he wanted to hear *Śrī Rūpa-Mañjarī* from me, then, is this the cause? That generally I come to place this sort of talk mostly on the head. My tendency is to draw towards this *rasa*. I don't know whether it is the effect of his last wish to hear from me *rūpa-mañjarī-pada*. Hare Kṛṣṇa. Gaura Hari.

The day when I was given *dīkṣā* initiation by Prabhupāda, Vasudeva Prabhu he asked me, "What sort of Hari *kathā* you heard from Prabhupāda today, in the day of your beginning this life."

I told that Prabhupāda told all these things.

"You are very fortunate," he told, he remarked.

Prabhupāda talked about Rādhārāṇī matters and I reproduced it to Vasudeva Prabhu.

He asked me, "What type of Hari *kathā* Prabhupāda told to you?"

I reproduced, "Prabhupāda told in this way."

"You are fortunate enough."

And my name was Rāmendracandra. Prabhupāda kept it, a little modified, Rāmendrasundara. I asked what is the meaning of Rāmendra I should think, Rāmendrasundara?

"Generally Rāma is Dāsarāthi Rāma" he told "Rāma, Rādhā, Her Master that is Kṛṣṇa." He told, "Rāma Rādhā."

That is still ringing in my ear. And when we were sent to discover the Rāmānanda and Mahāprabhu's Milansthali at Godāvarī, he transformed my name again into Rāmānanda Dāsa. And I feel that I have got most sentimental liking for that place; charm, Godāvarī. And that talk, I find there everything in that discourse, that divine discourse between Rāmānanda and Mahāprabhu, everything, that covers everything of Gaudiya Vaiṣṇava's Theology. Then, you are to go? What do you think?

Devotees: [Laughter.] We'll leave this train.

Śrīla Śrīdhara Mahārāja: Leave this train, ha, ha, ha. You go ... after.

Devotee: _____ Prabhupāda _____ with some exceptions
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ They want admission. Their fortune is drawn unconsciously towards that direction. Gradually they will find their self cleansed and grow towards that more clear and clear. They will emerge from inside and take the way towards that. Mahāprabhu mainly came for that. The combination of Rādhā Kṛṣṇa, Their general campaign will be to draw Their common servitors. That will be Their interest. And *anusangit* [?]

Devotee: Circumstantially?

Śrīla Śrīdhara Mahārāja: Circumstantially?

Devotee: Or supplementary?

Śrīla Śrīdhara Mahārāja: Auxiliary aim will be to draw other camps around.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

"You can will, but to be effected, that is My jurisdiction."

[*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]

This is the type of abnegation to the highest. The highest conception of renunciation is here. The *māyāvādī's* conception of renunciation, that is not perfect, that is static. But dynamic self abnegation, renunciation when it takes its dynamic character, dedication comes up, comes in. And renunciation makes progress through dedication and it becomes a perfect order when it comes to Rādhārāṇī's camp. *Mahābhāva*, *rasa-rāja mahābhāva*. "I shall, I want to devour the whole." "But how much you can devour I challenge you to see. I am giving wholesale, in its quality, highest, and your appetite must be quenched." In this way the challenge, *rasa-rāja mahābhāva dui eka rūpa* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.282], consuming and dedicating. And when in its highest degree, both the parties, the negative and positive, when They're separated how tension is created there. In *līlā*, in *Yogamāyā*, who are to serve Them Both, as if unconsciously that forcibly separates Them then what sort of heat is produced there, the *viraha*, fire, sweet fire that is inconceivable, the fire that is sweet, *viraha*. "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)]

"Our sweetest songs are those that tell of saddest things." So saddest things also tasteful, how, and that is in its original, causal position, what is that. The sun's ray is so hot here we may feel, but in the sun's original position what degree of heat is there, inconceivable for us. So, order to be placed in *Rūpa Mañjarī*, that is coming down and that is the most suitable position of our emancipation, our liberated *svarūpa*. There we can get most benefit, we can draw our most desirable things from such distance in such position. All comprehensive, *mādhurya-rasa* is all comprehensive containing in it all the different types of *rasa*, the most comprehensive, accommodating; adjusting and in quality and quantity. That has been

told by Mahāprabhu and our Guru *paramparā*. We want to connect our fate, our fortune there. The tuft of hair should be tied to the toe of the foot of our Guru Mahārāja; may drag on. We are to walk on our head, not by foot, because that is a place where the head we should touch, in *śṅgāsana*, in the *pūjā*, what is venerable, we connect our head there. The subjective, super-subjective, super-super-subjective, only with head we can tread over, and not by our foot. Something like that.

Devotees: Heads first, leading head wards.

Śrīla Śrīdhara Mahārāja: Yes. Only by giving our heads, our respects, we can make progress, only giving our head we can enter, we can make progress in that land, that wonderful land.

vaikuṇṭhara pṛthivy ādi sakala cinmaya / māyika bhūtera tathi janma nāhi haya

[“The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

The wholesale, the soil is made up of stuff higher than we are. And we venture to enter. And who can get, give us that permission? Only His agents, only through His agents; without their help we are only a mass of clay. Only the grace coming and the lump of clay may be taken there as a living thing, who are so much dependent on Guru Vaiṣṇava. Our existence will be at stake, what to speak of progress.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, _____ [?]

...

Devotee: Balaji, He’s actually Kṛṣṇa, because He’s Balaji, Balagopāl...

Śrīla Śrīdhara Mahārāja: Yes. But four-handed, ha, ha.

Devotee: Actually His original form was two-handed but due to Rāmānuja’s request He manifested two more hands.

Śrīla Śrīdhara Mahārāja: Tried to push two more handed and take Him in Vaikuṇṭha. But He says that, “I am Balaji, and you can’t find in Vaikuṇṭha any young things, they’re all...”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]. *Ājñajaiva guṇān doṣān, mayādiṣṭān api svakān, dharmmān sarṁtyajya* [*Śrīmad-Bhāgavatam*,

11.11.32], to break the law, that should be the main characteristic of a *rūpānuga* Vaiṣṇava. Another thing, important, what I conceived to be, that this *parakīya* principle. I have thought it out in a particular way, that all our previous obligations, *pati*, *pati* means the husband, he is supposed to have the whole control over the wife, lord ship, and to disobey him, rather to take out our gratitude from him and to go and to seek comfort or pleasure from other sides, that is to get out from our obligation to all commanding force beyond Kṛṣṇa. That is, all our past activity, they have right to exact their demand from us, our *karma*, *jñāna*, wandering in the world we have incurred so many obligations in so many places. And when that is considered in one side who wants to master on us to exact our loan, our debt, so they're one to get out, to take out their debt from us; and that should be placed as *pati*. They have got their demand to realise from us. So, disobedient to him, to go to Kṛṣṇa's side, to take our free will to that, that is like *parakīya bhajan*. Their total demand on us by the environment, that is one side, and they take free will towards God, to Kṛṣṇa, without any obligation.

Pati vancana [?] Money lender _____ When we have borrowed money, so when obliged to him, so to deal with him, to de-throw him, to overthrow him, to disobey him; it is not publicly possible to get out of the obligation. So from the innermost of our heart we must take it clear for our own innermost free will to take it to Kṛṣṇa. Because by our previous life we have acquired so many anti Kṛṣṇa tendencies that have captured, that has made us captive; anyhow to take the free will out of that unconsciously of them and to dedicate it to Kṛṣṇa. From our present position, if we can do so, it is only possible. Wherever we are, and however in debt we are burdened, with free will we can take out of that obligatory circle and put it to Kṛṣṇa's side, for the inner, our sympathy, our prejudice, our selection, our prayer for that. I'm in the midst of unfavourable environment. The *pati*, the mother-in-law, and the sister-in-law, and the society, even the scripture – all against, all against, I'm deceiving them to take my free will, stealthily and with the help of a particular group I can approach Kṛṣṇa. Always, always.

Devotee: It's so wonderful.

Śrīla Śrīdhara Mahārāja: I think that all the prejudices they represent that, mainly, *arjapatam*, *dhuta*, *sajanam*, the society and the scriptures, mainly, and they include almost everything. They're all on one side, and I must take my free will deceiving them, stealthily. My heart should be dedicated to Kṛṣṇa, my Lord, with Your own agent, take me out. Take me out, and to be bold enough, a little courageously to disobey the past obligations and to approach with our inner most prayer and interest to dedicate as *naividyān*, to the feet of the Braja party, Kṛṣṇa and His own.

Devotee: Mahārāja, now, for a woman it is easy to develop this mood?

Śrīla Śrīdhara Mahārāja: No. It is rather the opposite.

Devotees: (Laugh)

Devotee: I was thinking that as long...

Śrīla Śrīdhara Mahārāja: The mental path is perverted, so it is very difficult, it will be difficult for them because that same perverted thing will come to occupy the position of the genuine; a more dangerous position. Apparently it may seem that it will be easy, of course to some extent, because Mahāprabhu's *strī śūdra*, those that had no privilege in the ordinary, they have been given more, attached more grace for them. But never the less we should be cautious that this womanly nature of this mundane world, that should not be, that should not have no comparison, that may be mistaken for the womanhood of that plane.

Devotee: Mahārāja, what I actually meant is as long as we have the false pride that we are the males, then we cannot develop this mood.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So we have to give up that tendency, that feeling, that we are the *puruṣa*.

Śrīla Śrīdhara Mahārāja: That means that we are not enjoyer, but we are to be enjoyed. That is negative conception. We are to be handled and we are not to handle, this posing, our passive preference, not active; and active in the sense that to convert all this into active but towards Kṛṣṇa's side - their grace. *Viracaya mayī daṇḍam dīnabandho dayāṁ vā* [Rūpa Goswāmī's *cātaka* bird example]. That is open, no claim, as if, but underground the claim is being established there through non claimant attitude claim is being established. As much as non claimant attitude we can develop, automatically our claim is established there so much. The degree of non claimant attitude; that really establishes claim there in that wonderful land, dedication means such. Gaura Haribol. Gaura Haribol. Gaura Haribol.

There we thrive, and here we die. Die to live. Ha, ha, ha. The Hegelian theory, that's a very good thing, Hegel's side. "For Itself, Reality is For Itself," and "Die to live." These two things have impressed me very much, a very general remark, for Kṛṣṇa. All consumer - for Him, everything for Him, a general thing. And Die to Live. If you want to live, you will have to die. Learn to die if you want to live. And to dissolve your ego; to die means to dissolve your ego, and then the covers, one by one; that will be thrown out and the inner jewel that will come with its pristine glory today, finest availability, it will be arranged.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what about the people like Hegel; is it that they have *sukṛti* from their previous birth?

Śrīla Śrīdhara Mahārāja: Yes, might have been, because he could conceive that the ultimate cause, the nature of it is such. It is ontological but it may take shape of a living thing. *Satyam śivam sundaram*, it will take this connection, the *sundaram*. And what is *sundaram*? One day that will come with its full glory. This is *sundara*, nothing

else. To become *sundara* becomes beautiful, this must be so. Some hazy expression has come there, hither and there. All His own domain and He is free and autocrat. He can throw a drop of nectar hither thither in many places.

When Acyutānanda went with us to my birthplace, then some educated people there said, "We are so near yet we do not understand Mahāprabhu. How is it that from far away you have come to appreciate? How can you understand it clearly and can see?"

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

That was his answer. The *brahmāṇḍa*, we are within creation, the limit of His creation, and it is said wherever anyone gets such fortune he may come. A few miles of distance, what is that? Even I am repeating, adding, and different casts in the creation. A tree may have *sukṛti* when flowers are dedicated by a devotee to Kṛṣṇa the tree is getting, acquiring *sukṛti*. The milk is given to Kṛṣṇa by a devotees and the cow is getting *sukṛti*. And the dog, he's watching the temple area, working, and it may get some *sukṛti*. *Sukṛti* may be distributed in this way to any and every direction. So many *sak* is dedicated to Kṛṣṇa, the vegetables getting *sukṛti* thereby. In connection with the devotee so many things are acquiring *sukṛti*. The door is open there, but only through the...

*naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhīṣekaṁ, niṣkiñcanānāṁ na vṛñīta 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]

The medium of His devotee, that is indispensable, we must have that connection with His devotee. To go to Him the indispensable necessity is His medium, the devotee, the door to enter; it is indispensable.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Yata gatim yatim gatum sahate [?]

"So I can't tolerate any blame against My devotees because their very business, their very tendency, their very existence is to give Me out to the all, and if you blame him you are committing suicide. You are going to kill your own Guru, the source of

your own fortune. So Vaiṣṇava *nindā*, Vaiṣṇava *aparādha*, I can't tolerate. Especially I want to serve them but I can't. They won't allow Me to serve them. I want, My inner tendency is to give something. They're giving something, the whole thing. I want to give something in return but I am not eligible for that. But if anyone comes to do that I give Myself wholly to him."

*[ye me bhakta-janāḥ partha, ne me bhaktāś 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."] [*Ādi Purāṇa*]

That is the theory underlying, that, "I want, I'm always intending to give something to them but they won't accept. And through love I can't do anything. I can't go against them. But if anyhow I find somebody is doing My work, serving him, I cannot but be inclined towards them with much intensity. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ.*"

Gaura Haribol. No pardoned souls in the servants, serving Braja. *Na pāraye 'haṁ niravadya-saṁyujāṁ.* "I declare that I fail. I fail to give you something in return. So I am in debt to you all. The quality of service that you are rendering to Me, it is not in My store to be found that I can give in return, so I remain indebted to you all. Your quality of service is so noble, magnanimous, and great, and of such purest degree, I have nothing in store to give something in response. So I'm indebted to you."

*na pāraye 'haṁ niravadya-saṁyujāṁ, sva-sādhū-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ, saṁvṛścyā tad vaḥ pratiyātu sādhunā*

["O *gopīs*, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."] [*Śrīmad-Bhāgavatam*, 10.32.22]

End of 81.01.11.B

Start of 81.02.22.A

Śrīla Śrīdhara Mahārāja: _____ exhausted _____ [?]

Bhakti Caru Swāmī: Mahārāja is telling that he won't be able to speak much, as it is today he won't be able to speak or give a lecture.

Śrīla Śrīdhara Mahārāja: I feel exhausted. Yesterday I used Disprin, so exhausted, used Disprin tablet, and then also felt giddiness after noon. Anyhow, now a little better but very weak I feel. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: The first thing was that I wanted you to, you quote this verse, and this is the mood of your trying to approach Śrīla Śrīdhara Mahārāja.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

"I want you, I have come here to get you as my assistant in my propaganda, preaching life, your help," but it is suppressed. And externally He's approaching through the channel of the affection which Sārvabhauma naturally had for Him. Sārvabhauma saw Him like a child because Sārvabhauma's father and Jagannātha Mīśra of same time and same rank, and Sārvabhauma's father, and Nilambar Cakravartī, the maternal grandfather, _____ they were classmates.

Sārvabhauma told that, "That in that relationship I look at him with much affection and I want his welfare." He told to Gopīnātha, "But you, some people, a particular section are making much of him and in that way you are going to spoil his future. But he's a gentle, good, and promising child. I shall look after him, just if he can keep up his *saṁnyāsa*, though it is taken in a very younger age, I shall have to look after his welfare."

In this way Sārvabhauma; and Mahāprabhu also entered in through that channel to conquer his heart. And patiently gave hearing, silent hearing to Sārvabhauma's explanation according to Śāṅkara School, without any opposition.

But when he was asked by Sārvabhauma, "What is this? He's a very bright student and he does not say anything, only silently with much patience he is giving listening, hearing. This is somewhat wonderful, strange." So when he asked, "Whether you understand or not what I say?"

Then Mahāprabhu came out, "Yes. I understand the original *sūtra*, but your explanation I can't follow. This seems rather to be, to cover the real meaning of the *sūtra*."

Then Sārvabhauma was astounded, "What does he say? What I have explained is all wrong, bogus? Then can you explain yourself the *sūtra*?"

"Yes, if you command I can do so."

"Do it."

Then He began to explain and Sārvabhauma was astounded.

"What is this?"

Then anyhow, when the first stage was minimised then Sārvabhauma told, "I have made some explanation about *ātmārāma śloka* of *Śrīmad-Bhāgavatam* [1.7.10]. Do you like to hear that?" To maintain his lost prestige Sārvabhauma told like that.

"Yes. You go on. I shall hear."

Then Sārvabhauma explained in nine different ways, nine meanings Sārvabhauma gave to *ātmārāma śloka*, and thought, "What I have done I have regained my prestige." With this sort of posing; then, still for some courtesy sake asked, "Can you explain in any more line?"

"Then if you order I can try." Then Mahāprabhu there explained in eighteen different meanings that *ātmārāma śloka*. And this perplexed Sārvabhauma.

"Gopīnātha told that he is not a human being, and what I now hear it is not possible for any human being to do in this way, *śloka* background," and perplexed.

Then Mahāprabhu showed him His Godly nature, position.

Śaṅkha cakra gadā padma _____ [?] And then *Sita kunjā* _____ [?]

[*pradyumna — cakra-śaṅkha-gadā-padma-dhara / aniruddha — cakra-gadā-śaṅkha-padma-karā*] [??]

["Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.225] [??]

_____ [?]

_____ [?]

Then Sārvabhauma was converted. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ [?]

_____ [?]

I offer my respectful obeisances to the auspicious lotus feet of Tridaṇḍī Jati Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. In the stormy night that has fallen after the disappearance of the transcendental sun of his divine grace A.C. Bhaktivedānta Swāmī Prabhupāda, he has risen like the new moon to calm the waves of dissension and give guidance.

Śrīla Śrīdhara Mahārāja: Sanskrit _____ ke?

Bhakti Caru Swāmī & Śrīla Śrīdhara Mahārāja: 12:34 - *Bhaktivedānta namake* ___15:12

Bhakti Caru Swāmī: Mahārāja is telling that it's very nice and it's correct also, but whether it will be beneficial or whether it will be good for the movement, for the society...

Bhakti Sudhīra Goswāmī: But that's not the idea. I just wanted...

Śrīla Śrīdhara Mahārāja: The publicity may disturb the mentality of some, a portion.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ But part of the ISKCON may be so. But still, to give it publicity may not be very judicious.

Bhakti Sudhīra Goswāmī: Yes. I understand that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So back to the _____ So today is the appearance day of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and, you can mention how, maybe you can, I think this will be the best thing, if you can just translate this... Prabhupāda once...

Bhakti Caru Swāmī: Prabhupāda _____ [?] Even among our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. Guru Mahārāja ordered us...

Śrīla Śrīdhara Mahārāja: I can't follow. The sound is there.

Bhakti Caru Swāmī: Prabhupāda bolchen. Even amongst our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. My Guru Mahārāja ordered us to execute his Mission combined. Unfortunately we are now separated but none of us have stopped preaching Kṛṣṇa consciousness. Even if there was misunderstanding amongst the God-brothers of my Guru Mahārāja, none of them deviated from the transcendental loving service of Kṛṣṇa. The idea is that provocation and misunderstanding may remain between one man and another, but our staunch faith in Kṛṣṇa consciousness may not allow any material disruption. Please therefore try to be sympathetic with any person even if they differ. The only qualification we have to scrutinise is if one is acting in Kṛṣṇa consciousness as far as one is able to do it.

Śrīla Śrīdhara Mahārāja: Good.

Bhakti Sudhīra Goswāmī: So, and then Śrīla Prabhupāda said that among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity _____ [?]

Bhakti Caru Swāmī: Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences the cult of Kṛṣṇa consciousness must go on.

Śrīla Śrīdhara Mahārāja: That's very good. But there may be gradation. All may not preach from the same rank, same plane. Some from a little superior, some from a little inferior plane, but they're working to spread Kṛṣṇa consciousness, so it is justified. But all are not of equal level. It should be conceived in this way. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So then read this, and just read up to here. He wrote this in ex purporting the Advaita Ācārya in *Ādi-līlā*, Advaita Ācārya and his sons.

Bhakti Caru Swāmī: There are many disciples of Bhaktisiddhānta Saraswatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one

must measure the activities of such disciples in executing the will of the spiritual master.

[21:10 - 22:33, Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja speak in Bengali]

Bhakti Caru Swāmī: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible and distribute them all over the world.

Śrīla Śrīdhara Mahārāja: Yes. It's good.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahārāja is telling that, "Yes, that's true. And the sign of a disciple is in how much he's been able to grasp the teachings of his spiritual master and act upon those given instructions.

Śrīla Śrīdhara Mahārāja: To understand and to practice.

Bhakti Sudhīra Goswāmī: Yes. So now the point is that, so first Śrīla Prabhupāda is saying there are differences of opinion, but he's distilled as an essential instruction the publishing and distribution of books.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga*, no objection.

Bhakti Sudhīra Goswāmī: So now in our society the God-brothers, initiating or non initiating, they may have some different ideas about how to execute Prabhupāda's orders.

Bhakti Caru Swāmī: [24:52 - 25:33, Bengali ?]

Śrīla Śrīdhara Mahārāja: [25:33 - 25:45, Bengali ?]

Caitanya-caritāmṛta prañāma mantra _____ *saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*.

_____ [?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
[śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca]

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."] *[Maṅgalācaraṇa]*

[26:15 -26:42, Bengali ?] *vaiṣṇavāṁś ca, śrī-rūpaṁ sāgrajātaṁ saha-gaṇa.*

[26:45 - 26:54, Bengali ?] *sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ.*

_____ *lalitā-śrī-viśākhā.* [27:05 - 27:42, Bengali ?]

That is the goal, the destination. [27:45 - 30:52, Bengali ?]

Came through the books, that is of permanent character, it is in black and white, in *śāstra*, the *kaladīni* [?] that personal attempt that is local and temporary, but the preaching through *śāstra*, *śāstra* means through books, writing method, the preaching is more permanent and definite. *satam badi madika* [?]

In our speaking we may be a little slack, but when writing something we must be more accurate. The accurate representation and permanent representation of a thing, that is found in the writing things of the scriptures. So to extend, try to extend the scope of the scripture. That is laudable service no doubt.

Bhakti Sudhīra Goswāmī: I should continue? So in the *Bhakti-rasāmṛta-sindhu*...

Śrīla Śrīdhara Mahārāja: In the first stage when there was no script it came from mouth to ear, *śruti*, in the first stage. From heart to heart, *tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1], the first vibration came from heart to heart. Then from Brahmā's mouth to the ear of the disciples, then came the writing, to make it permanent, and to spread through the agent also. The book one can carry, who may not be a Vaiṣṇava, may not know anything, but he may carry the advice from one country to another country, it may be extended for preaching purposes, it is more suitable and helpful. Hare Kṛṣṇa. But still, that will be one thing; it is according to the Supreme Will, the division of labour, the choice of the Supreme. He may choose some for *śāstric* purpose and some for oral purpose. So the superiority may not be decided in this respect, in this matter. The one who is dealing with the *śāstra*, he must be superior to the man who is not preaching through *śāstra*. According to His will He wanted one to do in a particular way and wanted some other to do in a particular way. This sort of thinking we must have. Do you follow?

Bhakti Sudhīra Goswāmī: Yes. Is that like...

Śrīla Śrīdhara Mahārāja: His choice, the choice of the Absolute.

Bhakti Sudhīra Goswāmī: Like Haridāsa Ṭhākura? He's chanting...

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura did not write any book, but his oral preaching, that is also not of less value.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindhu*...

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu, He did not write much, but oral, but His attempt may not be depreciated, the advent of Nityānanda Prabhu, the direct preacher of Mahāprabhu. *bhaja gaurāṅga, kaha gaurāṅga* [Worship Gaurāṅga, speak of Gaurāṅga], the first rank by oral attempt, and the next, Rūpa Sanātana, through scripture, next stage. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindhu*, Rūpa Goswāmī mentions this general principle of accepting Ācārya, but he doesn't choose to mention the details because they may vary...

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhīra Goswāmī: ...from one Ācārya to another.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: Rūpa Goswāmī, *Bhakti-rasāmṛta-sindhu* _____ [?] Repeat that.

Bhakti Sudhīra Goswāmī: That he says that one should accept the Ācārya, and Prabhupāda mentions that he doesn't go into the details because there may be differences between one Ācārya and the other so he doesn't choose to mention the details but the general principle that one must accept an Ācārya.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Vital points _____ Details non important _____ practised *sambandha* a little difference there may be, but in the main points they will be one and the same, common. What is the *śloka* of Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu*? What is that *śloka*?

Bhakti Sudhīra Goswāmī: I don't know the Sanskrit.

Śrīla Śrīdhara Mahārāja: Because already there's so many groups, *śānta, dāsyā, vātsalya, mādhyura*, and there also any mistake? You say, Caru Swāmī. *Vātsalya rasa* and *mādhyura rasa*, they're antagonistic, so they're all pure, and genuine, and natural, and they have got real necessity and position. So even antagonistic preaching has got its room there, ha, ha.

Bhakti Sudhīra Goswāmī: Ha, ha, ha. Yes, but in one place Prabhupāda mentions...

Śrīla Śrīdhara Mahārāja: And there are so many branches, in *vātsalya rasa* also different kinds of branches, not only stale or one thing; in *mādhurya rasa* so many branches and variegatedness, all serving towards, to Kṛṣṇa, but variegatedness. Just as in the cooked food, the pungent, the salt, the combination of different types.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So Prabhupāda mentions that a disciple, he must execute the order of the spiritual master but not offend other Vaiṣṇavas.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: As much as possible. Sometimes he may also, just as the elder brother may punish the younger. But the good sense must be there, sincerity. He wants the good of the junior and he may chastise the younger brother. "Don't do in that way. Do it in this way." That sort of position, there should be room for that sort of...

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, if well-meaning, then no harm if he punishes some younger, junior. *Na hi kalyāṇa-kṛt kaścid durgatīm tāta gacchatī* [*Bhagavad-gītā*, 6.40] That is rather a form of affection; punishment is also a form of affection. In *vātsalya rasa* it is used usually, even Kṛṣṇa is not exempted. Ha, ha, ha.

Devotees: Ha, ha, ha.

Bhakti Sudhīra Goswāmī: But sometimes in our society we have the younger brothers who want to chastise the older brothers. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So, then, see, knowing that there is variety and there will be difference in preaching we have to accept that. But in our society, in the practical sense of how to remain unified with the difference, that has become a problem. To allow for difference and at the same time remain unified.

Bhakti Caru Swāmī: _____ [?]

In spite of these differences, how to remain united?

Śrīla Śrīdhara Mahārāja: *Tṛṇād apī...*

Bhakti Sudhira Goswami: English.

Bhakti Caru Swami: _____ [?]

Śrīla Śrīdhara Mahārāja: The spirit of toleration; that should be spread amongst us. If we want to work in a group, in *saṅkīrtana*, then this sort of qualification is...

Bhakti Caru Swami: Essential.

Śrīla Śrīdhara Mahārāja: Essential and inevitable.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

This sort of characteristic should be maintained and given more attention if we want to work in a group. The toleration and humility, humility and toleration, otherwise combined we cannot take up any work, big work, and *amāninā mānadena*, these four qualifications are necessary if we want to go on with *saṅkīrtana*. *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, Jīva Goswami's explanation of *saṅkīrtana*. What is *saṅkīrtana*? *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, that if you want to go on in that process then these qualifications should be encouraged within the organisation. The spirit of toleration, humility, and the tendency to give honour to others and not to seek honour for himself; especially *pratiṣṭhā*, the hitch is there in *pratiṣṭhā*, in fame, and to maintain one's own position. By attempting to maintain our own position we cannot give position. These sort of things should be educated among the organisation. By seeking position we may not attain position. Sometimes by not seeking but by giving position to others we can get position. So *amāninā mānadena*, the hitch, the main hitch is there, and with toleration and also humility, first humility, then toleration, then giving position to others, and not want for himself. Then we can go together and that has been given more stress...

End of 81.02.22.A

Start of 81.02.22.B

Śrīla Śrīdhara Mahārāja: _____ *mānasa tohār, parama jatane tāhi labho adhikār*. If you really want to go on with *saṅkīrtana* then these four qualifications are indispensably necessary for you.

1) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār, parama jatane tāhi labho adhikār*

- 2) *trṇādhika hīna, dīna, akiñcana chār, āpane mānobi sadā chārī' ahañkār*
 3) *br̥ka-sama khamā-guṇa korobi sādhan, pratihimsā tyajī' anye korobi pālan*
 4) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
 5) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāśā chārī koro amānī hṛdoy*
 6) *kṛṣṇa-adhiṣṭhān sarba-jībe jānī' sadā, korobi sammān sabe ādare sarbadā*
 7) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cārī guṇe guṇī hoi', koroha kīrtan*
 8) *bhaktivinoda kadi', bale prabhu-pāy, heno adhikār kabe dibe he āmāy*
 [Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam*, 3]

- [1] If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.
 2) You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.
 3) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.
 4) In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.
 5) When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.
 6) Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.
 7) Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour - one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.
 8) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possessions of such qualities as these?"]

This attitude should be; we should preach and create such favourable atmosphere so we can go on with *sañkīrtana*, that is *bahubhir militvā* [*yat kīrtanam tad eva sañkīrtanam*], the many combined in one campaign we can move.

Hare Kṛṣṇa _____ Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. So the next question is that according to Jīva Goswāmī...

Bhakti Caru Swāmī: Mahārāja, Prabhupāda bolchen, according to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky.

_____ [?]

Śrīla Śrīdhara Mahārāja: I want to know the original, *śloka*.

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: It's from the *Madhya-līlā*, Chapter twenty-two.

Bhakti Caru Swāmī: According to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu.

Dhīra Kṛṣṇa Mahārāja: It's in the purport.

Bhakti Caru Swāmī: Prabhupāda *Madhya-līlā* _____ [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu _____ [?]

*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]

[03:17 - 04:25, Bengali?]

Sincerity, the dealing must be sincere. As much as I know I must help the others with that knowledge _____. The posterity and _____ previous Ācāryas, they have left their knowledge for us. I have studied. I have got that advantage; facility. But in my turn I am not extending that to others. The flow is obstructed by me. I have no right to do so. I must also transmit what I got from the predecessors; to the posterity I must extend that. That is a natural, good feeling, requires this, that what I have got from the ancestors; previous, I must let, allow to pass through me that knowledge to the posterity. This is quite natural. And if I create obstacle in me I shall commit offence. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Create what; a struggle?

Śrīla Śrīdhara Mahārāja: The knowledge, the flow of knowledge...

Dhīra Kṛṣṇa Mahārāja: Obstruction in me? Yes, then that's offence.

Śrīla Śrīdhara Mahārāja: The knowledge from previous to me to the posterity _____ [?]

Bhakti Caru Swāmī: Predecessors?

Śrīla Śrīdhara Mahārāja: Ah, predecessors. What flow is coming from the predecessors and it must pass through me to the posterity. That is natural, the flow of knowledge. But if I create an obstacle in me then it will be an offence. So, especially

the spiritual flow, we must not stop when we get from the Ācārya I must transmit to the disciple. That is quite natural. But the difficulty is that we seek our own position. Difficulty is the self seeking mood, self seeking. We must be medium; there's no harm. But self seeking temperament, that is to be blamed and that is harmful.

Bhakti Caru Swāmī: That should be avoided.

Śrīla Śrīdhara Mahārāja: Avoided. Otherwise, we all may be Guru. Only if I allow my Guru's flow to pass through me, no harm; he's bona fide, he's fitted to be Guru. Only he's passing his Guru's thing through him, it is Guru's property passing through me. As long as I am connected with my Guru, these things I must allow to pass through me. No harm. But when the self centred, ego centred abolished and self centred nature, then the Guru becomes opaque and that Guru is a nuisance to the world. He's no longer a Guru, who is not a disciple. Who is not conscious of his own Guru, he cannot work on behalf of Guru. His Guru only can do the work of Guru. He must consider him the agent, the medium, then there's no difficulty, no wrong. Otherwise, when he forgets his own Guru, and he gives something which is not come, not received from Guru, then he'll create disturbance.

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa,*] *āmāra ājñāya guru hañā tāra ei deśa*
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga
[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

That disciple means to do the service. Everything means that should be taken up with the spirit of service, otherwise then everything is bad. Even beating is service. Hanumān and so many others they created havoc in the world, but they did service. Arjuna, when he fought, he did service, *nimitta-mātram bhava savya-sācin*.

[*tasmāt tvam uttiṣṭha yaśo labhasva, jītvā śatrūn bhuṅkṣva rājyaṁ samṛddham*
mayaivaite nihatāḥ pūrvam eva, nimitta-mātram bhava savya-sācin]

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā, 11.33*]

Be *nimitta*, agent; be conscious of your agency, that you're agent of a particular person, of your own Guru. Then you go on with the work of Guru; you are quite fit, not any selfish motive; *pratiṣṭhāta*, "I want fame, I want women, I want money." Exploitation, the exploitation, the nature of exploitation as well as the nature of renunciation should be eliminated and everything should be done with the spirit of service. Then we are all well, all healthy. The spirit of exploitation and renunciation; both should be avoided, and the spirit of service, and even crossing the *śāstric* rule, the heart's purity, that is above. And *śāstras* are meant for general persons, but there may be higher souls that are above the consideration of the *śāstra*. *Śāstra* is generally meant for the mass. Of course, there are different rulings for different stages, but still, on the whole, *śāstra* means, 'Whose come to control.' The purpose is to control. That

is not used for the free who are above control, who are naturally posted in that good nature. *Śāstra* is not for them. *Śāstra* is for the general mass, to control them, to train them. And who are above training, cent per cent in the service of Kṛṣṇa, *śāstra* is not necessary there.

Bhakti Caru Swāmī: *Viddhi nahi ya* [?]

Śrīla Śrīdhara Mahārāja: *Viddhi nahi ya - Sarvakam balite viddhi nahi ya* [?]

Above rules of conduct; they can create *śāstra*, their very practises are *śāstra*.

[*dharmasya tattvaṁ nihitaṁ guhāyām*] *mahā-jano yena gataḥ sa panthāḥ*

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-parva*]

Dhīra Kṛṣṇa Mahārāja: So previously he had mentioned that if this Ācārya-ship were to be extended, the spiritual characteristic should be maintained.

Śrīla Śrīdhara Mahārāja: The Ācārya's qualification must be there, if it is extended. A non Ācārya cannot do the work of an Ācārya. Ācārya has got special qualification. What is that? The first consideration is that the Ācārya must be submissive to his own Ācārya, he must be faithful to his own Ācārya. That will be the first qualification. He's the servant, and it will depend on the percentage of the submission; how much he is subservient to his own Ācārya. The degree, it will depend upon the degree. There's the difficulty.

Bhakti Caru Swāmī: Mahārāja _____ [?]

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the question is that now, this year, the GBC they may extend the Ācārya-ship. So how will this come that they will recognise a Vaiṣṇava, or that he is under certain standards, and he's making submission to the previous Ācārya? And how will that individual know that he is ready to give *dikṣā*?

Bhakti Caru Swāmī: Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *śāstra* and *sādhū*, it should be considered from mainly two standpoints, one is *śāstra*, and another is present, reliable, living

sādhus. And also, considering the line of Swāmī Mahārāja as he has expressed his will during his preaching time; and consideration and attention should be given to that; his preaching, his nature, his aspirations. This sort of consideration, and *śāstra*, as well as living *sādhus*, *śāstra* is there and living *sādhus*, who are they? Who can be relied, who is not very diplomatic. Diplomacy may be very subservient but diplomacy may not have the primary position. Such *sādhū's* consideration, and also amongst the present Ācāryas and committee their opinion should be given more value who can be relied to have the success of the movement of the whole institution, broad minded, wide viewed. Whose heart is only to extend the genuine activities of the ISKCON with selfless heart, who wants the extension of the genuine flow of the ISKCON, his opinion should be led more importance. With these considerations the Ācārya should be...

Bhakti Caru Swāmī: Nominated.

Śrīla Śrīdhara Mahārāja: ...selected, nominated. The nomination will come from the body, not from the mass, perhaps. But the body should look to the mass mind also, those that are within ISKCON, they should consider their feeling in this function. Sincerity, *śāstric* knowledge, and adherence to Guru, and earnestness to take this divine *upadeśa*, the council to the mass; all these qualifications should be given more importance, in an Ācārya. His inner hankering to give to the people, and his submission to his Guru, and *śāstra*, and also a friendly temperament with the members of the ISKCON; these considerations should be given importance. And commanding temperament, and who is able to capture the educated minds, as well as the masses, all these qualifications should be reckoned.

Dhīra Kṛṣṇa Mahārāja: Now, in the Third Canto of *Śrīmad-Bhāgavatam* [3.4.26, purport], in relation to Uddhava, Vidura, and Maitreya, Śrīla Prabhupāda says, "We should be careful not to transgress the law of *maryādā-vyatikrama*." [impertinently surpassing a greater personality]

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: *Śrīmad-Bhāgavatam* [20:50 - 21:26, Bengali?]

Śrīla Śrīdhara Mahārāja: That will be a good conduct, or courtesy, to take his permission, consent; that will be a good thing. But a general look is given in *Gītā, Bhāgavatam, Upaniṣad*; that is *samit paniḥ śrotriyaṁ brahma niṣṭham*.

[*tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*]

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [*Muṇḍaka Upaniṣad*, 1.2.12]

Well versed in the knowledge of scriptures, and who has unconditioned adherence towards a spiritual entity, that should be the real sign of an Ācārya; *śāstra* and the purpose of the *śāstra*; adherence to both of them, *sādhū* and *śāstra*, and *sādhū śāstra rupaistra tattva*. In *Gītā* also, *jñāninas tattva darśinaḥ*.

[*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge." [*Bhagavad-gītā*, 4.34]

Some sort of knowledge, who is established in the divinity, and who can express the characteristic of the divinity to others, that is *jñānina*, who have got direct perception about divinity and who can also give vent to that perception to the public. That should be the – who knows and who can make others to know; the real characteristic of divinity. That should be the real sign of Ācārya. And other things; who can mix with the people, with the educated society, who knows different languages of the people, who can write, these are also superficial qualifications. The main qualification is, who is in divinity, and who can spread divinity outside. That will be the intrinsic characteristic of Ācārya. And the external qualification will be...

...

Bhakti Caru Swāmī: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahārāja is saying that it's not actually *uttama-adhikārī*. Guru's position is *madhyama-adhikārī* _____ [?]

Śrīla Śrīdhara Mahārāja: He has come down in *madhyama-adhikārī*, because *uttama-adhikārī* does not see anything but in connection of Kṛṣṇa. And *madhyama-adhikārī* sees both Kṛṣṇa and non Kṛṣṇa. So Guru must see non Kṛṣṇa and then he will transform non Kṛṣṇa into Kṛṣṇa consciousness. So *madhyama-adhikārī*, this is the work of *madhyama-adhikārī*, whose conscious of both Kṛṣṇa and *māyā*, and he's clever to take from *māyā*, snatch from *māyā's* clutches and send them to Kṛṣṇa's domain. That is *madhyama-adhikārī*. But it is unquestionable that he may not be tempted to be again caught under the snare of *māyā*. That should be guaranteed.

Dhīra Kṛṣṇa Mahārāja: How is that guaranteed?

Śrīla Śrīdhara Mahārāja: By his movements we are to see, movements, practices, we are to guess...

Bhakti Caru Swāmī: The same thing with a *sannyāsī* also? How he acts, like that has to be...

Śrīla Śrīdhara Mahārāja: What is their plan? The members of the Governing Body should be given that facility or outside Governing Body also Ācārya may be appointed?

Dhīra Kṛṣṇa Mahārāja: It may be outside also.

Śrīla Śrīdhara Mahārāja: Outside.

Dhīra Kṛṣṇa Mahārāja: These are proposals they're discussing.

Śrīla Śrīdhara Mahārāja: They who are considered qualified should be given recognition, independent of the Governing Body and outside Governing Body. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...that is in *Bhāgavatam*, and the Paramātmā, yes, wherever there is *jīva*, his guardian aspect, the Lord, the Bhagavān is also present there without interfering with his freedom. He's watching, He's in the company of *jīvātmā*. His neighbour's shunned him, abandoned him, but indifferent, indifferently watching; *jīva*, that is Paramātmā's attitude. Paramātmā is always *jīvātmā*, but He does not interfere with his activity.

Devotee: How is it determined?

Śrīla Śrīdhara Mahārāja: How?

Devotee: Yes. What, how is it determined what form a conditioned soul first receives when he contacts *māyā*, when he enters material existence, who's to say...

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, "When the *jīva* first comes into *mahat-tattva*, what will determine the *rūpa*, his form? The form the *jīva* receives..."

Śrīla Śrīdhara Mahārāja: Form? What form the *jīva* takes...

Devotee: What material species of life?

Śrīla Śrīdhara Mahārāja: Material? When *jīva* is within Brahma conception he has got no individual consciousness; only like some national consciousness, something, hazy. But when there is a push from the side of Mahā Viṣṇu, or Sadāśiva, then from *prakṛti*, *mahat-tattva*. Just in the first stage of life it is *bruna* [?] In the womb, the non-differentiated body of the child, non-differentiated body, no body conception; no eye, no head, no hand, no leg, in the womb the first conception of the child, first

stage of the child, what is known as embryo; so *mahat-tattva* is a big embryo and from there the child's nose, eye, brain, hair, everything gradually springing up.

Dhīra Kṛṣṇa Mahārāja: *Mahat-tattva's* a big embryo or big womb?

Śrīla Śrīdhara Mahārāja: No. *Prakṛti* is the womb and the first stage of the embryo is *mahat-tattva*. And then from *mahat-tattva* bifurcation begins gradually and so many *jīva* conceptions are coming out. A general ego, *mahat-tattva*, and individual ego is emanating from *mahat-tattva*, in many numbers, in huge numbers. The common conception of all the *jīvas* of all the egos of the *jīvas* is *mahat-tattva*. But individual ego is emanating from *mahat-tattva*. Between the *prakṛti* and... *prakṛti* is like a watery substance, and *teja*, that is consciousness, is mingling, coming in *prakṛti*, in the water, the rays coming into water and there is a commotion and then something is coming, and that is *mahat-tattva*. And then *mahat-tattva* again comes to divide itself in innumerable units, and that is so many *ahaṅkāra* of *jīva*. Then,

Se citra prakṛtermahān ahaṅkara pancatran mahatrāṇi. The fivefold gist of the creation, and then that fivefold common basic acquaintances and that is again divided, each divided into three, *sattya*, *raja*, and *tama*. These five into three, it becomes fifteen bifurcated material conceptions. In *tama-guṇa*, lastly the earth, water, fire, air, and ether, this is the grossest outcome, product from *prakṛti*. And the eye, ear, this is the middle, and then the sun, the sound, in this way there's three divisions from *panca tanmatra*. From *ahaṅkāra* the five branches, and every branch has three, then so many, _____ Twenty-four categories we find ultimately. This is *sāṅkhya* philosophy which explains the nature.

Devotee: Does the living entity begin in - all living entities in the - when they come into the *mahat-tattva*, do they all begin from the same species of life, or different species of life?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: When the *jīvas* first come to *mahat-tattva* connection, is it the same...

Śrīla Śrīdhara Mahārāja: Hazy common individual conception, and from *mahat-tattva* then...

Dhīra Kṛṣṇa Mahārāja: Specified.

Śrīla Śrīdhara Mahārāja: Specific individuality springs up.

Dhīra Kṛṣṇa Mahārāja: So then it may be different species, not the same species? He wants to know is it the same species or different?

Devotee: He becomes a Brahmā, he becomes an ant, he becomes a hog, he becomes a bird?

Śrīla Śrīdhara Mahārāja: No. That is the basis first, and there we can have, all possibilities in germinal form there.

Dhīra Kṛṣṇa Mahārāja: All possibilities in a germinal form there.

Śrīla Śrīdhara Mahārāja: In germinal form, in non-differentiated form one cannot detect.

Devotee: That's coming from...

Śrīla Śrīdhara Mahārāja: The possibility of the product which we see, it was there, but in such a meagre conception it cannot be detected. Because, even again, when *mahā-pralaya*, the withdrawal of the creation, complete withdrawal of the creation, and it enters into the stage of *prakṛti* or something like watery substance, the whole thing in a very nutshell is preserved there.

I am told that Japan, they're manufacturing a library, and in a small library they can keep many books.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Many, many books. And the script is such that without microscope it cannot be read.

Dhīra Kṛṣṇa Mahārāja: It's called microfilm.

Śrīla Śrīdhara Mahārāja: Microfilm.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And in a small place a big book is represented.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or something like that. There everything is but undetectable way, in *prakṛti* it is there. But the Supreme Lord He can detect anything and everything everywhere and His dedicated agent. But to ordinary understanding it is beyond any knowledge, any experience. It is in such a germinal form.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We can say, "The possibility," something like that. It is very meagre; cannot be detected. Again when bifurcated, it is generally becoming bigger, bigger, and branching, just as a tree is in a seed. A big tree is preserved in a seed.

Every day we see, in our everyday experience we see that non-differentiated and differentiated is springing up.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: It is there, in the tree, in the seed, the tree is there, the possibility of the tree, of course the environment is helping, taking the help of the environment, the seed is producing a big tree. Something like that. It is beyond our knowledge. But so much enquiry about the unessential, non essential, it is a bar to devotion. So Brahmā says:

jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais
tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad- Bhāgavatam*, 10.14.3]

So *Bhāgavata* discourages this sort of scrutinising knowledge. There's no end. If you take up this path of knowing the *jñāna mārga*, it won't help you to take you to the real place. Faith, faith will help you. It may help you partly, to consolidate your faith, in the beginning of *madhyama-adhikārī*. But you, your real help will come from the plane of faith. Brahmā himself says, *jānanta eva jānantu* [*Śrīmad-Bhāgavatam*, 10.14.38]. "Those that are very proud of their intellect they may know many things, let them boast, those fools. But it is my conclusion, Oh Lord. I do not know anything. You are infinite. Your ways, Your every movement is infinite. So it is rather insanity to go to enquire after Your ways and nature. Submit, submit, submission, and to have Your Grace, to pray for Your Grace, that is the right way to come to our desired end."

Jñāne prayāsam udapāsyā namanta eva, and *jānanta eva jānantu*, let them be proud of their knowledge of analysing this thing that thing, no end; there is one particle of sand, if you study for lives together, no end. So don't go that side. That is wild goose chasing. Come direct through the favourite disciple of the Lord, and begin service as much as permission you are given, take up that, and gradually go towards *ānanda-mārga*. *Sat-cit-ānanda*, *cit* direct to *ānanda*, don't waste your energy in *cit* and *sat*, *sat-cit-ānandam*. You are all desirous of getting *ānanda*, fulfilment, ecstasy, so try to start your journey direct towards *ānanda*, eliminating *sat* and *cit*. But in the way, to certain extent *sat* and *cit* their help should be taken in; only take that much and avoid the rest. No ambition should be fulfilled in their company. But what is your intrinsic demand of you nature, that is for *ānanda*, *rasam*, *sukham*, happiness, so begin your journey direct towards the *ānandam*, Kṛṣṇa. And that is possible through devotion, dedication, through faith. *Śraddhā* means faith, optimistic faith...

End of 81.02.22.B

Start of 81.02.25.B

Śrīla Śrīdhara Mahārāja:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

*jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

[Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.] [*Sambandhādhideva Praṇāma*]

*dīvyad-vṛndāranya-kalpa-drumādhah, śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālibhiḥ sevyamānau smarāmi*

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.] [*Abhidheyādhideva Praṇāma*]

Adharana tinamdante rdhay janati puna puna srīmad rupa padam bhoja dumi syama
[?]

*śrī caitanya mano'bhiṣṭam, stāpitham yena bhūtale
svayam rūpaḥ kadā mahyam, dadāti sva-pandāntikam*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"] [*Prema-bhakti-candrika*]

mukam karoti vācālam panghum langhāyate girīm

yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram*, 1]

Śrīla Śrīdhara Mahārāja: _____ [Bengali ?] _____ 25.12 minutes] Gaura Haribol.

Tamal Kṛṣṇa Goswāmī: So I'm offering my respectful obeisances unto the lotus feet of my spiritual master, Oṃ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Śrī Śrī Aṣṭottara-śata Śrīmad A.C. Bhaktivedānta Swāmī Prabhupāda. And I am also offering my respectful obeisances unto His Divine Grace Śrīla Śrīdhara Swāmī Mahārāja, who I accept just like my spiritual master. Because as it is stated in the *Śrī Caitanya-caritāmṛta*, that the brother of ones Guru should also be worshipped just like ones own Guru.

Bhakti Caru Swāmī: [25:55 - 26:30, Bengali?]

Tamal Kṛṣṇa Goswāmī: And I'm offering my respectful obeisances unto Śrīla Bhaktisiddhānta Saraswatī Prabhupāda whose appearance day we are celebrating today; because as my grandfather, it is said that the grandfather is even more kindly disposed upon his grandson than the father is upon his own son.

Bhakti Caru Swāmī: [26:55 - 27:43]

Tamal Kṛṣṇa Goswāmī: Although I have never personally associated with Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, I can appreciate his glorious qualities because of the glorious sons that he has produced.

Bhakti Caru Swāmī: [28:04 - 28:18]

Tamal Kṛṣṇa Goswāmī: It is said that a tree can be judged by the fruit that it produces. So the fruit of this tree of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is the most sweet fruit of all.

Bhakti Caru Swāmī: [28:34 - 28:55]

Tamal Kṛṣṇa Goswāmī: Because actually this is the tree of Śrī Caitanya Mahāprabhu.

Bhakti Caru Swāmī: [29:00 - 29:04]

Tamal Kṛṣṇa Goswāmī: Śrī Caitanya Mahāprabhu came as a gardener to distribute the fruits of this wonderful tree.

Bhakti Caru Swāmī: [29:14 - 29:28]

Tamal Kṛṣṇa Goswāmī: He was feeling great anxiety; how to distribute this fruit of love of God.

Bhakti Caru Swāmī: [29:35 - 29:45]

Tamal Kṛṣṇa Goswāmī: The whole world is very much thirsty, but they do not know how to relieve their thirst.

Bhakti Caru Swāmī: [29:52 - 30:00]

Tamal Kṛṣṇa Goswāmī: Like a man in the desert they are seeing only mirages in the form of family, friendship, and society, and they are thinking that these little drops in the desert will quench their thirst.

Bhakti Caru Swāmī: [30:15 - 30:35]

Tamal Kṛṣṇa Goswāmī: But as explained in the *Bhāgavat*, these family members and friends are all fallible soldiers who shall one day perish.

Bhakti Caru Swāmī: [30:45 - 31:00]

Tamal Kṛṣṇa Goswāmī: Our life in this material world is like a great war with *māyā*.

Bhakti Caru Swāmī: [31:08 - 31:14]

Tamal Kṛṣṇa Goswāmī: On account of our attraction for these temporary manifestations of *māyā*, we are lingering here in this material world birth after birth.

Bhakti Caru Swāmī: [31:25 - 31:34]

Tamal Kṛṣṇa Goswāmī: And we are suffering hardly from the pangs of birth, death, disease, and old age.

Bhakti Caru Swāmī: [31:40 - 31:52]

Tamal Kṛṣṇa Goswāmī: So in such suffering condition, we are grasping for some happiness to relieve the suffering.

Bhakti Caru Swāmī: [32:02 - 32:13]

Tamal Kṛṣṇa Goswāmī: But *māyā* only presents false hopes and does not actually give us any real relief.

Bhakti Caru Swāmī: [32:20 - 32:27]

Tamal Kṛṣṇa Goswāmī: In this dark world of material existence there is actually some relief, and that light is presented in the form of *Śrīmad-Bhāgavatam*.

Bhakti Caru Swāmī: [32:38 - 32:50]

Tamal Kṛṣṇa Goswāmī: And in the form of the association of the Lord's pure devotees.

Bhakti Caru Swāmī: [32:54 - 32:58]

Tamal Kṛṣṇa Goswāmī:

*naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā
bhagavatya uttama-śloke, bhaktir bhavati naiṣṭhikī*

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."] [*Śrīmad-Bhāgavatam*, 1.2.18]

Only by service to the *Bhāgavata* _____ can we hope to get some relief from the suffering of material existence.

Bhakti Caru Swāmī: [33:16 - 33:44]

Tamal Kṛṣṇa Goswāmī: These great personalities who have come on behalf of Kṛṣṇa are offering us the ripened fruit of love for Kṛṣṇa, love of God.

Bhakti Caru Swāmī: [33:56 - 34:23]

Tamal Kṛṣṇa Goswāmī:

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

["Pure devotional service is free from all impurities, beginning with *karma* and *jñāna*. In other words, it is devoid of all attempts to attain fulfilment through power and knowledge. *Śuddha bhakti* is the favourable cultivation of service to Kṛṣṇa. In *śuddha bhakti*, pure devotional service, a devotee constantly serves Kṛṣṇa as Kṛṣṇa desires.] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

This *bhakti* is free from any thought of fruitive reactions and mental speculations and the desire for mystic perfections through *yoga*.

Bhakti Caru Swāmī: [34:45 - 35:10]

Tamal Kṛṣṇa Goswāmī: These results of *jñāna*, *karma*, and *yoga*, are all to be enjoyed here in this material world, and therefore they are temporary and end in suffering.

Bhakti Caru Swāmī: [35:23 - 35:40]

Tamal Kṛṣṇa Goswāmī: But *bhāgavat bhakti* is enacted on the transcendental platform.

Bhakti Caru Swāmī: [35:45 - 35:50]

Tamal Kṛṣṇa Goswāmī: It is the activity of the spirit soul.

Bhakti Caru Swāmī: [35:56 - 36:00]

Tamal Kṛṣṇa Goswāmī: And as such it can never be checked, *ahaituky apratihatā, yayātmā suprasīdati*.

[*sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati*]

[“The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”]
[*Śrīmad-Bhāgavatam*, 1.2.6]

Bhakti Caru Swāmī: [36:08 - 36:26]

Tamal Kṛṣṇa Goswāmī: It is expressed when one renders service without any thought of return.

Bhakti Caru Swāmī: [36:33 - 36:42]

Tamal Kṛṣṇa Goswāmī: The mood of the spiritual world is where everyone is rendering service.

Bhakti Caru Swāmī: [36:52 - 37:05]

Tamal Kṛṣṇa Goswāmī: And that service itself is the full repayment, the pleasure of that service is the full repayment for the service rendered.

Bhakti Caru Swāmī: [37:15 - 37:21]

Tamal Kṛṣṇa Goswāmī: Just as Kṛṣṇa gave this message to the *gopīs* after leaving Vṛndāvana, that, “My dear *gopīs*, there’s no way that I can repay the service that you have rendered. So you must be satisfied with the service itself.”

Bhakti Caru Swāmī: [37:40 - 37:58]

Tamal Kṛṣṇa Goswāmī: But we are very fearful of coming on this platform because we think that when we become the servant of someone else then we shall lose something, we shall be taken advantage of.

Bhakti Caru Swāmī: [38:11 - 38:29]

Tamal Kṛṣṇa Goswāmī: But Śrī Caitanya Mahāprabhu and His representatives in this disciplic succession are coming to show us the example of how becoming the servant of the servant of the servant, actually we shall achieve all happiness and success in life.

Bhakti Caru Swāmī: [38:48 - 39:10]

Tamal Kṛṣṇa Goswāmī: This is not a temporary message meant for a particular class of people. Mahāprabhu’s message is meant for the whole world’s society.

Bhakti Caru Swāmī: [39:21 - 39:31]

Tamal Kṛṣṇa Goswāmī: Some people may think that this message is a particular property of a certain class of men.

Bhakti Caru Swāmī: [39:39 - 39:46]

Tamal Kṛṣṇa Goswāmī: But Śrīla Bhaktisiddhānta Saraswatī Ṭhākura has shown that one cannot designate who is a Vaiṣṇava or who is a *brāhmaṇa* merely by birth.

Bhakti Caru Swāmī: [39:59 - 40:11]

Tamal Kṛṣṇa Goswāmī: And is this not actually the same which Śrī Caitanya Mahāprabhu and His associates demonstrated?

Bhakti Caru Swāmī: [40:19 - 40:24]

Tamal Kṛṣṇa Goswāmī: Just as Haridās Ṭhākura was born in a family of Mohammedans but yet he was raised to the highest position of Nāmācārya.

Bhakti Caru Swāmī: [40:34 - 40:50]

Tamal Kṛṣṇa Goswāmī:

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

It does not matter what ones background may be, but if he knows the subject matter of Kṛṣṇa, he becomes qualified as Guru.

Bhakti Caru Swāmī: [41:05 - 41:31]

Tamal Kṛṣṇa Goswāmī: This is the day and age when all people want to become equal, but the problem is they do not know the real message of equality, the real method of equality.

Bhakti Caru Swāmī: [41:44 - 42:05]

Tamal Kṛṣṇa Goswāmī: In the name of communism or nationalism or so many other isms they are trying to raise up those who are lower to the position of higher.

Bhakti Caru Swāmī: [42:17 - 42:28]

Tamal Kṛṣṇa Goswāmī: But their attempts are all failures because they do not know what is high and what is low.

Bhakti Caru Swāmī: [42:35 - 42:41]

Tamal Kṛṣṇa Goswāmī: The highest platform of existence is when the soul is unfettered by the encumberment of this material body.

Bhakti Caru Swāmī: [42:53 - 43:00]

Tamal Kṛṣṇa Goswāmī: Only that movement which aims at liberating the soul from its material covering is actually meant to elevate all souls to an equal position.

Bhakti Caru Swāmī: [43:12 - 43:26]

Tamal Kṛṣṇa Goswāmī: Therefore Caitanya Mahāprabhu and His representatives come with a most important message...

[Three or four voices are heard together here for about thirty seconds]

Tamal Kṛṣṇa Goswāmī:

*harer nāma harer nāma, harer nāmaiva kevalam
kalau nāsty eva nāsty eva, nāsty eva gatir anyathā*

["In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."] [*Caitanya-caritāmṛta, Ādi-līlā, 17.21, from Bṛhan-Nāradya Purāṇa*]

Only by this Holy Name, of chanting the Holy Name of Kṛṣṇa, can we actually free ourselves from the suffering of this world, and help others to do the same.

Bhakti Caru Swāmī: [44:34 - 45:02]

Tamal Kṛṣṇa Goswāmī: We were most fallen, most impoverished, with no value at all to our possession, but now I feel that on account of receiving this Holy Name, that we have become the most wealthy persons in the world.

Bhakti Caru Swāmī: [45:21 - 45:44]

Tamal Kṛṣṇa Goswāmī: Our only prayer is to keep the Holy Name of Kṛṣṇa wrapped around our neck and the dust of the Lord's devotees upon our head.

Bhakti Caru Swāmī: [45:54 - 46:15]

Tamal Kṛṣṇa Goswāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ Giri Mahārāja _____ [?]

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja is asking you to speak something.

Giri Mahārāja:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

So, there is a statement in the Vedic literature that one cannot estimate the glories of the Guru.

Bhakti Caru Swāmī: [47:02 - 47:15]

Giri Mahārāja: The original Guru is Śrī Kṛṣṇa.

Bhakti Caru Swāmī: Ādi Guru...

End of 81.02.25.B

Start of 81.02.26.A

Tamal Kṛṣṇa Mahārāja: ...of your pure heart.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Defeated. Hare Kṛṣṇa. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Govinda Mahārāja _____ Nitāi. Yesterday I received one postal parcel from Hamsadūta Mahārāja, who sent a big oil painting or something like that, or photo. Myself, another two, and Hamsadūta Mahārāja himself, big photo, by airmail, from California or something like that.

Tamal Kṛṣṇa Mahārāja: Jai. This is a picture of yourself with Hamsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: Taken here. Very big size.

Śrīla Śrīdhara Mahārāja: Big size.

Tamal Kṛṣṇa Mahārāja: What you will do with it? You'll have to frame; are you going to frame it? Very good picture.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Tamal Kṛṣṇa Mahārāja: Hamsadūta Mahārāja has great love for you. He keeps your picture on his altar.

Śrīla Śrīdhara Mahārāja: Don't know. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Tamal Kṛṣṇa Mahārāja: We had some questions to ask you.

Śrīla Śrīdhara Mahārāja: Yes?

Giri Mahārāja [?]: If, so, the first question is that, what happens to the spiritual master after he leaves this world?

Śrīla Śrīdhara Mahārāja: This is like theosophical question. I think he has given the hint in his own autobiography or something like that, when he was going to America on the journey he expressed his feelings to play with Kṛṣṇa in *sākhya rasa*. _____ [?] When he was passing through the Atlantic he gave vent to his feelings. That may be the salient points in his Vraja *līlā*. He'd spoken like that; in Vṛndāvana, *sākhya rasa*.

Bhakti Sudhira Goswāmī: He once said in *Bhāgavat*, in his *Śrīmad-Bhāgavatam* commentary in the fourth canto, he said, he mentioned something called *vipralambha sākhyā*.

Śrīla Śrīdhara Mahārāja: *Vipralambha sākhyā*, of course when he's here, awake in this surface; that is *vipralambha*. And when he departed from this consciousness of worldly preaching propaganda then he's already there. It is clearly expressed in his sayings there in the Atlantic. Have you got a copy of that? Nimāi.
_____ [?]

It is my understanding about his present position he has expressed there himself his eternal position and the acme of his aspiration has been expressed there.

Bhakti Sudhira Goswāmī: It's mentioned that the associates of Nityānanda Prabhu in *Gaura līlā* are in *sākhyā rasa*.

Śrīla Śrīdhara Mahārāja: Yes. In Vṛndāvana also, Balarāma and Kṛṣṇa, and Nitāi Gaur, and his saying is like that. It is almost clear that he comes from that group. And now he's again there. Hare Kṛṣṇa.

Bhakti Sudhira Goswāmī: You once said that in the later days of Śrīla Bhaktisiddhānta, he had asked for one cottage in Govardhana. And some *pāṇḍā* had seen Guru Mahārāja Śrīla Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: Cottage; yes.

Bhakti Sudhira Goswāmī: ...saying, "Balarāma, I have come."

Śrīla Śrīdhara Mahārāja: Yes. Balarāma *amargiyaha* [?] And Balarāma with, after that dream he wrote a letter, "I saw Guru Mahārāja in a dream in such a clear way. How is his health now?" And by the time he expired, departed; Guru Mahārāja. And also during his last days he used to tell, *Jani kati varsana dehi govardhana tam* [?]

"O Govardhana, give me shelter adjacent to you." And also he told, I heard in Rādhā-kuṇḍa, "That our superior Gurus, they will live in Rādhā-kuṇḍa, the highest position. And we are not of such high position, but we shall have to go to Rādhā-kuṇḍa only to serve our Gurus, and then we shall come back to Govardhana nearby and there we shall stay, giving honour to the highest position of our Guru. Always this difference should be maintained between the disciple and the master. The master holds the highest position in the highest place of *līlā* he will be there, performing the highest form of service. But we, a little lower, we shall be far away we shall, near but away we shall stay and we shall come and serve them, and again go back. So Govardhana is our position." Our Guru Mahārāja told. "From Govardhana we shall go to Rādhā-kuṇḍa and we serve our Guru Mahārājas, and then we shall come back and stay in Govardhana."

pūjāla rāgapāṭha gaurava bāṅge [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

Always giving respect to the higher position of the Guru and the Rādhā Govinda, I am a little lower, he's big. This should be the position.

Bhakti Sudhira Goswāmī: Our Guru Mahārāja also he asked in his last days to go to Govardhana on *parikramā*, Swāmī Mahārāja asked.

Śrīla Śrīdhara Mahārāja: Yes. That's good, Govardhana *parikramā*.

Śrīla Govinda Mahārāja: _____ [?]

[refrain] *kṛṣṇa taba puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva atī boli tomā tāi*

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja:

[7] *tumi mor cira sāthi bhuliyā māyār lāthi
khāiyāchi janma-janmāntare
āji punaḥ e sujoga jadi hoy jogājoga
tabe pāri tuhe milibāre*

[8] *tomāra milane bhāi ābār se sukha pāi
gocārane ghuri dīn bhor
kata bane chuṭāchuṭi bane khāi luṭāpuṭi
sei dīn kabe habe mor*

[9] *āji se subidhāne tomāra smaraṇa bhelo
boro āśā ḍākilām tāi
āmi tomāra nitya-dāsa tāi kori eta āśa
tumi binā anya gati nāi*

[refrain: I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.]

[7: O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of *māyā* birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.]

[8: O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?]

[9: Today that remembrance of You came to me in a very nice way. Because I have great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.]

[From *Prayer to the Lotus Feet of Kṛṣṇa* written by Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda on board the ship Jaladuta, Sept. 13, 1965] [ISKCON's *Songs of the Vaiṣṇava Ācāryas*, pages 26-28]

Śrīla Śrīdhara Mahārāja: He expressed his own position in the eternal *līlā* there. I conjecture like that. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: And that Sahajal [?] came to his help. He was so earnest in his prayer to Kṛṣṇa so that he may discharge the duty that has been given by his Guru Mahārāja to him that Kṛṣṇa had to come down to help him, His friend, for this propaganda. So *śaktyāveśa avatāra* I take him, I cannot but take him to be so. _____ [?]

Bhakti Sudhīra Goswāmī: *Tava kathāmṛtaṁ.*

Śrīla Śrīdhara Mahārāja:

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi grṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad- Bhāgavatam*, 10.31.9]

This is what is necessary and this is universal. Everyone can be only satisfied to the highest degree in his heart by *tava kathāmṛtaṁ. Raso vai saḥ* [Kṛṣṇa is the reservoir of all pleasure], and *akhila-rasāmṛta-murtiḥ* [Kṛṣṇa is ecstasy Himself]. His very nature is so sweet. *Mādhuryam eva nu mano-nayanāmṛtaṁ nu.*

*[māraḥ svayaṁ nu madhura-dyuti-maṅḍalaṁ nu, mādhuryam eva nu
mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya]*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source

of divine bliss. He is my life and soul. Has He come before my eyes again?"]
[*Kṛṣṇa-Karṇāmṛtam*, 68]

*madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanam madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [*Kṛṣṇa-Karṇāmṛtam*, 92]

Bilvamaṅgala's *Karṇāmṛta*, sweet, sweet, sweet, sweetness personified. *Madhura, māraḥ svayaṁ*. "My first sight I thought Kṛṣṇa was the Lord Cupid, *māraḥ svayaṁ*, the Master, the Cupid Who can capture everything." *Madhura-dyuti-maṇḍalam nu*, "No, no, this is not like lust personified which is to be experienced here only, but *dyuti*. This is *cinmaya*, consciousness, *cinmaya*, spiritual substance. This sweetness is spiritual in characteristic I see, I feel, *dyuti-maṇḍalam*. *Mādhuryam eva*, "It is the very gist of all sweetness." *Mādhuryam eva nu mano-nayanāmṛtam*, "What is this? My eyesight is being nectarised. Experiencing nectar pouring on my eyes, eyeballs." *Venī-mṛjo nu mama jīvita-vallabho*, "Oh, He has already conquered my heart. I'm captured, I'm captivated by the sweetness personified." *Venī-mṛjo nu*, "Oh, not only captured my heart but the relation is eternal, a permanent relation. He's *venī-mṛjo nu*, I am converted into lady love, and He's adoring me. He is rubbing softly my *venī*, that is my hair, tuft, or something like that. So I'm kept permanently friendly in divine love, *mādhurya rasa*. I'm already admitted into the divine harem, as if." This is Bilvamaṅgala Ṭhākura's statement.

So *tava kathāmṛtam tapta-jīvanam*. Whatever type it may be; of sorrows or affliction, *tapta, loka tapta*, painful, different layers of painfulness; that will be removed by *tava kathāmṛtam tapta-jīvanam*. It will give life to us, hope, that we can... We are not created only to suffer in this mortal world, but the life which can, so rough, can send this painful life of mortality. *Tapta-jīvanam*, that sort of life vitality we have got in our own intrinsic form. *Kavibhir īditam kalmaṣāpaham*, the speculationists they say that Kṛṣṇa consciousness only does away with *kalmaṣāpaham*, the sinfulness. But that is only their external acquaintance of Kṛṣṇa consciousness. A sin is nothing in consideration to His purifying capacity. *Kavibhir īditam kalmaṣāpaham, śravaṇa-maṅgalaṁ śrīmad-ātataṁ, śravaṇa-maṅgalaṁ*. As soon as we come in contact, even in the form of sound only through our ear, our real *śreyah-kairava-candrikā- vitaraṇam* [*Śikṣāṣṭakam*, 1], our real welfare begins to awake. *Śravaṇa-maṅgalaṁ śrīmad- ātataṁ*, with all the resources, *śravaṇa-maṅgalaṁ śrīmad-ātataṁ*, resources of all welfare, it is surcharged full of them, infinitely, *śrīmad-ātataṁ*. *Bhuvi grṇanti ye bhūridā janāḥ*, and those that can deal with these things, they who can distribute these things to the world, they are really the givers, they're the benevolent, they're the kind-hearted; none else. *Bhuvi grṇanti ye bhūridā janāḥ*, they give enough who gives Kṛṣṇa to us. Others are hopeless and disappointed. Only this sort of transaction should be continued in the world to save the souls from the suffering from the disease of mortal connection. This is like nectar,

the nectar divine, *Bhāgavat kathā*. So go on with this transaction, always giving and if you give you will have supply from the higher position. If you are sincere to give it, you will have no want in your capital. The capital will be supplied as much as you can give, rather. You will have connection with the infinite source; go on.

*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 find you only talk with them about Kṛṣṇa only.” Mahāprabhu says, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*, no other engagement. “Whoever you find, any soul, try to save him from this desert of mortality.” *'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa*, “I command you. Don’t be afraid. Take the position of Guru, the giver, and give it to all, everyone. *Āmāra ājñāya guru hañā tāra ei deśa, Kabhu nā vādhibe tomāra viśaya-taraṅga*, “And I say that the influence of *māyā* won’t be able to capture you as a reaction. I say.” *Kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga*, “And you’ll find in this transaction Myself in you, backing, *ei thāñi pābe mora*, if you obey My command for distribution to one and all then here you will find Me, that I am there backing you, in this work, *punarapi ei thāñi pābe mora saṅga*.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma Hare Rāma. Gaura Haribol. Gaura Haribol.

So your great master has engaged you; called you all like so many dedicated soldiers. “Do relief work in this world of mortality and death, relief work, relief work.”

Devotee: Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Giri Mahārāja [?]: Now, it is said that if some disciples do not go back to Godhead in this life, then the spiritual master will come again and again, until they’re all delivered.

Śrīla Śrīdhara Mahārāja: Yes, he may come again and again...

Bhakti Sudhīra Goswāmī: The same...

Śrīla Śrīdhara Mahārāja: But with a little different form, but ultimately he is Kṛṣṇa *śakti*, as Guru, he will come. You will see him the same in different a colour maybe.

When, you see, a teacher imparting primary education, he's in a particular shape. When the child's grown up, when he's in higher education, that same teacher who's imparting, the student will see him in another figure. Not that in the figure of the primary teacher, not encouched with that sort of teaching mentality, but a different mentality in different play he's imparting higher education. A little change you will find; in this way.

Bhakti Sudhīra Goswāmī: But the same teacher?

Śrīla Śrīdhara Mahārāja: The same, because God's Will is backing there; everywhere.

*ācāryaṁ mām vijānīyān, nāvamanyeta [karhicit
/ na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[Kṛṣṇa told Uddhava: "Know the Ācārya as Myself. I am the Ācārya. Never envy the Ācārya; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

From different; just as the government from different magistrates continue the government, a little modification, but the higher government is one, and anyhow that same thing is coming from different persons. Something like that. The policy is one and the same.

Giri Mahārāja [?]: Now once, Śrīla Prabhupāda Bhaktivedānta Swāmī, told a story that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he told his disciples that the spiritual master of Bilvamaṅgala Ṭhākura, who wrote *Kṛṣṇa-Karṇāmṛtam*, that his spiritual master came again in the form of Cintāmaṇi, to give him, to remind him of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Cintāmaṇi, then Somagiri, and then Kṛṣṇa Himself, He came and delivered from Somagiri, a *māyāvādī* guru. First Cintāmaṇi; through Cintāmaṇi, not Cintāmaṇi, but through Cintāmaṇi the guru advised him, excited him; and through Somagiri a little digression; and then Kṛṣṇa Himself.

Bhakti Sudhīra Goswāmī: Cintāmaṇi was *vartma-pradarśaka*?

Śrīla Śrīdhara Mahārāja: Cintāmaṇi *vartma-pradarśaka*? That was *nimitta-mātram bhava savyasācin* [*Bhagavad-gītā*, 11.33]; only an agent. Through her, Guru Kṛṣṇa, He tackled Bilvamaṅgala. Cintāmaṇi - in form she was Cintāmaṇi, an ordinary prostitute, but through her Guru approached Bilvamaṅgala; and then Somagiri – through Somagiri Guru approached, and then when He delivered from the clutches of Somagiri, from *māyāvādā* towards *śuddha bhakti*, then in that case He Himself appeared before him. *Sikṣa-gurus ca bhagavan sikhi-pischa-maulih* – so, *cintamanir jayati somagirir gurur me, sikṣa-gurus ca*.

[*cintamanir jayati somagirir gurur me, siksa-gurus ca bhagavan sikhi-pischa-maulih
yat-pada-kalpataru-pallava-sekharesu, lila-svayamvara-rasam labhate jayasrih*]

[All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort.] [Bilvamaṅgala Ṭhākura's *Kṛṣṇa- Karṇāmṛtam*, 1]

There they're also victorious, *bhagavan sikhi-pischa-maulih*, they're all *vaibhava*, that is spiritual extensions of that Divine Master; in that way.

Giri Mahārāja [?]: Now, in the previous life, the same Bilvamaṅgala he had a spiritual master.

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja [?]: Now did that spiritual master, that individual...

Śrīla Śrīdhara Mahārāja: You see, one thing we should not miss; that is that Kṛṣṇa Himself can give Him, not anyone else. Kṛṣṇa, Kṛṣṇa *śakti*, so the first starting must come from Him, He's within. In different forms He's coming. But without Him none can give Him. The devotees can give Him but they're also fully – devotees are fully taken in His potency. So Kṛṣṇa can give Himself. *Kṛṣṇa śakti denaham tyaga prabaktam* [?] Only the very potency of Kṛṣṇa, the very will of Kṛṣṇa, can give Kṛṣṇa to others. So that internal, fine thread, we must not miss, overlook. He is there. When the real transaction is there then He must be there at the bottom. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Giri Mahārāja [?]: So, in this story that Swāmī Mahārāja told us, he said that Śrīla Bhaktisiddhānta had concluded by saying to his disciples, "You should all finish your business in this life. Do not make me come again to this world." Or he said, "Do not make me become a prostitute. As Bilvamaṅgala's Guru had to come as a prostitute, so you should all go back to Godhead. Don't make me have to become a prostitute to bring you back again."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. A temporary remark; but still, if the Guru comes to the level of prostitute to recruit his previous connected disciples, he's not in the position of a real prostitute; he's *aprākṛta*, only that is a form merely.

Giri Mahārāja [?]: Yes.

Śrīla Śrīdhara Mahārāja: But he's ha, ha, this is only to encourage our *bhajan*, this is a remark only to encourage our *bhajan* in this life. That does not mean that when he comes in the shape of a prostitute he's in the level of a prostitute. He's *aprākṛta* always.

Tamal Kṛṣṇa Mahārāja: Now, as you have explained, that your conclusion is that from hearing our Guru Mahārāja's poem on the Atlantic, that he is in *sākhya rasa*. He has gone back to Kṛṣṇa as a cowherd boy.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: Now, if one of his disciples does not complete, if we do not complete our Kṛṣṇa consciousness in this lifetime, and if we have to come back again...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Tamal Kṛṣṇa Mahārāja: ...in the next life, will our Guru Mahārāja leave again Kṛṣṇa's abode? Or does Kṛṣṇa act through someone else to finish the job?

Śrīla Śrīdhara Mahārāja: Ha, ha. You see, suppose some report has gone to him that some of his disciples are still there neglected, and to take them up it is necessary, some news is going, some wave sent to him. Then he will ask his friend, Kṛṣṇa, "That this sort of news is coming to me. They want me to go there again to take them up. What to do?" Kṛṣṇa's pleasure, He may say, "Oh. You may ask that friend to do this work." "No, no. They want me." "Then what to do? You go again."

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: It is also possible by the will of Kṛṣṇa that in one form he's there in the service of Kṛṣṇa, and that often that is the fact, and in another *mūrti*, another, as if in a body, his double, he went to do the work. It is not impossible. If it is possible for a *yogī* to extend his body in different places, for *bhāgavat-bhakta*, for a devotee it is nothing. It's possible that he's there and he's here, it is also possible. Hare Kṛṣṇa.

And it also allowed we see Narottama Ṭhākura said, "When will Lokanātha Goswāmī take me by the hand and guide me toward Rūpa Goswāmī, Rūpa Mañjarī?" For further developed education or service. *Lokanatha mora hastay* _____ [?]

It is also possible. His Guru Lokanātha is taking him, Narottama, to Rūpa Goswāmī. "Do the remainder, train him." Give it to him and to Kṛṣṇa and Rādhārāṇī. It is also possible. And when it is done the disciple will see that they're all one and the same. No jealousy, "That my Guru of this figure and Guru of that figure, they are different." It may not be so much complaint in the heart of the disciple. They're all one and the same. "He gives him to him, yes." If I have got faith in my Guru he consults me to there for my best benefit. He will go and see one and the same. The same interest, common interest, he will feel in his heart that, "The affection I got from that figure of my Guru, they're also of the same, not less. My Guru is present here."

Isva tattva bheda mani haya aparadha [?] It is written about Mahāprabhu in *Caitanya-caritāmṛta* about Vyenkatta Bhatta, in the South when Mahāprabhu was travelling at that time. Laxshi gopi [?]

One and the same, what one is doing here another is doing there, that is the same *śakti*. So there is also oneness and also difference, but still in *svarūpa śakti* that cohesion, that harmony is always present there. The flow is not treacherous, not jealous; but if there is jealousy then that is of another type to enhance the satisfaction of Kṛṣṇa. That sort of system, and not like jealousy and other differences in this plane.

Tamal Kṛṣṇa Mahārāja: Not envy.

Śrīla Śrīdhara Mahārāja: Not envy. Chandravālī, Rādhārāṇī, different group, but because They promote the satisfaction of Kṛṣṇa to the highest it is planned only for that. That is a separate thing, the competition of love, of dedication competition, not of exploitation, *pratiṣṭhā*. Exploitation is bad and dedication is good; as much dedication that will help others to encourage in the dedication. *Gapara guru sri guli neti dekhatai* [?]

Our Guru Mahārāja used to give this example. When the cowshed is burning, the cow is afraid of the red colour of the fire, then if the same cow she sees the red cloud in the sky, she will be afraid, that cow. "Oh. The burning of the hut we stay in, the cowshed." So, we may afraid of the fire here but not of the reddish cloud there, though it reddish, the colour of the fire, but not to be afraid by that colour of the cloud. That is of another type.

So *Māyāvādīs* are always afraid of some labour. Labour means dissipation of energy. So *cid-vilāsa* they cannot accept. The movement, the dynamic character of the transcendental world they cannot tolerate. "Oh. Whenever there will be dynamic characteristic there must be some dissipation of energy and reaction." They're afraid of this. The dynamic always means, energising means a reaction of labour, dissipation of energy. But in the eternal world the dynamic characteristic can never have any reaction _____ does not bring any depression in its retinue, in the eternal world in the dynamic character. Hare Kṛṣṇa.

Giri Mahārāja: Now, when the spiritual master comes from the spiritual world to reclaim certain fallen souls, is it possible that if he feels his job is very big, that he will bring some other associates from the spiritual sky to assist him in subordinate positions?

Śrīla Śrīdhara Mahārāja: Please again repeat it. What do you say?

Tamal Kṛṣṇa Mahārāja: Sometimes it is said that the spiritual master has eternal associates...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: ...who come with him. Just as Kṛṣṇa comes with His entourage, so sometimes it is said that the Guru also has some eternal associates.

Śrīla Śrīdhara Mahārāja: Maybe. Maybe. Not always. Then, what's the trouble? He may come with his associates. It is not impossible. Hmm?

Giri Mahārāja: No trouble.

Śrīla Śrīdhara Mahārāja: Sometimes he may come with associates also, who are to help them from there. There also he lives in a group and sometimes it may be possible that in a group also he may come.

Bhakti Sudhīra Goswāmī: In *Antya-līlā* of *Caitanya-caritāmṛta*, Mahāprabhu says to His associates, "That repeatedly you'll take your birth, again and again, you will be born throughout the universe to spread the *saṅkīrtana* movement." And He said, "If you chant Hare Kṛṣṇa then you will never forget Me, or be overwhelmed by anything material."

Śrīla Śrīdhara Mahārāja: Last portion; what does He say?

Bhakti Sudhīra Goswāmī: He says that His associates they will repeatedly take their birth...

Śrīla Śrīdhara Mahārāja: Associates?

Tamal Kṛṣṇa Mahārāja: He's saying that in *Antya-līlā* it is stated by Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: ...that, to His associates, "That you will come again and again to spread this *saṅkīrtana* movement."

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: So what is your question?

Bhakti Sudhīra Goswāmī: So my question is that sometimes isn't the spiritual master's position that he's remaining within this universe to preach the *saṅkīrtana* movement. He may, you were saying, he may go back to Kṛṣṇa, he may also remain.

Tamal Kṛṣṇa Mahārāja: He may take birth again you're saying?

Śrīla Śrīdhara Mahārāja: He may come again. One may be ordered to come again and again. That is not impossible.

Tamal Kṛṣṇa Mahārāja: Kṛṣṇa's will.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whether Gurus here or there he has got some connection with Kṛṣṇa always.

End of 81.02.26.A

Start of 81.02.26.B

Tamal Kṛṣṇa Swāmī: Sometimes it is said, that the spiritual master, when we speak of the spiritual master, we say our eternal Lord and master. Sometimes we address the Guru as our eternal Lord and master. So eternal means without beginning and without end. Now just like in my own case, I am a very conditioned person and yet now on account of my Guru Mahārāja's order I am accepting disciples. But I cannot say that eternally I was a liberated soul. I feel myself to be very conditioned. How are they to understand that this person is my eternal Guru if at one point he is seen to have been engaged in very ordinary activities?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] That is your point?

Tamal Kṛṣṇa Swāmī: Well I don't know what his translation was, my point is, I'll repeat it again. That taking myself as an example, Tamal Kṛṣṇa, I was a very ordinary person, very sinful, but by the grace of my Guru Mahārāja I have come to Kṛṣṇa consciousness a little bit. And by his order I am giving *dīkṣā* to others. Now it is said that the Guru is eternally the Guru of some disciple, so how is it that I could be eternally someone's Guru, when I was only twenty years ago a sinful person? I can see our Prabhupāda is always in a liberated condition, so exalted, but I am very ordinary. No problem for me, but what about my disciples?

Śrīla Śrīdhara Mahārāja: You see, whether you know this story or not. When Kṛṣṇa in Dvārakā once told that He's attacked with a severe headache and only the feet dust of the devotees can cure it: to Nārada.

Nārada went to so many devotees in Dvārakā, none came up to give feet dust. "Oh! It is impossible! It is impossible. We can't do, we can't go to hell."

So frustrated Nārada came to Kṛṣṇa, "Oh! I am very severely suffering now, severe pain. Have you got any feet dust?"

"No sir. None are prepared to give feet dust."

"Then what I can do?" Nārada was benumbed. "You may try in Vṛndāvana."

At once Nārada intimated to the *gopīs*. *Gopīs* came with feet dust. "Is it He's suffering? He needs feet dust? Oh! I don't know who is a devotee. Take feet dust. Give your feet dust. Here take all these things and go."

Nārada was astounded, "What is the matter? No devotees came to offer feet dust and these people they are doing. Do you know what is the consequence, the consequence of this?"

"Yes, it may be eternal hell. And we don't care for that. If a slight relief is there that is our [only concern]."

So āmāra ājñāya guru hañā tāra ei deśa [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*] Mahāprabhu says, "I am fallible, but I am confident that what my Gurudeva has given to me, it is an uncommon and vital, nectarine thing ; and he has asked me to give it to others. It does not matter. I shall take the risk. He has ordered me. I am his servant. He will look after me. That you will take risk."

With this spirit he will approach. "I may go to hell, I may die, but I must carry out the order of my commander." With this spirit he's to approach, and there will be no danger. If this consciousness is maintained. But if he deviates from that connection and goes for self-seeking, this mundane purpose, then he'll be doomed, otherwise no destruction can touch him. This internal spirit should be maintained and that is the qualification, real qualification. "Yes, I am ready to die to carry out the order of my Gurudeva. I feel that this is the nectar and I must distribute to others to save them."

That Rāmānuja's case. There was another, Ālvār, Purna-prajna kanti or some gentleman [Gosthipurna?] _____ the *mantram* of _____ , the highest type of *mantram* of the Rāmānuja *sampradāya*. Rāmānuja wanted that *mantram* from him.

He told, "If you don't disclose it to anyone then I shall give you."

"Yes." With this pledge Rāmānuja went to him and he gave the *mantram*.

This was already announced and so many people standing outside. "Rāmānuja has accepted this condition and went to his Guru and Guru gave the *mantram*." No sooner Rāmānuja came out the mob was waiting there, impatiently. "What kind of *mantram*? What is this *mantram* of the highest order that will deliver us all?"

"Yes, this is the *mantram*." He gave it out and his Guru called him.

"What do you say? What did you do?"

"I did sir."

"Don't you know what is the result?"

"Yes I know, eternal hell. But your *mantram* _____ it cannot but be fruitful. So let them be saved. I shall go myself to hell."

With this sort of risk then Guru will bless you. You cannot be doomed in anything. So this sort of risk should be taken by the disciple and only on the force, on the basis of that spiritual feeling and he can never be doomed. The eye is there. His God is there. The Guru is there. Then he cannot but be saved. They cannot leave them in danger and relish that that person to carry out our order he's going to hell. Can they tolerate? Are they living or are they dead, our guardians? Gaura Haribol! Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhira Goswāmī: Also I read in the *Bhāgavata* of Prabhupāda explaining that in *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, this *nava bhakti*, that the first seven processes, that is *vidhi-mārga*, and *sakhyam*, *ātma-nivedanam*, that is *rāga-mārga*.

Śrīla Śrīdhara Mahārāja: Hmm? What is the...

Śrīla Govinda Mahārāja: *Śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanam vandanam dāsyam, sakhyam ātma-nivedanam.*

Śrīla Śrīdhara Mahārāja: *Sakhyam ātma-nivedanam.* They are interconnected. Without *ātma-nivedanam* no devotion is possible. Then in the highest sense the *ātma-nivedanam* in *mādhurya-rasa* only, not even in *sākhya*. But on the whole *ātma-nivedanam* must be there, without that no *bhakti* is possible. Devotion is impossible without *ātma-nivedanam*. But there is degree. And the highest degree in *mādhurya-rasa*, everything. All sorts of *bhakti* in the highest degree it is to be found in *mādhurya-rasa*. In *vātsalya-rasa* a little less, in *sākhya-rasa* a little less, in this way it is distributed. *Pūrṇa rasa* is *mādhurya-rasa*. *Taṭa-stha hañā vicāṛile, yei rasa, sei sarvottama.*

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama*]

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

In his own department they think that they are holding the highest position. But in the absolute consideration if the comparison is drawn, then we see that *śanta* superior, *dāsyā* then superior, *sākhya* then superior, *vātsalya*, and the supreme most *mādhurya*, and *svakīya* and *parakīya*. Then there is Rādhārāṇī, gradually. The very origin is Rādhārāṇī. And She is distributing in gradation, all Her extensions, extended self. Serving, She is serving Kṛṣṇa in fullest *rasa*. And whether antagonistic Chandravālī and others, all other *rasa* also springing direct or indirect from Her. *Vātsalya-rasa* is antagonistic to *mādhurya-rasa* to a certain extent. But still it is the outcome. Of course for the understanding to make it clear, the source of other *rasa* is said to be Baladeva. These spring from Baladeva: *vātsalya*, *sākhya*, *dāsyā*, they are springing from Baladeva. And the *mādhurya-rasa* Rādhārāṇī. First divided in this way. Then Baladeva is in another form as Anaṅga Mañjarī, she is in the camp of Rādhārāṇī; to attain the taste of the highest quality of *rasa* in *mādhurya parakīya*. He is intermingled. Gradually we have to try and understand.

Bhakti Sudhira Goswāmī: One question I had was in the *Śrīmad Bhāgavatam*, first canto, Nārada, he says that, “When I chant the glories of Kṛṣṇa He appears on the mirror of my heart, as if called for.”

Śrīla Śrīdhara Mahārāja: Hmm, as?

Bhakti Sudhīra Goswāmī: “As if I called for Him. When I chant His glories then He’s appearing in my heart as if I called for Him.” So Prabhupāda explains in the purport that this is like spiritual television. That Kṛṣṇa is appearing in his description. So that is tantamount, that is like seeing Kṛṣṇa face to face. But associating with Kṛṣṇa personally and directly, that is still different. So when we are chanting Hare Kṛṣṇa, we’re hearing about Kṛṣṇa’s form in *Śrīmad Bhāgavatam*, some conception of Kṛṣṇa is coming to the devotee. So on the subject of seeing Kṛṣṇa it appears that this subject is very, very broad, beginning with following, seeing Kṛṣṇa in the order of the Guru, and then seeing Kṛṣṇa in the descriptions in *Śrīmad Bhāgavatam*, and then later seeing Kṛṣṇa also.

Śrīla Śrīdhara Mahārāja: You’ll have to repeat this, Tamal Kṛṣṇa Prabhu.

Tamal Kṛṣṇa Swāmī: It’s more than a question, he is explaining...

Śrīla Śrīdhara Mahārāja: Nārada says that when I chant His name I see Him. Then?

Tamal Kṛṣṇa Swāmī: See Him. And he says in the beginning, in the neophyte stage when we have *kīrtana* and when we hear *Bhāgavat*, we are also beginning to sense Kṛṣṇa and in a completely...when one goes back to the spiritual world, one is with Kṛṣṇa and he’s also seeing Kṛṣṇa. So there are different degrees of...

Śrīla Śrīdhara Mahārāja: Of degrees, different plane, of different types, degrees, different degree, depth, intensity. And according to capacity a partial visit, partial sight may also be in *līlā*. Some may see ordinary Kṛṣṇa of Kurukṣetra battle, some may see the Dvārakā Kṛṣṇa, some may see the Mathurā Kṛṣṇa, then Vraja Kṛṣṇa, and they’re also different.

*mallānām aśanir nṛṇām naravarahaḥ strīṇām smaro mūrttimān
[gopānām svajano ‘satām kṣitibhujām śāstā svapitro śīśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param yaginām
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ]*

[“O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇīs - and along with Baladeva He entered the arena.”]

[*Śrīmad-Bhāgavatam*, 10.43.17]

When Kṛṣṇa is entering the meeting of Kāṁsa, different persons are getting different views about Him. The same Kṛṣṇa entering but different classes they are looking at Him, by seeing Him in different ways but they are one and the same Kṛṣṇa. It is also possible. According to their *adhikāra* they are seeing differently. Some

seeing foe, some friend, some son, some politician, some kingly. In this way differently. The *yogīs*, they saw the Absolute in this way. There are persons of different categories and according to their own position, they are seeing Him differently. It is also possible. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. Our Guru Mahārāja was kind upon us, so you are kind upon us. I find no difference at all in how you are blessing us.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When we were very near, when living together, and we were discussing things, almost from the same platform we were talking with one another. And Govinda Mahārāja was also the witness there, for long time. He had very intimate connection and affection from him.

Tamal Kṛṣṇa Swāmī: When I used to come every year to Māyāpur, my whole purpose in coming was fulfilled when I would be in his association. So similarly, now I am feeling that as I have come here, that my purpose is being fulfilled, whenever I am in your association.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa! Hare Kṛṣṇa! Hare Kṛṣṇa!

Tamal Kṛṣṇa Swāmī: If one goes to a holy place and doesn't take advantage of the association... [of the saintly persons dwelling there, he is to be considered no better than a cow or ass.] [*Śrīmad-Bhāgavatam*.10:84:13]

Śrīla Śrīdhara Mahārāja: This shows the elevation of your heart.

Śrīla Govinda Mahārāja: _____ Swāmī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: ...and had much hope in you. He asked me when so many delivered lectures, he asked me, specially, "How do you note Tamal Kṛṣṇa about the *siddhānta*, what he delivered, spoke in his lecture?" Especially asked me for you. I conjecture that he had much hope in you. About *siddhānta*, he had confidence, superior confidence in you, about *siddhānta*, understanding. Hare Kṛṣṇa.

And also I was satisfied in that meeting with your beginning, *vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvaṁ sādvaītaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

_____ [?] This *śloka* is the most comprehensive.

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvaṁ
sādvaītaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."]

You began with this *śloka* and that satisfied me very much. The whole thing has been accepted here to help. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And he told there, "I'd like to...I think of sending Tamal Kṛṣṇa to China, the most difficult task; to confirm on him. _____ means desperate. Who does not care for any adverse circumstances, he can go forward, without caring for any type of adverse _____ circumstances. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Gaura Hari.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He [Mahāprabhu] told to Rūpa Gosvāmī, and Rūpa Gosvāmī after meeting and teaching he wanted to accompany Mahāprabhu Himself to Nilācala, Purī.

Mahāprabhu told, "No, what I say to you, do this. Go to Vṛndāvana on My behalf to work there." [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19:240-41] So *sada sange āśiyācha tumi*, "You are always with Me."

Only physical company is not real association, but *anugatya*, wherever this body or mental body may be, but if I am faithful serving mood to any person, I am there with him, in *cetan*. In the world of consciousness only our subjugation, our faithful adherence to one soul, that is to be with him. Do you follow? Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: I am at his beck and call, this attitude gives us nearness of a soul, and not this body or any other things. Only submissiveness, only adherence, only faithful submission to any person, that brings us near to him. So *sada sange āśiyācha tumi* He told Rūpa Gosvāmī, "You are always with Me. You are always with Me. But now, just you go to Vṛndāvana. And again you may come to Me in Purī, but now go. You are always with Me. That I am in recollection of you and you are also in recollection of Me, so there we always meet. And I am in you, you are in Me."

That is in faith, in *śraddhā*, in our inner conception of prospect. Oneness is there, nearness is there. And the world is of that type. That world, the infinite, in the world of the infinite, only this sort of consciousness, that is nearness or distance there. Not this physical thing. And physically, two bodies, the bug _____ that

sometimes lives in the hair ____ the bug in the bed and some insect, one in the hair, what is that?

Devotees: Lice.

Śrīla Śrīdhara Mahārāja: Lice, they are also very near physically. But in consideration of soul, how far they are. So nearness of soul only by adherence and faith. In the infinite, our nearness is that type. Just as from far off through phone we can connect. America and India, through phone connecting, nearness. So nearness may be understood in different ways. Just as the sun is near to the earth, in the case of influence, then the next is moon, or in the case of influence of moon to the earth. In this way they are near or far. So the distance may be measured in different ways. So in the spiritual world the nearness and the distance is measured like that. And physically by another medium. In this way. Near and far.

Hare Kṛṣṇa. Gaura Haribol. Govinda Mahārāja, _____ [?]

...

Tamal Kṛṣṇa Swāmī: [Our Guru Mahārāja compared his] job to being like a cow. He said that just like a cow is led anywhere and everywhere but their business is to give milk. So I think that we are all like little babies and we require so much milk. So kindly do not mind if our thirst is very great. We are sorry if we tire you, but we are very thirsty, because we are growing children, very young children. So we require to be nourished very much.

Śrīla Śrīdhara Mahārāja: Yes of course, and that is the sign of life. When the baby wants to take food, the vitality, the life is there. And when baby lying and not showing any sign of taking food. "Oh!" Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

...

Svarūpa Dāmodara Goswāmī [?]: ...biological signs. That also implies life comes from life. _____ biology will have some kind of scientific implications in the mind of the students in colleges and universities.

Śrīla Śrīdhara Mahārāja: _____ [?]

Svarūpa Dāmodara Goswāmī [?]: Yes.

Śrīla Śrīdhara Mahārāja: _____ Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: So Dhīra Kṛṣṇa Mahārāja is here, and ____ Guru Mahārāja is here _____ Vṛndāvana. And we have some students from San Francisco, _____, he's a scientist. And also we have _____, he's one of our members of Bhaktivedānta Institute, science students. And a few others, they would like to have your *darśana* Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. All welcome.

Svarūpa Dāmodara Goswāmī: So, we were discussing about the theory of biology. So I was wondering whether you could kindly give us some hints about, we want to make a very strong philosophical and scientific presentation of the idea that the original source is a Supreme Person. In other words, the original source has supreme consciousness and supreme intelligence, and everything is coming from Him, and everything is derivative out of that supreme consciousness.

Śrīla Śrīdhara Mahārāja: And that is absolute good and that is autocrat. Law emanating from Him, and He's above law. Hmm? Then it will come to Kṛṣṇa consciousness, autocracy, but absolute beauty. Beauty and love almost of same category, and autocracy there should be there. Law when plurality begins, and when *advaya* in its highest position, there is autocracy. Law emanating from Him. *Eko ham baho syama*. When there is many, necessity of law. Even when unity through love, it is no law is necessary there. In other words, that law is not like the law of this world. That is another law, another law. There is also competition, but law loses its sting, because dedication, the competition of dedication, so law is useless. Sacrifice, not aggrandisement, self aggrandisement, so law is useless there. Hmm? The competition of sacrifice, competition of dedication, dedication.

When Gandhi began his movement here, his *ahimsā* movement, British Government was in a very awkward position, because the implication of the law where the force will be applied then law will come. But the passive resistance, no question of force. "I am not opposing the road. I am lying down. You go over me. I'm not giving any opposition. So no application of force, so law does not come, inaction."

So, where there is competition of sacrifice and dedication, law in its own sense can have no application. Beauty is autocrat, is all capturing. Love is also autocrat, all capturing. Eh?

Svarūpa Dāmodara Goswāmī: One of the points that I've been thinking regarding this book is that, somehow this living entity is forced to be within this material body.

Śrīla Śrīdhara Mahārāja: Hmm? Some?

Svarūpa Dāmodara Goswāmī: Somehow the *jīva*, the living entity...

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Goswāmī: The *jīvātmā*...

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Goswāmī: ...is forced to stay within this temporary physical body.

Śrīla Śrīdhara Mahārāja: He's not forced. The first starting point is that of free will. We are to accept that. And we are to find out that. Otherwise God will be responsible for his misery.

*na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ svabhāvas tu pravartate*

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”]
[*Bhagavad-gītā*, 5.14]

“I am not responsible for the suffering of the *jīva*. I am aloof. I am left with freedom. And freedom is their intrinsic qualification. Whatever is conscious, that is free. It depends on the magnitude. *Anu caitanya*, freedom is also *anu*. So vulnerability. And by exercise of their imperfect freedom they come to the world, and not anything forces. And then when he comes in cooperation with *māyā* then the force of *māyā* comes in application first. First starting is free will, then the *māyā* grasps, takes him.”

When I give some writing, _____ anyhow, he got something in writing from Hyderabad, and then the police work when they wanted to go away then this _____ Chodary was sent to take police action only some writing because the British told that Indian chiefs they're free, they should accept either India or Pakistan. But they are free to choose, to take their choice. But representative of Nirjan [?] came to Delhi and a sort of writing, a special consideration you will get about other chiefs. Then anyhow entangled and then the police action went on.

So, first consent of *jīva* with free will and then the *māyā* is there. In this way this world transaction begins, and not interference of the Supreme there. The *anu caitanya*, the defective consciousness and the small free will. There are many. Some coming this side, some coming that side, from the marginal plane.

Svarūpa Dāmodara Goswāmī: So at what point the *jīvātmā* begins to recognise he's using a free will in a negative sense?

Śrīla Śrīdhara Mahārāja: Yes. The possibility as there is in the *taṭasthā*, in the germ, possibility of the positive participation, so possibility of the negative participation, endowed with the two functions in germinal form when he's in the marginal position, plane. Possibility of negative and positive. Then by free choice, one side one possibility is taken, is given recognition, and it got a start and the journey began. And then by handling of the *sādhus*, of the divine agents, that can be modified when

wandering in the world. Then the positive is tackled and when positive aspect awakens then that gives the chance to go out towards the divine realm.

Svarūpa Dāmodara Goswāmī: That also is dependent on the free will, to...

Śrīla Śrīdhara Mahārāja: Yes. First, free will is there. Consciousness means free will, endowed with free will. Any atom of consciousness, all atoms of consciousness means they're all endowed with free will. Without free will consciousness may not be conceived, and then it is matter, material existence. Conscious spirit means endowed with free will.

Svarūpa Dāmodara Goswāmī: So then it is like to, conclude that when we like to be free from this bondage of this material existence, I must exercise my free will in the right direction, but how?

Śrīla Śrīdhara Mahārāja: But generally when he's here, independent of his free will, the agent, the divine agents help them beyond his consciousness, *sukṛti*. First stage *ajñāta sukṛti*, unknowing acquisition of the favour of the Lord through the *sādhus*.

Just as when the patient is unconscious the doctor is helping by injection perhaps or something like that. Then he comes to consciousness, then the cooperation begins, and the treatment goes on. But when he's unconscious, at that point also treatment is possible.

So when he's engrossed with material consciousness the divine agents they come and utilise his energy in any way for the Lord, and the *ajñāta sukṛti*, beyond his consciousness. Then *jñāta sukṛti*, then *śraddhā*, he comes on the surface, and then cooperation. When *śraddhā, sukṛti* when develops into a stage of *śraddhā*, faith, then the cooperation of the *sādhus* and development of the spiritual life proper. Before that underground works and that is *sukṛti*, and that is done by the *sādhus*, the divine agents. Unconscious he is, the patient is unconscious, the doctor is helping, something like that. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: So you have engagement, important engagement there, you are to go. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhakti Sudhīra Goswāmī: So wherever there is Paramātmā there is *jīvātmā*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: So, in *Brahma-saṁhitā* [35] it says, *aṇḍāntara-stha paramāṇucayāntara-stham*, so in every molecule, or every atom, there's Paramātmā.

Śrīla Śrīdhara Mahārāja: Both *jīvātmā* and Paramātmā, hmm?

Bhakti Sudhīra Goswāmī: So in that condition *jīvātmā* is unconscious.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: Isn't it.

Śrīla Śrīdhara Mahārāja: Yes. Unconscious or mal- conscious.

Bhakti Sudhīra Goswāmī: Mal conscious.

Śrīla Śrīdhara Mahārāja: Yes, maybe. Inattentive towards Paramātmā, engrossed in the exploiting, buried in the exploiting tendency. *Jīvātmā* unconscious of Paramātmā, but Paramātmā is conscious of *jīvātmā*. When *jīvātmā* is going on his own way Paramātmā is watching and willing good for *jīvātmā* but He's not interfering with his activities in a direct way. In *Gītā* you will find:

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ*

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13:23]

In *Gītā* we get the so many signs of Paramātmā near *jīvātmā* in the body. *Upadraṣṭā*, He's overlooking, He's looking stealthily what *jīvātmā* is doing. *Jīvātmā* is unconscious but He's consciously seeing, noting what *jīvātmā* is doing, *upadraṣṭā*. *Anumantā*, anyhow He can oppose, Paramātmā can oppose the actions of *jīvātmā* but He does not, He's indifferent there, indifferent, only looker on. *Upadraṣṭānumantā ca*, what he's doing, He's with His negative attitude He's approving. He's not interfering, *upadraṣṭā*. *Anumantā ca, bhartā*, and He's also tolerating him and not withdrawing all help to *jīvātmā*, supplying facilities for the work, *bhartā*. *Bhoktā*, and also a sort of sorrow we may find in Paramātmā for *jīvātmā*, that he's going astray, as if a shadow for the misery of *jīvātmā* is on Paramātmā. He's not satisfied, *bhoktā*. *Maheśvaraḥ*, but if He likes He can interfere and He can stop but He does not. This attitude of God, in respect of *jīvā*, is known as Paramātmā.

Devotee: This attitude of God?

Śrīla Śrīdhara Mahārāja: This function of the Supreme Entity in relation to *jīvā* is known as Paramātmā. He's always with him with friendly attitude but does not interfere with his freedom. That is the attitude of Paramātmā. That function is known as Paramātmā.

Bhakti Sudhīra Goswāmī: In one place, in Prabhupāda's *Bhagavad-gītā* he describes, he quotes some verse from the *Vedas* saying that the Paramātmā...

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Śrīla Śrīdhara Mahārāja: Sweet and magnanimous. That is the characteristic of Navadvīpa, sweet magnanimity, or magnanimous sweetness. Hare Kṛṣṇa. Hare Kṛṣṇa. Like the other day you'll take some *prasādam*?

Tamal Kṛṣṇa Swāmī: Yes. But first we want to be with you.

Śrīla Śrīdhara Mahārāja: I'm not doing very well, but still I must try to attend you. It is my duty to do so as much as I can; I think imperative duty. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Sometimes, just like Purnacandra, he got Hari *Nāma dīkṣā* from our Prabhupāda, and I think he never; sometimes there are others like him, and then when Prabhupāda disappeared they took their *Gāyatrī mantra* initiation from one of Prabhupāda's disciples. So sometimes they want to know how they should regard their *Gāyatrī mantra* Guru, and they ask the question, "My relationship with my Hari *Nāma* Guru is eternal. Is my relation with my *Gāyatrī mantra* Guru also eternal?"

Śrīla Śrīdhara Mahārāja: Yes, the first importance to *Nāma* Guru, and the second to the initiation. But the *dīkṣā* Guru must have respect, then all other disciples of Prabhupāda. First honour to Prabhupāda, *Nāma* Guru, Guru of Guru, and the second honour to the *dīkṣā* Guru; and the rest accommodating, according to their status, should be accommodated.

Jīva Goswāmī has written that the Name is the principal thing. In the *mantram* also, so many other words, but the Name is the most important. Suppose the Name is taken away and another name is put there, then the whole thing is rotten. In this way he has judged, has given his decision. The Name is all-in-all. In a *Gāyatrī mantram* the Name is there, Kṛṣṇa *Nāma* is there, and so many other words couched, but if Kṛṣṇa is taken away and Śiva is put there, the whole thing will come to Śiva. So the Name is the all important factor, so *Nāma* Guru; even *Gāyatrī mantra* may not be necessary.

*jayati jayati nāmānanda rūpam murarer
[viramita nija dharma dhyāna pujiyadhi yatna
katham api sakṛdāttam muktidaṁ prāninām yat
paramāmṛtam ekaṁ jīvanam bhuṣanam me]*

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpam murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]
[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

*na ca sat kriya, na dikṣe na ca purāścarya manadilate
mantrayam rasana spri hanato śrī kṛṣṇa nāmātmaka*

["One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the *Vedas* for pious life; one need not even take initiation into the *Gāyatrī mantra*. If one simply chants the Holy Name of Kṛṣṇa without offence, everything will be successful."] [Jīva Goswāmī]

Anyhow, the Name is the most important, even the *Gāyatrī mantram* may not be necessary, but *Gāyatrī mantram* we accept only to help the *Nāma bhajan*, otherwise it may not be necessary at all. It has been judged in such way. Only the Name can do everything for a person, the full thing. But to help the *Nāma bhajan*, to do away with the *aparādha* and *ābhāsa*, the *Gāyatrī mantra* comes to help us, only this much.

I showed once, in the bigger circle, the Name goes from the lowest to the highest, and the *Gāyatrī mantram* circle is in the middle. From the lowest the *Gāyatrī mantram* cannot go but the Name can go from the lowest portion. And the *Gāyatrī mantram* only goes and finishes up to salvation, emancipation, and then the Name goes with no *Gāyatrī mantram*. This is the *Gāyatrī mantra* and the Names connection. The Name goes from the lowest position where *caṇḍālas*, *yavanas*, everyone can receive the Name, but not all are eligible for the *Gāyatrī mantram*. After the *Nāma* is in a little developed stage then the *Gāyatrī mantram* can be conferred, and the *Gāyatrī mantram's* jurisdiction will be finished when emancipation is attained.

kṛṣṇa-mantra haite habe saṁsāra mocana / kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

["Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 7.73] [Within the Purport: "In the *Anubhāṣya*, Śrīla Bhaktisiddhanta Saraswatī Goswāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord."]

In *Caitanya-caritāmṛta* it is found, *kṛṣṇa-mantra haite habe saṁsāra mocana*, to help our emancipation the *Gāyatrī mantram* is necessary, and then *mantram* is finished, its function gone after giving us emancipation. But the Name will continue all along, from the lowest to the highest, the Name is, only Name _____ no mention of any application – I want this, that, only the Name automatic, spontaneous. That will encourage every good will in us, Name, *uddīpana*, but the *Gāyatrī mantra's* function is limited. So the Name is all important. *Nāma* Guru will have the first honour, and next the *Gāyatrī mantra* Guru, then other Vaiṣṇavas.

Tamal Kṛṣṇa Swāmī: How should the devotee who has taken second initiation, should he regard his *Gāyatrī mantra* Guru as a God-brother or as a Guru?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Acintya bhedābheda*. Generally Guru, according to his present stage, but if he transcends, he goes to his previous history, then he will see something like God-brother. But generally in his present stage he will see as Guru, and in the background God-brother; the direct connection Guru and in background is God-brother. And that may be the general estimation.

Tamal Kṛṣṇa Swāmī: And sometimes they ask, "Will my relationship," just as you said, "The Hari *Nāma* continues after the liberated condition." "So does the *Gāyatrī mantra* Guru continue any activity with the devotee beyond the point of liberation?" In other words, is the relationship with the *Gāyatrī mantra* Guru also to be considered eternal or only the Hari *Nāma* relationship?

Śrīla Śrīdhara Mahārāja: I can't follow. Nimāi?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Tamal Kṛṣṇa Swāmī: Because they may give less importance in consideration.

Śrīla Śrīdhara Mahārāja: Then there, the Name will be in the background, and the other functions of services will come in the front. When you will enter that domain they will give some function there in the service of Kṛṣṇa, and that will be very conspicuous, prominent, and Name will be in the background there, in that position. When you go to a particular group in a particular *rasa*, *sākhya rasa* you say, then he will come under a specific duty, under Subala, or Baladeva, or anyone, and he will be given duties to be discharged. That will have the first importance, and the Name will be in the background. It will help to energise, and there the Guru will be this *Nāma* Guru, and Guru will be in all Gurus, but still there is hierarchy. At the immediate, it is a family life, the Guru's Guru is there, but he'll be under his own boss, and he has got his boss; in this way. But he will receive direction from his immediate higher position; in this way the hierarchy is there and he'll be transformed into that sort of function. The Gurus, their all Gurus, their hierarchy, even I am under some as a servitor, and my immediate duty will be to attend to his orders; in this way. It will be transformed there. Am I clear?

Tamal Kṛṣṇa Swāmī: Oh yes, loud and clear. Another question is that when the *jīva* falls down into this material world from the spiritual world, does he first, sometimes we have heard that his first birth is as Brahmā, and then he takes different types of birth. Then other times we have heard other things. In what type of birth does the soul first take its birth when it falls from the spiritual world?

Śrīla Śrīdhara Mahārāja: That is a broad question.

Tamal Kṛṣṇa Swāmī: Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. You will see it will be of two classes. Generally, *jīva* does not fall down from Vaikuṇṭha, or Goloka. Generally the *jīva*, the source of the fallen *jīva* is *brahma-loka*, the *taṭasthā-loka*.

Bhakti Sudhīra Goswāmī: *Brahmajyoti*.

Śrīla Śrīdhara Mahārāja: The product of *taṭasthā-śakti*, that can fill up this *brahmāṇḍa jīva*. From there, from *śivatta* it may come to *brahmatta*, Brahmā, gradually it may come down, general question. And in higher visions that is also seen that Goloka servitors and Vaikuṇṭha servitors, they're also seen to be within the jurisdiction of *brahmāṇḍa*, but that is only a play, *līlā*. When they come from that plane, that is to be considered as *līlā*. For some time the *vipralambha*, for separation, it is necessary for them, anyhow they come and they go. This is one class. And another class, that ordinary class, comes from that *taṭasthā-loka*, *brahma-loka*, not from Vaikuṇṭha, not from that area. And there, under *māyā*, the first position will be like that of Brahmā, and then of course according to *karma* they will be mingled and the *karma* will decide their up and down life.

Tamal Kṛṣṇa Swāmī: First will be like the position of Brahmā?

Śrīla Śrīdhara Mahārāja: Deviation, first deviation...

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad- Bhāgavatam*, 4.24.29]

In *Bhāgavatam*, Mahādeva says, Śiva, Mahādeva says, *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. If one discharges his duty of *varṇāśrama dharma* perfectly for one hundred lives, then he attains the post of a Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*, he comes to the position of Brahmā. *Tataḥ param hi mām*, then progressing next he comes to my position. What is that? *Mām avyākṛtaṁ*, not very differentiated character, Mahādeva. Brahmā is this side and that side. In the *māyic* side some differentiated character; that is Rudra, and the other side of the *brahma-loka* differentiated character, that is *bhakta* Śiva, Mahā Viṣṇu. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: We want to clarify some details on your description which you have just given. When you say *brahma-loka*, what exactly is that *brahma-loka*?

Śrīla Śrīdhara Mahārāja: *Brahma-loka* and *Brahmā*, these two things are separate. *Brahmā* is already a person in the connection with *māyā*. And *Brahma*, the non-differentiated marginal plane, where you cannot differentiate, but that is the source of many, many; *jīva* soul is a particle, and this plane consists of many particles, and we cannot differentiate them, they're in one and the same plane of non-differentiated character.

Tamal Kṛṣṇa Swāmī: *Brahmajyoti?*

Śrīla Śrīdhara Mahārāja: *Brahmajyoti, jyoti, and jyoti* _____ [?] *jīva* soul means an atom in the *jyoti* _____ and pencil of ray. So the *jyoti*, the *brahma-loka* is a product of so many atoms, of *jyoti* atomic. Many atoms of *jyoti* makes the seat of *brahma-loka*. So generally from *brahma-loka*, and that is a living thing, a growing thing, and from there the supply of the *jīva* soul, *yayedam dhāryate jagat*, in *Bhagavad-gītā*, [7.5]. *Apareyam, para* and *apara śakti*, the world is made of, and *para śakti* that is *brahma-loka; jīva* soul. And *yayedam dhāryate jagat*, and these two mixed, they're just as the gas and the iron machine continuing, the railway engine, and other things, either electricity or gas, and the body of iron and steel, working. So *jīva* soul, that is the conscious atom that is within, and the *apara śakti* _____ that is out, and the machine is working, with the help of these two, *yayedam dhāryate jagat* The *para śakti* is *jīva*, that is *taṭasthā*, and *antaraṅga śakti* is not mentioned here. That is included in *Bhagavān* Himself.

Tamal Kṛṣṇa Swāmī: So generally the *jīvas* who are here in this world have come from that *brahma-loka*?

Śrīla Śrīdhara Mahārāja: *Brahma-loka*.

Tamal Kṛṣṇa Swāmī: They have no experience as yet of *Goloka* or *Vaikuṇṭha*?

Śrīla Śrīdhara Mahārāja: Because, *yad gatvā na nivartante, tad dhāma paramam mama*.

[*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ*
yad gatvā na nivartante, tad dhāma paramam mama]

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”] [*Bhagavad-gītā*, 15.6]

If *jīva* catches the current, that in-carrying current, then he's not to come back. But they also come back, as in *Brahma-vaivarta-Purāṇa*, etc, the *Rādhārāṇī*, the *Subala*, they're playing and they're cursing each other and they had to come here in the *martya-loka*. This is all play, this is *līlā*. They sometimes come here but they're not overpowered by *māyā*. They're senior, but they have come in a form of play here.

That is another thing, and this is another thing. Even, it is mentioned in *Bhāgavatam*, Jīva Goswāmī has discussed and decided that in the womb of the mother, in the seven months in the womb, the child can see the Lord. And his one hundred previous births come to his memory at that time, and he promises that in this present birth I won't mix with *māyā* but I shall try to go to You with devotion etc. But, *Janama haila puli maya jali nahai gana lobha* [?]

As soon as he gets out of the womb he forgets everything. There Jīva Goswāmī says that it is not the case with all the *jīva* souls that they must see Bhagavān in the seven months in the womb. Once one can have *darśana* of Bhagavān, he never comes down in this world.

Tamal Kṛṣṇa Swāmī: So they all see or they don't see?

Bhakti Sudhīra Goswāmī: No. Not all of them.

Tamal Kṛṣṇa Swāmī: It is a rare thing. It is very rare to see Bhagavān within the womb of the mother?

Śrīla Śrīdhara Mahārāja: Only particular *jīvas* have got such experience and those that have got such experience they never come down; they will have to go up. Because if that is true that he has got a real *darśana* then *māyā* cannot clutch him, catch him. That is given by Jīva Goswāmī. How is it possible that once you have got *darśana* of Bhagavān; how can you come down? But *janama haila puli maya jali nahai gana lobha* [?] In some cases when the *darśana* is very vague and meagre it may take place. But generally...

Bhakti Sudhīra Goswāmī: He'll come out, he'll take birth.

Tamal Kṛṣṇa Swāmī: In which case?

Bhakti Sudhīra Goswāmī: When it's vague and meagre.

Śrīla Śrīdhara Mahārāja: In that case it may again be covered, and then getting any least chance of help then he'll go up.

Bhakti Sudhīra Goswāmī: But if they go up and they were in the womb of mother, what of...

Śrīla Śrīdhara Mahārāja: I'm talking of the soul; not the body. The body is there. Gradually they will go up and then when emancipated then only they can live without a body.

Bhakti Sudhīra Goswāmī: So they will take birth, but in divine consciousness?

Śrīla Śrīdhara Mahārāja: Yes. Divine consciousness will have superior position, and they won't interfere with the *māyic* world, like Jaḍa Bharata and others. They'll be

here but they'll not mix much with the *māyic* affairs. They'll go up gradually with the help of the *sādhū* and *śāstra*, and their internal connections, revealed advice, they'll go up.

Tamal Kṛṣṇa Swāmī: When the *jīva*, when the body dies, not the *jīva*, when someone dies, they are taken to the court of Yāmarāja.

Śrīla Śrīdhara Mahārāja: Yes, not all; there are exceptions.

Tamal Kṛṣṇa Swāmī: And what are those exceptions?

Śrīla Śrīdhara Mahārāja: Exceptions are those that have the chance of entering into *ananya bhakti*, *śuddha bhakti*. There the jurisdiction changes.

Tamal Kṛṣṇa Swāmī: Supposing a devotee who has executed some devotional service but not...

Śrīla Śrīdhara Mahārāja: One who has come in connection with a Guru of *śuddha bhakti*, he won't be produced to Yāmarāja. His jurisdiction already changed. Whatever should be dealt with about him; that will come from Vaikuṇṭha, and not from the judge of this mundane world, Yāmarāja.

Tamal Kṛṣṇa Swāmī: And if someone is under the jurisdiction of Yāmarāja, how long does it take until the *jīva* takes its next birth in the womb?

Śrīla Śrīdhara Mahārāja: That is variegated in different cases. Different cases differently. Generally we may take that within twenty four hours the *ātmā*, the soul, is taken to Yāmarāja. Then with some sort of bail he's released, and then after one year's time his case is taken up. And then he's judged and amount of sin and amount of good action is judged and he's asked, "What will you take first, the *nāraka* or *sargara*? Do you like to enjoy the fruits of your good action first?" Of course, if the amount is great, of any good action or bad action, then he takes up in his own hand, he will go to suffer the results of the bad actions first, and then good actions.

Devotee: In time and space theory _____ [?]

Śrīla Śrīdhara Mahārāja: Time and space theory? A general case, what I say, but there are particular cases which are urgently adjusted in a court; the urgent case may be dealt urgently. Some may take a birth immediately after his death and he enters into a womb. There are also particular cases are many. That Vasudeva says, we find in *Bhāgavatam*, that when Devakī is married and Vasudeva is taking away Devakī to his own house; Kāṁsa is taking the rein of the horses who are conducting the chariot, and on the way there was _____ a sudden sound came from the sky.

"That Kāṁsa, you are relishing so much this occasional joy, taking with such tearfulness your sister to her husband's house. But her eighth child will kill you." Twice or thrice, when this sound came from the sky, then Kāṁsa was enraged and he

took his sister by the hair and was about to cut her throat, then Vasudeva came to protect her.

"What is this? You are a hero. Are you afraid of your death? You are not a coward." In this way he began discussion. "Then you have no cause of fear from her, but her child. But I assure you that these children will be given to your hand, you may do away with them, but leave her. She is not going to kill you."

Anyhow, at that time, Vasudeva comes to talk about some philosophical line and says that, "Before one is dead, his next life begins. Before one is dead, his next life begins. How? When he's going to die his previous actions in subtle form, all come in a rush to gather and everyone demands, "The next birth I want." According to the intensity for their priority they come to propose that, "The next chance I must get." So before the actual death it is determined. And the idea catches him there, "I have got possession." Suppose anger or jealousy or some greed, so many propensities are within. And who gets the first chance, he takes possession of the *ātmā*, and then he dies and he takes him. The idea, he's taking possession of the idea, he goes to some society, his own society, and from there it comes to the physical plane. Suppose there is much anger, his possession, the buffalo mentality takes possession. Very ferocious, the tiger mentality takes possession, and takes him up in the tiger society, and then he comes with a tiger body.

In this way, in the case of Bharata, he went to help the deer, but he left everything in his youthful life, left everything in his kingdom and adopted a life of a *sādhu*, but when he was dying he thought, "If I die, this small deer will also die by, without getting food." Only when he was thinking about that, his soul passed, and he had to become a deer. In that society he had to go. That thinking took him there, and with a deer's body he came out.

Tamal Kṛṣṇa Swāmī: What is that one year bail period? You used the; I don't know the Bengali word...

Śrīla Śrīdhara Mahārāja: Because in the *karma-kāṇḍa* we find under one year in suspension, and during that time the *ṛṣis* in the *Vedas*, *karma-kāṇḍa*, they say, "Try to make some help. He leaves the property and the successor of the holder of the property, he makes some arrangement to help the departed soul, with *piṇḍa dāna*, one year, *goloka piṇḍa*. After one year is completed he's under suspense and help may be arranged for him and then they talk and the final decision. He's taken in that way. Generally in the *karma-kāṇḍa* *ṛṣi* we find that process. But this is a general case, surmised, they do. But there are particular instances according to the gravity of the situation, and the judge does many things.

Bhakti Sudhīra Goswāmī: When do the hellish sufferings that are described in the *Bhāgavat*, in the fifth canto, when does that, what period does that take place?

Śrīla Śrīdhara Mahārāja: When the sufferings also of different types according to the heinousness of the evil deed, they're classified and sufferings without a physical body. Just as in a dream, we may have a good dream, we may also have a bad dream. In dreams also we may suffer, and in dreams also we may feel pleasure. So without this

body, our subtle body, when he feels eternal and intense pain, that is *nāraka*. Not physical body but in mental body.

Tamal Kṛṣṇa Swāmī: Subtle body.

Śrīla Śrīdhara Mahārāja: Mental body with continuous and intense suffering of different type, the different hell, without body.

Tamal Kṛṣṇa Swāmī: How long?

Śrīla Śrīdhara Mahārāja: According to the intensity and magnitude of the action, the judge, the Yāmarāja, the controller, the administrator, he dispenses and he's forced to suffer like that. And in a pleasing dream, as we feel, there is a government; you see, in the mental world also there is a government, just as here there is a government in the physical world, so the body which we find within us in a dream, such a strong body. There is a plane with so many astral bodies and there is a government, and the administration is there, and they're dealt with in that way. That is generally known as *Pitr-loka*, or *Preta-loka*, *Preta-loka*, for departed souls.

Giri Mahārāja [?]: Now, sometimes after a person dies, the family members will invite us to do *kīrtan*, chanting Hare Kṛṣṇa. Now, will that help the departed soul?

Śrīla Śrīdhara Mahārāja: Of course, that will help him. In his connection the benefit he may get in that way we perform some _____ and that vibration will go to help him, higher help than in ordinary *śrāddha*, *bhāgavat-prasādam* if we confer. But *kīrtan* – good wishes also can help the departed souls.

Giri Mahārāja: Now, when the soul falls from the *brahma-loka* and takes birth in the material world, now is that soul's eternal *rasa* with Kṛṣṇa in the spiritual world...

Śrīla Śrīdhara Mahārāja: That soul's?

Giri Mahārāja: Is that soul's particular relationship with Kṛṣṇa in Goloka, is that already fixed when that soul falls down?

Śrīla Śrīdhara Mahārāja: You see, that is, everything has got some probability or prospect within him. So if it is the dissection, analysis, then the prospect; just as *svarūpa*, after emancipation one may go to Vaikuṇṭha, and no further. And one may go to Goloka, and there also different *rasa*. Some going to *vātsalya rasa*, some going *sākhya*, or *mādhurya*, some into *śānta rasa*, that is internal position, *svarūpa*, according to that they're classified after emancipation. So also here in the *māyic* world also according to that intrinsic probability they may come down, and where, what, in this way, that way. So first from Brahmā rank he may come down, and he may go down to any extent, and the differentiation will also be there. But still he's got some innate, permanent thing of prospect in him. That will come to decide. Follow?

Giri Mahārāja: Yes. Now, suppose a soul...

Śrīla Śrīdhara Mahārāja: What was your question?

Giri Mahārāja: You answered it. Now, suppose the soul has the desire to become the mother of Kṛṣṇa in the spiritual world...

Swami B.R. Sridhara Maharaja: In rank, motherly rank, not exactly mother. Mother is Yaśodā, fixed, but in that rank.

Tamal Kṛṣṇa Swāmī: Can you elaborate about that rank? In other words, Yaśodā is Kṛṣṇa's mother, so what do the others who are in...

Śrīla Śrīdhara Mahārāja: They are helping in that camp in different ways, helping her in *vātsalya rasa*.

Devotee: _____ [?]

Giri Mahārāja: Now, just as when Kṛṣṇa comes here, there's so many different households and families in Vṛndāvana. Now, in Goloka are there also many households with parents and children?

Śrīla Śrīdhara Mahārāja: Of course. The whole thing comes here. And also, it is still maintained there, and also as reflection, or rather not reflection, but substantially one and the same, *vaibhava*.

Tamal Kṛṣṇa Swāmī: Expansion.

Śrīla Śrīdhara Mahārāja: Extension comes here.

Giri Mahārāja: Now, when Kṛṣṇa was here, after Brahmā stole the cowherd boys and calves, He expanded into a duplicate set. For one year, some of those elderly, they had the chance of having directly Kṛṣṇa as their son. So does that sometimes happen in Goloka?

Śrīla Śrīdhara Mahārāja: That is *kāya-vyūha*. One can extend one's self in different places at the same time. If even a *yogī*, he's here and he can show himself in some other places also, the same, the double. So in the case of Kṛṣṇa it is not impossible that He may extend Himself in many places in many forms and variegated nature. It is also mentioned in the *Caitanya-caritāmṛta*, that in Dvārakā He had sixteen thousand wives; or something like that, and He presented Himself everywhere. And Nārada is astonished to see that. And it is mentioned there, *kāya-vyūha haile nāradera vismaya nā haya*.

[*saubhary-ādi-prāya sei kāya-vyūha naya / kāya-vyūha haile nāradera vismaya nā haya*]

["The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.169]

The *kāya-vyūha* of *yogī*, the extension of a *yogī*, *siddha yogī*, is of a limited character. For example, if he's standing here, his facsimile in another place he will also stand. If he lies down it will also lie. But in the case of Kṛṣṇa, every form can do independently. So in different ways, in different manner, different types, He can extend His *līlā* in any way.

After all, we must think that we are limited, and we are trying to talk of the infinite, unlimited, so with this much modesty we must try to approach the thing. *Adhokṣaja*. Everything may not come within my clutches, but as much as possible, we can guess, we can have a peep, into the approximate characteristic of the Infinite.

Tamal Kṛṣṇa Swāmī: Now, when Kṛṣṇa came here...

End of 81.02.28.A

Start of 81.02.28.B

Tamal Kṛṣṇa Swāmī: ...like this.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: And Mother Yaśodā she could experience baby Kṛṣṇa, young Kṛṣṇa, all different ages.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: So in Goloka, does she also experience these different ages of Kṛṣṇa, or does Kṛṣṇa remain fixed in one age? And if so then...

Śrīla Śrīdhara Mahārāja: Yes. So, sometimes it has been mentioned that Gokula Kṛṣṇa, that is the original, and it is most peculiar. And Goloka is an extension of Gokula. It is very peculiar. In *prapañca* of *prākṛta*, this is very similar; *prākṛta* – transcendental, and *aprākṛta*. *Aprākṛta* – the very term has been used to this effect, that very similar to *prākṛta*, very near to *prākṛta*. So to make us, to give us warning – it is not *prākṛta* it is *aprākṛta*. There is every possibility of taking as *prākṛta* this ordinary fallible, mortal thing, so similar. So for the similarity the warning is given – *aprākṛta* not *prākṛta*, but very near to *prākṛta*. So there also the wave from child, to the grown-up, this wave is always moving in a circular way.

In *Bṛhat-Bhāgavatāmṛta* you'll find in Sanātana Goswāmī's writing. He says that Kṛṣṇa *līlā* suppose begins from the birth of Kṛṣṇa in Vṛndāvana. Then He grows up,

then the play with the cow boys, then so many things, then Akrura comes to take up there to Mathurā. And after *prabāsa*, then Nanda and Yaśodā there in a very mournful stage they're passing their days. The Kṛṣṇa in Mathurā, they are suffering from separation. In this way some... Then suddenly the will changed, by Yogamāyā. Then the atmosphere came, "Oh. Nanda Yaśodā is there, from a long time they're suffering, they have got no child." This stage previous to the birth of Kṛṣṇa, that suddenly comes again within the will. Then again, Kṛṣṇa and there no child of Yaśodā, then gradually some hope and some offering to the Deities etc, that they may have a child. Then gradually Kṛṣṇa came and Kṛṣṇa goes. Then again Kṛṣṇa goes to Mathurā. All these *rasas*, the *prabāsa*, then suddenly change came, just as in a circular way, winter, summer, rainy season, and this autumn, in this way the *lilā* is moving, *bujhite nā pāre lilā kemane 'nitya' haya*.

[*'nitya-lilā' kṛṣṇera sarva-śāstre kaya, bujhite nā pāre lilā kemane 'nitya' haya*]

["Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally."] [*Caitanya-caritāmṛta, Madhya-lilā*, 20.385]

In this way; and also, Kavirāja Goswāmī has given us to think in another way. The sun is rising here, *balya lilā*, and it is continuing. Everywhere the sun is rising in one place. Here rising, then next second a little far off it is rising. And setting, rising, and noon, is always to be found in any portion of the world. Is it not?

Tamal Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: So also, Kṛṣṇa *lilā* from this *brahmāṇḍa*, it is extended like the sun, the *balya lilā* passed here, and in another *brahmāṇḍa* it is continued, like the sun. *Bujhite nā pāre lilā kemane 'nitya' haya. Jyotiścakra-pramāṇe*.

[*dṛṣṭānta diyā kahi tabe loka yadi jāne / kṛṣṇa-lilā — nitya, jyotiścakra-pramāṇe*]

["Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac."] [*Caitanya-caritāmṛta, Madhya-lilā*, 20.386]

In *Caitanya-caritāmṛta* we have found, *jyotiścakra-pramāṇe*, it is continued. The morning is everywhere, the noon is everywhere. It is revolving, and in different *brahmāṇḍas*. Now Kṛṣṇa is taking birth, next moment in another *brahmāṇḍa*, next moment another *brahmāṇḍa*. It is always continuing.

Tamal Kṛṣṇa Swāmī: And in Goloka?

Śrīla Śrīdhara Mahārāja: In Goloka also that; it is also dynamic, and must move in a circular way, it is *nitya*. Generally we have got this idea. To be *nitya-lilā*, and not only that, we are to also have a conception of this, that here you can think of the *balya-lilā*

of Kṛṣṇa, he can think of the *kaiśora-līlā* of Kṛṣṇa, he can think that Akrura is taking Him away to Mathurā. Here we can simultaneously think we have a touch. So all *līlā* is crossing space and time, and every point of *līlā* is *nitya* and continues. We can think of that and that is something; even *sādhus*, they can't think it. Kṛṣṇa is there _____ is of such characteristic. Everything there I say. And also it is not to be eliminated that there is a continuance; the *balya*, the *paugāṇḍa*, the *kaiśora*, the *acintya bhedābheda* of Mahāprabhu. *Paśya me yogam aiśvaram*.

*mayā tatam idam sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.
na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

"I am everywhere. Everything is in Me. I am nowhere. Nothing is in Me. I'm not a mad man. Try to have an estimation of My Self, Arjuna. What am I?" Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Such a bold statement has ever come into the world of philosophy? Ha, ha, ha. "I am everywhere and nowhere. Everything in Me, nothing in Me. Try to ascertain what I am. This sort of straight, simple and most perplexing, and impossible and possible together; I am that." Hare Kṛṣṇa. Gaura Haribol. So,

*jñāne prayāsam udapāśya namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais
tri-lokyām]*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Give up your attempt of measuring Him, but through faith try to approach. You are finite, so about infinite, how much faith may you have? A very little, so don't think that you will be deceived, your faith will deceive you. How is the length and breadth of your faith? You are a tiny person. In the infinite anything is possible. So don't be afraid of your blind faith when you come to search for Kṛṣṇa - Infinite. Only faith can

take you there and no knowledge. It is clearly stated in *Bhāgavatam*, never approach with the weapon, with the instrument of knowledge. That will deceive you. But faith, *adhokṣaja*, He can come down, and if you doubt, He may not care to come down to you. Open; spread wide your heart to receive Him, and whatever sort of wonders He may come to show you, prepare yourself to be so much, so broad, and wait. What are the waves of the Infinite? What sort of waves come to touch you from the Infinite, the centre of Infinite, of love, beauty, etc? Wait and see. Be clear and open and unbiased. Don't go to measure with your tiny examples of this finite world of nasty nature. Hare Kṛṣṇa. *Tatra laulyam api mūlyam ekalaṁ*.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

Your hankering only can help you to have touch of that magnanimous divine thing. If you go challenging, He'll not care to come. What is the loss to Him? You are deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Go with your heart willing, but go forward. *Jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadiya-vārtām, sthāne sthitāḥ śruti-gatām*. Brahmā says, *jānanta eva jānantu*.

[*jānanta eva jānantu, kiṁ bahūktyā na me prabho
manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ*]

["There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."] [*Śrīmad-Bhāgavatam*, 10.14.38]

"Those that say that they know something, let them enjoy self deception thereby. But I am reserving, that *manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ*. I could not enter into the very negligent, slight point of Your acquaintance. This is my finding." Brahmā says like that. "These puffed up fools, they may talk about anything. They can know this, they can know that, everything can be known. Those fools, let them dance with their foolish tendencies. But I am sure that no weapon, no instrument, can have any, catch any slight touch of Him. He's always new, always of new characteristic. He's infinite. But finite and Infinite are of opposite characteristics, so how is it possible to let you loose within the infinite?"

I told in Karachi to one President of the Ārya Samāj, when I went there to preach, the Ārya Samāj thought, "We have got a prey. The Vaiṣṇavas are idolaters." They came to attack, and he told me, "If finite can know Infinite, then He's not Infinite." He

told like that. And it also came to my mind immediately, "If Infinite cannot make Himself known to finite, then He's not Infinite." Just the opposite; then I gave him a handshake, and said *namas te* and departed. So that is our only solace, that Infinite can make Himself known to finite, and finite cannot know Infinite, so that sort of characteristic of Infinite, His grace, we always foster. That should be our, the money which is necessary for a journey, what is that?

Bhakti Sudhīr Goswāmī: Fare.

Śrīla Śrīdhara Mahārāja: Fare. That should be our fare, our attitude. We have not come to deal with a limited thing. My aspiration is not so base and mean. I have come in the relativity of the Infinite. So my behaviour must be according to that, *bhakti*.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

The negative tendency should be increased to attract the positive, *chaida* [?] "I cannot but want You. I can't stay without the least of Your connection." And thus we are to invite Him. "I am poor, I am mean, I am so and so. There is no meaner fellow than myself." That is the way. Hare Kṛṣṇa.

Our Prabhupada used to give one example. In some fair it is seen that a stand with some bamboo or some post is there and it is smeared with oil, and this ripe plantain fruit...

Bhakti Sudhīr Goswāmī: Banana.

Śrīla Śrīdhara Mahārāja: ...with that banana, so very slippery. And a post is there, and there is a man at the side and he says, "If anyone can climb up, he'll be given such reward." And everyone wherever he catches it he comes down; cannot go up. So it is like that, we cannot go up, we can't go up, *āroha-panthā*, slippery, slippery, slippery; we can come down but we cannot go up. Ha, ha. Hare Kṛṣṇa. Gaura Haribol.

So, we are brave enough to deal such things, with such audacity? Ha, ha, ha. But still, the position is there. It is by His grace, the line of His grace. He wants to distribute Himself in a line, so *śrauta-panthā* Guru *param pūjā*. It is exclusively, the necessity is there, the *śrauta-panthā*, Guru *paramparā*. The knowledge and the *bhajan*, everything comes down from Infinite to finite and never from finite to Infinite through *āroha-panthā*. That should be the backbone of our movement always. So whatever we shall go to do, we shall look up to Gurudeva. "If you do it may be done. I am nothing. I am nowhere sir."

Once, I found in the Rāmānuja character, that he had a sitting with a *māyāvādī paṇḍita* for fourteen days, and he came away frustrated, he could not defeat him.

And he came to Varadaraja, "What am I? I can't defeat in discussion, for so many days I'm trying to argue. I'm nothing, nowhere, I should not go up with my head erect as an Ācārya of the *samprādaya*." He prayed to Varadaraja temple. And the next day, no sooner had he gone and begun a slight talk, that gentleman expressed his defeat, he clearly saw, "Yes, what you have said I have understood. I am wrong. What you say is right." By His will, that man was defeated.

So devotees are always expectant, upward; by Guru's will. I have got nothing. He may do through me. If I go to assert myself, I'll not only be defeated, but I shall also be lost. But when I shall go to show a proud attitude also in the name of my Guru, sincerely, then it will be *bhajan*. It will help me and others also. As much as I have the tendency of taking power from up, my attempt of the Ācārya will always be to bring things from up, from his Guru and *sādhū* – "By your grace." Always dependant, he can never say I am in possession of the potency, power; no.

*jagāi mādhai haite muñi se pāpiṣṭha, puriṣera kiṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[I am more sinful than Jagāi and Mādhai and even lower than the worms in stool. Anyone who hears my name loses the results of his pious activities.]
[*Caitanya-caritāmṛta, Ādi-līlā*, 5.205-6]

This is negativity, the conception of the ego of the negativity is so intense that, "I am such. But Nityānanda Prabhu is great, He's Patita-Pāvana. So I have got."

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

"I can claim, because I am the most fallen. I think I realise that I am the most fallen. I have got the greatest claim for Your grace, mercy." [*Gītāmālā, Yāmuna-bhāvāvalī*, Bhaktivinoda Ṭhākura]

That should be the attitude of a real devotee. As mean as one can conceive one's conception of himself, so great he is in the eyes of the devotees, *dāinya*. Hare Kṛṣṇa, hankering, *laulyam*, hankering, that is their wealth. The wealth of the devotee is there. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Rāma Rāma, Gaura Haribol. I am proud of the power of my Gurudeva and never of myself. That should be the attitude. Hare Kṛṣṇa. Nitāi Caitanya. Nitāi Caitanya. Anything else? Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: No. These were our questions today.

Śrīla Śrīdhara Mahārāja: Today? All right; any side questions?

Tamal Kṛṣṇa Swāmī: The babies are full of milk now. We are well fed. We have been fully fed today.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. Gaura Haribol. No end. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: In Goloka, the cows are called *surabhi*, they give unlimited milk at any time. So we think you are like a *surabhi* cow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. If you think it may be for some time according to your requirement. If the requirement is stopped then perhaps I may be a dead thing; the river will dry. Ha, ha. The dry bed in the river, no water passing; the source is there, water. It is His will, His will.

Mahāprabhu says to Sanātana Goswāmī, "Sanātana, Kṛṣṇa is very gracious to you. He is sending so many things for you, through Me. I don't understand them, but for you, so many things passing through Me I feel." This is in *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana, "The grace of Kṛṣṇa is flowing through Me to you I feel. I do not know all these things. It's not Mine."

It is also mentioned, *vyāso vettī na vettī vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā*
bhaktiā bhāgavatam grāhyaṁ na buddhyā na ca tīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

The Vyāsa who has written *Bhāgavatam*, he may or may not know. It is coming for the others through him. It is also possible sometimes; sometimes, not always. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa is so independent, *jayuktaḥ*, all glories to His independence. We are His servants. What responsibility is with us? His things; we are instruments. He may do in His own way. He's willing and things are going on in such a way, and He's willing otherwise and things go on in another way. Everything is a part of His *līlā*, the Absolute is *līlā-moya*, *līlā*, continuous and irresistible flow of *ānandam*. Only our narrow ego deceives us, the feel of egoism deceives us partake in that universal wave, the flow.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nītāi Caitanya. Nītāi Gaura Haribol. Nītāi Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: So we will visit you again soon.

Śrīla Śrīdhara Mahārāja: Yes. Nimāi _____ *prasādam* _____ [?]

Hari *kathā* flow, Hari *kathā*, Mahāprabhu *kathā*, Prabhupāda *kathā*, Swāmī Mahārāja – your Prabhupāda, our Prabhupāda, perhaps we're all under their eye. Their very satisfied to see their things are going on in this way. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: Jaya Om Viṣṇupāda Paramahaṁsa-Parivrājakācārya Aṣṭottara-Śata-Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: The other day Tamal Kṛṣṇa Prabhu, today...

Tamal Kṛṣṇa Swāmī: Giridhari Swāmī.

Śrīla Śrīdhara Mahārāja: Giridhari Swāmī. Gaura Haribol. Gaura Haribol.

Giridhari Swāmī: Now we are tied together, this cord and garland has tied us together.

Śrīla Śrīdhara Mahārāja: Ha, ha. It was already tied but only now seen.

Tamal Kṛṣṇa Swāmī: We have vision. We are the blind men.

Śrīla Śrīdhara Mahārāja: Never. Then how can you see the utility, or tastefulness of these things. Nitāi Caitanya.

Bhakti Sudhīr Goswāmī: Mahārāja. They had one other question, which was that, you described that the *mantra* Guru – if you have one Hari *Nāma* Guru and then his disappearance comes, and you take *mantra* from another, you are to regard the *mantra* Guru as *vaibhāva*, extension. So, one question also, is the *sannyāsa* Guru *vaibhāva*?

Śrīla Śrīdhara Mahārāja: Yes. The Guru is one and the same, but there is gradation, importance. And especially when the *Nāma* Guru is Guru of *sannyāsa* Guru, and *Nāma* Guru is the Guru of *mantra* Guru – but the principal is *Nāma* Guru, and then *mantra* Guru, *Gāyatrī* Guru, and then *sannyāsa* Guru. *Sannyāsa* Guru is not given so much importance as we find – of course in particular cases everything will be different, but general. Mahāprabhu took *sannyāsa* from a *māyāvādī* Guru. That was necessary only for a preaching purpose. For preaching convenience, *sannyāsa* Guru was accepted by Him, and red cloth. But that was not very formally important. Of course for Mahāprabhu nothing is of importance because He's superior to everything, but still His practice left us things for learning. So *Nāma* Guru is of first importance, then *mantra* Guru, then *sannyāsa* Guru. But we shall try to see in the same line, in the same respective way they are, respectful way.

Bhakti Sudhīr Goswāmī: Our Guru Mahārāja was telling that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was appearing to him, again and again in a dream, telling him to take *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīr Goswāmī: So when he was describing this to his disciples, he said that Keśava Mahārāja came to give him *sannyāsa*, but he was seeing it that his Guru Mahārāja is come to give the *sannyāsa*, through his God-brother.

Śrīla Śrīdhara Mahārāja: Yes. It is really so, through his inspiration, otherwise he did not come to take *sannyāsa* at all. "The direction of Guru Mahārāja in subtle form; that made me to accept *sannyāsa*, and it is he that gave *sannyāsa* in the subtle sense, that I took *sannyāsa* from Guru." Our Gurudeva took *sannyāsa* keeping the photo of his Guru in front of him.

Bhakti Sudhīr Goswāmī: Gaura Kīśora.

Śrīla Śrīdhara Mahārāja: Gaura Kīśora. But he was *bābājī*, and he took *sannyāsa* for preaching purposes. Fit person to see, in the position of Guru, was not available; he was not satisfied so he had to do like that. Rāmānujācārya also did so; he himself keeping the photo of his – in the place of his Guru he took *sannyāsa* himself, because he could not find such a person to whom he can surrender.

Bhakti Sudhīr Goswāmī: Now, there's one case – there's a man who's a very popular sportsman in the West, and he knew our Prabhupāda for many years. He never took Hari *Nāma dīkṣā*, but for, say, seven years he is accepting Prabhupāda like his Guru. So now, after Prabhupāda's...

Śrīla Śrīdhara Mahārāja: He's an American?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Who is he?

Bhakti Sudhīr Goswāmī: His name is Peter Burwash, he's a tennis player – but devotee. So he accepted Prabhupāda for so many years like a Guru, but he did not get the Hari *Nāma dīkṣā*.

Śrīla Śrīdhara Mahārāja: Hari *Nāma dīkṣā*, or garment, nothing of the kind?

Bhakti Sudhīr Goswāmī: Nothing.

Śrīla Śrīdhara Mahārāja: But mentally he has accepted him as Guru?

Bhakti Sudhīr Goswāmī: Yes. He has Mūrti of Prabhupāda ...

Śrīla Śrīdhara Mahārāja: Worshipping in his own way.

Bhakti Sudhīr Goswāmī: Worshipping in his own way, but our way, the same way.

Śrīla Śrīdhara Mahārāja: Same way? But without *mantram*, only giving flower to...

Bhakti Sudhīr Goswāmī: Doing everything, but no formal *dīkṣā*.

Śrīla Śrīdhara Mahārāja: But *mantram*, where did he get *mantram*?

Bhakti Sudhīr Goswāmī: He chants Hari *Nāma*, sixteen rounds.

Śrīla Śrīdhara Mahārāja: But he did not get it from any person, personal instrument?

Bhakti Sudhīr Goswāmī: So now that Prabhupāda has left, it is very difficult for him to accept one of Prabhupāda's disciple Ācāryas as Guru. So what is his... We think of him as a disciple of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Materially, not formally. But what is the difficulty in him that made him not accept Hari *Nāma* or *dīkṣa*, anything of the kind from Prabhupāda? What opposed him?

Bhakti Sudhīr Goswāmī: That I don't know.

Śrīla Śrīdhara Mahārāja: What sort of mentality came in opposition? Any environment was unfavourable for him?

Bhakti Sudhīr Goswāmī: Yes. That's one part of it.

Śrīla Śrīdhara Mahārāja: And when Prabhupāda departed then perhaps he was very, his earnestness was increased, and he felt that what mistake he has committed? Is it?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: After the departure of your Prabhupāda, one lady ran from England to here. She told that her father was for a long time in the Police Department of India, and she stayed with her father in Allahabad for a long time. And after retirement they went home, and she heard that Swāmī Mahārāja is doing this and that, miraculously he's capturing many to Kṛṣṇa consciousness. And she had a dream that Swāmī Mahārāja has come and she went to see him, but she could not see him, there in London. Then she was told that he has gone to India. Then she came to India, and coming here, she heard that he had departed. And with a frustrated heart she came to search him, she came here also. And her ways and her picture was that of very much indifference, *vairāgya*, almost like a widow. "I am frustrated. I am so unfortunate. I got a dream. I wanted to see him there but heard that he had left

London. I came to India and when I reached here I heard he has gone away. How disappointed and unfortunate lady I am.” With much eagerness; then she went to Māyāpur, and what is her fate I don’t know. But I saw too much earnestness in her, she’s disappointed, the signs of disappointment were very intense.

And this gentleman, now he’s mourning, that what have I done? Such is the case. But that does not matter. In future that will be compensated. What we wish sincerely we have it. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: So infinite alternatives – alternatives are also of infinite character. Ha, ha. Kṛṣṇa can manage all these opposites, can harmonise all the opposites.

Virudhya samanāṁ tasmīn na cit tvam [?] In *Vedānta-sūtra*, *virudhya samānyam*, opposites can be harmonised by Him, He’s such, *tasmīn na cit tvam*, it is not wonderful that He can harmonise both the opposite parties. All forms of opposition is harmonised there. He’s such. So what question will you take about Him? Ha, ha, ha.

Bhakti Sudhīr Goswāmī: Ha, ha.

Śrīla Śrīdhara Mahārāja: *Virudhya samānyam tasmīn na cit tvam* [?] It is not much...

Devotee: Where is that verse from?

Śrīla Śrīdhara Mahārāja: *Vedānta-sūtra*. *Virudhya samānyam tasmīn na cit tvam*, *virudhya samānyam*, that to harmonise the opposites, is not any wonder in Him, *cit tvam* means wonder, *tasmīn* means in Him, *virudhya samānyam*, *na cit tvam*, it is nothing. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Vasudeva Prabhu says that in Fiji, one lady she had two Gurus who turned out to be bogus Gurus. So now she’s chanting Hare Kṛṣṇa *mantra* on the *malikā*, but she’s telling that she has accepted Śiva as her Guru. So he wants to know how to deal with this. What is her position?

Śrīla Śrīdhara Mahārāja: He wants to know?

Bhakti Sudhīr Goswāmī: Vasudeva wants to know.

Śrīla Śrīdhara Mahārāja: What is his position?

Vasudeva [?]: She won’t accept any of our Gurus. She’s had bad experience with the Gurus.

Śrīla Śrīdhara Mahārāja: But that is not a laudable position. That is in some imaginary, good imagination; not a practical position. Imaginary plane, *satya-guṇa*, not connection of *nirguṇa*, but *satya-guṇa*.

Bhakti Sudhīr Goswāmī: There is also one verse that Prabhupāda quoted, *sampradāya vihinā ye mantrās te niṣiphalā matāḥ*.

[*sampradāya vihinā ye mantrās te niṣiphalā matāḥ,
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ,
catvāras te kalau bhāvyā hy utkale puruṣottamāḥ*]

[“If someone receives a *mantra* from a Guru who doesn’t come in a bona fide *sampradāya* that *mantra* will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa).”]
[*Padma Purāṇa*]

So even if you’re chanting, if that *sampradāya* connection isn’t there, it’s minimised?

Śrīla Śrīdhara Mahārāja: In a bona fide way if I approach then I must have the chance of such connection.

Bhakti Sudhīr Goswāmī: You were telling us yesterday that you may be chanting but if you do not have that connection, it’s just on your tongue, or in your ear, it’s not...

Śrīla Śrīdhara Mahārāja: Yes. That is that it may be something like imitation, generally, general case.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa. There’s one other request from Rāmeśvara Swāmī. He is in charge of the artists who paint the illustrations for all of Prabhupāda’s books. And he would like to bring them here to speak with you. Because the artists, they used to ask Prabhupāda some of the details so that the paintings are correct. So is that all right?

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If they say to me clearly then I can help according to my capacity.

Bhakti Sudhīr Goswāmī: Especially this book *Brahma-saṁhitā*, they will be painting for that.

Śrīla Śrīdhara Mahārāja: Oh. I told previously, that I do not know that *Brahma-saṁhitā* was translated by Prabhupāda, but I forgot. It was published in

Madras and I was present there. I forgot the whole thing due to loss of memory. And I have got a copy also here.

Devotees: [Laughter. Jaya]

Śrīla Śrīdhara Mahārāja: And I was present also at that time when *Brahma-saṁhitā* was translated and published _____ Hare Kṛṣṇa. I forgot. Hare Kṛṣṇa. Gaura Haribol. You like to go now, go away, yes?

Bhakti Sudhīr Goswāmī: I wouldn't say that I like to go, but we're going. Ha, ha.

Śrīla Śrīdhara Mahārāja: Only considering my health?

Bhakti Sudhīr Goswāmī: Yes.

Devotee: We don't want to tire you.

Śrīla Śrīdhara Mahārāja: Yes, do again, tomorrow...

Bhakti Sudhīr Goswāmī: Yes. We're coming again.

Devotees: Hare Kṛṣṇa. Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Sudhīr Goswāmī: Tridaṇḍī Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktisiddhānta Saraswatī Prabhu kī jaya! Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Kī Jaya. Gaura Haribol.

End of 81.02.28.B

Start of 81.02.28.C

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I want to hear something from our Dayādhara Prabhu, and what he says. You are already acquainted but he's not acquainted. I can't see; only through ear I can see. Hare Kṛṣṇa. Hare Kṛṣṇa. The sun on the face, that is disturbing.

Bhakti Caru Swāmī: Well, if you want we can move forward.

Śrīla Śrīdhara Mahārāja: Yes, come this side. But still the sun is there. Let Caru Swāmī Mahārāja come this side. It is disturbing my eyesight also, the sun. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Dayādhara Gaurāṅga: I was feeling fortunate to come only by your mercy, because it seemed so difficult to get here. It seemed like so many impediments were being put in my way. But on the way here I was trying to look at the impediments from a higher perspective. And I was looking through the *Gītā* in the fourth chapter, and I think it's the thirty-third verse,

*śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa
sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare (gītā, 4.25)*, is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ (gītā, 4.24)*, because all action ultimately culminates in knowledge."] [*Bhagavad-gītā*, 4.33]

And I was just wondering – Prabhupāda gives in the purport some indication, but I was still feeling that there was something I wasn't understanding; and of course that's the verse just before, "One should try to approach the spiritual master." And I was wondering about the significance of that. Why is it that Kṛṣṇa's making that statement before He gives the statement – why that *śloka* rather than any other?

Śrīla Śrīdhara Mahārāja: _____ Caru Swāmī. What does he say? You are to say again to me.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa / sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*. Then?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: The *jñāna* or guidance; to get the standpoint that is the most important thing. The standpoint from anywhere and everywhere that may misguide, mislead us. So we must be very much particular to have the direction and the direction is given here.

*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

The general guidance He has given. Where should we try to get the standpoint, the measure through which we are to understand? From a real sound, a bona fide source, we must get the standard. The standard to measure truth, or untruth, or anything, the most important thing is the standard. And that must come from a real plane, not a vitiated plane, ordinary plane, vulnerable plane. *Tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*. It must come from such a plane where these two qualifications must be – and that is *jñānī* and *tattva-darśī*. A conception of the thing and also the practical benefit, both these two qualifications must be there where from I shall get this standard to measure what is right and what is wrong. And my attitude should also be of such type, *praṇipāt, paripraśna, sevā*.

Praṇipāt means to surrender to such knowledge. Such type of knowledge is not an ordinary class of knowledge which as a subject we can make it object. But it is a super-subjective thing. So *praṇipāt*, I must surrender, that I want something which is superior to me. I want Him, not an objective thing which I can make the object as a subject, so *praṇipāt*. And also *praṇipāt* means that I have finished the experience of the world outside. I have no other charm for anything in the plane where I have travelled already. *Praṇipāt*, exclusively I am offering to Your altar, and I want to have Your grace. In this mood we approach the higher knowledge.

Praṇipāt, paripraśna – honest enquiry is always allowed, sincere enquiry. Not with the tendency of discussion in the sign of *tarka*, argument, not with argument, but all the force should be concentrated to understand in a positive line. Without giving away the spirit of doubt, suspicion, and all attentively we shall try to understand because it is coming from higher where I am not ever known.

Praṇipāt, paripraśna and *sevā*, and this is the most important thing. That I am going to have the knowledge, not because that I can get the help of that plane and I shall utilise that experience for the persons living here. That plane won't come to serve this lower plane. But I must give a pledge to serve that plane. With this attitude I approach that plane and that sort of knowledge. I shall serve Him, that higher knowledge, I shall serve Him. And I won't try to make it serve myself or my lower plane. That idea I won't allow to enter me, in that domain. The knowledge won't come – He won't come to serve this lower plane. It is rather, I shall have the fullest tendency, that if I get that knowledge, I must serve, I must offer myself to be utilised by Him; and not that I shall try to utilise it in satisfying my lower purpose.

Praṇipātena, paripraśnena, sevayā, with the *sevā-vratī*, that I shall dedicate myself to Him; not that He will dedicate Himself to satisfy my lower animal purpose. So with this attitude I shall seek the plane of real knowledge and to have standard

from there, to understand what is what, to have a proper estimation of the environment where we are. *Praṇipātena, paripraśnena, sevayā*. This is the, the Vedic culture is always only being imparted in this process, and never by intellectual approach.

Our Prabhupāda used to give some analogy. The honey is in a bottle and the cork is there. And the bee has taken a seat on the glass, and it is trying to lick the bottle and foolish people may say that it is eating the honey.

So the intellect cannot approach *ātmā*, spirit. It may think that I have got that, but it is not possible. The barrier is there, like a glass barrier. So intellectual achievement is not real achievement of the higher knowledge, or higher plane. Only through faith, through sincerity, through our dedication, we can approach to be a member of that higher plane if they admit us to enter, if they give the visa. Then I can enter that plane of higher living, of divine living.

So *praṇipāt, paripraśna* and *sevā*, these three qualifications the candidate must have before he can approach the truth which is on the higher plane, on the real plane. The plane of truth should be approached with this sort of attitude; humility, sincerity and dedication – we shall approach. It is always, in *Gītā* it is so, in *Bhāgavatam* also a parallel passage; *śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*.

[*tasmād gurum prapadyeta, jijñāsuḥ śreyasḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”] [*Śrīmad-Bhāgavatam*, 11.3.21]

Gurum evābhigacchet, samit:

[*tad vijñānārtham sa gurum evābhigacchet / samit paniḥ śrotriyaṁ brahma niṣṭham*]

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [*Muṇḍaka Upaniṣad*, 1.2.12]

In *Veda*, in *Upaniṣad* also, *sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*. *Gurum evābhigacchet, gurum eva*, he’ll approach the spiritual master, *evābhigacchet* means *samit*, not hesitatingly or haphazardly, he’ll go with a clear heart, earnest hankering.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

With full heart he's approaching. Not, as in our Prabhupāda's language, 'Not cutting any return ticket.' He used to say always, "You have come here cutting a return ticket." We're not for that; come for all. So *evābhigacchet, sa gurum evābhigacchet*, I have seen and have got full experience of this mortal world. I have nothing to aspire after here. With this clear consciousness you go; the only way to live. This is all mortal. None can live here. To live, that is an innate tendency everywhere. No means to live here, no possibility, so only to live, only to save myself, my life, I'm running to the real shelter with this earnestness, *evābhigacchet, samit paniḥ*. The necessary materials the disciple will take, and also he won't go to trouble the Guru, but with his own necessities, with his own bed and baggage and everything he will go with his own necessities. And not to show some kindness to the spiritual master, 'that I have come to you to give you some fame and name etc.'

Evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham - What will be his position? *Śrotriya*, he will be well versed in the *śruti-śāstra*, not ordinary, but revealed truth. Revelation in many shades have been spread in the world from the upper realm. So he must have some knowledge, some spacious, graphic knowledge, extensive knowledge about the revealed truth, revelation. *Śrotriyaṁ brahma niṣṭham*, and who is already practising the real life in relativity with Brahma, not with the mundane world. The Brahma means the plane which can accommodate everything, the fundamental, the *homa* [?], the basis of everything, Brahma, which accommodates everything within Him. *Brahma-niṣṭham*, and he's always living in relativity with that; not with any mortal or mundane reference is he living his life. He's always living in that plane. He's doing anything and everything always keeping him in connection with that plane, his whole life, whatever he does, only with that consciousness he'll do. *Brahma-niṣṭham*, in the *Upaniṣad*, and *Śrīmad-Bhāgavatam*.

tasmād gurum prapadyeta, jijñāsuḥ śreyāḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam

_____ [?]

Whenever he comes to such conclusions, all around there is mortal thing. Everything will vanish. All are shows of deception, so *māyā* means misconception. In the midst of misconception we are living. Whatever conception we have got about the environment are all misconceived ideas and thoughts, not proper conceptions or anything else. From the absolute sense all relative. And the provincial selfishness has been imposed on the environment, and we are living under that, within that.

So, *tasmād gurum prapadyeta, jijñāsuḥ śreyāḥ uttamam*, then he will feel the necessity of approaching the Guru, the guide, the preceptor. *Jijñāsuḥ śreyāḥ uttamam*, with the purpose of enquiry what is, *jijñāsuḥ śreyāḥ uttamam*, what is best in the world, *śreyāḥ uttamam, mangal*____ Good, the highest good, what is the highest good for me? With this enquiry, inquisitiveness, he will approach the guide, the spiritual master. *Jijñāsuḥ śreyāḥ uttamam*, highest good, *śreyāḥ uttamam*.

Śabde pare ca niṣṇātām, to whom he will approach? *Śabde pare, śruti-śāstre, śabda-śāstre, śruti-śāstre*, that is he's well versed in revealed truth, *pare ca*, and not only on the precepts of the revealed scriptures, but also he has come in contact with

the *dr̥sya-vastu*, the *pare ca*, *śābde pare ca*, who is conversant with the very object of the scripture, of the precepts. Who's conversant with the practical experience, who's established in that consciousness, in that plane. Such a man one should approach for his own relief and to understand what is the highest benefit in the world, and how that is. So this is necessary, this is there, it is real, it is not imaginary, at the same time it is difficult and it must be sought in a real process. Otherwise we shall go in the wrong way and we shall say, "Oh, there is nothing." Ha, ha. That may not be. If you go in a real process then you must come to have an experience of the divinity. Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ will you ask something about your Vedic paradigms?

Śrīla Śrīdhara Mahārāja: Then he's a Doctor of Science?

Bhakti Caru Swāmī: He's a Doctor of Neurophysiology. [Dr. Daniel Murphey, Dayādhara Gaurāṅga]

Śrīla Śrīdhara Mahārāja: Neurophysiology means? Physiology means vitality?

Bhakti Caru Swāmī: Vitality.

Śrīla Śrīdhara Mahārāja: And Neuro?

Bhakti Caru Swāmī: About the brain and mind.

Śrīla Śrīdhara Mahārāja: Brain and mind?

Bhakti Caru Swāmī: Yes.

Dayādhara Gaurāṅga: It's like biology, the study of the body, yes, but the brain specifically, the function of the brain.

Śrīla Śrīdhara Mahārāja: But the subtle aspect of the matter?

Dayādhara Gaurāṅga: The subtle aspect _____ but of course in the mundane field they think that the subtle aspect is coming from the gross. So the subtle aspect...

Śrīla Śrīdhara Mahārāja: Of course, mundane. But just a Swāmī Mahārāja asked Svarūpa Dāmodara, "Just set up, or set down, not fossil fatherism, but soul or God fatherism, fossil fatherism, the fossil is the father of everything. It is moving upward, not, it is coming down. In *Bhagavad-gītā* you must have found,

*ūrdhva-mūlam adhaḥ-śākham, aśvattham prāhur avyāyam
chandāmsi yasya parṇāni, yas taṁ veda sa veda-vit*

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an *Aśvattha* (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Who knows the real purport of the *Veda*? Who can understand *Veda* in such a way, has got such sort of estimation about *Veda*, he has got some conception of the Vedic knowledge, who says that it's coming from up to down and not from down to up. Matter does not produce soul; it is rather that soul contains in its one negligent portion the conception of matter. Like an eczema is like a disease, the material world exists like an eczema in a wholesome body. This is *Vaidantic* literature. It is a miracle that a stone has produced soul. This is also very wonderful. But they think it is rather easier and more reasonable that soul has produced the conception of stone. In the soul there are many conceptions and one conception is that of stone, that of this, that of that, it is all in the plane of soul, consciousness. It is easy, it is natural. But that stone can produce soul, consciousness, intelligence, all these things, it is rather very difficult and ludicrous and inconceivable, unreasonable. The [George] Berkeley's theory, that the world is in the mind, and not that the mind is in the world, but that the world is in the mind; something like that.

*ūrdhva-mūlam adhaḥ-sākhā, aśvattham prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit*

Only deviation from the truth brings us into this mundane world, deviation from the truth cent per cent. How and where that deviation begins, that is to be thought. But deviation from the truth has taken us into this false area. And another thing I wanted to say to Mr. Svarūpa Dāmodara Prabhu, is that science only goes on increasing the circumference of the mortal world, the world of exploitation. And according to [Isaac] Newton, for every action there is equal and opposite reaction. We must be conscious of the fact. Then all acquisition that is nothing. Like boomerang it will come to zero again. So scientific progress is no progress, it is a progress in the wrong line. It is something like only borrowing money, but it is not money at all. It is only making a loan from the nature, and that will be exacted from us to the *paise*. So it is no gain, no profit; the exploitation to increase the circumference of the exploiting world. Everything is an object and we have vested power from the nature, taking loan, and the loan must be cleared, rest assured. No progress, wrong progress. But the first principle of any living body is to live, to save himself. That is the first principle. That should be the starting point. As in *Upaniṣad* we find:

asato mā sad gamayo tāmaso mā / jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

This should be the primary tendency of our quest. What are these three phases? *Asato mā sad gamayo*, I am transient, I am mortal. Make me eternal. And *tāmaso*, I am ignorant, in nesience. Take me to science, knowledge, from ignorance to knowledge. *Jyoti gamayo*, from darkness to light. And *mṛtyor mā amṛta gamayo*, that is *ānandam*, enjoyment. From sorrow, misery, guide me to sweet life there. These should be the real principles of life, and any research must be begun here only, in these three phases; to save one's own self and to save the world, and to remove the darkness and to get the light, and to remove the misery and to get the nectar, the sweet, sweet life, these three, *sat-cit-ānanda*, *satyam-śivam-sundaram*. That should be the matter of our search, line of our search; all other false scents, we are wild goose chasing. This scientific research means slaughter, suicidal, this is suicidal, this atomic research is going to prove very soon that science devours himself, itself, it sucks its own blood. This sort of civilisation sucks its own blood and it will live by feeding on the flesh of his own self or own friends or himself. Material scientific knowledge means this, but this is no knowledge. The vital acquaintance of pure, real knowledge must absolve yourself and others, remove darkness bring light, and remove misery and bring eternal peace. That should be the line of our attempt. Any attempt must be approved by these three principles of life. What do you think?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Am I wrong?

Dayādhara Gaurāṅga: No. You're right, you're absolute, but...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This is Guru's property.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Your Swāmī Mahārāja went to say all this to the West. Our Guru Mahārāja came here to spread this sort of knowledge. And we came hankering, hungry; we felt ourselves and came for such things, for our drink. And still I am engaged in that sort of quest; that this is real life. That should be real life to one and all who are in this mundane world. There cannot be any other quest or engagement, nothing of the kind, always. And through *Nāma*, through divine sound, it is easy to begin the spiritual quest, through sound. The most subtle thing met here; the sound. It is very, very easy and very cheap; sound, Name, sound, that is very cheap. Then others, *dabhya yajña*, etc, so many things to be gathered; but sound one can feel and any without any expense one can go on researching through the sound. But that sound must be that of divine character; it must show. Just as homeopathic globule, the outer figure cannot show what medicine is there. So sound, the Name Kṛṣṇa, the one who's delivering, He's will is there within. So Kṛṣṇa from the mouth of a *sādhū*, and Kṛṣṇa from the mouth of an ordinary person is not one and the same. Like homeopathic potency. What's the idea behind the sound? From where its origin is, in Vaikuṇṭha, in Goloka, in what *rasa* the origin of the sound is? That will assert.

Gradually the sound will take you there, to that plane, so sound, *vaikuṇṭha-nāma-grahaṇam*.

[*sāṅketyaṁ pārihāsyam vā, stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*, when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name, the sound, must be Vaikuṇṭha, come from the Infinite world, and not of any mundane origin. That is to be discerned and detected. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotees: Jaya. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. To certain extent I'm able to give some idea.

Dayādhara Gaurāṅga: There's a text in the fourth chapter of *Bhagavad-gītā* also. I'm not sure of the Sanskrit, but it's, "Those performers who know the meaning of sacrifice..." Do you recall that?

Śrīla Śrīdhara Mahārāja: Know the meaning of *yajña*? Sacrifice means *yajña*.

[*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanah
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Only work, or sacrifice, that is to be reckoned; other works gone; mere energising faults. And:

[*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca*]

[*na tu mām abhijānanti, tattvenātaś cyavanti te*]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

The guardian says, "It must direct towards Me to My satisfaction, otherwise it's not *yajña*." Sacrifice means the sacrifice must be for the Absolute Centre, and not for any provincial purpose or any sectarianism or anything else; it must go to the Absolute. That is real *yajña*. Other *yajnas*, so many, *devata upāsana*, that will go and come down, come down. So *devata upāsana* and the *māyā upāsana*, that is *nirguṇa*, and this is all *saguṇa*, this is under the influence of *māyā*, good and bad here. And *nirguṇa* means that of absolute characteristic, whose value is everywhere. Just as like gold – not dollar, not money, not yen, not rouble – but gold is the common standard. So according to *rasa* the standard must be absolute for which no provincial ideas or sectarianism or anything like that. "So that will be the *devata upāsana* and not that of Myself." And:

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
[*devān deva-yajo yānti, mad-bhaktā yānti mām api*]

["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.23]

Those little-brained persons, their attempt will be futile that goes up and comes down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca
[*na tu mām abhijānanti, tattvenātaś cyavanti te*]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

[*na mām karmāṇi limpanti, na me karma-phale spṛhā*
iti mām yo 'bhijānāti, karmabhir na sa badhyate]

["I am never implicated by the law of *karma* which I have created to fulfil the destinies of the living beings, nor do I ever aspire for the results of action. (Since I am the Supreme Lord replete with all six opulences in full, the paltry fruits of worldly actions are totally insignificant to Me.) One who appreciates this conception of My singular independence from the actions of the beings of this world, and who can thus understand My unchangeable existence - such a person is never bound by any action. By practising pure devotional service, he surely comes to Me."] [*Bhagavad-gītā*, 4.14]

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ 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 worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable 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]

"Only I am the enjoyer of everything. And I am friendly to all. When you can realise that; that I am all-in-all but a friend to all at the same time, so all the misgivings will disappear in you."

My guardian, who is the Absolute Power, is my guardian. My interest is represented in Him. I may not know of my real interest, but He knows it better, so I do not have to be afraid because the management is with Him. Absolute Good is Autocrat. That is the best arrangement. In the Absolute Good, the Autocracy, the freedom must be there, concentrated, then everyone will be benefited because the centre of all absolute power is all absolute good. So no misgivings, no room for apprehension, and then his heart will be full of peace only. *Yajña*.

*śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa
[sarvaṁ karmākhilam pārtha, jñāne parisamāpyate]*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* (*Gītā*, 4.25), is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* (*Gītā*, 4.24), because all action ultimately culminates in knowledge."] [*Bhagavad-gītā*, 4.33]

All *yajña*, all sacrifice; *yoga* also:

*apāne juhvati prāṇam, prāṇe 'pānam tathāpare
[prāṇāpāna-gatī ruddhvā, prāṇāyāma-parāyaṇāḥ
apare niyatāhārāḥ, prāṇān prāṇeṣu juhvati]*

["Others practice breath-control. Stopping the right nostril and inhaling through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the right, they similarly offer the descending air into the ascending; and lastly, stopping both nostrils, they check both ascending and descending airs. Yet other aspirants of sense-control offer all the senses into the life-air by reducing their food intake."] [*Bhagavad-gītā*, 4.29]

Sacrifice that is promoting welfare, dedication; by dedication we live, we grow, and by exploitation we die, we go down. And by renunciation we come to become a zero, stand still like in deep slumber - renunciation. So both exploitation and renunciation must be given up, and dedication to the centre and to all in the connection with the centre. Everything is friendly to us. I shall not exploit anything and at the same time I must not dismiss anything. Everything is friendly to me. I am to see that.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"I'm everywhere. Only finding that connection, with that angle of vision, try to find that everything is in Me, so you are out of danger." Otherwise, what is non-God; that will take you down; the sense of non-God will take you otherwise. And if you can see the connection of God everywhere then you are saved. None will be your enemy, no foe. You are in the midst of friends. He's everywhere and everything. *Yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāhaṁ na praṇaśyāmi*, not lost. And *sa ca me na praṇaśyati*, he's not lost in My sight and I am also not lost in his sight."

In *Bhāgavatam* also:

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam [ātmanaḥ
bhūtāni bhagavatī ātmany, eṣa bhāgavatottamaḥ]*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

"One who can see always My connection, and accordingly his connection with that thing; My connection and following that, his connection, calculating 'who is he to Me, and accordingly My such connection what will be his connection. In this way he's adjusted. He can adjust with everything. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ, bhūtāni bhagavatī ātmany*, and everything in Me and accordingly in him, how it is adjusted. Then he's saved completely, perfectly."

Otherwise we cannot avoid _____ the Yāmarāja, the punishing judge is there, he won't allow us to take French leave. Hare Kṛṣṇa. Gaura Haribol. So we may meet several times. In the meantime if you arrange to put some questions to ask then I shall try to clear out...

Dayādhara Gaurāṅga: I was wondering...

Śrīla Śrīdhara Mahārāja: One question?

Bhakti Caru Swāmī: No, he was wondering.

Dayādhara Gaurāṅga: Yes. It seems that this *yajña* in one sense it bestows on the performer the benefit regardless. But in another sense the *Bhagavad-gītā* is saying that only those performers of sacrifice who know the meaning of sacrifice... Can you phrase it better?

Bhakti Caru Swāmī: Yes. Anything that is offered to Kṛṣṇa is *yajña*.

Śrīla Śrīdhara Mahārāja: But it is also the custom in the *Vedas* to perform *yajña* and before different types of gods, demigods. But the *yajña* that's performed towards Kṛṣṇa, that is the right type, real type of *yajña*.

Bhakti Caru Swāmī: And that is a *yajña* with knowledge.

Śrīla Śrīdhara Mahārāja: That is truth, but may not be an intellectual scholar, but intuitively if one performs *yajña* towards Kṛṣṇa, guided by his previously acquired tendency of devotion, he'll bring the right thing.

Bhakti Caru Swāmī: It is not a scholarly knowledge, but it's knowing the truth.

Dayādhara Gaurāṅga: _____ to know the meaning.

Bhakti Caru Swāmī: Mahārāja is saying that *yajñas* can be performed even for demigods...

Dayādhara Gaurāṅga: But in that *yajña* one doesn't know the purport.

Bhakti Caru Swāmī: Right, one doesn't know the purport. But only when it's done for Kṛṣṇa then that *yajñas* performed in truth.

Śrīla Śrīdhara Mahārāja: And the conception of Kṛṣṇa should also be proper. The Māyāvādīs and others, they also recognise Kṛṣṇa, but Kṛṣṇa in *māyā*, but *nirguṇa* Kṛṣṇa, that we must have in view, and it is the question of faith which is acquired by previous *sukṛti*.

Bhakti Caru Swāmī: Mahārāja, I just remembered one discussion I had with Dayādhara Prabhu a long time back when we were in America. One day we were discussing about the material nature, like earth, water, fire, air, ether, and then mind, intelligence, and false ego. Now, by means of material science we can somehow perceive these gross material elements, like earth, water, fire, air, ether, *bhūmir āpo 'nalo vāyuh kham* [*Bhagavad-gītā*, 7.4] and then we can even understand the existence of mind and intelligence. But how to establish the concept of false ego by means of modern science?

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Śrīla Śrīdhara Mahārāja: That analogy may not be very clear. The false ego means the ego who's receiving and transmitting false information perhaps. Gathering false knowledge, receiving and transmitting what is falsehood. Then that sort of *yantra*, a false machine; receiving false news and transmitting false news. That machine; is it false or is it real? So it is like that, gathering false news and also transmitting false news; what is not wholesome, what is opposite to our real interest. We want to live – a little while ago I told, our innate tendency to live, but it is engaged in false information. What hampers me, it is not correcting that, and not transmitting that. It is deceiving my inner nature, inner necessity, it is working against my inner interest. So this is false. The computer is false; recording false things and transmitting false news. So it is like a computer, the ego. Because it is dealing with falsehood, so it is a false ego.

Dayādhara Gaurāṅga: Duality.

Bhakti Caru Swāmī: *Dwāita*, duality. That false information is a duality of the material nature.

Śrīla Śrīdhara Mahārāja: Duality, that is not very comprehensive. Ha, ha. Duality also may be real duality. Bhagavān and His potency, that is also duality. But this is all false, so not duality it will be acquainted with. It is unreal, one or two or many, the wholesale is false, forgery.

Dayādhara Gaurāṅga: Then what is the process...

Śrīla Śrīdhara Mahārāja: ...to get out of falsehood, false knowledge.

Dayādhara Gaurāṅga: ...the process is for one to approach a bona fide spiritual master.

Bhakti Caru Swāmī: The process is to approach a bona fide spiritual master.

Śrīla Śrīdhara Mahārāja: That is, the *sukṛti* will guide us, faith that comes developed from *sukṛti*. The first stage *ajñāta-sukṛti*, then *jñāta-sukṛti*, then *śraddhā*. In *śraddhā* we are on the surface, then we can be found with tendency to search after truth from a true agent. And below that, under the foundation, underground, both *ajñāta-sukṛti* and *jñāta-sukṛti*, that is to be taken up some other day. Some other time I shall take up that thing.

...

Dayādhara Gaurāṅga: ...one point and another point, but that he never comes to the conclusion.

Śrīla Śrīdhara Mahārāja: *Tarkā-pratiṣṭhānāt* [*Brahma-sūtra*, 2.1.11] Only argument cannot reach any conclusion. So *śraddhā* can give us, and no discussion can give birth to any fulfilment in conclusion, no conclusion. *Śraddhā* only can surely take us to a particular plane, and nothing else. The very conclusion, it is so high, only *śraddhā* can reach. Just as only ether can reach the sun, moon, and other stars, and not air and other mediums. So to approach the infinite world only *śraddhā* comes to our relief and nothing else. No knowledge of experience of this world, however bold, it is like _____ there around the globe, the intellect or knowledge, something like that. The atmosphere around the earth, that is limitation, with limited knowledge, because that is drawn from the experience of the earth. It cannot pierce through the domain. But only ether connects everything. So *śraddhā*, faith can connect from the farthest quarter to take us up. That is also in the case of infinite that is also a deeper faith, deeper faith, faith also of different types.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I wanted to ask you one question about *śaktyāveśa* Avatāra. Is it that the individual *jīva* who's acting in the position of a *śaktyāveśa* Avatāra, he descends, or that the *śakti*, this *āveśa*, empowerment, that that is descending?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: I'm saying that a *jīva*, he gets the *śaktyāveśa*, empowerment...

Śrīla Śrīdhara Mahārāja: A qualified *jīva*, not ordinary *jīva*, but a qualified *jīva*, of course as it is required for the purpose, such qualification. Then the particular potency of the Lord, He enters or inspires him. Just as, *tene brahma hṛdā ya ādi-kavaye*:

[*janmādy asya yato 'nvayād itararāś cārthesv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation,

sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”] [*Śrīmad-Bhāgavatam*, 1.1.1]

A current, a flow, comes to him, a flow of supply comes to him and inspires him and makes him dance in a particular way.

Acyutānanda told once, sometimes when he began the work there, then he was compelled to stay with Dāmodara Mahārāja for some time. Dāmodara Mahārāja kept him in a room and went to collect some funds, and one day he had to fast, nothing in the room even to cook. So then he came here. “The Dāmodara Mahārāja has gone. The two or three days of rice etc he gave to me, he’s not returning, and nothing, I’m fasting.” After one day’s fasting he came to me. Then I consoled him, he was very much troubled. “No, no, Kṛṣṇa is dancing.” He answered, “Kṛṣṇa is dancing; in His own way He’s dancing, and so many *jīvas* they’re cast this side, that side, He does not care for us. In this way. He’s dancing in His own way and we are pushed this side that side, by the pressure of the pushing of His *līlā*. It does not matter.”

Devotee: Mahārāja...

...

Śrīla Śrīdhara Mahārāja: ...Fossil fatherism, and *Vedānta* means subjective evolution.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Objective evolution is the Darwin theory. The stone evolving the consciousness. Matter evolves consciousness. That is objective. What is object, that is existing first, and then by its development, the life coming, the consciousness coming, the intelligence coming from the stone. That is objective. But object is a relative term. Without subject object cannot stand. Subject is the primary substance and then whatever is to be felt, that is only an idea in the subjective ocean. So subject is first. Consciousness is first. And then it develops in the lower line. *Guṇa-pravṛddhā viśaya-pravālāḥ* [*Bhagavad-gītā*, 15.2]

Prakṛtermahān ahaṅkara pancatran mahatrāṇī. The object, the gross coming from the subtle, not that subtle coming from the gross.

mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram / [hetunānena kaunteya, jagad viparivartate]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [Bhagavad-gītā, 9.10]

A particular potency, when that is interfered with, or handled by Kṛṣṇa in a particular form as Mahā Viṣṇu, then *prakṛti* begins to move and to produce something. The first product is *mahat tattva* from *prakṛti*, and that is a general individual ego. And then gradually so many plural individual egos are being created, emanating from the general ego. In this way it is coming. From ego comes the experience of this world. Some goes in *tama guṇa* to *rūpa*, and *raja guṇa* eye, and *sattva guṇa* sun, light. In this way; ether, ear, and sound, in this way *raja*, *tama guṇa*, this is being bifurcated and so many complex things. But from subtle gross is coming; that is *vaidantic*. And from gross subtle is being produced; that is something like Darwin's theory. But at the present, *vaijñānī*, they're fond of Darwin's theory; the gross producing subtle, and ultimately stone can produce consciousness. But it is difficult to make them understand that intelligence is more valuable. Intelligence can produce. It is easy for intelligence, consciousness to produce stone; but it is difficult for the stone to produce consciousness, that is more valuable, and the stone is less valuable. So more valuable things can produce less valuable things, but that less valuable things can produce more valuable things; it is difficult to explain. Something like that.

So *vaidantic vicāra*, that consciousness producing everything, consciousness is eternal, and this is not eternal. This is a temporary production. And stone cannot produce consciousness. Consciousness is the eternal subject, pure consciousness, *ātmā*, *sanātana*, *nitya*, that is consciousness. That is not a product but productive, that can produce everything, consciousness. Ether can produce the air, fire, earth; but the stone, earth, cannot produce ether. Something like that.

The *sukṣma*, the subtle, that is more efficient than the gross, *stula*, the gross. This is of secondary importance. The principal importance that is soul, *ātmā*, consciousness; that is of primary importance. That is the real party, party is consciousness. The gross cannot be a party. The starting point must begin from the party, the interested thing. The soul is endowed with interest, but stone has got no interest, no plan, no purpose, no project; nothing of the kind. Plan and purpose is pervading everywhere and that is the important thing. And according to that the original characteristic of the Absolute should be, the original substance should be calculated. And things of limited attributes and capacity, that cannot be the ultimate cause. Things of unlimited quality and capacity, that should be taken as the cause of the whole. That is reasonable, more reasonable.

Svarūpa Dāmodara Goswāmī: Science is beginning to realise that, slowly.

Śrīla Śrīdhara Mahārāja: Slowly. Science meets philosophy – there are some who think that science is gradually trying to meet philosophy. But in philosophy also there are different kinds of thinkers. There's also Mill, Hume, Locke, etc, and Kant and Hegel, and Berkeley, ideologists. Hare Kṛṣṇa. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: There was a big international science conference in Toronto, in January [3-8]. So I went to participate. There were five thousand scientist from all over the world; so all the scientists were discussing about moral and ethical issues in today's science and engineering studies. So there was very much like a religious tone that the whole scientists were discussing, because they find that this material education, it doesn't lead to something of higher significance.

Śrīla Śrīdhara Mahārāja: The tendency of exploitation cannot help us. That is only borrowing from nature. Science is only borrowing from nature. But there is reaction, the Newton is there, to every action there is equal and extorting power from the nature. And that is you are borrowing and you will have to pay that. So the whole civilisation is like a civilisation of loan, and when we are to repay the loan we'll be bankrupt. And also, this is wild goose chasing, it is unnecessary. The real necessity – you are to begin with this.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

The beginning will be how to save myself and to save others. We are all threatened with mortality. Every second we are attacked by death, every second we are dying; so many atoms in our body dying. So we are always under the threatening by death. So first principal, first starting must be the point how to save myself and at the same time how to save others. That should be the first problem, the starting point. Not, "How can I increase the circumference of my exploitation and I can lord it over my environment?" That is the wrong starting. The starting should be to save oneself in the fight with the environment. How can I save myself? *Asato mā sad gamayo*, "I am threatened by *asat*, mortality, death. Please guide me towards eternal existence." And the second, *tāmaso mā, jyoti gamayo*, "I am ignorant. From ignorance guide me towards light." And *mṛtyor mā amṛta gamayo*, "I am threatened with misery, guide me towards bliss." These three should be the guiding principal of every life, and it should be normal. And by extending the space of exploitation, that is the wrong way. You will be exploited, surely. Nature won't forgive you. It is all blank cheque. Whatever the scientist are giving to us we are to pay back with interest. That is the very basis of Indian philosophy. And you are to start in that way.

Svarūpa Dāmodara Goswāmī: So this mentality of exploitation...

Śrīla Śrīdhara Mahārāja: To analyse what is the mind, understanding the reason faculty, what really is our need, and we must work up to that to the point, not anomaly, to the point. Our energy should be invested rightly, not wrongly. And what for, what is the immediate need? That is self saving – the first principal of life will be to save ones own self, *asato mā sad gamayo*, and the next, to save others. And then

not only saving, but from ignorance to light, *tamaso ma, jyoti gamayo*, light from ignorance – nescience to science, I want to go. But what is science? Science means not just to extend the jurisdiction of exploitation, knowing fully well that there'll be reaction. That is *jñāna papi*. If knowingly one commits an offence, then he's charged with more punishment. So what is it that they're doing? They're suicidal. And it is also clearly proved they're threatening each other with atom bombs, as the highest product of the scientists.

Svarūpa Dāmodara Goswāmī: That's the perfect job of exploitation.

Śrīla Śrīdhara Mahārāja: Exploitation - and renunciation is not the remedy. That is the next question. Then the question of renunciation, the way of renunciation will be our remedy? The first answer may come like that. The Buddhist and the Śāṅkarites, they say, "Yes, renunciation is the remedy. Leave everything." But the Vaiṣṇavas come with a third proposal. "No. It is temporary. If you back the land of exploitation, but one cannot exist without engagement. Only complete renunciation, withdrawal means to resolve to zero, that is not desirable." So the Vaiṣṇavas they say that there is a land of dedication, and that is the normal. Every unit is dedicating. The land is constructed by the unit of dedication and that is our inner *ātmā*. Not mind, not this mundane intelligence, but transcending all these things our real – that is the soul – has got some relationship with the upper and subtler realm, the land of dedication, which begins from Vaikuṇṭha and ends in Goloka. Vaikuṇṭha is the calculative dedication, and bound by constitution and law, and looking at some interest of dedication and calculation. But in Goloka, in that layer it is spontaneous, it is desperate and careless of its own self, so intense, and that is the highest. And by the work and dedication of all, that makes it a very heavenly area. All dedicating, none exhorting so that is the happiness at its highest degree is to be found there, everyone enjoying. All the idle men they meet together then that will be like hell. And all the working men meet together there will be immense opulence. So everyone is dedicating to the highest point. So opulence, or bliss is flowing everywhere. No want. So that dedication is divinity life, and all Kṛṣṇa consciousness, that is beauty not power, but beauty and love that reigns there. The king is that of beauty and love, not forcing, not labour by force but labour of love and beauty. *Satyam, śivam, sundaram* – beauty is controlling, love is controlling, not power. That is Goloka. This is Gauḍīya Vaiṣṇavism, Mahāprabhu, and your Prabhupāda he carried the banner of such creed. Hare Kṛṣṇa. Gaura Haribol.

Devotees: Hare Kṛṣṇa.

Dayādhara Gaurāṅga: That is why desperation is the quality in Gokula, versus calculation, the quality in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Vaikuṇṭha is calculating and Gokula is not calculating, it is spontaneous and irresistible. There the dedication is spontaneous and irresistible; cannot be hindered or opposed, such a natural flow, in its intense form. And

concerning that Kṛṣṇa as being in the centre – Rādhārāṇī, Yaśodā, in different *rasa*, there are so many leaders. _____ Then what were you talking?

Dhīra Kṛṣṇa Mahārāja: Well, so you said about *śaktyāveśa* Avatāra, how Kṛṣṇa's empowering him, this *jīva*. So you mentioned about dancing like a puppet.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's dancing, and waves are passing this way that way, and so many things. Dancing means His *līlā*. From the centre the waves emanating, and influencing dancing, others in that *līlā*. And that is especially in Goloka, and here it is very hard and those fortunate they may feel the wave of that dancing. They're mostly *māyā* dancing, Mahādeva dancing, Śiva's dancing is something like _____ an epic, where the Cāṇakya and Candragupta's characters have been given to us. The Śiva is dancing, he wants to dance, but he can't. If he throws his hands upwards then so many planets and stars are being displaced. If he pushes his heat a little towards the earth then the earth is shivering. So the poor Śiva could not dance with his full heart. The Cāṇakya was such a great politician that he didn't find any opponent, so he had much sorrow in his heart. "I don't find a fighter for a proper duel." That was the hint in the beginning of Śiva's dancing, and everything is being topsy-turvy. Hare Kṛṣṇa.

So *śaktyāveśa* Avatāra, *śakti āveśa*, the potency of a particular agent may be transmitted in another. So Baladeva *śaktyāveśa* – sometimes Mahāprabhu showed in His *līlā* in Nadia – *mordanu mordanu* [?] Caitanyadeva, Nimāi Paṇḍita at that time, He says, "Give some wine, give some wine." Baladeva was fond of wine. So the devotees thought, "Why Nimāi Paṇḍita says 'give Me wine, give Me wine? I want wine.'" Then they gradually came to understand that Baladeva is within Him with His potency and it is Baladeva's nature that is displaying *mordanu* [?]. So sometimes some divine potency comes down and tries to keep the *jīva* under his control. And making him an instrument he does in his way, as *śaktyāveśa*. And when he leaves he's there as an ordinary man. That is *śaktyāveśa*.

Paraśurāma, he's a case of *śaktyāveśa*, but after he met Rāmacandra the *śakti* was drawn away by Rāmacandra, Dāsarāthi Rāma. And then after that, Paraśurāma was no longer *śaktyāveśa* Avatāra, and he was defeated by his own disciple (Viśva, Bhīṣma) [?], Paraśurāma. But before that Paraśurāma was undefeatable, when *śaktyāveśa*, the higher potency was there.

So *śaktyāveśa*, *śakti* and *āveśa*, if *śakti* is withdrawn, *śakti* may come, potency may come and potency may go; and the potency coming in his heart occupies him, and through him he works in his own way, in that body. That is *śaktyāveśa* Avatāra. Avatāra means Avatāram, from the higher sphere He's coming down, Avatāram, coming from up to down, that is Avatāra - who are coming from up to down, Avatāram Avatāra. Then the higher power came down in the lower position and He did His works and then He retired and the previous man is there. Sometimes with the passing of the instrument the power disappears, and sometimes living, just as in the case of Paraśurāma, the living person he retired. It may be.

Dhīra Kṛṣṇa Mahārāja: So, in the Atlantic, our Guru Mahārāja he wrote two poems. In the one poem [*Prayer to the Lotus Feet of Kṛṣṇa*] you discussed the other day

about relationship with Kṛṣṇa. But in the other poem [*Mārkine Bhāgavata-dharma*] he said this *śakti nāhi*; that, "I don't have this *śakti* or this potency." And he was praying to Kṛṣṇa, "That by Your potency You can make my words suitable."

Śrīla Śrīdhara Mahārāja: He felt that his Gurudeva had given some responsibility to discharge some duty. And he found within him that that task is a very great one, and he could not think himself fit to discharge the duty, that great task. So fervently he prayed to Kṛṣṇa, "Come to my relief, my dear friend, come to my relief. My Gurudeva has given his acquaintance also, and he has given a burden on me to do this. But I am helpless, I can't do. I crave Your mercy, Your kindness, so that I may keep the order of my Gurudeva." This fervent prayer drew Kṛṣṇa, "Yes. I'm at your back. Don't be afraid."

Kṛṣṇa, maybe Baladeva – Baladeva in this sense is the leader of the *sākhya* group, one thing, and Baladeva is Nityānanda. And Nityānanda has got special favour on the clan. The *suvāna vāṇī* - Nityānanda was very fond of them. Almost all of them accepted Nityānanda Prabhu. And Nityānanda's grace does not know any law or rule.

preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra

[*ye āge paḍaye tāre karaye nistāra, ataeva nistārīlā mo-hena durācāra*]

[*ataeva mo adhame korilena para*]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.208-9]

No consideration for qualification. Nityānanda's nature is such. Baladeva and Nityānanda have infinite power, masters of infinite resources. He does no care for any law, or whether he's needy or not needy, He may not care for that. He's master of infinite store and He's pushing to this that without caring much whether he's a fit or unfit beggar. That is the general nature of Nityānanda. If there's a slight demand then there'll be no question.

This is my conception. That his earnestness, his helplessness, for the duty, the magnitude of duty was so much, and at the same time his selflessness and earnest prayer, "That I must do, discharge the duty. What hint I got from my Guru Mahārāja to do the duty, I cannot but do it, but I am unfit." These two things made the higher power move and from there power came, and that power worked within him. And such a tremendous work was possible in his old age and in a short time, heroes work. The magnitude of work is unfathomable because it is not an ordinary thing, not primary things of the religious conception, but of the highest, according to us. The highest thing is so extensively spread, it is almost impossible, and that has been possible by him.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Caitanya Mahāprabhu said, "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya- Bhāgavat*]

Bhaktivinoda Ṭhākura's divine vision could see, "Through reason, through spiritual reason, that what Mahāprabhu gave, it is very easy and very reasonable and very taking. Why would the intelligentsia bar itself by not accepting such easy and available and such higher things? It is impossible for the intelligentsia to deny this what Mahāprabhu has given. In the world of religion, this *prema dharma*, this cannot but be unique and it must be widely accepted, cannot but be, it is intrinsic nature. And it is meant for Kali-yuga." This was the foresight of Bhaktivinoda Ṭhākura.

And Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] took up that thread, to work, and Swāmī Mahārāja, just as you told that Buddhadeva preached Buddhism and Asoka made it widely preached, felt. So Prabhupāda began and Swāmī Mahārāja very extensively and wonderfully he has extended that thing door to door in the world. And through literature also he has spread it like anything. And the people they will come to see, "What is this?" Gradually. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: Mahārāja, I want to introduce devotees. This is Atreya Ṛṣi, he's from Iran, and he's the GBC for...

Śrīla Śrīdhara Mahārāja: That Arabic *Gītā* gentleman? Atreya Ṛṣi. I have got a copy of *Gītā* in Arabic script. Is it made by him?

Atreya Ṛṣi: No. I have done the Farsi.

Śrīla Śrīdhara Mahārāja: Oh. That may be Farsi. I don't know. But the script is Farsi script?

Atreya Ṛṣi: Yes. It's an Arabic script. *Upaniṣad*...

Śrīla Śrīdhara Mahārāja: I got the copy of *Bhagavad-gītā*.

Atreya Ṛṣi: That is Arabic and that is done by Harikeśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh, that is Harikeśa Mahārāja. And you did in Farsi language, *Upaniṣad*. And now...

Svarūpa Dāmodara Goswāmī: Prabhupāda inspired him to preach Kṛṣṇa consciousness specifically in Moslem countries. And also he's a, we are co-directors for this Bhaktivedanta Institute, so we're beginning to work together in San Francisco. So some students and members have come from San Francisco just to have your *darśana*. There are ten of us, and some Vaiṣṇavas from Manipur. So I think we'll be

leaving. And I think Bhakti Caru is coming tomorrow. We'll come again with Bhakti Caru. I think we have some duties for other things.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.02.28.D

Start of 81.02.28

Śrīla Śrīdhara Mahārāja: Sweet and magnanimous, that is the characteristic of Navadvīpa, sweet magnanimity; magnanimous sweetness. Hare Kṛṣṇa. Like the other day you'll take some *prasādam*?

Tamal Kṛṣṇa Swāmī: Yes, but first you have, first we want to be with you.

Śrīla Śrīdhara Mahārāja: I don't do very well, but still I must try to attend you. That is my duty, to do so as much as I can. I take it up out of duty.

Tamal Kṛṣṇa Swāmī: Sometimes, just like Purnacandra, he got Hari *Nāma dikṣā* from Prabhupāda, our Prabhupāda. And I think he never, sometimes there are others like him, and they got, Prabhupāda disappeared, so they took their *Gāyatrī mantra* initiation from one of Prabhupāda's disciples. So sometimes they want to know how they should regard, how they should regard their *Gāyatrī mantra* Guru, and they ask the question, "My relationship with my Hari *Nāma* Guru is eternal. Is my relationship with my *Gāyatrī mantra* Guru also eternal?"

Śrīla Śrīdhara Mahārāja: Yes, the first importance to *Nāma* Guru, second the initiation. But the *dikṣā* Guru must have respect, then all the other disciples of Prabhupāda. First honour to Prabhupāda, *param* Guru: Guru of Guru. And the second honour to the *dikṣā* Guru. And to the rest accommodating, according to their status will be accommodated.

Jiva Goswāmī has written, "The Name is the principle thing in the *mantram* also so many other words. The Name is the most important. Suppose the Name is taken away, another name is put, the whole thing is rotten." In this way he has judged a great decision. The Name is all we know. In a *mantram* the Name is there, Kṛṣṇa *Nāma* is there, so many other words couched. But if the Kṛṣṇa *Nāma* is taken away and the Śiva is put there, the whole thing will come to Śiva. So Name is all important factor, so *Nāma* Guru, even *mantram* may not be necessary, *Nāmātmāka*, *mantra*.

Śrīla Govinda Mahārāja. _____ [?] *Śloka* by Lakṣmī Devī?

Śrīla Śrīdhara Mahārāja: Anyhow, Name is the most important, even *mantram* may not be necessary. But *mantram*, *mantram* we accept only to help the *Nāma bhajana*. Otherwise it is, it may not be necessary at all. It has been judged in such a way. So the Name can do everything for a person, the full thing. But to help the *Nāma bhajana* to

do away with the *aparādha* in the *bhajana*, the *mantram* comes to help us, only this much.

I showed once the bigger from the lowest to the highest and the *mantram* circle is in the middle. From the lowest *mantram* cannot go. *Nāma*, Name can go to the lowest portion. And the Name *mantra* always gives up to salvation, emancipation, and then Name goes, no *mantram*. This is *mantra* and Name's connection. Name from the lowest position, *caṇḍāla*, *yavana*, everyone you can receive *Nāma*, but all not eligible for *mantram*. After *Nāma* a little developed stage *mantram* may be called for. And the *mantra's* jurisdiction will be finished when emancipation is attained, Kṛṣṇa *mantra*. To help our emancipation *mantra* is necessary, and then *mantra* finished. It comes and is gone after giving us emancipation. But the Name will continue all along. From the lowest to the highest, Name is, only Name. No mention of any application. I want this, that, only Name on _____ [?] That will encourage all the good in us, Name, *uddīpana*. But *mantra* is limited, function limited, *mantram*. So the Name is all important. *Nāma* Guru will have the first, and the next, *mantra* Guru, and then other Vaiṣṇava.

Tamal Kṛṣṇa Swāmī: How should the devotee who has taken initiation, second initiation, should he regard his *Gāyatrī mantra* Guru as a God-brother, or as a Guru?

Śrīla Śrīdhara Mahārāja: *Acintya bhedābheda*. Generally Guru, according to his present stage, but if he transcends, he goes to his previous history, then he will see something like God-brothers. But generally in his present stage he will see as Guru, and in the background, God-brother. Direct connection Guru, on his background is God-brother. And that may be estimation.

Tamal Kṛṣṇa Swāmī: And sometimes they ask, "Why my relationship, just as you said, the Hari *Nāma* continues after the liberated condition. So does the *Gāyatrī mantra* Guru continue any activity with the devotee beyond the point of liberation? In other words, is the relationship with *Gāyatrī mantra* Guru also to be considered eternal, or only the Hari *Nāma* Guru relationship?

Śrīla Śrīdhara Mahārāja: I can't follow.

Tamal Kṛṣṇa Swāmī: Do you understand that? _____ [?]
Because they may give less importance in consideration...

Śrīla Śrīdhara Mahārāja: Then there the Name will be on the background and their other function of services will come in the front. When they'll enter the domain, they will give him some function there in the service of Kṛṣṇa and that will be very conspicuous, prominent, and the Name will be in the background at that position. When you enter a particular group in a particular *rasa*, like *sākhya rasa* you say, then he will come and [then have a?] specific duty. Under Subala, under Subala, Bāladeva, or anyone and he will be given some sort of duties to be discharged. That will be the first important. But the Name will be in the background. It will help. It will have _____. And there the Guru will be this *Nāma* Guru other Guru will be, all Gurus,

but still there is hierarchy. At the immediate, it is a family life. The Guru's Guru is there, but he'll work under his own boss, as if he has got his boss, in this way. But he will receive direction from his immediate higher position, in this way the high line key is there and he will be able to transform into that sort of function. The Guru, all Gurus, their hierarchy, I am under some servitor, the servitor and my immediate duty will be to attend him, his orders. In this way it will be transformed there. Am I clear?

Tamal Kṛṣṇa Swāmī: Oh yes, that is clear. Another question, that when the *jīva* falls down into this material world from the spiritual world, does he first, sometimes we have heard that his first birth is as Brahmā, and then he takes different types of births. Then other times we have heard other things. In what type of birth does the soul first take its birth when it falls from the spiritual world?

Śrīla Śrīdhara Mahārāja: It is a broad question. You see _____ [?] It will be of two classes. Generally a *jīva* does not fall down from Vaikuṇṭha, Goloka. Generally the *jīva*, the source of the fallen *jīva* is *brahma-loka*, the *taṭasthā-loka*, the...

Dhīra Kṛṣṇa Mahārāja: *Brahmajyoti*.

Śrīla Śrīdhara Mahārāja: ...of *taṭasthā śakti* that can fill up this *jīva*. From there, from Śivata it may come to Brahmāta, Brahmā, and gradually it may come down: general question. And in higher vision that is also seen that Goloka servitors and Vaikuṇṭha servitors they are also seen to be within the jurisdiction of *brahmāṇḍa*, but that is only a play, *līlā*. When they come from that plane, it is to be considered as *līlā* for some time the *vīpralambha*, separation, it is necessary for them anyhow. They come and they go. This is one class. And another class comes from the ordinary class comes from *taṭasthā-loka*, *brahma-loka*, not from Vaikuṇṭha, not from that area. They are under *māyā*, first position will be like that of Brahmā, then of course according to *karma* they will be mingled, and the *karma* will decide their up and down life.

Tamal Kṛṣṇa Swāmī: First will be like the position of Brahmā?

Śrīla Śrīdhara Mahārāja: A deviation, first deviation is *svadharmma-niṣṭhaḥ*.

[*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye*]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

In *Bhāgavatam* Mahādeva says, Śiva, Mahādeva, says, "If one discharges duty of *varṇāśrama-dharma* perfectly for one hundred lives then he attains the post of a

Brahmā, he comes to the position of Brahmā. Then progressing next he comes to my position, what is that? _____ Not very differentiated character, Mahādeva. Brahmā this side and that side, and my side some variegated character. That is Rudra, *jīva* and the other side of the Brahmāloka, differentiated character that is *bhakta* Śiva Mahā-Viṣṇu. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: We want to clarify some details on your description which you have just given. When you say Brahmāloka, what exactly is that Brahmāloka?

Śrīla Śrīdhara Mahārāja: Brahmāloka and the Brahmā, it is two things separate. Brahmā is already a person in the connection with *māyā*. Brahman, the non differentiated marginal plane where you cannot _____ but that is the source of many. Many *jīva* souls is a particle. And the plane consists of many particles, we cannot differentiate them, they are in one and the same plane, non differentiated character.

Tamal Kṛṣṇa Swāmī: Brahmajyoti.

Śrīla Śrīdhara Mahārāja: Brahmajyoti. *Jyoti*, and a ray of *jyoti* is *jīva*. *Jīva* soul means an atom in the *jyoti*. So the *jyoti*, the Brahmāloka is a product of so many atoms, *jyoti* atomic, *jyoti* atom. Many, many atoms of *jyoti* make the feet of Brahmāloka. So, generally from Brahmāloka and that is a living thing, growing thing, and from there the supply of the *jīva* soul. *Yayedam dhāryate jagat*, in *Bhagavad-gītā*.

[*apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parāṁ*
jīva-bhūtāṁ mahā-bāho, yayedam dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

Apareyam, para, apara-śakti. Apara-śakti, the world made of, and the *para-śakti* there are two; that is Brahmāloka, *jīva* soul, the collective *jīva* soul, and *yayedam dhāryate jagat*. And these two mixed, they are just as the gas and the iron machine continue, going in-, other things, either electricity or gas and the body of iron and steel and working. So *jīva* soul, and that is the atom conscious atom, that is within and the *apara-śakti*, earth, water, fire, air, water _____ out. And the machine is working with the help of these two, *dhāryate jagat*. That *para* is *jīva*, that is *taṭasthā*, and *antaraṅga-śakti* is not mentioned here. That is included in the, in Bhagavān Himself.

Tamal Kṛṣṇa Swāmī: So, generally the *jīvas* who are here in this world, have come from that Brahmaloḥa. They have no experience as yet of Goloka.

Śrīla Śrīdhara Mahārāja: But because *yaṁ prāpya na nivartante, tad dhāma paramaṁ mama:*

*[avyakto 'kṣara ity uktas, tam āhuḥ paramām gatim
yaṁ prāpya na nivartante, tad dhāma paramaṁ mama]*

["That which is described as the 'unmanifest invincible' is proclaimed the supreme goal (by the scriptures known as *Vedānta*), and having reached that, one does not return again to this material world. You should know that supreme destination to be My holy abode."] [*Bhagavad-gītā*, 8.21]

...catches the current; that in-coming current, then he is not to come back. But they also come back. In *Brahma-vaivarta-Purāṇa*, etc. there Rādhārāṇī, Subala, they are playing and - they are cursing each other, and they had to come here, in the Martyaloka. This is all play. This is *līlā*. They sometimes come here, but they are not overpowered by *māyā*. They are sent here, but they have come to, form of play, they have come here. That is another thing. And this is another thing. It is mentioned in *Bhāgavatam*, Jīva Goswāmī has recited, discussed and decided that in the womb of the mother, it is seven months in the womb, he, the child can see the Lord. See the Lord, and its previous births come to his memory at that time. And he promises, "I won't in this present birth, I won't mix with *māyā*, but I shall try to...

Tamal Kṛṣṇa Swāmī: Elevate.

Śrīla Śrīdhara Mahārāja: ...to go to You with devotion, etc." But as soon as he gets out of the womb, he forgets everything. Jīva Goswāmī says not all *jīva* souls; it is not the case with all the *jīva* souls that they must see in the seventh month in the womb Bhagavān. Once one can have *darśana* of Bhagavān, he never comes down in this world.

Tamal Kṛṣṇa Swāmī: So they all see, or they don't see?

Dhira Kṛṣṇa Mahārāja: No, not all of them.

Tamal Kṛṣṇa Swāmī: It is a rare thing; it is very rare to see Bhagavān within the womb of the mother, rare thing?

Śrīla Śrīdhara Mahārāja: Only particular *jīva* has got such experience, and those that have got such experience, they never come down. They'll have to go up. Because if that is true that he has got a real *darśana*, then he can, *māyā* cannot clutch him, catch him. That is given by Jīva Goswāmī. So how it is possible, they at birth see a *darśana*

of Bhagavān, how they can come down? But in some cases when the *darśana* is very vague and meagre it will not take place, but generally...

Dhīra Kṛṣṇa Mahārāja: And he'll come out, he'll take birth, then forget. If when it's vague and meagre.

Śrīla Śrīdhara Mahārāja: In that case, he may again come back. And then, any, getting any least chance of help, then they will go up.

Dhīra Kṛṣṇa Mahārāja: But if they go up, and they were in the womb of mother, what, I don't understand, what...

Śrīla Śrīdhara Mahārāja: When the soul, I am talking of the soul, not the body, body is there. Gradually they'll go up and then when emancipated, then one day they can leave without body.

Dhīra Kṛṣṇa Mahārāja: Oh, so they will take birth, but in divine consciousness.

Śrīla Śrīdhara Mahārāja: Yes. And when that divine consciousness will be held in superior position and they won't interfere with the *māyic* world like Jada Bharata and others, they will be here, but they will not mix much with the *māyic* affairs. They will go up, gradually. With the help of the *sādhū* and *śāstra*, and their eternal connection will be revealed, go up.

Tamal Kṛṣṇa Swāmī: When the *jīva*, when the body dies, not the *jīva*, when someone dies, they are taken to the court of Yāmarāja?

Śrīla Śrīdhara Mahārāja: Most all, there are exceptions.

Tamal Kṛṣṇa Swāmī: What are those exceptions?

Śrīla Śrīdhara Mahārāja: Exceptions that you have the chance of entering into *ānanda-bhakti*, *śuddha-bhakti*. There the jurisdiction changes.

Tamal Kṛṣṇa Swāmī: Supposing a devotee, who has executed some devotional service, but not completely?

Śrīla Śrīdhara Mahārāja: One who has come in connection with the Guru of *śuddha-bhakti*, he won't be produced to Yāmarāja. His jurisdiction already changed. Whatever should be dealt with about him that will come from Vaikuṇṭha, and not from the judge of this mundane world, Yāmarāja.

Tamal Kṛṣṇa Swāmī: And if, if someone is under the jurisdiction of Yāmarāja, how long does it take until the *jīva* takes its next birth in the womb?

Śrīla Śrīdhara Mahārāja: That is various in variegated cases, different cases, different. Generally, we may take it that within twenty-four hours the *ātmā*, the soul is taken to Yāmarāja. Then with _____ it is a sort of bell, it is _____ and then after one year, one year's time, his case is taken up. And then he is judged and amount of sin and amount good action is judged and he is asked, "What you will take first, the _____ Do you like to enjoy the fruits of your good action first?" If of course the amount is great, offering Guru *dakṣiṇā* or _____ then he takes up in his own hand, he will go to suffer the results of bad actions first, and then good actions. _____ [?]

Devotee: Time and space theory.

Śrīla Śrīdhara Mahārāja: Time and space theory? _____ [?]

What they will say is about general cases, but there are particular cases, the urgent case, just as in a court, the urgent case, that may be dealt urgently. Some may take birth after, immediate after his death he enters into a womb, particular cases are many.

That Vasudeva says, we find in *Bhāgavatam* that when Devakī is married and Vasudeva is taking Devakī away to his own house, Kāṁsa, he is taking the reign of the horses, he is conducting the chariot. And the way there was a sudden sound came from the sky that Kāṁsa he was relishing so much this occasional joy, taking with so carefulness for sister to her husband's house, "But her eighth child will kill you." _____ twice. When this sound came from the sky then Kāṁsa was enraged; and he took his sister by the hair and was about to cut her throat.

Then Vasudeva came and protected her. "What is this? You are a hero? Are you afraid of your death? What is this, are you are not a coward?" And in this way he began discussion and then, "You have no cause of fear from her, but her child. But you may, I assure you that the children will be given to your hand. You may do away with them, but leave her. She is not going to kill you."

Anyhow, at that time Vasudeva comes to talk about some philosophical line and says here, that before one is dead, his next life begins. Before the man is dead, his next life begins. How? When he is going to die, his previous actions in subtle form comes to, come all, and - gathered, and everyone demands the next birth, I want. According to the intensity or their priority they come to propose that the next chance I must get. So before the actual death it is determined. And the idea catches him there. Here I have got position. Suppose anger or jealousy or some greed, so many propensities are within and the one, who gets the first chance will take possession of the *ātmā*. And then he dies, and he takes him, the idea is taking position of the idea, he goes to the, to some society. His own society, and from there it comes to the physical plane. Suppose _____ position, the buffalo. The buffalo mentality takes position. The ferocious tiger mentality takes position and takes him up in the tiger society and then he comes with a tiger body.

In this way, in the case of Bharata, he went to help the deer, but he left everything in his youthful life, left everything in his kingdom and adopted the life of a

sādhū, but when he was dying he thought, "If I die this small deer will also die by without getting food." Only when he's thinking about that his soul passed and he had to become a deer. In that society he had to go, that thinking took him there. And with a deer's body he came out.

Tamal Kṛṣṇa Swāmī: What is that one year *piṇḍa* period? You used the Bengali word.

Śrīla Śrīdhara Mahārāja: Because in the *karma-kāṇḍa* we find when you are in suspension and during that time the *ṛṣis*, the *Vedas*, *karma-kāṇḍa*, they say, try to make some help. He leaves the property and the successor or the holder of the property he makes some arrangement to help the departed soul. With *piṇḍa dhama*, *piṇḍa dhama*, one year, one year *piṇḍa*. After one year is completed, he is under suspense, help may be arranged for him, and then these talks and the final decision is taken. In that way, generally in the *karma-kāṇḍīya* we find that process. This is general case, summarised what they do. But there are particular instances according to the gravity of the situation and they judge that main thing.

Dhīra Kṛṣṇa Mahārāja: When do the hellish sufferings that are described in the *Bhāgavata* in the Fifth Canto, when does that, what period does that take place?

Śrīla Śrīdhara Mahārāja: When the suffering, also different types according to the heinousness of what he did. They are classified, and sufferings without physical body, just as in a dream, we may have a dream, we may also bad dream. In dream also we may suffer, in dream also we may _____. So without this body, our subtle body, when he feels eternal and the intense pain, that is *naraka*. Not physical body, but in mental body.

Tamal Kṛṣṇa Swāmī: Subtle body.

Śrīla Śrīdhara Mahārāja: Mental body continuous and the intense suffering of different type, the different hell, without body.

Tamal Kṛṣṇa Swāmī: How long...

Śrīla Śrīdhara Mahārāja: According to the intensity, magnitude of the action, they judge, the *Yāmarāja*, the controller, the administrator, he dispenses, and he is forced to suffer like that. And in a pleasing dream, as we feel there is a government. You see in the mental world also there is a government, just as here there is government in the physical world, so in the body will feel fine, within us in a dream, such astral body that is the plane of so many astral bodies and there is a government. And they have not yet taken the administration is there, and they are dead waiting that way. That is generally known as *Pitṛloka* _____ the departed souls, but...

GS: Sometimes after a person dies, the family members will invite us to do *kīrtana*, chanting Hare Kṛṣṇa. Now, will that help the departed soul?

Śrīla Śrīdhara Mahārāja: Of course. Of course that will help him. His connection, the benefits he may get in that way we perform some holy, and that vibration will go to help him, higher help than an ordinary *śraddhā*. *Bhāgavata prasādam*, if we confer. But *kīrtana* also can help departed souls.

GS: Now when the soul falls from the Brahmaloḥa and takes birth in the material world, now, is that soul's eternal *rāsa* with Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: Soul?

GS: Is that soul's particular relationship with Kṛṣṇa in Goloka, is that already fixed when that soul falls down?

Śrīla Śrīdhara Mahārāja: You see that is, everything has got some possibility of prospect within him. So, if it is the dissection, analysis, then the prospect, just as *svarūpa*, after emancipation one may go to Vaikuṇṭha, and no further. And one may go to Goloka, and there also the different *rāsa*, some going to *vātsalya*, some going to *sākhya*, *mādhurya*, some into *śānta rāsa*. That is internal position, *svarūpa*. According to that, they are classified after emancipation. So also here in the *māyic* world also, according to their intrinsic _____ they may come down this, that way. So, from - first Brahmā rank he may come down, and he may go down to any extent, any extent. And the differentiation will also be there, but still he has got some innate permanent thing or prospect in him. That will come to decide.

GS: Now suppose a soul...

Śrīla Śrīdhara Mahārāja: What was your question?

GS: Well you answered it. Now suppose the soul has the desire to become the mother of Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: Rank, motherly rank. Not exactly mother. Mother is Yaśodā fixed, but in that rank.

Tamal Kṛṣṇa Swāmī: Now can you elaborate about that rank? In other words, Yaśodā is Kṛṣṇa's mother, so what do the others who are in that rank...

Śrīla Śrīdhara Mahārāja: Helping in that camp in different ways, helping her in *vātsalya rāsa*. Cows also, when they see Kṛṣṇa milk starts to ooze out of their udders in affection.

GS: Now just as when Kṛṣṇa comes here, there are so many different households and families in Vṛndāvana. Now in Goloka, are there also many households with parents and children?

Śrīla Śrīdhara Mahārāja: Of course, the whole thing comes here. And also it is still maintained there, and also a reflection, or not reflection but substantially one and same, some extension, *vaibhava*.

Tamal Kṛṣṇa Swāmī: Expansion.

Śrīla Śrīdhara Mahārāja: Extension comes here.

GS: Now when Kṛṣṇa was here, after Brahmā stole the cowherd boys and calves, He expanded into a duplicate set for one year. Some of those elderly, they had the chance of having directly Kṛṣṇa as their son. So does that sometimes happen in Goloka?

Śrīla Śrīdhara Mahārāja: That is *kāyavyūha* – one can extend oneself in different places at the same time. Even a *yogī* he is here and he can show himself in some other places also, they send a double. So in the case of Kṛṣṇa, it is not impossible that He may extend Himself in many places in many forms, a variegated nature. It is also mentioned in the *Caitanya-caritāmṛta* in Dvārakā He had 16,000 wives, or something like that, and He presented Himself everywhere. And Nārada is astonished to see that. And it is mentioned that, *kāya-vyūha haile nāradera vismaya nā haya*.

saubhary-ādī-prāya sei kāya-vyūha naya / kāya-vyūha haile nāradera vismaya nā haya

[“The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.169]

The *kāyavyūha* of *yogī*, the extension of a *yogī*, *siddha yogī*, is of a limited character. For example, if he is standing here, his facsimile in another place he will also stand. If he lies down, it will also lie. But in the case of Kṛṣṇa, every form can do independently. So in different ways, in different manner, different types, He can extend His *līlā* in any way. After all, we must think that we are limited and we are trying to talk of infinite, unlimited. So if this can molest you, we must try to approach the thing. *Adhokṣaja*. Everything may not come within my clutches, but as much as possible we can get, we can have a peek into the approximate characteristic of the infinite.

Tamal Kṛṣṇa Swāmī: Now when Kṛṣṇa came here...

End of 81.02.28

Start of 81.03.01.A

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

The living entities, those who come to this material platform, generally they're from the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Then at the same time we heard that every living entity actually has a relationship with Kṛṣṇa in one of the five *rasas*, one of the five mellows.

Śrīla Śrīdhara Mahārāja: Yes. That is the plurality, by analysing *svarūpa*. Just as from *taṭasthā-loka* it is possible to come down here, so also the possibility is there to enter into that domain. The innate identity is within. Yesterday I dealt with this, perhaps with Tamal Kṛṣṇa Prabhu's group. This was dealt with yesterday, that generally from *brahma-loka*. In *brahma-loka* that is non-differentiated unit of consciousness, and with the possibility of bright and dark. Dark possibility takes him this side, and bright possibility... when analysed then it is found that their *svarūpa* is suitable for such and such service in the Vaikuṇṭha or Goloka. So they have got their fixed *svarūpa*, some in Vaikuṇṭha, some in Goloka. In Goloka also there are five *rasas*. So it is within. If one can see into that deep nature, then it may be detected that in *svarūpa* in germinal form there is that, though the origin is in *brahma-loka*. This is the general case. Then there is special capacity of Kṛṣṇa of transformation; very rarely. From one group can be led to another group. From *sākhya rasa* Śyāmānanda Prabhu was transformed into *mādhurya rasa*. Ostentatiously it was seen; very rare.

Bhakti Caru Swāmī: But once you told me Mahārāja that Bhaktivinoda Ṭhākura said that Śyāmānanda Prabhu's actual *rasa* was *mādhurya*.

Śrīla Śrīdhara Mahārāja: *Mādhurya*, it was not detected perfectly by his previous Guru. Of course he has written like that, but also Bhaktivinoda Ṭhākura has written in perhaps *Tattva-sūtra*, that Kṛṣṇa can do anything.

Bhakti Caru Swāmī: Yes. His inconceivable potency.

Śrīla Śrīdhara Mahārāja: So even the experts fail to detect the *svarūpa*, but it was there. And still, Kṛṣṇa's will is supreme. He can even do away with the existence of the *jīva*, though it is *nitya*. It has also been told like that. But it is not very palatable to us. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: _____ [?]

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is asking, "What's the difference between the *svarūpa-siddhi* and *vastu-siddhi*?"

Śrīla Śrīdhara Mahārāja: *Svarūpa-siddhi* is the completion of internal realisation, and *vastu-siddhi* is both internal and external – *vastu-siddhi*.

Bhakti Caru Swāmī: In *svarūpa-siddhi* one doesn't have anything to do on the material platform? I'm sorry. In *svarūpa-siddhi* he still has some link to the material platform?

Śrīla Śrīdhara Mahārāja: He may exist on the material platform, but his complete cent per cent engagement will be otherwise. In *vastu-siddhi* he's taken away from here and posted there.

Dhīra Kṛṣṇa Mahārāja: So in the *svarūpa-siddhi*, because of the material connection, are material urges or desires entering the consciousness?

Śrīla Śrīdhara Mahārāja: You see, it may be in the background, the material conception of the world in the background, in *svarūpa-siddhi*. In *vastu-siddhi* there's no consciousness of materialism. Even the material consciousness, that part is also converted into spiritualism – no vision of materialism, even in the background.

Dhīra Kṛṣṇa Mahārāja: So Kṛṣṇa says,

*mām ca yo 'vyabhicāreṇa, bhakti-yogena sevate
sa guṇān samatītyaitān, [brahma-bhūyāya kalpate]*

["One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity."] [*Bhagavad-gītā*, 14.26]

So if we engage in *śravaṇam kīrtanam viṣṇoḥ* – isn't that liberating?

Bhakti Caru Swāmī: Just being engaged in *śravaṇam* and *kīrtana*, isn't it liberating? Isn't that process going to liberate us?

Śrīla Śrīdhara Mahārāja: Yes, of course.

Dhīra Kṛṣṇa Mahārāja: So then the devotee...

Śrīla Śrīdhara Mahārāja: Not only liberation – liberation unconsciously takes place, but he enters into the real serving spiritual domain proper. *Śravaṇa kīrtana* helps us enter into the reality, and emancipation or liberation is automatically done unconsciously. When you are making progress in the positive side, the negative side is necessarily going back. Liberation, on the way, it will become _____. Liberation does not mean to get out of a particular thing, particular idea, but the ideal exploitation and renunciation. That means that everything will come within Kṛṣṇa consciousness, nothing will remain outside.

Bhakti Caru Swāmī: *Svarūpena vyavaṣṭhiḥ*. To be situated in one's *svārūpa* is *mukti*.

[*muktir hitvānyathā rūpaṁ svarūpena vyavaṣṭhiḥ*]

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Śrīla Śrīdhara Mahārāja: In *svārūpa mukti* the positive conception of *mukti* is there.

Bhakti Caru Swāmī: And that means relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes, with Kṛṣṇa, *kāṛṣṇa*, both, Kṛṣṇa and *kāṛṣṇa*, Kṛṣṇa *sambandhiya*, everything connected with Kṛṣṇa.

Bhakti Caru Swāmī: Now Mahārāja, say the spiritual master he is personally situated in one particular *rasa* with Kṛṣṇa. Now the disciples that he takes, are they necessarily going to belonging to the same *rasa* or can the disciples be of various, different *rasas* also?

Śrīla Śrīdhara Mahārāja: May be of different *rasa*, to certain extent under his care. Then we'll say, "That master he has come in this *rasa*." In this way he will find - oneness and difference, *bhedābheda*.

_____ [?] When will you have to go? Ten or...? _____ [?]

Bhakti Caru Swāmī: Mahārāja, if say the spiritual master is in *mādhurya rasa* and his disciple is in *sākhya rasa*, so how the sorting out will take place?

Śrīla Śrīdhara Mahārāja: If the Guru is in *mādhurya rasa*, then it is no difficulty. But if Guru is in *sākhya rasa*, less, then of course a little difficulty arises. But he will see in two ways it may be completed. As we find Narottama Ṭhākura says, "When will Lokanātha take me and he will connect me with Rūpa Goswāmī?" *Kavi hati te diya rupa stane amara ke daran* [?]

The Guru from this *rasa*, my help so far, and next you will get help from this person, or this gentleman. In this way he may take to. In *Jaiva Dharma*, that Vijay, first Brajanatha and Vijay they had some talk with Raghunātha Dāsa Bābājī, and there Brajanatha was completed. And Vijay went to Purī and there he again got that *śikṣā* of *mādhurya rasa* in some other...from there. So it may be that also.

Hare Kṛṣṇa. Gaura Haribol. Jaya Śrīpad Bhaktivedānta Swāmī Mahārāja Ki Jay. Sevā Vṛnda Ki Jaya. Tamal Kṛṣṇa Prabhu Ki Jaya. Hare Kṛṣṇa. Nitāi Caitanya. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Once Mahārāja, you told me regarding that, that how it takes place, and you gave an example. That say somebody is actually in *mādhurya rasa* and he's accepted by someone who's in actually *sākhya rasa*, so then the leader of the

group from which group he actually belongs, the leader comes and tells the leader of the *sākhya rasa*, like Lalitā Devī comes and tells Subala that, "Subala, I'm taking this person from your group into my group."

Śrīla Śrīdhara Mahārāja: Yes. It is written in a book, *Śyāmānanda Vilāsa*, or something like that, that Rādhārāṇī proposed to Subala, "I want to take one of your followers into My group."

"Yes, yes. I'm very pleased to sanction. It is very good. It is well and good. He will get the better chance. You do that." In the case of Śyāmānanda Prabhu it has been written like that. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So if the living entity actually came from the Brahman platform, the *brahmajyoti*, that means that he has an unlimited scope when he goes back to the spiritual sky he is open to be situated in any of the *rasas*, as he progresses?

Śrīla Śrīdhara Mahārāja: He may have possibility of entering into any of the *rasas*. But with the development it will be detected properly, where he goes, and where the final settlement is. By the process of development that will be detected where he's finally to be posted in service, his fitness, according to the inner fitness where he's to be posted finally. In the gradual internal evolution it can be ascertained; the fitness. Gaura Hari. Gaura Hari.

Dayādhara Gaurāṅga: Mahārāja, in the development of the body in the embryo, in the first stages of life...

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Caru Swāmī: In the development of the embryo in the womb.

Dayādhara Gaurāṅga: We are to understand that the subtle body pervades the gross body.

Śrīla Śrīdhara Mahārāja: Do you understand that?

Bhakti Caru Swāmī: The subtle body pervades the gross body.

Śrīla Śrīdhara Mahārāja: Yes.

Dayādhara Gaurāṅga: And during embryologic development we see that the gross body takes a form which is first not so definitive. Such as...

Bhakti Caru Swāmī: The gross body develops in such a way that in the beginning it is not definitive.

Śrīla Śrīdhara Mahārāja: The subtle body is there. Suppose when a man is sleeping, then where is the subtle body? Subtle body is there, and it is not growing when in

sleep. So the subtle body may remain in its own way. It may also sleep, it may work. But it is told that within seven months or so the subtle body awakens, as it may be said. The awakening of the subtle body in a particular stage otherwise it is in sleeping condition, it may be.

Dayādhara Gaurāṅga: In the development we understand that we get the next form due to the mentality at the time of death in the former form. In the human form at the time of death, depending on your mentality, your desires, you get the next body.

Śrīla Śrīdhara Mahārāja: Yes. There may be so many desires, but a particular desire which is more intense and urgent, that takes the next chance, gets the next chance of birth. There are so many.

Dayādhara Gaurāṅga: So in the development of the next body, is the subtle body supervening that development, or is it coming directly from Paramātmā, or how the gross...

Śrīla Śrīdhara Mahārāja: The subtle body is not with Paramātmā. That is in the subtle world. That is a member of the subtle world. And the gross body, as much developed and fit of its activity, the subtle body is expressed thereby so much.

_____ [?]

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja says that say something has to be done through a machine, as long as the machine is not complete the performance will not be there. But as soon as the machine is complete, then only will the performance be done.

Śrīla Śrīdhara Mahārāja: The battery is there but if there's a defect in the machine, the machine is not working fully. The machine is defective but the battery is there.

Dayādhara Gaurāṅga: So how is the machine to work?

Bhakti Caru Swāmī: The body is the machine and the spirit soul is the doer. As long as the body is not complete the spirit soul will not be able to act through it.

Śrīla Śrīdhara Mahārāja: It cannot express itself fully. In that way we may surmise.

Dayādhara Gaurāṅga: So the body is developed and given to the *ātmā*...

Bhakti Caru Swāmī: Now the question he's asking is how the body develops...

Śrīla Śrīdhara Mahārāja: This analogy you may continue to *ātmā* and *sukṣma* body, subtle body. *Ātmā's* position is higher than subtle body. The *ātmā* may be there, and it depends on the subtle body as well as the gross body to express its activity into this mundane world.

Bhakti Caru Swāmī: But Mahārāja, the *ātmā* is not acting in the body, in the womb the *ātmā* is dormant. So how is the body developing, and who is developing the body? Material nature, *prakṛti*?

Śrīla Śrīdhara Mahārāja: *Prakṛti* without the connection of *ātmā* it cannot develop. The soul must have at least some passive connection. Otherwise it is all darkness. *Ātmā* is only light. Any expression presupposes *ātmā*. Any assertion presupposes *ātmā*.

Dayādhara Gaurāṅga: The detail is that in the development, like I said, it's not distinct at first, you may develop a hand embryologically, in the embryo, but it's like a plate. And then with further development the cells die in between and the fingers develop.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: When in different types of species it may go on in a different process, and that does not matter. But in general without *ātmā* nothing can be asserted.

Bhakti Caru Swāmī: Dayādhara Prabhu is asking Mahārāja, how that takes place?

Śrīla Śrīdhara Mahārāja: We are to think in this way, that everything is a concept. Beyond that we can't know anything. It is not possible. The conception, the *ātmā* is presupposed to assert any sort of existence, even darkness. If *ātmā* is not there nothing is there. The very root of conception, how can you assert the existence of anything? So *ātmā* is self evident truth; that *ātmā* should be accepted first in the existence, in the least of existence. Then the other different sorts of existence you can bring in. Otherwise it is not possible. The consciousness you are to admit first. Whatever you'll say that is a sort of consciousness, a sort of concept, even darkness, even ignorance, a particular concept. But it presupposes a consciousness, the assertion. The doubter must be there, according to Descartes. "I doubt." But the doubter is to be accepted? The first principal is self evident that we are to accept *ātmā*. Otherwise nothing can be explained. If I am not there then how can I assert this thing, that thing, so many things? So the first party must be *ātmā*, and then you can speculate many things on this.

Dayādhara Gaurāṅga: So the *ātmā* is supplying the energy for the...

Śrīla Śrīdhara Mahārāja: *Ātmā* means consciousness in the general sense; *ātmā* means consciousness in this case. Not *jīvātmā* or Paramātmā. You are to go on in deep thinking, then Paramātmā or God exists first, then anything. But higher type of consciousness, that must exist first, self evidently, then other things may be attributed within Him.

Devotee: But I want to put one question at your lotus feet. Without the help of soul, proper development of body is not at all possible, is it? Because the development of a dead body is not possible; the soul helps the material body develop, gradually.

Śrīla Śrīdhara Mahārāja: Without soul no development, no function, no activity, nothing is possible.

Dayādhara Gaurāṅga: But consciousness pervades many forms from one celled animals, bacteria, all the way to man...

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: In different places, even in tree, even in stone, *ātmā* is there. Everywhere it may be there.

Devotee: And even in a dead body also? Because a dead body is also a collection of atoms.

Śrīla Śrīdhara Mahārāja: Not that *ātmā*, but in different types, there are so many germs etc.

Dayādhara Gaurāṅga: In the development we see that there's in the cell, the DNA, the chromosomes, they give the cell growth, some direction, a function. But before that determination there's another determination that the scientist finds that is inexplicable. And that determination occurs due to the position of the cell in the embryo. So in order to try to explain to the scientist, to the material scientist, what that controlling factor is for the growth of the form of the embryo – that is my question.

Bhakti Caru Swāmī: _____ I'll speak in English so if I'm mistaken you can correct me. In the cells it's noticed that the growth of the cells are directed or controlled by the DNA, the chromosomes. The chromosome is controlling the growth of the particular cell.

Dayādhara Gaurāṅga: Not the growth, the differentiation.

Śrīla Śrīdhara Mahārāja: That is delegated power.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: That may be delegated power from the higher quarter.

Dayādhara Gaurāṅga: Yes. So the *ātmā*, or consciousness...

Śrīla Śrīdhara Mahārāja: The question is that we see that subtle matter is helping to grow the gross matter. You see when we want to capture a *dacoit*, we, with the help of another *dacoit* _____ so something like that. The subtle matter has the power delegated to it and helping there. The immediate centre of development is there, but that is not the ultimate thing.

Dayādhara Gaurāṅga: But that is determining the detail of the development, no, the subtle body?

Śrīla Śrīdhara Mahārāja: You'll see in the computer also there is a guide, though to an ordinary man a computer is independent. But still one guide is necessary to handle the computer. So there may be so many things in our perception, not only that this is the perfect centre, but that may not be the higher centre behind. In this way we are to consider. In the process there are so many stations, so many centres, so many stations. But we are to deal with the ultimate.

Devotee: Subjective evolution _____ [?]

Śrīla Śrīdhara Mahārāja: Subjective evolution, not objective evolution but subjective evolution. This *vaicitra*, this variegatedness, is the result of subjective evolution, in different...

*ūrdhva-mūlam adhaḥ-śākhā, aśvattham prāhur avyāyam
chandāmsī yasya parṇāni, yas taṁ veda sa veda-vit*

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Guṇa-pravṛddhā viśaya-pravālāḥ.

[*adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viśaya-pravālāḥ
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke*]

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."] [*Bhagavad-gītā*, 15.2]

From subtle the gross is springing up. *Guṇa, pravālāḥ* means branch, *guṇa-pravṛddhā viśaya-pravālāḥ*. *Viśaya*, the colour is coming from the eye; rather,

from one thing three branches – the sun, the eye, and the colour. So the ether, the ear, and sound; from common different branches this is springing up from one common thing. From the subjective, from the subtle, it is coming into gross.

Dayādhara Gaurāṅga: So the subtle body is active in a different way in the embryo than after birth?

Śrīla Śrīdhara Mahārāja: It may develop in a different way. But we are concerned with the general thing, not any particular details. That is with the scientists.

Bhakti Caru Swāmī: Can we look at it this way then Mahārāja, that everything is being directed by the spirit soul, like some matter is being controlled by the spirit soul and that matter and the spirit soul is controller of the body. And due to the different consciousness of the...

Śrīla Śrīdhara Mahārāja: A delegated power, the *prakṛti-sthāni karṣati*.

*[mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
manaḥ śaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]*

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] *[Bhagavad-gītā, 15.7]*

Lord says in *Gītā*,

*na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] *[Bhagavad-gītā, 5.14]*

Some power delegated in the nature, nature is doing automatically, but His sanction is there always. Otherwise not even a straw can move, but delegated power in different places, not direct connection. He says, suppose a criminal is going to be hanged – who is the cause? Is God the cause? He's the cause of everything, but still not the direct cause. The government is not the cause fully. Real cause is the man who committed the offence, murder, and he's going to be hanged. His action is the real cause. But if there is no government then by killing a person he may not be hanged. So he's the cause of his own hanging because he committed murder. That is the main cause. The other cause is that the government is there, the law is there; so, so many causes, the direct and indirect causes. There are so many things in the

natural law. His own *karma* here in this jurisdiction his own *karma* is the real predominating cause. And there are others. On the background of a particular event there are five things, in *Gītā*.

*pañcāitāni mahā-bāho, kāraṇāni nibodha me
sāṅkhya kṛtānte proktāni, siddhaye sarvva-karmaṇām*

["O mighty hero, in the scripture known as *Sāṅkhya*, or *Vedānta*, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."] [*Bhagavad-gītā*, 18.13]

...
*adhiṣṭhānaṁ tathā kart, karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā, daivaṁ caivātra pañcamam*

["With the help of these five factors, all actions are effected: The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller."] [*Bhagavad-gītā*, 18.14]

These five things are considered to cause an event _____ [?]

Direct and indirect cause _____ [?]

Our negligence of the allegiance to the Supreme Authority has taken me here. That is the root cause of all these events. Do you follow? No?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Negligence and disobedience to the Automatic Supreme Authority; that is the first cause. And then it takes me to the distance and I'm captured by environmental influences and different causes are arising, in this way. I'm coming far from the centre and so many things are surrounding me, and their contribution is to be detected. So many causes we are seeing at present. This is the cause of this event. This is the cause of this assumption. No. This is the cause. But the real cause is to be traced in the beginning. From there I'm degraded to here and now I'm under the – I was first Brahmā, first fall, and then I'm now – my *karma* has taken me to a beast. Suppose a tiger, then I'm engaged with and surrounded by tiger mentality. I'm going to be a tree or creeper, and such impressions are surrounding me. So many things are coming and I am within action and reaction. In this way the case is complex. But it's not that there's no end of this variegated nature I'm to analyse. We are concerned with the main thing. Then by a degradation we may go anywhere and there are so many laws and they're imposed on us. But there's not any benefit by going into details of a particular nature of a particular atom. But we're concerned with the general thing.

Dayādhara Gaurāṅga: Would it be proper to say, due to the abnegation of one's service to the Supreme, one falls to the material plane, _____ and due to

his association in the world, he is in a dream like state and the subtle body is then developing the gross body in dream like state.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Due to the abnegation of the service, the living entity gets into a kind of a dream. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

How the transformation of the material conception is springing from the pure consciousness? Is it your question?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: It depends upon; first, _____ [?]

_____ [?]

The matter is not an independent thing of spirit. But when we – in *brahma-loka* we are equipoised in a marginal potency. Then there are so many points of ray in the *brahma-loka*, *jyoti*, so many electrons, atoms or whatever you say, the unit of consciousness. Consciousness means endowed with free will. Without free will no consciousness can be conceived. So consciousness means free will. A point of consciousness means very meagre free will. By the exercise of its free will it is asserting itself. It may go that side or this side. Some going that side, some coming this side, marginal plane. The free choice is to be traced as the first action of coming into this side; a free choice.

Na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ - svabhāvas [Bhagavad-gītā, 5.14]

It is already given in Him, the very nature. But as a result, in consequence we see that some have taken their chance this side. They've not accepted submission but want to dominate. And with the germinal idea of domination he's entering in the world of exploitation. And the consequence of exploitation added to his free will then that is the basis of all these developments in variegated nature. And the first starting point is like that. A conscious unit, and what is material, material unit means the result of reaction of exploitation; exploiting tendency. That is coming, that descent. That is capturing him gradually. And in the process so much variegated development in the world. When it started it was very subtle, very meagre, but the result is such. Am I clear? What do you think?

End of 81.03.01.A

Start of 81.03.01.B

Śrīla Śrīdhara Mahārāja: Free will.

Dayādhara Gaurāṅga: Free will.

Śrīla Śrīdhara Mahārāja: Free will. The starting point is free will, because free will is endowed with consciousness. But free will is vulnerable; it is *anu*. Only free will is absolute with the Absolute. And because this free will is very small, everything is very small, so vulnerability is there. The possibility of committing mistakes is there. So with his first choice he wanted to dominate and gradually he entered the world of domination, and all other things in future are the result of his first action, developed in this way. So the *devata*, the *gāndharvā*, *kinnara*, in different rank, classes divided, and going to the tree, to the stone, everything. In watery bodies, or gaseous bodies, anything that we find is in that way. The unit is there in that way, we see in that way the world.

Dayādhara Gaurāṅga: So that embryological development is taken under the jurisdiction of...

Śrīla Śrīdhara Mahārāja: But the starting; the party is soul, and from there all these things happen. It will evolve in his mind, or something like that, individually or in a group. It may subside when his work – suppose a donator looked truly at a culprit
_____ [?]

[?]

Everything is based upon and depends on experience, knowledge, experienced life. Just as in a dream. Subjective evolution, just as we experience in a dream. In a dream also from the subtle body many things are being seen, many experiences we gather in a dream. It is coming out from the subtle body. So it is – ultimately if we can trace, we will have to see that everything is coming from the centre, and is around Him, surrounding around Him. But the origin, the cause, is in the subject. If you can remove the cause, the subject, nothing remains.

Tamal Kṛṣṇa Swāmī: I wanted to ask that, we see that Kṛṣṇa comes in many incarnations. So just like Nṛsiṃhadeva, and Rāmacandra, Varāha – do each one of these incarnations have Their own planet in the spiritual world? Just like if somebody is a devotee of Lord Rāma here, is there a *loka*, a planet of Śrī Rāmacandradeva in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: They have got Their own Dhāma, own place in Vaikuṇṭha. They're *nitya*, with Their selected group They're reigning there in a part of Vaikuṇṭha.

Tamal Kṛṣṇa Swāmī: Sītā, Lakṣmaṇa, They're all there?

Śrīla Śrīdhara Mahārāja: Yes, yes. Always, eternally They're there, and also we may find in some of the *brahmāṇḍas* They're also reigning now. And the original group is there in Vaikuṇṭha, and that is also extending in different parts of different *brahmāṇḍas*. It is *nitya*, eternal - eternally existent in the infinite world. It never dies, never vanishes, all eternal, *līlā*, *nitya*. Because such ideas, such type of devotion, such type of devotee, and such type of master, is always to be, always stays existing, such

stages of devotion; all *nitya*, eternal. The Prahlaḍa is also eternal. That *līlā* which once demonstrated here, that is going on in some quarter of *brahmāṇḍa*.

Tamal Kṛṣṇa Swāmī: Is it also going on in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: And originally it is in Vaikuṇṭha.

Tamal Kṛṣṇa Swāmī: Nṛsimhadeva, with that same form?

Śrīla Śrīdhara Mahārāja: Nṛsimhadeva, yes, same form. And rolling, every *līlā* in a rolling system. Just as depicted, Nṛsimhadeva came, He tore up, and then the *brahmadi dev* made stop, and then He gave some boon in Prahlaḍa— this is a flow, and that flow is in a circular way it is continuing.

Tamal Kṛṣṇa Swāmī: But that Hiraṇyakaśipu, he was here in this *brahmāṇḍa*, but do we find Hiraṇyakaśipu in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Yes. Vaikuṇṭha is also, Hiraṇya, no not Hiraṇya, but Jaya and Vijay.

Tamal Kṛṣṇa Swāmī: But Nṛsimhadeva's *līlā* here, we see Him destroying the demon. So is such a demon there in Vaikuṇṭha to be destroyed?

Śrīla Śrīdhara Mahārāja: It is said that just as here we see the Lord, in a portrait, in a picture, in *arca*, so the mundane aspect is shown in Vaikuṇṭha like picture, depicted in a passive way; it is there.

Tamal Kṛṣṇa Swāmī: Can you elaborate.

Śrīla Śrīdhara Mahārāja: The mundane aspect of *līlā*, that is there, just as in *prapañca* we find Kṛṣṇa in Vighraha, in pot, in this way. So the opposite, in *cetana*, the jaw is represented just like some picture or something, not original is possible. Only in a passive way, not active, only to create the background of that *līlā*. As witness of that *līlā* it is only a passive representation is possible there, of the matter. Material things are represented in the conscious world as if in a passive way, as if in a picture. Just as spiritual things also are brought here in a picture, the *chaya*, the shadow. Just as you may present the blackness in the case of darkness; black colour represents the darkness. And white represents the light. In this way the *māyā* is represented there in a passive way, in a pictured way. *Māyā* is not active, *māyā* is there but she's not active in Vaikuṇṭha, but like a *chaya*, like a shadow.

Giri Mahārāja: Now, in the case of demons, in Goloka, actually there are no demons coming to attack Kṛṣṇa _____ [?]

Śrīla Śrīdhara Mahārāja: But demon, that is also like a shadow, because it is related with Kṛṣṇa *līlā*, the demons are related. But they're not actually to be found there.

That's all in a picture to show that these things happen there. In this way, like they're in a shadow represented in Goloka.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking, "That Lord Nṛsimhadeva, He has His half-lion half-man form, and also Lord Nṛsimhadeva has His four armed form, *catur-bhuja* Nṛsimha, so are They on the same planet?"

Śrīla Śrīdhara Mahārāja: Lord Nṛsimha with four arms and half-lion half...yes.

Bhakti Caru Swāmī: Yes, but Viṣṇu form, Lord Nṛsimha as Viṣṇu...

Śrīla Śrīdhara Mahārāja: And the same case, Muchaku [?] Varāha same case. They have got Their Vaikuṇṭha. Such stages what was shown to this world, those things to be occurred repeatedly, and occurs. It is also in the process of the gradation, it is also a general thing that these circumstances will come. Just as disease and the medicine; disease is there, the medicine is there, so if disease is eternal the medicine is also eternal. So in this way when in the combination of the different activity of the *jīva*, such things occur many times. And Viṣṇu Mūrti comes to relieve. And this is eternal, and this has got some permanent position in Vaikuṇṭha, flowing.

Bhakti Caru Swāmī: _____ [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]
_____ [?]

Where is the difficulty? If Nṛsimhadeva is eternal then where is the difficulty?

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja actually wanted to know whether the Nṛsimha that _____ twenty four expansions of Nārāyaṇa, that Nṛsimha, whether – what is the relationship between the half-man half-lion Nṛsimha, and with that Nṛsimhadeva?

Śrīla Śrīdhara Mahārāja: That original Nṛsimhadeva; that is separate figure? This Nṛsimhadeva is there, and that Nṛsimhadeva came here. It is not mentioned in the *śāstra* that that Nṛsimha was of another type, like Nārāyaṇa or so, that is not mentioned. So these Nṛsimhas are one and the same.
_____ [?]
_____ [?]

Vaikuṇṭha free of mundane relationship, but how the mundane reference is dragged into Vaikuṇṭha, how is it possible? In the lower part of the Vaikuṇṭha, the possibility of these things are connected with the mundane world, and for the relief arrangement is made there. And suppose an officer from England came here to India, and he did some glorious action and he takes the photo of the reception he got here, and there in London in his home those pictures are shown. So this is partially true

because this is not original and the first place of occurrence is here and that is mentioned there. But these things are continued, so it is *nitya* there.

Tamal Kṛṣṇa Swāmī: Like a picture there; not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Like a picture. This mundane portion only by picture.

Tamal Kṛṣṇa Swāmī: Not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Not active, this side is not active there. Anyhow, relativity is maintained between good and bad, consciousness and unconsciousness. The relativity we cannot deny. In any way it is to be maintained. So that is powerless; when that comes here all powerful, and when this goes there, it is powerless. [Raghunātha] Dāsa Goswāmī Prabhu _____ [?] Like a wooden doll represented there, not living. Mundane things cannot be represented there in a living way, but only a reference is drawn there; in this way a relationship.

Giri Mahārāja: Now, in the Kṛṣṇa *līlā* here, the *gopīs* who loved Kṛṣṇa, they had husbands. But in Goloka they may not have husbands? But the same mood of...

Śrīla Śrīdhara Mahārāja: In Goloka also _____ [?] In Goloka only a pictorial representation of the husbands, otherwise *parakīya* is not possible.

Tamal Kṛṣṇa Swāmī: But there are no actual husbands?

Śrīla Śrīdhara Mahārāja: No, not actual, but a shadowy representation, to create some panic into the mind of the *gopīs* so that the intensity in the love, in the *milana*. In *mādhurya rasa* we can have the complete connection and then if it is necessary to enhance that it should be pushed in such a way that it will be very rare and very intense. So such form is necessary to help. So in a pictorial way a shadow of fear appears in the heart of the *gopīs*, "Oh. I have got my husband. How can I go?" All these things should be created in the mind to make it more tasteful, the *milana*.

Tamal Kṛṣṇa Swāmī: It is like a remembrance.

Śrīla Śrīdhara Mahārāja: Remembrance or some excitement in that way. That sort of consciousness is necessary to give it a *parakīya* character. And *parakīya* characteristic is necessary to make it very rare and also risky, so it becomes very much intense. And that is appreciable in the love of Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: I have another question. In the *Śrīmad-Bhāgavatam* there are many pastimes involving Indra. There are many different *līlās*, narrations regarding Indra. And many times he gets the good fortune of associating even with Viṣṇu Himself. Even we find in Kṛṣṇa *līlā* Indra's also there. And yet he goes on making so many mistakes. Sometimes he disrespects his Guru, sometimes he...why doesn't he

learn. Why is it that he goes on making these mistakes? And yet he's such an exalted person, he's the king of the demigods.

Bhakti Caru Swāmī: Brahmā also.

Tamal Kṛṣṇa Swāmī: How is it possible? He should be a pure devotee. He has so much association with Kṛṣṇa and great souls. How is it he makes these mistakes again and again?

Śrīla Śrīdhara Mahārāja: From two standpoints that may be judged. One from intellectually; we may think, finite, however perfect, in comparison with infinite it is nothing. One thing. Another, the supremacy of Kṛṣṇa to do anything and everything. These two things, He can, to suite His *līlā* He can handle the environment in any way He likes, so His supreme power can do anything and everything. That is one thing. And another thing from this side, intellectual side, that when we come to deal with the infinite, then a finite thing however greater it is, it has got no position. No position in the *saguṇa līlā*, it is not in *nirguṇa*. Indra, Brahmā, they're conceived in this *saguṇa*, in this *māyic* knowledge, in the area of misunderstanding. The background, the foundation is that of misunderstanding, so futile, however great it is, it is misunderstanding. A small mistake and a great mistake, so all is mistake, mistaken conception, so not much difference from small to great, all is mistake. So even Brahmā is tempted sometimes, even Mahādeva is being tempted. Only in the *nirguṇa* plane Haridāsa Ṭhākura is being saved, but Brahmā is being tempted, he becomes prey to temptation, but Haridāsa Ṭhākura he cannot be tempted. It is *nirguṇa* and *saguṇa*. In *saguṇa*, that is in the plane of misconception, however big a thing is, it is not reliable. From any position any mistake can be committed because on the whole it is an area of mistake.

Tamal Kṛṣṇa Swāmī: But how is it that Haridāsa Ṭhākura cannot be tempted?

Śrīla Śrīdhara Mahārāja: He's in *nirguṇa*.

Tamal Kṛṣṇa Swāmī: What does that mean, "That he's in *nirguṇa*?" I don't understand...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* means exclusively given to Kṛṣṇa, *ananya bhakti*. And this is *saguṇa*, this is going up, and the Brahmā will have to come down again in this vicious circle, going up and down, going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

It is in the zenith, and the next moment it will come here, and the next moment in the last point, in this way evolving.

Tamal Kṛṣṇa Swāmī: But Brahmā, in the Kṛṣṇa *līlā* when Brahmā sees his foolishness and he offers prayers to Kṛṣṇa, at that point...

Śrīla Śrīdhara Mahārāja: Yes. In Kṛṣṇa *līlā* it is shown that Brahmā commits mistakes. And again in Dvārakā he's committing mistakes. How is it possible? One thing is that to show the greatness of Kṛṣṇa, the Infinite, the finite is handled in such a way. For the finite is a play doll in the hands of the Infinite. That's one thing. And here, however great, it is not reliable in this *māyic* world, going up and going down, that is possible here. One mistake one can commit a thousand times in the *māyic* world. But in the *nirguṇa* such things are not to be seen, but only if it is seen anywhere, that is by the direct interference of Kṛṣṇa, that is sometimes seen there.

Giri Mahārāja: Now, we understand that the same Lord Brahmā, he may have come in the form of Haridāsa Ṭhākura...

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja: ...so that he could attain this position of pure *bhakti* without any defect. Now how can we transfer ourselves from the platform of making mistakes and being influenced by *māyā*, to the other platform...

Śrīla Śrīdhara Mahārāja: There are many examples like this. The Kṛṣṇa and Balarāma are Keśāvatāra, the *gopīs* are prostitutes of the heaven, so many from the *Purāṇas*, they all come and form a part of Haridāsa Ṭhākura, Brahmā came. Brahmā came to mix with Haridāsa, mingled with Haridāsa as a part of Haridāsa. The Keśāvatāra came and joined Kṛṣṇa and Balarāma, and Kṛṣṇa Balarāma, Svayaṁ-Bhagavān and Svayaṁ-Prakāśa. In this way it has been shown to us from the *mahājānas* and *śāstra* that this occurs in this way. The one is...the lower...the function when magistrate comes, the function of the deputy magistrate enters in him. It's something like that.

Dhīra Kṛṣṇa Mahārāja: Inconceivable.

Śrīla Śrīdhara Mahārāja: When a king comes then the viceroy enters into king; his function. It is something like that. Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very subtle things are being discussed. Ha, ha, ha. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: I have another question, regarding the *devatas*, the demigods. The demigods are said to be devotees of Viṣṇu. They're devotees, they're *devas*, not demons.

Śrīla Śrīdhara Mahārāja: Devotee means not *pukha* devotee, only a little submission.

Bhakti Caru Swāmī: *Karma miśrā bhakta*_____ [?]

Śrīla Śrīdhara Mahārāja: Maybe? Only subjugation to Viṣṇu, and *āsuras* they regard more the moral laws, and the *deva* generally they have some sort of faith in Viṣṇu, the highest authority. But that does not matter that they're all devotees.

Tamal Kṛṣṇa Swāmī: They're not very seriously cultivating Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: And the Kṛṣṇa *bhakta*, *ananya bhakta*, they're a completely separate thing. The very important thing is this. That to understand, to differentiate *saguṇa* and *nirguṇa*, the highest attainment in *saguṇa* equates to zero, and a bit of participation into *nirguṇa* that is eternal. *Saguṇa* and *nirguṇa* are just opposite. So we are within *saguṇa* and the big in the *saguṇa* attracts us, but that is nothing. That is only moving in a cyclic order; today Brahmā and the next day a worm.

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

["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 [Brahmaloka] 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]

One cannot want misery but misery comes of its own accord. So pleasure also comes of its own accord. We won't aspire after it, it is not necessary to aspire after pleasure, it will come just like misery. *Kālena sarvatra gabhīra-rāmhasā*. The flow of our *karma*, our activity, is planned in such a way that, Cakravat parivartante duhkani [?]

Misery and pleasure, it is couched alternately it will come, so no development in the illusory world is to be considered to have any value, even a penny, no value, in the *saguṇa* world. The high position in the *saguṇa* world has no value, just as in our dream. And the real progress may be a little bit, in the *nirguṇa*, in the plane of Kṛṣṇa *līlā*, the autocrat absolute flow which is comprehending everything within it, and which in no time and no power can contest it or disturb it. That inevitable flow is underground or overground – that is to mix with that. That is of eternal value, that *nirguṇa*. And a man in the *nirguṇa* plane he may be considered to be a culprit in consideration with the *saguṇalīlā*, but that may not affect.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

The progress in the *saguṇa* misconceived world is no progress. So one who is participating in the *nirguṇa līlā*, that can never be condemned. That is reality itself. That is the general, original, and absolute flow of *līlā*, and that can never be disturbed or challenged. That *līlā* is going on and anyhow we are to enter into that to have participation in that current. That connection we must discover, that flow, that current, and connect with that. And that is invincible and that is nourishing to the extreme helpful. That is Kṛṣṇa *līlā*. Anyhow we are to, through scripture and *sādhū*.

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caityanya-caritāmṛta*, *Madhya-līlā*, 20.120]

The *sukṛti* of different lives, that is the main cause, *śraddhā*, then *sādhū-saṅga*, then only can we connect with that undercurrent plane, invincible, absolute plane, flow. And that is the sweetest of the sweet, *madhuraṁ madhuraṁ*. *Apratihata*, we are anyhow to come in connection with that; and good or bad:

*'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba
'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caityanya-caritāmṛta*, *Antya-līlā*, 4.176]

It is all erroneous – good or bad in this world. So when we draw comparison between *nirguṇa* and *saguṇa* that is ludicrous almost. Still, we are in the midst of the *saguṇa*, we can't avoid it at all exhaustively. But the law of that world and the law of this world is completely different.

Devotee: Mahārāja, there are many, many Brahmās. In this universe, there may be one Brahmā who is purest devotee, is it?

Śrīla Śrīdhara Mahārāja: When he's a devotee that question is separate.

Devotee: Just like we can see in *Bhāgavatam*, Brahmā is making his obeisance at the lotus feet of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: All Brahmās are not of equal status. The rank is but the guinea stamp; man is the goal for that. So Brahmā is a rank and man is a devotee. A devotee may have a rank of Brahmā, his case is separate. But generally Brahmā is a rank, a functional god. And a devotee also by chance may be appointed if there's no candidate of Brahmā.

*bhakti-miśra-kṛta puṇye kona jīvottama, rajo-guṇe vibhāvita kari' tāṇra mana
garbhodakaśāyī-dvārā śakti sañcārī', vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'*

[“Because of his past pious deeds mixed with devotional service, a first-class living being is influenced by the mode of passion within his mind and empowered by Garbhodakaśāyī Viṣṇu becomes Brahmā. Such a living entity becomes the qualitative incarnation of the Lord in the mode of passion for the purpose of engineering the total creation of the universe.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.302-3]

When not available, then He Himself deputes a person of His own to do the function. That is separate. Gaura Haribol. Gaura Haribol.

Devotee: When Brahmā is our Gurudeva, master...

Śrīla Śrīdhara Mahārāja: That Brahmā is not to be seen like a – who is committing – so Madhvācārya has eliminated those two _____ from *Bhāgavatam*. “That how our Gurudeva can commit mistakes to understand Kṛṣṇa?” But Mahāprabhu did not do so. The supremacy of Kṛṣṇa is unchallengeable. If He likes He can do His *līlā* in such a way to show the importance, “That be careful. Even in the position of Brahmā the error is possible, so be careful.”

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

For the time being they're making me fit. Afterwards I shall _____ [?]

Dhīra Kṛṣṇa Mahārāja: What did he say?

Bhakti Caru Swāmī: Mahārāja was saying – I was wondering whether he was tired, and he said, “Well I’m a little bit tired but these questions are exciting me, and later on I’ll reap the result of this excitement.”

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. He sees his own with such great affection, and he has got such faith in his own Guru. “I have got his blessing, very great, and I must take it everywhere. Even I shall go to Mahāprabhu to serve Him in a novel way, as inspired by my Gurudeva.” That is appreciable from one standpoint. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. That is not pride, but sincerely if we take it, it is the real qualification of the disciple.

Bhakti Caru Swāmī: Ācārya *abhimāna*.

Śrīla Śrīdhara Mahārāja: Ācārya *abhimāna*.

*Tatastha vicarite jagad samaya bulajen pracare janme meha hone kone ke puja ke
valipai sambanda kalite*

[?]

Akiñcana Mahārāja was there when a gentleman put a question to Swāmī Mahārāja: "That you are preaching in such a grand way. What are the other God-brothers doing?"

"They're all only handling their particular *kaśī* [?]"

Bhakti Caru Swāmī: Ha, ha, ha. Ringing the bells.

Śrīla Śrīdhara Mahārāja: Akiñcana Mahārāja was there and he was offended. And when this news came to me then I told that in a great way, in a grand way, he's beating the drum. And if in that association he accepts you as a *kaśī* man [bell ringer], then you are promoted to the highest position.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Nītāi Caitanya.

Tamal Kṛṣṇa Swāmī: So we will take your leave now, till next time.

Śrīla Śrīdhara Mahārāja: Yes, as you like. Gaura Haribol.

Bhakti Caru Swāmī: Jaya Om Viṣṇupada paramahansa parivrājakācārya aṣṭottara-śata-śrī śrīmad bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Kī Jaya.

End of 81.03.01.B

Start of 81.03.02.A

Dhīra Kṛṣṇa Mahārāja: When I came to see you previously, in September, you described that we can conceive of *madhyama adhikārī* in three ways. You gave some examples, about one foot in the spiritual world extending here, etc.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So, in Prabhupāda's books, when he talks of *uttama adhikārī* he sometimes speaks in a very broad and general way...

Śrīla Śrīdhara Mahārāja: How it is.

Dhīra Kṛṣṇa Mahārāja: Like he will say, "One who chants the prescribed number of rounds, of *mālā*, and who is always absorbed in thinking how to spread Kṛṣṇa consciousness, that is an *uttama adhikārī*." And then in other places he gives a very high definition of *uttama adhikārī*. So as you said we could conceive of *madhyama* in three different ways, are there different ways to conceive of *uttama*?

Śrīla Śrīdhara Mahārāja: Yes. Now, the three kinds, three types of Gurudeva what I told to you, that is not three stages of Vaiṣṇava but three types of Gurudeva. *Uttama adhikārī* when he plays the role of Guru, Ācārya, *madhyama adhikārī*, *uttama adhikārī* has one leg there and by the order of Kṛṣṇa another leg here and he does the duty of an Ācārya. And one leg here and another leg put there, *madhyama adhikārī* he also discharges the duty of the Ācārya. And the lowest class of Ācārya two legs here but eyes are there and he's doing the duty of Ācārya. This is the gradation of Ācārya. And the stages according to Vaiṣṇavism, that is another. That is in *Śrīmad-Bhāgavatam*.

*arcāyām eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a *prākṛta-bhakta*, *kaniṣṭha-adhikārī*, or materialistic devotee, and is considered to be in the lowest position of devotional service."]

[*Śrīmad-Bhāgavatam*, 11.2.47]

A lowest class of devotee is this, Vaiṣṇava; and the second class:

*īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. *Īśvare* is one who loves Īśvara, the Supreme Personality of Godhead; *tad-adhīneṣu* means one is a sincere friend to all the devotees of the Lord; *bālīṣeṣu* shows mercy towards *bālīṣa*, the innocent and ignorant; *dviṣatsu ca*, and disregards the envious."]

[*Śrīmad-Bhāgavatam*, 11.2.46]

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatī ātmany, eṣa bhāgavatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see

Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*.”] [*Śrīmad-Bhāgavatam*, 11.2.45]

...the highest stage in Vaiṣṇavism, according to *Bhāgavata*. And Mahāprabhu gives us three stages of, *nama bhajan akariya vaiṣṇava* [?]

...of another quality; ordinary Vaiṣṇava into three classes, and the *nama bhajan akariya* Vaiṣṇava they've also got recognition in three stages. Even pure Name even once one can utter, he's *kaniṣṭha adbhikārī* Vaiṣṇava. And who always utters the Name he's *madhyama adbhikārī*. And *uttama adbhikārī*, whoever casts a glance to him he feels tendency to take the Name. That is,

yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi 'vaiṣṇava-pradhāna'

[Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 16.74]

In *Caitanya-caritamṛta*, *uttama adbhikārī*, the *Nāma bhajana* aspect, the highest Vaiṣṇava is he whoever will come across and casts a glance he will feel to take Name in him. That is the highest type. And who is always taking Name he's *madhyama*. And at least once who has got pure Name on his tongue he's *kaniṣṭha adbhikārī*.

Eko kṛṣṇa nama mukhe _____ [?]

Yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi 'vaiṣṇava-pradhāna'

This is *Nāma bhajana* characterised in three stages, and ordinary Vaiṣṇavas in three stages, their another standpoint by which the *adbhikāra* of the Vaiṣṇava is being expressed to us, *arcāyām eva haraye*.

*surarṣe vihitā śāstre harimuddiśa yā kriyā
saiva bhaktiriti proktā tayā bhaktiḥ parā bhaved*

[“O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema bhakti*).”] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.13]

Whose reliance, *śraddhā*, regard, is in *śāstra*, *vihitā śāstre harimuddiśa yā kriyā*, and those rules and regulations that are found in the *śāstra*, in the scripture, he attentively observes all those practices; this is *kaniṣṭha adbhikāra*.

*laukikī vaidikī vāpi, yā kriyā kriyate mune
hari-sevānukūlaiva, sa kāryā bhaktim icchatā*

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.200, from Nārada-Pañcarātra*]

Whether it is *śāstric*, scriptural practice, or social, or anything like that, every movement is coloured by the faith in God. That is *madhyama adbhikāra*. And the last: *Eha yasya hare dasye karmana manasa adbhikar nikhila supavastasu* [?]

Whatever circumstances there may be, his standpoint is to do according to the... the faith is always guiding him. The faith in Kṛṣṇa is the main guidance in whatever circumstances. *Eha yasya hare dasye*. By body, by mind, by thought, word and deed. In every way he does everything, under whatever circumstances he may be in, from the standpoint of the service to Kṛṣṇa. That is *uttama adbhikārī*. So from different standpoints it has been expressed to us what the characteristics are of the stages of a Vaiṣṇava, a servant of Kṛṣṇa, a servitor.

Dhīra Kṛṣṇa Mahārāja: But the *śiṣya*, he will conceive of the Gurudeva as *uttama adbhikārī*.

Śrīla Śrīdhara Mahārāja: Yes. Not only *uttama adbhikārī*, but he will even see as a special delegation of the Lord, or His Supreme Potency, Lord Himself or His Supreme Potency rather. In *mādhurya rasa* it may be Rādhārāṇī, or Rādhārāṇī's delegation Rūpa Mañjarī. In this way variegated *darśana* is there; in Gurudeva. It varies, according to the progress it may vary, the *darśana* will vary. But generally in the primary stage it is given to *śiṣya*, "See the potency of Kṛṣṇa, Kṛṣṇa Himself, then potency of Kṛṣṇa, then that kind of potency of Kṛṣṇa." In this way it will develop. Do you follow? In the first stage a *śiṣya*, a disciple is requested to see Guru as Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then a little higher, then he will be requested to see His potency. Then a little higher he will be able to see what sort of potency according to His demand; *sākhya rasa* or *mādhurya rasa* or *vātsalya*. This differentiation will gradually develop there. In the first stage Kṛṣṇa Himself, Bhagavān Himself. Why? *Svarūpa-śakti* and Bhagavān one and the same there. No differentiation between *svārūpa-śakti* and Kṛṣṇa; Kṛṣṇa and *svārūpa-śakti* total together. "You should see Kṛṣṇa Himself, with *svārūpa-śakti* within Kṛṣṇa."

Dhīra Kṛṣṇa Mahārāja: In *Bhagavad-gītā* it says, *bhakto 'si me sakhā ceti...*

[*sa evāyaṁ mayā te 'dya, yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti, rahasyaṁ hy etad uttamam*]

["Now, I shall deliver that eternal teaching to you. Because you are My devotee and friend, this supreme, hidden path is today revealed by Me to you."] [*Bhagavad-gītā, 4.3*]

...that it is best understood by one who is *sakhā*, Kṛṣṇa's friend, who's friendly towards Kṛṣṇa. So Arjuna is, we have read in the *Gaura-gaṇoddeśa-dīpikā*, that he is

Lalitā or Viśākhā from the spiritual world; Arjuna. So in the spiritual world Viśākhā is in *mādhurya rasa*, but here with Kṛṣṇa, in *Bhagavad-gītā*, Arjuna is Kṛṣṇa's friend.

Śrīla Śrīdhara Mahārāja: Yes. Arjuna in Dvārakā *līlā*, but in *Gaura-gaṇoddeśa-dīpikā* if it is mentioned I don't know, then it will be some reflection, a classification of type it may be. Otherwise Lalitā, Viśākhā, in Dvārakā in *mādhurya rasa*, they'll be with Satyabhāmā, with Rukmiṇī, etc, Lalitā, Viśākhā. They'll be there in *mādhurya rasa*, in narrowed down *mādhurya rasa* in Dvārakā. The Lalitā, Viśākhā of Vṛndāvana, they will be represented in Dvārakā in *mādhurya rasa* to help their Mistress, the Rukmiṇī, the Satyabhāmā, etc. And Arjuna may be a sort of similarity may be drawn, not actually Arjuna is such. Something like a classification of that type, the nature, and according to analysing the nature we may classify Arjuna like that. Some sentiment, there are some intelligence predominating, some sentiment predominating, some variegated qualification; in this way there are classifications. So in that way that type may be considered there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The colour and the posing, but they're higher, in *mādhurya rasa* they're already, in *sākhya rasa*, just as in the case of Subala. He's very adjacent to *mādhurya rasa*, and Madhu Mangala a little less, and Sridhama a little indifferent to *mādhurya rasa*. In this way there may be classification. So in Dvārakā *līlā* to represent Lalitā and Viśākhā, there in the *mādhurya rasa* camp there should be their delegation. And if it is written in any scripture that Arjuna is that type, it is a question of type, according to the variegatedness of the attributes.

Dhīra Kṛṣṇa Mahārāja: Now, one question I had was that in the *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana that every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa. But some of the *Śrīmad-Bhāgavatam* is the statements of Hiranyākṣa, Hiranyakaśipu, some statements are Śukrācārya, Śiśupāla, so how is it that we become, by hearing that sound...

Śrīla Śrīdhara Mahārāja:

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke / vedera pratijñā kevala kahaye kṛṣṇake

["When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.146]

Are you acquainted with this passage of *Caitanya-caritāmṛta*?

Dhīra Kṛṣṇa Mahārāja: I don't know the Bengali.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa, the aim of every letter, the aim and object of every letter is to show Kṛṣṇa. Some direct, some indirect. Direct and indirect, *anvaya-vyatireke*, some showing Kṛṣṇa indirectly and some directly, *anvaya-vyatireke*, so all not in a positive line but in the negative line also showing Kṛṣṇa. Do you find? The character of Hiranyakaśipu that is also playing a part to establish Prahlāda and Hari. It is necessary for the background. So in indirect way that also promises to show Kṛṣṇa, Kṛṣṇa *līlā*, the contribution, has got something to contribute in Kṛṣṇa *līlā* in different ways. So indirectly they're showing Kṛṣṇa, *anvaya. gaṇa-mukhya-vṛtti, gaṇa-vṛtti* and *mukhya-vṛtti*, the principle meaning or the *gaṇa*, ordinary meaning, and the special meaning: *mukhya-gaṇa-vṛtti, kimvā anvaya-vyatireke*, direct or indirect. Anyhow he's always showing a finger towards Kṛṣṇa. Why was the character of Hiranyakaśipu necessary? To establish the greatness of devotion in Prahlāda to Kṛṣṇa so it is necessary. For a structure of a building, bricks and many things are necessary. So in that way it has been told there that everything is Kṛṣṇa in *Bhāgavatam*, they're all helping. Every brick is helping the building. Even what is seen to be false, concoction, that is also true because that is necessary to show Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: What is an example?

Śrīla Śrīdhara Mahārāja: Suppose if you go to teach a child, you create a story to give an impression. Then that story, though you concoct, you imagine, still that has got some real value to teach the child; in that way. Even the story may have some value. As in Aesop's fables so many imaginary stories are there, but they contribute some lesson. In that way it has got some value to contribute towards the truth, though imagination. Is it not? Eh?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then it has got value though imaginary. Aesop's fables, *Panca-tanmatra* in Sanskrit, *Hitopadesa*, concerning so many beasts, it has been designed. But the moral is there that helps you and has got true contribution to the cause. So in *Bhāgavatam*, everywhere, the imagination has got real validity, value, because it helps us. Just as, *vishesa visha moshavam* [?] Poison is medicine to poison, *vishesa visham oshavam* [?] One poison can drive away another poison. So we are within concoction, within *māyā*, misunderstanding, and another misunderstanding may come to help me a little bit towards Kṛṣṇa. It is also possible. So whatever will help me, to guide me towards Kṛṣṇa; that is real. So, by *raja guṇa* we subdue *tama guṇa*, and by *sattva* we subdue *raja*. And then by *nirguṇa* we subdue *sattva* and go up. That is also a policy. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes. So then that *nirguṇa* platform we want to be fixed, we want to be constant, like, *mām ca yo 'vyabhicāreṇa*, without coming down again.

[*mām ca yo 'vyabhicāreṇa, bhakti-yogena sevate
sa guṇān samatīyaitān, brahma-bhūyāya kalpate*]

["One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity."] [*Bhagavad-gītā*, 14.26]

Śrīla Śrīdhara Mahārāja: *Vyabhicāreṇa*, yes, continued. Continued flow is there and we should try to catch, to come in touch of that flow; *nitya līlā*. We should try to connect to and live in that plane of the continued flow underground, surpassing everything. That ethereal flow it is everywhere. The flow of the wind may not be present everywhere, the flow of the wind cannot pierce through the wall. But ether, the x-ray, it can pierce through the wall. So Kṛṣṇa consciousness is all-pervading, and we shall, through our *ātmā*, only our soul aspect can connect with that fine flow and enter there and identify himself within that flow, to work; Kṛṣṇa consciousness. Kṛṣṇa consciousness is the finest flow, all-pervading, and eternal substance, the *līlā*, and that is a dynamic characteristic there, so many things there.

Dhīra Kṛṣṇa Mahārāja: So the difficulty arises on the relative platform, in the relative world. Some difficulty comes in dealing with the relative world.

Śrīla Śrīdhara Mahārāja: Relativity of the world?

Dhīra Kṛṣṇa Mahārāja: Yes. That sometimes makes for a strong tendency to come down to the material platform and become offensive to...

Śrīla Śrīdhara Mahārāja: Yes, so the *māyā* is also existent; *māyā* is not nothing, it is also existent. The wall is also existent but still x-ray passes through it. If it's not x-ray ordinary ray won't be able to pierce through the wall. So *sādhū* and *śāstra*, scripture and *sādhū*, only the agents of that plane, they can come to us and they may help us to go there.

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chādaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

We are within *māyā*.

*[daivī hy eṣā guṇamayī, mama māyā duratyayā]
mām eva ye prapadyante, māyām etāṁ taranti te*

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

The *sādhū*, His agent, comes to our relief, to take from the rigid conviction. Our conception in the materialistic world is very strong, may be, but that also can be broken by the *sādhū*.

Went to Calcutta, Caru Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru, yes, he's gone to Calcutta.

Śrīla Śrīdhara Mahārāja: Who else have come here, new persons?

Dhīra Kṛṣṇa Mahārāja: In three days many will be coming.

Śrīla Śrīdhara : Within three days?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Mahārāja is coming and many other GBC's.

Śrīla Śrīdhara Mahārāja: Because there will be a meeting?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Important meeting?

Dhīra Kṛṣṇa Mahārāja: Yes. This is a very crucial point for our society in general.

Devotee: They'll come here?

Dhīra Kṛṣṇa Mahārāja: Yes. This is a very crucial time for us, how we can learn...

Śrīla Śrīdhara Mahārāja: Yes; whether this way or that way.

Dhīra Kṛṣṇa Mahārāja: Yes, or together, how we can proceed.

Śrīla Śrīdhara Mahārāja: Yes; whether rigid or flexible?

Dhīra Kṛṣṇa Mahārāja: Yes, but you may have two rigids.

Śrīla Śrīdhara Mahārāja: Two rigid camps?

Dhīra Kṛṣṇa Mahārāja: Some are thinking to...

Śrīla Śrīdhara Mahārāja: Modification is necessary; and some think, 'No.'

Dhīra Kṛṣṇa Mahārāja: Yes, because you said...

Śrīla Śrīdhara Mahārāja: Changer or no changer; two camps.

Dhīra Kṛṣṇa Mahārāja: You said, in October, that Guru's position is a free one. And some are afraid, so many want to extend Ācārya-ship, but there is a fear of anarchy with so many free persons – then anarchy. So that is one fear.

Śrīla Śrīdhara Mahārāja: Yes. So some sort of restriction should be, but life cannot be ruled only by law. Both must be accommodated. The scope to merit must be allowed and there should also be sort of rulings there. Law and vitality; law is there but merit of vitality cannot be checked. They must have proper field; merit must have proper field. In such way we shall, we should accommodate fair field, there should be fair field. By law, should not check the proper person and only encourage improper one. Both sides; regulation, law is also necessary to be subservient to the natural growth. Suppose a boy requires more food, he will grow, he'll be more strong. If you restrict his food then it will be injustice. According to his capacity he should be given food, he'll gain more strength and do more work. So this sort of provision must be in the law. Is it not? To make a movement quite living.

Dhīra Kṛṣṇa Mahārāja: Yes, but...

Śrīla Śrīdhara Mahārāja: That is my opinion.

Dhīra Kṛṣṇa Mahārāja: ...you have this sensitivity, and Prabhupāda he also had such sensitivity; to know when the person needs growth. But in our Governing Body and this sensitivity...

Śrīla Śrīdhara Mahārāja: But must not be too rigid to government. This facility that is to create a fair field. It must be a living Governing Body and not a mechanical Governing Body but a living Governing Body. That is, just as I told, 'He will grow more, he needs more food.' In this way, something like that, fair field. Facility must be given to the merit.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: As much as possible, our aim should be towards that. That work is necessary. And who will be the general? Only seniority may be reckoned, but always seniority may not do the work. Even the younger man may be promoted to be the general. Just as Rommel was given a position and he cut a very good figure. From the ordinary class he came. He was appreciated generally by the enemy and his own country. Is it not? Have you heard the name of Rommel?

Dhīra Kṛṣṇa Mahārāja: Rommel, yes.

Śrīla Śrīdhara Mahārāja: He had got appreciation from even the enemy quarter.

Dhīra Kṛṣṇa Mahārāja: Yes. That's true.

Śrīla Śrīdhara Mahārāja: He was given facility and he showed his capacity. So the body should be formed in such a way that the fair field is created and then the qualified persons they may have better chance. Otherwise we'll be jealous of one another and the work will be lost. The merit must be given freedom and help. I think it should be like that, a fair field. So they are to take decision on that point in this important meeting.

Dhīra Kṛṣṇa Mahārāja: They will – Rāmeśvara Mahārāja, he has proposed on this question of the extension of Ācārya-ship that the GBC come to take your advice. So for certain they will come to hear from you.

Śrīla Śrīdhara Mahārāja: Yes, they may come. I shall talk to them whatever I feel. I am a third person. I can give some advice according to my experience to them. Hare Kṛṣṇa. Rāmeśvara Mahārāja, and there is Bhagavān Dāsa, this Kīrtanānanda, Satsvarūpa, they're more influential, is it not? Kīrtanānanda, Satsvarūpa and Bhagavān Dāsa, they are more influential.

Dhīra Kṛṣṇa Mahārāja: Kīrtanānanda, he's very aloof from any political dealings. And Satsvarūpa Mahārāja he's also aloof from any such... but Rāmeśvara Mahārāja, Tamal Kṛṣṇa Mahārāja, Bhagavān Mahārāja, Jayapataka Swāmī...

Śrīla Śrīdhara Mahārāja: They're very particular about the administration, and constitution, all these. There are different types of persons. They're more *brahminical*, Satsvarūpa and Kīrtanānanda.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And they're more *kṣatriya*, administrative nature, sober and indifferent.

Dhīra Kṛṣṇa Mahārāja: See, Rāmeśvara Mahārāja, once our Guru Mahārāja he told, he said, "All you GBC, you are like so many children. Therefore I must stick my nose into everything." He said, "But Rāmeśvara Mahārāja he's a little intelligent." So his concern, he wants to extend also this Ācārya-ship. But one problem that the temple presidents are concerned with is they may invite one Ācārya to initiate in their temple and so he will make so many disciples. But then later he may call all the disciples to be with him in some local project. So then the president is worried that, "I will invite some Ācārya to initiate these new men, and then he may take them away later." So this has perplexed them. So Rāmeśvara Mahārāja he has suggested one proposal that there can be extension of Ācārya-ship, but the *śiṣya*, he should remain in that local

temple. Unless his Guru, there's some blasphemy, *aparādha*, or if he is going to leave Kṛṣṇa consciousness altogether. Under those circumstances he could go to be with the Guru. But the Guru should voluntarily allow the disciple to remain in the local temple so that it is strong.

Śrīla Śrīdhara Mahārāja: In general the local interest should be attended to, but in particular case even if a Guru likes he may take his *śiṣya*, in a very rare case. But ordinarily, wherever he's recruited he may be deputed there for the service to keep the oneness of the whole ISKCON.

Devotee: This year, who is being elected as President?

Dhīra Kṛṣṇa Mahārāja: The Chairman; on the fifth they elect the Chairman, the Officers of the GBC. So on the fifth they will elect for the following year.

Devotee: Who can be elected?

Dhīra Kṛṣṇa Mahārāja: Different GBC.

Śrīla Śrīdhara Mahārāja: Now the President is Kīrtanānanda?

Dhīra Kṛṣṇa Mahārāja: No. Bhagavān Dāsa Goswāmī, he's the Chairman.

Śrīla Śrīdhara Mahārāja: One year or two years?

Dhīra Kṛṣṇa Mahārāja: One year. Vice Chairman is Jagadisa Prabhu.

Śrīla Śrīdhara Mahārāja: Where is he?

Dhīra Kṛṣṇa Mahārāja: He's the Gurukula Minister.

Śrīla Śrīdhara Mahārāja: He's not an Ācārya?

Dhīra Kṛṣṇa Mahārāja: No. He's *grhastha*. The Secretary is Jayapataka Swāmī.

Śrīla Śrīdhara Mahārāja: Chairman, Vice Chairman, and Secretary.

Dhīra Kṛṣṇa Mahārāja: Those are the officers.

Śrīla Śrīdhara Mahārāja: And this year again it will be again new election will take place?

Dhīra Kṛṣṇa Mahārāja: Yes, three new officers.

Śrīla Śrīdhara Mahārāja: And one may be continued if the committee wishes?

Dhīra Kṛṣṇa Mahārāja: I don't think you can continue in this same post two years in a row. You can be another officer but not the same.

Śrīla Śrīdhara Mahārāja: But if the committee likes he cannot keep one, extension is not possible under any case?

Dhīra Kṛṣṇa Mahārāja: Well, currently I don't believe it's possible, but they could do so if they like.

Śrīla Śrīdhara Mahārāja: And that is good.

Dhīra Kṛṣṇa Mahārāja: But this is what I was speaking that we have for Mahāprabhu's service, we have to engage in so many affairs in the material world, so it is difficult with so many dealings to keep our consciousness pure, and keep ourselves free from personal motives.

Śrīla Śrīdhara Mahārāja: *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

[*pārtha naiveha nāmutra, vināśas tasya vidyate*
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

Sincerity is the best qualification; sincerity. Sincerity is purity. Inner purity is sincerity, *śraddhā*.

Dhīra Kṛṣṇa Mahārāja: How do you define sincerity?

Śrīla Śrīdhara Mahārāja: Ha, ha. Sincerity. *Sara daivay gaura siksa _____ daivay* [?] Whoever comes to embrace the teachings of Mahāprabhu with appreciation; sincerity is inner appreciation. And one who has got sincerity he can recognise sincerity in others. One who has got intelligent reason he can appreciate reason in another person. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When he has got that talent he will see the talent in another person. Sincerity can detect and know sincerity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: You quoted this verse once: *mādhavendra-purīra 'sambandha' dhara — jāni*, that you can recognise also the qualities of your Guru Mahārāja.

[*kintu tomāra prema dekhi' mane anumāni*
mādhavendra-purīra 'sambandha' dhara — jāni]

["Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding."] [*Caitanya-caritamṛta, Madhya-līlā*, 17.172]

Śrīla Śrīdhara Mahārāja: He's an unknown person but by his dealings Mahāprabhu detected he must have got some association with Mādhavendra Purī. Otherwise such conduct is impossible. The inner eye conjectured that here is...

I generally quote this Norton, there was one Barrister in Calcutta High Court. Arovinda absconded. Did you hear of the name of Arovinda?

Dhīra Kṛṣṇa Mahārāja: Yes. Śrī Arovinda.

Śrīla Śrīdhara Mahārāja: First he was a revolutionary, then he absconded, and Norton, Barrister of the Government Party, he used to read the newspapers, and wherever he found forceful writing, "Here is Mr. Ghosh. So this article must have come from him so try to tackle the editor of this journal, and there we must get the clue of Aurovinda. Here is Mr. Ghosh, in his writing." Sincerity. Hare Kṛṣṇa. *Śrīpāda dharamādhavendra-purīra 'sambandha'.* Without that such touch, without his touch, such thinking is impossible, thinking of this layer, of this plane, cannot be had anywhere. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: One other question I had was, how can we know after the disappearance of our Gurudeva that we are pleasing him; that we will not go astray? Because *māyā* can trick us.

Śrīla Śrīdhara Mahārāja: Your duty is finished when you try to be true to your Guru. You have got a conception of your Guru Mahārāja. You may ask him and stand before his imaginary picture in you and ask, "What way am I to go? Please direct me." And whatever we feel within we will go without being prejudiced by the present circumstances. That will be the highest. Because the conscience that took you to your Guru, that may not betray you. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: After all your spiritual conscience of the spiritual characteristic took you ultimately to the holy feet of your Guru Mahārāja. He won't betray you. Sincerely stand before him, "What am I to do?" And that will be the final decision. And also you must have the love of the institution what he has created. "I see you in one way and the institution you created in another way, a great difficulty in

me. Please guide me what I am to do. Follow blindly the resultant conclusions of the committee, or my inner consciousness as I imbibed from your direct advice?" In rare cases, generally we shall try to work combined, but in rare cases when such occasions will come we are to take decision. According to me I must believe my inner sincere conscience.

Atma te prati vidhate [?]

There is a saying of Chanakya Rsi _____ the great ancient politician of India; Chanakya.

Tajat ekam kula sartay [?]

This is *niti*, *niti* means advice. For the clan you should abandon one.

Tajat ekam [?]

One you may sacrifice for many.

Tajat ekam kula sartay [?]

Grahma sartay kulam sarjet [?]

You may renounce for family, to save the family you may give up one of the family, one member, *kula sartay*. *Grahma sartay kulam tarjet*. And in the case when the whole village and your family differ, you give up the family and stand on the side of the village. Then...

Desa sartay tadid grahman [?]

When the whole country is one side and your village is on another, then give up the village and stand on the side of the country.

Atma te prasidite brajet [?]

But when the quarrel is between yourself and all others on one side, for your own interest you must give up the whole of the world.

[Give up a member to save a family, a family to save a village, a village to save a country, and the country to save yourself.]

[From *Sri Chanakya Niti-śāstra*, *The Political Ethics of Chanakya Pandit*, 3.10]

End of 81.03.02.A

Start of 81.03.02.B

Śrīla Śrīdhara Mahārāja: ...in the first stages, magnitude; but in the highest consideration, quality. For self interest, to save your own self, your soul, you may sacrifice the whole of the world, universe. There's the question of quality.

Devotee: Quality, not quantity _____ [?]

Śrīla Śrīdhara Mahārāja: ...and so long quantity, but the last decision...*atma te pratibima tad hay* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. _____ Your inner conscience took you, did not betray you, took you to your Ācārya, Guru Mahārāja. You can't eliminate or neglect that spiritual conscience, your inner voice.

Dhīra Kṛṣṇa Mahārāja: And how to ensure that it is not some *manodharma*, some concoction?

Śrīla Śrīdhara Mahārāja: Of course as long as you do not come into conclusion you must follow the general – but if there is a pricking that you can't tolerate you will try to adjust with the opinions of so many. But if such circumstance arises that you can't accommodate the... you can't accept them; in that case it will always be biting, the conscience will be biting you. If such case occurs then we cannot but do the same thing, *atma te pratibima tajit* [?]

I must follow my own religious guide, inner guide. I may not continue to be a hypocrite's life.

Dhīra Kṛṣṇa Mahārāja: But on the spiritual path we place in the highest value *sādhū-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes. Of course we will be always open. If I find that he's in many events it's proved then I must not have over confidence in me; not over confidence. I shall try, "No, to give proper consideration, proper way, their opinion and advice." But in the last resort I am talking like that. We shall try to accommodate them as much as possible and won't believe my own self so much, that, "They're all false, all wrong, and I am right." That sort of pride should not be encouraged. But still, the highest faculty of decision is that I cannot go on as if in a hypocrite's life, an artificial life. The last position will be that. That does not mean that I shall indulge all my sentiments to be Godly and all others are bogus. I don't talk like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: What he wants to say is that first conscience has guided you towards the lotus feet of your spiritual master and that can never be wrong.

Dhīra Kṛṣṇa Mahārāja: Who did that come from, that conscience, from Kṛṣṇa, from *jīvātmā*, from *krpā-siddha*?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is generally Śrī Guru, generally, *caitya* Guru, the Guru internally, and *mahanta* Guru outside. In the beginning *mahanta* Guru is necessarily indispensable but in higher stages *caitya* Guru comes to our help. In the absence of *mahanta* Guru we can go on with our life accepting the guidance under the direction of *caitya* Guru.

Dhīra Kṛṣṇa Mahārāja: When the Guru appears to us in our consciousness through his instructions, is that *caitya* Guru or our...

Śrīla Śrīdhara Mahārāja: *Caitya* Guru. In the absence of our Guru, whether *mahanta* Guru is living or not; suppose *mahanta* Guru is living and I'm somewhere in a distant place and I have to take a decision immediately. What am I to do? No possibility is there that I get order from him and then do. Immediate action is to be taken. Then I shall ask myself what my Guru in such position wants me to do. I shall do that. So

after the departure of our *mahanta* Guru I shall ask myself what my Guru should want me to do in such circumstances. I shall do that. As much as I can conjecture, his advice to me, I shall do that.

Dhīra Kṛṣṇa Mahārāja: And that is *caitya* Guru?

Śrīla Śrīdhara Mahārāja: Yes, *caitya* Guru, then I am sincere, if more cannot be expected from me; he will see, he will look after.

Dhīra Kṛṣṇa Mahārāja: I was thinking, Gadādhara Paṇḍita, he did not want to hear the explanations of Vallabha Ācārya on Kṛṣṇa *Nāma*, because Śrī Caitanya Mahāprabhu said, "I know only Yaśodānandana and another Name of Kṛṣṇa. I cannot know any more Names." But Vallabha went to Gadādhara Paṇḍita and said, "Won't you hear my explanations of Kṛṣṇa *Nāma*?" And he was perplexed. He knew this would not please Mahāprabhu. But he didn't want to disturb Vallabha. So he thought, "Caitanya Mahāprabhu is in my heart, and He knows."

Śrīla Śrīdhara Mahārāja: Other followers of Caitanya Deva were enraged with Gadādhara Paṇḍita. "Why do you give indulgence to this Vallabha who is not faithful to our Master? You are giving indulgence." But Gadādhara Paṇḍita with some tolerant spirit it did not disturb him. He came and talked something though not very pleased, Gadādhara Paṇḍita, but still he was going and tolerating. This is justified when by such tolerance Gadādhara Paṇḍita attracted Vallabha Ācārya, and Vallabha Ācārya became his disciple. So then the meaning of tolerance came out.

Devotee: Vallabha Ācārya became disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Yes. He appreciated *mādhurya rasa*, he entered, got admission into *mādhurya rasa* and took *mantram* from Gadādhara Paṇḍita. So Gadādhara Paṇḍita's toleration came with meaning in flying colours.

Dhīra Kṛṣṇa Mahārāja: Because sometimes because in our society we're all very new to this, that we may make some mistakes in terms of etiquette or may not speak properly...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: ...so I've taken help from this verse from *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: You see, Kṛṣṇa *līlā* accommodates everything, even mistakes. A mistake sometimes goes upper than right event or deed; it may be.

Dhīra Kṛṣṇa Mahārāja: How is that?

Śrīla Śrīdhara Mahārāja: Whatever pleases Kṛṣṇa that is good. You see Kṛṣṇa wanted Yudhiṣṭhira to just say a falsehood. Yudhiṣṭhira hesitated, and at last when he uttered, *asvatthama hatta iti gaja* [?] Are you aware of the incident?

Dhīra Kṛṣṇa Mahārāja: Yes. He asked him to lie.

Śrīla Śrīdhara Mahārāja: To tell lie. But Yudhiṣṭhira hesitated. But submission to Kṛṣṇa requires whatever He wants. Whatever satisfies Him that is truth. The satisfaction of Kṛṣṇa – that is the final test, and not any event measured by the standard of this world of good or bad. Only the satisfaction of Kṛṣṇa, the highest criteria of *līlā* is there. In Rāmacandra we don't find all these things, *neti* is getting the upper hand. But with Kṛṣṇa *līlā* we find the inner importance eliminating the external rigidity of morality.

You see, Arjuna comes in the day of Karna *vadha* [?] perhaps. Yudhiṣṭhira was insulted by Karna in the battlefield. Yudhiṣṭhira came out and then Arjuna and Kṛṣṇa also came for the rest in the midst of war came for some refreshment. And then Yudhiṣṭhira rebuked Arjuna. "You have taken me and entangled me in this war. I was not very in favour of war. I depended on you and you do not care in fighting sincerely for me. You were there and Karna insulted me. Fie to your Gāṇḍīva."

Then there was a promise of Arjuna that whoever will blame his Gāṇḍīva he will behead him or he'll die himself. When Yudhiṣṭhira blamed the Gāṇḍīva, Arjuna is about to take out his sword, and Kṛṣṇa saw.

"What are you doing fool? Are you going to behead your elder brother to fulfil your promise? What is the value of that promise? Did you not promise a thousand times that you'll make Yudhiṣṭhira your elder brother a king, emperor? Where are those promises? You are only going to carry out one bogus promise and to behead your elder brother? And so many promises are there in the war field, the battle is continuing in full rage, and you are going to a particular part of your promise you are going to behead your reverent elder brother? Do you think that this is the purport of the moral laws? For such bogus things the moral laws have been created – do you think like that? Eliminating the substance and only taking a part of the form; making much of a mole hill. "I promised like that, I promised like that." Yes, there are eight kinds of death. To praise ones own self that is also a kind of death, so you praise yourself, "You are so big, so big, so big." And that is a kind of death." Then Arjuna...

The purpose, the satisfaction of Kṛṣṇa, of the centre, the absolute good and all consciousness, all knowing, omniscient; His satisfaction that is the highest criteria of every action. And other laws are all subsidiary to that law. Do you follow? There are so many laws, in so many grades, but the highest is that all are leading to the satisfaction of Kṛṣṇa. That should be the highest criteria of everything. Kṛṣṇa *sukha*_____ [?] And He's autocrat absolute, but He's absolute good. That is the justification; absolute good is autocrat. And we all like military camp, all towards the general. No other; all laws concentrated in the order of the general. He knows better than we soldiers.

Devotee: Who can be autocrat? Only the absolute good can be autocrat.

Dhīra Kṛṣṇa Mahārāja: And *yasya prasādād bhagavat-prasādo* [ŚrīGurv-aṣṭakam, 8]. Kṛṣṇa and Guru, but how will we know what is pleasing to Kṛṣṇa, without Guru?

Śrīla Śrīdhara Mahārāja: Yes. So I feel so far that it may not be possible to detect what is the nature of His satisfaction. So His agent sent by Him to me, if I carry out his order, his temperament I look out and I read and do, then Kṛṣṇa will say, "I have deputed him. And because I am far away from him so many hindrances, so My deputation is there and his satisfaction is My satisfaction. It is already ordered by Me." That is the general case. By satisfying Guru we can satisfy Kṛṣṇa, because he's in that position by order of Kṛṣṇa.

Devotee: *Jñāna-sunya-bhakti, jñāna miśrā-tahi bara* [?]

Dhīra Kṛṣṇa Mahārāja: So, then I was thinking, to be sincere can also make mistakes. Like this Arjuna Ācārya who was in *Bhagavad-gītā* [9.22] he was *ananyāś cintayanto mām, ye janāḥ paryupāsate*.

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."]

Śrīla Śrīdhara Mahārāja: That is possible, rarely, but sometimes by the influence of Kṛṣṇa he's benumbed only to show to the ordinary public a particular picture. The *moha* pardon. By the special will of Kṛṣṇa, Arjuna was covered by misunderstanding. And by doing so, by taking Arjuna as a misguided disciple He delivered the *Gītā Upadeśa, nimitta-mātram* [Bhagavad-gītā, 11.33] Do you follow? Am I not clear?

Dhīra Kṛṣṇa Mahārāja: Yes, *nimitta-mātram*, an agent, an instrument.

Śrīla Śrīdhara Mahārāja: Arjuna was not of that type, but temporarily he was overpowered by the will of Kṛṣṇa to be in such a position. So many things came out from Arjuna and He's going to answer all those questions. Temporarily Arjuna was put in such conditions by the special power of Kṛṣṇa to teach the people at large. Arjuna was transformed into such, taken and forced into being in that position by Kṛṣṇa's will. To make it – Arjuna was forced to take the position of an unlearned man and thereby the public was given the advices of *Gītā*. Arjuna was a *nimitta*.

Dhīra Kṛṣṇa Mahārāja: What of in the case of this Arjun Ācārya who was writing? In this verse Kṛṣṇa says, "*Teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham*, that I come personally. [Bhagavad-gītā, 9.22]" And he was thinking that Kṛṣṇa must not come personally; He must send someone else. So he changed the writing.

Śrīla Śrīdhara Mahārāja: That is not this Arjuna; that is Arjun Mīśra, another person, a *paṇḍita*, a scholar.

Dhīra Kṛṣṇa Mahārāja: Right. Yes.

Śrīla Śrīdhara Mahārāja: A scholar in devotion named Arjun Mīśra in Orissa.

Dhīra Kṛṣṇa Mahārāja: What of his case? He was changing the message.

Śrīla Śrīdhara Mahārāja: Yes. He could not tolerate the idea that my affectionate Lord He will carry on His shoulder or on His head what are the needs of His devotee. He could not tolerate. As Jayadeva could not tolerate the idea though it rushed in his mind that Kṛṣṇa is going to touch the feet of Rādhikā. In these two cases Kṛṣṇa says that, "What I am pushing in your heart, I am there. Yes, I am."

maha-mohan, not *karan-mohan*, *varan-mohan*, *bahan-mohan* [?]

He showed it practically. And in Jayadeva's case also He came and wrote, *dehi pada-pallavam udāram* [*Gītā-Govinda*, 10.7]. They're high things. Hare Kṛṣṇa. Gaura Hari.

You will accept some *anukalpa* here?

Dhīra Kṛṣṇa Mahārāja: Well, today's Ekādaśī.

Śrīla Śrīdhara Mahārāja: Ekādaśī; no *anukalpa*?

Dhīra Kṛṣṇa Mahārāja: I've been trying to fast.

Śrīla Śrīdhara Mahārāja: The whole day, fast?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You don't take any *anukalpa*? All right.

Dhīra Kṛṣṇa Mahārāja: Because I was thinking, I'm a *sannyāsī*, I should try to be a little renounced, a little renunciation.

Devotee: He tries to do little renunciation.

Śrīla Śrīdhara Mahārāja: Oh, *sannyāsī*. Ha, ha.

Dhīra Kṛṣṇa Mahārāja: Because you are always saying that beware of renunciation; so do you think this is good or this is...

Śrīla Śrīdhara Mahārāja: Between Scylla and Charybdis, do you know the expression 'Between Scylla and Charybdis?' I am between Scylla and Charybdis. Near Italy in the Mediterranean, Charybdis is a hidden rock, and another there is a whirlpool, Scylla. So when a ship goes through them between Scylla and Charybdis, if it's near Charybdis it will strike against it and will be ruined. And if it comes near the Scylla it will come

under the course of the whirlpool and will go down. So it is very difficult to pass through Scylla and Charybdis.

[Charybdis: Greek mythology. A dangerous whirlpool in a narrow channel of the sea, opposite the cave of the sea monster Scylla] [Scylla: Greek mythology. A female sea monster who devoured sailors when they tried to navigate the narrow channel between her cave and the whirlpool Charybdis. In later legend Scylla was a dangerous rock, located on the Italian side of the Strait of Messina] [Scylla and Charybdis, used to refer to a situation involving two dangers in which an attempt to avoid one increases the risk from the other.]

[Oxford English Dictionary]

So this side is *bhoga* and *tyāga*, exploitation, selfish enjoyment, and another side renunciation. Renunciation and exploitation – both are dangerous. Renunciation is more dangerous than exploitation. It is a more powerful enemy. The tendency of renunciation that is more powerful enemy of devotion of Kṛṣṇa than this weak though cheap enemy is that of exploitation. Exploitation is a weak enemy and renunciation is a strong enemy.

Dhīra Kṛṣṇa Mahārāja: So, but, now, so, in the Gauḍīya *sampradāya* we have to take *sannyāsa* for propaganda purposes. But how much renunciation...

Śrīla Śrīdhara Mahārāja: That is sham *sannyāsa*, to capture those that are in the rank of *sannyāsī*. Only for that purpose Mahāprabhu did and even took *māyāvādā sannyāsa* to capture the *māyāvādīs* because they had the power in their hand. At that time the society was under the control of *māyāvādīs*, mostly. So He took the garb of *māyāvādī sannyāsa*, the Ācārya, and entering within their camp He preached that, "What you are doing is all anti devotion and that is bad. The Buddhistic principles you are trying to enter into the Vedic doctrine, doing great disservice to the society. *Vedāśraya nāstikya-vāda bauddhake adhika*."

[*veda nā māniyā bauddha haya' ta nāstika / vedāśraya nāstikya-vāda bauddhake adhika*]

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvādā* philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

"Really you are delivering the goods of the Buddhistic School under the garb of Vedic fashion. That is more dangerous. You're doing great harm to the society. The *varṇāśrama*, the *Veda*, always leads towards Kṛṣṇa, Kṛṣṇa *bhakti*, positive thing; not negative Brahman."

Dhīra Kṛṣṇa Mahārāja: So how should I know how strict to be with myself?

Śrīla Śrīdhara Mahārāja: What sort of strictness I should observe as a *sannyāsī*? I should devote my maximum energy to Kṛṣṇa and whatever will be favourable to that I'll accept that; if fasting is more favourable. The service of Kṛṣṇa that is more important and what will help me for that I shall do.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Dhīra Kṛṣṇa Mahārāja: When our Guru Mahārāja, at the time of *dīkṣā*, he would request that we follow four principals. No illicit sex, no intoxication, no meat, fish, or egg eating, no gambling. And then he would tell us to chant sixteen rounds, sixteen times. So at the time of initiation of Gauḍīya time of Śrīla Bhaktisiddhānta, what would he request of the disciple, of the *śiṣya*?

Śrīla Śrīdhara Mahārāja: His main object was to chant Kṛṣṇa, to preach Kṛṣṇa, under the guidance of a superior *sādhū*, Vaiṣṇava. Under the guidance of Vaiṣṇava, go on preaching Kṛṣṇa. That is the first thing, most important, others only helping that life. Of course the *mālā* may not fast, that is the *mālā* should not fast, that is some sort of food should be given to *mālā*. That is according to the necessity of the service, if it is necessary to decrease the number you may do. You're doing the *kīrtana* and this is *japa*; *kīrtana* is superior to *japa*, but don't neglect it but that is the superior – *kīrtana*, Hari *kīrtana*. And do it with utmost power. But to make it valid, pure, guaranteed, you must do it under the direction of a Vaiṣṇava whom you regard. *Kīrtana* is that. And all other duties that are forms of devotion are subsidiary to *kīrtana*, preaching.

Dhīra Kṛṣṇa Mahārāja: *Bṛhat-mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga* in writing, and in writing or orally, go on pushing Kṛṣṇa *kīrtana*. Fight with *māyā*. Try to establish Kṛṣṇa consciousness driving away the misunderstanding that "I am God, I am enjoyer, he's enjoyer, country's enjoyer." Demolish all these things. Kṛṣṇa is the only enjoyer and He's such and such. Spread this Kṛṣṇa consciousness.

Once in Janmāṣṭamī day, MādhavaMahārāja, he was Hayagrīva Brahmācārī at that time. Prabhupāda had to go to Mathurā, perhaps to observe the Puruṣottama Mas or something; anyhow, he had to go to Mathurā. And Hayagrīva Brahmācārī he selected to go one day earlier and to hire a suitable house. And when Hayagrīva Brahmācārī was to go that day was Janmāṣṭamī. Prabhupāda asked his own cook, "Feed him with rice."

Dhīra Kṛṣṇa Mahārāja: On Janmāṣṭamī?

Śrīla Śrīdhara Mahārāja: On Janmāṣṭamī day. "He will have to take a tedious journey and his energy will be wasted but he has got that important duty to fix a house there so give him rice." That was his order. But Hayagrīva hesitated and his cook also

hesitated, Sajjana Mahārāja. Anyhow the sago and plantain and curd, all these things together he took in Janmāṣṭamī day.

Dhīra Kṛṣṇa Mahārāja: And rice also?

Śrīla Śrīdhara Mahārāja: Not rice.

Dhīra Kṛṣṇa Mahārāja: No, he didn't take, he wouldn't take.

Śrīla Śrīdhara Mahārāja: And if Professor Sanyal were in his position he must have taken rice. He was so much adherent to the – extremely submissive to Prabhupāda's order. He would have said, "Oh Prabhupāda has asked me to take rice. I must take rice." That was his contention, his line of thought. But Hayagrīva hesitated. "No, no. None is necessary. I'm strong enough. I shall do the duty. When Prabhupāda wanted me to eat something in this fasting day, let me have something, *anukalpa*." Then he went on.

So for *kīrtana* purpose; when the first party went to England – Bon Mahārāja, Tīrtha Mahārāja, and Sambit, they could not make any special arrangement in cooking their *prasādam*, the ordinary *prasādam*. Some took *pāraṇ* ate etc, and some vegetable arrangement was there but all touched and not separate arrangement of vegetable or non vegetable, but all connected and mixed together. Some took that touched vegetable, and Prabhupāda approved that.

And once, Prabhupāda was telling in his discussion about western preaching in Bombay. He told that, "There should be a Hindu home established and there will be a Hindu hostel. And there all the Indians should be invited to stay there. And those that are vegetarian the *prasādam* will be distributed to them. And non vegetarians we shall arrange with the hostel and they will serve meat there for them."

Then I protested; that if for the non vegetarians we arrange with the hostel to serve meat into our compound, then there will be a bad name of the mission.

"Oh. What do you say? We must have *vaikuṇṭha-vṛtti*." This expression was uttered by him, *vaikuṇṭha-vṛtti*. "I shall do this, I shall not do this. That won't go. Anything - I am *vaikuṇṭha-vṛtti*."

That was like a lightening shock within me. Vaikuṇṭha, what is the meaning of Vaikuṇṭha? Unlimited, unconditioned; so for Kṛṣṇa I am to do anything and everything. Such mentality I must have. For the purpose of the satisfaction of Kṛṣṇa I must be up to anything. Whatever, for His service is necessary, I must do that without considering any consideration of anything else in this world.

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: So you are of such nature. Preaching, I'm going to preach. *Kabhu nā vādhibe tomāra viṣaya-taraṅga.*

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

[Sri Caitanya Mahāprabhu told His followers: "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*, 7.128-129]

"This worldly wave will never be able to touch you if you are engaged in Kṛṣṇa consciousness. You must mind that. *Kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga*. I am giving order and again in the process of discharging this duty you will see Me, that I am backing you."

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Thank you.

Śrīla Śrīdhara Mahārāja: Suicidal squad; in the army there is a department of suicidal squad, is it not?

Dhīra Kṛṣṇa Mahārāja: The kamikazes, in Japan the kamikazes.

Śrīla Śrīdhara Mahārāja: In Japan, with some bombs in their armpits they jumped into the chimney. And thereby, two main navies of the British were destroyed by Japan. Hitler told, "If I have to learn anything in the military science, the military administration, I have to learn from Japan and none else," after these two incidences of the suicidal. So from that time a suicidal squad was formed by every army. They're always ready by committing suicide they're always ready to perform the service. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So for us, what is that suicidal work?

Śrīla Śrīdhara Mahārāja: If we do,

Premi bhakta viraha chai moritay premi kṛṣṇa milay sei na pai moritay [?]

So, for the earnestness to render the service, a devotee may risk his life. But He's there, He comes to save him. So at the risk of life one should go forward to serve Kṛṣṇa. Your Prabhupāda wanted to send you to China, to Russia, but they're so demonic they may try to kill.

Dhīra Kṛṣṇa Mahārāja: I went to Russia.

Śrīla Śrīdhara Mahārāja: You went to Russia?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And that Gopāl Kṛṣṇa was sent; that Punjabi, he was sent by your Prabhupāda to Russia.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: India is friendly to Russia, and with that advantage he sent him. Gopāl Kṛṣṇa came here the other day.

Dhīra Kṛṣṇa Mahārāja: Oh, he did? He was here.

Śrīla Śrīdhara Mahārāja: Yes. He came and he seems to be one of the candidates of the Ācārya post.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this meeting perhaps he will put his application, "I am a candidate for the post of Ācārya." Gopāl Kṛṣṇa perhaps: that Punjabi gentleman.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, there cannot be a vote, can there? A vote, say you're going to vote for Ācārya. The majority, you will tell your disciples the majority has...

Śrīla Śrīdhara Mahārāja: In the present case of course the vote has some consideration. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke / vedera pratijñā kevala kahaye kṛṣṇake

["When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.146]

Every letter in *Bhāgavatam* is Kṛṣṇa. This spacious idea we must foster. The dialectic method is thesis, antithesis, and synthesis. Have you read the German philosopher Hegel?

Dhīra Kṛṣṇa Mahārāja: Little, I've heard a little.

Śrīla Śrīdhara Mahārāja: His method is dialectic logic. Thesis, then antithesis, and harmonising both of them, the greater synthesis. Again one sees that is again thesis, and again antithesis, and harmonising both the greater synthesis. In this way the world is making progress. That is his theory, the dialectic method. The world is progressing in a dialectic method. Whatever there will be there will be some opposite conception, and then the third will come to harmonise both.

Dhīra Kṛṣṇa Mahārāja: That we must do for preaching. For preaching we must do like that.

Śrīla Śrīdhara Mahārāja: Sometimes by God's will it comes to effect like that. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: *Anukalpa?*

Dhīra Kṛṣṇa Mahārāja: No. I think I should fast for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ Venkatta ____ [?]

Dhīra Kṛṣṇa Mahārāja: Venkatta, Vrndavana.

Śrīla Śrīdhara Mahārāja: He was in charge of Gurukula there.

Dhīra Kṛṣṇa Mahārāja: Yes. That's right.

Śrīla Śrīdhara Mahārāja: That Canadian gentleman.

Dhīra Kṛṣṇa Mahārāja: Oh. Yaśodānandan.

Śrīla Śrīdhara Mahārāja: Yaśodānandan. He came here by Toofar mail [a train service] in the day of Ekādaśī, and when he reached here during the evening and went to take bath in the Ganges and then *kīrtana*, dancing, and all these things, circumambulation; then I asked him whether he'll take any *anukalpa*. "But generally I don't do, but if you like then of course I must take *anukalpa*. Your will is greater than fasting." Ha, ha, ha. That was his decision, and he did so.

Dhīra Kṛṣṇa Mahārāja: That's also my decision, because I always want your mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So if you desire that I take some *prasāda* I'll do that.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja— "That maximum energy, you take good food and do good service." That was his maxim. "Kṛṣṇa is not a liquidated party; take *prasādam* full and do full service, maximum service, and whatever is necessary you take it and for the cause of Kṛṣṇa you are to take, not for your own cause. You are Kṛṣṇa's, so if you grow weak, and if you are weak, then the hampering in the service then you'll be loser. I'll also be loser. My soldiers should be well fed and well working." That was his principle.

Half fed soldiers Napoleon told, "One full fed soldier is equal to ten half fed soldiers." Something like that Napoleon told.

End of 81.03.02.B

Start of 81.03.02.C_81.03.03.A

Dhīra Kṛṣṇa Mahārāja: ...say that they're not qualified to be Guru. And they will say that you are saying "Oh. You can be Guru, have two feet here..."

Śrīla Śrīdhara Mahārāja: Two feet here and...

Dhīra Kṛṣṇa Mahārāja: So they're saying...

Śrīla Śrīdhara Mahārāja: And the eyes fixed on Vaikuṇṭha.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're of that opinion but they have no eyes to Vaikuṇṭha at all.

Dhīra Kṛṣṇa Mahārāja: And they say that you must be the *uttama* whose acting on the *madhyama* platform. That is the Guru that one must seek out. The *madhyama* Guru he may be some kind of Guru, but who is interested in such a Guru?

Śrīla Śrīdhara Mahārāja: I also had such ideas first, but through transformation I did not venture to make disciples in the beginning, after the departure of Prabhupāda. But I had some transformation through three events. Then I came to take up this work humbly, modestly, in a...

Dhīra Kṛṣṇa Mahārāja: What was that, can I ask?

Śrīla Śrīdhara Mahārāja: The other day it was taken in, such question. Tamal Kṛṣṇa asked, "That I do not consider myself quite fit to do this work. Then should I go on?" And what did I answer?

Dhīra Kṛṣṇa Mahārāja: You said, "*āmāra ājñāya guru hañā*." That by the command of Mahāprabhu and my Guru Mahārāja it is his order.

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra' ei deśa*]

["Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*]

Śrīla Śrīdhara Mahārāja: That we must be so much careless if it is possible, that I may go to hell, but I must carry out my Guru's order. So through me the work will go on, may go on. That is one, and another instance, one of *gopīs*, and another instance...

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa's headache.

Śrīla Śrīdhara Mahārāja: And another instance I also quoted. What is that? Rāmānuja. I may go to hell. But this sort of conviction.....into the process into *mantram*, that gives us position to carry out. This is helping, this medicine is – I'm in the curing process, this medicine is helping me. In a similar case the medicine I may hand over to him.

And Jīva Goswāmī says *jñāna śāthya vittha śāthya*. "I have got some money. Another person is suffering, can't pay. If I keep tight that money and he dies fasting without food, then I will be responsible for that, *vittha śāthya*. So *jñāna śāthya* is there. I have got some knowledge. I can help my neighbour but I don't do that, then I'll be responsible, I shall commit some offence against the society and against the cause."

You see, in this world this also came to me. I asked one doctor, "What do you know? Do you know about the disease perfectly? How do you venture to cure, to treat a patient? You have got meagre knowledge. You don't know his body fully. You venture, you are wrong."

The doctor submitted to me, but the reaction came in my mind. Then the whole method of treatment will vanish? All half-knowing, not anyone to be found with full, perfect knowledge, then this curing process should be abolished? It is not possible.

So in the case of all culture one should help others in good faith. In good faith whatever knowledge he has got he must help others with that knowledge and guidance, sincerely. So in that spirit we may take it. Otherwise we'll be blamed.

So with that good sincere spirit we can go on. Wherever, but we must be careful. Whenever a Guru of superior quality is there, I must take to him. Better seed is available. The *kṣetra*, the land, is there, but when better seed is available for the cultivation, no bad seed should occupy. So when the better Guru is available we must help a person to take to him. I must not go to be a trespasser.

Dhīra Kṛṣṇa Mahārāja: But the Vaiṣṇava he's always thinking himself, *jagāi mādhai haite muñi se pāpiṣṭha* [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.205] he's thinking himself, so he will always want to take someone to the other Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava, the degree of Vaiṣṇavism will take us to almost *akiñcana*, that I am nothing, I am the lowest of the low. But when Ācārya *abhimāna* will flow it will come through the order of Kṛṣṇa, you will have to do it. In that case he wants to do. It is His flow.

Mahāprabhu says, "Sanātana, Kṛṣṇa's grace is flowing, passing through Me to you. I can't understand. Kṛṣṇa is going to grace you, and it is passing through Me, all these words. I don't understand them but it is going, passing through Me, I feel,

something like that. My Ācārya's order I am carrying out. Being so low but still I am accepted, ordered by Ācārya to do."

With this necessity, that is not always externally but internally also. The Ācārya asked me, "Go on with preaching, do. You are qualified. If you don't do then why did I give it to you? I spread it so you also spread." If such sincere urge one feels in his heart he must do. If I do not serve the society, whatever I have got with that, then if I think that no, I'll be responsible to my Guru. "That you got so much energy from me and if you keep it within you, four walls within your heart, let them lose to help others." If one comes in this sort of thought he should try. But the difficulty is there that to become a Guru, to capture the position of a Guru, the respect of the Guru, that is one thing, and to discharge the duty that is another stage. Sincerity is necessary in the conception. The conception of course is difficult no doubt. No doubt it is a difficult thing. He will be lost and others will also be lost. So in the name of helping others he will deceive others if he himself is a deceit. So we must be careful. Whether I am eligible to discharge the duty what I have received from my Guru, whether I'm eligible to do good to others.

Dhīra Kṛṣṇa Mahārāja: But you can do that, you can give *śikṣā* also, yes? You can give what you've heard from your spiritual master, your Guru, you can give to others.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So what is the necessity of *dikṣā*?

Śrīla Śrīdhara Mahārāja: That is also a trap to catch the Guru. You give the *śikṣā* and those that have got your *śikṣā* will say, "I cannot go to any other. Whatever I heard from you I cannot accept anyone to be Guru than yourself."

Dhīra Kṛṣṇa Mahārāja: But you can say, "If you accept me, then I tell you to accept him."

Śrīla Śrīdhara Mahārāja: And if he's sincere, if you accept him, I show you have faith in me, real faith, then I show you to go to that gentleman. He may say if he sincerely believes that he's superior to him, he may say. And if of equal status with the Ācārya then also he's already in the constitution. "You go to see. I don't want to disturb the constitutional work." In that case also to a certain extent it may be adjusted like that.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But if one says he's going down, how can I recommend this sincere gentleman to connect with him.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There at that time he will have to come down himself to take the responsibility of continuing the work of his Guru. It all depends on sincere realisation.

Dhīra Kṛṣṇa Mahārāja: Because some people they came to you and you were telling that you thought yourself unfit and you sent them away, in the beginning.

Śrīla Śrīdhara Mahārāja: Yes. I sent some away. Mādhava's mother, Swāmī Mahārāja's sister came to me.

Dhīra Kṛṣṇa Mahārāja: Pishima. [aka Bhāvinī Didi]

Śrīla Śrīdhara Mahārāja: She had Hari *Nāma* from Prabhupāda and for initiation she came to me. But at that time my mind was hesitating. I sent her to Goswāmī Mahārāja. If I am not going to take up the duty, and he has taken, if you have faith in me, I recommend you to go there. I did, and many I did, in the beginning.

Dhīra Kṛṣṇa Mahārāja: This is another thing. Some people say that in the *Ādi-līlā* of *Caitanya-caritāmṛta*, it says there is one initiating spiritual master and there may be many instructing or *śikṣā* Guru, but one *dikṣā* Guru.

Śrīla Śrīdhara Mahārāja: For the particular person *śikṣā* Guru may be many, but *dikṣā* Guru one and the same, in general case. But if he's a bogus one, then he should be left and, *avaiṣṇava*.

Dhīra Kṛṣṇa Mahārāja: But some devotees, they are bewildered. They're thinking that if you can only have one *dikṣā* Guru then how is it that after the disappearance of Prabhupāda, disciples who have *dikṣā* from him, Hari *Nāma*, they can take *mantra* from someone else? Isn't *mantra* also *dikṣā*?

Śrīla Śrīdhara Mahārāja: In considering that he's His *vaibhāva*, extension, he has asked them, His extended delegated power, delegated His will to perform the residue, the duty that is taken up by him. So by submitting to them I am submitting to Him, His order. In this way you may adjust. But if he finds that he's satisfied that he's in the line of former Guru. Otherwise it is also possible that he may not have the second *dikṣā* at all.

Dhīra Kṛṣṇa Mahārāja: But what if he takes second *dikṣā* and he sees some conflict between the *mantra* Guru and Hari *Nāma* Guru?

Śrīla Śrīdhara Mahārāja: In that case he should not, after *dikṣā* or before *dikṣā*, if he finds any difference then he may not venture very easily.

Dhīra Kṛṣṇa Mahārāja: But what about after? He has taken *mantra* from someone and then he sees some difficulty?

Śrīla Śrīdhara Mahārāja: After taking *mantram* he's in difficulty?

Dhīra Kṛṣṇa Mahārāja: Yes, between Hari *Nāma* Guru and *mantra* Guru.

Śrīla Śrīdhara Mahārāja: If there's some difference at present in his mind, new ideas of difference have sprung up in his heart?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That he's not in the line.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then of course he cannot but be indifferent to his present Guru, in the beginning. That I see difference, he's not in the line, but I have done. Wait and see. That should be his behaviour, wait and see. I do not find encouragement in him to engage in the service with earnestness, it may be. That is of course a disaster, calamity.

Dhīra Kṛṣṇa Mahārāja: It may also be due to immature understanding.

Śrīla Śrīdhara Mahārāja: But those defects should be realised whether they're exterior or interior. The difference what is being detected, that is external, superficial, un substantial. If it is superficial, he should be encouraged that this may be neglected. But if internal, then of course it is a difficult case, and cannot but be indifferent for some time, and then gradually the thing will – time will decide and show what's the matter, and then he's to take such steps accordingly.

Dhīra Kṛṣṇa Mahārāja: Jai. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Finished?

Dhīra Kṛṣṇa Mahārāja: Yes. Thank you.

Śrīla Śrīdhara Mahārāja: Ha, ha. Thank you.

Dhīra Kṛṣṇa Mahārāja: I hope I don't bother you by coming so often.

...

Dhīra Kṛṣṇa Mahārāja: ...written about you in his book, this *Autobiography of a Jewish Yogī*.

Śrīla Śrīdhara Mahārāja: Yes. How has he represented me?

Dhīra Kṛṣṇa Mahārāja: He compares you to a great general, when he met you. And there he tells of the instructions how Śrīla Prabhupāda told him that he regarded you as his *śikṣā* Guru, and that Acyutānanda Swāmī should come here for your

instructions. He was in some spiritual difficulty. So he describes the nine months that he was living here and his hearing from you, the many different subjects you would speak about.

Śrīla Śrīdhara Mahārāja: And ultimately, the conclusion?

Dhīra Kṛṣṇa Mahārāja: The conclusion.

Śrīla Śrīdhara Mahārāja: The result of that association has taken him far away from the ISKCON?

Dhīra Kṛṣṇa Mahārāja: No, no. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: The consequence shows this and my association is responsible for that. Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. No. We were, for all these years we have wondered how Acyutānanda Swāmī knows so many things. Everyone has always wondered. And then now we can understand, by you association, where he learned so many things.

Śrīla Śrīdhara Mahārāja: Maybe.

Dhīra Kṛṣṇa Mahārāja: But his conclusion was that your instructions were non different than our Prabhupāda's instructions.

Śrīla Śrīdhara Mahārāja: Not different?

Dhīra Kṛṣṇa Mahārāja: Non different. But at the same time different. This is my understanding. This is the spiritual sweetness of variety. It's non different but at the same time it's different. And I didn't know that it could be like this. Because as you said in your poem to Śrīla Bhaktisiddhānta, about this world is filled with the cheaters and the cheated. So Prabhupāda was the only person that I ever met who did not cheat me, until I met Your Divine Grace also.

Śrīla Śrīdhara Mahārāja: It's corroborated.

Dhīra Kṛṣṇa Mahārāja: And everything that you tell me.

Śrīla Śrīdhara Mahārāja: But in Acyutānanda's writing there is appreciation for me?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is your opinion? You have read, you have gone through that book?

Dhīra Kṛṣṇa Mahārāja: Yes, I've gone through it, and he presents you very nicely.

Śrīla Śrīdhara Mahārāja: All right.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja wrote a letter in his address, in his good name.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "Ask Mahārāja," that is myself, "to keep Acyutānanda in his Maṭh and to give some advice to him."

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Acyutānanda wanted that letter. At that time it was not found.

Dhīra Kṛṣṇa Mahārāja: Yes. He has asked me if I can bring it back to him in America. Acyutānanda Swāmī wants me to bring it to America. Now Bhakti Caru Swāmī has it, so I can take it from him and I'm going to New York, I will give it to Acyutānanda, if you like.

Śrīla Śrīdhara Mahārāja: That letter?

Dhīra Kṛṣṇa Mahārāja: Yes. And we can leave a copy here.

Śrīla Śrīdhara Mahārāja: Caru Swāmī will have a copy?

Dhīra Kṛṣṇa Mahārāja: Yes. I'm also keeping a copy.

Śrīla Śrīdhara Mahārāja: Copy means?

Dhīra Kṛṣṇa Mahārāja: Zerox, photo copy.

Śrīla Śrīdhara Mahārāja: Block? And then that will be given. Copy should be distributed. The original will be with him and the copies should be distributed.

Dhīra Kṛṣṇa Mahārāja: Yes. With who, the original?

Śrīla Śrīdhara Mahārāja: With Caru Swāmī.

Dhīra Kṛṣṇa Mahārāja: Yes, with Bhakti Caru. Yes. All right, then I can give Acyutānanda a copy, because he is putting that letter in his book, he's putting it there.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Acyutānanda does not plan to come to India again? He has no such plan?

Dhīra Kṛṣṇa Mahārāja: Not immediately, no.

Śrīla Śrīdhara Mahārāja: What is he doing? Is he delivering lectures in different universities?

Dhīra Kṛṣṇa Mahārāja: Yes. At universities, and also he's trying to get his book published. Because if you have a book then you can travel around and you can be on television and you can get so many preaching opportunities if you have a book.

Śrīla Śrīdhara Mahārāja: Yes. A better position of a preacher, he has it in black and white. All right. But why *Jewish Yogī*?

Dhīra Kṛṣṇa Mahārāja: That is his humour.

Śrīla Śrīdhara Mahārāja: Jewish *Yogī* is converted into a Kṛṣṇa *bhakta*.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. There is one very famous book by Paramahansa Yogānanda. Do you know Paramahansa Yogānanda? He is a *māyāvādī*, and he has one famous book.

Śrīla Śrīdhara Mahārāja: That is known as *yogada*.

Dhīra Kṛṣṇa Mahārāja: *Yogada*, I do not know. But he's very popular; this book is very popular in the western countries. And his book is called...

Śrīla Śrīdhara Mahārāja: And Rabindranatha wrote against him, that this hot *yogī* had a closer association with the ladies, to teach them *yoga*, that is a blasphemy in the name of Indian culture. There I saw in the writing of Rabindranatha Tagore, *yogadar*. He had a centre in Ranchi [?] perhaps.

Dhīra Kṛṣṇa Mahārāja: Yes, I think so, it sounds like the man. He has one book called *Autobiography of a Yogī*, and everyone reads it. So Acyutānanda Swāmī has called *Autobiography of a Jewish Yogī* to take from that popularity.

Śrīla Śrīdhara Mahārāja: From that position he will show that Kṛṣṇa is the highest.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Not the charm of *yoga* and the charm of Jewish method of worshipping of many gods. We have left those two planes and I am going, fixing my aim, to the highest, as Kṛṣṇa conception.

Dhīra Kṛṣṇa Mahārāja: Yes, he's showing that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Anyhow, he has chosen that to be the platform where from he's to speak. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Jai. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are to stay here sometime more?

Dhīra Kṛṣṇa Mahārāja: In Māyāpur?

Śrīla Śrīdhara Mahārāja: You are to take *anukalpa*?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: As you like.

Dhīra Kṛṣṇa Mahārāja: No, as you like.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja:

*mahat-sevārṇ dvāram āhur vimuktes, [tamo-dvāraṁ yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā, vimanyavaḥ suhrdaḥ sādhave ye]*

["One can attain the path of liberation from material bondage by service to the great devotees. One who wishes to advance in spiritual life must render service to the *mahātmās*. For those who are not interested in advancing in spiritual life, who associate with those fond of women and sex, the path to hell is wide open. The great devotees are equipoised. They do not see any difference between one living entity and another. They are very peaceful, and are fully engaged in devotional service. They are devoid of anger and they work for the benefit of everyone. They do not behave in any abominable way. Such persons are known as *mahātmās*."] [*Śrīmad-Bhāgavatam*, 5.5.2]

I am here just to try and serve you, then the door to Vaikuṇṭha is open.

Śrīla Śrīdhara Mahārāja: You see, service is better than sitting idle. So *prasāda sevā*, if it is service, in a serving mood of course, but at the same time the individual position of a devotee should be considered, should be taken into consideration. The *sahajiyās*, they do not observe Ekādaśī fasting at all. "Oh. We are in Vṛndāvana. No fasting there." But Bhaktivinoda Ṭhākura, Prabhupāda, did not like in the Name; that is *sahajiyā*, in the name of Kṛṣṇa *bhakti* to go on with feeding, feeding the senses. But when necessary for the service of Kṛṣṇa to keep up the body for the nourishment what is necessary in the service of Kṛṣṇa, we don't like by taking to fasting that the loss of energy may not be affected, in this way we are to... Ekādaśī we honour.

Śrīla Govinda Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: If fasting does not hamper your service you may go on fasting. Your Gurudeva perhaps wanted.

Dhīra Kṛṣṇa Mahārāja: Well, see, he did not do this. Our Gurudeva, he would eat something. So I was thinking that I can fast and I do not become weak, but I was thinking that maybe I will start to think that I am greater than my Gurudeva, because he was eating and I was, so...

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: That danger may be there.

Śrīla Śrīdhara Mahārāja: A greater danger, that I am more greater devotee than my Guru. Ha, ha, ha, ha, by observing fast. When you are aware of that danger that won't attack you. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Now I'm completely confused.

Śrīla Śrīdhara Mahārāja: Confused? _____ [?]

Dhīra Kṛṣṇa Mahārāja: So you have to tell me, *śiṣyas te 'haṁ śādhi mām tvām prapannam*.

*[kārpanya-doṣopahata-svabhāvaḥ, prcchāmi tvām dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me, śiṣyas te 'haṁ śādhi mām tvām prapannam]*

["Now I am bewildered. What is my real duty? Overwhelmed by apprehension for the fall of our dynasty, I am begging You to please tell me clearly which course of action is most beneficial for me. I am Your surrendered disciple. Kindly instruct me."] *[Bhagavad-gītā, 2.7]*

Śrīla Śrīdhara Mahārāja: A small, only a little honour, to show your respect on the both sides.

Dhīra Kṛṣṇa Mahārāja: But at your Maṭha there is no conception of little. They have lost this conception. They're only conceiving the infinite, the unlimited. They have no conception of the finite. So I'll take a little, or try. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: When the Guru is there, the disciples are more free, but when he's departed they should be more careful. The guardian's vigilant eye is not over my head I should be careful. But when the guardian's vigilant eye is there, the son is more free to do this thing that thing because he's there, he's to check.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja, he showed a strict ideal; very eager to show an ideal of Guru without any defect strongly to his disciples. But when he used to come to visit me he used like a child, like a friend. No restriction of the order. Even the disciples, the followers with him, but here he had no independence. He took his bed just on the floor sometimes, and used to take the fired rice, this *pakula* etc. He was quite free in his dealings. But when he's separate he's a very strict Ācārya, observing so many practices so that his disciples may not mistake him to be in an enjoying mood. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Also I'm conscious of that, because this is a question of *śraddhā*. And that is not something artificial. *Śraddhā* comes naturally.

Śrīla Śrīdhara Mahārāja: Natural, spontaneous.

Dhīra Kṛṣṇa Mahārāja: But in the beginning, one may want to tell someone else, "Oh, look what I have found," but they may not appreciate the value. So we have to be very careful. But I think...

Śrīla Śrīdhara Mahārāja: Careful, and as the well-wisher of ISKCON I am also a little careful.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I feel. But still what I feel to be sincerely to be the truth, I cannot deviate from that. That is my difficulty.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha, ha. Jai.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Who are to put question first? Ha, ha.

Tamal Kṛṣṇa Swāmī: We're very glad to see you again.

Śrīla Śrīdhara Mahārāja: Very? We'll be more glad, but my age and health is not allowing. I should be rather more bright and more cheerful to do this service. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: We find you very bright and effulgent.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha ha. Then there's special eyesight. Ha, ha. Hare Kṛṣṇa. Gaura Haribol.

[*varīyān eṣa te praśnaḥ*,] *kṛto loka-hitam nṛpa*
ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ paraḥ

["My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*. 2.1.1]

Śukadeva first invited and welcomed the question put by Parīkṣit Mahārāja, and the second canto of *Bhāgavatam* begins like that. "*Varīyān eṣa te praśnaḥ*, this sort of question should only be made, *ātmavit-sammataḥ*, because from two standpoints the question is judged for its validity, *ātmavit-sammataḥ* and *loka-hitam*. One aspect of the question is *ātmavit-sammataḥ*. Those that know their real intrinsic need by self analysis, it is asked by them, *ātmavit-sammataḥ*. And *loka-hitam*, really, this question will help the good of the people. So Parīkṣit Mahārāja, your question is a bona fide one and I am just going to answer that." In this way *Bhāgavata* began. Hare Kṛṣṇa. *Ātmavit-sammataḥ* and *loka-hitam*. Hare Kṛṣṇa.

Giri Mahārāja: So, we did have one question to begin, and that is, the disciple comes to the spiritual master in any position and then gradually by the mercy of the Guru he's elevated through the modes, the different *guṇas*, rising higher and higher up to the mode of goodness and then finally pure goodness. Now in our various duties sometimes we have to act more like a *kṣatriya* or a manager which is more associated with the mode of passion. But on the other hand we're trying to come more to the stage of goodness and then pure goodness beyond any of the material modes. But sometimes in discharging our management duties it seems that we become affected by the mode of passion and that weakens us.

Śrīla Śrīdhara Mahārāja: You please reproduce it.

Tamal Kṛṣṇa Swāmī: Yes. He's saying that in doing daily activities, especially our leaders, we have to act in such a way that it is like *raja guṇa*. Yet when cultivating Kṛṣṇa *bhakti* we want to come to the point of *śuddha sattvic* position. So sometimes our daily functions...

Śrīla Śrīdhara Mahārāja: Yes, yes. What is *nirguṇa*, that includes *rajas*, *tamo*, and, seems to be, apparently, seems to include *raja*, *tama*, and *sattva*, but it may be *nirguṇa*. Even killing may be *nirguṇa*, and at the same time, killing and worshipping may be *saguṇa*, formal worship. The very angle of vision, the standpoint, the inner purpose, that is what is the all important factor. You see, if a cent per cent, by the direction, and directed by the Guru's good will, one is going to control, to handle all these things, that may be *nirguṇa*. This chastisement, stricture, all may be *nirguṇa*. It depends on the plane from where he's dealing and for what purpose. The external form is not everything to be judged. Of course I don't say that all the chastisement and all the rough dealings will be *nirguṇa*, may not be, generally it may not be, but it can be *nirguṇa*. The purity of the purpose, the sincerity of the purpose, it depends on that. How he's handling and what for, how much sincere goodness he has got in his heart for the person whom he's chastising. Just as mother's chastising and ordinary enemies chastising is not one and the same; the good will at the back. So only external behaviour is not everything which will guide us to judge the action.

Giri Mahārāja: Yes. Now suppose I go, suppose some sincere lady comes and with all sincerity I want to preach to her, but due to that contact, although I begin will all sincere desire from the *nirguṇa* platform, but after that association...

Śrīla Śrīdhara Mahārāja: Yes. There are crucial points that should be judged from various standpoints. The sincere I shall try to attend, at the same time I shall have to reckon the good of others they may not mistake me, and the position of the person who is going to help, all these things may be taken into consideration. Sometimes a sincere man may be sacrificed for the good of so many. Sometimes it is necessary. And sometimes one's sincere hankering so much that the Ācārya may take the risk to help him. And the Ācārya's position must be substantial; he may not be weak, so that he may not be entrapped. All these things should be considered. But generally *ānukūl* and *prātikūl*, *ānukūlyasya saṅkalpaḥ*, *prātikūlya-vivarjjanam*.

[*ānukūlyasya saṅkalpaḥ*, *prātikūlya-vivarjjanam*
rakṣiṣyatīti viśvāso, *gopṭṛtve varaṇam tathā*.
ātma-nikṣepa kārpaṇye, *ṣaḍ-vidhā śaraṇāgatīḥ*
evaṁ paryyāyataś cāsminn, *ekaikādhyāya-saṅgrahaḥ*]

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.]
 [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

According to our own reason and the wish of our friends, we shall take the decision. And there will be victory and defeat at times and we are to take the responsibility of that in our practical life. We may be taught even by defeat, but sincerity, sincere attempt; that is always laudable and victorious.

Giri Mahārāja: Our Prabhupāda has written in his purport to the verse *apī cet sudurācāro* [*Bhagavad-gītā*, 9.30] this similar point. I shall read, that, "When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition."

Śrīla Śrīdhara Mahārāja: Finished?

Giri Mahārāja: "He knows that perfection in his activities depends on his progressive realisation of Kṛṣṇa consciousness. Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary fall down does not disqualify him."

Tamal Kṛṣṇa Swāmī: Have you finished?

Giri Mahārāja: I think so.

Tamal Kṛṣṇa Swāmī: Now what's the point?

Śrīla Śrīdhara Mahārāja: Yes, it is all right.

Giri Mahārāja: So the question is in terms of our lives, what is the meaning of conditional activity?

Śrīla Śrīdhara Mahārāja: Provincial and eternal; eternal function of the innate eternal function of the soul is in the plane of Kṛṣṇa consciousness. And our country consciousness, our social consciousness, they also attach to us some sort of duty. And when they're one and not antagonistic it is all right. And when there's a clash the weak devotee he will follow the provincial and social and political; he'll be prey to that. But a strong devotee he will repulse this political and social and some such obligation and he'll go on with his program of eternal devotion towards Kṛṣṇa, and he'll be ready to suffer.

Just as, take the case of Haridāsa Ṭhākura. Haridāsa Ṭhākura was warned by the Muslims, by the Kazi, "Why, what is this? You are born Mohammedan, in a pure society of Mohammedan School, and you are going to the *kafir* and you are taking the name of their God. I'm warning you, don't do that."

But Haridas Thakura did not care. Then he was punished, whipped...

End of 81.03.02.C_81.03.03.A

Start of 81.03.03.B

Śrīla Śrīdhara Mahārāja: ...whipped, but he did not leave his campaign of Kṛṣṇa *Nāma*. The social, and even the ordinary religious demand came against him. He did not care. But weak-minded fellow, he will submit, "Oh. I must give." So there may be clash and sometimes may not be clash, friendly relation. Now, in a particular case, *apī cet sudurācāro, bhajate mām ananya-bhāk*.

*[apī cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."][*Bhagavad-gītā*, 9.30]

_____ [?]
_____ [?]

Giri Mahārāja: Now, for promoting, sometimes we have to go to the bank, we go to the market, we go to the printer, we have to do so many things. Are those considered constitutional activities or conditional?

Śrīla Śrīdhara Mahārāja: Yes. Yes. Yes. That is, that it depends upon the strength of the creed of the person whose doing it. It's a personal question, individual case. Sometimes you may take to any false statement, externally. But internally you are right. You are doing for the service of Kṛṣṇa you are speaking a lie, or perhaps to a *dacoit*, to a thief. In this way,

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.]

[Caitanya-caritāmṛta, Madhya-līlā, 22.100, from Vaiṣṇava Tantra]

Whatever will help you to discharge your duty you will accept that. And whatever opposes your main progress you must renounce that, *ānukūlyasya*

saṅkalpaḥ, prātikūlya- vivarjjanam. This sort of policy we shall accept. Not strictly to the truthfulness in the ordinary worldly sense, neither we shall speak always lie, and we shall think that Kṛṣṇa *bhakti* means lying and thieving, and all these things. We must not indulge in that. And when necessity, suppose some *dacoits* come to attack the temple, if it is possible I may tell a lie and guide them to some other direction, I shall do that, to save the institution and the devotees. Even if that lie takes me to hell, still I may speak the lie. "Oh. Let them be saved, and I may have to reap any result. I take the risk." That lie will also be *nirguṇa*. But if I oppose the sincere good will, that will means service of Kṛṣṇa, according to that we are to adjust in the factor of time.

Good or bad in the conditional world; that may be neglected. Your Swāmī Mahārāja has explained clearly. When the conditional duty comes in clash with the constitutional duty, the conditional duty should be given up, be shunned, abandoned, and we must stick to constitutional duty. That should be our ideal. But a weak minded devotee, a beginner, he may not be so strong, he may yield to the conditional duty. But that is not the ideal, that should not be the ideal. Do you follow?

Giri Mahārāja: Yes. Now, at the end of his translation of *Caitanya-caritāmṛta*, our Prabhupāda made some concluding statements in which he gave all of the credit for whatever he did to his Guru Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja: Now I will read a few sentences from there. He says, "I think that His Divine Grace Bhaktisiddhānta Saraswatī Ṭhākura, is always seeing my activities, and guiding me within my heart by his words. As it is said in *Śrīmad-Bhāgavatam* [1.1.1], *tene brahma hṛdā ya ādi-kavaye*, spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead in His Paramātmā feature is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master, because personally I am most insignificant and incompetent to do this materially impossible work."

So the point we want to clarify is that our Prabhupāda says that the Supreme Lord with all of His devotees and associates are situated within the heart. So that seems to indicate that the spiritual master is also one of the associates of the Lord who is seated in the heart along with Paramātmā. So does that mean that the individual spiritual masters, say in our case Śrīla Prabhupāda, he may...

Śrīla Śrīdhara Mahārāja: Paramātmā is, the plane of Paramātmā, that is superseding *jīvātmā*, Paramātmā, but Paramātmā conception is only like a *pita*, like *āsana*.

Dhīra Kṛṣṇa Mahārāja: *Pita*?

Devotee: Position?

Śrīla Śrīdhara Mahārāja: Paramātmā, the realm of Paramātmā, the conception of Paramātmā is lower to that of the position of Gurudeva and his paraphernalia and his worshippable Lord. So beyond the *jīvātmā* and Paramātmā, and we are to, he says that my Gurudeva is the source of all my inspiration, as if he's sitting with his paraphernalia above the Paramātmā sphere. With all his knowledge and love divine is there. And from that source I find the stream of inspiration coming to me and whatever I am writing it is just as a fountain pen, the ink is supplied, so it is passing through me and writings are being produced. This also is in *Caitanya-caritāmṛta*. [Kṛṣṇadāsa] Kavirāja Goswāmī has said:

ei grantha lekhāya more 'madana-mohana' / [āmāra likhana yena śukera paṭhana]

[“Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana- mohana. My writing is like the repetition of a parrot.”] [*Śrī-Caitanya-caritāmṛta*, *Ādi-līlā*, 8.78]

“I am an old man. When I'm writing, I'm too old, my hand is shivering. It is impossible for me at this stage of old age to write, but still I myself am wondering how can I write? But still I am writing. So it is not my writing but someone is writing through me.”

Sanātana Goswāmī says in *Bṛhat-Bhāgavatāmṛta*, “What is this that I'm a tiny fellow, mean human being, and I'm writing about the harem of Kṛṣṇa? The Rukmīṇī is such and such, Satyabhāmā is such and such, Kṛṣṇa is such and such, Their relation is in this way – what audacity I have got. What am I? A mean fellow of the dustbin, and I venture to write, to describe that. But believe me, this is not my writing. Someone is forcing my hand to write all these things. The externally internal, it is not my writing, not my product. I cannot venture to enter into that sphere, and I am writing authoritatively giving opinion, this servant is such, this servitor is such, this Queen, this here there. Where are they and where is myself? But someone is forcing me to write down all these things.”

And even Mahāprabhu says to Sanātana Goswāmī: “Kṛṣṇa is helping you as He's sending so many words to teach you, and they're passing through Me, I feel. But I do not understand them, what is going through Me to grace you.”

So it is possible, that is coming down, the inspiration, like inspiration it is coming down and I'm going on. And without that the written thing cannot be pure. That is revelation, that writing is of the type of revelation. It is coming down from some other quarter to this plane to help people like us. So that is all right. Otherwise in such a short time it cannot be possible for that man of old age to produce so many written books on the high thoughts. So inspiration there was. His heart or his mind was empty, and it was only an instrument for the divine agent to use him as their instrument. In this way he produced all these things. It came through him.

Tamal Kṛṣṇa Swāmī: In the field of writing transcendental literatures - in regard to writing transcendental literature, is it permissible to write proper *siddhānta*, bringing out proper conclusions of *śāstra*, in a context of fiction? In the context of fictitious stories, in other words, creating some fictitious characters etc, but these personalities are interacting to produce a devotional teaching. Is that permissible?

Śrīla Śrīdhara Mahārāja: That is not fictitious. The gross world may be fictitious, but whatever is coming from there, that has got some position in more real plane than this gross earth. It is existing in a particular plane and that plane is more true than the concrete world what we feel and live in. So he can do that. And another antagonistic thing I found in you. What do you say? Repeat it.

Tamal Kṛṣṇa Swāmī: I said that...

Śrīla Śrīdhara Mahārāja: Inconsistent, some conflicting.

Tamal Kṛṣṇa Swāmī: I was asking whether...

Śrīla Śrīdhara Mahārāja: When a person is writing, then?

Tamal Kṛṣṇa Swāmī: He may create some fictitious...

Śrīla Śrīdhara Mahārāja: Oh, fictitious. Then whatever when the transcendental contract then he's not writing but he's forced to write; that should be the perspective. He's forced to write. He's absent, when the revealed truth is rushing in, then he's mere instrument cent per cent, not his writing. When he's writing and something is coming then there will be a mixture of both the things.

Tamal Kṛṣṇa Swāmī: Could you repeat that? When he is writing...

Śrīla Śrīdhara Mahārāja: He's writing, his own *abhimāna*, his ego, and also transcendental inspiration, both combined, then that will be a mixed thing and not purely cent per cent pure.

Tamal Kṛṣṇa Swāmī: So is that acceptable or not?

Śrīla Śrīdhara Mahārāja: Partly acceptable.

Tamal Kṛṣṇa Swāmī: So then it seems that what you have just said is different than what you had said at first.

Śrīla Śrīdhara Mahārāja: You see, when Kṛṣṇa inspired Brahmā, *tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1] he referred, and when from Brahmā the different disciples came, modification began. And then there is a jungle in the religious world of different conceptions. *Prakṛti-vaicitryāt* and *pāramparyeṇa*, the

modification, and limitation, and the original thing gone, and the sham things are reigning inspired.

Dhīra Kṛṣṇa Mahārāja: But in *paramparā* there should be no material modification.

Śrīla Śrīdhara Mahārāja: *Paramparā*, the opaque Guru, the *paramparā*, the mediums must be pure, otherwise it is sometimes, often it is not pure so difference is there.

Tamal Kṛṣṇa Swāmī: So just like in the *Śrīmad-Bhāgavatam*, all of the narrations are factual, they have occurred.

Śrīla Śrīdhara Mahārāja: And Kṛṣṇa says:

*imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] ["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.1-2]

"Again I am rejuvenating that *karma yoga*." Kṛṣṇa says in *Gītā* to Arjuna, "First I told these things to Sūrya, and from Manu, all this. Then in *kala-dharma* it is mutilated and almost vanished. Then again I am speaking it to you." It is in *Gītā*, *imaṁ vivasvate yogaṁ, proktavān aham avyayam*. Arjuna says,

*aparaṁ bhavato janma, paraṁ janma vivasvataḥ
katham etad vijānīyāṁ, tvam ādau proktavān iti*

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed, that You previously instructed these teachings to him?"] [*Bhagavad-gītā*, 4.4]

*bahūni me vyatītāni, janmāni tava cārjuna
tāny ahaṁ veda sarvāni, na tvam vettha parantapa*

[The Supreme Lord said: "O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot."]

[*Bhagavad-gītā*, 4.5]

"I have got many births, and you also the same, but you don't remember but I remember that I descended here many times. And first I told it to Vivasvān, and then from Vivasvān it came to Manu, and then from Manu to others, and in the course of time it is finished. Again I am telling."

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

Giri Mahārāja: The fallen souls generally are coming from the *brahmaloka*, or *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes. That is from the marginal land.

Giri Mahārāja: Yes. Now is there any difference between that soul and the souls that are eternally with Kṛṣṇa in Goloka?

Śrīla Śrīdhara Mahārāja: No. It is prohibited to think like that, that once liberated, once entered into Kṛṣṇa consciousness – of course there is gradation. But one who has got the grace of Kṛṣṇa and are of the same rank, no distinction should be continued; that he was in previous life in a conditioned world. To foster that sort of memory, thinking, has been discouraged, then don't do so.

Giri Mahārāja: Now when a soul is eligible to enter the spiritual world, say...

Śrīla Śrīdhara Mahārāja: From conditioned function to constitutional function.

Giri Mahārāja: Yes. Now say that person is going to take the form of a cowherd boy. Now how does he enter the spirit...

Śrīla Śrīdhara Mahārāja: All may not. Some may have their end of their journey in Vaikuṇṭha, some in Dvārakā, some in Mathurā. All may not come to Vṛndāvana to cowherd conception. Even Lakṣmī Devī could not have admission in the cowherd clan – what to speak of others. That is a special...

Tamal Kṛṣṇa Swāmī: The question we want to know is that in Goloka there are cowherd boys, cowherd girls, there are mothers, fathers, everything. So suddenly if

one re-enters, if one goes to Goloka in his constitutional position, how does he suddenly appear there? He has father, mother, friends, how suddenly...

Śrīla Śrīdhara Mahārāja: It is – that going cannot be a chance coincidence, but he's to follow a constitutional method to go there. So gradually it will awaken in him. He will have gradual conception of his paraphernalia, or his environment, and he will make progress; not suddenly.

Tamal Kṛṣṇa Swāmī: What about that environment? In other words, when, how, if he goes back to Godhead...

Śrīla Śrīdhara Mahārāja: His *ruci*, his inclination, will, according to his progress, gradually make acquaintances with the paraphernalia. And it will be that he's to be pushed towards that domain.

Tamal Kṛṣṇa Swāmī: If he becomes a cowherd boy, then he has father and mother there, so how...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: So that father and mother, how did they get him? Has he become... He's not being born there...

Śrīla Śrīdhara Mahārāja: Yes. He will think that, 'I was here' because it is *svarūpa*, 'I was here but my mind was scattered.' Just like a mad man, he forgets his previous acquaintances and as soon as he comes back to his old memory, it's something like that.

Tamal Kṛṣṇa Swāmī: And the father and mother, what do they think?

Śrīla Śrīdhara Mahārāja: They will think that, 'after a long time my son has come into senses and he's recognising me,' and in this way they will take him and he'll see them.

In *Bṛhat-Bhāgavatāmṛta* we find when a new recruit came to Kṛṣṇa, when he's coming on the way, _____ coming back, just at that time one fortunate soul met Him. And Kṛṣṇa welcomed him and firmly embraced him and lost consciousness with him. Baladeva and other cowboys they are more or less puzzled. 'What's the matter?' But Baladeva knew the matter and saved the situation, consoled the fellow. After some time, Kṛṣṇa woke and began to talk with that new friend. "My friend, so long, how could you stand, how could you move without Me?" Ha, ha. And that was His first address to that newcomer. "So long, how could you live without Me, My friend?" So something like that, that *milan*, that meeting, comes into the jurisdiction of eternity. From conditioned it comes into constitutional eternity. As if the point where finite and infinite meets, the position is something like this. The conditioned meets the eternal function. He gets it back. "It was my innate wealth. I lost it." This sort of consciousness arises and compromises the two. Two opposite things compromise in friendly plane in such a way we are told.

Giri Mahārāja: Now, if a disciple leaves the body thinking of the spiritual master, so he will go to where the spiritual master is.

Śrīla Śrīdhara Mahārāja: Yes, of course. If that is of sufficient growth and attraction then he will go. It depends upon the degree of attachment.

Giri Mahārāja: Now, one disciple of our Prabhupāda commented that he only wants Prabhupāda. He doesn't want to be led to any other party or group. Now, if that is...

Śrīla Śrīdhara Mahārāja: Ultimately that depends upon the will of Kṛṣṇa; wherever He will like to send him. There are so many qualified. The king recognises one, "As a General, go to the battle field." Then another one he may send. It may be like that. But still, just as in Vaikuṇṭha, there are sub Vaikuṇṭhas of different Nṛsiṃhadevas, Varāhadevas, so this Gurudeva with his paraphernalia that is also *nitya*. That has got its position in the constitutional; that is not a chance coincidence. That will move. Even here a sound is not lost, it is moving somewhere or anywhere or other. Is it not? A sound when produced it is moving in the atmosphere. The colour, that is also moving even here, but in Vaikuṇṭha nothing is lost. It is there, it is there; in the heart, in the feeling. That is not outside the Vaikuṇṭha. He has got the memory of his Gurudeva, how he came, and it is not abolished or effaced from the infinite. That is there, that picture; that picture is there so it is eternal. But again a new paraphernalia may be created also. The General may be recalled from a particular army. He may be posted in another army.

Tamal Kṛṣṇa Swāmī: But the memory of the first army remains also.

Śrīla Śrīdhara Mahārāja: Yes, the first army that was there.

Tamal Kṛṣṇa Swāmī: That he'll remember.

Śrīla Śrīdhara Mahārāja: The remembrance, he will be, the photo will be there, it will be in the mind of so many that he's our General. So, in Vaikuṇṭha everything is eternal, everything is eternal, coexistent. Coexistent, it can accommodate, there everything is coexistent. Any difficulty?

Dhīra Kṛṣṇa Mahārāja: You once said that a *mahā-bhāgavata* Guru is in constant association with his Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And sometimes our Prabhupāda was criticised for not going to the *samādhi* of Śrīla Bhaktisiddhānta. And he said that, "He's sitting beside me at every moment."

Śrīla Śrīdhara Mahārāja: Then, what of that?

Dhīra Kṛṣṇa Mahārāja: Well, that seems to indicate that it's just like we're personally sitting with you right now, that kind of association. And generally we think in terms of the instructions; your associating with your Guru by his instructions.

Śrīla Śrīdhara Mahārāja: Yes. In *prapañca* that is – experience through the senses and mental experience may differ. By recollection I may come in association of something and bodily also I can go. But here, what he said, "That I am always with – I see the *samādhi* of my Gurudeva," that is more than mental, transcendental sphere. He's there, and sometimes *samādhi*, sometimes birthplace, sometimes his only *dikṣā* place; it may vary.

Mahāprabhu says to Rūpa Goswāmī: *sada sange āsiyācha tumi*, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19:240] When after the training is completed of Rūpa Goswāmī, Mahāprabhu wanted to come to Nīlācala, Jagannātha, to return, then Rūpa Goswāmī proposed, "Please order me to follow You. I can't stand Your separation."

Then Mahāprabhu told: "You are always with Me. Now you just go to Vṛndāvana."

So by our, we can keep company in the spiritual world by – the other day I also told this – by *anugatyam*, by our submission. Soul is near to soul only through submission, in that relationship, and not so much by close physical relation. The other day I told that there are bugs and lice also very close, but they're not very near. Physical nearness is not real nearness. Mental more and nearness of soul, that is more and more real. Hare Kṛṣṇa. Then? On what point it came?

Dhīra Kṛṣṇa Mahārāja: You said yesterday that first we see the Guru as Kṛṣṇa; Kṛṣṇa as Guru. Then intermediate stage...

Śrīla Śrīdhara Mahārāja: Comprehensively, first we see Brahma, then Param Vasudeva, then Lakṣmī Nārāyaṇa; gradual progress, so first we see Guru as Kṛṣṇa when we do not see the differentiated character there. For the beginners it is told that Guru is Kṛṣṇa. Then deeper vision will gradually disclose that Guru is a particular function of Kṛṣṇa. Then more closely the particular function in what channel? The elaborate conception of the function discloses the hierarchy there, in this way. But in the first sight all included in Kṛṣṇa, all Kṛṣṇa, and then Kṛṣṇa's potency, particular function. He has got many other functions. This is one partial aspect, then details in the partial aspect, that takes us, leads us to the differentiated character into Guru. And according to *rasa* when classified, different groups, so much variegation in details goes to a particular group of servitors in the particular clan. And in the service also there are so many variegations, the food department, then the bed department, then the ornamental department. There are many departments. According to the inner taste one is accepted in a particular place, position. What is hazy and non differentiated in the first sight, in the near and clear sight, it expresses so many differentiated and specified characteristics, clearly, in a particular way.

Giri Mahārāja: Now, some of the same personalities from Kṛṣṇa *līlā* came in another form for the Gaura *līlā*. Now, we have understood that Rāmānanda Rāya, he is Viśākhā.

Śrīla Śrīdhara Mahārāja: We may not say that he came from there to here. That was emptied. It is not. Their two-fold presence rather, you may think like that.

Giri Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is also eternal and this is also eternal.

Giri Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: So two-fold, the double function, a little modified.

Giri Mahārāja: Now, sometimes we hear that Rāmānanda Rāya is the same personality as Viśākhā.

Śrīla Śrīdhara Mahārāja: A corresponding.

Giri Mahārāja: And at the same time we hear that he's also Arjuna.

Śrīla Śrīdhara Mahārāja: Arjuna. That Arjuna's function may be traced there partially. According to the interest and necessity of the person who sees, it is like that. Some may think Rāmānanda is a Governor, some may see his nearness to Viśākhā in temperament; sober and Kṛṣṇa-Rādhikā, not partial to anyone. All these signs may help others to think that he's of the Viśākhā temperament. And Arjuna, that he's endowed with various qualifications among the five – Arjuna. That is given to the ordinary public, a reflection, that he's the most qualified amongst the children of Bhāvānanda, who are of different character. In this way they like to see him, and in that with some sober decision and exceptional qualification and capacity the picture of Arjuna. And that is to be thought.

Giri Mahārāja: But earlier you said that if someone is equally addicted to Kṛṣṇa *līlā* and equally addicted to Gaura *līlā*, that same person may simultaneously take part in both. Now, is it that the same Viśākhā, individual person, who is there in the Kṛṣṇa *līlā*, the same person is also present in the Gaura *līlā* as Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Rāmānanda has got such impartial temperament towards Kṛṣṇa and Rādhā. Of course, a little more towards Rādhikā, otherwise he cannot be grouped as *sakhī*. He's not *sakhā* to Kṛṣṇa but in the *mādhurya rasa*, still has got some impartial attachment, almost equal attachment towards both the parties. And also the other qualification is Viśākhā, in dancing and singing, etc. They're also there, in partial tendency as well as so many variegated qualifications.

Giri Mahārāja: Now, Svarūpa Dāmodara, Caitanya Mahāprabhu's secretary, he is described as Lalitā. So is he the actually the same person Lalitā, or he has the same qualities and gives the same impression?

Śrīla Śrīdhara Mahārāja: Lalitā's double in Gaura *līlā*, both co-existent. We are to think like that, co-existent.

Giri Mahārāja: I'm very satisfied with this answer. We're all satisfied with your answers.

Tamal Kṛṣṇa Swāmī: When I hear you speak about these subject matters, it reminds me that Lord Brahmā he stole away the calves from Kṛṣṇa, thinking that he could understand what is God. But after he saw Kṛṣṇa manifest Himself as the four-handed Nārāyaṇas, so many times and duplicating Himself in all the cowherd boys, then he said, "Some people may think that they can understand You. But myself I know that I have no understanding what-so-ever of Your unlimited qualities." So when we hear you describe the spiritual world we begin to realise that there's no way that we can possibly grasp the full magnitude of the spiritual world. It's so unlimited.

Śrīla Śrīdhara Mahārāja: On spiritual common sense I take my stand, known and unknown. You see, there is a story here, that a student, asking his preceptor, "When shall I be a *paṇḍita*, I shall have recognition of a *paṇḍita*?" Then the preceptor answered, "When what you have read and what you have not read, both equal to you, at that time you will be a *paṇḍita*, a scholar." Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The preceptor told: "When you have read the portion, and unread portion, both equal to you, you equally understand, at that time you will be reckoned as a *paṇḍita*." Then he went away home for some time and forgot what he read. Then came to the preceptor and told: "You now give me the title of a *paṇḍita*." "Why?" "What I read I forgot and I can't understand, and what I did not know of course I can't understand that so both equal to me."

[Group Laughter]

End of 81.03.03.B

Start of 81.03.03.C_81.03.04.A

Śrīla Śrīdhara Mahārāja: ...I try to connect with Guru Mahārāja. I look after him. And then I have a survey, I consider the past, and also the present, and I utilise my common sense, and then I say, whatever it may be. The background is there within me from the beginning and that background will produce what I say; the background. A general conception I have got about Prabhupāda's *līlā*, his sayings, all

recorded to some extent within me, in some way or other. And I moved the whole plane, or background, and whatever comes it must be harmonised. What will come that must have harmony with the whole thing that I have got the photo of from different times. The common thing which will be approved by all the planes I received, in that way I talk. That whatever I shall see, that must have harmony with all I have gathered from the scriptures, from Guru Mahārāja, from his important servitors; a common thing produced like a computer. Ha, ha. In that way, what other can I do? The sum total of the whole spiritual experience of my life; when that is tackled then some reaction comes and that I produce to you. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Devotee: One of our present Ācāryas has had a dream. And in that dream our Śrīla Prabhupāda is coming to him and telling him that at a specific time in the future he will again appear here to direct our movement. So how should we take this? How should we understand this?

Śrīla Śrīdhara Mahārāja: You may not attach much importance; it may be an individual case, and also you may not ignore. Yes, in the Infinite if it is possible, such, God willing it may be so. We don't deny, nor are we very credulous. We are to wait for that time. We won't wait for that time, "So then we shall sit idle, and when he'll come again then I shall begin." That sort of tendency may not come within us. And at the same time I don't think that nothing is impossible in the Infinite. He may come. God willing, Kṛṣṇa willing, that may be, that may occur. It is not impossible. And at the same time, what I told, we may not be, or that I may not be impart anything to you, to make us loser. We should not be indulged in that way. Yes, all well and good if he comes, and he comes and puts the question, "So long, what progress have you made?"

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "Yes, I have discharged this duty. I offer you." With a bold stand you may show the record of your service to him. It is good, no harm, it is laudable.

Giri Mahārāja: Now, Hiraṇyakaśipu, the father of Prahlaḍa, he took over the planet of Indra.

Śrīla Śrīdhara Mahārāja: Indra's position, he snatched the position of Indra, and he himself became Indra. Then, what about that? Indra means his *adhikāra*, his power.

Giri Mahārāja: Yes. That's right. So now, when Nṛsimhadeva killed Hiraṇyakaśipu, did that take place on Indraloka or some place on the Earth planet?

Śrīla Śrīdhara Mahārāja: Earth.

Giri Mahārāja: Because in South India there is some place which is supposed to mark where Nṛsiṃhadeva killed Hiranyakaśipu.

Śrīla Śrīdhara Mahārāja: You see, Hiranyakaśipu may have his seat on the Earth, and from there he may control even the heaven. He defeated Indra, but that that does not mean he always lived there, but that is a partial statement.

Real statement is this; when Mahāprabhu departed, some saw He entered into Tota Gopīnātha, some saw He entered into Jagannātha, some saw, we find it is described, He went over the sea. In this way the subjective control, not a... the subject can force the object to see in any way He likes. So in variegated way He may show Himself. *Līlā*, Bhāgavat *līlā* is like that. One man is seeing Him and another in the side cannot see Him. It is something like hypnotism. The whole *līlā*, the whole creation, is something like hypnotism, in the line of hypnotism. All this creation rather is in the line more similar to hypnotism than any objective fossil – everything coming from a fossil in a rigid way that cannot be moved – that cannot be described, not like that. The whole thing in the subject, in the universal subject; the background is this. Then we can explain everything, when you take in the character of hypnotism. He's evolving. "And one man seeing Me, another may not see, but are seeing another way." The whole thing is regulated from the centre of the subject, higher subject. So many antagonistic things may also occur.

It is explained by Jīva Goswāmī as *kalpa-veda*. Some say Varāhadeva came in white colour, some say in *śyāma*, black colour. But in different *kalpa* it may be, and at the same time as Varāhadeva liked to show Him to a particular person He can do that. The subjective characteristic and power is such, position is such.

And the other day I forgot to mention to speak to you about one thing. That whether the Hiranyakaśipu *līlā* was in Vaikuṇṭha. What is the characteristic of Vaikuṇṭha, or Goloka? Anything and everything may be harmonised, embraced. The heinousness which is here in the mundane sphere; when that is in Vaikuṇṭha that is all right, that is palatable. Nothing. Just as in a drama, dramatic play, when the drama is showing the discord of the different parties, and molestation and killing, hurting, all these things which is very bad in our consideration, when it is shown in a drama, then it is not so harmful. Is it?

Giri Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Practically, no harm is done by the drama, but only a picture of the mundane world.

Giri Mahārāja: Play acting.

Śrīla Śrīdhara Mahārāja: So also, just as Govinda Mahārāja said the other day that, *śingha prasena bhavadit* [?] Singha devoured Prasena, killed Prasena, but Prasena

also enjoyed and Singha also enjoyed, because no dissipation there exists. So in drama also, one who is aggressing and who is being aggressed, both may be satisfied.

So in *Vaikuṇṭha*, in *Goloka*, any type, this is in *līlā*, everything is a pleasing sensation only different plan. But really, nothing, no sorrow can exist there. It is *nitya*, *ānanda moya*, the plane of ecstasy. Different variegatedness may exist without their sting; especially in *Goloka*. Everything is good, bad, everything harmonised, good, bad, in our consideration; everything harmonised there and everything is pleasing and *ānandam*.

Even the idea of prostitution, that is also adored in *Vṛndāvana*. What is very nasty in this plane, *parakīya*, the stealing. Because it belongs to Kṛṣṇa and it occurs to satisfy Him. Whatever will satisfy Kṛṣṇa, that is *līlā*, and that is admirable, and that is pure, and that is all perfect. We are to conceive like that, that undesirable things are also harmonised. Such peculiar nature and position is that of Kṛṣṇa, so perfect. And nothing bad can enter in His connection. Good or bad exists between the clash of the different parties. No party, only one party.

As sometimes we heard after the second great war, America wanted one state world, only one controller, to eliminate the quarrel – there will be one power. We are told like that in a paper, they wanted that the whole world will be controlled by one state, from one centre. Then there will be peace. Something like that, that one centred controller.

And whether it is good or bad, it is measured by His satisfaction, and everything in a dedicated mood. And according to the degree of dedication it will be purer and purer. The competition of dedication – dedication loses its meaning as a loss, dedication is not loss. Dedication in nature it is such it is invulnerable, it is immortal and it is blissful. So the land is of that type.

Whatever filthy example is dramatised there, that is all good; filthy in consideration with the many enjoyers and in such plane of – where the clashes of different interest. But one interest, and dedication to one interest, that makes everything pure; and all else comes accordingly, and not independent. And independence also, there is sometimes quarrel between Yaśodā, Kṛṣṇa, Rādhārāṇī, Kṛṣṇa, but that is convened by *Yogamāyā* to satisfy Kṛṣṇa. So, the whipping of Yaśodā, because that pleases Kṛṣṇa that loses its cruel characteristic, so also all things like that; they've got no sting. That is Kṛṣṇa *līlā*. You may put an example how that thing may be harmonious, how that thing may not be filthy, everything may be, because that is to satisfy Kṛṣṇa, the only one criterion. And whatever is His *līlā*, He's satisfied that everything is done, *yasmin tuṣṭe [jagat tuṣṭam priṇite priṇito jagat]*, everything is done. And everything cannot but be satisfied because He's satisfied. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, that sort of thing we shall try to bring within our plane. That plane we must be acquainted with; have some acquaintance with such a plane, the plane of perfection, plane of all harmonising nature. The Kṛṣṇa *līlā*, how it is. Then all other questions may be solved there in the middle. This background we must have, the satisfaction of Kṛṣṇa. Kṛṣṇa *sukata praja* [?] Dedication; all carrying towards

Kṛṣṇa, His satisfaction, if He's satisfied then everything is all right. The chastising, the *māna*, *abhimāna*, all these things may be there, it doesn't matter. The only criterion will be, if you can understand and have a real picture of that, then you'll be able to answer all questions. Adjustment with that point what is necessary, *yasmin tuṣṭe jagat tuṣṭam*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: So, I think we will be going now, and we will return again, within a day or two to come and visit with more questions.

Śrīla Śrīdhara Mahārāja: Yes, you come, you are welcome.

Tamal Kṛṣṇa Swāmī: More persons will come with us each day.

Śrīla Śrīdhara Mahārāja: Maybe. Let them come. I am here to help you through whatever service I can do to you my new friends, who have come to Mahāprabhu's feet to serve. And Swāmī Mahārāja has taken you all here, and my meagre service if it is possible can help you, I'm ready for that. This is my nature. I can't shun, I can't avoid this. My fate, my very existence requires this. You are taking from here and you are spreading to the world at large for their relief and for their good. How laudable and how desirable your deeds are. I should have a peep into that, the plane of your activity. *Jagat kalyan jagat daya* [?], *loka-hitam*, *loka-hitam nṛpa* [Śrīmad-Bhāgavatam, 2.1.1] Śukadeva only accepted the question; a man who did not care to have a cover on his body, *ulanga* [?] he says that, "Yes, this question is a real question, for two reasons; *ātmavit-sammataḥ* and *loka-hitam*. So *loka-hitam*, you are engaged in *loka-hitam*. Order supplier, only so many spiritual canvassers of Mahāprabhu, and Prabhupāda, and Swāmī Mahārāja; you have dedicated your life for this holy duty. You are adorable to me, all your attempts. By you, we want to live. Ha. Ha. We can live, our Guru Mahārāja can live, your Guru Mahārāja, Mahāprabhu, we can live here through you all. You're life giving, your attempt to all our clans. It is very laudable. And I can't shirk about this book. Ke?

Devotees: Microphone.

Śrīla Śrīdhara Mahārāja: Happy style you have written the book; the style is simple, and accurate, and profound, in a good style the book is being published. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: This volume, number one, it is describing Prabhupāda Swāmī Mahārāja before going to America. It is his life in India before leaving for America.

Śrīla Śrīdhara Mahārāja: Yes. I heard. There I had to say something, and that, *aprākṛta* and *adhokṣaja*, two stages of spiritual existence; *aprākṛta* is a very difficult thing, it is like *prākṛta*, it bears the similarity with the mundane, but not mundane. *Aprākṛta bhaumika*, that plane is so comprehensive characteristic it has got that it can accommodate everything what we cannot hope to have sanction from the standpoint of morality even. That also can be harmonised there. So it is a very difficult thing to

make general public of generous and religious heart, to understand *aprākṛta*. Not *prākṛta* but seems to be *prākṛta*. The harmonising capacity and duty is of such magnitude that it can harmonise anything imaginable, even immoral things.

But the only criterion is seeking and searching the satisfaction of Kṛṣṇa, none else. Only the centre, and all, and everything, by the spirit of dedication, everything eliminated. Only one aim; satisfaction of Kṛṣṇa, the whole concentration there, and it is adjusted. And little deviation from the satisfaction of Kṛṣṇa, that will make everything topsy turvy.

So the mundane life of a Vaiṣṇava, not mundane, but similar to mundane, life of a Vaiṣṇava should be dealt very carefully and with some caution. Wherever there is any room for criticism we shall be over cautious to guard that portion, special note, that this is not mundane. Otherwise people will misunderstand in general. There is the possibility. This much I had to say about the Autobiography. Even in the case of the Supreme Authority, Kṛṣṇa, what to speak of the Vaiṣṇava; there's every possibility that the people will undermine, and some caution must be given there and stress should be there, put upon that point, that this is not mundane, though similar. That whip in the Biography, now and then, and here and there, that should be repeated, that sort of whip, "Don't take it otherwise, don't misunderstand." This sort of warning should be mentioned here and there when dealing with the life of a person divine. That should be used.

Devotee: Caution.

Śrīla Śrīdhara Mahārāja: Caution, here and there, caution, don't take it otherwise. Hare Kṛṣṇa. Gaura Haribol. Otherwise there will be room for misunderstanding. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. They're dying, they're suffering from disease, they're eating, they're going to latrine. *Nāvamanyeta karhicit, ācāryam mām vijānīyān, nāvamanyeta*. Never undermine, *nāvamanyeta*, never belittle him, though there are so many mundane signs there.

[*ācāryam mām vijānīyān, nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

It is written in *Bhāgavatam*, *ācāryam mām vijānīyān, nāvamanyeta, avamanyeta, avamanana*, don't go to insult him by misunderstanding. *Nāvamanyeta karhicit na martya-buddhyāsūyeta*, your mental conclusion, don't use there, in the mental plane. The experience of mental plane won't cover it, screen it, *nāvamanyeta karhicit*, never allow the mental experience to screen it. *Na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. All the good signs are embodied there, good tendencies, all the high substances of variegated nature of divinity, are present there. We are to

show that, *sarva-deva-mayo guruḥ*. Hare Kṛṣṇa. Hare Kṛṣṇa. That should be kept up, maintained, all through. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The world of experience should be kept underfoot, should be crushed underfoot. The experience, always the hammer must be stricken on the head of the worldly experience. Every now and then the hammer must go on the head of the worldly experience. If you want to enter into the domain of the divine, then experience should be left here. It won't help you in any way; rather it will draw you from behind. Your knowledge of experience will draw you from behind. Be clear. Liberate yourself from the disease of worldly experience and try to enter the domain of the divinity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And *adhokṣaja*, that is not under any law. Not only made by you but made by any agent. It is already independent. Everything, the soil, the ways, everything is independent, *adhokṣaja*. *Adhaḥkṛtaṁ indriyajam jñānam yena*. *Adhokṣaja* is the term which is very favourite to *Śrīmad-Bhāgavatam*. Here and there, *Bhāgavata* has always used the word *adhokṣaja*, the expression, always to remind that *akṣajam jñāna*, that is the knowledge of experience, keep it always down. *Adhaḥkṛtaṁ indriyajam jñānam yena*, *indriyajam*, that is the knowledge of experience that's drawn through the senses, always keep it below.

The warning, *adhokṣaja*, unintelligible, unknown and unknowable, only through faith, and regulated faith, not only that faith means blind faith or something like that, but faith has got its real characteristic. So faith proper, that only can enter there - *śraddhā*. *śraddhāmayo 'yam loka*, in *Upaniṣad*, there is a domain which can only be tackled by *śraddhā*. And what is that *śraddhā*? *Kṛṣṇe bhakti kaile sarva-karma kṛta haya* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62] If I discharge my duty towards Him, everything is done. That should be the very gist, the life of that attempt, that expression named faith, *śraddhā*. So if we do that, then it will be *aprākṛta* otherwise it will be reckoned as the so many epics here.

Hare Kṛṣṇa. Your illustrious Gurudeva had this infallible aim.

Gaura Haribol. Gaura Haribol. Nitāi Gaura. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In Caṇḍīdāsa we found, which meaning is mutilated and turned into the opposite direction by the so called scholarly fellows of the time.

Suna he manase bhai sabhar upe manase satya tara upara nai [?]

The Bengali passage; the general meaning is, "Oh my brother, human beings. You listen to me. Human species is above all, and there is nothing above."

In *Caitanya-caritāmṛta*, [*Madhya-līlā*, 21.101] the parallel, but more clear.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord Sri Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."]

Amongst all the pastimes of Kṛṣṇa, His human pastimes is at the zenith, forms the acme, *nara-vapu tāhāra svarūpa*. It is very akin, very near to human fashion, but not human. We are to strive hard to show it, to maintain this characteristic; humanly but not human. This sort of attempt always be retained, to caution the human mind, they're not human. Our diligence.

Devotee: If an ordinary man appreciates a great soul as human, but does not understand that he's actually beyond human, doesn't he gain benefit, or is that offensive?

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Dhīra Kṛṣṇa Mahārāja: If a common man, he savours a great Vaiṣṇava, he thinks of him favourably, but he doesn't understand him as a great Vaiṣṇava...

Devotee: He thinks of him as a great man, but still something as the human kind.

Śrīla Śrīdhara Mahārāja: So really, the necessity of the inner eye to recognise the Vaiṣṇavism. A Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand the intelligence of others; but an ignorant man cannot detect who is intelligent or who is non intelligent. Intelligence can understand intelligence; so ordinary people will think: "Oh, it is an ordinary man." But the true Vaiṣṇava, he will understand that he's a Vaiṣṇava. Not by external endeavour, gesture and posture, but by the standpoint, the angle of vision, by that the Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand an intelligent man.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

*[kintu tomāra prema dekhi' mane anumān]
mādhavendra-purīra 'sambandha' [dhara - jān]*

["Upon seeing your ecstatic love, I can just imagine that you must have some relationship with Mādhavendra Purī. This is My understanding."] [*Caitanya-caritāmṛta, Madhya-līlā*, 17.172]

When Mahāprabhu was travelling in Vṛndāvana, He found a person, Sanoḍiyā *brāhmaṇa*, and He recognised, "Oh, you must have connection with Mādhavendra Purī. Whatever I see in you, it cannot come otherwise. You please express how you have come in connection with Mādhavendra Purī."

Then he came to explain, "Mādhavendra Purī, he came here, he did this, this, and I got his grace."

"Yes. Otherwise this thing cannot be detected anywhere."

Hare Kṛṣṇa. Gaura Haribol.

Satsvarūpa Mahārāja: Should we avoid writing the disappearance of our Śrīla Prabhupāda, or can that be told?

Dhīra Kṛṣṇa Mahārāja: His *tirobhūte*, his disappearance, should Satsvarūpa Mahārāja avoid that, not write so much about that?

Śrīla Śrīdhara Mahārāja: You can do that, but with sufficient caution. About Mahāprabhu, so many tales are going on. "He passed in this way." Some say, "In that way." Everything may be true. Like a hypnotist He showed some people, "I am going." Another section saw, "Oh. He is passing there." In this way it is His sweet will to show there passing in different ways to different sections, it is possible. So everything is deception of the sense experience. Whatever is done by them, it is super-experience, so it deceives the experience. The knowledge of experience cannot catch, cannot reach up to mark. Hare Kṛṣṇa. Suffering, taking medicine, passing.

Sītā Devī was stolen. And one devotee in the South, he's fasting, even very indifferent to attend Mahāprabhu, his _____ guest. Mahāprabhu detected, "Why you show so much repenting temperament?"

"I don't like to live any longer here. I am to hear that Lakṣmī Devī was snatched away by a demon. I want to die rather."

Then Mahāprabhu solaced him. "Don't think that way."

aprākṛta vastu nahe prākṛta-gocara, [veda-purāṇete ei kahe nirantara]

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.194]

Sītā Devī, everything is all consciousness, spiritual body, and the demon with fleshy hand cannot touch Her. The knowledge can be touched by the flesh, the pure above knowledge. Her body is that of conscious substance, not of this fleshy substance. So flesh cannot touch the consciousness, the soul. So why will it be possible the demon to catch? It is all *māyā*. To teach the *māyic* people in a *māyic* form it is delivered. It is served in that way.

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Śrīla Śrīdhara Mahārāja: ...he cannot see, so what is the possibility of touching, even he cannot see, the demon with fleshy eye cannot see Sītā Devī. Not to speak of touching and catching. This is all a show to teach the mundane mind, to take them gradually upwards.

Then Arjuna coming with the Queens of Dvārakā, the *dacoits* looted them. All *mahā-māyā*. Keśavatāra, Brahmā told two, one white one black hair, giving to Pṛthivi. "Oh. I give it to you. They will incarnate and will relieve you from all your burden of sin – Keśavatāra. And that was Kṛṣṇa and Balarāma, white and black. This is

mentioned in *Purāṇa*. It is *mahāmoy*, or what came that merged into Kṛṣṇa and Balarāma. Ke _____ [?]

Dhīra Kṛṣṇa Mahārāja: He's taking some pictures.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. The style of your writing is very taking, touching. I'm impressed to see the style of writing. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there was one question concerning one writing of Śrīla Bhaktivinoda Ṭhākura, *The Bhāgavata*. That he made some statement – do you know the exact words? That the statements in the fifth canto of *Bhāgavatam*, may be imaginary, some of the statements given there about hellish planets to frighten people.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see, Darwin's objective evolution has devoured us, swallowed us. Though externally we reject it, but we hate it, but still the ghost of Darwin's theory has devoured us.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The opposite is true; subjective evolution. Subject controls and orders, "See this," we are to see that. In Viśvarūpa, what do we see? *Paśya me yogam aiśvaram*.

[*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram*
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

"You see Arjuna." And Arjuna saw that; in the line of hypnotism.

In Kuru *sabhā*, when Duṣśāsana came to bind Him with a rope and put into prison house, then Kṛṣṇa said, "Oh. You will bind Me?" So He showed Himself in such a way that that man was perplexed. And there was Nārada, Vyāsa, Bhīṣma, Droṇa, they began to chant songs in praise of Him.

Then Dhṛtarāṣṭra, the blind man there, he told, "Oh. They're chanting so many praises, seeing You in a particular grand way. I am blind. I can't see. Please for the time being remove my blindness and allow me to see."

Kṛṣṇa told, "It will not be necessary to remove your blindness. I say you see Me." And he saw; the blind man saw. What is this?

Vyāsadeva saw the whole – all the events of the battlefield, who is saying what words to his opponents, in that whole battlefield, everything is described there. And Sañjaya also could see through the inspiration of Vyāsadeva, and he's relating everything to Dhṛtarāṣṭra. This we do not see only as literature, only an epic, but truth. It is possible.

"See Me in this way." And I must see. "If I ask you to see Me in this way, you will see." But the next man won't be able to see in that way. So subjective control, the experience, any knowledge of this world - that comes from subjective control, subjective evolution, not objective evolution. Not that the object is fixed and subject is compelled to have the estimation. If we have also got experience here of such kind, that is also, it is fixed for a particular group to see in a particular way they're seeing that. Another group tuned in another way and they will see it like that. It is like that ultimate flow is coming from up to down, not from down to up.

We are to take, Śukadeva, when he was describing *Bhāgavatam*, the Lord showed him the world situation in such a way, geographical position. On the basis of that he delivered. It is fixed to a particular stage of consciousness, but it has got no real background, as a fallible creature having experience, not any background, any stable background. The vision is controlled, the experience, the knowledge, is controlled from up to down, not down to up.

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāmsi yasya paṇāni, yas taṁ veda sa veda-vit*

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Vedic knowledge, revealed truth, is true. Truth drawn from experience is false. What does it mean? So no stable objective characteristic of anything; like that of hypnotism, *paśya me yogam aiśvaram*, and Arjuna had no other alternative but to see that. And he had to pray, "Please withdraw this sort of sight and confer on me such temperament that I can see as I already saw You." He had to pray for that.

And then, just as the *yantra*, the music *yantra*, in this way by making it round we can differ its tune. Tune can be differed by handling; the *yantra* is there, the music machine. So as the switch of the eye is handled in a different way we see different things.

Dhīra Kṛṣṇa Mahārāja: It also seems that sometimes in reading the *śāstras*, in studying *śāstra*, some people in their study they become confused and bewildered and they begin to doubt. And others, the *bhakta*, the devotee, he may see something that is confusing, he doesn't understand, but he remains firm and he continues.

Śrīla Śrīdhara Mahārāja: His *śraddhā*, his faith, helps him to stand in and wait; and this man, he's a prey to the knowledge of experience - he easily dismisses. "It is impossible." And when one is disgusted with the ways, and has got not charm of material aspiration, he will stand and wait for something new form of happiness that may come or not. *Pranīpāta*, *paripraśna*, and *sevā*.

[*tad viddhi pranīpātena, paripraśnena sevayā
upadekṣyanti te jñānāṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Pranīpāta means I have – I heard from our Guru Mahārāja – *pranīpāta* means to bid adieu to all the experience of the material world. That is the meaning of *pranīpāta*, that I have finished this. No charm for any material aspiration – then it makes *pranīpāta*. All my hopes may be granted from up; here, finished. I have taken leave from any sort of prospect from this mundane. I don't want them. If anything else I have come with expectant attitude. I am to receive that. This is finished. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] The whole kingdom, the whole imperialism may be offered; I hate it, bad association, mortal association. That association with mortality, disease, all these things, I despise it. So with full attention I have to come to have an opening of my hope, whether it is possible for me to have or not; with this attitude, *pranīpāta*.

Then *paripraśna*, honest enquiry allowed; not that blind faith will take you there, but enquiry must be sincere.

And the all important factor is *sevā*. You want that thing for His satisfaction, not your satisfaction. *Sevā*, dedication, the land of dedication, you want to enter into the land of dedication, and the land of exploitation taken leave of. None can thrive in the land of exploitation. That is loan; exploiting means incurring loan, and we are to repay it, we're bound. For every action there's equal and opposite reaction; it will devour itself, suicidal. The exploiting civilisation is suicidal. It must devour itself. It is all loan from nature. How strongly they show their head raised high, but it is all loan from nature, exertion from nature. And to every *paisa* it should be cleared, the debt should be cleared. So all pride and boast are all of negative. No positive contribution comes from this civilisation of exploitation. Exploitation must stop. Exploitation means to exhort things from others, and that must be paid. It is a natural law. So this is nothing. We must enter into the land of dedication and everything will be preserved in the bank. Whatever point I shall dedicate, that will be kept in a savings bank. That will be kept to be utilised by me, though I won't draw any cheque. Only I shall deposit. The land of dedication; a new land, a land of wonder I want to enter, to have admission there. Exploitation is hateful in itself, and dedication is the purest of the pure. I want to be a member of that land, where I shall live. I won't take. So purity, and there, in the land, there is gradation, and that purity has got intensity. Gradation

according to the intensity, quality, quantity, in this way it is *vaicitra*, of variegated nature. And on the top, that spontaneous love and beauty, the flow in the kingdom of Kṛṣṇa and the *gopīs*, who, only to remove a little pain, fictitious pain in the headache, they want to contact eternal hell. This type of dedication...

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: In the *Śikṣāṣṭaka* of Mahāprabhu, He says:

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā
[yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is, that type of love, that never can make us separate from the – that sort of attitude can never make us separate from Kṛṣṇa. The acme of dedication; what does it mean by dedication? Dedication in its highest stage – that is union in separation. Ostentatiously I may be driven away from that, but in heart my faithfulness is increasing in degree. If I am punished, still I adhere to that. That means the connection, the link, has become very invulnerable. Even by separation I cannot be – by dealing any sort of punishment – I cannot be detached. The higher form of unity in the deepest plane, that none can snatch away things from me, if I have connection of such quality. Hare Kṛṣṇa. Hare Kṛṣṇa.

Āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā. Stage by stage it is going deeper and higher. *Adarśanān marma-hatām karotu vā, yathā tathā vā vidadhātu lampāṭo.* Even my claim, what is my right, my claim, that is given to others, in my very sight. That also cannot be taken away from that, from my high ideal; the purest object of my ideal. Then when we can acquire such nature then we are relieved to that extent. We come within the jurisdiction of His confidence. When, by dealing in this way also we cannot be separated, then we come in the highest confidence area of the Absolute, of anyone. Gaura Haribol. Gaura Haribol. Gaura Haribol. I am clear? I am not clear?

Dhīra Kṛṣṇa Mahārāja: It's clear but profound.

Śrīla Śrīdhara Mahārāja: Profound of course, cannot but be. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So you said that we want to; we hate the world of exploitation.

Śrīla Śrīdhara Mahārāja: Of course.

Dhīra Kṛṣṇa Mahārāja: But in *Bhagavad-gītā*, in the fourteenth chapter [22-25], Arjuna and Kṛṣṇa are speaking about what are the qualities of a liberated soul. And

Kṛṣṇa says, "He doesn't hate illumination or attachment when they come." He doesn't hate; at the same time. So how are we to despise these things on the one hand...

Śrīla Śrīdhara Mahārāja: Exploitation is hate, and when we are free from exploitation, and posted in the plane of service, dedication, then hate is eliminated and we embrace everything. Only the spirit of dedication can make it possible to embrace everything. And exploitation, where there's no possibility of exploitation, we hate that. And exploitation, the hatred comes from exploitation. And dedication makes everything a friend. I don't want anything in its turn, so everything will come to me. I don't want to exhort my selfish ideas from anything from the environment. *Viśvam purna sukhāyate.*

The *māyāvādīs* hate, hateful are the renunciationists. They indulge in hatred, but the devotee is opposite. *Karmī* exploits and the *jñānī* hates and the devotee embraces everything, but with reference to the centre that is Kṛṣṇa, in Kṛṣṇa connection, Kṛṣṇa *sambandha*, everything is embraced. "Oh. he's my friend. I can utilise him in the service of Kṛṣṇa." And sometimes the flower will remind me, "Oh. Take me to Kṛṣṇa." That is when I'm fully established in the plane of dedication; everything will help me and remind me, "Oh. Go to go to Kṛṣṇa." All friendly atmosphere - that only can be acquired, that is in devotional spirit, in the spirit of dedication. Hatred can have no room there of hatred. Hatred is in the temperament of the renunciationist, *tyāgī*, *mukti kāmī*; not *bhakta*. *Nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate.*

[*anāsaktasya viṣayān, yathārham upayujjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.125]

Everything is in connection of Kṛṣṇa. How can I hate it? Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Sometimes, people, they criticise us; that we condemn everything material.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: They say, "Too much..."

Śrīla Śrīdhara Mahārāja: That material means objects of exploitation; that is material. Objects of exploitation; that is matter. And what can be dedicated in the service of Kṛṣṇa; that is not matter. We want to utilise everything for the service of Kṛṣṇa. Not for my diseased temperament, to satisfy my diseased temperament. We don't hate matter, we hate exploitation. We want to help everything in the service of Kṛṣṇa. We don't shun anything, we don't want to leave anything, but we're afraid of exploitation and renunciation, *bhukti mukti*.

Dhīra Kṛṣṇa Mahārāja: But the *madhyama bhāgavata*, he must make some distinction, he can't embrace all.

Śrīla Śrīdhara Mahārāja: Yes, some distinction. That may be captured by the spirit of exploitation. In renunciation he accepts so much that he may not be food of the exploiting agent, so he keeps aloof from exploitation, in lower *madhyama bhāgavata*. And for the *kaniṣṭha bhāgavata* afraid of the environment, they will encourage the exploiting tendency in him. So, keep away from exploiting agents. That is necessary there. But it is not in the ideal. It is a temporary ailment in our practices, temporary. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there's a question about how the spiritual master is taking the *karma* of the disciple, because, at first, Hari *Nāma* initiation, he's taking some *karma*, and then in *mantra dīkṣā*...

Śrīla Śrīdhara Mahārāja: What is the criteria of *karma*? Energising, the movement, all movement is not to be reckoned as *karma*; given the stamp of *karma*. What is *karma*? The spirit of enjoyment must be there; then it is *karma*. And if it is offered to the Deity, to the Guru, Vaiṣṇava, it is *bhakti*. *Karma* is not external movement only. The aim, it should be named according to its aim, its object. The dagger may not always be meant to stab; even stabbing when one is going to murder once, even stabbing may be adjusted, may be allowed, to save him.

When I was delivering lecture in Dacca University, one Mohammedan student from the post graduate college, he – I told in every lecture that don't disturb when I deliver lecture, but after the lecture is finished, you are allowed to make any question. So when the lecture was finished one Mohammedan student he rose and put a question.

"Rāmacandra, according to you, is an ideal king. But what is His explanation when He beheaded one *śūdraka*, who was by birth a *śūdra* and he was engaged in penance; what is the justification? Why did He behead *śūdraka*? He was innocent; he was only engaging himself in penance. And because by birth he was *śūdra*, and so he was beheaded by the advice of Vasiṣṭha. How can you justify?"

I told that who is *śūdra*? *Sutadhatu* – it comes from the derivative meaning that one who mourns, he's *śūdra*. Mourning qualification, who mourns, whose absorbed in the mortal world, he has to mourn, lament. Mortal relativity only helps us to mourn. So he was engrossed in mortal achievement, like Hiraṇyakaśipu, Rāvaṇa, who were his predecessors, who were engaged in mortal achievement that has got a reaction. And *tapasya*, what is the meaning of *tapasya*? To acquire power, more potency; he engaged himself to acquire more power to do a disaster, to make supremacy, to spread his supremacy over the world. So killing, and in a vicious way, and as a reaction the havoc will be created as a result of that potency. The capturing the potency in subtle form, and the reaction will come to him also and he'll have to come down. So it is not wholesome from any standpoint, because the object is very mean, to acquire material supremacy. The reaction is inevitable, so it is a disastrous thing, a

curse to the country. So that was nipped in the bud. To save both the parties, he was silenced. So, what is devotion and what is *karma*, we are to detect it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Hṛdayānanda Mahārāja, he has a question, that what is the explanation that Rāmacandra has killed Vali, Sugriva's brother?

Śrīla Śrīdhara Mahārāja: Yes, I know. _____ [?]

Rāmacandra gave explanation. It is related by Valmiki there. But we make much of the mundane law and go to judge the Absolute. Anyhow, Rāmacandra gave this explanation. When Vali is going to die, he called for explanation. "I am innocent, *sakha meda*. I did not make any harm to You, Your interest. Even I could do, what You will have to do during a year, during a day I could finish Your object, I could bring Sītā to You. But what wrong You have committed You don't know. I am an innocent, half jungle animal. And You, without any cause, You kill me."

So Rāmacandra says that the administration, responsibility of this world has been given by Brahmā to *suja varṁśa*. There may be so many mushrooms to take the reign of the government, but that is no sanction from above. But it is Brahmā who placed the responsibility of administration of the whole world to our family. And now, Mahārāja Bharat is in the throne. It is his lookout to see what is happening where. And any person born in the *suja varṁśa* he has got automatic power of the police; he can take in his own hand the police administrative responsibility and can discharge it. Even without apparent order from the centre. It is there.

So, you have accepted Sugriva's wife. According to your social rule it is punishable by capital punishment according to the rule of your society. The younger can take the wife of the elder; that is allowed in your social rule. But the elder can never take the wife of the younger. And if that is done he should be punished by discharging capital punishment. So I have done it because you have taken Sugriva's wife."

That is one – and another; I had no other alternative to save Brahmā, to kill you stealthily, otherwise Brahmā will be nowhere. According to the provision of the boon of Brahmā, whoever will come to fight with you, face to face, he will be ten times more efficient. And so, I can do, but Brahmā's word will be, his promise will be crushed. So I had to do it in a stealthy way."

Hare Kṛṣṇa. Then ultimately, Vali came to his senses, and he told: "I feel it is my fortune that I die, as I am killed by You. You are Nārāyaṇa. And it is a great fortune to be killed by Your hand. Your hand is always pure. Your only aim, the object, everything, is the purest. So whatever anomaly could possibly have been in me, that is removed when I get punishment from You my Lord. I'm sure that my next chance must have a greater thing beyond my aspiration." Vali himself realised in that way. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, but Dhīra Kṛṣṇa Mahārāja was asking about the spiritual master taking *karma* of the disciple. When the spiritual master accepts the disciple and initiates him, then the disciple's *karma* is taken away at that time. Is that right?

Śrīla Śrīdhara Mahārāja: *Karma*?

Devotee: Sinful reaction.

Dhīra Kṛṣṇa Mahārāja: The *karma* of the *śiṣya* at the time of *dīkṣā*, the Guru is taking away his *karma*.

Śrīla Śrīdhara Mahārāja: Of course in some subtle form that sort of responsibility is there.

Devotee: But the Guru is a *jīva*. Is it actually taken by Kṛṣṇa, or does the spiritual master...

Śrīla Śrīdhara Mahārāja: Guru is not a *jīva*, but the Guru ____ comes to enter into *jīva*, it maybe. But when that inspiration, that revelation, that order, that inspiration, comes down in the heart of, Kṛṣṇa to the disciple, he's no longer a *jīva*.

"He will rather aim to the inspiration that is working on behalf of Me; that agent who has come and taken quarter there to deliver him, to take him the Goloka."

The *śiṣya* must look out in that way. I'm not that body, not that mental system, but Kṛṣṇa is working for me, taking His quarter, His position, in that gentleman. Something like that, *ācāryaṁ mām vijānīyān*.

[*ācāryaṁ mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*]

[Kṛṣṇa told Uddhava: "One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

It is His delegation; His delegated power is there, and I am concerned with that. And that will be the way of the meeting of the two, establishing a relation between the two. The connection will be _____ both the gentlemen will be awake in that current, that feeling, that sentiment, the Vaikuṇṭha current, the soul current, current of pure transaction of giving and taking. In this way, Guru does not take any service from the man for himself, but he sends it to his Guru, and in that way it goes to Kṛṣṇa. So whatever little physical service he accepts, that also he sends to Guru, because in that way he may be encouraged. He's not the recipient. Externally he's the recipient, but mentally or spiritually, he's sending it upwards. And it is the service I take and it makes me fit physically and I can render more help to them. So it is not objectionable, it is fruitful. It is not detrimental, it produces something and of pure character. And that helps everyone. In this way he's to receive. Even at the same time blaming himself that I cannot go on with my worldly life without the help of this or that. He blames himself, but the underlying spirit is that otherwise I shall be unfit and I can't do my bit of service of the Lord, my Gurudeva. And by taking up renunciation I'll be loser and incur loss, not for myself, for the world, and my Guru's service will be

hampered. In that spirit he's to take, whatever, everything, for the cause of Kṛṣṇa, for the cause of Guru.

Suppose if there is a manager who's very miserly, and he cannot spend money from the cash, and thereby he may not attend a particular state difficulty and the state is lost. Then he will be responsible to the proprietor. "But why did you not spend? Why are you afraid of spending money from my store? Your miserly habit has resulted in the state being lost. Why should you not spend my money for my interest?"

So, we shall, to render service to Kṛṣṇa, Guru, and Vaiṣṇava, to all the world, I must keep up this mundane body, and I shall, I'm entitled to take something; otherwise miserliness, that is *māyāvādā*, that is renunciation spirit. That will mar my interest. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So that is *yukta vairāgya*. I shall take from the store of Kṛṣṇa to keep me fit and do service. That is Kṛṣṇa's account. If I do not do that, I should be a separationist, I should be *māyāvādī*, a renunciationist. Maximum service I shall try to render to Kṛṣṇa, and whatever is necessary to make me fit for service, I must take it without any hesitation. Otherwise I shall be punishable.

End of of 81.03.04.B

Start of 81.03.04.C_81.03.05.A

[Some of this MP3 is unclear, but clearer on the cassette tape recording 4/5-3-81]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, what about, we have heard that if the spiritual master becomes ill, that is due to the sins of his disciples.

Śrīla Śrīdhara Mahārāja: It may be in some cases, not always, not always. To a certain extent it is there, according to the position of the Guru.

Jiva guru asīsyā hoile para sri visīsyā karma phala niya harijan [?]

It is encouraging to know for the disciple, it is encouraging for them. But from the absolute standpoint it depends upon the position of the Guru. And totally it is not wrong. Have to try to underline it. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol!

...

What is the meaning of the word 'thanks'? I always, whenever you depart, at the time of departure this word is always used. But I have not got a very good idea about such word, thanks.

Devotee: Expressing gratefulness.

Śrīla Śrīdhara Mahārāja: Gratefulness.

Devotee: We feel grateful we are given.

Śrīla Śrīdhara Mahārāja: Thanking is an expression of gratefulness. Then it shows, just like gifts, *dhanam*. *Dhan* presupposes that one is owner, proprietor of a thing. So thanking presupposes the existence of a second party. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We're a separate party, we get something, and in return express our gratefulness, a separate party. We are all one party of Mahāprabhu. Ha, ha, ha, ha. It does not send good impression in me, my heart, thanking, gratitude.

Devotee: What should be the real sentiment?

Śrīla Śrīdhara Mahārāja: Something like we are highly benefited, or something like that, some expression _____ [?]
_____ [?]

What expression should be accurate and nice? Ha, ha.

Dhīra Kṛṣṇa Mahārāja: One in the position of a disciple, he should try to make some repayment to the spiritual master.

Śrīla Śrīdhara Mahārāja: Repayment to his master?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I say otherwise. I shall say one must not think that his possession of property or person, but they're all properties of my Guru, servants of my Guru. That should be the vision. Even we heard our Guru Mahārāja to say that, "The whole work I should have done. It is my duty to do everything for my master, but I can't do, I am unfit. So Kṛṣṇa has sent so many to help me. They're also my Guru come to help me in my work." So our Prabhupāda used to see his disciples as Guru in the right plane. And he told that, "When I chastise a disciple, that is my artificial temperament." *Pralāpita vakra*.

Mahāprabhu also told to Sanātana, "Whatever I am talking to you it is all My *pralāpa*. *Pralāpa* means a madman's speech. I don't know really the meaning of all these expressions but I feel so much that Kṛṣṇa, to grace you, He's passing, sending these flows through Me. What I say that I know everything and I can teach you, this is My *pralāpa*. That I am superior to you, this is My *pralāpa*. That I am outside Myself, beside Myself."

"But in the real life you are all my Guru, you have come to help me in my futile attempt of service to my Guru or Kṛṣṇa." *Amnayiki* [?] and *vekhivekiki* [?] And by

vekhivek darśana at least we shall consider these are all servants of my Guru or Kṛṣṇa. I may be a leader, leader of the clan, leader of the group, maybe. My Guru Mahārāja has appointed me to lead this group, but they're not directly under me to serve me. They're the servitors of my Gurudeva or Kṛṣṇa; in that way we are to see. Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That will be more real thinking, on the way. Hare Kṛṣṇa. It is awkward to think that they're my servants, or something like my property, *īśāvāsyam*.

*[īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Kṛṣṇa is everywhere. Everything belongs to Kṛṣṇa and His own. I am not still claiming to be, to become one of His own, at the bottom of our heart, but still, what I can do, whatever little capacity I have got I must utilise in the service of Kṛṣṇa as I am ordered or expected by my Guru. That will be the solace and consolation from my activity.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

...

[?]

Śrīla Śrīdhara Mahārāja: Where is that Rāmānuja now?

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: He became a hippy?

Devotees: Ha, ha, ha, ha. I think so. I don't know him.

Dhīra Kṛṣṇa Mahārāja: He was not known by most of the devotees because that was many years ago.

Śrīla Śrīdhara Mahārāja: Yes. He came and within a year he left perhaps. He was not very intelligent but anyhow came, chance coincidence. But Acyutānanda was intelligent. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The Tamal Kṛṣṇa and others they're engaged in the meeting?

Dhīra Kṛṣṇa Mahārāja: Yes, beginning.

Śrīla Śrīdhara Mahārāja: Caru Swāmī, has he come?

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru Swāmī, no he has not returned yet from Calcutta. Today maybe he's coming.

Śrīla Śrīdhara Mahārāja: And Bhāvānanda and, no, Sarvabhāvan, he was sick I heard. You don't know about him?

Dhīra Kṛṣṇa Mahārāja: I don't know if he's recovered from his sickness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then new friend from Mexico.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, could we ask you a question?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: I hope it is *lokā hīta*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: But even if our questions may not be *lokā hīta*, your answers are always *lokā hīta*. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha.

Dhīra Kṛṣṇa Mahārāja: *Lokānām hīta-kāraṇa*.

Śrīla Śrīdhara Mahārāja: *Lokānām hīta-kāmyayā*.

Dhīra Kṛṣṇa Mahārāja: Caitanya Mahāprabhu, He said, "I feel like a fool. My Guru Mahārāja told Me, 'Tomāra mūrkhā, You're foolish.' So I don't even know what is the proper question to ask."

Śrīla Śrīdhara Mahārāja:

[*prabhu kahe — śuna, śrīpāda, ihāra kāraṇa*] / *guru more mūrkhā dekhi' karila śāsana*

[Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me."]

[*Caitanya-caritāmṛta*, Ādi-līlā, 7.71]

*mūrkhā tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, — ei
mantra-sāra*

["'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns."] [*Caitanya-caritāmṛta*, Ādi-līlā, 7.72]

In Benares in the assembly of the Māyāvādīns, Mahāprabhu gave His confession like this when they accused, "You belong to our clan. You are disciple of Keśava Bharati. He's one of the members of the Śāṅkara *sampradāya*. You took *sannyāsa* from him. We are here all stalwarts of the *sampradāya* but You don't come to us, You don't meet us. Not only that we hear that You sing and dance and do so many things. And You do not engage Yourself in the serious discussion and meditation of *Vedānta*. What is this? But seeing Your figure, Your appearance, I can't think that You are a hypocrite or a designing man. Your figure expresses as clear as transparent fires, a lustre coming from You. Now we want to know why You do these things, dancing, chanting, and don't do meditation and discussions about *Vedāntic* ontology."

Then Mahāprabhu told that, "My Gurudeva wanted Me to go on chanting the Name of Kṛṣṇa. And he told, in Kali-yuga, general people they're of less merit, they're not fit for the discussion of *Vedānta*, such a profound thing. So go on chanting the Name of the Lord."

"All right, it is not bad to take the Name of Kṛṣṇa. But why do You dance and sing and do all these things?"

Then Mahāprabhu told, "When such sentiments and feelings came in Me I put it to My Gurudeva, 'What is this? When I take the Name of the Lord such feelings and sentiments come in Me.' Then Gurudeva told Me, 'Yes, You are very fortunate that You have got all these signs in Your mind and body.' And with this he quoted passages from *Śrīmad- Bhāgavatam* [11.2.40]."

*evam-vrataḥ svapriya-nāma kīrtiyā, jātānurāgo druta-citta uccaiḥ
hasatyatho roditi rauti gāyaty, unmāda-van nṛtyati lokavāhyaḥ*

[When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.]

"When real devotion descends in the heart of a devotee then these signs must come in him, he will do these things. So You are fortunate enough that You have got that *prema*, Kṛṣṇa *prema*, the fifth end of life, You have got. And I am going on, in this way."

Then the talk of *Vedānta* also came there. And Mahāprabhu told that the real purport of *Vedānta* is not impersonal, it is personal. And He established there that sort, that, "Why do you say that Brahma is the ultimate conception of the Absolute, impersonal. The signs in the *Vedānta*, *athāto brahma-jijñāsā, janmādy asya yato*:

[*janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī*]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

"Everything coming from Him, everything is allowed by Him; that is preserved by Him, and everything enters into Him. So, these are the signs of *sarvīśeṣa*, not *nirvīśeṣa*. So many specific and differentiated characters are to be found there. It cannot be impersonal."

In this way there was some talk. And a particular section they were converted.

And then the other day when Mahāprabhu after taking bath in the Ganges, went to see Bindhu-Mādhava, at Viṣṇu Mandir, and there He began to sing and dance nearby the *āśrama* of the Prakāśānanda. Then some students of his intimated that, "Caitanyadeva is dancing there and singing the Name of Kṛṣṇa. If you like to see that, come." Then with all the disciples Prakāśānanda came to the adjacent *devastana* and there he found all these things. And he pressed, and it is told that he left the Māyāvādā School and became a disciple. He entered into Vaiṣṇava theory, that is *sarvīśeṣa* Kṛṣṇa is above all. Kṛṣṇa conception of Godhead is the highest.

And some say, we do not admit, that Prabodhānanda who wrote many things about Navadvīpa, Mahāprabhu, and *Rādhā-rāsa-suddha-niddhi* and all, and *Vṛndāvana-sataka*. Śīśir Kumār Ghosh, the Founder of *Āmṛta-Bāzār Patrikā* [a newspaper about Lord Caitanya Mahāprabhu] he was of that opinion that this converted Prakāśānanda was Prabodhānanda. And he was so much impressed and he got so much grace of Mahāprabhu that he produced all these literatures. But we are not of that opinion.

Prabodhānanda, in *Bhakti-Ratnākara* we find that Prabodhānanda was the uncle of Gopāla Bhaṭṭa, as a Tamilian *brāhmaṇa* and he was Prabodhānanda. And in Kṛṣṇa *līlā* he's Tuṅgavidyā. So he cannot be *māyāvādī*. One who in Kṛṣṇa *līlā* was so important a figure he cannot be *māyāvādī*, Prakāśānanda, in any time.

But anyhow, the Prakāśānanda lost his position in the Māyāvādā School and entered into the Devotional School of Śrī Caitanyadeva and lived in Vṛndāvana the last days of his life past there taking Hari *Nāma*. He was the leader of the then *māyāvādā sampradāya* of Benares.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, the other day you were saying about the potential state of the *jīva* in the *brahmajyoti*, Brahmaloaka. And then also you told about someone being in the spiritual world and reawakening their identity. You said their consciousness may have been scattered. They may have been a little mad and forgetful of their spiritual identity.

Devotee: Like crazy man, like someone whose crazy, delirious, you said.

Dhīra Kṛṣṇa Mahārāja: In the spiritual world, Vaikuṇṭha, you were saying, someone may be looked upon he became forgetful of his position and had scattered consciousness, or was like a madman, temporarily, for a short time. So how can we understand that the *jīvas* they're coming to the *mahāt-tattva* from the Brahmaloaka, are they coming from *sāyujya* or *sārūpya*, or can it be...

Śrīla Śrīdhara Mahārāja: I told that two kinds of *jīva* come to this world. One type they're already from Vaikuṇṭha. That is, by the necessity of the *nitya-līlā* of Kṛṣṇa they had to come here, as a part of *līlā*. And another by necessity, constitutional necessity, from Brahmaloaka their balance, their stage of equilibrium is disturbed anyhow and movement begins in the Brahmaloaka.

Dhīra Kṛṣṇa Mahārāja: So movement begins in the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Ah, *brahmajyoti*, and then, by that influence of the movement, then the free will is started, began to move. But the general movement, the individual, it is *ākṣara*, *ākṣara* becomes *kṣaraḥ*.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ*]

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who

are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”]

["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.”] [*Bhagavad-gītā*, 15.16-17]

It was non-differentiated, differentiation begins. And then the, because it was really a conscious place, *jyoti* means consciousness, unit of consciousness, so differentiation and movement, that starts individual consciousness there. From unconscious, a plain sheet, when the specification begins, movement begins, then individual conscious units grow. And because it is consciousness it is endowed with free will. And by free choice from the buffer position, from the marginal position, they had to take one side, side of exploitation and side of dedication. By the choice of their free will they start, and in the result we see that some comes towards exploitation and some goes towards dedication. If we are to analyse to the extreme then we are to follow such trend of thought. *Anādi, anādi-bahirmukha*.

[*kṛṣṇa bhūli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa*]

["The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

Anādi means what has no beginning. Then why, after they enter the land of exploitation they begin to come within the form of thought, space and time? Before time, before the conception of this material time, the movement, so, *anādi*. *Anādi-bahirmukha*, first, *bahirmukhata*, *bahirmukha* means tendency towards exploitation. In the beginning the first tendency towards exploitation. And when it enters the exploitation area then it comes within the factor of time and space, of the mundane world, so *anādi-bahirmukha*. In this way some enters this side and some may go towards Vaikuṇṭha. In this way the equilibrium is disturbed and the movement, the dynamic character begins, of this world, in the negative side, that is the side of exploitation, the wrong side, the negative side, that of exploitation. And when they come to exploitation, enters the domain of exploitation, then the giving and taking in the negative land of loan, they really become losers. Apparently they think that by exploitation they will thrive, but really they become losers under the subjugation of the material consideration. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes. But there’s one thing that’s confusing to me...

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja: ...was the other day about saying, you told about someone, Tamal Kṛṣṇa Goswāmī asked about someone entering Goloka or Vaikuṇṭha, some

spiritual position. And you said that the others who are already there, they may be seeing that temporarily he was mad. So how is that possible?

Śrīla Śrīdhara Mahārāja: That is another side. When a *baddha-jīva*, a fallen soul...

Dhīra Kṛṣṇa Mahārāja: *Baddha*, conditioned.

Śrīla Śrīdhara Mahārāja:...conditioned soul, enters the unconditional area, then they do not make any distinction. That there the method of thinking is all of eternal. So they think that this friendship, the connection which at present we find within one another, that is eternal, that cannot be, but for some time it was not present, so, 'My friend, you are known to me, then why you were absent for so many days. My heart hankers for your company.' In this way they welcome them.

Devotee: That means that he was there before.

Śrīla Śrīdhara Mahārāja: The eternal aspect, when they meet, they think that we are eternally connected, but why for some time there was a bar between us?

Devotee: So that means before, the living entity was with Kṛṣṇa in the spiritual world, and then some separation...

Śrīla Śrīdhara Mahārāja: Only consider, when the eternal aspect is towards eternity, then that sort of conception comes. "That you were absent, and why? We can't ascertain. For a long time you left Me. How can you go on with your life, leaving Me, your bosom friend?" Kṛṣṇa also tells when a new friend comes after a long time, He says, "You, My friend, why, how you can, and where you can be moving, leaving Me here? I am feeling much pain for your separation. Now you have come it is very good." In this way he's received in that plane because for the eternal, and they think it is temporary. It seems like it was temporary in the eternal time. In the factor of eternal counting it is like that.

Devotee: Our Śrīla Prabhupāda, he explained that originally we were all Kṛṣṇa conscious entities in the spiritual world. But because we were forgetful of that consciousness we came under the jurisdiction of matter.

Śrīla Śrīdhara Mahārāja: Brahmaloḥa means forgetfulness of a number, a big number forgetfulness, and they're as if reserved in Brahmaloḥa, the forgetfulness.

Devotee: So originally we were with Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: The two sections, and in *līlā*, sometimes they manage in such a way that some of them come here, they are not posted in Brahmaloḥa, not detained in Brahmaloḥa, but come here also, and then goes up again. That is the part of *līlā*. And another class that comes, that is posted in Brahmaloḥa for a long time and

from there it is coming this side, that side. So in two ways we find that *jīva* goes to Kṛṣṇa, Goloka, and mundane world.

Dhīra Kṛṣṇa Mahārāja: And in the, our Prabhu-pāda he had one book...

Śrīla Śrīdhara Mahārāja: Just as suppose, the imperial officers they come in the provincial, with some business they come in the provincial area, and goes back. This is one thing. And provincial officers may be promoted to imperial service. Something like that.

Dhīra Kṛṣṇa Mahārāja: Yes. Prabhu-pāda, he had one book called the *Kṛṣṇa Book*. It is the tenth canto of *Śrīmad-Bhāgavatam* in summary form. And in this one pastime, *līlā*, of Varuna stealing away Nanda Mahārāja, later in that pastime, Kṛṣṇa, He revealed, manifest to the inhabitants of Vṛndāvana the spiritual realm Goloka. And Prabhu-pāda says there that some of the associates of Kṛṣṇa were His eternal associates who descended with Him. Others, they were new men and He was giving them their first glimpse of the spiritual world.

Śrīla Śrīdhara Mahārāja: You see the *sva-rūpa-siddhi* and *vastu-siddhi* in our attainment of the highest order we are first to pass through the stage of *sva-rūpa-siddhi* and then *vastu-siddhi*. But *sva-rūpa-siddhi* is that we attain the fitness of a particular post fully. And *vastu-siddhi*, then we are engaged in that post. Suppose I have passed an examination of a district magistrate, IAS, ICS, that is one thing, that is an eligibility I have acquired. And *vastu-siddhi* means that I am posted in that practically. Then, after *sva-rūpa-siddhi*, to attain *vastu-siddhi*, for some recruitment, the eligible, the past hands, they get a chance to enter that Vṛndāvana. And there, in the *prapañca līlā* they first participates and after participating first in some *prapañca līlā*, then they are given passports to enter into the eternal *līlā* forever. Am I clear? No.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: For *sva-rūpa-siddhi* and *vastu-siddhi* and before attaining *vastu-siddhi*, that is eternal service there, these eligible persons they are to participate in the *prapañca līlā* where Kṛṣṇa has come down. In that particular *brahmāṇḍa* he gets the birth, and then after first participation in a *prapañca līlā* of Kṛṣṇa they comes in touch with the eternal *līlā* and then forever they're admitted into His eternal *līlā*, *vastu-siddhi*. So it will be like that. So it is said in that way.

Dhīra Kṛṣṇa Mahārāja: There's one *śloka*, it is in *Ādi-līlā*, *Caitanya-caritāmṛta* [5.36], and *Bhakti-rasāmṛta-sindhu* [1.2.278], and *Laghu-Bhāgavatāmṛta* [1.5.41] of Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja:

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

So there...

Śrīla Śrīdhara Mahārāja: *Kiraṇārkopamā-juṣoḥ* - Yes. That is a very important *śloka* and that harmonises many things, many opposite things harmonised there. It is said in the *śāstra* that whoever is, that anyone, *kama krodha vaya desa hi chadya dayo nipa bhavo stad gatim gata* [?]

It is mentioned in different places that who is killed by Kṛṣṇa he attains His *loka*. And also, by dint of *bhakti*, they also attain Him. Then the both is one and the same? If by that Kamsa, Śiśupāla, Rāvaṇa, Kumbhakarna, that was killed by Viṣṇu, they also attained Viṣṇuloka. And those that through the processes of the devotees, they by the process of devotion, they also attain Viṣṇuloka. Is this one and the same? Rūpa Goswāmī says no. Then, how is it said like that in the *śāstra*?

Yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam - in the scriptures we find as if the enemies killed by Kṛṣṇa and His friends, they both attain the same place. But it is not actually the same. It is just as sun's ray and the sun is one and the same, so also, Brahmaloḥka and Vaikuṇṭha one and the same. *Kiraṇārkopamā-juṣoḥ*, *ārka* and *kiraṇ*, there is difference. So *ārka* is original body, and *jyoti* is, *kiraṇ* means *jyoti* emanating from the sun. Both have been taken in the broader sense one and the same. So the enemies killed by Viṣṇu they enter into *jyoti*, and the devotees they enter the real zone, home. It is in a general way this statement is like that. *Kiraṇārkopamā-juṣoḥ*, *kiraṇ* and *ārka*. So *brahmajyoti* and Vaikuṇṭha is taken as one and the same, in this way it has been mentioned like that. But really there's a great difference.

Dhīra Kṛṣṇa Mahārāja: So there in his *bhāṣya*, Prabhupāda, he said, he quoted Parāśara Muni speaking to Maitreya and he was saying that, "Do not think that Jaya and Vijaya in every millennium, *yuga*, that they are falling from Vaikuṇṭha to become *āśuras*, demons. We should not think that way." So my question is this, are some Vaikuṇṭha *vāsīs* or the inhabitants of Vaikuṇṭha, is it possible for them to fall into this material contaminated world? This is unusual.

Śrīla Śrīdhara Mahārāja: There may be two things to be considered here. Jaya and Vijaya are Vaikuṇṭha *dhari*, *dhari* means gatekeeper, and Vaikuṇṭha's gate, outside the gate there is non Vaikuṇṭha...

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: ...that is merely Brahmaloḥa, or Śivaloḥa. So deviation from that place is not impossible. That is one thing. And another, those that have got some engagement, but the; I told that there are two forms of falling by *līlā*. For *līlā*, like play, just as like Hiraṇyakaśipu, everything is in Vaiḥaṇṭha or everything is in Goloka in the broadest sense. But Goloka means all accommodating, that Kṛṣṇa *līlā* accommodates everything but that loses its poisonous habit. Just as a heinous murder is one thing, and when in a play, in a drama it is being shown, it has not got such heinousness. Playfully it is relished by persons, but actually when it happens people will shudder. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In a play, when it is found in a play, it loses its sting. So in the *līlā* of Kṛṣṇa everything may be accommodated but no sting will be there. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So everything, to maintain its dynamic character – just as Rūpa Goswāmī says, *ato hetor ahetos ca, yūnor māna udañcati, aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*.

[*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*
ato hetor ahetos ca, yūnor māna udañcati]

[“The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl — anger with a cause and anger without a cause.”] [*Ujjvala-nīlamanī*]

& [*Caitanya-caritamṛta, Madhya-līlā*, 14.163]

Just as a serpent when he goes, his natural movement is curved, not straight. A serpent never goes straight but in a curved way. So the natural flow of *prema*, of love, is in a curved way. *Ato hetor ahetos ca*, with cause or without cause, *yūnor*, the lover and the beloved their *māna udañcati*, there sometimes without any cause, so many feelings, sentiments, the anger and earnestness they spring, *ahaitukī*, it is...

End of 81.03.04.C_81.03.05.A

Start of 81.03.05.B

Śrīla Śrīdhara Mahārāja: For the necessity to maintain the dynamic character of the Goloka many things are to be played there. And even killing has got no value of killing. In a portrait you are taking a picture of a murderer but the actual murder is not there. Similarly, in Goloka, whatever is being shown or whatever occurs there, that

is not filthy. That is tasteful, that is wholesome. Because the very basis is not of exploitation, it is all of dedication. The competition is there but the competition in dedication that is better, that is better, that is the best competition. So, similarly, everything is present there, the basis is such that everything is well and good and wholesome, because the fundamental plane is that of dedication, not of exploitation, not of selfish play. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are to understand that, the difference between exploitation and dedication, exploiting land and dedicating land.

Harjid Mohamed Marsin we are told, he stealthily threw out money to the poor. There was one in Hoogly there was a Mohammedan chief and he was very benevolent and he helped many poor men. And there were also persons who were poor but do not; they feel hesitation to come to beg. And Harjid Mohamed he arranged, I read in my child book, in infant book that Harjid Mohamed Marsin, he, at night he was out with some money and those that feel shame to beg, he threw some money into his house, ha, ha, ha, stealthily.

So, that is also, stealing, thieving, but that thieving is not, that is admissible, so stealing also admissible. So in the land of dedication everything is admissible, everything is good. And the land of exploitation, everything is bad; the good things are also bad.

The German philosopher Kant says, "No deed can be perfectly good, only," according to him, "good will. Only without good will in this world nothing is to be found as good, only good will."

But we also, we say even good will is also bad in this plane of exploitation. Good will, what standard of goodness we shall acquire? The standard is vitiated so we will also create some bad wave in the world, the land of exploitation. Whatever I shall do that will bring some bad thing in its retinue, cannot but be. I shall attend the bed of a patient, the medicine coming from so many creatures, creepers, or so many animals they are killed in this way. And some diet I am administering, the diet means that is killing so many *jīva*, either in the form of crops, or a creeper, or anything like. So no action can be absolutely good in this plane, in this land of exploitation. *Karma dosa bada iti ke*. Every action is considered to be wrong, or non beneficial, bad, fetching bad effect, every movement here, *karma dosa bada iti ke* [?]

Dhīra Kṛṣṇa Mahārāja: Now, there's one *śloka* in the *Bhāgavat*...

Śrīla Śrīdhara Mahārāja: But is it clear?

Dhīra Kṛṣṇa Mahārāja: [and others]: Yes. Yes. Yes ...there it says:

*mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras, tri-vidhaḥ samapadyata*

[*vaikārikas taijasaś ca, tāmasaś ca yato bhavaḥ
manasaś cendriyāṇāṁ ca, bhūtānāṁ mahatām api*]

[The material ego springs up from the *mahat-tattva*, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds - good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.] [*Śrīmad-Bhāgavatam*, 3.26.23-24]

Śrīla Śrīdhara Mahārāja: I don't follow.

Dhīra Kṛṣṇa Mahārāja: This is Kapiladeva, Kapila Muni.

Śrīla Śrīdhara Mahārāja: In what canto?

Dhīra Kṛṣṇa Mahārāja: Third canto. So, Prabhupāda was explaining that in the beginning there is clear consciousness, pure Kṛṣṇa consciousness, and then the first contamination sprang up, is coming from false ego, *ahaṅkāras*. And he says that we see also in actuality, in actual life that someone is acting in Kṛṣṇa consciousness and then suddenly their behaviour changes.

Śrīla Śrīdhara Mahārāja: Again, repeat it.

Dhīra Kṛṣṇa Mahārāja:

*mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras, tri-vidhaḥ samapadyata*

Śrīla Śrīdhara Mahārāja: What does Swāmī Mahārāja say?

Śrīla Govinda Mahārāja: What's Swāmī Mahārāja's translation?

Dhīra Kṛṣṇa Mahārāja: It's not the translation, it's his explanation. He said that in the beginning there is clear consciousness.

Śrīla Śrīdhara Mahārāja: Clear consciousness.

Dhīra Kṛṣṇa Mahārāja: Pure Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Pure Kṛṣṇa consciousness. How Kṛṣṇa consciousness deviates into *māyā* consciousness?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Mahat-tattvād*, what is the first word?

Dhīra Kṛṣṇa Mahārāja: *Mahat-tattvād vikurvāṇād.*

Śrīla Śrīdhara Mahārāja: _____ [?]

The first development of *prakṛti* in the negative side is known as *mahat-tattva*. *Prakṛti* developed in the negative side first, that means its name is *mahat-tattva*. Then *mahat-tattvād vikurvāṇād*, when there is movement, first negative possession, extension towards negative world, and then *vikurvāṇād* means there is movement, clear, *mahat-tattvād vikurvāṇād*. Then?

Dhīra Kṛṣṇa Mahārāja: *Bhagavad-vīrya.*

Śrīla Śrīdhara Mahārāja: *Bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram, and aham bīja-pradaḥ pitā, in Bhagavad-gītā.*

[*mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram
hetunānena kaunteya, jagad viparivartate*]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir, aham bīja-pradaḥ pitā*]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

"*Prakṛti*, I throw My semen, as if, in *prakṛti*, and then the movements and then *mahat-tattva* and then all these developments in the side, in the *prakṛti*."

So *mahat-tattvād vikurvāṇād*, this negative movement, *bhagavad-vīrya-sambhavāt*, and the cause there is *bhagavad-vīrya*, His potency, the potency of the Lord, *sambhavāt*. Then what is the...

Dhīra Kṛṣṇa Mahārāja: *Kriyā-śaktir ahaṅkāras.*

Śrīla Śrīdhara Mahārāja: *Kriyā-śaktir ahaṅkāras*, then this material subjective characteristic is born of that. Material individual tendency to work in this land of exploitation is gradually born from such condition, passing through it. *Bhagavad-vīrya-sambhavāt, prakṛtiḥ*, negative first stage *maha-tattva* and from *maha-tattva* then this negative activity, that *ahaṅkāra*, and then it takes the characteristic of this material ego; that is selfish ego, individual ego. And they want to work here in different stages of Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka. The *ahaṅkāra* of *jīva* soul is created, the *ahaṅkāra* of *jīva* soul, of the *baddha jīva*,

created in this way. That is described, how the origin of this ego of exploitation, that process is described there. He is there, *bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bija-pradaḥ pitā*, in *Bhagavad-gītā*, *aham bija-pradaḥ pitā*. So from there the insinuation comes, then *prakṛti* is disturbed, the balance disturbed, equilibrium disturbed. And then in gradual process it takes up the shape of this material ego, material subjective existence that, 'I want to be master of the nature. I want to possess these things, those things. I want to enjoy.' The ego, the master, *ahaṅkāra*, that is born gradually from that. Equilibrium stage it comes to take in different individual shape of *ahaṅkāra*. That is meant here.

Dhīra Kṛṣṇa Mahārāja: In the *Vedas* there is a statement, *eko baho syam*.

Śrīla Śrīdhara Mahārāja: Yes, *eko ham baho syam aham*.

Dhīra Kṛṣṇa Mahārāja: So, it is saying *eko*, Kṛṣṇa is one and He expands Himself into many. So materially speaking that would seem to indicate some point of generation.

Śrīla Śrīdhara Mahārāja: In Goloka, Vaikuṇṭha, His oneness means, just as *raja*, *raja* means that there is *praja*, there are so many officers, all these things. So Bhagavān Kṛṣṇa means He has got eternal, there is a system of service there, there are many already within one, an organic whole. And in the case of the material world, *eko ham baho syama*, *aham* means, "My *jyoti*," there the meaning of *aham* is, "the *jyoti* is also Myself, the Brahma is Myself." *Baho syama*, and there was a movement and they began to take from the equilibrium stage began to take many individual workings of subject, *eko ham baho syama*. In the *prakṛta*, in the material world it is in this way it can be explained, and in Goloka, in the eternal world it is already within the system, *baho*, *baho* and *eko*.

Dhīra Kṛṣṇa Mahārāja: Now I understand. Yes.

Śrīla Śrīdhara Mahārāja: *Neho nanasti kinchana*, *nana* is there and it is not *nana* because it is harmonised by one thing. *Neho nanasti kinchana*, here there is no many things, there is one thing, because the underlying unifying potency is there so it is not plural, plurality in unity. Though apparently it is many but really it is one, the many is the part of one. So *neho nanasti kinchana. Sarvam kalpitam brahma*, "All that we see it is Brahma." It means Sarva is there and Brahma is there. Śaṅkarācārya left the Sarva and accepted only Brahma, Śaṅkarācārya left *nana* and accepted only one. But Mahāprabhu told that everything what is told in *Veda*, that is to be adjusted. So *eko ham baho syama*, in Goloka the unit is there and it is of variegated nature, an organic whole. And in the material world, *neho nanasti*, *eko ham baho syama*, that is the Brahmaloaka, the balance, the equilibrium is disturbed and in this way the *ahaṅkāra*, many individual material *ahaṅkāra* is created, as it is said here, mentioned in Kapiladeva *uvāca*. One as Brahma, that is in equilibrium almost, then a push, *bhagavad-vīrya*, a push is there and the *prakṛti* began to move and so many individuals came out of Brahmaloaka. *Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bija-pradaḥ pitā*, in *Bhagavad-gītā* we find. How from one many is coming?

From one many is coming. How? One in equilibrium and when it is disturbed the many is seen, it is differentiated character progressing, and different individual *aharikāra*, ego, is created, infinite number, and then they filled up this, *jaye dam barjati jagat*, and that is entering into the material conception, it is current, making it current.

Dhīra Kṛṣṇa Mahārāja: What happened, you know Vasudeva Datta he prayed to Mahāprabhu to, "Let all of them go free and I will take their *karma*."

Śrīla Śrīdhara Mahārāja: There also, maybe here, the Hegelian theory of panentheism, and this Aurovinda Gosh, his system is also like that, that Absolute conditioned non conditioned and Absolute is realising through this process to a final goal; always moving. Finite is a necessary part of infinite, and infinite's attempt is always to make the finite perfect. This process is going on eternally, Panentheism.

But Vasudeva Gosh what he says that, "All the souls can be released from here and all their sins put on my head, I go to eternal hell. So I can't tolerate the suffering, I can't stand to see the suffering of the *jīva* in this world. So my prayer to You, release all of them and all the sins may be put on my head and allow me to go to suffer on their behalf." Vasudeva Datta.

Then Mahāprabhu answered, "Kṛṣṇa is not a bankrupt party. What you His devotee desires He can fulfil your purpose but He's not bankrupt. Your security is not necessary here, and you are not required to work on their behalf. Without sacrificing you He can liberate them. He has got such capacity."

koṭi-kāmadhenu-patira chāgi yaiche mare / ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 15.179]

Even if the whole *māyic* system is abolished: no harm of Kṛṣṇa in His *līlā* in Goloka. The whole negative side may be eliminated but with only positive, just as if one time the whole prison houses are abolished, a good country may not suffer. Then again by this statement of Vyāsadeva Mahāprabhu says that: *punah sukha jīva mudya kori ved*.

Then again there will come many culprits and the prison houses will be built again. If all the patients be cured, no hospital is necessary. Hospital necessary only because there is patient, but if all is wholesome and healthy no necessity of hospital. So hospitals can be closed if all patients cured. But gradually in time again a patient may come and the hospital may be required. And I like this.

Dhīra Kṛṣṇa Mahārāja: When Kṛṣṇa was here personally, it is said everyone was liberated. Is that true?

Śrīla Śrīdhara Mahārāja: Rāmcandra took everyone from Ayodhyā with Him, and that was also mentioned in the statement of Haridāsa Ṭhākura. Haridāsa Ṭhākura told:

"Oh," in the case of Sanātana _____ "You already promised Vasudeva and both the material and the soul kingdom have all been released because they have heard *saṅkīrtana*, Kṛṣṇa *Nāma* from Your mouth."

But again Mahāprabhu told that, "How this *brahmāṇḍa* will go on? New egos should be invited here to fill up. Material egos from Brahmaloka should again be invited here to take their position. So some will pass away and some will again come to fill up."

Devotee: Newcomers.

Śrīla Śrīdhara Mahārāja: Newcomers.

Dhīra Kṛṣṇa Mahārāja: But what about in the Western countries? Lord Caitanya Mahāprabhu He was here in India, and then in Europe they had, people were living, were they liberated also?

Śrīla Śrīdhara Mahārāja: We may think yes, maybe. If elephants and deer and tigers, they can have, they can catch the influence of the chanting of Mahāprabhu, then what to speak of the question of distance. The vibration is so fine, the vibration, that wave may touch every soul everywhere. Not only one *brahmāṇḍa* but many *brahmāṇḍas* may be purified through the ethereal, that most subtle plane of existence. The vibration may go to help anybody and everybody. *Brahmāṇḍa* not only human sect but so many insects, trees, everything, the finest vibration may reach everywhere like ether. It is not impossible.

Devotee: We were having some discussions in our Temple, in the Mandir. One camp is saying that the living entities he's coming from *brahmajyoti*. And others are saying that the living entity was originally with Kṛṣṇa, Kṛṣṇa conscious, engaged in his relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Both simultaneously true, both simultaneously true. That *līlā*, it is necessary in the *līlā*, in the pastimes of Kṛṣṇa that just as we have a play here, someone hides himself, hide and seek. There is a play of hide and seek. Do you know that?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So in the *līlā* of Kṛṣṇa it may be of that type, hide and seek. When hiding is necessary he comes here and again he goes there like a play, not earned by *karma*. That is one thing.

Devotee: That's a special case.

Śrīla Śrīdhara Mahārāja: A special case.

Dhīra Kṛṣṇa Mahārāja: That's a liberated soul.

Śrīla Śrīdhara Mahārāja: Liberated souls can hide and seek, hide and seek. Like some *līlā* of hide and seek of that nature in Goloka one may come here, for hiding. And that is another thing, and another out of necessity, that is from Brahmaloaka.

Devotee: They're saying also out of necessity that they're coming from a relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Innate relation with Kṛṣṇa, that is inevitable and that cannot be denied, that is innate. Innate relationship with Kṛṣṇa of everything can never be denied in any time.

Devotee: But how can it be innate in the spiritual world?

Śrīla Śrīdhara Mahārāja: How?

Devotee: Because I was thinking that in the material world our relationship with Kṛṣṇa is innate, like a seed. This is manifest, but when we were in the spiritual world this was manifest relationship.

Śrīla Śrīdhara Mahārāja: Of different stages, the relationship with Kṛṣṇa is maintained, is established everywhere because it is absolute one, but in different stages; in Brahmaloaka stages, in *prakṛti* stages, in Vaikuṇṭha stages, different stages.

Devotee: Because we are thinking in terms of beginning and end sometimes it is not clear.

Śrīla Śrīdhara Mahārāja: A stone is also matter, water is also matter, and air is also matter, but in different stages.

Dhīra Kṛṣṇa Mahārāja: So in Brahmaloaka the stage is dormant potential.

Śrīla Śrīdhara Mahārāja: *Taṭasthā*, the middle stage, you may take it.

Dhīra Kṛṣṇa Mahārāja: And that *rasa*...

Śrīla Śrīdhara Mahārāja: *Prakṛti* and Vaikuṇṭha, a pure conscious and material, in the middle, the buffer state is Brahmaloaka, or Virajā.

Dhīra Kṛṣṇa Mahārāja: So the relationship with Kṛṣṇa *rasa* in *brahmajyoti* it is in the potential or dormant stage?

Śrīla Śrīdhara Mahārāja: Yes, dormant stage, and undifferentiated character also. Because it is not plain, not clear that who is in which *rasa*, that is all dormant there. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Like seeds, Bhakti Caru Swāmī told me that you once said that, gave the example of seeds, like seed of a mango, seed of an apple, they are all looking like seeds, but until they sprout you cannot tell the fruit.

Śrīla Śrīdhara Mahārāja: May be similar, cannot be differentiated, but when it sprouts then we can differentiate them.

Devotee: But in the spiritual world this differentiation is there.

Śrīla Śrīdhara Mahārāja: Yes, in the real spiritual plane the differentiation is already completed. Living in different *rasa, śanta, dāsya, sākhyā, vātsalya, mādhyura*, their final stage they have attained and from that position they're rendering their service. And here, non-differentiated, unknown who is to be recruited in which group, that is unknown here in the suppressed section.

...

Your zone is?

Rāmeśvara Mahārāja: I'm trying to preach in America.

Śrīla Śrīdhara Mahārāja: America; and in which zone?

Rāmeśvara Mahārāja: Western part, California, and Colorado. Denver: and Hawaii islands.

Śrīla Śrīdhara Mahārāja: Hawaii islands. Japan first attacked America in Hawaii.

Rāmeśvara Mahārāja: Yes. And also, Japan, we're just starting to print our *Bhagavad-gīta* and *Śrī Īsopaniṣad* in Japanese; first time.

Śrīla Śrīdhara Mahārāja: Japan is in whose jurisdiction?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: Japan also?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Not only Hawaii-dwīpa, Hawaii Island, but Japan also included?

Rāmeśvara Mahārāja: My main service to Śrīla Prabhupāda is to print his books.

Śrīla Śrīdhara Mahārāja: Printing books.

Rāmeśvara Mahārāja: I have been assisting him for many years. He gave that as my life's work.

Śrīla Śrīdhara Mahārāja: And in that work you done wonderful.

Rāmeśvara Mahārāja: Very simple work. The wonder is that Prabhupāda wrote so many books.

Śrīla Śrīdhara Mahārāja: Of course. And to publish them, it was shown in the ITV television or something like that how they are being printed, packed, and put on the truck, and they're running. That was shown. Of course I could not see but I heard. My eye sight is very short but they say that these things are being shown there.

Dhīra Kṛṣṇa Mahārāja: Yes, this is under the direction of Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: He was the director there. And it was done very successfully. The book preaching of ISKCON that is a big thing. Our Guru Mahārāja also he liked and he gave the name *bṛhat-mṛdaṅga*. That is *mṛdaṅga* when it sounds it invites the people around, "Come to chant, come to hear, to listen to the chanting of the Divine Name." And books are also going from man to man, house to house, informing them, "These things are occurring, come and join." The sound of the *mṛdaṅga* and the sound of the books - the books are more efficient than that of *mṛdaṅga*, so *bṛhat-mṛdaṅga*. The invitation is more intense and more perfect than that of *mṛdaṅga*, by the books. It will only ask the people:

_____ [?]

One gentleman wrote an article in praise of our Guru Mahārāja that you sent, Prabhupāda, even a daily paper he founded, *Nadiyā Prakāśa*, a daily newspaper. Madan Mohan Madhava, the moderate leader of India told, "What is this, a daily religious paper?"

"But in this mundane world there are so many daily papers. We are told in America that not only a morning paper and evening paper, every hour there is being published news. And Vaikuṇṭha news is thousand times more than the news in this mundane world. And one daily paper you wonder, that daily paper, thousands of daily papers may be continued. So much news may come from Vaikuṇṭha. It may be over flooded this mundane world by Vaikuṇṭha news. That is infinite and this is finite. The ray from the infinite when comes to the finite world: what can it do?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So a spiritual weekly paper, that was the leading paper he had - *Gauḍīya* by name, and that gentleman wrote:

_____ [?]

Generally, souls are sleeping, they're under the influence of slumber of *moha* means *ajñāna*, ignorance, and to rouse them you send your weekly paper *Gauḍīya* from door to door.

_____ [?] And that is the messenger of Vaikuṇṭha, of the infinite world. The *Gauḍīya* comes and pushes the door to be opened and to hear.

_____ [?] In no time, awake, arise, no time. Come forward to go to the Absolute realm. Here you are sleeping in ignorance. What is this? Such a great prospect waiting for you!

_____ [?]
Loudly it announces that, "Come and take the service of Kṛṣṇa, begin the service of Kṛṣṇa. That is its news - the *Gauḍīya*."

Madan Mohan Madhava, the moderate leader, and Hindu Mahasava also in the beginning, he also told that, "Every village should have a centre for your activities."

"But what do you say? I want to establish temple in every heart, in every man's heart I want to establish a temple for the service of the Lord." That was the answer of our Guru Mahārāja. "I want to build temple of the Lord in every heart."

Who else are here, members of Governing Body, in Māyāpur?

Dhīra Kṛṣṇa Mahārāja: Now in Māyāpur? Kīrtanānanda's coming here in five days. Jayatīrtha Mahārāja will come shortly, he's here now.

Śrīla Śrīdhara Mahārāja: He comes from London.

Dhīra Kṛṣṇa Mahārāja: Bhagavān Dāsa Goswāmī, he is here now.

Śrīla Śrīdhara Mahārāja: Bhagavān Dāsa, the South Europe preacher: and that Arabian gentleman?

Dhīra Kṛṣṇa Mahārāja: Atreya Ṛṣi, tonight. He's here now. We just heard that he's here. He has arrived.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And what about Haṁsadūta Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He may come later. He's thinking maybe he doesn't want to come.

Śrīla Śrīdhara Mahārāja: May not come? Then who else? Svarūpa Dāmodara, has he come?

Dhīra Kṛṣṇa Mahārāja: He has come. Then there's Harikeśa, he has not come yet, tonight.

Śrīla Śrīdhara Mahārāja: Expected tonight.

Rāmeśvara Mahārāja: The meeting is just the morning until two; then in the afternoons we have general discussions.

Śrīla Śrīdhara Mahārāja: Bhakti Caru Swāmī Mahārāja, has he come there?

Dhīra Kṛṣṇa Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: That gentleman who came the other day, that Dayādhara, is he here?

Dhīra Kṛṣṇa Mahārāja: No. He's with Bhakti Caru Swāmī.

Śrīla Śrīdhara Mahārāja: Oh, in Calcutta.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That Venkatta Raman or so, one gentleman?

Dhīra Kṛṣṇa Mahārāja: Venkatta, that Sanskrit teacher? He's coming in about one week.

Śrīla Śrīdhara Mahārāja: And Yaśodānandan not to be traced?

Dhīra Kṛṣṇa Mahārāja: He's in America, in New York.

Śrīla Śrīdhara Mahārāja: Not Canada?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And that Pradyumna?

Dhīra Kṛṣṇa Mahārāja: He's in London.

Śrīla Śrīdhara Mahārāja: And his son Anirudha and wife Arundhati? For a long time they're here.

Dhīra Kṛṣṇa Mahārāja: In England.

End of 81.03.05.B

Start of 81.03.05.C

Rāmeśvara Mahārāja: We were thinking of, I have proposed this year, that we would like to print the books written by Śrīla Bhakti Siddhānta Saraswatī and Śrīla Bhaktivinoda Ṭhākura, special edition to give to the universities all over the world. We have facility to distribute to practically every...

Śrīla Śrīdhara Mahārāja: So you are to translate from Bengali into English.

Rāmeśvara Mahārāja: They have written...

Dhīra Kṛṣṇa Mahārāja: No, there are some English books. *Brahma-saṁhitā*...

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā*?

Dhīra Kṛṣṇa Mahārāja: English. The *Bhāgavata*.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā* translated by whom?

Dhīra Kṛṣṇa Mahārāja: That Gauḍīya Maṭh publication.

Śrīla Śrīdhara Mahārāja: By whom it was translated?

Rāmeśvara Mahārāja: It says, "Commentary by Jīva Goswāmī, translated by..."

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's original English work is *Life and Precepts of Mahāprabhu*, and another, *The Bhāgavata Speech*. [*Its Philosophy, Its Ethics and Its Theology*]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: These two booklets of his own writing. Prabhupāda has got, *The Vedānta, Its Morphology and Ontology*, then *Relative Worlds*, then...

Śrīla Govinda Mahārāja: *Harmonist, chila* [?]

Śrīla Śrīdhara Mahārāja: *Harmonist, Pratika chila* [?], *Śrī Kṛṣṇa Chaitanya*, published, written by Professor Sanyal during Prabhupāda's time. And *Rāya Rāmānanda*, or something like that.

Dhīra Kṛṣṇa Mahārāja: *Rāya Rāmānanda*. But the *Brahma-saṁhitā*, who translated that?

Śrīla Śrīdhara Mahārāja: Who translated, I don't know, maybe by Tīrtha Mahārāja or Professor Sanyal. I don't remember.

Rāmeśvara Mahārāja: Not Śrīla Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: No.

Dhīra Kṛṣṇa Mahārāja: That is not an original English work? That is not original?

Śrīla Śrīdhara Mahārāja: Not original.

Rāmeśvara Mahārāja: It says he is the translator.

Dhīra Kṛṣṇa Mahārāja: Bhakti Siddhānta.

Śrīla Śrīdhara Mahārāja: Prabhupāda did not translate *Brahma-saṁhitā*. *Brahma-saṁhitā* translated not by Swāmī Mahārāja?

Rāmeśvara Mahārāja: We should bring the Gauḍīya Maṭh edition because it says that Śrīla Bhakti Siddhānta translated it.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ We do not know it. But if I see I can say, the style.

Rāmeśvara Mahārāja: Prabhupāda [Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] said to us that he did also.

Dhīra Kṛṣṇa Mahārāja: He said that he translated it or that you should publish it?

Śrīla Śrīdhara Mahārāja: If I get it I can say whether it is Prabhupāda's [Bhakti Siddhānta Saraswatī Ṭhākura] English or not.

Rāmeśvara Mahārāja: We should get it because...

Śrīla Śrīdhara Mahārāja: It may be by Professor Sanyal, it might have been.

Rāmeśvara Mahārāja: He said we can't change one comment because it's his Guru Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Right, I know, but that's still not saying whether it's done by a disciple and approved by him. So we have to bring the book.

Śrīla Śrīdhara Mahārāja: Nītāi. Gaura Haribol.

Rāmeśvara Mahārāja: We want to distribute these books to all the universities...

Śrīla Śrīdhara Mahārāja: Yes. Good idea.

Rāmeśvara Mahārāja: ...in all foreign countries.

Śrīla Śrīdhara Mahārāja: Good idea, very good idea.

Rāmeśvara Mahārāja: The Professors, they're not so familiar with the writings of Śrīla Bhakti Siddhānta and Śrīla Bhaktivinoda, so they're missing a treasure.

Śrīla Śrīdhara Mahārāja: Of course. That should be the right statement of the disciple of Bhaktivedānta Swāmī Mahārāja.

Rāmeśvara Mahārāja: Śrīla Prabhupāda told us that, "If people simply take the books written by the great Ācāryas then at the very least they will get a next human birth."

Śrīla Śrīdhara Mahārāja: Due to their ignorance people do not know, can't understand, so it is not possible for them to give any recognition to those books of so high level. It comes only, the movement is downwards. Only the devotees, by the dint of their devotion, they can take it outside. And of course there is a sanction, grand sanction of Mahāprabhu. "Whomever you meet, you talk of Kṛṣṇa."

*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]

"I'm delegating power, I'm empowering you. Whomever you meet, talk of Kṛṣṇa."

The best friend of all the souls, the best friend. God is friendly, God is guardian, God is friendly, God is everything. The facsimile, supplementary; what is wanting in us, that is to be found in Him. Only by obtaining Him we can be complete. Otherwise we are incomplete. So help all. Only when he will get a little real touch they will come forward, like a hungry man, come forward.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninah
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Prahāda Mahārāja says, *na te viduḥ svārtha*, those only are making much of the cover, who does not know that his inner satisfaction it depends on the very inner substance of things, not the outer coating. Outer coating cannot satisfy him. But he's captured by the glamour of the external side, and does not desire to enter within the

things. The valuable thing is covered by *māyic* layer, illusory layer. Hare Kṛṣṇa. *Svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-ārtha- māninaḥ*, making much of the external glamour, and don't try to dive deep into the internal portion of what is seen on the surface. Hare Kṛṣṇa. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: You should ask the question...

Rāmeśvara Mahārāja: This year, you may know that we experienced some disturbance about the position of our new initiating Gurus. So I had some questions, about the position of our Gurus, because Prabhupāda named me also as one of the devotees who would begin initiating. So I've felt a little disturbed that the position of the Gurus was raised above all of our God-brothers, because of too much worship. This is very disturbing to me, that every day our Gurus they're receiving very opulent worship. We all have seats which are in every temple. And it seems to me that many of my God-brothers they are equal or even greater. They can give Prabhupāda's teachings just as well as anyone, but they're not named as Gurus, so there seems too much difference between them and the Gurus. So this has been a big disturbance to me.

Śrīla Śrīdhara Mahārāja: That is a very serious question.

[About thirty seconds of Bengali (?) spoken]

Making much of their position of the Ācārya: that are misusing the position; according to him. But that is a very serious question, and on that point I have discussed, I have given my opinion many times. A system, in brief, a system should be created, or arranged, for the proper adjustment, proper adjustment. Of course it is necessary that Guru will be given a special position to the disciple. For the disciple it is necessary. *Mad guru sri jagat guru*. He's the supreme-most, at least in a particular way. In a particular way he's the best. *Yei rasa, sei sarvottama*.

[*kintu yānra yei rasa, sei sarvottama, taṭa-stha hañā vicāṛile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

A relative position, from the relative standpoint the disciple will see his Guru to be the best. And there he will think that the Lord has delegated him to come to me and to deliver me from the clutches of *māyā*. Have some particular affinity there. And there are many Ācāryas, and what should be the behaviour, the conduct of the disciples of different Ācāryas? How? And what should be the behaviour of conduct towards the non Ācārya, God-brothers of the Ācārya? That should be evolved. If the direction is not given by Swāmī Mahārāja, there might be some sign, some hints, but if it is not found there, then we shall have to evolve some rules and regulations for proper adjustment, so that the Mission may not suffer, suffer from the indifference, or negligence, or abhorrence of the non Ācārya disciples of Swāmī Mahārāja.

As you say, there are many qualified disciples outside the Ācārya Board or GBC. It is not impossible, not impossible. So we should seek together and try to evolve that valuable persons that came to serve Swāmī Mahārāja with all their energy and sincerity, that they will go away, it is very regrettable. We should try to save the Mission from that great disaster.

I hear that so many stalwarts, they're going away, being indifferent and going underground, to the unknown quarter; or depressed because they do not see fair field. So these things should not be set aside, but it must be taken in and they should be discussed. Some salient points you should prepare it, a table: that these are the disadvantages, inconveniences, rather the disease entered into ISKCON, and how to treat them?

This is our common cause. We are all interested in ISKCON. We are members. We have given our life, dedicated our life for this Mission. We're interested and we don't like that our God-brothers will go astray, dissatisfied with the management. So try our best how we can evolve some rulings or some sort of laws, rules, which should guide us all, accommodate us all. At the same time it will push the cause of the Mission, of ISKCON. A dynamic as well as accommodating; comprehensive and dynamic Mission we want to have. We have a great field ahead. We must go to the length and breadth of this world with the banner of our Guru Mahārāja Prabhupāda, Swāmī Mahārāja, and combined effort is necessary for that. Nothing we like to loose. We collect all our energy, money, men, and we must go on with the banner of our Prabhupāda. For that unity and fairness in the field that is necessary which will strengthen the heart of all the members of ISKCON.

In this way you may put into the GBC's meeting that such an accommodating and dynamic programme we want to have, we like to have. And without doing that we won't allow you to dissolve your meeting. You come to such conclusion and give us such a programme otherwise we won't allow you to go away from this. But do it, care, provide, to feed all the members, how all can have food, proper food, everyone must have proper food to work on. Evolve such a programme and give us. If you are efficient enough, if you consider yourself to be efficient then give us this thing; that we can march on with the flag with our head erect.

We shall go to capture new and the old already going back. They're driven, they're being driven and we are going. The old, those important members that got grace of our Guru Mahārāja, they're being discouraged indifferent, and we're going to recruit new persons. Is it not a fact?

[?]

But as a friend of your Guru Mahārāja I feel in my heart so I say this. And worldwide, grand common mission, that will thrive like anything. It will touch the heaven and cover the world from; and other planets also. And what is this that old persons they're going back? There may be one or few exceptions, but generally people came with a good and sincere heart and they're feeling discouragement. Some encouraging programme we want to have, so let us evolve. Not a formal meeting for two days, three days. Meeting to satisfy the real necessity of the day; that is a living committee we want, living meeting we want, and not a formal meeting. After one year a formal meeting and some resolution passed and everyone is gone to his own field and doing as he likes.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. _____ [?] I am caught. I am caught in... What I say, but I say, my feeling, I love him, I love Mahāprabhu, I love my Guru Mahārāja, I love Mahāprabhu. And I want to see that the whole:

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavatā*]

And that is going to be fulfilled. And wonderful progress, the step taken by Swāmī Mahārāja, that is wonderful. Rather astounding to me. So we are all _____ we are optimistic, so...

Rāmeśvara Mahārāja: Preaching is going on bigger than when Prabhupāda was here.

Śrīla Śrīdhara Mahārāja: Yes.

Rāmeśvara Mahārāja: More books are being sold now than ever before. We have more temples, more devotees.

Śrīla Śrīdhara Mahārāja: But we hear from some quarters that some, to make money, some awkward things are being sold also.

Rāmeśvara Mahārāja: Sometimes.

Śrīla Śrīdhara Mahārāja: Sometimes. Here or there. Is it true? I don't know.

Rāmeśvara Mahārāja: Yes, sometimes to get money to print books.

Śrīla Śrīdhara Mahārāja: Print books and print books to tempt the people with some naked or such awkward pictures are being sold, only to make money.

Rāmeśvara Mahārāja: No, not such an awkward thing. Sometimes they sell cinema songs.

Śrīla Śrīdhara Mahārāja: I heard from somebody that is also being done. Swāmī Mahārāja, he only by speaking to the people he captured them. But now these fellows they have taken to this sort of occupation.

Rāmeśvara Mahārāja: No.

Śrīla Śrīdhara Mahārāja: They're selling awkward things, making money, and doing whatever they like.

Rāmeśvara Mahārāja: I don't think that is accurate.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I wish that that may be false. I'll be happy if it is false.

Rāmeśvara Mahārāja: But there is some truth. They have sometimes sold record albums with cinema songs, radio songs, which are not Kṛṣṇa conscious, just like some business to get money. And the money is then used to print books.

Śrīla Śrīdhara Mahārāja: And money comes from what door?

Rāmeśvara Mahārāja: Sometimes selling recording albums, phonographic albums.

Dhīra Kṛṣṇa Mahārāja: Some cinema songs.

Rāmeśvara Mahārāja: Radio music. Just like a business.

Śrīla Śrīdhara Mahārāja: So through some other business you get money and you, by the money you try to serve your publication department. But if that sort of business draws the credit of the Mission down, just as we are told that one Yogadar from India...

Dhīra Kṛṣṇa Mahārāja: Yogānanda.

Śrīla Śrīdhara Mahārāja: ...about forty years back, or more, he went to America, and he began to teach *yoga* system, especially to the ladies. And there were many scandalous stories about that. And America lost its faith in that man. It was; this hint was given by Rabindranath. In the paper I saw, forty or fifty years back. The Yogadar, one *yogī*, so many *mudras* he wanted to teach the ladies and the scandals came from there. And bad name for the Indian *sādhus*, he acquired, and came back. Hare Kṛṣṇa.

Rāmeśvara Mahārāja: Sometimes they sell candles, and sometimes they sell oil paintings.

Śrīla Śrīdhara Mahārāja: It may not be scandalous, because it is very difficult, that we are going to preach the pastimes Kṛṣṇa, which is very similar to the lust, which is called lust in this area. Very similar, but the opposite, very similar to the licentious society, that Kṛṣṇa's *līlā* in Vṛndāvana, very similar to the licentious and debauch, but it is just the opposite. We are to prove that with all our strength, all the strength of our *nath*, that it is not same, it is just the opposite. How it is opposite, Sumeru and Kumeru, north pole and south pole, these two opposite poles, *kāma anda tamah*. It is the deepest darkness here, sensual pleasure. And to please the senses of Kṛṣṇa, that is the highest attainment of the *jīva* soul. A very difficult task. It is not so easy a thing to impress the people who are of impartial judgement, a very difficult task. So we must be cautious about that.

Devotee: He wants to put some question to the lotus feet of you.

Śrīla Śrīdhara Mahārāja: So you have got more questions.

Rāmeśvara Mahārāja: I have another question. When Prabhupāda was here we had a certain standard, that we were his disciples and every day we would offer Guru *pūjā* to him and we would chant his name in the *kīrtana*. So he allowed us to do that. So now the suggestion has been made that this should also be adopted by the new Gurus. So my feeling is that the new Gurus they are not so great as Prabhupāda, so they do not have to adopt the same standard of daily Guru *pūjā*. That is my feeling. So this is a problem. What should we understand?

Śrīla Śrīdhara Mahārāja: Of course if you are sincere such feeling is laudable, but at the same time the *śāstra* does not say what you say, strictly. Because those that will come, as new recruitment, their faith should be encouraged, their faith we must encourage to increase their faith. And if you limit there, the faith is already wanting, we cannot put faith in anything in the world, and again if you discourage them, we will try to collect maximum faith of the disciples towards Guru. And at the same time you are to look out that the Guru, he, the Ācārya, he also behaves well. It is of course a difficult task, not a mere business. But there should be life, but a living thing, a sincere living attempt there should be. That transaction requires: to draw maximum faith from the disciple, that Guru is almost perfect.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

Not a small *mantra* for small Guru; lower type of *mantra* to worship lower Guru. There is not provision like this in the *śāstra*. The same *mantram*, the same outlook, according to *śāstra* we must try to have, and especially we say those young, new recruits, their faith should not be bruised, and beg. As much as possible they should be drawn out from the cave of their heart maximum respect towards Guru, and Vaiṣṇava as well, not only Guru. When they will come to know the real acquaintance of the plane of *vaiṣṇavata* they will not only revere Gurudeva, his own Ācārya, at the same time he will have reverence for other God-brothers, other Vaiṣṇavas also. And they will also, must have regard for them, their God-brothers.

"We are of a special cadre, not ordinary human beings that are, that have already taken this matter be all and end all of life. But we have got such an ambitious programme _____ we are going to the infinite blissfulness. We are proud of our status and of our life. And we shall see like so many gods that are moving within the ISKCON, they have got a special life. They're not men of this ordinary world. Though they're walking on the Earth but still they're walking on some atmosphere.

Really their soul is walking in another atmosphere, pure atmosphere, a divine atmosphere." This sort of outlook the newcomers, the new members, must have within their heart; then it will be a living one.

One of our God-brothers he told, he was *gr̥hastha*. At that time a good disciple he got, then he took *sannyāsa*, and told that, "This disciple has given me *sannyāsa*. I was *gr̥hastha* and this young man he left his wife and has come to serve me whole time, and I am a *gr̥hastha*. This impression this impressed me. This knowledge impressed me to take *sannyāsa*, to become *sannyāsī*. My disciple has given the *daṇḍa* to me, the *sannyāsa-vesa*. He's always, being a young man he has come to serve Guru whole time, and still I am *gr̥hastha*." Though he was a good condition of Vaiṣṇavism, still he said like that.

So disciples will help the Guru to keep up his dignity. "That they regard me so much, how can I go down. How I can do this thing that thing, what in their consideration I'll be in a degraded position." So they help to keep up the Ācārya in his own temper. And other Vaiṣṇavas, his God-brothers, they will also help them to keep their high temper. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, so just so you know what are the details, so this means in ISKCON temples that every day the disciples they must offer *āratī* to the Guru.

Śrīla Śrīdhara Mahārāja: I heard that but this seems too much to me. In our time I did not have any conception of such.

Rāmeśvara Mahārāja: You should repeat that. Prabhupāda allowed us to do that.

Dhīra Kṛṣṇa Mahārāja: See, this is a point.

Śrīla Śrīdhara Mahārāja: Whenever the Guru comes from outside in the Maṭh all the disciples will come and flock there and have *āratī* and *pūjā*. This sort of fashion we did know previously.

Rāmeśvara Mahārāja: We did with Prabhupāda every day.

Śrīla Śrīdhara Mahārāja: Only formal *āratī* and all these things will that encourage everything, the devotion from the heart?

Rāmeśvara Mahārāja: We wanted to do that for Prabhupāda. We wanted to give that *āratī* to Prabhupāda. He let us.

Śrīla Śrīdhara Mahārāja: If your Prabhupāda established that sort that whenever he comes in a new place in whatever day, suppose after a week he comes to a particular place. And then the *āratī* arrangement and the *puṣpa-añjali*, all these functions took place?

Dhīra Kṛṣṇa Mahārāja: Every day.

Śrīla Śrīdhara Mahārāja: Your Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: See, in all the temples...

Rāmeśvara Mahārāja: Disciples were very enthusiastic.

Śrīla Śrīdhara Mahārāja: No, no. What did your Prabhupāda do?

Rāmeśvara Mahārāja: He let us do it.

Śrīla Śrīdhara Mahārāja: He did it?

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the point is, I want to say it like this; that Prabhupāda he showed one thing, we did something else, and he accepted what we did. For example, when he led *kīrtana*, when he would sing *kīrtana* he would sing *śrī kṛṣṇa caitanya prabhu nityānanda, Pañca Tattva mahā-mantra*, then he would sing Hare Kṛṣṇa *mantra*. He would not chant *jaya prabhupāda*. He would not chant *jaya* anything but *śrī kṛṣṇa caitanya* and Hare Kṛṣṇa.

Now, in nineteen seventy four, when we came to your Maṭh, our men came here, Bābājī Mahārāja was singing *praṇamāmi sadā prabhupāda-padam* [from *Śrī Śrī Prabhupāda- padma-stavakaḥ*], this song of yours, and at the end he started singing *jaya prabhupāda, jaya prabhupāda, jaya prabhupāda*. So our men they liked that. So we started doing that at all of our temples in every *kīrtana*, every single *kīrtana*.

Rāmeśvara Mahārāja: Every day.

Dhīra Kṛṣṇa Mahārāja: Every day. So then when Prabhupāda would come to the temple we would also sing that for him. Now, until nineteen seventy four, things were not established this way. So that was in nineteen seventy four. And our Prabhupāda he sang many times *Śrī Gurv-aṣṭakam*. He always taught us this song *Gurv-aṣṭakam*. Every day we sing at *maṅgala-āratī* and he sang it many times. Now, in nineteen seventy four, our men...

Śrīla Śrīdhara Mahārāja: The question is, when you did show your best honour to your Prabhupāda, you all enjoyed...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja:...and no setback in your heart.

Rāmeśvara Mahārāja: No, we liked it.

Śrīla Śrīdhara Mahārāja: But when you say another group of disciples he's showing so much honour to his own Guru, then you're jealous of that. Eh? Is it impartial judgement? Rather, you should think that he's giving his heartfelt honour to his Guru. He sees there the descent of the master in the heart of his Guru and he's trying to give his best honour to him. That will encourage you to give your best honour to your Guru.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: That standard. In this way it will be taught in the Mission.

Dhīra Kṛṣṇa Mahārāja: Here's a point.

Śrīla Śrīdhara Mahārāja: This sort of toleration; at the same time encouragement. He's loving his Guru, he's honouring his Guru, that will excite me to honour my Guru. The Mission's laws and rules will be set in this way; then it will be helpful to all. And not only that, at the same time he will honour his God-brother, God-brother of Guru. They also deserve a sort of honour, and that should also be maintained if we stay within an association. All these things should be promoted. At the same time another, the spirit of toleration, that we are worshipper of Kṛṣṇa. He is the son of Yaśodā, and Yaśodā is whipping Him. Still, Kṛṣṇa is the highest entity. This sort of toleration spirit also should be maintained there. It will regularly be taught to the disciples; the question of sincere heart to heart behaviour, conduct.

Dhīra Kṛṣṇa Mahārāja: Now, Mahārāja, one point. In Los Angeles, as an example, we have disciples of five or six Gurus. Now, every disciple will want that his Guru's name, if we're going to chant one name then every disciple will want that his Guru's name be chanted.

Śrīla Śrīdhara Mahārāja: You see, in Madras, the Guru *paramparā*, here we begin from Guru, and then *param* Guru, *pradapata* Guru, in this way up to Kṛṣṇa; beginning from Guru go to the highest Lord, Kṛṣṇa. And in Madras they come down. First Kṛṣṇa and then gradually other Gurus and in the last they give the *jaya* of their own Guru. In this way they...

Dhīra Kṛṣṇa Mahārāja: In which Maṭh of Madras?

Śrīla Śrīdhara Mahārāja: In Madras side, Rāmānuja *sampradāya*. They have accepted this sort of fashion, come from up to down, and when they last go, everyone gives *jaya* to his own Guru, so many disciples of so many different Gurus. In the beginning they're coming all chorus *jaya*, and then lastly when they give to their own Guru then they utter the name of their own Guru, and *jaya*, and finishes. The fashion is there, that.

And here also if in a body we are to do we start *jaya*, then perhaps not very loudly we shall begin from our Gurudeva, and then when come to Prabhupāda then it is a concerted, joined *jaya*. In this way that may go up.

Otherwise one should begin with his own Guru. It is in *śāstra*, he begins with his own Guru. He has got the spiritual birth from there. All his obligation concentrated there so he must take his name. But there are so many disciples of sections, they will speak little, not loudly, moderate way, and then from the next time he will join together to give the *jaya*.

Dhīra Kṛṣṇa Mahārāja: I understand. I'm talking now of *kīrtana*.

Śrīla Śrīdhara Mahārāja: And those that are not disciples of the present Gurus, they may keep silence, and when the, your Prabhupāda's *jaya* begins, he will join. It may be minimised in that way, harmonised, something.

Dhīra Kṛṣṇa Mahārāja: But I am also talking, I understand that, that's *jaya prema dhani, jaya om viṣṇupāda*. But in *kīrtana* everyone will want that his Guru's *praṇāma mantra* is sung, his Guru's name is sung. So the whole *kīrtana* becomes *praṇāmas* and names, and where is the *śrī kṛṣṇa caitanya* and Hare Kṛṣṇa? So I was suggesting that, just like if you chant *Gurv-aṣṭakam* everyone is thinking his Guru, *vande guroḥ śrī-caraṇāravindam*, so in the end of the song, whoever, whatever name you chant may not accommodate all. But if you chant *jaya Gurudeva* then everyone is thinking Gurudeva. And after that, because Prabhupāda you have told us he's *śaktyāveśa avatāra*, his special position, then after *jaya Gurudeva* we can chant *jaya Prabhupāda*. Then everyone's satisfied.

Śrīla Śrīdhara Mahārāja: Yes. I shall go that side.

Dhīra Kṛṣṇa Mahārāja: He wants to go to his other chair.

Śrīla Śrīdhara Mahārāja: These things will be taken in, I shall go...

Rāmeśvara Mahārāja: Tired?

Śrīla Śrīdhara Mahārāja: Until I'm tired, tired or exhausted.

End of 81.03.05.C

Start of 81.03.05.D

Śrīla Śrīdhara Mahārāja:...the sole area of the Ācāryas to guide their disciples. They should order their disciples, "You show honour in such a way to my God-brother." Then the disciple is bound to do that and there will be no harm for him. It is, the responsibility with the Ācārya, more than the disciples. They should be cautious and they should be moderate in their temperament of taking honour, accepting honour. They'll rather guide and regulate them, "That he's my God-brother, he should also be honoured. Otherwise only honour shown to me that is not real honour. My honour is not my honour. My honour goes to my Guru. And he's also favourite of my Guru. So

with me you'll honour them also." That should come from the lips of the Ācārya direct to the disciple. Then the disciple can show such honour to them without affecting his own special honour to his Gurudeva. I'm clear?

Rāmeśvara Mahārāja: I wanted to reduce, because I have disciples in Los Angeles, and I...

Śrīla Śrīdhara Mahārāja: By honouring me you do not honour me. But if you love me, love my dog. So if you want to honour me you must honour my sentiment. My God-brothers are sitting here. If they're not honoured then I feel insulted. This sort of teaching should be given to the disciples at large, to all the disciples. Then they will come to some common level. Otherwise they'll fight with one another. "My Guru is big. I shall show first honour, or the highest honour, and I shall show highest honour to them." In this way the fraction will come.

Rāmeśvara Mahārāja: I wanted to stop my disciples; they were giving me Guru *pūjā* every day. I told them to stop. Then the other GBC they ordered me to start again. They said my disciples will be discouraged and they should be allowed to do it.

Śrīla Śrīdhara Mahārāja: Of course, there is truth to a certain extent there, that they should not be cruel to them. They should be allowed to give the flow of their honour, natural and repeated, a flow must come; spontaneous flow must come. That should be helped.

Rāmeśvara Mahārāja: So even I feel it is too much honour for me I should allow it for their sake?

Śrīla Śrīdhara Mahārāja: If you, yes, if you, as you are sober, so other Ācāryas are also of such temperament that there will be least hitch in the Mission.

Dhīra Kṛṣṇa Mahārāja: Be what?

Śrīla Śrīdhara Mahārāja: The crack will be minimised. Otherwise the crack will come; least hitch.

Rāmeśvara Mahārāja: I have one more question. Sometimes the boys that we...

Śrīla Śrīdhara Mahārāja: And my answers satisfy you?

Rāmeśvara Mahārāja: I'm accepting it.

Śrīla Śrīdhara Mahārāja: At least to certain extent. Then I'm satisfied. To accept in toto it is not possible. To certain extent if I'm able to serve you then I'm happy.

Rāmeśvara Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Rāmeśvara Mahārāja: I take it that Prabhupāda is speaking to us through you.

Śrīla Śrīdhara Mahārāja: Of course, that is your goodness.

Rāmeśvara Mahārāja: Hare Kṛṣṇa. Sometimes the boys that we give initiation to they sometimes have difficulty and they go away. And if they go away sometimes they commit many sinful activities. So the question is; is the Guru obliged to that fallen disciple? If he remains fallen for the remaining part of his life then he must take another birth. So where's the obligation?

Śrīla Śrīdhara Mahārāja: Of course, this should be done, that freedom should be used partially, looking at others also. It is, of course, my affection will guide me to take up the fallen soul. But at the same time others may get indulgence to go astray. So we must be aware of the fact that indulgence in one case that may create difficulty in another case. A serious disease may be taken up in the hospital but it may affect the health of the others, more affected disease, so both sides should be considered and the conclusion should be taken.

Rāmeśvara Mahārāja: Now, another aspect is, the *śāstra* says that the spiritual master will return to save his fallen disciple.

Śrīla Śrīdhara Mahārāja: Of course, if not in this life in other lives.

Rāmeśvara Mahārāja: Sometimes the disciple...the devotee may lose his faith in Kṛṣṇa and in the Guru, so then the spiritual master is still obliged in the next life to save him?

Śrīla Śrīdhara Mahārāja: Of course.

Rāmeśvara Mahārāja: That is always?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa, there is a continuance, the duty ultimately is in Kṛṣṇa, and, *na me bhaktaḥ pranaśyati*.

*[kṣīpram bhavati dharmātmā, śāśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]*

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[svalpam apy asya dharmasya, trāyate mahato bhayāt]*

["Even a small beginning in this devotional service cannot go in vain, nor can any

loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world." [Bhagavad-gītā, 2.40]

Whatever little is done in this plane that is never lost. So Kṛṣṇa will take care of that. He may send some other Guru to him, or that very Guru. It is His will. But it is sure that once he has got admission he will not be neglected, *na me bhaktaḥ pranaśyati*.

Rāmeśvara Mahārāja: Does that mean that the disciple is guaranteed another human birth, even if he has done sinful activities?

Śrīla Śrīdhara Mahārāja: Even may not in the next birth, but after few births he will get the chance. Anyhow he won't be dismissed, he will get chance.

Rāmeśvara Mahārāja: If some ordinary person he gets some Kṛṣṇa *prasādam*, does that mean he will take human birth?

Śrīla Śrīdhara Mahārāja: It may not always be, after four or five births also he may have a human birth. Anyhow, wherever he may go, the connection will be there, in the universal mind. In that plane it is recorded and that won't be lost.

Rāmeśvara Mahārāja: If someone gives some *lakṣmī* donation for Deity *sevā* or for book printing...

Śrīla Śrīdhara Mahārāja: That is *sukṛti*. *Ajñāta-sukṛti*, then *jñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*, then *guru-karan*, then *bhajan*, *anartha-nivṛtti*, *ruci*, *āsakti*, *bhāva-bhakti*, *prema-bhakti*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, in this way, by gradation. First *ajñāta-sukṛti*, unknown, the energy spent for the Kṛṣṇa consciousness unknowingly. That will be the first foundation. Next, somewhat knowingly contribution may come for Kṛṣṇa consciousness. Then that will raise me to the plane of *śraddhā* when on the surface I shall search for the Kṛṣṇa conscious people and mix with them and help them and have association of them. And then next I shall find a Guru in Kṛṣṇa consciousness. And then I shall continue my *bhajan* under his guidance. And then the *anartha* will disappear and I shall get proper attraction, real, pure attraction for Kṛṣṇa consciousness. And gradually I shall go up. These are the lowest stages to be traced in the *śāstra*, in this way.

Rāmeśvara Mahārāja: Our movement sells all over the world millions of books. Now sometimes people don't know what these books are.

Śrīla Śrīdhara Mahārāja: And those that are purchasing they get some *sukṛti*.

Rāmeśvara Mahārāja: That is *ajñāta-sukṛti*.

Śrīla Śrīdhara Mahārāja: Yes. That money goes to help Kṛṣṇa consciousness.

Rāmeśvara Mahārāja: And they take the book into their house.

Śrīla Śrīdhara Mahārāja: Yes. They may not read, their predecessors, their posteriors also may read and be benefited. Anyhow, the energy, if it's spent for the books that will help him. Hare Kṛṣṇa.

Rāmeśvara Mahārāja: In *Bhakti-rasāmṛta-sindhu*, it is written that if you keep the *śāstra* in your house it is like having the Deity of Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Of course.

Rāmeśvara Mahārāja: So even if they don't know the value of the book it is some special benefit to have it in their house.

Śrīla Śrīdhara Mahārāja: Yes. It will have its influence. Divine ray, the divine ray it will emit, if we have eye to see. The mind may feel that there must be something holy here, otherwise why my heart feels some holy ideas. It may be like that, in a certain stage of consciousness.

Rāmeśvara Mahārāja: Maybe not in this life but in some future life.

Śrīla Śrīdhara Mahārāja: That depends upon the case of individuality.

Rāmeśvara Mahārāja: But it's never in vain.

Śrīla Śrīdhara Mahārāja: Never in vain.

Rāmeśvara Mahārāja: Our preaching goal is that every man, every human being, he will eat *prasādam* and take a book. Even if he doesn't know what he's eating, and he doesn't know what, we want to give *prasādam* and a book to every human being.

Śrīla Śrīdhara Mahārāja: All good. Stealthily you are entering his heart, to establish a temple of Kṛṣṇa there.

Rāmeśvara Mahārāja: We have now started businesses in America for selling *prasādam*. And every year millions of people are eating the *prasādam* in America.

Śrīla Śrīdhara Mahārāja: Oh, some *sukṛti*.

Rāmeśvara Mahārāja: They don't know it's from the Hare Kṛṣṇa Movement.

Śrīla Śrīdhara Mahārāja: As much as the living pipe will be pure, so much purity will be transmitted into those that will take *prasādam*. *Prasādam* from *mahā-bhāgavat*, *prasādam* from *madhyama-bhāgavat*, *prasādam* from *kaniṣṭha-bhāgavat*, but it must do some good to them. But there's the question of degree. Question of degree will be there.

Rāmeśvara Mahārāja: Even if it's offered to the Deity it could be *kaniṣṭha-bhāgavat* offering.

Dhīra Kṛṣṇa Mahārāja: We can imagine the varieties_____ [?]
_____ [?]

Rāmeśvara Mahārāja: Is it all right to ask one more question?

Śrīla Śrīdhara Mahārāja: Yes.

Rāmeśvara Mahārāja: Earlier today I was told that you were speaking about the original position of the *jīva* within the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes. That is a very intricate question, very troublesome, and very intricate and puzzling, because this is marginal. What is margin? Neither water nor land, a fictitious demarcation, line of demarcation is so subtle. So *jīva* soul, the *brahmaloka*, the *jyoti māyāloka* is very subtle, and to discriminate, to pass discriminating comments, that judgement there, that is also very difficult and also very difficult to understand also, and to speak verifying it is a thing.

Rāmeśvara Mahārāja: In the *brahmajyoti* can the *jīva* go directly to higher position or must he first come to the *mahat-tattva*?

Śrīla Śrīdhara Mahārāja: This is a complicated question. Not simply it could be answered. Backgrounds there must be prepared and then it can be understood and spoken. It will take some time to discuss on this point.

Dhīra Kṛṣṇa Mahārāja: Some other morning we can come.

Śrīla Śrīdhara Mahārāja: Yes, yes. Yes. As long as I am here you are all free to come me; at liberty to come to me. And what small help I can do for you before my death I won't refuse.

Rāmeśvara Mahārāja: Kṛṣṇa says in *Bhagavad-gītā* that even a small amount of devotional service can save one from the greatest danger.

Śrīla Śrīdhara Mahārāja: Yes. *Svalpam apy asya dharmasya, trāyate mahato bhayāt.*

*[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt]*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

That is the poem.

Rāmeśvara Mahārāja: So this *ajñāta-sukṛti*, can this counteract all sinful activity? Some little donation or taking book...

Śrīla Śrīdhara Mahārāja: Yes, yes. That will just begin; help me to begin my life.

Rāmeśvara Mahārāja: But is that sufficient?

Śrīla Śrīdhara Mahārāja: However small but it should be taken as the admission.

Dhīra Kṛṣṇa Mahārāja: But does that qualify for *trāyate mahato bhayāt*?

Śrīla Śrīdhara Mahārāja: It will take time to save you from *mahato bhayāt*, it will take time.

Dhīra Kṛṣṇa Mahārāja: First the beginning.

Rāmeśvara Mahārāja: But my question is this; that suppose there was no *ajñāta*, then for the sinful activities that *jīva* will have to take so many births in degraded species of life it will be a very long time before he gets another human body, very long time.

Śrīla Śrīdhara Mahārāja: Yes. In some cases a very, very long time.

Rāmeśvara Mahārāja: Most cases now, because in the West everything is so degraded. So will the *ajñāta* speed up the coming of the next human body?

Śrīla Śrīdhara Mahārāja: You see; there are opposing tendencies also, towards divinity that is *aparādha*, that is very troublesome, otherwise that Vaiṣṇava *aparādha*. Otherwise other crimes may very easily be removed. Other kinds of offences may be very easily removed. But something like Vaiṣṇava *aparādha*, *Dhāma aparādha*, these things which have direct concern with the divinity, that is a little difficult thing. Jagāi Mādhāi they were great sinners but within a moment everything vanished. But there the remark is that they never committed Vaiṣṇava *aparādha*, so it was very easy to deliver them.

Rāmeśvara Mahārāja: They struck Nityānanda.

Śrīla Śrīdhara Mahārāja: Ah yes, Nityānanda. Will you take some *prasādam*?

Dhīra Kṛṣṇa Mahārāja: Yes, we'll take.

Śrīla Śrīdhara Mahārāja: _____ [?]

Rāmeśvara Mahārāja: Our faith is that if we sell someone a book, then very, this is

our faith, that if we can give some *jīva* a book then very soon he will get another human birth. Because Kṛṣṇa says, "Whatever service you have done it's permanent." So he got the book in this life, so he should be able to also get a book in his next life.

Śrīla Śrīdhara Mahārāja: It may be. Because he has got a little touch of the tendency, "That I have got a book I must read and I must see what is contained in that." That sort of tendency may take him in human birth again.

Rāmeśvara Mahārāja: We are selling books with that faith that this will save people from their *karma*.

Śrīla Śrīdhara Mahārāja: Another standpoint, another way of looking, outlook, that our master he's preaching Kṛṣṇa consciousness and we are helping him in one way or other. I may not sell the book but I may cook. I may brush the floor. But my contribution goes to help my master who is doing the preaching of spreading Kṛṣṇa consciousness. I shall get a bit of that. Just as in a big mill, a big factory, one man, the *jaridar* he also gets benefit. When the factory is gainer in that year the *jaridar* will also be benefited. Whatever duty it comes from one, adjusted from one point, from the head to the bottom. So whatever you do, if you are of that consciousness, that I am doing the service of my Gurudeva, then under him whatever will be necessary, I'm supplying water, I'm cooking, I'm doing this, that, gardening, everything will combine and produce some result and we'll get the remuneration adjusted according to our sincerity and capacity.

Rāmeśvara Mahārāja: But my concern is how to help the *jīva* become free from all his *karma*, sinful reactions? So I have been preaching...

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa karmārpanam*.

Rāmeśvara Mahārāja:...that we sell books, and that will help free the *jīva* from his sinful reactions.

Śrīla Śrīdhara Mahārāja: It will depend; your progress will depend as much you are doing the duty consciously to satisfy Kṛṣṇa, Guru or Kṛṣṇa, Vaiṣṇava, the degree, the intensity of your earnestness to satisfy them; that will calculate your progress, or improvement; the degree of hankering, the earnestness, the thirst.

Rāmeśvara Mahārāja: But for the non-devotees, who have so much sinful reaction, so if we sell them books...

Śrīla Śrīdhara Mahārāja: Anyhow, the criterion is the satisfaction of Kṛṣṇa or *kāṛṣṇa*. According to that the benefit should be distributed. The distribution will be according to the satisfaction in any way. Sometimes supplying a glass of water we can achieve a great gain in time of need. So it depends upon the intensity of the earnestness with which we are going to satisfy our Lord. And accordingly, according to the degree of His satisfaction I will get the benefit.

Dhīra Kṛṣṇa Mahārāja: So our Prabhupāda, he told us that this, when he would hear that there was a massive distribution of literatures, that that was the most pleasing, that that would give him life, and that that would please very much his Guru Mahārāja, Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: With this idea if you do the thing there you'll have great justification and you may take it in your heart that Guru Mahārāja is being satisfied by my, this discharge of such duty.

You are to see me again, if not within the meeting time, then afterwards. If you find no resolve within the meeting week then after that you may see.

Dhīra Kṛṣṇa Mahārāja: Jaya. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: He wants to give you Bhaktisiddhānta's garland.

Śrīla Śrīdhara Mahārāja: A garland, he's come here for the first time, he should be given a garland, to honour Swāmī Mahārāja. Already I had some information about you that you do not like to get more honour from the disciples, to exalt honour from the disciples. You are against that system.

Rāmeśvara Mahārāja: I like to distribute books. To me that is the real service. If my disciples...

Śrīla Śrīdhara Mahārāja: But if you want to recruit so many new lives then you are to work in this way also.

Devotee: Mahārāja, Prabhupāda's *māla* _____ [?]

Śrīla Śrīdhara Mahārāja: I can't see. Please accept Rāmeśvara Mahārāja.

Rāmeśvara Mahārāja: Hare Kṛṣṇa. Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya. Rameśvara Mahārāja ki jaya. Dhīra Kṛṣṇa Mahārāja ki jaya. Kavicandra Prabhu ki jaya.

Dhīra Kṛṣṇa Mahārāja: Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
So take some *prasādam*. I shall go to bed now.

...

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi Caitanya. Nitāi Gaura Gadādhara.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the other day you were explaining to me about this verse *eko bahu syama*, that you said first understand what is the *eko*, like *raja*____ so many associates.

Śrīla Śrīdhara Mahārāja: Yes. The potency is eternal. *Nitya dhāma* is eternal. The question of *bahu syama*, that is only in the case of this mundane world.

Dhīra Kṛṣṇa Mahārāja: *Brahmaloka*.

Śrīla Śrīdhara Mahārāja: *Brahmaloka*. And there *bahu*, the system, Kṛṣṇa means the *raja*, a system, Kṛṣṇa has so many paraphernalia, without, take out the *sakhās*, the *gopīs*, and no Kṛṣṇa. So Kṛṣṇa means with His group, eternally in pastimes, *niyanta kriyata carita* [?]

A dynamic, not static, the static, the equilibrium, one, that is only in *Brahmaloka*, so that is to be applied only for this world, not for the eternal Vaikuṇṭha world. *Eko ham bahu syama*. There already He's *bahu*.

Dhīra Kṛṣṇa Mahārāja: Yes, so that is my point that...

So in your Guru Mahārāja's, Bhaktisiddhānta Saraswatī Thākura Prabhupāda, his *Brahma-saṁhitā*, he says that, "There are innumerable *jīvas*, as spiritual particles emanating from the oversoul in the form of pencils of rays of effulgence." And he says, "They have no relation with the mundane world when they come to know themselves to be the eternal servants of the Supreme Lord. Then they are incorporated into the realm of Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: That is the innate acquaintance of the equilibrium. What he says that they're in such stage, by microscopic sight it may be seen their innate *paricar* is like this. When they come to know that they're servant of Kṛṣṇa then try to go that side.

Dhīra Kṛṣṇa Mahārāja: How can they come to know that in the *brahmajyoti*?

Śrīla Śrīdhara Mahārāja: In the *brahmajyoti*, that is by two ways it is possible. Very meagre *sukṛti* and more tendency of *mukti* takes them there, and that meagre *sukṛti* may assert in course of time. And another, that *sukṛti* gathered from lower world, by *sādhu-saṅga*, that may assert. And another things by the special grant by the powerful

devotees.

Dhīra Kṛṣṇa Mahārāja: *Kṛpā*.

Śrīla Śrīdhara Mahārāja: *Kṛpā*. They can also enter into that domain and do some help. By these two ways they may come from that equilibrium stage into the cosmos.

Dhīra Kṛṣṇa Mahārāja: Were you saying that the powerful devotees can enter the domain of the *brahmajyoti* or the *mahat-tattva*? To bring them out, they can go in *brahmajyoti* and bring them out?

Śrīla Śrīdhara Mahārāja: That depends upon their capacity, it depends on.

Dhīra Kṛṣṇa Mahārāja: Well then that means that some of them can.

Śrīla Śrīdhara Mahārāja: *Sarvajña*, some of them can, from non-differentiated area they can also find differentiation by microscopic vision. _____
[?]

Dhīra Kṛṣṇa Mahārāja: We're way upstairs, with you.

Śrīla Śrīdhara Mahārāja: Yes. I know. But I thought that I heard his voice. So I need him for a moment. But it does not matter. I want a medicine for my heart...

...

Dhīra Kṛṣṇa Mahārāja: So, now, you said in understanding the *eka* that...

Śrīla Śrīdhara Mahārāja: You see, another example I shall insert. When the demon is killed by Hari, he attains *brahmaloka*, with complete withdrawal and perfect rest in equilibrium stage. But ordinary power cannot detect him there and to take out. Special power, by some ordinance he may be taken out, in the case of Jagāi Mādhāi. In all the cases that is conditional. When Hiranyakaśipu was killed by Nṛsimhadeva he at once went to that *brahmajyoti*; general law, the one who is killed by Hari, he'll at once come to *brahmajyoti*. But, some by-law was there, he had to come down again as Rāvaṇa and Kumbhakarna, those Jaya Vijaya, went there, and after some time, from that equilibrium stage he had to come. So in no-man's-land, buffer state, there also some powerful agency can interfere, in the buffer state, no-man's-land; marginal.

Dhīra Kṛṣṇa Mahārāja: So to go either way...

Śrīla Śrīdhara Mahārāja: So again they retire to that, again Śiśupāla and Dantavakra, because there was conditions, three births, so they're going, entering there for some time, they're again coming. So ostentatiously it is equilibrium but to final vision there is, everything is differentiative character there maybe. Only we can harmonise different statements in this way. What is hazy to me, that is clear to another, higher sight. So something like that. Again, Jagāi Mādhāi we are told, that the same, Śiśupāla Dantavakra, Rāvaṇa Kumbhakarna, they again came to help Mahāprabhu's *līlā*, from

the same *brahmaloka*.

Dhīra Kṛṣṇa Mahārāja: Jagāi Mādhāi.

Śrīla Śrīdhara Mahārāja: Jagāi Mādhāi. So in this way, in ordinarily what is unapproachable is approachable by the experts.

Dhīra Kṛṣṇa Mahārāja: So then, now *jīva śakti* is coming from *brahmajyoti*. As conditioned souls, *nitya-baddha*...

Śrīla Śrīdhara Mahārāja: *Brahmajyoti* is not independent in itself, an independent entity. It is the marginal position of the two potencies, in-carrying and out-carrying. That is said, the consciousness and unconsciousness, the meeting point. Just like dawn, just like evening, it is something, the meeting position of day and night, something like that.

Dhīra Kṛṣṇa Mahārāja: Twilight.

Śrīla Śrīdhara Mahārāja: Twilight; yes. So *brahmajyoti* means that, it is not an independent state, it depends on sun, depends on Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes. So Kṛṣṇa, what I wanted to know was, considering the *eko*, Kṛṣṇa; that He has His associates, are there some *jīvas* who were never in the *brahmaloka* position?

Śrīla Śrīdhara Mahārāja: You see; the nature of too much discussion that may oppose the faith. Ultimately everything is *adhokṣaja*. Kṛṣṇa, Nārāyaṇa; that is *adhokṣaja*. We must have some respectable, to the, and it is approachable only through faith, *śraddhā*, not by intellectual reason or argument. Argument is necessary to help the intellectual people to certain extent. But if we want that everything must come within my fist it is a drawback for the devotee. So as much as possible we shall try to understand and to explain to others. But at the same time we maintain on the subconscious region that everything is backed by Kṛṣṇa's sweet will, and none can be measured.

*mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]
[*Bhagavad-gītā*, 9.4]

"I am everywhere. I am nowhere. Everything within Me. Nothing is in Me. Find what is My position if you can through your intellect Arjuna."

So that warning we must always keep on our brain. Then we shall go to analyse,

analyse, analyse. Ultimately we must think unknown and unknowable, and everything in His hand. He's everywhere, He's nowhere. Everything in Him and nothing is in Him. That means it is *acintya*. Mahāprabhu says *bhedābheda acintya*, it is not within the fist of anyone else. It is the sweet will of Kṛṣṇa. That has been, we are warned, our brain has been warned in such way. We shall try to discuss but we may not too much, too much of intellectualism, that will hamper our faith, may disturb our faith. It may be basis; in the *madhyama adbhikāra* it is necessary. And so Bhaktivinoda Ṭhākura says *madhyama adbhikāra* is a dangerous one, and by intellectualism, God forbids, we may come to atheism also, from *madhyama adbhikāra*. A *kaniṣṭha adbhikārī* if he comes in contact with an *uttama adbhikārī* he can clearly pass away the space of *madhyama adbhikāra*. But *madhyama adbhikāra* is a dangerous zone. It is necessary also to consolidate our position.

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 2.117]

Consolidate our faith to certain extent. But at the same time we must know that it should pass to the faith, it should help the faith, it should strengthen the faith, *śraddhā*. *Śraddhā* can go and can approach infinite. Intellect can never approach infinite, only *śraddhā*. And how much *śraddhā* we can hope to have? A bit: a bit of *śraddhā*. Nothing is impossible in the infinite area. Our basis of experience; how much *śraddhā* we can send to fetch our object? So when we're discussing things, only to understand the *śrauta siddhānta*. The positive things that are given to us, we may try our best to use our experience to know the wholesome character of it. But too much of this thing, that will disturb our faith. The possibility is there. Always we must keep it in the background of our discussion that His ways are unknown and unknowable. I cannot bring Him within our fist. It has got such characteristic. So intellect may not use that characteristic of Kṛṣṇa which *śraddhā* may have, the everything. Kṛṣṇa's jurisdiction is not encroached, should not be encroached. His sweet will is there. That may not be pushed, that may not be cornered, the Kṛṣṇa's sweet will. His independence may not be cornered, pushed to be in a corner. Not that way the intellect should be given indulgence. He's all in all. He can make and mar. He can – this will help *bhakti*, *śraddhā*, faith. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: So honest inquiry, *praśna*.

*[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinah]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Tad viddhi pranīpātena, paripraśna is allowed, *paripraśna*. *Praśna* in some limited circle, only to help the faith. It means the conclusion must come to help the faith, that sort of, only to help corroborate the faith, the questions should be put. With that caution we shall try to know anything and everything, but we should know that we are limited. We are limited and we are going to tackle unlimited. This idea we must not forget in any stage of our discussion.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, Bhagavān Goswāmī, he wanted me to ask you a question on behalf of the GBC.

Śrīla Śrīdhara Mahārāja: Bhagavān means the Ācārya of the southern Europe?

Dhīra Kṛṣṇa Mahārāja: Yes. So on behalf of the GBC, what they would like to know, "Sometimes men are coming to this movement, to the mission, and they're taking Hari Nāma dīkṣā, mantra dīkṣā, and *sannyāsa* initiation also; sometimes they leave." So when a *brāhmaṇa* initiated disciple he may come back, they want to know, "Should there be some time where he should be without the sacred thread and again take the *mantra dīkṣā*? Because we saw that in a case of one *sannyāsī* who left..."

Śrīla Śrīdhara Mahārāja: Who goes away and then again comes back.

Dhīra Kṛṣṇa Mahārāja: Right. What should be the status when coming back?

Devotee: Should they again be given the sacred thread and *daṇḍa* immediately or...

Dhīra Kṛṣṇa Mahārāja: There's *brāhmaṇas* and there's *sannyāsīs*.

Śrīla Śrīdhara Mahārāja: That depends upon the sincerity and the length of time etc, considered in different cases may be different. Suppose for a day or two in a particular position he suddenly did it, but at once he came to know and has come. And for the sake of the credit of the propaganda it may be hidden. But when a long time and more apathetic practices, then of course he should be detained for some time. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: What is favourable and unfavourable for the *pracār*, the propaganda work, it should be considered in the light of that. If very meagre that may be forgiven. May not be out in the public, may not be. Because there will be discredit

in the institution, those that are coming and going, so that may be neglected, very meagre things. And who are with a long time and serious case, some sort of penances should be imposed there, and then they may be again purified and taken in.

End of 81.03.05.D

Start of 81.03.06.A

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, since your explanation about the *jīva śakti* in *brahmaloka* I have studied this and it has become I think clear to me, the explanation.

Śrīla Śrīdhara Mahārāja: Very good.

Dhīra Kṛṣṇa Mahārāja: And I found everything that you say I find also in my Guru Mahārāja's books. So I think you know his books better than I do.

Śrīla Śrīdhara Mahārāja: That is?

Devotee: He thinks that you know Prabhupāda's books better than he does.

Dhīra Kṛṣṇa Mahārāja: So, that you cannot see, I think that is a deception, because certainly you're seeing very much.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So he said...

Śrīla Śrīdhara Mahārāja: That is a healthy sign. In that case you will be able to attend his voice through me, his advices through me, if you have that attitude. It will help you meet him through me. That sort of tendency is laudable.

Dhīra Kṛṣṇa Mahārāja: So I found this one sentence in his translation and commentary on the *Īśopaniṣad*, in the verse [16] that ends *yo 'sāv asau puruṣaḥ so 'ham asmi*. So here he says that, "The all-pervading feature of the Lord - which exists in all circumstances...

[*pūṣann ekarṣe yama sūrya prajāpatya, vyūha raśmīn samūha tejo yat te rūpaṁ kalyāṇa-tamaṁ, tat te paśyāmi*] *yo 'sāv asau puruṣaḥ so 'ham asmi*

["O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form

of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I.”] [*Śrī Īśopaniṣad*, 16]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru; this sentence.

Bhakti Caru Swāmī: “This all-pervading feature of the Lord – which exists in all circumstances of waking and sleeping, and also in potential states and from which the *jīva śakti* (living force) is generated as both the conditioned and the liberated souls – is known as Brahman. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ source, *jīva śakti* source.

Dhīra Kṛṣṇa Mahārāja: Yes. And he says of the *baddha jīvas*, the conditioned *jīvas*, and the liberated *jīvas*. So you explained that the *jīva* in the *brahmajyoti* he can choose to go into the world of dedication or the world of exploitation.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So then you explained how he’s coming into the world of exploitation.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So we have two questions. One question is that you said he is – there is no individual consciousness in Brahmaloḥa, but then the individual consciousness begins to manifest.

Śrīla Śrīdhara Mahārāja: After *mahat-tattva*. In general, consciousness, general *aharikāra*, begins from *brahmajyoti* when it is transformed into *mahat-tattva*. And then after *mahat-tattva* the individual *aharikāra* gradually springs up.

Dhīra Kṛṣṇa Mahārāja: Now, in *Bhagavad-gītā* [7.27] Kṛṣṇa says, *icchā-dvesa samutthena, dvandva-mohena bhārata*. So this duality of desire and hatred, how can we hate Kṛṣṇa if we have no experience of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not about Kṛṣṇa – everything, to anything, the hatred, the inviting and the dismissing temperament, that brings us to this world, to the world of exploitation.

*icchā-dvesa samutthena, dvandva-mohena bhārata
sarva-bhūtāni saṁmohaṁ, sarge yānti parantapa*

[“O Arjuna, chastiser of the enemy, from the very beginning of the universal creation, all forms of life are overwhelmed by ignorance born of duality based on

happiness and unhappiness, which has its origin in desire and abhorrence of sensual predilection.”]

[*Bhagavad-gītā*, 7.27]

That is the two principles in crude form awaken in the *jīva*. The hatred, the sympathy and apathy, sympathy and apathy, two sprouts in the beginning and then gradually they come down to mingle with the mundane world . Hare Kṛṣṇa. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes; in a crude form.

Śrīla Śrīdhara Mahārāja: In a crude form sympathy and apathy, just as when a sprout springs up with two leaves, first two leaves. Is it not? Sympathy and apathy, and that gradually helps us to dive deep into this mundane world. And then when retiring again from the world of exploitation...

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”] [*Bhagavad-gītā*, 18.54]

...pierce through Brahmaloka and goes towards Vaikuṇṭha. *Brahma-bhūtaḥ*, again they come to their former position of Brahman, and he already gathered some sort of tendency, *sukṛti* of the Vaikuṇṭha, so this time he does not stop there, but passes through that stage towards Vaikuṇṭha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Now, you said that the *jīva śakti* is coming, is being generated from *brahmajyoti*. Some are coming into the world of exploitation, some to the world of dedication. How does that begin?

Śrīla Śrīdhara Mahārāja: Because, that should be attributed to his innate tendency, or innate nature, which is endowed with free will, free choice. So,

*na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate*

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

To substantiate that line in *Bhagavad-gītā*, he’s responsible for his entering into

the land of exploitation; the responsibility is with the *jīva*. How? Whenever the first awakening of freedom, free will, from the non-specified position, all *jīvas* jumbled together, when the differentiative character is growing, only coming with free choice. And by free choice they're going this side or that side. *Jīva* otherwise the Lord will be responsible for their distressed condition. But, *lokasya sṛjati prabhuḥ*.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ (the Lord)
na karma-phala-saṁyogam, svabhāvas tu pravartate

His innate nature is responsible for that. So the first awakening, the awakening of the free will and the free choice, by chance or something like that. Free means they can go this side or that side, and as the result we see some came this side and some went that side. So free, because consciousness means endowed with freedom. Small, so vulnerable consciousness, freedom, *anu, anu prīta yukta*, because it is very tiny, his free will also not perfect, imperfect. So some, their free choice, then some we see the result of their free choice when we reckon that some came this side, some going that side. It is unintelligible. And it should be, the responsibility with the free, and freedom is given to him.

One of the political leaders, Śyāmasundara Cakravartī, he asked Prabhupāda: "Why such freedom was granted by the Lord to the *jīva*, when he's vulnerable?"

Prabhupāda told: "You are fighting for freedom. You are freedom fighters; you know the value of freedom. So if devoid of freedom, then that is matter, so that is nothing."

Just as Gandhi told to the British authorities, "We want freedom to do right or wrong."

"You are not fit to have self-government. When you'll be fit, we shall give it to you."

But lastly he told that, "We want to do wrong, to commit wrong, freedom."

So freedom is not guaranteed with only right way. Freedom, the alternative is there, right and wrong. So freedom has got its intrinsic nature and valuation in that position, freedom. Hare Kṛṣṇa.

...

...question of all questions. Hare Kṛṣṇa. Śiva *tattva*, this Brahmaloḥa, several questions which is very difficult to understand, *bhedābheda*.

...

Nitāi.

Dhīra Kṛṣṇa Mahārāja: So Rāmeśvara Mahārāja had a question that, then can the *jīva* go towards Goloka or only Vaikuṇṭha, when he chooses the land of dedication? Because in *Bṛhat...*

Śrīla Śrīdhara Mahārāja: That will depend upon his innate nature. Some are fated to Vaikuṇṭha, and some to Goloka, and also in different *rasa*. There is constitutional

position. They will have their goal there.

Dhīra Kṛṣṇa Mahārāja: And what about Guru?

Śrīla Śrīdhara Mahārāja: Guru, it is told so, that Guru is not a fixed thing. It may take any shape. In the *sākhya rasa*, *mādhurya rasa*, *vātsalya rasa*, gradually with the awakening of the mentality of the disciple, his conception of Guru he will see that it is changing. Apparently, he roughly in his first sight the rough estimation about Guru, and when he develops, his internal position develops; accordingly he sees a change in his Guru. So Guru is,

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

A very extensive idea is given there, and also gradually the awakening of the soul's inner function will see that Kṛṣṇa is everywhere but He's taking a particular shape of the particular potency to help him gradually and He'll fix him somewhere else.

A star fixed, with John, when Christ was born the star moving, and then just over the sky where Christ was born the star does not move. Before that the star is moving.

So something like that, Guru will be fixed there, at that position. And so many conceptions of Guru, Guru, Guru's Guru, in this way there will be hierarchy, *mañjarī*, *sakhī*, in *mādhurya rasa*, in *vātsalya rasa* also.

Dhīra Kṛṣṇa Mahārāja: In *śānta rasa* also?

Śrīla Śrīdhara Mahārāja: Yes, *śānta rasa* group, there are groups, sands, then the creepers, then shrubs, then Yamunā, then Govardhana, of different types there. And they're all under the administration of Vṛnda Devī. The nature, even the birds, insects, *Yat kinca tina guna api kota kama* [?]

The lowest one, that is in the Kṛṣṇaloka.

yat kinca tina guna ki kota mokama [?]

gosthe samasthe hita sadvanam mayam [?]

mukundam daitam lila nikulam phalam [?]

They have got all their contributions, special contributions to the pastimes of the Lord, respective contribution they have got, each, to support the pastimes, the *līlā*.

Dhīra Kṛṣṇa Mahārāja: So then, in *Bhagavad-gītā* when Kṛṣṇa says, "That having once gone to My abode you never return here," even though the *jīva* has his marginal position always, that independence, they never choose to exercise that.

Śrīla Śrīdhara Mahārāja: If he can catch that in-carrying current then he'll have no apprehension of coming back. The current helps him, the Yogamāyā current, all inner current, centre-carrying current is passing around him and helping him, in-carrying current; so no possibility of coming back.

Dhīra Kṛṣṇa Mahārāja: So like you said there's the right to do wrong, there's the freedom to do wrong, but then no-one is doing wrong.

Devotee: The internal potency, in the spiritual sky, everyone has the freedom also to do wrong but they do not do anything wrong. They do not mis utilise their freedom.

Śrīla Śrīdhara Mahārāja: And the possibility, perhaps that is so meagre that in actual position that does not matter. The possibility of the wrongness is there, but it is like shadow, or it is everything of this is represented but like a fixed material substance without any freedom. _____ [?] What is undesirable that is also to be found from there, but it is like a shadow, lifeless thing. So the *māyā* is also represented there, but in a shadowy position without active function, passively. It is present there in passive nature, not active. Just as a spiritual potency is passive here in this *māyā*, so this is represented there in a passive way.

Devotee: *Māyā* means *mahā-māyā*?

Śrīla Śrīdhara Mahārāja: *Mahā-māyā*?

Devotee: Also presented spiritually.

Śrīla Śrīdhara Mahārāja: As possibility, alternative background, in this way, and not any active part. The nature of *līlā* requires this.

Devotee: Mahārāja, Adridan Prabhu had a question.

Śrīla Śrīdhara Mahārāja: Adridan Prabhu, for the first time he comes here?

Devotee: No, this is the second time.

Śrīla Śrīdhara Mahārāja: Second time.

...

Devotee: Mahārāja, you were saying that the living entity who does *tapasya* and attains the *brahmajyoti* and after attaining the *brahmajyoti* he's already realised the pains of the material world, so why does he make the choice to come back rather than go straight to Vaikuṇṭha from there?

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: It's a verse, *āruhya kṛcchreṇa*.

Devotee: *Āruhya kṛcchreṇa param padaṁ tataḥ.*

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[Śrīmad-Bhāgavatam, 10.2.32]

Śrīla Śrīdhara Mahārāja: *Param pada* means, up to Brahmaloḥka.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *Tvayi asta-bhāvād*, because his fate is doomed that he cannot accept the possibility of the existence of the land of dedication, so no other alternative. And that is not only a negative phase, that is a positive phase; that is crime. As soon as he thinks, 'I'm told by a Vaiṣṇava, wherever he attains that, 'I am the absolute, I hold the absolute position,' then he's a criminal and hurled down for that, from there. That occupies the position of the supreme, though it is not very clear. But the throne of the king, to be disloyal, that is a great crime. Approaches, in the egoism, in his egoism, 'I am the supreme most,' thereby immediately a criminal summons comes to him; "You have such audacity so you are not eligible for Brahmaloḥka _____ the indifference, this is the land for indifference. Go down." It is corroborated from Mahāprabhu's talk with Rāmānanda, '*sthāvara-deha, deva-deha yaiche avasthiti*.'

'mukti, bhukti vāñche yei, kāhān duñhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods." *[Caitanya-caritāmṛta, Madhya-līlā, 8.257]*

It means, who wants enjoyment and works accordingly, they get *deva-deha*, the body of enjoyment in the subtle world. And *mukti*, who aspires after *mukti*, which means emancipation, given identification *sāyujya-mukti*, he has to go to the *sthāvara*, the body of Himalayas or something like that, *sthāvara-deha*. He wants *susukti*, oneness. But from the Vaikuṇṭha law, according to Vaikuṇṭha law this is a very great, conspiracy, and very bad tendency to occupy the throne of the Absolute. So the nature does not tolerate this idea, this despair, idea, so he's thrown down. Though *samādhī*, minimum consciousness he may have. He may be a hill, mountain, or a big

tree, or something like that. He may not like to participate into any specified differentiated world. So go and sleep for long time.

When the serious crime is committed then we are put in a cell, disconnected by any persons, solitary cell, so punishment, solitary cell, go and sleep, disconnected with the living, moving world. That is the punishment for those that seek *mukṭi* and of that type that "I am *so ham*, I am He." That is a crime, *so ham*. You are so little this is a camouflage, blaspheme. You see that you are so limited, so conditioned, and you say, *so ham*. Disloyalty: and a sort of punishment.

'mukṭi, bhukṭi vāñche yei, kāhāñ duñhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

That was the conclusion Rāmānanda answered to Mahāprabhu. The tendency for liberation; that is also of different kinds, so a particular kind is punished in such a way. *Ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ.* [Śrīmad-Bhāgavatam, 10.2.32] In this calculation there is error, *aviśuddha-buddhayaḥ*, his calculation is wrong. So he calculates that in this way I capture that country, my enemy, but somewhere some defect in the calculation, programme, so formally a crashing defeat he has to undergo. Something like that. Nīlāi Caitanya. Gaura Haribol. Nīlāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So then is it true that at this moment souls may be coming from the *brahmajyoti* into this world?

Śrīla Śrīdhara Mahārāja: It is true. It is true. Always this may, it is always happening, continuing. Some passing away and some again entering here, like a river, water passing and water coming: current.

Devotee: So Mahārāja, at the *kalpantu* [?] when all the living entities are withdrawn, then where are they situated? Then they're in *susukṭi*...

Śrīla Śrīdhara Mahārāja: General slumber.

Devotee: General slumber. Now *mahā-pralaya*, after the *mahā-pralaya*, all the living entities are withdrawn from *mahat-tattva*, and they're in *susukṭi*...

Śrīla Śrīdhara Mahārāja: Only *prakṛti* and Brahman, and no differentiated character in *prakṛti*. All in germinal form and in *prakṛti*, it is resolved in *prakṛti*.

Devotee: Now those living entities, or *jīvātmās*, do they go back to *brahmajyoti* or...

Devotee: Mahā Viṣṇu.

Śrīla Śrīdhara Mahārāja: No. Within the area that is Virajā. The representative character of *prakṛti* is like water, it is Virajā, it is called Virajā – *prakṛti*. They're in Virajā. And just as the Buddhists, their *nirvana* is in Virajā. They do not recognise Brahman.

The eternity of Brahman, eternity of consciousness they do not recognise, within their programme. So their last reach is in Virajā, last stage, the primitive stage of *prakṛti*, Virajā, and then Brahmaloka, the *jyoti*. *Prakṛti* represented by water and consciousness represented by light, *jyoti*.

Devotee: Now, Mahārāja, *māyā's* coverings, the seven layers of covering of *māyā*, now what is the relationship between those coverings of *māyā* and Virajā?

Śrīla Śrīdhara Mahārāja: Virajā, they're all included in Virajā, but sub-division you may take it.

Devotee: Now, what are the seven coverings Mahārāja?

Śrīla Śrīdhara Mahārāja: That I do not recall. You will convene that, but we find in *Bṛhat-Bhāgavatāmṛta*, you are passing through *prakṛti*, there are also seven seats, layers. We are to pass through Virajā. And Bhūmī, these are all products of *prakṛti*.

Devotee: Now, Bhu Devī, the layer of Bhu Devī, the first layer, the deciding...

Śrīla Śrīdhara Mahārāja: That may be kept there in subtle form.

Devotee: And she's worshipping Lord Viṣṇu as Varāhadeva. In next layer she's worshipping Kūrmadeva.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: _____ [?]

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha _____ [?]

Śrīla Śrīdhara Mahārāja: Aniruddha, Pradyumna, Saṅkarṣaṇa, Vāsudeva; maybe in that way.

Devotee: These layers of *māyā* is also a part of Virajā.

Śrīla Śrīdhara Mahārāja: Part of the?

Devotee: The coverings of *māyā*, the seven coverings of *māyā* is a part of Virajā.

Śrīla Śrīdhara Mahārāja: Ah, part of Virajā.

Devotee: Now, Dhīra Kṛṣṇa Mahārāja was asking that, "Do not the living entities merge in the body of Mahā-Viṣṇu at the end of *mahā-pralaya*?"

Śrīla Śrīdhara Mahārāja: It is not merging, also merging, because they have got their *anga-jyoti*, and some may form according to that *anga-jyoti* the lustre of a particular stage of Viṣṇu. It is possible. Mahā-Viṣṇu and Sadāśiva, almost one and same; they are

fated to stay there.

Devotee: So now we have to understand that Virajā is also a part of Mahā-Viṣṇu.

Śrīla Śrīdhara Mahārāja: Virajā, not part of Mahā-Viṣṇu.

Dhīra Kṛṣṇa Mahārāja: Mahā-Viṣṇu is lying in Virajā.

Śrīla Śrīdhara Mahārāja: Yes. Kāraṇārṇava, He's there, Kāraṇārṇava, Mahā-Viṣṇu. And what do you say?

Devotee: Virajā is also a part of Mahā-Viṣṇu, that's what I said, but actually what I meant is that Virajā is coming out of Mahā-Viṣṇu, the sweat of Mahā-Viṣṇu.

Śrīla Śrīdhara Mahārāja: Mahā-Viṣṇu. Of course if we push on to analyse more, then we may see like that. The Virajā *prakṛti* is inseparable, of *jyoti*, Viṣṇu, Mahā-Viṣṇu, of Sadāśiva, a part. A part of Him means inseparable connected, the *śakti-śaktimān*, the owner and the potency, *Puruṣa prakṛti*. We can think like that.

Devotee: Now this reminds me of another thing that you told us before Mahārāja, that once you were explaining the different living entity's relationship with Kṛṣṇa is due to his origin being some associate of Kṛṣṇa. Like some living entities, those who are in *sākhya-rasa*, they're the effulgence; they're coming from the bodily effulgence of Subal.

Śrīla Śrīdhara Mahārāja: Yes. And they will go there. That is also stated. *Jyotika*, *Anga-jyotika*, they are, it is mentioned, within the halo, within the group, within the halo. Some groups are personal, and some satellites, different satellites. *Upagraha*, *graha upagraha*, some centre and so many *graha*, and one *graha* may have *upagraha*. In this way they're serving their group, and also in their *anga-jyoti* there are also so many. It is also. Hare Kṛṣṇa.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Bhagavān Dāsa Goswāmī, the Chairman of the GBC, he wanted that we ask you one question, on behalf of the GBC members.

That Kīrtanānanda Mahārāja, he has established one temple in his New Vṛndāvana. He has many temples there. He has one temple there; it is called Prabhupāda's Palace. Some people call it the Taj Mahal of the west. So in that temple there is a Prabhupāda Mūrti, only, no other Deity but there's the Prabhupāda Mūrti on the altar, a replica, duplicate, identical. Now recently they have begun to worship Prabhupāda in the aspect of a king, *raja*, like a king. So they're putting crowns on his head and some *mukut*, crowns, and some jewellery, jewels, *mālās* of jewels around his neck, and there's plans for him to be holding a sceptre, *raja daṇḍa*. So some devotees they like this, to worship Prabhupāda in that way. Other devotees are feeling some – differences.

Śrīla Śrīdhara Mahārāja: Anything written there?

Dhīra Kṛṣṇa Mahārāja: I don't understand, written?

Śrīla Śrīdhara Mahārāja: Any writing to guide, to understand this sort of *raja daṇḍa*, what does it mean?

Devotee: Any explanation?

Dhīra Kṛṣṇa Mahārāja: I don't know.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: I don't know.

Devotee: Outside it says, "This is the Palace of His Divine Grace..."

Dhīra Kṛṣṇa Mahārāja: Oh, of the palace; yes. I thought he meant of Prabhupāda why he's wearing a crown or why he's holding a sceptre.

Śrīla Śrīdhara Mahārāja: [About sixty five seconds of Bengali (?) spoken]
No picture set in the walls there?

Dhīra Kṛṣṇa Mahārāja: There are pictures on the ceilings. Not on the altar.

Śrīla Śrīdhara Mahārāja: _____ single statue?

Dhīra Kṛṣṇa Mahārāja: Single statue.

Śrīla Śrīdhara Mahārāja: _____ standing or...

Dhīra Kṛṣṇa Mahārāja: Sitting; like on *vyāsāsana*.

Śrīla Śrīdhara Mahārāja: *Vyāsāsana*, with *raja daṇḍa*. Some sort of explanatory passages should be; that sort of script should be kept there to guide the people, "That he came to rule the religious world and established the kingdom of love in the religious world above all." This sort of guiding script should be there. Otherwise I don't see any harm. That he's a king, in what plane, which plane?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

"To attract people in this royal form, style he presented. He came and ruled, established a centre here, and from here he ruled the world of religion, and established that divine love that is the highest. He's the king of the Ācārya who established so spaciouly, broadly, widely, established an empire of the divine love." So from that vision, "As an emperor he came to conquer, *veni vidi vici*, ["I came, I saw, I

conquered" - Julius Caesar] he came to conquer America and established here the first centre, and from there the whole world was conquered." This idea, like a king; "Like a king he conquered the world, and his first seat it began from America, and he gave a dignified position to the world of love divine."

Devotee: That place is known as Nava-Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Nava-Vṛndāvana. Nava-Vṛndāvana: from Nava-Vṛndāvana. Nava-Vṛndāvana. Hare Kṛṣṇa. His activity; that figure and activity, some steps of explanation should be given to help the public to understand his situation.

Dhīra Kṛṣṇa Mahārāja: Now, what about in general, because, I'll explain this, in every one of our temples we also have a *vyāsāsana* and a similar *Mūrti* of Prabhupāda.

Śrīla Śrīdhara Mahārāja: I don't think that it is complete, but the idea it started here, and it will be perhaps modified. The king does not exist by himself. He has his general he has got his Guru, his following. They also may be in the paraphernalia may be, established there to help that. But a singular figure, solitary figure has *daṇḍa*, *raja* means his company. We are always worshippers of the Lord with company. That is the fashion, the etiquette of the Gauḍīya *sampradāya*, but not *ekala vasudeva*. First *ekala vasudeva* in the beginning of theism, then comes Lakṣmī Nārāyaṇa, then gradually developing in *rasa*, Rāma, Sītā, Dvārakeśa, then Svayaṁ-Bhagavān Kṛṣṇa. But *ekala vasudeva* in the first conception, primitive conception, the paraphernalia...

End of 81.03.06.A

Start of 81.03.06.B

Śrīla Śrīdhara Mahārāja: ...that also should be added to that; in my opinion.

Dhīra Kṛṣṇa Mahārāja: In some picture form.

Śrīla Śrīdhara Mahārāja: In picture, anyhow. People at large should be guided in such a way that, "He came and he conquered. He conquered the *jīva* souls and converted them into the general Goloka life, that, with the help of this and that." Some guiding writings should be there and also some helping agents. And also it is desirable that there should be the pictures, at least pictures of his Guru, Gurudeva, Bhaktivinoda Ṭhākura, Prabhupāda, etc. He's not one, not single; in a group. But he's holding the main figure. And the Guru's must also be in some respectable position there. That is my opinion.

Bhakti Caru Swāmī: Pictures are there. In the Nath Mandir, there are big pictures of Bhaktisiddhānta Sarasvatī Ṭhākura, Bhaktivinoda Ṭhākura, Gaura Kīśora Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh! At least some sort of account should be put in black and white. "He's so and so and so, and he was a king, his attitude like a king to conquer this world of – this gorgeous America, to take it towards the loving domain of Kṛṣṇa." Some such guidance should be there to guide the people. "He's so and so."

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking, "Now, in all of our temples we have Prabhupāda's deity, Prabhupāda's life size *mūrti*. And now, what should be the general mood of worshipping Prabhupāda?"

Dhīra Kṛṣṇa Mahārāja: The others they may also want to begin to put the crowns and the jewellery also. Or should this be exclusive?

Śrīla Śrīdhara Mahārāja: This is, as regards my opinion, I don't like it in all the *āśramas*. In a particular case in America it may be shown like that. But there are other Ācāryas, and deviation from that line that will be crossing the lineage given by our revered predecessors. We should not cross that line. But in a particular case the account of his activity, that was depicted there, that may be allowed; but in every temple to represent him as a kingly person; that I don't like. It should be in order of the Ācārya *paramparā*. That will be respectable. This is my opinion.

Dhīra Kṛṣṇa Mahārāja: Yes. So that means that this special case becomes like a memorial. It's not the temple in the standard sense.

Śrīla Śrīdhara Mahārāja: Just like a memorial.

Dhīra Kṛṣṇa Mahārāja: With activities and explanations.

Śrīla Śrīdhara Mahārāja: "And he came and conquered and transformed them into devotees from the military and *vaiśya*, from the business, the trading and military America, he established a religious kingdom here." Something like that.

Dhīra Kṛṣṇa Mahārāja: One of the GBC's question is that our Prabhupāda used to caution us not to change anything, and not to introduce anything.

Bhakti Caru Swāmī: Not to introduce anything new. Prabhupāda always wanted that we continue with the traditional path.

Śrīla Śrīdhara Mahārāja: It is there and he came to express them here. That will be the general idea of every, in the process of our worship, our temple, in the form of worship. But in a particular place, Nava-Vṛndāvana established by him, he's represented as a king, Vṛndāvana founded by a king, with some explanation it may be retained, that form. Why in such a kingly form, royal form, he's represented here? With some explanation of that it may be.

Dhīra Kṛṣṇa Mahārāja: Once, some of his disciples, Prabhupāda's disciples said to him when he was dressing, they were observing him dressing himself, his clothes; and

one of his disciples said, "Śrīla Prabhupāda you look like a king."
And he looked up and he said, "I'm much more than that."

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Prabhupāda.

Śrīla Śrīdhara Mahārāja: Oh, Prabhupāda, when he was dressing him that...

Bhakti Caru Swāmī: No. Prabhupāda was putting on his clothes, putting on his *dhoti* and *kurta*, Prabhupāda himself was putting on his clothes, but he was very majestic in his way, so some of his disciples commented...

Śrīla Śrīdhara Mahārāja: Gorgeously wanted to dress him gorgeously?

Bhakti Caru Swāmī: No. The way Prabhupāda was dressing himself...

Dhīra Kṛṣṇa Mahārāja: His manner.

Bhakti Caru Swāmī: [About twenty seconds spoken in Bengali [?]]

Śrīla Śrīdhara Mahārāja: [About fifteen seconds spoken in Bengali [?]]

Bhakti Caru Swāmī: Mahārāja is saying that to dress him up like a king is like lowering his position.

Śrīla Śrīdhara Mahārāja: To come in a lower position.

Dhīra Kṛṣṇa Mahārāja: Yes. That is what some disciples will feel by this.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] In a Sanskrit epic, drama perhaps, we find that Candragupta has gone to visit Cāṇakya, his Guru. And there the Cāṇakya is sitting on an ordinary public mat. And just on his head there is _____ [?]

Bhakti Caru Swāmī: Umbrella?

Śrīla Śrīdhara Mahārāja: Not umbrella _____ [?] Where so many cow dung made fuels deposited there, on the head of Cāṇakya. And Candragupta with his crown and that diamond dress he fell flat on the feet of Cāṇakya. And the same time the _____ says, *Aho pasya rajadi raja mantena vaibharam* [?]

"Oh, you see what is the majesty, opulence of the minister of the emperor of India, he does not care for a farthing." And he addresses Candragupta, 'O *vishala*,' not king. *Vishala* means Candragupta's birth came from a maidservant, so he used to, that is in Sanskrit they're known as *vishala*, so he used to address as *vishala* Candragupta. So

spirited man was Cāṇakya and indifferent, without caring for a farthing from the empire, but he had such intelligence and political brain that Candragupta had to go his feet. But the man is so poorly, living such a life of the poorest of the poor, but he was such dignity, mental dignity.

So Swāmī Mahārāja told, "I am more than that. That is, I'm the Guru of the king."

Bhakti Caru Swāmī: And Prabhupāda used to give the example of Cāṇakya as the ideal *brāhmaṇa*.

Śrīla Śrīdhara Mahārāja: Without caring for the *kṣatriya*, independent of *kṣatriya* valour.

Bhakti Caru Swāmī: Although he was the Prime Minister of Candragupta but he used to live in a hut. And he used to survive, he never used to take any money...

Śrīla Śrīdhara Mahārāja: And everything dependent on his intelligence, the whole thing. And Candragupta continued war against Alexander, and repulsed Alexander _____ [?] Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And also it is a little different, no charm, no word of the devotion. What touch of devotion is there? And there will be another anomaly here, that in Vṛndāvana who is the king? The king in Vṛndāvana, kingly style is in Mathurā, *aiśvarya pālaka*, but Vṛndāvana is this _____ this ordinary plain living, a place of plain living, simple living. There the gorgeous thing will be little improper from the standpoint of *rasa*. Hare Kṛṣṇa.

In the talk of Svarūpa Dāmodara and Śrīvāsa in Purī you'll find *Herā-pañcamī*, the Svarūpa Dāmodara when giving impression to Śrīvāsa Paṇḍita.

Śrīvāsa Paṇḍita he praised about the opulent majesty of Lakṣmī Devī. "And what your *gopīs*, they're only this creepers and flowers from the jungle, what is their property, their majesty? And my Lakṣmī Devī she has got so much dignity. And your *gopī* has got no dignified acquaintances."

Then Svarūpa Dāmodara went on to speak. "The *kalpa-taru*, *kāmadhenu*, who are in possession of such, easily can produce any moment, but they hate."

And Swāmī Mahārāja told that, "I'm superior to that kingly garment. I'm more than that." So Vṛndāvana...

Dhīra Kṛṣṇa Mahārāja: And you told us that he gave a hint in his poem on the Atlantic about the *sākhya rasa*.

Śrīla Śrīdhara Mahārāja: *Sākhya rasa*, yes.

Dhīra Kṛṣṇa Mahārāja: So whether this is some kind of *ābhāsa*?

Bhakti Caru Swāmī: *Rasābhāsa*.

Śrīla Śrīdhara Mahārāja: *Rasābhāsa*.

I'm trying to find out means how I can support. My tendency is towards that. One thing is done there with so much earnestness, and how it can be defended. With that spirit I'm thinking. Hare Kṛṣṇa. Vṛndāvana. Nava-Vṛndāvana. Hare Kṛṣṇa.

[About one minute conversation with Śrīla Govinda Mahārāja in Bengali [?]]

Nava-Vṛndāvana was founded in Dvārakā, but there also the majestic colour was eliminated.

Dhīra Kṛṣṇa Mahārāja: We also have, the temple where I'm residing in Los Angeles is called New-Dvārakā.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told me, "New Delhi, Newcastle, if that can be, why not New-Vṛndāvana? I have started New-Vṛndāvana."

Anyhow they have to come across such expressions and search after the meaning. What are they? Why they are here? So some clue.

[About two minutes fifteen seconds in Bengali [?]]

...and that sweet recollection we do not want to part with totally. That was the cause. And the queens also felt that in their heart that, "Kṛṣṇa is always absent in Dvārakā." Real Kṛṣṇa, they could not meet. They felt like that. "He's somewhere else, indifferent." Dealing in every possible way with them, but they felt that, "This is all a mechanical thing." Real Kṛṣṇa was in Vṛndāvana, He could not be accommodated in Dvārakā. That was the complaint, who wanted to mix with Kṛṣṇa most intimately, their remark is like this, "That we could not find real Kṛṣṇa, real man within Him, always an artificial person." That was the Kṛṣṇa in Dvārakā.

So whether Swāmī Mahārāja will be in that royal dress in royal Swāmī Mahārāja, if he's so, "These ignorant children, these innocent children, they're dressing me like that. What can I do?" He will allow him. With something like that spirit he'll accept.

Dhīra Kṛṣṇa Mahārāja: Yes, I think so.

Śrīla Śrīdhara Mahārāja: Of course it will help in one way that he came and conquered America. This insinuation, this sort of encouraging and useful impression will be spread. A king, he worked here as a ruler, as if, converted, established his kingdom here in America. Not in the political sense but in the highest spiritual sense he established his kingdom here in America, and from here throughout the world. A partial representation of his conquering character, wonderful conquering character. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja _____ [?]

Dhīra Kṛṣṇa Mahārāja: The mission is for preaching in the western countries, the

mission, Bhaktisiddhanta Saraswatī Ṭhākura, the mission's for the English speaking countries.

Śrīla Śrīdhara Mahārāja: Yes. What about that?

Bhakti Caru Swāmī: Yesterday when we were coming here in the car, Harikeśa Mahārāja he was trying to remember, once Prabhupāda told him about Tulasī Mahārāṇī, how Tulasī Devī and the pastimes between Tulasī Devī and Śālagrāma-śilā. So I told him the story as far as I knew, that Jalandarāsura, in order to kill Jalandarāsura, Nārāyaṇa took his form, and then Tulasī Devī cursed Nārāyaṇa, "That You will become stone." And Nārāyaṇa told then, "Ok. You will become a tree, and without your leaf My worship will not be complete." Now where is this found Mahārāja, this is mentioned in which *Purāṇa*?

Śrīla Śrīdhara Mahārāja: I don't know. Tulasī. You will try to find it in *Viśva-Kośa* or *Sarva-kalpadruma*, the place you may find in there, reference of Tulasī. I think it should be put there.

Bhakti Caru Swāmī: Now is it that Vṛndā Devī became Tulasī Mahārāṇī? Vṛndā and Tulasī?

Śrīla Śrīdhara Mahārāja: Similar.

Bhakti Caru Swāmī: Similar. Who was the wife of Jalandarāsura? Tulasī or...

Śrīla Śrīdhara Mahārāja: Tulasī.

Bhakti Caru Swāmī: Tulasī. Not Vṛndā. Vṛndā Devī to Vṛndāvana. Now this pastime, where did it take place? Did it take place in the spiritual sky or in this *Bhumandala*?

Śrīla Śrīdhara Mahārāja: That was in *Bhauma*, in the subtle *Bhauma* world.

Devotee: As in higher planetary system.

Śrīla Śrīdhara Mahārāja: *Deva* and *danava*, where *deva* and *āsura*, both is accommodated. *Bhauma* and also they've got astral body and they live and move in that way _____ [?] Hare Kṛṣṇa. Sometimes in gross body, sometimes in subtle body they can live _____ [?]

Bhakti Caru Swāmī: Mahārāja, What's the difference between Tulasī Devī and Vṛndā Devī? You said they're similar, but that means they're not same.

Śrīla Śrīdhara Mahārāja: Tulasī, Vṛndā Devī is comprehensive, Tulasī a partial representation. Vṛndā Devī she leads, to help the *līlā*, she leads the whole Vṛndāvana; that is the trees, the season, the birds, the monkeys, all under her control. From the background she helps all these things to help the *līlā* of Kṛṣṇa.

Bhakti Caru Swāmī: And who's Bhakti Devī?

Śrīla Śrīdhara Mahārāja: Bhakti Devī, the personality in devotion at large, Bhakti Devī. Bhakti Devī may be Yogamāyā in one sense, one aspect, covering the whole Goloka and Vaikuṇṭha. Yogamāyā, the in-carrying current towards the centre: that is Bhakti Devī. Dedication, *bhakti* means dedication, Bhakti Devī, Yogamāyā. And if we want to have, to conceive His highest personality then we shall have to go to Rādhārāṇī, combines all *rasa* and the highest degree of *bhakti sevā*, *prema sevā*, as emanating from Her, everything. Bhakti Devī.

Bhakti Caru Swāmī: It is said Mahārāja that Bhakti Devī has two sons, they're *karma* and *jñāna*.

Śrīla Śrīdhara Mahārāja: That is in the lower conception, the lower conception of *Purāṇic* stories, *karma* and *jñāna*. *Bhaktim karmani karma yoga jñāna* [?]

That is we find in *Caitanya-caritāmṛta*, in that case Bhakti Devī, the dedication is the first principle which covers and sustains the whole portion of creation; not only creation, existence. And *karma*, *yoga*, *jñāna*, these are in the outskirts in the opposite party. These, unconditioned and conditioned, and within conditioned there is *karma*, *jñāna* and *yoga*, they're within that area. And from *śuddha bhakti* the land of *bhakti* proper, and in the shadow, in the *vyatireka*, indirect, background, there is *karma*, *yoga*, *jñāna*. So they're dependent. They're son of Bhakti Devī. In the broadest sense it may be thought they're dependent on, they may not have any absolute existence, only dependent but reckoned in the indirect, *vyatireka*, not in the substance proper, *karma*, *yoga*, *jñāna*. *Bhaktim karmani karma yoga jñāna* [?]

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam*

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

That is in Vaikuṇṭha proper. But *karma*, *yoga*, *jñāna*, *jñāna* generally guides to *mukti*, *yoga* also like so, and *karma* the good sense to work for Kṛṣṇa, *karma yoga*. But that is not pure *bhakti*; that is in the opposite side; that is indirect conception in the conditioned area. *Sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*.

*[Śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa
sarvaṁ karmākhilam pārtha, jñāne parisamāpyate]*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* [B-g, 4.25] is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* [B-g, 4.24], because all action ultimately culminates in knowledge."] [*Bhagavad-gītā*, 4.33]

Then,

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyana*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣāṃ, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

So crosses the area and then, *bhajate, śraddhāvān bhajate*.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
[tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṃ premṇaḥ prādurbhāve bhavet kramāḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify; then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

So this is outside the area of *bhakti* but they're dependent on *bhakti* otherwise if the positive side non existent then negative we cannot think of. In that way it is dependent on *bhakti* we may say so. Hare Kṛṣṇa.

...

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, two times you have chastised me in a very sweet way, that too much intellect and too much analysis; that is a bar to *śraddhā*, and that is our access for understanding Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Of course, of course it is.

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais
tri-lokyām*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa]: ["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

So giving up our attempt to know Him, very hatefully, and our submission, our submissive faith in Him, that will give us the real help. Because, when we exercise our intellect to analyse Him, to know Him, His ways, this and that, we hinder the spontaneous flow. We engage ourselves to investigate as a subject into the transcendental and thereby our attention is to scrutinise, to know about Him, and by that time it cannot be ready to welcome the spontaneous flow that may come to me. Diverted in a wild goose chase, which is impossible. Which is unknowable, I go to know Him. Immeasurable, I go to measure Him. And through faith only He comes to make myself known, I'm absent there. I am with my subjective tendency, and associate myself with my subjective characteristic, which is only applicable, or meant for places below me, phenomenal, not transcendental. And phenomenal capacity I'm dragging towards transcendental.

And the way of having intimacy with the transcendental, only through submission to allow Him to come, His flow within me, and that flow will arouse me, awake me, and say, "Oh. I'm such and such." His *katita*, His subjectivity may not be covered by my subjectivity. The subjective character of the object may not be a bar of the real subjective character to disclose Himself, to come down and disclose Himself. That is the *śrauta-jñāna*, "I am so and so, I am such and such."

My attention is drawn towards scrutinising the character uselessly to try to know Him.

So Brahmā says, *jānanta eva jānantu*, "Those giant intellect, they may be, they may think that they can know anything. And I have known many things about the transcendental reality. They may make boast of that, those foolish persons. Let them boast, 'I know, I know Him.' But how can you know Him? His ways may always differ. Not a fixed thing like any object of this world. His has got no fixed characteristic, generally. He can show Him in any way as He likes. He's always free. Infinite characteristic He has got."

So to apply my tiny subjectivity, subjective character, to apply and to try to know, that will be futile, and that will be a hindrance to His coming down in my heart and reveal that, "I am such and such."

*jānanta eva jānantu, kiṁ bahūktyā na me prabho
manaso vapoṣo vāco, vaibhavaṁ tava go-carah*

["There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."] [*Śrīmad-Bhāgavatam*, 10.14.38]

"In my empirical attempt I have seen that I could not know anything of You."

Empirical means inductive process. Only deductive process, we await for the deductive process; that He will come to me. Deductive not ascending method. The knowledge may go from the lower part to the higher, and you won't be fulfilled. Only negative, you are negative power, you'll invite. All your energy should be engaged in concentrating you to invite. The faith in the character of invitation, hankering, earnestness, all negative characteristics a *jīva* should have and that will be fruitful, effective, and the attempt will be crowned with success. *Manaso vapuṣo vāco vaibhavam*. Complete surrender. The conclusion is that can never be known; transcendental truth can never be known by any subjective attempt. That negative side is necessary, the quality of the negative side, that is invitation, earnestness.

"Cannot do without You. I am in want. I have no qualification. You are Patita-Pāvana, You are deliverer of the fallen. I am fallen." So to develop the negative side; "I am the most fallen, fallen of the fallen, fallen I am." So the appeal must go to Him, *dāinīyam*, that, "I am needy, I am needy, I am needy."

"I have got intellect. I can understand You." All these attempts will be futile when we shall go to apply erroneously on Him. It may be applied on the ordinary natural existence. So,

*śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

The real path of our good is devotion, dedication, and leaving that way if anyone follows the path of knowing, *kevala-bodha-labdhave*, they want some knowledge about the Absolute, *kleśala eva śiṣyate*, the result will be only labour. In the comparison, *sthūla-tuṣāvaghātīnām*, where there is in the paddy, if there is husking but no rice is there, only the paddy husking, that *tuṣā* husking, the cover of the paddy if we husk then no substance comes from within. *Sthūla-tuṣāvaghātīnām*. If we press the paddy which is not with its substance within then the labour will be its reward and no rice will come out. *Sthūla-tuṣāvaghātīnām*. Our consequence, our fate will be just like that, if we want to have any definite knowledge about Him.

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"]
[*Śrīmad-Bhāgavatam*, 1.5.12]

That is another; that is in relation to *karma* they work. By dint of your *karma* do you think that you can control the Absolute mind? Never, even *nirañjana niskalanka*, the faultless knowledge cannot have any reach into the domain, what to speak of your *karma*, these material works in any form if you do it, it won't reach there. *Naiṣkarmyam apy acyuta-bhāva-varjitaṁ*. If it is not connected with *acyuta-bhāva*, the service of Acyuta, then the *jñāna*, *na hi jñāna sarasī pavitra na vidyate* [?]

That pure in its existence, the knowledge, that is unfit to get the intimacy of the Lord. What to speak of the *karma*. In this way in many places it has been told to us. "Don't try to make Him the object of your experience. That is impossible. Only crave for Him, crave. And showing, and realising fully that you are very mean and you are very meagre, small and insignificant, and the Lord should have pity on you due to your insignificance." So in this way, the way of approach to Him, this is *the* way, and not to make master over Him, "I can know. I can understand His ways." But that will be the main...

End of 81.03.06.B

Start of 81.03.07.A

Śrīla Śrīdhara Mahārāja: ...in ancient times when _____ used to go to trade with Fiji and they've constructed some Hindu temples. And they proposed him to take the charge of that concern, I heard from him.

Tamal Kṛṣṇa Swāmī: They proposed our Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: When was that?

Śrīla Śrīdhara Mahārāja: Your Guru Mahārāja he told me about Fiji.

Tamal Kṛṣṇa Swāmī: Oh, he told you. Prabhupāda told him.

Śrīla Śrīdhara Mahārāja: The Fiji people they wanted to hand over something there to him. What that is I forgot. Fiji is where, near America, West Indies?

Tamal Kṛṣṇa Swāmī: No, near Australia.

Śrīla Śrīdhara Mahārāja: Then it is not so. Then is there any centre in West Indies?

Tamal Kṛṣṇa Swāmī: There is. But I think Prabhupāda was talking to you about Fiji. He was talking about Fiji.

Śrīla Śrīdhara Mahārāja: Fiji. Maybe.

Tamal Kṛṣṇa Swāmī: We have the Deity there of Kṛṣṇa Kaliya.

Śrīla Śrīdhara Mahārāja: Oh yes. Fiji, the Kṛṣṇa Kaliya. Not Kaliya Damana, Kṛṣṇa. Yes, Fiji. I remember.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Any Indian?

Tamal Kṛṣṇa Swāmī: Yes, Indian.

Śrīla Śrīdhara Mahārāja: What part you belong to?

Devotee: Gujarat.

Śrīla Śrīdhara Mahārāja: Gujarat people are Kṛṣṇa *bhakta* by the grace of Vallavacari. Vallavacari's preaching was very wide in Gujarat. That Goswāmīns; I met in Bombay one Goswāmī. He had many disciples. There was the case of Nathadwara. Are you acquainted with that, the Nathadwara Mahanta, Nathadwara, near Chitor [?] or something like that? There was a case against the Goswāmī. He married one Muslim byjee [?] that Goswāmī, and there was a case. And I was at that time in charge of Bombay Maṭh. I met one gentleman who was his solicitor, the Goswāmī's solicitor. Er, what was his name? A man of position, he told all these things. His wife supported, that Bakhills [?], or barrister maybe, his wife supported the Guru. "The Guru is Bhagavān, he may take a Muslim lady, married. What harm is there?" And her husband was very much against. We took the part of the husband and the wife went away. She tried her best to support the Guru, Nathadwara.

_____ [?]

And that was Śrīnathji, the Deity of Mādhavendra Purī. That was in Govardhana and then gradually went there. When for fear of Mohammedan invasion, they, Govindaji, Madan Mohan, they went to Jaipur state, and this Śrīnathji went Chitor [?], Nathadwara, when Aurangzeb wanted to demolish the *tīrtha* in Vṛndāvana.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The people there they're very earnest to hand over the charge of the temple to him, and he expressed his desire to establish a centre there. This much I heard.

Tamal Kṛṣṇa Swāmī: This Deity of Śrīnathji, is there a Rādhārāṇī also? Is Rādhā also there?

Śrīla Śrīdhara Mahārāja: I can't remember. Govinda Mahārāja _____ [?]
Because the Vallabhi *sampradāya* they do not care much for Rādhārāṇī. According to them, what that Gokul Goswāmī wanted to impress on me, that Virajā, Yamunā, principal servitors according to their opinion, not Rādhārāṇī.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

They, of course generally they adore *vātsalya rasam*. They're *upāsaka*, worshipper in *vātsalya rasam*. But we are told that Vallabacari he took *mantram* from Gadādhara Paṇḍita in Purī, in *mādhurya rasa*, *dikṣā* he got from Gadādhara Paṇḍita. But his followers do not admit that. And they maintain that Virajā rather belongs to the group of Chandravālī, the anti-group of Rādhārāṇī, Virajā. Virajā and Yamunā. The Gokul Goswāmī, one of the *mahants* of that *sampradāya* in Bombay, he stressed on this, "That by the grace of Yamunā *gopīs* are only getting the grace of Kṛṣṇa. Whenever after the *rasa* is broken, and only when they went to Yamunā, by the grace of Yamunā, then again they could come near Kṛṣṇa. That was his point, line of argument at that time. So I conjectured that they were followers of Yamunā or Virajā and nearing to Chandravālī group. But that should not be because there is a difference of opinion amongst them. Some accept that Vallabacari took initiation from Gadādhara Paṇḍita in Purī, but the majority do not recognise that. "No. We have got our own from Vallabacari."

Tamal Kṛṣṇa Swāmī: We have a number of questions to ask. Satsvarūpa Mahārāja has a number of very nice questions to ask you. He's over here.

Śrīla Śrīdhara Mahārāja: Satsvarūpa Mahārāja, he's an important man in your group.

Tamal Kṛṣṇa Swāmī: Very, very important.

Śrīla Śrīdhara Mahārāja: Yes. He's giving the biography. Your Gurudeva has accepted him to express him to the world through the biography.

Tamal Kṛṣṇa Swāmī: Yes. Prabhupāda said only he should write that biography.

Śrīla Śrīdhara Mahārāja: And his style of writing is also very nice. I have gone through a portion, of course beforehand. The other day I got a copy. That

Paramahansa's father, he told me that, "The biography is out and I found there your name," he told me.

And in what connection?

"That you announced that, "I believe he's *śaktyāveśa avatāra*."

Yes I did.

"In that connection your name is mentioned in that biography."

Tamal Kṛṣṇa Swāmī: In many other connections also.

Śrīla Śrīdhara Mahārāja: Maybe. But that gentleman told. Nitāi.

Satsvarūpa Mahārāja: I have one question about chanting, *japa-mālā*. Our Śrīla Prabhupāda has given us many duties to preach in the world. So sometimes when trying to concentrate on *japa-mālā*, instead of hearing the Holy Name I think of all these different duties I have to do.

Śrīla Śrīdhara Mahārāja: Our Prabhupāda was also of that type. *Kīrtana*, chanting, preaching, *kīrtana* means preaching, not only loudly pronouncing, *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*.

And Mahāprabhu came with *saṅkīrtanam*. *Yajñaiḥ saṅkīrtanam praye. Saṅkīrtana* will form the principal part. *Yajñaiḥ saṅkīrtana-prāyair, yajanti hi sumedhasaḥ*, in *Śrīmad- Bhāgavatam* [11.5.32] we get about Mahāprabhu. Mahāprabhu came with *saṅkīrtana*. *Saṅkīrtana* means *bahubhir militvā yat kīrtanam, sango śakti kalau yuge*. This age of Kali, and the combined efforts will be fruitful; so *saṅkīrtanam*.

And Prabhupāda came to preach, and so there was the difference between those so called *bhajana-siddha saḥajiyā*, they're only – once, about Kṛṣṇadāsa Bābājī, Prabhupāda's remark, "Kṛṣṇadāsa Bābājī is a good man, man of character, but his tendency generally towards *Nāma-bhajana*."

Tamal Kṛṣṇa Swāmī: Your God-brother?

Dhira Kṛṣṇa Mahārāja: Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: God-brother, Kṛṣṇadāsa Bābājī Mahārāja, yes. He was in Balihati. He did not like to do any other service but he's always very inclined to take Name in the *mālīkā*. _____ [?] I was in charge of Delhi Maṭh at that time. I had intimacy with Kṛṣṇadāsa Bābājī. I wrote to Prabhupāda, "If you permit I like to take Kṛṣṇadāsa Bābājī here in Delhi Maṭh."

Prabhupāda wrote; that letter is here, "If you can bring him there and make him help you in the work of preaching, then you'll be doing the friendly service, real friendly service to him. I don't recognise that in the jungle of Balihati only to count the beads of the Tulasī *mālā* that is *kṛṣṇānusilan*." *Balihata jangali bati avasiya tulasi malika arkarsan kṛṣṇānusilan nahe* [?]

That was his expression. "The sitting in the jungle of Balihati, only to draw the Tulasī *mālikā*, that is not *kṛṣṇānusīlanam*, the cultivation about Kṛṣṇa, I don't recognise that."

There are so many things. So *kīrtana* means preaching, *śravaṇam kīrtanam*, that *kīrtana* is not *uchay*, *ucharanam* [?], but that is preaching regularly, and when it is preaching that must have to fight with the opposition party, wholly, opposition, it is a fight. *Kīrtana* means a fight. Divine vibration will be created and that will fight with the ordinary vibrations that are floating in this world, in the subtle, and also in the gross waves.

Satsvarūpa Mahārāja: So because preaching is so important our Prabhupāda...

Śrīla Śrīdhara Mahārāja: So, I'm coming there, so Prabhupāda told that, "Tulasī, it may not fast." The minimum advice was, "You must at least once do some service in the *mālikā*, *upabāsa*, the *mālikā* should not fast, that is. And as much as you will be able you preach."

And once: one of the big *mahant* of Urupi Maṭh, Utaradi Maṭh, in Madras we had a talk with him. He also told that, "Sometimes I preach about Madhvācārya and this *bhakti* cult, and I do not get any time for *sandhya*, *gayātrī*, *japa*, all these things, book reading."

We supported him. Our Guru Mahārāja is of such type. The Hari *kathā* is not of less importance than the *sandhya mantra japam*. It is rather a more living thing, more living.

Tamal Kṛṣṇa Swāmī: Preaching is more living.

Śrīla Śrīdhara Mahārāja: Preaching is more living. When we are preaching, we are talking, preaching, automatically the maximum control we must have from all our nerves. But otherwise, we may be going on counting, I may be absent minded. But when I'm talking about Kṛṣṇa to a person, to a body, or something like that, then I must be all-attentive, otherwise I may talk irrelevantly.

Tamal Kṛṣṇa Swāmī: So true.

Śrīla Śrīdhara Mahārāja: So automatically the whole attention will be concentrated when I shall talk about Kṛṣṇa. So preaching, and writing, that is, more accuracy is necessary than speaking, so writing also *kīrtana*, the cultivation more intensely thereby, so Kṛṣṇa *kīrtana*. *Kīrtana* means, I told the other day, in the Bar Library once that, "Gauḍīya Maṭha has declared totalitarian war against *māyā*, and all other existing conceptions of religion, and authority is *Śrīmad-Bhāgavatam* and Mahāprabhu." The divine love is the supreme-most summum bonum of life of every *jīva*. That is the summum bonum, the highest attainment. Beauty and love: that is controlling the whole thing, and not power. Not power but beauty and love, and that is Kṛṣṇa, that is Vṛndāvana at the highest position. The absolute conception, the conception of the absolute is that of Reality the Beautiful and love divine. And that should not be

misconceived that lust is love. It is at the same time this difference should be clearly realised.

[*ataeva kāma-preme bahuta antara*] *kāma* — *andha-tamaḥ*, *prema* — *nirmala bhāskara*

[Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

The long space of dedication is there, the acme of dedication only there is love, the Braja Vṛndāvana love. And preaching is *saṅkīrtana* and preaching is the real service of Kṛṣṇa, and not counting beads. But because we have taken and it is ordered by Mahāprabhu and Gurudeva to chant the Name, counting the beads, I must do my duty to that *mālikā*.

"That *mālikā* may not fast." That was the word of Prabhupāda, *mālikā upabāsa nā* _____ [?]

But if I engage myself in preaching, that is I am feeding, Kṛṣṇa feeding everybody, still particularly because that job other things will be done. But there is no doubt, should not be any doubt that if I engage myself in the preaching work in the *sevā kaga* then I am not really obeying the orders of Mahāprabhu, "Take *lākha Nāma*." That is provincial sayings, *lākha Nāma*, as we're always engaged in the service of Vaiṣṇava.

tāte kṛṣṇa bhaje, kare gurura sevana / māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

[By worshipping Kṛṣṇa and rendering service to the spiritual master, one is liberated from the illusory world of *māyā*, and attains the lotus feet of the Lord.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.25]

Sevā, that is, the spirit of service is the all important factor; all important factor. We're not told that the *gopīs* they always count the *Nāma*, the Tulasī bead, but how they possess the highest position in the jurisdiction of the service of Kṛṣṇa. So Kṛṣṇa *Nāma*, Kṛṣṇa, He will help us greatly and most cheaply towards Vṛndāvana, *Nāma*. Its importance is there, that like a special train it carries us to the goal without stopping in any other station. We're only taking the Name without any formal petition, 'give me this, that, that.' No *kāmana*.

Tamal Kṛṣṇa Swāmī: Express train.

Śrīla Śrīdhara Mahārāja: Express train, or special train, only it will go to Vṛndāvana, non stop, the Name. This *anyābhilāṣa*, *karma*, *jñāna*, all these aspirations are not there. "I want Kṛṣṇa. I do not know what is good, what is bad. I want Kṛṣṇa." Something like that.

Tamal Kṛṣṇa Swāmī: How many *mālās* did your Guru Mahārāja ask his initiated disciples to chant each day? Set number?

Śrīla Śrīdhara Mahārāja: General, at least four times, if in proper health, at least four times. Then generally, the general recommendation was at least twenty five thousand; that is sixteen beads.

Dhīra Kṛṣṇa Mahārāja: Sixteen rounds.

Śrīla Śrīdhara Mahārāja: At least four times, minimum. And then when you have got no work you may do one *lākh*.

Tamal Kṛṣṇa Swāmī: So would he give *dikṣā* for four times? If someone could only do four times, would he give someone *Hari Nāma dikṣā*, your Guru Mahārāja? If someone was only doing four *mālās* a day, would your Guru Mahārāja give him *Hari Nāma dikṣā*?

Śrīla Śrīdhara Mahārāja: *Hari Nāma dikṣā*?

Dhīra Kṛṣṇa Mahārāja: At the time of *dikṣā*, he would ask sixteen, or how many?

Śrīla Śrīdhara Mahārāja: No consideration, no consideration. Formally he must do something, counting; no rigid limitation. But what he wanted from us that intense engagement in the service, under the guidance of Vaiṣṇava. *Hari sevā, vaiṣṇava anugāte hari sevā*. because the all important factor, what I was just going to say, the, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*.

[*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*]

[Therefore, (because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and is beyond the realm of sense experience) the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.] [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234*]

Only by increasing the number we cannot achieve the goal. *Sevonmukhe hi*, by increasing the quality, not quantity. But what is the quality? *Sevonmukhata. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. There are so many sayings in the *śāstra* to encourage *Hari Nāma* in different ways, but Śrī Rūpa Goswāmī is giving a central thought there. He says, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Our *indriya*, physical or mental, they're not eligible to come in touch with the *aprākṛta*. The Name is *aprākṛta*, Vaikuṇṭha, another plane. So *ataḥ śrī-kṛṣṇa-nāmādi, nāma, rūpa, guṇa, līlā*, nothing about Kṛṣṇa can be even touched by our *indriyas*, the senses, physical senses or mental senses. But, *sevonmukhe hi jihvādau*, but when we are *sevonmukhe*, we are in serving attitude, proper serving attitude, *svayam eva sphuraty adaḥ*, He comes down of His own accord. Then this tongue can pronounce Kṛṣṇa. Otherwise only the *akṣa*, that is the letter, the physical sound, mundane sound. The

tongue, this hand, all these, our mundane things cannot come in touch, but intervening something is necessary to connect this body with the *aprākṛta* and that is *sevon mukhata*, our earnest desire to serve Him, to satisfy Him. That must come in connection.

The bulb won't light if the connection of the electricity is not there. So, and if electric connection is ready then if you push the switch then the bulb will be lit.

So the Name may come in the tongue, and in the ear, in the mind, in the writing, but the *sevon mukhata*, the connection we must have from Vaikuṇṭha to this mundane world. What is that? That is *sevā, bhakti*, a function of serving attitude. That can only connect this physical world with Vaikuṇṭha, Vṛndāvana.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

He'll come out of His own accord. He'll come down, to your tongue. Then your tongue will be able to take the Name of Kṛṣṇa. Otherwise this is _____ bogus firing.

_____ [?] The Name, *nāmākṣara bahiraya batu nāma kabu naya*.

[Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name. This is explained in the *Prema-vivarta* of Jagadānanda Paṇḍita, a book which is full of the philosophical conclusions of Kṛṣṇa consciousness. It was published and edited by Śrīla Bhaktivinoda Ṭhākura.]

Devotees: Misfire.

Śrīla Śrīdhara Mahārāja: Misfire is when it loses its aim, is it not that? Without bullet, firing; firing without bullet – that is misfire, without bullet?

Dhīra Kṛṣṇa Mahārāja: Oh, blank?

Śrīla Śrīdhara Mahārāja: Blank, yes, blank sound.

Dhīra Kṛṣṇa Mahārāja: Makes the sound but no bullet.

Śrīla Śrīdhara Mahārāja: The sound but no bullet. Just like that, the Kṛṣṇa, only the tongue depth Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Chanting without service is like firing a gun without any bullets. Just the sound, that's all.

Śrīla Śrīdhara Mahārāja: Hearing also, so Kṛṣṇa; that must be surcharged with serving temperament, that is, the tendency to satisfy Kṛṣṇa, otherwise that sound is bogus, only imitation. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. It is not to be

taken by *indriya*. *Atindriya*, transcendental, supra-mental, transcendental; so ordinary sound in the mundane world cannot be the Name of Kṛṣṇa. Or even the ear cannot hear the Name. If that mediator, that is the serving attitude is not there, then ear cannot, but earnestness to satisfy the Kṛṣṇa's will, in that temperament, that is mediate between Kṛṣṇa and the ear, through the mind. Then only Kṛṣṇa *Nāma* will enter this ear. So, *ataḥ śrī-kṛṣṇa-nāmādi*, so Kṛṣṇa *nāma*, *rūpa*, *guṇa*, *līlā*, everything is not physical, it is *aprākṛta*, only through *sevonmukhata* it can come down to this mundane world; everything.

Our Guru Mahārāja laid highest stress on this, the *sevon mukhe*. Without *sevon mukhata* everything will be bogus, all imitation. And people will say, "Oh, there is no Kṛṣṇa. These are hypocrites. They're only dancing and making noise. Not surcharged with that spirit of *sevon mukhata*."

Then coming in direct contact with Kṛṣṇa everything will be all right. So *sevonmukhata*, the *sevon mukhata* to practice how to attain *sevon mukhata*, the Vaiṣṇava *sevā*, Vaiṣṇava is doing service, and imbibe from him, do, practice how to attain the way, how to attain the serving attitude, serving attitude, *sevon mukhata*, *bhakti*, *śraddhā*, *śraddhā*, *bhakti*. And *sādhū* will come to the great help in such stage. Under the control, under the order of *sādhū*, you practice yourself to give yourself. Self abnegation is necessary. Self dedication is necessary. And the positive thing you will get from the *sādhū*. And try to, with self abnegation, try to dedicate yourself.

In the beginning, you see if we get pen and paper it will not be fruitful. But in the beginning some stone is given and on the earth we are to practice writing. So, in the beginning we must try to practice, how I can be put in the way of serving, how can I earn serving attitude, dedicating habit. Of course that is innate in me, that is my hope, it is my innate function, but this is covered, *anyābhilāṣa*, *karma*, *jñāna*, these layers have covered it. It is my innate wealth. This is solace, consolation. And if I try, and the *sādhū's*, the Vaiṣṇavas will help me, and I must; just as, here is an expression, *chidiya hadasa* [?]

At least give some trash to anybody, and practice giving. One who is miserly, one says to him, "Give some ash to others and practice your hand to give, in the beginning."

So anyhow, that is high thing; we must practice *sevon mukhata*, to give ones own self to the connection of Kṛṣṇa. Don't be afraid that I'm not attaining the highest form of service, the *Nāma bhajana*. I'm asked to brush the *mandira*, and all these rough things what an ordinary man can do. Don't be afraid of that thing, that formal, but serving attitude is necessary to acquire.

In any way, self-giving, selflessness, and self-forgetfulness, as it is told, I am told by, the Socrates in the Christian theology, the Socrates was, his case was self-sacrifice, that of self-sacrifice. And Christ, His case was self-forgetfulness. The self-forgetfulness, self-sacrifice: self-forgetfulness, and to what purpose? The positive connection will be that under Vaiṣṇava. Under the order of Vaiṣṇava you go. He'll connect with the, he'll have connection that and under his direction you begin the – then through him you can get the connection of that plane. And your energy may go to that plane by his grace, his mediation; so *sevon mukhe hi jihvādau*. So our Guru Mahārāja he practically, as we saw, he laid ninety per cent stress in serving attitude, in preaching, whatever it may be.

Tamal Kṛṣṇa Swāmī: Can we ask another question?

Śrīla Śrīdhara Mahārāja: Yes.

...

Devotee: Women, they're good preachers as their brothers...

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: ...therefore sometimes even a *sannyāsī* in ISKCON he will give council to women, sometimes even about problems such as their marriage. But while doing this service sometimes there remains in the devotee an impression of contact with the women. This is not desirable yet we cannot completely renounce their association.

Śrīla Śrīdhara Mahārāja: These are all practical questions. Theory and practice, these must combine. And carefully and well meaning characteristic will get the victorious glory.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

The general will be; the general recommendation may come in this way. We cannot avoid the association of women completely. In somehow or other if we come out, if we do not come out then also in our mind it is there. And how successfully to take out the thorn from within, that is the big problem. Not only outside but the enemy is within. And that is more dangerous. Then not only formally but materially, if actually, we can get rid of the women consciousness when I can realise that everything is meant for Kṛṣṇa. *Nirbandha kṛṣṇa sambandhe*. So renunciation is no solution. Still we do not dismiss this point of renunciation totally, especially for the beginners. But at heart we must think that renunciation is no solution.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."]
[Bhagavad-gītā, 6.30]

Otherwise the women conception will draw me always towards that conception of enjoyment. The enjoyment; that is *bhoga*: that is exploitation. Our Guru Mahārāja has written,

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Tṛṇād api sunīcena he explains, *bhokta dharme sunīcata mine* [?] In the function of an enjoyer there cannot be found any *sunīcatā*, humility. That aggressing mood, before exploitation is aggressing. *Sunīcatā*, the humility is absent there. When one is aggressor he's not humble, not modest. So the danger is within. We must be conscious of that. Not formally to show to the people that we are all *sādhus*, that won't do, that won't help us really. The solution we must face. And still, especially for the beginners, we shall be alert that no objectionable mixing. But we must try to change the relationship of exploitation. The trouble is there. The danger lies there.

So, you see, that is the case of Saubhari Ṛṣi in *Bhāgavatam* [9.6], he, in Yamunā, in some places, by his *yoga* power he dived deep and there he was going on with his *yoga*. Then he, the first, the fish, Garuḍa, he wanted to hunt that place and took fish, Garuḍa eating, Garuḍa ate fish from that place.

And the fish in a body approached Saubhari Ṛṣi, "That you are here and Garuḍa comes and eats us."

Then Saubhari he cursed, he threw a curse that, "If Garuḍa comes this side again he'll be killed, or he'll be doomed."

Then when Garuḍa came to know this he avoided. He showed sympathy against, Garuḍa was devotee, showed sympathy against the devotee, to the fish. Then a reaction came. He did good to the fish, and those fish they were more familiar and thankful to the Ṛṣi and they're coming and playing here and there. And perhaps the fish touching his penis created some excitement. Then whole yoga was lost. He came out of the water and went to the king, "Give me fifty princesses or a hundred princesses," as a reaction.

So by avoidance is no solution. This is Vaiṣṇavism. Everything, I must relate everything to the environment in the interest of Kṛṣṇa. That is real selflessness. So however dangerous the victory may be we must have to attain that. That should be our outlook, should be our aim. And to attain that aim that *yukta-vairāgya* we shall; not too much of anything. Not free mixing, neither non-mixing. Neither hate nor welcome. A middle path we are to accept in this point. Because when we must work in the society, then we can't divorce society completely; mix. If I cannot learn to see a girl as my sister, or daughter, or mother, in such way, only whatever I shall see a womanly character only I want to enjoy, that is really not progress. Whenever I shall come, at least when I shall see the combination of the beasts or birds that will also disturb me. So the solution is to see that everything is meant for the satisfaction of Kṛṣṇa, and I am

also a servitor, and I am not an enjoyer. And it is difficult; it is very, very difficult. But we are out to attain that result, to drive the enemy finally, to become the cent per cent servitor of Kṛṣṇa. *Īśāvāsyam*.

[*Īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam*]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything is meant to obey His order, to satisfy Him. And then another reaction, wave of satisfaction will come in me, and that will be divine joy and ecstasy.

End of 81.03.07.A

Start of 81.03.07.B

Śrīla Śrīdhara Mahārāja: ...we cannot conquer, we must solve the attack. The disease we can, by setting aside the memory of disease we cannot drive the disease. The disease should get recognition, and real treatment of the disease must be faced.

So Kṛṣṇa *kīrtana*, Kṛṣṇa must be between the two. Kṛṣṇa must be between the two; whenever I shall mix with anybody, only about the talk of Kṛṣṇa. Even it is said in the *Ṛg Veda*, the first *mantra*,

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]*

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg Veda*, 1.22.20]

This is the *Ṛg mantra*, the first *Ṛg mantra*. Whenever you approach to do any duty you must think of your identification and their environment, "Who are you?" You are going to take up some work, some duty, you must think, "Who are you?" You will think this, that the eye of Viṣṇu; eye like a sun is over your head, the *viṣṇo paramaṁ padaṁ*, His holy leg is on your head, and that is like an eye, just like a sun on your head. So under guardian's great vigilant eye you are doing this thing, so you cannot do any wrong. The guardian's eye is the watching eye. His searching eye is overhead. With this idea we take, do all the duty.

So Kṛṣṇa must come between, if I talk to anyone, if I associate, and we have any relation anywhere, bring Kṛṣṇa. In Kṛṣṇa's cause I am doing. In this way I can get rid of the danger of *anyābhilāṣa*, *karma*, and *jñāna*, *yoga*, etc, and we can take bath in the *rasa* of Kṛṣṇa.

So avoidance is no solution, and making too much of anything that is also not Kṛṣṇa. That is enjoying in the name of religious, in the name of religion, in the name of Kṛṣṇa I'm going to enjoy. That is very dangerous and very objectionable. That is not only artificial but that is deception, self deception; and to deceive others also.

Tamal Kṛṣṇa Swāmī: Dishonest.

Śrīla Śrīdhara Mahārāja: So according to ones own capacity, generally we should take caution against that private meeting, in a...

Tamal Kṛṣṇa Swāmī: In a lonely place.

Śrīla Śrīdhara Mahārāja: Ah, in a lonely place, lone meeting, a solitary meeting, that should be avoided, by all. But when we are many, then we may mix with them; general case. General recommendation may go in this way. That solitary meeting should be prohibited, sometimes.

Tamal Kṛṣṇa Swāmī: Sometimes if they have to ask us a question then we can have our secretary or another *brahmacārī* with us.

Śrīla Śrīdhara Mahārāja: Ah, sometimes a lady disciple she may have to talk to her Guru, some private *anartha* or these things, she may want some private visit to tell something to Guru sincerely. But the Gurudeva, according to his capacity, *madhyama adhikārī* Guru, according to his own capacity he will arrange that. And whenever it will be possible, he will, one or two ladies also can accompany him, at least in the light he may meet, others may not hear, but others may see their talk. He's talking, she's talking to Gurudeva that, "This is my difficulty." He may not like that others may know, so Guru may advise, and other people may see but cannot hear. This sort of private meeting may be arranged.

Satsvarūpa Mahārāja: Very satisfying answer. May I ask one more question?

Śrīla Śrīdhara Mahārāja: Yeah, yeah. Hare Kṛṣṇa.

Satsvarūpa Mahārāja: Lord Caitanya has said that we should have no desire for liberation but want to serve birth after birth. But my question is, is there any conflict between this desire to serve birth after birth and the desire to go to Kṛṣṇa's abode and not return?

Śrīla Śrīdhara Mahārāja: I can't follow.

Tamal Kṛṣṇa Swāmī: He said that Lord Caitanya said...

Śrīla Śrīdhara Mahārāja: What is the..

Tamal Kṛṣṇa Swāmī:

[*na dhanam na janam na sundarim, kavitarim va jagad-isa kamaye*
mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."]
 [Śikṣāṣṭakam, 4]

"Birth after birth I come. I don't mind to take birth again." But at the same time the devotee is praying to be with Kṛṣṇa again. So is there some conflict? That come birth after birth, he doesn't mind to come birth after birth...

Śrīla Śrīdhara Mahārāja: Only Kṛṣṇa *karma*; other desires should be eliminated, and only Kṛṣṇa *karma* should be retained.

Devotees: What is Kṛṣṇa *karma*?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa *karma* means the service of Kṛṣṇa. Kṛṣṇa *karma*, the desire for Kṛṣṇa: desire not to enjoy, not any other thing but desire to serve Kṛṣṇa. That all should be eliminated, only the desire to serve Kṛṣṇa, that is to be maintained.

And here Mahāprabhu says that, *janmani janmani*, He says that, "In the beginning I may not expect that only desire will abolish all My *janma*. I must, according to My *karma*."

Nija karma guna desi gesi janma pi [?] "I maybe, may have to go here and thither in many according to my previous karma, but I want to serve Kṛṣṇa." That is, this *lakha*, this end may not forsake me in any time, wherever I may be.

kīṭa janma hau yathā tuwā dāsa, [*bahir-mukha brahma-janme nāhi āś*]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."]

[From Bhaktivinoda Ṭhākura's *Mānasa Deha Geḥa, Śaraṇāgatī*]

Kṛṣṇa connection only to be desired; we shall desire only one thing, and that is, non desire means *sāyujya-mukti*, that is *samādhi*. Without having any desire that maybe *samādhi*. Only service of Kṛṣṇa will be there, service of Kṛṣṇa, will be there. And if I do not get physically then union in separation, but Kṛṣṇa consciousness, hankering for Kṛṣṇa, must be present, otherwise it will be the result of renunciation, that *samādhi*, like sound sleep. Kṛṣṇa consciousness: that is the earnestness to serve Kṛṣṇa. That one thing can never be eliminated. We must want that, that only one desire. That is no desire. When all desires of exploitation and renunciation vanishes, then that inner function awakens. That is our inner function, inner tendency, that cannot be eliminated.

Tamal Kṛṣṇa Swāmī: I have a question.

Śrīla Śrīdhara Mahārāja: Yes. Clear?

Satsvarūpa Mahārāja: Well, what if a devotee asks us, "Should I desire to go to Kṛṣṇaloka?" Then should we reply, "No, just the service of Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: No. Wherever, at least if I'm not eligible to go to Kṛṣṇa, at least Kṛṣṇa's connection, His devotee's connection I must have in any form or other. I can't leave that. Any, the least connection of Kṛṣṇa, I must pray for, otherwise I'm lost, some connection of Kṛṣṇa; at least His devotee. *Kita janma hau*, I may have, according to my *karma* the birth of an insect, a worm, but my prayer is that I may be in connection of a devotee of Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Even if we don't go to Goloka, as an insect life, then its o.k.

Śrīla Śrīdhara Mahārāja: Association of Kṛṣṇa, then I'm gone, I'm dead; if disconnected and no connection with Kṛṣṇa then I'm gone. So a connection I should always desire of the highest good.

Satsvarūpa Mahārāja: Is the desire to go to Goloka tinged with some liberation, or tinged with the idea of salvation?

Śrīla Śrīdhara Mahārāja: That is to desire that *sālokya*, *sārūpya*, *sāyujya*, these are, though for serving facility it is wanted, still it is a lower *bhakti*. The highest is, "Wherever You are pleased to put me I'm satisfied with that." That is the highest. But conditional devotion must keep on your side, that is some condition, conditional. That is of a little lower order. *Sārūpya*, *sālokya*, *sāmīpya*, *sārṣṭi*, some sort of desire, means self pushing, pushing the self towards Him, selfishness. But wherever, what, full, "I am under Your full control. Whatever You like to do, if You are satisfied, if You like to throw down to the hell, yes, do that. I'm ready. By Your order I can do anything, make or mar."

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]

[From *Śaraṇāgati*, *The Songs Of Bhaktivinoda Thākura*, p 13]

"You have every right over me." Such quality devotion, dedication, is necessary.

Tamal Kṛṣṇa Swāmī: Not even to desire to go back to Kṛṣṇaloka.

Śrīla Śrīdhara Mahārāja: "If You are satisfied by removing me, yes, I..." But thereby he gets the highest plane of connection. Actually, such kinds of devotee, they're of the first rank, the suicidal army, suicidal squad.

Satsvarūpa Mahārāja: Why are they called that?

Śrīla Śrīdhara Mahārāja: They're up to any sacrifice for the country, so the highest confidence they should enjoy of the countrymen.

Tamal Kṛṣṇa Swāmī: Suicide squad. Some of the kamikazes in Japan they even give their life, so that's the highest honour.

Śrīla Śrīdhara Mahārāja: Highest sacrifice, prepared for the highest service of the country, so they get the highest honour, and highest respect, as well as order. Sacrificing to Kṛṣṇa rather we live, otherwise we die. As much as we can sacrifice for Kṛṣṇa we are so much highly revered; characteristic we acquire. In fact it is this.

Devotee: Just like Hanumān.

Śrīla Śrīdhara Mahārāja: Eh?

Tamal Kṛṣṇa Swāmī: He said, "Like Hanumān."

Śrīla Śrīdhara Mahārāja: Hanumān's in the middle. You see Sanātana Goswāmī, a gradation; he first goes to Prayāga, a *brāhmaṇa*, *zamīndār*, he has come there and spending much money, giving to the poor, to the *brāhmaṇas*, to the *sādhus*, all these things, feeding public. And lastly he's chanting the Name of, Hari *Nāma saṅkīrtana*.

Then Nārada came to him, "You are very fortunate *brāhmaṇa*. You have done so magnanimous works, feeding *brāhmaṇas*, feeding poor, everything, the *sādhu*, and giving so many things to others. Very high ideal I find in you."

"What do you say? You just go to the king perhaps of Purī. Here, he has arranged in such a way that *mahā-prasādam* is being distributed to so many every day. Thousands and thousands of people are being benefited thereby. And so much grand *upāsana* is going on in the temple; all these things."

Then Nārada went to there, and he praised the Mahārājah. "Your life is very successful. You are so big being a king you are doing so many things and especially the *prasāda* distribution to the people in such a magnitude is impossible. Nowhere we find it." He praised.

"Oh! What do you say *sādhu*? You just go to Indra. You'll see how fortunate he is. What fortune I have got?"

The *Br̥hat-Bhāgavatāmṛta*, have you not gone through?

Tamal Kṛṣṇa Swāmī: No, we have not.

Śrīla Śrīdhara Mahārāja: Then he came to Indra and began to praise him; sing in his praise. "Indra, you are very fortunate. Upendra, Bhagavān Viṣṇu has come as your younger brother. In your area so many worshipping festivals are going on, this, that."

"Oh! What do you speak? I'm attacked by the demons and my wife is also sometimes disturbed. And what is – what fortune you find in me? Brahmā is really fortunate. He's the master of this whole *brahmāṇḍa*. He has come direct from Viṣṇu, and Viṣṇu sent a *Veda* through him." All these things: in praise of Brahmā.

Then he went to Brahmā, and again began to talk in his praise. Then Brahmā told, "What do you speak? You don't know of Mahādeva, Śiva? I am so very busy in the worldly concerns. Every time complaints are coming from the *brahmāṇḍa* I have to solve that, and no time to worship my master, Kṛṣṇa. Only of course He gave *Veda* to me for the good of the people, but I myself do not know the real purport there, what to speak. Mahādeva, He's indifferent to the worldly life, and He has given Himself exclusively to Viṣṇu, to Nārāyaṇa. And there also in the *śruti* there are so many hymns in the praise of Mahādeva."

Then he went to Mahādeva and he began to chant many things from Rudra *śruti* and to eulogise Śiva. And Śiva was, "What do you say Nārada? I thought that you had some real knowledge. But what have you come to say to me? What am I? I'm nothing. I'm opposing Viṣṇu in many times. He has put me in such duty that sometimes in supporting my disciples I go to fight against Him _____ I get. So I have nothing of the real devotion in me. Of course, I like Prahlāda. He has got *śuddha bhakti*. He does not want anything, then it will be trading.

[*nānyathā te 'khila-guro, ghaṭeta karuṇātmanah
yas ta āśīṣa āśāste,*] *na sa bhṛtyaḥ sa vai vaṇik*

[Prahāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."]
[*Śrīmad-Bhāgavatam*, 7.10.4]

"And even in such repression also he maintained his devotion, devotional character. I appreciate, admire him."

Then Nārada went to Prahlāda. Prahlāda says, "Oh Gurudeva, you have come to praise me. What is this that you have begun, to talk so many things in my praise? I am your small disciple. You should not be so much apathetic to me, cruel to me. What devotion I have got? Of course, I, by your grace, sometimes I want Him but I am not, I have not got the facility, the chance of serving Him direct. Hanumān, he's really fortunate I see because he's engaged so much."

Karma miśrā, jñāna miśrā bhakti, up to Mahādeva. Then *śuddha bhakti* from Prahlāda then *śuddha bhakti*, *śanta bhakti*, *śanta rasa* in Prahlāda: submission, but

exclusive submission but not active service. Active service began *dāśya rasa* from Hanumān, in a clear way.

So Prahlāda he showed Hanumān. And Nārada Devaṛṣi went to Hanumān. "Rāma, Rāma, Rāma, Rāma."

Hanumān leapt up and embraced Nārada. And both began to shed tears and "Rāma, Rāma." "Who is making me hear this, my favourite name Rāma, Rāma?" In this way: for some time.

Then Nārada began to praise Hanumān. And Hanumān told, "Devaṛṣi, what do you say? Of course there was a time when I got the facility, the chance of serving my master Rāmacandra. But Prabhu has gone, leaving me here. I am here in this Kalaluvan. I only live to suffer the pangs of His separation. But how happy are the Pāṇḍavas? Recently my Lord Rāmacandra has come here as Kṛṣṇa, and how friendly He is to the Pāṇḍavas. Sometimes I think that. And when I think that, their fortune, I feel much encouragement." In this way he went.

Then Nārada went to the Pāṇḍavas, and he began to, "You are all so fortunate that Kṛṣṇa is so friendly to you, always as if He's in your service. Whenever you're in danger, only, no sooner He's present before you and diminishes all the troubles." In this way Devaṛṣi went on.

Then Yudhiṣṭhira Mahārāja told, "What do you say Devaṛṣi? My one sentiment is this, that seeing the example of the Pāṇḍavas, us; none will come forward to worship Kṛṣṇa. None will come forward for Kṛṣṇa *bhajāna*. They'll say, 'Oh! The Pāṇḍavas were very closely connected and their whole life they're in trouble.' So people will think that Kṛṣṇa *bhajāna* means life long trouble. None will come this side. That comes now and then in our mind."

Then Nārada told, "What do you say? Just the opposite; if any adverse circumstance comes to Pāṇḍavas that means it is the *dhautā*, *dhautā* means messenger; that is really the messenger to speak to you that Kṛṣṇa is coming. Pāṇḍavas before, the danger of Pāṇḍava is just the messenger to say, to express, that Kṛṣṇa's coming. Your danger means that, Kṛṣṇa is coming, and everything is removed."

So Pāṇḍava Yudhiṣṭhira told, "Yes, we know Kṛṣṇa He favours us. We're not qualified though. But the Yadavas, how they are fortunate, Kṛṣṇa is always in their midst, and they're under His guidance, direct connection. They're very happy." In this way began to praise the Yadavas.

Then Nārada went to the Yadavas. Yadavas said, "Yes, of course we have some sort of fortune. We have come in connection with Kṛṣṇa. But we this, we that, and we also suffer, and sometimes stolen and this, that. But Uddhava, he's, amongst us he's the real devotee and favourite of Kṛṣṇa. We admit that."

Then went to Uddhava. Then Uddhava says to Nārada, "Devaṛṣi, have you not gone through *Bhāgavatam*? Did you not find my *śloka*, my prayer there?"

*āsā maho caraṇa-renu-juṣām aham syām,
vṛndāvane kim api gulma-latauṣadhīnām
[yā dustyajam svajanam ārya-patham ca hitvā,
bhejur mukunda-padaviṁ śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

"That is my sincere, that was my sincere prayer, and what am I when in comparison with those."

In this way it is established.

Once I was in Madras, there is, have you gone through Madras?

Tamal Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: The *mambalam* [?] the new town has grown on the side. And there, Śaṅkarite *brāhmaṇa* came and he chanted *Bhāgavatam*, orally, whole thing in his memory, and explained. And some of our friends wanted us to see him. We went to see him. Then after some silence then I asked him, 'Who is the greatest devotee, according to you?'

He told, "That Catuṣsana." He told.

Tamal Kṛṣṇa Swāmī: Catuṣsana. The Four Kumāras.

Śrīla Śrīdhara Mahārāja: Sanaka, Sananda, Sanātana, and Sanat Kumāra.

I kept silence.

He wanted to know, "According to you, what is your opinion?"

I told, 'The Catuṣsana is the lowest.'

"Then who will be the highest?"

I told this *śloka*, to Uddhava of Kṛṣṇa. *Na tathā me priyatama ātmayonir*. What to speak of Catuṣsana, *ātmayonir*, Brahmā. *Na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*.

["Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

This is in *Bhāgavatam*. He knows it better. This is just from the mouth of Kṛṣṇa, Svayaṁ-Bhagavān. In the gradation of the list of the *bhaktas*, His *priya*, Uddhava is the highest. *Na tathā me priyatama ātmayonir*. "Brahmā, Mahādeva, Saṅkarṣaṇa, Śrī, not only Myself. You are more than Myself, more favourite, more beloved than My own self Uddhava." This is His saying. And that Uddhava says,

*āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir
vimrgyām*

Then, the *gopīs*, they are the highest, hold the highest position.
And did not utter any more; logically proved, through *Bhāgavatam*.

Then, you go and take something. It is ready there. What's the time?

Tamal Kṛṣṇa Swāmī: It's about nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. After taking food also you may come, if you like, another one hour. I may be at your disposal.

Devotees: Jaya. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Hare Kṛṣṇa. Only once I went there, Purbanda [?] Dvārakā and Purbanda [?] that Kīrti [?] Mandir, the Gandhi's *mūrti* and _____ Purbanda [?] Hare Kṛṣṇa. Udhama [?]

There's one thing I may say in this connection, that Gaura Kīśora Bābājī Mahārāja, Prabhupāda's Gurudeva, he was told by a gentleman that, "One Sambhu Bannerjee, disciple of Bhaktivinoda, he has married. He was a bachelor, now he has married."

And Bābājī Mahārāja told, remarked, "That does not matter, he may have married. But ask him to decorate the lady, and serve him [her], as if serving the *gopī*, for the service of Kṛṣṇa. He may take this, such attitude, it does not matter."

Tamal Kṛṣṇa Swāmī: Decorate the lady? Decorate his wife and serve her as if she's a *gopī*?

Śrīla Śrīdhara Mahārāja: Serve her, as thinking that she's a *gopī*. She's meant only to serve Kṛṣṇa. And he will help her too, for the service of Kṛṣṇa. In this attitude she must see.

So in connection of the previous question, how we should mingle with the women, that we must not deviate, that everyone is a servant of Kṛṣṇa. That temperament we should always maintain. Nothing, none is meant for me. Everything is meant for Kṛṣṇa. I shall mix, and we shall help each other, with that spirit, that

universal spirit may not be absent in us, in all our doings. We should try to maintain this universal current that everyone is meant to...

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

...that the end of everyone is to be connected in the service of Kṛṣṇa, and we must help each other. With this spirit we shall mix with anyone and everyone. Everything we come in connection with we must do our duty in this spirit that how I can help him to serve Kṛṣṇa. In this wide and broad and deep plane we are to work, we are to live and move.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

The furthest corner we must see the connection of Kṛṣṇa. And as much as possible I shall try to promote, to help it for the service of Kṛṣṇa. And thereby I shall get more grace from Kṛṣṇa, *yo mām paśyati*, or in *Bhāgavatam*,

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatī ātmany, eṣa bhāgavatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere I shall try to find its connection with Kṛṣṇa, and in pursuance of that, following in that connection, how I should deal with him, the secondary. The secondary connection, my connection with everything; first his connection with Kṛṣṇa, then I shall calculate what my connection should be with him, with it, secondary.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya. Jaya Śrīpāda Tamal Kṛṣṇa Prabhu ki jaya. Śrī Satsvarūpa Mahārāja ki jaya. Dhīra Kṛṣṇa Prabhu ki jaya. Vyasadeva Prabhu ki jaya. Bhakta vṛnda ki jaya. Gaura premanande. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: We finished the *prasāda* very quickly. In expectation of seeing you again we couldn't...

Śrīla Śrīdhara Mahārāja: Yes, yes. Seeing but hearing.

Tamal Kṛṣṇa Swāmī: We ate so quickly today.

Dhīra Kṛṣṇa Mahārāja: The microphone, this is how we also hear you.

Śrīla Śrīdhara Mahārāja: In my last days Prabhupāda is giving me chance of talking about Him. I was told by many of my friends, God-brothers, that I can preach well to the educated society, especially. But I was not of that temperament, the preaching temperament. So they have this complaint against me.

My Prabhupāda also wanted me to go to the west for preaching. But I denied, showing that I'm not fit, for two causes. One, just as you find, that I cannot understand the pronunciation, the intonation, of the westerners. That is a defect in me. And so, and another, that I have not the temperament of mixing intimately with them. So, if you order I must go, but I don't think that I'll be successful in preaching there.

Then another God-brother, Professor Sanyal, the author of *Śrī Kṛṣṇa Caitanya*, he afterwards told me, "Do you know why Prabhupāda wanted you to go there?"

"Why?" I asked.

"Because: you won't be converted by them."

I told, "Of course, yes. I can never be converted by anybody. My firm confidence I have got. What I have learned from Prabhupāda about Mahāprabhu and Kṛṣṇa, none in the world can convert me in its faith. This much faith I foster in my heart. And so Prabhupāda wanted.

Bon Mahārāja went and he came half converted, leaving his *daṇḍa*, and giving up his *śikhā*, perhaps many things, imitating dress, imitating from there he came back. And he came first: I was in charge of Bombay Maṭha at that time. I went to receive him from the ship. And Herr Schulze [aka Sadānanda Dāsa] and one Baron, two German gentlemen came with him, with red dress.

Then Swāmī Mahārāja was present there. He was doing business at the time. And in the round table we took our seats.

I asked Bon Mahārāja about the preaching results.

And in course of his statements he told, "Oh! They ask so many questions that cannot be answered."

I challenged, mildly, told, "What are the questions that cannot be answered? I want to hear from you."

Swāmī Mahārāja, I am here, Bon Mahārāja that side, Schulze here, Swāmī Mahārāja here, and Prabhupāda is here. And he used to put questions and I used to answer his questions. Then he was silenced.

Swāmī Mahārāja spoke aloud, "Here, Europe is defeated by Asia." That was his loud expression. "Europe is defeated by Asia."

What he told to Svarūpa Dāmodara, "Though you have come to beg here, come for begging, can't you give something to them?"

That was, he told me himself.

I asked him, "Can't you give something to them?"

"What can I give to them?"

"Yes, materially they can help you. They're in a position to give you. But spiritually they're poor. And you can help them in spiritual matters."

In that way Svarūpa Dāmodara was attracted. Hare Kṛṣṇa.

What *prasāda* you take...

Tamal Kṛṣṇa Swāmī: We took *puris*...

Śrīla Śrīdhara Mahārāja: ...I also take a bit of it because my faith is, Mahāprabhu grants *prasādam* for you. So earnest you are in your *bhajana*, come far away, in the land of Mahāprabhu, surely He's arranging *prasādam* for you. And I like to take a bit. And my Mahāprabhu had some connection with America. Of course, from the beginning, intuitively I had some sympathy with the Germans. For America a mixed nation: from many countries.

Tamal Kṛṣṇa Swāmī: Plenty of Germans in America also, German Americans.

Śrīla Śrīdhara Mahārāja: German, oh, a portion, German American, French American, this way. And mostly English, is it not British, main population?

Tamal Kṛṣṇa Swāmī: It's a big mixture now. Nowadays everything is there, Africans, Jews...

Śrīla Śrīdhara Mahārāja: It is a mockery. That Eisenhower he was a German, and he was the general to crush Germany. His fate was like that.

Anyhow, my Mahāprabhu has connection with America.

When I came here I wanted to establish Mahāprabhu's Vighraha. The carpenter who generally prepares Vighraha for us, I asked him to give a figure, a Mahāprabhu Mūrti to me, and I asked him, 'How much you want for that, for your labour?' I knew that he already supplied a Vighraha and took thirty rupees.

Tamal Kṛṣṇa Swāmī: Thirty rupees?

Śrīla Śrīdhara Mahārāja: Thirty: and he told, "Thirty, forty; whatever you like."

I proposed to him, 'I shall pay one hundred and one, and you engage all your merits and you collect and you try to make my Prabhu as beautiful as you can. That is my request to you.'

Then he told me, "Yes, I shall do that, but then I must have some time."

At that time during the war period, it was in nineteen forty five, the war finished almost, and American firms are working in Calcutta; in the vicinity of Calcutta_____ [?]

And he was engaged in his service there, in that firm. He told that, "I am in service there. I shall take the necessary wood there and there in my leisure time I shall do the service. And then I shall get ample time to my heart's content, I shall do service in such a way that Mahāprabhu comes as beautiful as possible."

"All right, you do that."

Then Mahāprabhu was actually, got a figure; took figure there. And then when He came here from Calcutta side, I went to, he informed me, I went to the station, and from there I took Mahāprabhu. So Mahāprabhu, in His *prakata* service, He had some connection with American firm. I can't but...

End of 81.03.07.B

Start of 81.03.07.C_81.03.08.A

Śrīla Śrīdhara Mahārāja: ...Whoever it may be, we leave our, abandon our flesh connection, and we come to establish new connection with those that come under the banner of Mahāprabhu. They're our own. And in the physical sense, they're our own, and that is left. The culture is everything. The inner man is his culture, his culture, his faith rather. So according to faith we are gathered together.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, today is the disappearance day of Jagannātha dāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Yes. Jagannātha dāsa Bābājī, Rasikānanda, Gaur deva Goswāmī, and that of Mādhava Mahārāja our God-brother.

Tamal Kṛṣṇa Swāmī: Today, yes, that's right, one year ago.

Śrīla Śrīdhara Mahārāja: Yes. Mādhava Mahārāja disappeared two years ago, this day. And Jagannātha dāsa Bābājī, the *veśa* Guru of...

Dhīra Kṛṣṇa Mahārāja: Bhaktivi...

Śrīla Śrīdhara Mahārāja: To certain extent, but Gaura Kīśora Bābājī's Guru was Bhāgavat Bābājī. His *veśa* Guru was Jagannātha dāsa Bābājī.

Dhīra Kṛṣṇa Mahārāja: What does *veśa* mean?

Śrīla Śrīdhara Mahārāja: *Veśa* means he took initiation from the Goswāmīns, and went to Vṛndāvana and took *sannyāsa*, the so-called *bābājī sannyāsa*. Gaura Kīśora Bābājī took from Bhāgavat dāsa. And Bhāgavat dāsa was the *veśa śiṣya*, that *bābājī śiṣya* of Jagannātha dāsa Bābājī. And Bhaktivinoda Ṭhākura, he came in connection with Jagannātha dāsa Bābājī. Jagannātha dāsa Bābājī had one favourite disciple in Amjarduray [?] in the Burdwan District. Sometimes there he used to stay. And Bhaktivinoda Ṭhākura had connection there. And we are told that he got, took *veśa*, from Jagannātha dāsa Bābājī.

Dhīra Kṛṣṇa Mahārāja: Did Jagannātha dāsa Bābājī tell something to Bhaktivinoda Ṭhākura about preaching in the west?

Śrīla Śrīdhara Mahārāja: I can't remember. Jagannātha dāsa Bābājī. I can't remember. He was very, very old. One hundred and twenty five years we are told. Bhaktivinoda Ṭhākura recommended Prabhupāda to take Hari *Nāma* from Gaura Kīśora Bābājī. And through his recommendation he came to him and got Hari *Nāma*. Gaura Kīśora Bābājī did not make many disciples.

Tamal Kṛṣṇa Swāmī: How many?

Śrīla Śrīdhara Mahārāja: Maybe three, four, five, like that, maybe. Some say Prabhupāda is his only disciple, but in Rādhā-kuṇḍa I saw a gentleman who also claimed that, "I am a disciple of Gaura Kīśora Bābājī. I lived there, I served him." Nandavin Kṛṣṇa, he told. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: In the *Śrīmad-Bhāgavatam* there is the narration which you repeated to us, there is the story of Chitraketu. So Parvatī, she cursed Chitraketu and for this she was chastised a little bit by Śiva. Chitraketu however he did not mind...

Śrīla Śrīdhara Mahārāja: Unaffected, went away.

Tamal Kṛṣṇa Swāmī: Śiva said, "Just see the nature of Chitraketu, how exalted." So Chitraketu Mahārāja was unaffected but his wives, he had many wives, naturally they must have been very much affected because after all he was their full shelter, and now he was to be sentenced to a very unfortunate birth, in their eyes. So how were they able to avoid committing offences, how the wives of Chitraketu were able to avoid committing offences against Parvatī? They might have become angry that, "Why Parvatī has unfairly cursed our husband?" If they had that mentality then they might have been guilty of some offence since Parvatī is such an exalted personality. So my question is on behalf of the wives of Chitraketu. "What should their mentality have been?" Because Chitraketu is like their Guru and their Guru has been cursed.

Śrīla Śrīdhara Mahārāja: Then, what was the result?

Tamal Kṛṣṇa Swāmī: Well, the result is that...

Śrīla Śrīdhara Mahārāja: Any conclusion is given there, no?

Tamal Kṛṣṇa Swāmī: It doesn't mention very much I think about the wives, to my remembrance. No. The wives are not mentioned. What happened to them is not mentioned, therefore I'm asking you, what could have been their fate now that their Guru *patī* has been cursed. How did they react to this?

Śrīla Śrīdhara Mahārāja: One is worldly position, another is spiritual position. When coming in clash then worldly connection will have to be defeated. If their affinity is, reverence to Chitraketu is in the worldly plane, then that cannot contest the spiritual position. That Guru, the Chitraketu was Guru of those wives, but that mostly in the worldly sense, not in the spiritual plane. So that won't be cared for them. Parvatī has got some position in the spiritual world, and that they may not have. If they may not have that strength in the spiritual plane, there is chance of them being defeated. This *prakata sambhanda*, the worldly reverence, respect, but in the spiritual plane that will be more true, more lasting, and durability there. Anything coming in clash will have to be broken. That is the general opinion should be; decision. The material consciousness when it comes in connection with the spiritual consciousness, the material consciousness must be defeated, must be broken if there is any clash.

Dhīra Kṛṣṇa Mahārāja: The wives of Kāliya, they must have had some spiritual vision.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: Because they were appreciating that Kṛṣṇa had blessed their husband with His lotus feet, even though He was smashing him.

Śrīla Śrīdhara Mahārāja: They came to approach Kṛṣṇa in a serving mood it is told. They got the chance of approaching Kṛṣṇa in a favourable mood. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: In the *Bhāgavata* there is the story of Durvāsā Muni and Ambarīṣa Mahārāja. So can you elaborate on the nature of Ambarīṣa Mahārāja, how he was able to remain so tolerant and in the face of such difficulty. That even he felt it to be his own offence although he was completely free from such offence.

Śrīla Śrīdhara Mahārāja: Something, due to his *kṣatriya* nature, and also sense of *varṇāśrama* duty, religious duty, *atiti*. "Durvāsā is my *atiti*, so it is my duty to satisfy him. I did wrong. I did wrong." He was already in a critical position and put the question to the assembly of his *brāhmaṇa* advisers.

Then the *brāhmaṇa* advisers advised him that, "You take only a drop of water that can be contained in the *kuśa* grass."

He took it. So he was satisfied that from the direction of his own conscience he was clear that he was not killed. But as regard social customs he thought he is guilty. He's put into the crisis by the supreme will so he may have to suffer though partially. But he was a devotee and though not of high order but his stability was

unquestionable. And also the nature, the habit of the *kṣatriya* feeling has some contribution there. The *kṣatriyas* are careless of their body. They do not care for death, as in the case of Karṇa and Paraśurāma.

Do you know the story of Karṇa and Paraśurāma? Karṇa, the friend of Duryodhana, and he, you may know that he was the son of Kuntī before marriage. So he was left in the current of the Ganges in a pot, and one *suta*, a charioteer, he took him and he was childless, he gave this child to his wife and he was nourished there, Karṇa.

Though he came from a *kṣatriya* school but he knew that he was *suta putra* not *kṣatriya*. But he went to Paraśurāma, the intrinsic temperament was to get training for a *kṣatriya*, and he went to Paraśurāma to be taught. But Paraśurāma's custom was that only *brāhmaṇa* and *kṣatriya*, without *kṣatriya* he won't teach anyone less. Karṇa gave his acquaintance as a *brāhmaṇa* and Paraśurāma trained him, taught him the lessons of the weapon throwing, all these things.

Then, one day Paraśurāma is sleeping on the thigh of Karṇa. And Indra, who was always against Karṇa, he had partiality towards Arjuna his son, some say that Indra in the form of a worm, he came to bite Karṇa and blood flowed. And when that blood that flowed touched the body of Paraśurāma he woke up, and told, "What is this?"

Then he was perplexed, "Oh, it is some worm coming out of the earth and has bitten me and the flow of blood."

"But so much flow of your blood and you don't interfere me, don't ask me to awake. What is this? This much patience a *brāhmaṇa* may not have. You must be a *kṣatriya*. Only *kṣatriyas* may have such tolerance, patience. *Brāhmaṇas* can never have. So say you are not *brāhmaṇa*."

Then he had to confess. "Oh, then, I am a *suta-putra*." Something like that he told.

Then he threw a curse that, "You have deceived me. Whatever you have learned from me won't come to your help when you'll really be in danger."

So that *kṣatriya*, they have some natural patience, they don't be afraid dying of any physical tolerance. So Ambarīṣa, that *kṣatriya* habit helped him. "I won't shirk. I face the danger, whatever may come on my head." And also, he was a devotee, pure devotee, but of lower order, not very higher order. We know it from Sanātana. "Ambarīṣa used to do the service in his hand, and temple," all these things, told that "Ambarīṣa is a general devotee. Above them there is Prahlāda." In this way the gradation went on.

But Ambarīṣa - and that was, the argument taken in by Nārāyaṇa in Vaikuṇṭha. "You are a *brāhmaṇa*, Durvāsā took all this in his favour, two points - I'm a *brāhmaṇa*, I'm a *tyāgi*, *sannyāsī*. And Ambarīṣa he's a *gṛhastha*, householder, and he's *kṣatriya*. And you are showing partiality to him and you are Brāhmaṇyadeva, we learn from the scripture you are Brāhmaṇyadeva. You must give some prejudice towards our side, to the *brāhmaṇas*. But we don't see you doing the justice."

Then Nārāyaṇa also put in His turn. "Oh, you are a *brāhmaṇa*, you are a *sannyāsī*, but when you went to burn Ambarīṣa he did not fly away, but what about you? You are making so much of your body consciousness that when Sudarśana came to attack you then you are fleeing the three worlds. And you say that you are more closer

towards your *brāhmaṇa* and *kṣatriya* but what you say in the consequence Ambarīṣa honoured My *vrata*, Ekādaśī. To honour Ekādaśī means to honour Me. He did it. And you also did it. In the Yamunā you found that the time is passing away. You also took some water to keep up the *vrata*, took *pāraṇa*. And you were displeased with him because he observed My *vrata*. You are his *atīti*. He did not take any real food but only taking a drop of water he showed respect to Me. The Ekādaśī *vrata* is My *vrata* and you also observed it. And where is his fault? He gave respect to Me and you were angry with him. And also that was sanctioned by so many *brāhmaṇas* of your race, and he's a culprit? So you'll have to go to Ambarīṣa and the decision cannot be taken in My court."

He went to Brahmā, he went to Mahādeva, all sent to Viṣṇu, and Viṣṇu, Nārāyaṇa also said like that, "You will have to go to that same Ambarīṣa, you have committed offence there."

"You are making me so, insulting me, it is rather insulting to go to him."

"No, no. You go there. You will find the magnanimity there."

Then Durvāsā had no other alternative but to come to Ambarīṣa. And Ambarīṣa standing still like a criminal, something like that offending person he is standing there. "I have done so wrong that the *brāhmaṇa* is displeased with me. And what is this? Sudarśana came and drove the *brāhmaṇa* to what direction I don't know. But all these troubles due to my connection, so I am a criminal." Like a criminal he was waiting there and as soon as Durvāsā came and no sooner he has asked any forgiveness, Ambarīṣa was ready beforehand. And he gave praise to Sudarśana *cakra*, "If I have done anything good in my life in the service of the Nārāyaṇa, Oh Sudarśana, You release this *brāhmaṇa*. Don't trouble him. This is my request, this is my prayer to You. At the cost of all the merits in my life I pray to You, You please release this *brāhmaṇa* from troubling him."

Then Sudarśana stopped. Then Durvāsā went to praise: *aho ananta-dāsānām*:

[*aho ananta-dāsānām, mahattvaṁ dṛṣṭam adya me
kṛtāgaso 'pi yad rājan, mangalāni samihase*]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"Wherever he is moving, Oh, what to speak of the servants of the Ananta of Nārāyaṇa. They're so magnanimous yet we *brāhmaṇas* we are fond of austerity and collecting some subtle mystic power and to trouble the ordinary people at large. This is our qualification. But these whoever he be who has got connection with Nārāyaṇa, they're so generous, so magnanimous. No purity can be compared with *bhakti*, devotion of Nārāyaṇa." In this way he began to preach.

But again, Durvāsā had to come against Pāṇḍava, here, there, everywhere, that Durvāsā is taken in for cursing. He's a man of cursing, a *brāhmaṇa*, who is reputed for, notable for his cursing. Everyone was to be afraid of Durvāsā for his cursing.

Tamal Kṛṣṇa Swāmī: Why is he like that?

Śrīla Śrīdhara Mahārāja: He comes in the shadow of Rudra, Mahādeva, Vayankara, Mahādeva, Śiva. He's born in partiality from the potency of Śiva, Rudra, Vamsa, destruction, some fated connection with destruction, Dibyara. In Sukhadara also we see his case.

In Draupadī's, but to a devotee of Kṛṣṇa whatever unfavourable, ultimately they come to prove the dignity of the devotees. Draupadī, only a negligent portion of *sak*, that was in the pot, and Kṛṣṇa came, urgently. "Give some food Draupadī, I am very hungry."

And yes, flow from the eyes of Draupadī. "What You say, only for food that we are in danger. Your Pāṇḍava, Your *sakhī* Draupadī, all will be turned into ashes just now, only for want of food. And You ask to eat something from me. Nothing left. I have by some arrangement of the unfavourable _____. Today we are in such danger that I have taken my food and everything finished as it was ordained by the sun."

But before Draupadī takes her food, the food in the pot won't be finished. But after Draupadī has taken nothing will remain. And that was the case there.

That is... *vilolar lankar*?, oxymoron or something like the opposite mixing.

"That we for food that, I am hankering, I am craving Your presence and You want food. What is this? You know everything and still You want food. No food, no, You please see. If You search, nothing remains."

"Something may remain. You search your pot."

Then Draupadī searched and found a speck, a negligent portion of a *sak*, vegetable, leek.

"Oh give Me that, give Me that." And He took it.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat [By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

"I am satisfied." And in such a plane He's standing He expressed His satisfaction, all were fed, especially the Durvāsā with all his disciples.

So they went away, fled away, especially in fear of Bhīma. "That if we go, if we cannot take any food, the Bhīma will not leave us, but punish us, so go away, go away."

So Durvāsā's curse to the Pāṇḍavas has taken the Pāṇḍavas to a pristine glory, glorious position.

So in the case of *bhakta* it is so. Dangers come but only to enhance their beauty, to glorify them, whatever. This is the very nature of the devotion to Kṛṣṇa in that way. None can, nothing can predominate over it. But what humility they show, that is natural. But opposition cannot come in touch with them from other side. So Vaiṣṇava *aparādha* in that plane we may not commit any anomaly. That is to be very carefully detected and we must be very careful about that, that who are my well-wisher, I may not do any wrong towards them.

Yataḥ karti jnatam katum saha te tad vidam [?]

The Vaiṣṇava's are your guardian, your well wishers, so be careful not to do any wrong towards them. Otherwise to the ordinary persons, ordinary plane, you may not

be very particular, they won't harm you. But be alert that in your plane, the important plane which you are able to come in, from that plane obstructions may not come to you to trouble you. Be careful about your own plane, because they're your well wisher and if you do any wrong to them that will be very bad. And that will bring in turn big disaster. Be careful about Vaiṣṇava *aparādha*.

And Vaiṣṇava *aparādha* is only - the Vaiṣṇava's; that is another thing, Vaiṣṇava *aparādha*. All other misdeeds may get relief from the grace of the Lord but not offences to the Vaiṣṇava. That is a peculiar thing. All the deeds may be forgiven by the Lord but in the case of His own He does not take the law in His own hand, He gives it to him who is offended to decide. That is a peculiar position of the Supreme.

Vṛndāvana dāsa Ṭhākura says, "The thorn enters in a particular way in your body and only through that it can go out, not through other parts."

So the Vaiṣṇava's they consist the body of the Lord, as if as it is. So if anything wrong is done to a particular place of His body, there should be given some medicine, some nursing, and not in other parts. In this way - Vaiṣṇava *aparādha*. The Vaiṣṇava can only forgive what wrong is done to him or her, not even the Lord cares to do that. That is a peculiarity in Him.

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

So we may be saved from offences against a Vaiṣṇava. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. We will return now to Māyāpur Dhāma now.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: And come again, tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow. Of course, some of you are coming, either you or he, some coming every day. And I pray to the Lord keep me fit to meet you.

Tamal Kṛṣṇa Swāmī: We are also praying like that. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Nava Yauvana Prabhu.

Śrīla Śrīdhara Mahārāja: Comes from?

Dhīra Kṛṣṇa Mahārāja: He's from San Francisco, with Atreya Rsi Prabhu. He's working with him.

Śrīla Śrīdhara Mahārāja: That Atreya Rsi came here?

Dhīra Kṛṣṇa Mahārāja: Yes, with Svarūpa Dāmodara. Nava Yauvana Prabhu, his interest is in *Ayurveda*.

Śrīla Śrīdhara Mahārāja: *Ayurveda*. And Prabhupāda, your?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And how long is he in connection with this ISKCON?

...

Question? Come closer.

Nava Yauvana Prabhu [?]: Kṛṣṇa says in the third chapter [3.37] of *Bhagavad-gītā*, *kāma eṣa krodha eṣa*, that lust and lust alone is the enemy. And then a few *śloka's* later He says that by regulating the senses one can conquer his enemy.

Śrīla Śrīdhara Mahārāja: And by way of regulation He asks us to have an acquaintance with the nature of soul, then all these will be turned into ashes.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manah
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatrum mahā-bāho, kāma-rūpaṁ durāsadam*

[O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust.]

[*Bhagavad-gītā*, 3.43]

Who is not easily accessible, we cannot trace where he lives, but suddenly comes and after looting, disappears. *Durāsadam*. But the way to conquer them is to analyse what is the senses, what is the position of our senses. Then what is the position of the internal king of the senses, the mind. And then, what is intrinsically the acquaintance of the faculty of judgement, the *buddhi*, reason. Then, with the help of the reason to try to find out the background of the reason, of the judgement, of the decisive faculty, the background - what is that? That is only a pencil of ray and its nature is diabolically opposite to the world of experience. In *Śrīmad-Bhāgavatam* there is an example that in the moonlit night the cloud has covered the moon. And the cloud is seen by the light of the moon but the cloud has covered the moon.

*na rarājoḍupaś channaḥ, sva-jyotsnā-rājītail ghanaiḥ
aḥam-matya bhāsitayā, sva-bhāsā puruṣo yathā*

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."]

[*Śrīmad-Bhāgavatam*, 10.20.19]

The example is drawn from *Upaniṣad*. So, the *ahaṅkāra*, the mind, the senses, sense consciousness, the mind and the intelligence, all combined forming a system has covered *ātmā*, the moon. But they are seen and it is possible for them to act only because there is light, because of the *ātmā*, the moon. So, by the help of the reason we shall try to catch what is above that and we shall be able to see that it is *ātmā*. We may come in direct connection with *ātmā*, and conception also, however hazy it may be. Then the whole thing of the material aspiration will turn into trash and you will be able easily to conquer all the charms of this world. The Lord says here. Only anyhow you try to have the superior conception of your *ātmā*. You are so and so. And these base things have come to entrap you. How dignified position you are in there, that you are, *raso 'py asya, param dṛṣṭvā nivartate*:

[*viśayā vinivartante, nirāhārasya dehinaḥ*
rasa-varjaṁ raso 'py asya, param dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Their charm will be vanished when you come in contact slightly with the dignified position of your own soul. And what to speak of the Supersoul, Paramātmā, and not to speak anything of Nārāyaṇa and Kṛṣṇa! So much ecstatic enjoyment is that side, only when come, it is within you, though it is far away at our present conception, but still it is with us, the *jīvātmā*. And try to concentrate even for a second there and we'll find how dignified position, and whose are these thieves, the reason, the mind, the senses, all are thieves and *dacoits* taking you where? In the land of misery, by some intricate conspiracy. That will seem to you.

[*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ*
[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Our senses they're superior in comparison with all the things we experience

around. Without senses nothing is of any importance to us. Suppose this touch, the eye and then the vision, the ear, devoid of all then no conception of anything external, the world is nothing to us.

Again the central figure of the senses is mind. He is calling me, "Oh, I was unmindful. I did not hear." The sense is here but because I was unmindful I did not hear him. I did not see, un- mindfully. So mind is in the centre. And mind is *sarikalpa vikalpa*, the two functions of mind, "I want this, I don't want this. I want this, I do not want that." This is mainly the acquaintance of the mind.

Then *buddhi*, from mind we are to go up to *buddhi*, reason. What is that? *nischiankar* [?] "Oh, mind wants that but it will have such reaction, don't go that side." The *buddhi*, the intelligence will, the faculty of judgement will give me precaution, "Don't go, don't hear what the mind says, don't obey." That is intelligence.

Then, if we go up, surpassing intelligence, and search after what is the backing of intelligence, the function of intelligence is making possible, what is that background, then we'll be able to see, "Oh, this is myself proper. And all outside extension in the material world, they are material coating. I may leave them and with the *ātmā* I can go up somewhere else. This atmosphere is not at all necessary to me, it is harmful, it is a coating, a garment which is thrust on me to come in connection with this bad environment.

We are leaving this here, and my soul proper with that realisation I can go to a higher direction, towards Paramātmā, by going up. This is coming down and that is going up. Going up from *ātmā* to Paramātmā and His environment, and passing Brahmaloṇa I am to go to Śivaloṇa and Vaiṇuṇṭha. Then when in Goloka, then I am in complete, my return journey is complete there, so to say.

Svarūpe sabāra haya, golokete sthiti - the domain of love and beauty and extreme dedication. That is innate and that is very easy at the same time. And this is all laborious and artificial. Whatever we are doing here, we are in connection with, whatever function and activity is all artificial. And we shall find there that is only natural in our innate conception. *Svarūpe sabāra haya, golokete sthiti*. The beauty, or love, similar, our intrinsic hankering for that, that is *svaṛūpe*. We may know or may not know but our innate hankering to come to beauty and not force. Some of us may think that force is a greater attraction, but if our analysis is perfect then we shall come to know that power is not the final resort of our hankering. Its final thirst is for beauty and for love. And that is found in the land of the highest dedication. We must pay for that, dedication. Dedication means paying. We pay and pay, and go up and up, and we shall reach the land of spontaneous dedication and love and beauty. That is Kṛṣṇaloka. That is Goloka. Goloka means a full sphere, a solid circle, not only circle in the plane, but a solid like a ball, Goloka. Goloka means ball. That is four right angles, solid four right angles, right angled figure, in a circle. That is Goloka; a globe. Hare Kṛṣṇa.

End of 81.03.07.C_81.03.08.A

Start of 81.03.08.B

Devotee: ...but *māyā* is presenting a trap in the form of offering relationship which is not pure, which is not loving.

Śrīla Śrīdhara Mahārāja: That is, *māyā*, that is my own *karma*. That also emanated from me with my cooperation. With my helping she has taken me so far. We won't forget that first my consent took me to this illusory world. None else is responsible for that but my tiny freedom, free will of curiosity took me here, of colonising spirit. That colonising, that *māyā* proposed for a good colony here to me and I was entrapped. 'Oh. I shall offer so many enjoyment, enjoyment, I came to enjoy and colonise in this new land, and I am captivated in the colony.' My prospect was wrong, my conjecture, my free plan was wrong design. I am captured.

Dhīra Kṛṣṇa Mahārāja: Is that like getting married?

Śrīla Śrīdhara Mahārāja: Getting married?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: May be something like that, married. That is of course a major presentation is there. But there are many who even does not like to marry, the renunciation, the *mukti vādi*. But they're also not of normal position, does not want to marry, but they want dissolution in the Brahmaloṅka there, that is eternal sleep. No marry question there, but apathy towards the cooperation with the loving principle, the loving nature. No cooperative will there in the slumber, but not marrying.

But rather, the marrying in the opposite. To be married with Kṛṣṇa, and marry means to serve, not only enjoying tendency, but in any combination, in any *rasa*, with the spirit of service. The service, the dedication, that is the criterion to take us up. *Hatvāpi sa imāṁ lokān na hanti na nibadhyate*.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*
hatvāpi sa imāṁ lokān, na hanti na nibadhyate]

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."]

[*Bhagavad-gītā*, 18.17]

The cooperation, otherwise we can destroy so many worlds, so many globes, I may not be caught as a criminal. The inner participation is as an instrument of Their universal will I do I have no responsibility for that, whether it is good or bad.

Dhīra Kṛṣṇa Mahārāja: In the end of Prabhupāda's *Bhagavad-gītā As It Is*, in the very last sentence he says, "When you attain Kṛṣṇa consciousness then the *jīva* attains his normal condition in the pleasure giving potency." So I've always understood pleasure giving potency was *hlādinī śakti*. So does the *jīva* in pure Kṛṣṇa consciousness have

some connection there?

Śrīla Śrīdhara Mahārāja: Hmm? So *jīva*?

Dhīra Kṛṣṇa Mahārāja: The *jīva* in pure *śuddha bhakti*, is there some connection with *hlādinī śakti*?

Śrīla Śrīdhara Mahārāja: Yes. The spirit of dedication can only take us there, *bhakti*. *Bhakti, prema bhakti*.

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavā]*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."]

[*Śrīmad-Bhāgavatam*, 11.14.21]

We can only go there through *bhakti*, not by *karma*, *jñāna*, *yoga*, anything of the type. *Bhakti* can give there, *bhakti* means dedication, *sevā*, the tendency of service can only lead us. The higher company, the company of a higher entity than myself if I want, only through service I can connect with him. I cannot enjoy him. Is it not? Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: If I want any higher connection I can only connect with him in the way of service. I cannot, if I want enjoyment that must be of lower status. I shall have to compel it according to my sweet will then I shall have to enjoy. But higher company, which is superior to me in intrinsic position, if at all I want his company, only through service. That is by satisfying him I can go to him. My connection with him depends on his will, not that of mine. So only if we can, if we like to go up, only we can do that through the connection of service, not of enjoyment, nor of renunciation or indifference. Do you follow the scientific basis of the service?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Any connection with the higher entity is possible only when I want his satisfaction. He won't care to satisfy me. It is my earnestness to meet him. He's in higher position. But if he's satisfied he may call in, then I can enter, otherwise not. So without serving spirit, no progress on the upper realm is possible at all. Only practice of shadow exercise, taking the Name of Kṛṣṇa, but without the spirit of serving attitude it will be only labour in the mundane world, mundane sound.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ

["Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee."] [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234*]

Kṛṣṇa *Nāma, rūpa, guṇa, lilā, kṛṣṇa-nāmādi*, Name and the sound, then the colour, the picture. Then the *rūpa* and *guṇa*, His quality, qualification. And the *lilā*, His pastimes. All *aprākṛta*, of higher type. And, *sevonmukhe*, when we are in serving attitude He comes down. He comes down within our heart and then from there to tongue, there to eye, there to feeling, touch. In this way we can have His experience.

Dhīra Kṛṣṇa Mahārāja: But doesn't it say, *sevonmukhe hi jihvādaḥ*, beginning with tongue.

Śrīla Śrīdhara Mahārāja: *Jihvādaḥ, jīva, jihvādaḥ, in jīva, the sound in jīva, and the picture in eye, in this way. Svayam eva, of His own accord, sphuraty, He reveals, He comes down. The subtle energy comes to fulfil, to connect with gross and He subdues the gross and the Name dances in the tongue. But the electric connection is there, then only, otherwise it is all imitation. And crores of lives we may imitate without any fruit. Nāmākṣara bahiraya batu nāma kabu naya.*

yadi karibe kṛṣṇa-nāma sādhu-saṅga kara [bhukti-mukti-siddhi-vāñchā dūre parihara]

["If you are going to chant the Holy Name, keep the association of the pure devotee and totally abandon all your desires for enjoyment, liberation, *yogic* perfections or miracles."]

[From Jagadānanda's *Prema-vivarta*]

Only with the help of the *sādhus*, the devotees, we may imbibe, but something like electric connection. That may connect with the higher place. And if He pleases to come down to connect with this body then this body can work, can show *bhakti*. Otherwise all imitation. The imitation won't take us there. So *sādhu-saṅga*, the dynamo is necessary to move the fan, to light the light bulb, that is *sevonmukhatā*, serving spirit, that is *bhakti*. Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa. Christians, they want to relate to God in an enjoying mood. In other words they see God as order supplier.

Śrīla Śrīdhara Mahārāja: Sometimes, "Oh Lord, give me my bread." These are lower habits. That may be trap also to capture the ordinary people, 'that you will get bread, come here.' And then they may educate about His higher qualification. It may also be possible. To entrap them such offer may be added, 'Oh Lord give me my bread.' But that is not everything, there are other advices also. So we must do justice to the *Bible* also. And where we differ in the spiritual conception we shall fight there, not only in all

places, not in every...

A good faith, by His sacrificing spirit Christ has drawn from the material world, "There is God, there is something like God. Come to Him. Try to come to Him." Then what is the conception of the God, then we shall come to differ. He says that, 'Father-hood.' We shall say the, Son-hood and this consort-hood, not only father-hood. Not only always in the transcendental hazy world but we can have as concrete as in His own plane. In this way. Hare Kṛṣṇa.

Devotee: One purport in that chapter, third chapter of *Bhagavad-gītā*, Prabhupāda says that by recognising the urgency of Kṛṣṇa consciousness, in that way one can regulate the senses. By understanding, or feeling the urgency of Kṛṣṇa consciousness one can begin to regulate his senses. So I'm wondering how to increase that feeling of urgency for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That *sādhū śāstra kṛpā*. The scripture is there, and the living scripture is *sādhū*. Only by keeping his company through serving spirit we can imbibe power from him, and my consciousness may be raised up. Confidence must be increased. *Śraddhā*, faith, must be increased. How? Where there is faith, higher faith, I am to imbibe from there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. They're all hearing, they're hearing all, they have no questions? You are representing them all? Eh?

Dhīra Kṛṣṇa Mahārāja: They may also have some questions.

Śrīla Śrīdhara Mahārāja: They may have.

Devotee: Yes, I have one question Mahārāja. The *karma*, when a devotee falls away, so many devotees, not so many but a lot, fall away and um, I don't understand how the *karma* for a fallen devotee works. Prabhupāda writes in the fifth canto that it is different than an ordinary materialist.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: Sometimes some men they're leaving the mission of Kṛṣṇa consciousness movement. They fall away. So Prabhupāda explained that that is different than an ordinary *karmī*, someone who is a materialist. That what happens to him, that's different than what happens to a devotee.

Śrīla Śrīdhara Mahārāja: Again repeat it.

Dhīra Kṛṣṇa Mahārāja: Like Nārada Muni says, *tyaktvā sva-dharmam caraṇāmbujam harer*. On that subject...

Śrīla Śrīdhara Mahārāja:

*tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, 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]

Generally we are, a course of duty has been attached to us, to leave to him but very slowly, and have indirect connection with the Lord. Mostly what is the mood of our inner nature we are engaged in that, recommended to engage us in that duty. But only having a very little and remote connection with God. But there, what's the consequence? That *sva-dharmam*, means *varṇāśrama dharma*. That is *dharma, artha, kāma*. *Dharma, artha, kāma*. *Kāma* means sense pleasure. *Artha* means to make money, that is to make the sense pleasure permanent. The money, if I spend the money I can attain, I can purchase sense pleasure of the tongue, of the touch, of the ear. I can go to the music. I can go to the conception of it. So money means which can purchase sense pleasure. And then *dharma*, duty, that is to distribute sense pleasure to others. All material to others. What is the result? That I'm keeping it in the bank, in the time of necessity I shall draw the money, something like that. I am given to this and that, but I am keeping it in the nature, and after my death as reaction that will come to me again. In this body or beyond this body my ego will have them returned as reaction, whatever I'm giving to others. But in terms of sense pleasure, all, *dharma, artha, kāma*, whole thing concerned with sense pleasure. And then the opposite is *mokṣa*, renunciation, to dismiss all sense pleasure in different forms, in giving to others, or in preserving, or in experiencing, the sense pleasure.

Then, here Devarṣi Nārada says to Vyāsa that, "What have you taught so long to the world, that is making much of the sense pleasure. Either in direct sense pleasure or to reserve it in form of money, or distributing sense pleasure to others in the environment, *dharma, artha, kāma*. And *mokṣa*, and you're speaking something to get out of it, but not of any positive gain. Withdrawal from sense pleasure does not mean eternal bliss, but there is eternal bliss. And you have deceived the whole humanity from the throne of the great Ācārya. You have done downright wrong."

In this way Nārada chastises Vyāsadeva. Then Vyāsadeva came to senses, what to do.

Tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo 'tha. "You are very much particular, they must improve in a gradual process, otherwise if they march quickly there's possibility of falling down, keeping the enemy behind. But if he falls at all what does it harm? And what is the good in this running in the vicious circle, going up down, up down, like a wheel. A portion of wheel is going up and next moment it is coming down, and next moment going up. It is eternally coming up and down, up and down. What is the utility of going up when you have only to come down in the next moment?"

So if for trying to come out of this vicious circle he takes ambitious step, and in consideration of the improvement in the illusory he holds come contemptible position, it does not matter. What little he has earned that is the real thing and that will help him really. And this imitating and false imaginary going up and down for eternal time, it has got no value at all. So one who has given up his householder life, takes to *sannyāsa*, but he could not keep that life of continuous Kṛṣṇa *bhakti* and Guru *bhakti*, Guru *sevā*, *bhakta sevā*, falls down, again comes to take wife and house, only the time between for few days what he did that is *nirguṇa*. That is not to be compared with any loss and gain of this world. What he'd acquired for five days or one year that is another thing quite different from the gain of this mundane world. That is *nirguṇa* and that will remain permanent.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

A little bit of that higher quality thing will help him greatly in the journey of his eternal life. But these things going up and down eternally, this has no value at all. Going up no value, again coming down, going up means next moment coming down. This sort of up and down has got no value. But in their consideration a man who took *sannyāsa* he could not keep, then again he became married and the society rejected him. "Oh, he's a *vāntāsi*, he's fallen, he went to fulfil his ambition but he could not keep the purity of life. He has fallen down, so he should be abhorred." But that has no meaning in this case. What he has done to take the risk, and if you cannot do, whatever small you can do, you do in the right way, that:

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

The service of this quality can save you from a great dreadful future, so, *tyaktvā sva-dharmam caraṇāmbujam harer* meaning that.

Dhīra Kṛṣṇa Mahārāja: So, now, Yudhiṣṭhira Mahārāja, he had to see hell.

Śrīla Śrīdhara Mahārāja: Yudhiṣṭhira Mahārāja. Yes.

Dhīra Kṛṣṇa Mahārāja: He's a great devotee.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: He had to see hell. So...

Śrīla Śrīdhara Mahārāja: Sometimes what is taught counting Yudhiṣṭhira or Arjuna that should not be taken defect in their life.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sometimes to teach others it is like a drama.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So in that example what is taught we shall take that. Yudhiṣṭhira Mahārāja, that truth, this, Kṛṣṇa is above truth, above law. Previously, just a few minutes ago I told that, that Kṛṣṇa is above law. His sweet will is above law. The law is given by Him to suit a particular stage of our life, and we must apply it to Kṛṣṇa. When Kṛṣṇa's direct order asks us to do something, the *śaraṇāgata bhakta* devotee will do that without giving any importance to the law which is also given by Him for the lower section. So to speak what is truth, what is truth, that is to be analysed, that is to be understood first. Kṛṣṇa's word is the highest truth. Truth, everything means to satisfy Kṛṣṇa, not other things. His satisfaction, what lives to the satisfaction of Kṛṣṇa, the Absolute Authority, that is truth. And all other truths have been evolved to take us to the stage where we can do cent per cent for the, always for the satisfaction of Kṛṣṇa. Truth. That much value should be given to the law. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To you, but not to them, to all? Eh?

Dhīra Kṛṣṇa Mahārāja: To everyone.

Śrīla Śrīdhara Mahārāja: Very good.

Dhīra Kṛṣṇa Mahārāja: So, in the same way, we have to satisfy Guru and his orders.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So if we become disobedient to the orders and the vows that we have accepted in the service of Guru, what is our fate?

Śrīla Śrīdhara Mahārāja: But we must understand the Guru properly, what he says. If we understand Guru by saying such he wants this thing from me, and I must do that. But if I think that by saying this he wanted to mean so much, I shall do that. I must be sincere to understand the direction of my Guru. Do you feel?

Dhīra Kṛṣṇa Mahārāja: I don't understand.

Śrīla Śrīdhara Mahārāja: The Guru ordered a particular thing. One thinks that he, by this order, he wants this thing. Another in his heart thinks no, he meant this. The

difference in the understanding of the meaning, then, what to do? But sincere of course, not artificial, sincerely. Suppose he says, 'fetch some water from the pond.' I went there then, 'this is not all right. There is another good water is here.' So water, one takes that bad water, knowing bad water he took it. The Guru ordered. Another thinks, he wanted it for drinking, but this drinking water, man passing by it will be better. I shall take that. In this way it may differ.

Dhīra Kṛṣṇa Mahārāja: Yes. But what if he says at the time of *dikṣā* he says, "You do not take any intoxication, *māda*." And then the disciple he becomes overwhelmed by material connection and he takes intoxication.

Śrīla Śrīdhara Mahārāja: Yes. Then, intoxication, to judge it in very subtle way, I shall say, there are many planes. One may feel in the, who can carry out the order in the different, higher planes also, the leaving of intoxication that is an external qualification. That is not very important. You see, because if there be men who do not recognise Kṛṣṇa but free of intoxication, we won't care for him. At the same time, a man who has got some habit of intoxication and he has got some faith in Kṛṣṇa, we shall admire him. Devotee has got real faith in Kṛṣṇa but this bad habit, that will go, that will vanish in no time. But free from intoxication, but an atheist may be free from intoxication, we shall avoid him totally. But this man we shall think to be better.

Dhīra Kṛṣṇa Mahārāja: So how do we distinguish the *prākṛta-sahajiyā*? They're taking intoxication, mixing illicit, *asat-stri-saṅgi*, we don't want to associate with them, do we?

Śrīla Śrīdhara Mahārāja: Yes. So, if I've got the inner eye we can see. The Varṇṣī Dāsa Bābājī, he was a bona fide devotee, recognised by our Prabhupāda. But to deceive others, deceive the crowd, he used to smoke sometimes, and sometimes he used to throw the external skin of the fish.

Dhīra Kṛṣṇa Mahārāja: Scales, fish scales.

Śrīla Śrīdhara Mahārāja: Outside his *āśrama*, the people may not come. To avoid the crowd he used to sometimes do these things. So, we shall have to know more intimately, what is this. Whether it is his imitation to keep us aloof from the ordinary mob, or his attraction is for the food of that intoxication. So that we shall have to...

Dhīra Kṛṣṇa Mahārāja: So if it is clear...

Śrīla Śrīdhara Mahārāja: ...but generally we shall try to have both external and internal, both lives pure. Internal and external, both pure, that will be good for us. We shall always seek such company. But we shall at the same time we may think that there are men who, whose intoxication is of no value, but little superfluous position, but he has got high realisation, mind, realised mind, and so it is possible, may be. But generally we Gauḍīya Maṭha people we shall always, the external and internal purity we try to keep up.

Dhīra Kṛṣṇa Mahārāja: There was this poet, Gosh, the Bengali poet, and he made some stories about Kali-yuga in the time of Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bengali poet, Gosha. Oh, Girish Gosh, the dramatist, the renowned dramatist. He made one drama about Caitanyadeva, and wanted Bhaktivinoda Ṭhākura to open that drama. But Bhaktivinoda Ṭhākura hatefully dismissed him. "No. I'm not going in connection of this..." Also one *vesya*, prostitute, he was selected to play the part of Caitanyadeva, that one Vinodini by name, one prostitute he was to go on with the part, that is, he will play in the form of Caitanya. And he wanted Bhaktivinoda Ṭhākura to open, because it is drama and he's showing over the life of Caitanyadeva. Bhaktivinoda Ṭhākura, "This imitation, awkward imitation I don't want to come in touch."

Then Rāma Kṛṣṇa Paramahansa, he went to see that drama and appreciated that lady very much. So much so that in the next day he went to see that Vinodini, that prostitute. "Oh, you did the play very impressively."

And she was very ashamed. "No, no, no."

"One can arouse devotion in the heart of so many by shedding tears, all these things, when playing for Caitanyadeva. She's not an ordinary person." In this way Rāma Kṛṣṇa eulogised him.

But we are not a party to that. We don't recognise that. Bhaktivinoda Ṭhākura hatefully avoided this sort of imitation _____ wont help our real progress. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: *Utpātāyaiva kalpate, śruti-smṛti.*

Śrīla Śrīdhara Mahārāja:

*śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir, utpātāyaiva kalpate*

["If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada-pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement."]

[*Bhakti-rasāmṛta-sindhu*, 1.2.101] & [*Śrīmad-Bhāgavatam*, 11.1.15, purport]

Śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ. With our neglecting the advices of *śruti*, that is *Veda*, *smṛti*, so many scriptures that come out of other *smṛti*. *Smṛtis* are the scriptures compiled by the *Ṛṣis* on the basis of the *Vedas* to apply our daily life, *śruti-smṛti*. *Purāṇādi*, so many stories of good persons have been related in some historical way, that is *Purāṇa*. *Śruti-smṛti-purāṇādi-, pañcarātra*, there is another scripture coming from the Śiva, Śiva followers, as *pañcarātra*. *Nārada-pañcarātra* is there, *sattvic*, *rajasic*, *tamasic*, *pañcarātra*. They have come with some

recommendation for our higher life. If we neglect them and create ourselves a new path and show any extreme devotion, that is only an *utpāt*, a disturbance, a great disturbance to the world, that should be thought and dismissed. That is the purport of the verse.

*śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir, utpātāyaiva kalpate*

Extreme, and new type devotion towards the Supreme, which is not sanctioned by the previous Ācāryas, that should be summarily rejected by one who wants his real good. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Since the time of Mahāprabhu and Ṣaḍ Goswāmīs, how is it that this deterioration took place so quickly, in such a short time?

Śrīla Śrīdhara Mahārāja: Generally we shall think that good things are very rare. The scarcity in this mundane world, there should be scarcity of the good thing, that will be normal. That will be normal, that in the mundane world there should be scarcity, rarely to be found. High things, higher substances are rare, not so cheap here of course in this mundane world, and it is cheap in its own domain. So *kala dharma, kala dharma*. *Kalo pasam* _____ [?]

That was inaugurated in a particular, the first part of Kali by Mahāprabhu. And we shall try to guide ourselves according to the direction intrinsic acquaintances with the place, not any imitation or show. That we won't try to deceive ourselves, self deception should always be eliminated. Then of course we may hope good future. Self deception should be avoided.

Kapatata hoile du pravise premerapur [?]

Self, we are, if we can save ourselves from self deception then we are sure to enter very soon into the domain of love. Self deception, *kapaṭāta*. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Jaya. Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: ___ sat sevā vṛnda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Prabhu kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Ānanda sevā vṛnda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura-premānande hari bol!

Devotees: Jaya. Haribol.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja...

End of 81.03.08.B

Start of 81.03.10.A

Śrīla Śrīdhara Mahārāja: _____ he's Kīrtanānanda Mahārāja?

Kīrtanānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yourself. I am told that you are a little indifferent to the worldly affairs. This reminds me of the speaker of *Bhāgavatam*, Śukadeva Goswāmī. His qualification was his,

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān,
[tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ sate]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] - ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."]

[*Śrīmad-Bhāgavatam*, 2.1.9-10]

Śukadeva is addressing the assembly of the best intellectual giants of the time, authorities of different departments in the *śāstric* knowledge; authorities.

atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhr̥gur aṅgirāś ca

parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhau

*medhātithir devala āṛṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir,] dvaipāyano bhagavān nāradaś ca*

[From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Āṛṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.]

[Śrīmad-Bhāgavatam, 1.19.9-10]

All these were present in the assembly of Parīkṣit Mahārāja. And dying, Parīkṣit Mahārāja is sure to die after seven days, so the assembly is of a very grave nature. And all the stalwarts they have come to console Parīkṣit Mahārāja. The great exponent of the all sects of religious schools, helper, and he has been cursed by the *brāhmaṇas* whose culture and to cultivate he supported best, and the curse has come from that quarter. So at heart they're very much aggrieved and came to give consolation to the Mahārāja, Parīkṣit, who was noted for his religious temperament. And he's cursed to death. So the stalwarts of the religious world all assembled there.

And Parīkṣit Mahārāja submissively put the question. "Sure death after seven days, within seven days, how can I utilise my time? You are so many authorities, by the grace of the Lord fortunately have assembled here. I'm at your disposal. Help me that after death, after this sure death, I may attain blissful life."

Then, they're, according to their stages of realisation they're advising. Some say *yoga*, some recommend *tapasya*, some *dānam*, in this way.

But Parīkṣit Mahārāja again, very humbly told, presented that, "You of course give some unanimous verdict so that it will be easy for me to follow your advice."

Then they were consulting and discussing within them, but differences are going on in their opinion.

At that time Śukadeva Goswāmī appeared. A young man of sixteen, without any dress, quite naked, but a good figure, beautiful, and stout and strong. Like half mad he's entering the assembly. And some boys were behind then and they're throwing dust and this and that, like just as to a madman.

The whole assembly stood up with respect. The boys disappeared. And they all conjectured that, "This must be that Śuka, about whom we've heard but we've not the chance of seeing him. Perhaps that boy has come?"

So all stood in respect, and then they could recognise. Vyāsadeva was there; then he was welcomed, and unanimously he was put into the chair of the speaker.

Then all the gentlemen, the leaders of the religious India at the time, they unanimously told that, "We are all very eager to hear from him, this boy, this young youth. Mahārāja, you are greatly fortunate, and your fortune has attracted him. And let us all hear you put questions to him, and let us all hear submissively. We have got a very good chance. We want to hear him. We are waiting for long, what's his realisation we want to know. Because in his eyes even there's no distinction of a man and woman; the women do not care to cover themselves. The women never see anything in his

eyes that they feel necessity of covering themselves. Such is his vision, which is not fixed in any worldly plane. No charm of any worldly things has he got in his heart, his eyes, his everything, is meant for some transcendental thing. So what is his realisation we are very eager to know. Put questions to him."

So Śukadeva Goswāmī also he gave his own acquaintance, or expressed his position, "What am I?" *Pariniṣṭhito 'pi nairgunye*. I was regularly trained in transcendental knowledge. I'm established there. But, *uttamaḥ-śloka-līlayā gr̥hīta-cetā*, but my attention has been forcibly snatched towards some higher cosmos, above the transcendental impersonal conception."

Generally transcendental is known to the philosophers of this world to be impersonal. It is something like zero, infinite and zero is of the same characteristic. So where we cannot have any entrance as a subject for investigation, the subject has got its stand far below, and we have some conjecture of some hazy thing, the *jīva* soul. So only cloudy, like a sky, infinite, blue, something, so the spiritual sky is also seen like an infinite blue sky, that is Brahman. It is non-differentiated, non-specified, infinite space, which we cannot have any experience of, practical experience. *Nirguṇa* - that is the summation of all negation. The positive experience is confined only to this world, to us. This ear experience, this eye experience, this touch experience, sum total of these experiences and something drawn from that in the mental world; that is our property here. That is *saguṇa*. And all these experiences fail to have any conjecture of that background. So it is *nirguṇa*, summation of all the experiences are absent there. The positive knowledge of our experience is absent completely there. So that is *nirguṇa* we are told.

Pariniṣṭhito 'pi nairgunye, "I am well established there." *Puri, sampurna rupena*. "Perfectly, I'm established there, in connection, always in connection of what you call negation of all these positive things we experience in this world.

Uttamaḥ-śloka-līlayā gr̥hīta-cetā rājarṣe. But Oh prince, this is my real stage what I give vent here to. *Uttamaḥ-śloka-līlayā*. Something extraordinary, higher, wave, current, has carried me to some other world. And that cannot be a part of this world of experience. *Uttamaḥ-śloka-līlayā, uttamaḥ* _____ no nescience is to be traced here, no nescience, no darkness, no ignorance; that I'm sure. That is all light, all knowledge; that sphere, all below. That is rather the foundation is all pure consciousness. Nothing of the mundane to be traced here, *Uttamaḥ* _____ Beyond the boundary of all conceptions of ignorance: misconception. *Uttamaḥ-śloka-līlayā* _____ *śloka* means *carita*, conduct. A flow of life is to be traced there which cannot be compared with anything of this mundane jurisdiction, a higher conception of life, rather, the highest conception of life, *śloka*.

Gr̥hīta-cetā rājarṣe. I'm captured totally by the charm of that sort of life, that sort of pastimes; that sort of flow of nectarine activity, I have come in connection with. *Gr̥hīta-cetā rājarṣe*. Forcibly carried my mind, my understanding has been forcibly carried and engaged there. I can't come away, come down from that charm, the land of that charming land.

Ākhyānam yad adhītavān. Then, I had to come to my father. Before this he tried his best to take me to that direction, somewhat, but I didn't care. Then again I shall

have to come to my father, that Vedavyāsa, and to be a regular student I had to study about the ways and nature of that higher entity.

Gṛhīta-cetā rājarṣe, ākhyānam yad adhītavān, tad aham te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān. You are a great personality, having, you deserve to have the highest prospect of life. You're suitable to that. *Mahā-pauruṣiko bhavān.* The highest end, you are fortunate enough to receive that sort of highest attainment. *Tad aham te 'bhīdhāsyāmi.* I shall just try to give you the news, my experience about that transcendental *līlā* of the Reality the Beautiful of divine love, *mahā-pauruṣiko bhavān.*"

With this introduction he began to deliver his lecture. He's continuing for seven days. Seven days different questions, answers, and Kṛṣṇa *līlā* was established. And all the religious authorities of the time, they all very submissively gave their ears to the teachings of Śuka Goswāmī, that is *Śrīmad-Bhāgavatam*. Kṛṣṇa *līlā*, it is meant for whom? The *līlā* is transcendental. Though it has got much similarity with the lustful movements of this world, but it is just the opposite.

ātmendriya-prīti-vāñchā - tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."] [*Caitanya-caritāmṛta, Ādi-līlā, 4.165*]

ataeva kāma-preme bahuta antara / kāma – andhatamaḥ, prema – nirmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

The soul in bondage, their aspiration, mostly, men for the women, and women for the men: because they find there the most of the food of the senses. The major portion of our senses is to be found there, so natural attraction is there. The whole *prakṛti*, even in the trees, even in the beasts, even human beings, everywhere we find. But this is a perverted reflection, and just opposite. *Kṛṣṇendriya-prīti-icchā*. Just as *suveru* and *kumeru*, South Pole and North Pole: just opposite. One is desperately searching after sense pleasure, and another the opposite. The highest dedication one can command for the satisfaction for the centre. Provincialism, selfishness, extended selfishness, but in the infinite extended selfishness has got no value. So I am self-interested, or I may be interested for the family members, or village members, or society, or the country, or at least the whole globe, or whole solar system, but that is only an infinitely small part. Small part; in comparison with the infinite existence it has got no value. So what is the conception of the whole? We must dedicate everything, even an atom in our energy should go to the centre, and no less than. And what sort of centre? In *Bhagavad-gītā* we find, Kṛṣṇa says to Arjuna,

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idam kṛtsnam ekāmśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"What more I shall go to enumerate Arjuna to you? I am here, I am there. This is in Me. Everything is Me. Know in a nutshell whatever you can conceive is in My one part."

The conception of Infinite; we read in *Māyā's Essay*, "Everywhere there is centre, nowhere circumference." Infinite: something towards that. So whatever, the smallest energy I can command, it must be directed to the centre, who is representing the whole infinite, rather, so many infinities in His one part; towards that. Then how to connect with that farthest conceived reality? It can come only down, *śrauta-panthā*, never by empirical method, but deductive method. He can come; we cannot go. We can only submissively accept that way; that is by our free will, and free will must be guided by *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*. Then it comes to the level of *śraddhā* that is faith proper. *Kṛṣṇe bhakti kaile sarva-karma kṛta haya*.

[*'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya*
kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhū*, *śāstra*, Guru, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

If I serve the centre everything is served, and perfectly. Otherwise if I serve anything, that is like an understanding between two *dacoits* or two thieves. Not more than that. Misguided, they combine; make treaty, something like that. So the centre of welfare of the whole that is to be detected, otherwise our energy will be lost. How is it possible? Is it possible at all? Some men, unknown and unknowable, just as in mathematics this is to the *n*th term to enter infinite, recurring, goes to the infinite, *n*th term, so unknown and unknowable.

I told several times before; I was questioned by an Ārya Samaji leader, "That if finite can know Infinite He's no Infinite."

And I could tell, by the grace of my Guru Mahārāja, That if Infinite cannot make Himself known to finite then He's no Infinite.

So in that direction the connection may come, from the direction of the Infinite. And we're to catch that. And His agents only can help us to catch the thread. And this is in a nutshell what's the matter.

I was told that our Kīrtanānanda Swāmī is not much interested in the, even in the administration of the ISKCON. He's indifferent, to this, the worldly transaction

between ISKCON and the world. Not very earnest to that, but he goes on in his own way. And still he's one of the strongest supporters of the ISKCON. But he has come here today. He's the President of the ISKCON I'm told; is it not? He has come to see me because I have got some friendly connection with his great Guru Mahārāja. Now, I'm also told that serious sittings are going on to discuss the important affairs of the internal management of ISKCON. But I don't understand how he has made his time to come here, in the midst of such grave engagement, serious engagement. Still, he has come. And I would like to hear something from him. I am told that perhaps by his earnestness Nava-Vṛndāvana has been created there. Is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And like prince, like a king, he has represented his Gurudeva there, I was told, and very valuable. Of course, it is sincere common sense that everything that will be considered of high value must be given to the feet of Gurudeva, of the God, and Gurudeva. It is because so long our mind is captured by the charm of this beauty of this world that all should be dedicated to the God, and to the Guru. And thereby we can get relief; we can get release from the charm of those bright things in this world. Everything what is considered to be good must be devoted.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

Karmārpaṇa, *varṇāśrama dharma*, the next higher, *kṛṣṇa-karmārpaṇa*, but *varṇāśrama dharma*, that is, dedicates everything to Kṛṣṇa, but indirectly. Then in the Rāmānanda Rāya dialogue: *Eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.59] "This is also superficial. Go deeper."

Then Rāmānanda Rāya told, *Kṛṣṇa-karmārpaṇa-sarva-sādhya-sāra*. "We must be fully conscious that all the activities of *varṇāśrama* have got direct connection with Kṛṣṇa, not indirect."

ite tat karma phalum sri kṛṣṇaya samapita astu [?] That is indirect way to see the nose in this way. But direct, everything is meant to satisfy Kṛṣṇa. With that consciousness we march to discharge any sort of duty in this world, with Kṛṣṇa consciousness at heart; *kṛṣṇa-karmārpaṇa*. So everything what is considered to be charming, and what is considered to be beautiful and good, must be devoted to the service. Then only we can get out of the charm of those things, the utilisation of the present environment, for the service of the Lord. And then we can cross successfully this world and go up towards a more conscious area, spiritual area, soul area. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyam.

I asked Swāmī Mahārāja to construct a temple where the whole Gauḍīya Vaiṣṇava philosophy will be demonstrated. I had a mind to construct such temple here but that

was too much for me in my purse. I could not do it. Then when I was told that he will build a temple there I humbly put my desire. "I wanted to do so, according to *Bṛhad-Bhāgavatāmṛtam* of Sanātana Goswāmī the whole structure of Gauḍīya Vaiṣṇava philosophy will be represented there in the Mandīr." Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, in a spiral way, in this way. Then,

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya*]
[*virajā, 'brahmaloka,' bhedi' 'paravyoma' pāya*]

[*tabe yāya tad upari 'goloka-vṛndāvana'*]
[*'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana*]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

To show by demonstration that such is the structural position of Gauḍīya Vaiṣṇava theology. And from there Kṛṣṇa has come down in this *prapañca*, in this world, very kindly to give us the clue, how we can enter, how we can be lifted up there, in the highest place. And in a scientific way that should be dealt with. One who will come to have the *darśana* of the temple, he will go back with an idea of the whole structure of all the religious conceptions ever come into the world; and the development in a scientific basis.

What is Bhūrloka, the land of experience of the five senses? Bhuvaḥloka, without this body, the mental experience world, and there is also classification. Svaḥ, Mahā, Jana, Tapa, Bhuvaḥloka, Pitṛiloka somewhat, Pretaloka, and Devaloka, Savaloka, and Mahāloka, above Devaloka, Brghu, *prakṛti rsi dhama*, then Satya, Tapa, in this way. There is Brahmā in the Satyaloka, Catuḥsana, Satyaloka. Then Virajā, the highest position what the Buddhist's wants to attain, *prikiti lay*. And above that Brahmalay, that of Śaṅkara, ends there, finishes. Then Śivaloka, *bhakta* Śiva. Vaikuṅṭha, the land discovered by Rāmānuja, given to the world, Vaikuṅṭha. And Paravyoma. And there are so many Vaikuṅṭhas for so many types of the different phases in *līlā* of Nārāyaṇa, in the centre. Then above, Ayodhyā, Rāmacandra, *vātsalya rasa*, first beginning, then Dvārakā, Bahuvalav, then Kṛṣṇa, Mathurā, and again in Mathurā sphere there is Vṛndāvana, Govardhana, Rādhā-kunḍa. How, from what standpoint it is being higher and higher conception? This is to be depicted.

And he accepted this plan and asked his followers to go on constructing such a temple. But I'm too old. He could not see. And perhaps I may not see.

But anyhow, your combination is greatly encouraging, and what you are doing is a very big thing, beyond our expectation. We could not think even so much success as was attained by my revered God-brother Swāmī Mahārāja. So much so that I cannot think him but *śaktyāveśa avatāra*, some higher power came and inspired him and worked for him. Otherwise as a tremendous action in the plane of such high degree of theology can never be expected to happen. So some super, higher, divine force, power, worked in him; no doubt: no doubt.

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭīṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.150]

...

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣāṃ, mad-gatenāntarātmā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [*Bhagavad-gītā*, 6.47]

Wealth of the, from the so high, from the highest plane was taken in and distributed so lavishly in the world. That is a supernatural activity, supernatural power. Gaura Haribol. And you are all, you all represent him, before me. So I am so happy, and think me fortunate, that I'm surrounded.

As Bhaktivinoda Ṭhākura told, that, "In the near future the Europeans, the white men, will also join these black men here under the common banner of Śrī Lord Caitanya and go on with Kṛṣṇa *kīrtana*."

And Prabhupāda our Guru Mahārāja began and half done, or done in such a great magnitude by Swāmī Mahārāja, which is unthinkable by us. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal. Gaura Haribol. Nitāi. Gaura Haribol.

Kīrtanānanda Mahārāja: I've just come here to hear. I've not come to talk. I'm just very grateful to you for reminding me of Prabhupāda, and enlightening me further about His Divine Grace.

Śrīla Śrīdhara Mahārāja: He wants to be reminded of your Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: He said you reminded him of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Yes. I am reminding him about his Prabhupāda. His Prabhupāda, perhaps [nineteen] forty four, when he was in business, whenever he had some money in his hand, *Back to Godhead*.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: An issue of *Back to Godhead* came to us; and every now and then, "Oh! Let us go and attack Jawaharlal [Nehru] and Gandhi. What are they doing? Why not they're doing, if really they want to do good to the people why do they not take the line of Mahāprabhu, of Gauḍīya Maṭh? They're wild goose chasing, and getting so much name and fame. Let us go and attack."

And he wrote letters now and then, some replying some no reply. But he used to go on pushing. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. And he had to fight with his worldly life also; not only property, but also the characteristic of his family, not very favourable.

Yasyaham anuga nami hari kseta tad dhana sa nahi [?]

To attract him wholesale towards His own, He, Kṛṣṇa, arranges in such a way that the environment may not be favourable for this worldly life. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Original thinking also he had in the business life. He created from oil some medicine for injection. He told me that, "I went to some doctor, 'Please canvas my degardine [?]' or something like that. 'It can be injected for, in the case of _____ cod liver and other oily medicines are used for purpose, a cough, so it can be in case _____'

The doctor said, 'Oil can never be injected.'

'Yes, I know that oil cannot be injected. But you see the milk can be injected but ghee cannot be injected, but ghee comes from milk. So the oil cannot be injected but oil has got its fundamental position and from there it may be prepared so it can be injected and it will give the result of cod liver oil.' Something like that. So that was his original conception to give oil into the plane of injection. Hare Kṛṣṇa. Chemist. Hare Kṛṣṇa.

And when he was an agent of Kartick Boshe, PC Raya, that company, Bengal Chemicals, he came in connection with Prabhupāda, his Gurudeva, really. Before that only a cursory view with his friend he saw Prabhupāda in Calcutta once only for an hour or so. But actually he came to connection with his Guru from Allahabad.

And just before that, this Tapasvi Mahārāja at present in Chaitanya Maṭh, then he was the Maṭh commander of that Allahabad Maṭh. And I went there for a visit, for some devotional activity, and he took me to Swāmī Mahārāja, Abhaya Caraṇāravinda. Then I arranged for *Bhāgavata-pāṭ*, in one evening. And also our *prasādam* was also taken there, it was so arranged.

His father was living, Gaur Mohan, he was very happy to see us. And that was the connection day, permanent connection to Gauḍīya Maṭh, from that time.

And perhaps in [nineteen] thirty three or so [21st of November, 1932] when the foundation stone was laid by Sir [William] Malcolm Haley, the Governor of [United Provinces] Allahabad, of the Rūpa Gauḍīya Maṭh lecture hall, that year he [Abhaya Caraṇāravinda] took initiation. Guru Mahārāja coming back to Allahabad from Vṛndāvana after Vṛndāvana *parikramā* finished, at that time he took initiation and came in closer connection.

Then he went to Bombay, left the service life, and independently took the business life, and in Bombay. There also I was in his connection. Then left Bombay, came to Calcutta, and there was also next door neighbour, his sublease we were with four rooms, first floor. And ground floor his laboratory. So closer connection I had with him than any other God-brothers, and discussions also about *Bhagavad-gītā* and the Gauḍīya Maṭh principles, Mahāprabhu, all these things.

And lastly he took the, he wrote a letter from Allahabad to me, "I'm disgusted with human society." On a postcard.

But that is missing. I'm searching but I don't have that postcard.

"I'm disgusted with human, rather the birds and the beasts they seem to be very friendly to me, but the human society."

Then he took *sannyāsa* and devoted him completely, totally, to that *Bhāgavata* translation. And gradually the Prabhupāda's inspiration came and he went to your land.

Prabhupāda sent his men to London, to England, but he wrote in *Gauḍīya*, "That *Mārcinaloka*, the American land has not yet been tried." He wrote it in the weekly journal *Gauḍīya* I remember, "That *Mārcinaloka*, the land that is American land is not yet attempted for Mahāprabhu's service."

Gaura Haribol. Gaura Haribol. And Prabhupāda expressed his heartfelt desire that Māyāpur, the land of Mahāprabhu, must be ornamented with gold and diamond.

Once, one of his old disciples, when he engaged himself in digging Gaura kuṇḍa, he...

End of 81.03.10.A

Start of 81.03.10.B

Śrīla Śrīdhara Mahārāja....acquired some land for the Gaura kuṇḍa, he made arrangement or some exchange in another land next to it, where Nitāi kuṇḍa is now, just on the east side.

Then Prabhupāda told him that, "I asked you to purchase the land, not to interchange, because that land what you are offering for interchange that is also necessary for my future purpose." In this way some hot discussion came, meeting was a little hot. And Prabhupāda told, some very transcendental sentiment came in him, and he told, "The land of Mahāprabhu. This is the temple, all, all ornamental, transcendental, and decoration with gold, diamond, etc, super consciously higher materials. I shall discover the whole of the *Dhāma* and express it, make it before the eye of the persons. And even so much, that why should I get money? If I can have a

brick of the temple I can sell it. I can by selling one of the bricks of the temple I shall get immense money, *crores* of rupees. And with the help of that I shall restore the whole *Dhāma* and I shall show to the people that what sort of *aiśvaryam*."

Dhīra Kṛṣṇa Mahārāja: Opulence.

Śrīla Śrīdhara Mahārāja: "Opulence and majestic view the land, the Gaura *Dhāma*, has got." Feelingly he's told so much. I can't understand that why he'll sell one of the bricks. "I shall sell a brick if necessary and I shall get *crores* of rupees and from that I shall construct and do all these things." He hoped, madly he expressed such desire. "I want to; with golden colour I want to express the land of Mahāprabhu Śrī Caitanya Deva. What was He? *Rādhā-Govinda-milita-tanu*. The lustrous expression of the land of love and beauty, and who was so magnanimous He came to distribute Himself to the people at large. That highly valuable thing: that was arranged to give to the people at large. So magnanimous, so kind; and that must be brought into the consciousness of the people that they may have such prosperous prospect, and they can attain that. And that is being distributed from here." He's feeling transcendental feeling. Gaura Haribol. Gaura Haribol.

*pahile dekhilun tomāra sannyāsī-svarūpa, ebe tomā dekhi muni śyāma-gopa-rūpa
tomāra sammukhe dekhi kāncana-pañcālikā, tānra gaura-kāntye tomāra sarva aṅga
dhākā*

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."]

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.268-269]

Then Mahāprabhu had to divulge, to speak out His own *svarūpa*.

*gaura aṅga nahe mora - rādhāṅga-sparśana, gopendra-suta vinā teṇho nā sparśe
anya-jana*

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.287]

Rādhābhāva, mahābhāva, rasa-rāja, mahābhāva-dui eka rūpa. [*Madhya-līlā*, 8.282]

Rasa-rāja, the king of all ecstasy, and *mahābhāva*, the greatest hankering for the *rasa*, by dedication, rather, the greatest dedication personified to draw that *rasa*. Both combined, *rasa-rāja, mahābhāva. Mahābhāva, mahākula*, the greatest possible hunger, hunger to devour the *rasa*, to taste the *rasa*, and infinite source of *rasa*, ecstasy, *anāndam*, beauty, is there. Both combined; the positive and the negative, the tasteful and the taster in highest degree are represented in one, Mahāprabhu. And *sva-bhajana vibhajana*, then turns the thing in this way that He's searching Himself. He's very eager to taste His own sweetness and beauty. Kṛṣṇa. Kṛṣṇa. The outer part is

Rādhārāṇī searching, and the inner part the *rasa-rāja* whom He's searching, *sva-bhajana vibhajana*. Jīva Goswāmī says. And that He likes to distribute around, towards four sides. He's drawing and distributing, milking the cow and distributing the milk, *sva-bhajana-vibhajana-prayojanavatāri*. This is the necessity of His incarnation. This was the *prayojana*, the necessity of His own.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you mentioned how our Guru Mahārāja he dedicated himself to the *Bhāgavat* translation. So sometimes it is said that the Ācārya should make a literary contribution. Sometimes Prabhupāda told us that in regards to the Goswāmī literature that we were not qualified to hear such confidential talks. And that maybe in a few generations of *bhaktas*, of children, and their children Kṛṣṇa conscious, their children Kṛṣṇa conscious, that we might have some qualified devotees who could read such literatures, or translate them. So a question comes that the Ācāryas in our society, what will be, what their view should be on literary contribution? Because our Guru Mahārāja he also made some sixty volumes of books.

Śrīla Śrīdhara Mahārāja: Yes. Then you also amongst you who are qualified they may go on translating them and taking them to the public in different languages. That also he has arranged. But we don't think that the higher literature, for the higher souls, highly realised souls; that may not be propagated in a very broader way. That is meant only for the selected few who can go up to mark, up to that mark and can have entrance to discuss and to think and to work according to that high direction. For the general recruitment: that *śraddhā* for Mahāprabhu and *śraddhā* for Kṛṣṇa consciousness. The *mādhurya rasa* especially and *parakīya*, these two planes may be misunderstood by the general people. So it is beyond our conception that we can live with God as wife or mistress. Wife may be possible to somewhat we can accommodate, but mistress of God that is impossible. The conception of Godhead and the conception of His mistress at the same time, it is impossible to conceive for the ordinary intellect. So that should not be brought in very largely to the people. It should be kept for the selected few only. That in the stage of Uddhava,

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

The *mādhurya rasa*, the wholesale dedication, to the all-capturing attitude of the Supreme Beauty, then when that is also to be increased in intensity, the *parakīya* has to come in. That is very, the meeting should be very rare, then only it will be more

intensified, the *milan*, and says the background.

Uddhava told, *svajanam ārya-patham ca*, whom we consider to be our own kith and kin, our own intimate friend, at the cost of the, for the sacrifice of their relationship, that is one. Another *ārya-patha*, and those ways that are recommended by the stalwarts, the leaders of the religious society, that also should be given up. So much risk, who will come forward to prove such risk, the bad name and even the least help we can expect from our nears and dears, all eliminating, taking the fullest risk to cast towards something who is an autocrat, but beautiful.

So such degree of sacrifice was considered to be the highest even to Uddhava, the greatest of the devotees whom Kṛṣṇa Himself in His own words describes that, "You are dearer than My life. What to speak of Lakṣmī, Baladeva, Śiva and Brahmā. You are dearer than My own body Uddhava." And that Uddhava says in that high way about the Vraja *gopīs*.

So that is not to be dragged in to the ordinary intellect or religious feeling; should not be. But that will be *śrutibhir vimrgyām*. The *Vedas* are only showing that that is in this direction, but cannot express, the *śruti*. The highest works of revelation, they also only from a distance shows with finger. "The Kṛṣṇa *līlā*, the highest *līlā*, is on this side. We can't express that." This is the attitude of the very revealed scriptures of the highest order, where we should not venture to take the whole thing in this mundane world. We keep it on our head.

pūjāla rāgapāṭha gaurava bāṅge [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Bhaktisiddhānta Saraswatī Ṭhākura]

The very tenor of the preaching of our Guru Mahārāja was this. He used to worship the path, the way of *rāga*, that highest love. He did not try to bring them down here. Always keep up on your head the *rāgapāṭha*, the way of love to attain Him, the divine love. And you tread all possible stages of land with *pūjā*, with respectable attitude to saying about the Supreme. And always keep this highest form of love affairs that is the *rāga*, divine love, on your head. Otherwise if you think you have got that you are gone, you are doomed. It is not so cheap. It is not so cheap. Don't try to make it very cheap. It is very difficult.

He once told, there was one scholar, a Doctor, I forget his name, in the Dacca University. He used to teach the Sanskrit literature to the post graduate students. And one lady, one girl, was a student of that M.A. class, post graduate class, and that gentleman, that Doctor, he was a good scholar, renowned scholar, he used to teach the books written by Rūpa Goswāmī, *rāga-mārga*, *Ujjvala-nīlamanī*, etc. And Prabhupāda put objection from here. "What does he think? This is not for the school students. The highest religious preachers they cannot hope to have entrance in that domain. And what are they making, taking it in that way?"

Then it so happened that that gentleman had to marry that girl. Then from such stage he came.

Then one day our Guru Mahārāja was saying in that connection that, "These fellows do not want to understand the dignified position what Rūpa Goswāmī has told. It is above all religious sentiments." So much so he came with some example.

sri rupa manjari sakhi patita pures _____ [?]
bimba dhare kartam anagata patrika vaya _____ [?]

This comes from [Raghunātha] Dāsa Goswāmī Prabhu about Rūpa Goswāmī.

That father and son, Guru and the disciple, they will sit together and they will discuss these high points. And that is of what level? The *śiṣya*, the disciple, Raghunātha dāsa Goswāmī, his attitude was to see Rūpa Goswāmī as his Guru, in *rāga-mārga*. But his statement about his Guru, in this *śloka*, what is this? *Sri rupa manjari sakhi* [?]

She friend, you, Rūpa Mañjarī, that child, that is girl, who helps the Rādhā Govinda *līlā*, that *mañjarī*, so Rūpa Mañjarī is the leader, and her assistant girl, Dāsa Goswāmī, he's Rati Mañjarī.

"I see that there is some, on Your lip there is some mark, so how has it come? The *suka pakhi*, the parrot, taking it as a *bimba phal*, some red fruit, some scratch created by the parrot's beak; otherwise it may be possible that your husband is not here. It might have been possible that if he's here then he may create this scratch. But he's not here and you are not loose character. You are famous for your chastity; then why this mark in your lips?"

bimba dhari katham anargata bati gaya [?] "Your *bata*, your husband has not come here. So why this?"

simata suka puna bena [?] "Is it created by the parrot?"

In this way, in a figurative way, putting to his Guru, Rūpa, who is considered to be his Guru, and he's talking about him in such a way. So in what plane the *śiṣya* and Guru can talk of this? He's showing, his aim is towards Kṛṣṇa. "That you have got the favour of Kṛṣṇa. Kṛṣṇa has kissed you." That is the viewpoint. And she puts the question in such a way. And to whom: to his Guru. So it should be, our mind should be kept in such a stage, in such a sphere, that this *rasa* can be used. The *śiṣya*, the disciple is talking to his Gurudeva about Kṛṣṇa's *līlā* in such a way. So in such a level one should go. The father and son, the Guru and *śiṣya*, they can talk easily and happily and without any miss-feeling they may talk. From that sphere it should be handled. It is not in this mundane sphere, that Rūpa Goswāmī's *Ujjvala-nīlamanī*, or these things to be taken down.

Pūjāla rāgapāṭha gaurava bāṅge. With grandeur he tread this world, and always showing up, that, "My Guru and *rāgapāṭha* is above my head, far. And I'm a servant of them, and I'm doing the spade work. No man's work," he used to say, often, "No man's work. Spade work, the ground work, I'm doing. I'm doing the ground work. That one day that *rasa* may be taken here, prepare the ground."

So our service will be of that characteristic, always keeping it high and invisible, in the transcendental world. The acme, the zenith, of realisation we shall only allude; show finger, that this side. It is unapproachable, but still it is, and it is the be all and

end all of all of us. The highest fate is being decided there, the highest attainment. Yet it is transcendental. It is whimsical. Not that it is under our whim. It is autocrat. It is despot. But still it is, and it is the highest. This should be our attitude when we shall move and live in all the length and breadth of the world. Only we shall try to prove it from this side, that side, and not any direct. It is impossible. It is *adhokṣaja*. *Adhokṣajam indriyaṁ jñānaṁ yena*. By very nature it is such that it will keep everything under Him, *adhokṣaja*. *Avāṇi-manaso gocaraḥ*. It is transcendental, but it is, that should be our trend. This is such and such, so and so. It cannot be described. Only He can describe Himself.

Sanātana Goswāmī says that, "I am a fellow of the mundane world, and I am writing about the affairs of the harem of Kṛṣṇa. The Satyabhāmā, the Rukmiṇī, their nature is such and such. What audacity I have got? I have entered and I am dealing and describing about the nature of the consorts of Kṛṣṇa. Who am I, a man in the street? But it is not that I write it. Someone is forcibly making me write. I am only holding the pen."

So in this way it can come down only; we cannot go up and fetch the thing and show it here. When that, He likes, He comes anywhere and expresses Himself. This characteristic we must not forget any moment; that it is His will, through His sweet will He can come. But we may break our head but we can't venture to approach that land. Always His coming down is our connection. We can hanker and hanker and hanker. *Śraddhā*, faith, faith, and then He will have grace and He may come down, then we can have some experience whatsoever. This relationship we must not forget any time, that it is His sweet will. But at the same time we are to, we must be told, that in my case it is so, but not in the case of my Gurudeva, neither is it the case of other higher Vaiṣṇava.

*ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]

[*Śrīmad-Bhāgavatam*, 9.4.63]

There are also His statements; the statement of the Lord is there. "I am under the clutches of My devotee. What they make Me do I cannot deny." His sayings are also there.

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ*

*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]
[*Bhagavad-gītā*, 9.4]

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."]
[*Bhagavad-gītā*, 9.5]

"See the peculiar, mark the peculiar position of Myself. Everything is in Me. I am everywhere. Nothing is in Me. I am nowhere. *Paśya me*, just mark the peculiarity. I'm not a madman that I'm contradicting My own statement. This is My peculiar position. If you can understand, understand this, I am such and such."

*yathā mahānti bhūtāni, bhūteṣūccāveṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

"This is My peculiar position. I am everywhere, still, none can see Me."

Hare Kṛṣṇa. In my young days I was with some feeling wanted to see God; with some, this indifference to the world came. One of my learned brothers, he, to discourage my, that sort of temperament he's saying that, "If there be any God where is He? He's to manage this great world. There are so many stars whose light has not yet reached this land, and the speed of light is so many miles in a second - the capacity of going, light year. So great this universe and if there be any God then He has no time to care for this small world."

But I told that, 'Can you say, show a part, that God is absent here?' My answer was to him, 'Is there any part where God is not? Everywhere He is. So He may be far, He may be near, the nearest. So everywhere He is. If we have got eye to see then we can see He's everywhere.'

Tad dūre tad v antike [*Śrī Īśopaniṣad*, 5]. He's far, far away, He's nearest of the near. So still transcendental, *adhokṣaja* – it is His will. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

*yadī gaura nā hoīta, tabe ki hoīta, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoīta kāra]
[Vāsudeva Datta]*

"If Gaura did not come to walk on this earth then who will inform us, make us

know the nature of the highest position of the divine love, and especially about Rādhārāṇī, Whose sacrifice knows no bounds for the service of Kṛṣṇa?"

I have got another thing I may tell you. I think that I'm able from *Gāyatrī* to take out the meaning of Rādhā Govinda *lilā. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] Veda-mātā Gāyatrī*, the mother of all the revealed truth has been told is within this formula of *Gāyatrī, brahma-gāyatrī*. If we have, if we can see the deeper meaning there, we see that there is *Rādhā-dāsyam*. It wants to teach us the service of Rādhārāṇī. That is *kīrtana, gānat trāyate*, by singing we can get liberation, and liberation to the utmost that means *svarūpena vyavaṣṭhiḥ*, to Goloka, our identification of the function to get back the function in Goloka, in the highest, innermost corner of our heart. And *kīrtana*, and *varṁsī dhani* that sets us right and puts us in the proper service, so *gānat trāyate*. *Trān* means liberation, complete liberation means to come in the position where I can get the opportunity of rendering my best service to Kṛṣṇa, to Rādhikā. So liberation in its fullest sense means that, *svarūpena vyavaṣṭhiḥ*, and by *Gāyatrī*, by chanting, this formula, we can hope to have such realisation, realised position, that is found in *Gāyatrī*.

I have also written a verse about the meaning of *Gāyatrī*, such meaning of *Gāyatrī*. *Bhargo, bhargo* means the land of dedication, *svarūpa-śakti, nemita jagat. Devasya, Kṛṣṇa lilā mayī purusesya sundara* and *lilā mayī, deva. Deva* means *lilā mayī* and *deva* means *sundara*, beautiful as well as *lilā mayī*, Who is playing, His is playful and beauty and playful habit. And *bhargo, bhargo* means the whole territory of dedicating service. And that is the extension of Rādhārāṇī, Her other half, the negative half; Positive and negative. So *Gāyatrī* points out that sort of goal, end, to each and every one of us. That is *Veda-mātā*. That is in a nutshell the whole contents, the whole truth of the *Veda*. "Go to the beautiful. Go to the love." And that is the desired end. The be-all and end-all of all, everyone, we can't deny, none can deny. We may not have it but still we can't deny it. It is of such position.

Nitāi Caitanya Dayal. Nitāi came to give Gaurāṅga, and Gaurāṅga came to give *Rādhā-dāsyam*, Rādhā Govinda. And our Gurudeva came to give Them all to the world. And your Prabhupāda gave it to the world at large, beyond India, the whole world. So we bow down to those great personalities here.

End of 81.03.10.B

Start of 81.03.10.C

Śrīla Śrīdhara Mahārāja:...it is general. It is desirable that an Ācārya... my opinion, and another thing...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, can you say that again because I wasn't recording? Can you say it again? Repeat, "It is desirable..."

Śrīla Śrīdhara Mahārāja: It is desirable _____ [?]

It is desirable that in such a great mission the Ācārya will be a *sannyāsī*.

Dhīra Kṛṣṇa Mahārāja: Now, another question is that it is said that the Guru is above discipline, disciplinary action.

Śrīla Śrīdhara Mahārāja: Yes. But this is applicable in relation to the disciples. In the zone of disciples, Guru's position is unchallengeable. But the Ācāryas among themselves, with their friends of equal position, they can discuss and may evolve some laws, by-laws, for their movements.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Especially when it is in a particular mission. And when there is a combination of many Ācāryas to meet in one place, some laws and by-laws should be there. And that should be dealt by, within the presence, almost the same plane, and especially not amongst the disciples. That sort of discussion should take place privately, amicably and within the persons of same plane of understanding and so. Because when we live in an association some laws and by-laws are necessary for conduct.

Devotee: We are seeing that sometimes there is not so much secrecy and sometimes things become publicly known. So it is very...

Śrīla Śrīdhara Mahārāja: Of course it is known, it maybe known, but still our aim will be that towards secret, amicable settlement amongst the equals. There should be some sitting, some consultation, but it is desirable that consultation will be friendly, discussion will be friendly, and with the object of adjustment. And above head there will be the direction of Gurudeva and the scriptures, and other Vaiṣṇavas, *mahājanas*, over the head, Guru, *mahājana*, and *śāstra*. And the friends, they must discuss how they will live and move in their ways, because there are many and they are within an organisation. I think that it is to evolve some rules and laws and by-laws, should be evolved suiting their harmonious relationship. But these things as much as possible should be kept away from the disciple section.

Who is here? And what will be sign of a new Ācārya? _____ [?]

Who can understand the meaning of the scripture and who can help others to accept those advices of the scripture. And who himself respectfully accepts those advices in his own life, he's an Ācārya, general. The general qualification of an Ācārya will be this - he will be able to understand the meaning of the scripture, and he will be able to preach it to others. And he has got the ability to accept them, accept those advices by the people, and who himself has regard and lives accordingly. These three phases, qualifications, we should desire to see in Ācārya, we should expect to see in Ācārya.

Dhīra Kṛṣṇa Mahārāja: At what point should someone expect to begin to give *dikṣā*?

Śrīla Śrīdhara Mahārāja: That is, the main thing is he has understood the thing and

he's accepting sincerely. To live a life according to that *upadeśa*, that is advice, that principle. Who has understood the principle of the mission and who has accepted it, and who will be able, who can be expected to live accordingly. Three things must be there.

Devotee: Is this a personal decision or something that is coming down?

Śrīla Śrīdhara Mahārāja: Then the connection, he's a bona fide student, he should get admission. *Dikṣā* means admission. *Dikṣā* means recognition. Recognition should be given to a qualified person. And what are the qualities? That he sincerely comes to, he has understood our principle, and sincerely he has come to accept this creed. We shall help him, by recognition. And then he will have the same, and he will grow.

Dhīra Kṛṣṇa Mahārāja: That's for the *śiṣya*. But what moves a man to give *dikṣā*?

Śrīla Śrīdhara Mahārāja: *Dikṣā*, that is the qualification of Guru, Ācārya, that the one who has got sincere realisation, *śabde pare ca niṣṇātām*:

[*tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Who has got real, sincere, realisation about the transcendental truth, and also who can prove it to the public with the help of the scriptures, that truth, *śabde pare ca niṣṇātām*. Who has got practical experience and also theoretical knowledge about the scripture. *Śabde pare ca niṣṇātām*, then, *śrotriyaṁ brahma niṣṭham*, in *Upaniṣad*:

[*tad vijñānārtham sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

And in *Gītā*: *jñāninas tattva darśināḥ*:

[*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśināḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened

spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

Jñānī and *tattva darśī*. If he gets inspiration from above that you can distribute it to others then he will come up to take the position of Ācārya. And he must have this qualification - that he's established in that faith and he can prove the superior characteristic of his faith from the scripture to others. With the help of *śāstra* he will be able to prove to the public that this is higher life. And he himself believes that and is established in that form of life.

Devotee: A devotee, he is generally thinking that he has no qualification himself. He does not desire himself this position. So is it wrong to want to give *dikṣā*? Should a man think: "Well...

Śrīla Śrīdhara Mahārāja: The Vaiṣṇava characteristic is that he's connected with Infinite. Knowing has no limit. So as far as he will make progress he will find himself helpless and he will find that he knows nothing. But still he will be confident, like Newton, "That I am more learned than all of you, because you say that I have finished learning. And I think that I am only touching the ocean of learning only in one part. So I am more learned than you all." In this way he will think that I know nothing, because who is to be known, He is of such Infinite character. So this is more true than what they say. So I can request them to take my conception. In this way he may take the line of preaching the transcendental truth.

Devotee: He may desire.

Śrīla Śrīdhara Mahārāja: Do you follow?

They say, "There's no God."

But I feel the existence of God. I feel that I am helpless, I am dependent, and the Absolute is there.

But they say, "No Absolute. We are absolute."

So these are all foolish. Though I know that I am very meagre, still, I hold greater position than these fools who say, "I am God." So, I am in a position to help them. "Don't be so proud as to think yourself God. God is great. God is great, great, great - in this way." Then, that will be his position, his attitude, and he can go to preach. "The God is Infinite and we are finite. You are not God." In this way, where he finds any inspiration in him, "What you feel that is true and that will help you and that will help all," then he will extend that knowledge to all, "That be helped. Come to realise the truth and help yourselves." With this spirit he will do, but in a congregation, in an assembly, in a mission, that personal will has got no, has got some value, but not full value, because in a friendly circle, "You do this duty. This is a common duty. And you do it better. I may not do." In this way. But if anyone feels in his heart that he cannot do, carry out the order of my Guru well, I can do it well more." Some sincere feeling, then he will try to be in that position, to acquire that position of Ācārya and will go on

in the service of his Gurudeva.

Dhīra Kṛṣṇa Mahārāja: Now, another question is, sometimes, there are many Gurus, initiating Gurus, and their disciples may be being trained or under the care of other God-brothers.

Śrīla Śrīdhara Mahārāja: But there should be common guiding rules. The God-brothers should try to help them in such a way that they may not lose their reverence to the Gurudeva. That may be promoted, the reverence to Gurudeva, that should be promoted and in this way the God-brothers will have sense of responsibility there. And also that there are so many disciples of so many Ācāryas are mixing together and their faith may not be disturbed, "That your Guru is of lower order. My Guru is of higher order." These things should not be indulged there. So laws and by-laws, something will be there. And if it is found that anyone is boisterous and not caring for these rules then he should be chastised. And there should also be some punishment for him, warning, and punishment, so that there may not be chaos in the mission. If we want to go together we must have some rules of conduct so that we may live together and we can live well, helping each other. We are dedicating units, so not disturbing elements. Of course we shall, we are, we must be given to understand that we are all dedicating units. We must not come to fight with each other. Submissively and modestly there is the law of Mahāprabhu, the great:

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who knows himself to be more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honour to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly."] [*Śikṣāṣṭakam*, 3]

These things must be repeatedly preached, *trṇād api sunīc*, I must not be so rigid that I may not accommodate others. *Taror api sahiṣṇunā*, if still some aggression towards me I shall try to tolerate. And *amāni*, I never seek any fame from the environment, and still I shall be always ready to give honour to all. With this attitude we should march on our way. This maxim should be given very broader circulation, and that to become Vaiṣṇava, to become, we must have some discipline and discipline of this type. And it comes from no more personality than Mahāprabhu Himself. So we must have all, more or less according to our capacity, undergo, give respect to these rulings of Mahāprabhu. In a congregational movement especially it is required, *trṇād api sunīcena*.

Bhaktivinoda Ṭhākura in his *Śikṣāṣṭakam* translation says:

- 1) *śrī-kṛṣṇa-kīrtane jadī mānasa tohār, parama jatane tāhi labho adhikar*
- 2) *trṇādhika hīna, dīna, akiñcana char, āpane mānobi sadā chāṛī' ahañkār*
- 3) *br̥ka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan*
- 4) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
- 5) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāṛī koro amānī hṛdoy*

- 6) *kṛṣṇa-adhiṣṭhān sarba-jīve jāni' sadā, korobi sammān sabe ādare sarbadā*
 7) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cāri guṇe guṇī hoī', koroha kīrtan*
 8) *bhaktivinod kadi', bale prabhu-pāy, heno adhikār kabe dibe he āmāy*

[1] If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.

[2] You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.

[3] You should practice forgiveness like that of a tree, and giving up violence toward other living beings you should protect and maintain them.

[4] In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.

[5] When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.

[6] Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.

[7] Humility, mercifulness, respect towards others, and the renunciation of desires for fame and honour — one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.

[8] Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possession of such qualities as these?"]

Saṅkīrtana means *bahubhir militvā yat kīrtanam*. Many combined, a joined, chorus *kīrtana*. That means it presupposes all these qualifications in the members. Who are they? *Dainya*, he will be humble. Humility must be in him, humble, *dainya*, *doyā*. And he will be sympathetic to others, *doyā*. *Anye māna*, especially he will honour others. And *pratiṣṭhā-barjan*, he won't care for his own name and fame. These four qualifications we must have if in a combined many we are to go on with *saṅkīrtana*.

Dhīra Kṛṣṇa Mahārāja: Now, every disciple has his own temperament.

Śrīla Śrīdhara Mahārāja: Of course.

Dhīra Kṛṣṇa Mahārāja: Now, the Guru, he has one temperament. His disciple is under the care of a God-brother who has another temperament. So the Guru may become a little disturbed that the disciple is developing the temperament of the other.

Śrīla Śrīdhara Mahārāja: Of course, yes, there are difficulties, I don't deny, that it is very smooth and very easy. But still if we successfully want to go on with the movement in a combined way then some sort of check there should be. All cannot be let loose. There should be some check. And to check there should be some common laws and by-laws. And there may be some teachers engaged also who will look about the conduct of the disciples in general, some inspector. In every camp he will go and he will hear such complaints and give soberly advises to them. If such department is

opened it won't be bad, because in a variegated nature there may be so many complaints. Some impartial judges should make a circular movement, and they will hear about such cases and they will help to minimise and compromise and pacify and to maintain the peace of the movement - internal peace. To maintain internal peace some well conducted character, officer may be engaged, a Vaiṣṇava of course. It should not be useless, I think. It will help the movement of the mission smoothly to go on.

Dhīra Kṛṣṇa Mahārāja: So there's another question that also, you mentioned before there may be addition and elimination. So at what point is one to be eliminated?

Śrīla Śrīdhara Mahārāja: Eliminated, the general, main point will be when he loses his faith in Guru and *sādhū* and *śāstra*. Gurus and religious society and in the scripture, if so, God forbids, if such things happen, he should be eliminated, summarily, who has lost the faith, he should be eliminated. Then how can he be maintained, to what purpose? He has lost his faith. The capital is the faith, really, the faith in Guru, the faith in Vaiṣṇava, faith in scripture, Mahāprabhu, Kṛṣṇa, all these things. If the faith is gone the man is gone. He can no longer be taken in the group.

Devotee: How is it demonstrated when someone will lose faith in his Guru?

Śrīla Śrīdhara Mahārāja: Lose character?

Devotees: How is it demonstrated - that one has lost his faith in his Guru?

Śrīla Śrīdhara Mahārāja: Of course, who has got faith, by his movements, by his ways and his activities it may be detected by those that have faith. Suppose he has clearly revolted against Guru, he's preaching against Guru, he's preaching against scripture. "What I say that is everything." "Oh, you are moving in a novel way." "Yes, I have got inspiration from the upper, beyond the Guru. I do not like, I am not compelled to imitate the practices of my Guru." In this way, if he leaves his Guru and Mahāprabhu and others then he will be considered that 'you do not have faith in the creed so you should go out and do according to your own creed, your own faith.'

*guror apy avaliptasya, kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhiyate*

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Muṇḍaka Upaniṣad*, 179.25]

We find in the sayings of Bhīṣma, one of the twelve *mahājānas* in the Vaiṣṇava School. *Guror apy avaliptasya*, if he is seen clearly in a fallen stage, very sensual, and preaching politics or sociology, or this thing that thing, and sometimes giving blame to the spiritual agents, in this way, if it is explicit then he should be eliminated, rejected.

Devotee: It has to be some very grave thing.

Śrīla Śrīdhara Mahārāja: Very grave and very gross. But it is impossible to maintain, when to maintain him that is to give slap to the Guru and Vaiṣṇava, then we can retain them.

Dhīra Kṛṣṇa Mahārāja: Sometimes, our personal feelings about our own temperament may be so great...

Śrīla Śrīdhara Mahārāja: That should be, the others will come and minimise and, temporary excitement about feelings may have a clash between the two and after some time that will be minimised and they will be friendly again. That should be tolerated to certain extent and that should be managed that if that is a standing then they should be given, different priests may not be allowed to work together, a little separation. In this way it may be managed. Exiting temperament, that is no disqualification. But we must try to manage in combined, and maybe managed to be a little distant between the two who have not worked together, in different planes, the feeling may be changed, or something like that. But if he has sincere earnestness to preach and qualification of that sort for the propaganda of his Guru, Guru's dictum, then he should not be eliminated. Some eccentricities may be tolerated, if the main thing is there.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To err is human but to forgive is divine. A difference amongst many and that is most natural. But the adjustment is divine and admissible, that should be the ideal. If we want to work together, the God-brothers who have come from different quarters with different temperaments, from different countries, different ways, so we'll have to give some provision, toleration, there should be room for toleration. Otherwise so many of different countries, different nations, different societies, different faiths, they have come to work together. So differences there may be there, it is not a miracle. So we must be prepared to work together with differences. But differences of minor nature should not be cared much. The main thing we shall give importance and there we shall try to meet because they have got that common ground when they have come to one person with a particular temperament. They've all come, they're all charmed and they're all sympathetic and they're all attracted for the temperament and for the creed, for the preaching what Swāmī Mahārāja gave. So there must be some common ground. And there must be some differences. So, if we want to work in a mission, we shall have toleration and also unification, and what I said, some superintendent may have a circular tour to examine what are the petty troubles amongst the different zones. And that man will be of impartial and of tolerant nature, and have some good faith in the cause of the mission. That should be allowed to make tour, two or three or four or five, to keep up the peace, the internal peace and order, liquidity. That will be a good thing.

Devotee: Hare Kṛṣṇa. I was thinking today, this morning, how Mahāprabhu, He's very desirous that this movement expands, and therefore He actually wants many Gurus to come forward.

Śrīla Śrīdhara Mahārāja: Yes. In Mahāprabhu's time also, many Gurus worked on His behalf. Advaita Prabhu, Nityānanda Prabhu: then others also, Gadādhara Paṇḍita, Narahari Sarakara Ṭhākura.

Dhīra Kṛṣṇa Mahārāja: Paramānanda Purī.

Śrīla Śrīdhara Mahārāja: Paramānanda Purī, we don't find any disciple of Him, that in future. Gadādhara Paṇḍita, Advaita Prabhu, Nityānanda Prabhu, and Sarakara family, and many others, they are disciples, main disciples. And then again, Śrīnivāsa Ācārya, Narottama Ṭhākura. Narottama Ṭhākura's Gurudeva, he did not accept any disciples but at last anyhow accepted only Narottama. And Narottama Ṭhākura in his turn in the whole nearest world he over flooded the whole of Manipur. That came under the banner of Narottama Ṭhākura.

Devotee: He had many disciples in Manipur?

Śrīla Śrīdhara Mahārāja: The Manipur, extensively Manipur accepted Narottama Ṭhākura very ardently and extensively. Gaura Haribol.

Devotee: So we should be thinking, in the GBC that somehow or other it is good that we expand the number of Gurus, it's a good thing?

Śrīla Śrīdhara Mahārāja: Expansion, not very lavishly, but must have some provision for extension. And the fit persons should be accepted to show the dynamic character of the mission and then there will be hope, or prospect. And the people may wait and may not leave the mission, 'that we have got no prospect, no hope here, so let us go and seek our fortune elsewhere.' So, some openness there should be, the bona fide person may be accepted, even after the departure of Guru Mahārāja. Because we shall have to, if we want to continue, then after when we are old sufficiently we are giving it to our disciple section. So why we cannot on principal we cannot extend it to our brothers? And already we are many. The number may be increased so many of the qualified God-brothers they will have some hope, they will stick, they will render service, they will be kept in. We must get chance of to my heart's content to give it to the world. That is not to hanker for the chance - that is not always *pratiṣṭhā*. That I want position, not that. The sincere necessity within the heart also may be there, the feeling of necessity that, "I must do something of higher service towards my Guru. I can do." So that sort of feeling must be encouraged. Such broad basis there must be in the mission. This is my opinion.

Devotee: Our Śrīla Prabhupāda said, "As the need arises."

Śrīla Śrīdhara Mahārāja: Yes, the need arises; the numbers of soldiers should be

increased. Now they are doing. The military expenses are increasing day by day, every year, increasing military expense to fight with the opposition. Hare Kṛṣṇa. Hare Kṛṣṇa.

So need of spiritual soldiers are not only not wanted but we want it, from village to village, everyone, every place should be hunted and approached. "Take the Name of Kṛṣṇa and come under the flag of Mahāprabhu, and Swāmī Mahārāja said let's go to every village, every man approach. This is life, it shows life, the vitality of the mission."

Dhīra Kṛṣṇa Mahārāja: You said something very interesting in August, that you talked about, you always say something interesting, but in August you said, Narottama *parivad*, and you said, "We are rather inclined to think ourselves as Bhaktivinoda *parivad*."

Śrīla Śrīdhara Mahārāja: Yes, we do it.

Dhīra Kṛṣṇa Mahārāja: Now, I thought this was very interesting because your Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: You say, "We are all Bhaktivedānta *parivad*."

Dhīra Kṛṣṇa Mahārāja: We will say that, but your Guru Mahārāja he instilled in you this feeling that we are Bhaktivinoda *parivad*. So we have thought that in our mission that the mood should be instilled in all the disciples, we are Bhaktivedānta *parivad*. That's correct?

Śrīla Śrīdhara Mahārāja: It is not making much. It is quite fit, proper. He was such a big personage that we will say that, "We are Bhaktivedānta *parivad*." It will be befitting, according to me, my understanding.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Thank you very much.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Take some *prasādam*.

Devotees: Yes. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Caru Swāmī has not come yet?

Dhīra Kṛṣṇa Mahārāja: No, not returned.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta. And Hamsadūta he's not coming. It is definite?

Dhīra Kṛṣṇa Mahārāja: No, it appears so.

Śrīla Śrīdhara Mahārāja: He won't come I'm told. He does not like to come.

Devotee: Maybe he will come at the end, we're hoping.

Śrīla Śrīdhara Mahārāja: Maybe. But all have come except him?

Dhīra Kṛṣṇa Mahārāja: Yes.

Devotee: We are hoping that he will come.

Dhīra Kṛṣṇa Mahārāja: We told him that we're speaking to you and there is so much wonderful taste of Kṛṣṇa consciousness. So we're appealing to him in that way to come. Because Hamsadūta Mahārāja he loves very much to hear from you.

Śrīla Śrīdhara Mahārāja: But Jayatīrtha has come?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Bhagavān dāsa also come. All else, all others come. What do you think, how do you think about that atmosphere; no admission of any Ācārya is possible?

Dhīra Kṛṣṇa Mahārāja: Perhaps, not immediately.

Śrīla Śrīdhara Mahārāja: Not immediately.

Dhīra Kṛṣṇa Mahārāja: They want to extend...

Śrīla Śrīdhara Mahārāja: They accept the *niti*, the law they may accept. Some other thing hereafter they take up the thing practically.

Dhīra Kṛṣṇa Mahārāja: Yes. There is just one case...

Śrīla Śrīdhara Mahārāja: But one case is Bhāvānanda, he has been given recognition after Prabhupāda, is it not?

Dhīra Kṛṣṇa Mahārāja: Bhāvānanda? No.

Devotee: He was made GBC afterwards.

Śrīla Śrīdhara Mahārāja: After the departure of Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There is a precedent there.

Dhīra Kṛṣṇa Mahārāja: There is one case Mahārāja where there is a, you know Satsvarūpa Mahārāja, he is giving *dikṣā* in the zone of Adikeśava Swāmī. So there are many people in the zone of Adikeśava Swāmī who would like to take *dikṣā* from him. And Satsvarūpa Mahārāja he is not inclined to make more disciples there. He was feeling, "They are all developing the temperament of Adikeśava Swāmī..."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja:...and I would like that my disciples develop my temperament." So now, in this case, the GBC, or the Ācārya board, they may be a little perplexed.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Then God willing we hope there may be peace and everything may be adjusted, we pray to Him. Such a big organisation; of course these difficulties also maybe of big nature, but still we shall have to hope, cannot but, we can hope. We hope that God gives peace and proper direction to the management, to the administration. Let such a big thing go on in the name of Mahāprabhu and help the world at large.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Haribol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Now you take *prasādam*.

Devotee: Now we don't want to take *prasādam*. By talking to you, hearing you, we have no desire to take *prasādam*.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: Because it is fulfilling us enough, it is filling us.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. This is one side. That is another side.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

Start of 81.03.10.D

Śrīla Śrīdhara Mahārāja: ...and his zone is?

Dhīra Kṛṣṇa Mahārāja: He's originally from Germany, and his zone is in South America.

Śrīla Śrīdhara Mahārāja: South America, where?

Devotee: Columbia and Ecuador.

Śrīla Śrīdhara Mahārāja: And he is?

Dhīra Kṛṣṇa Mahārāja: Keśava Bhārati Mahārāja. He's American and he's preaching in France, in Europe; oh, in Italy.

Śrīla Śrīdhara Mahārāja: Italy; I'm told that is under Bhagavān Dāsa, the South Europe.

Dhīra Kṛṣṇa Mahārāja: Yes. He's a GBC. Bhagavān Dāsa is GBC of South Europe, and Ācārya.

Śrīla Śrīdhara Mahārāja: Oh, both; and he is?

Dhīra Kṛṣṇa Mahārāja: *Sannyāsī* preaching in Italy.

Śrīla Śrīdhara Mahārāja: Preaching there in Italy, Italy and Germany.

Dhīra Kṛṣṇa Mahārāja: And Gopīpurāṇadana Dāsa, I wanted to bring him to meet you. He is translating *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Oh, translating *Śrīmad-Bhāgavatam*. Took up the thread of Pradyumna, Pradyumna began, is it not? And he has left. Pradyumna, he wanted to begin the work of *Bhāgavatam* translation but he has left it, and you are engaged less. Yes, translate *Śrīmad-Bhāgavatam*. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nītai Caitanya.

Who else have come there, newly, in Māyāpur?

Dhīra Kṛṣṇa Mahārāja: In two days I think some devotees are coming from America and South America.

Śrīla Śrīdhara Mahārāja: And Canada?

Dhīra Kṛṣṇa Mahārāja: And Canada also.

Śrīla Śrīdhara Mahārāja: That Subāl Vilāsa, the manager of Tamal Kṛṣṇa, he is in Canada. He gave a letter to me, "And I shall also go very soon."

Devotee: Yes, he's in Chicago now.

Śrīla Śrīdhara Mahārāja: He was in Chicago but his business was in Toronto and perhaps he is there. Or, in the letter, he may again go back to America.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, do you want to mention this idea that he would look at some of this work?

Devotee: So we've done a little of _____ [?] We have almost enough for one volume, we have five chapters finished. So is it possible that maybe you can look at what we've done and make some judgements whether it is good enough?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: He wants to say that they have translated five chapters of this eleventh canto. And if they could bring some of this to you and you could hear it and make some, give your comments, opinion.

Śrīla Śrīdhara Mahārāja: Opinion. If anywhere you have got any doubts you may refer to me and I can try to make it understood.

Devotee: Not just on technical things, the problem is whether...

Śrīla Śrīdhara Mahārāja: Some points, if you've got any doubt you make a list of them and come to me and I shall try to explain that. Have you got a list?

Devotee: No. My papers are in Calcutta but I can bring on Friday.

Śrīla Śrīdhara Mahārāja: Yes, conveniently you can do.

Devotee: But just generally the doubt is whether we're not very spiritually qualified, technically we may be able...

Dhīra Kṛṣṇa Mahārāja: He's saying that there's one general doubt about the qualification of the translator.

Śrīla Śrīdhara Mahārāja: If I can hear, the general, how you have caught the plane from which the translation should be made, I shall try to examine that from your writings, to find out what angle of vision you are looking at, then... Hare Kṛṣṇa. The angle of vision: that is the main point.

Devotee: I know it is not very high. We're just trying to copy, take from the commentaries...

Śrīla Śrīdhara Mahārāja: When you are selected of course, it is their responsibility and they must have imparted some inspiration in you. They have selected you for the service. So your Prabhupāda must have grace for you that you may do the work successfully.

Gaura Hari bol! Gaura Hari bol!

It is not our merit that we can deal with *adhokṣaja* realm. But His gracious inspiration, that only can help us to deal about Him. It is unknown and unknowable. That characteristic is always there. Still, by faith, by devotion, a devotee can perhaps live and move in that plane, the plane of grace. It is not a matter of right that they can stay. That is the primary acquaintance of that plane. But of course that has got a sort of right, the right in the affection and the grace also. Devotees, they find a sort of right. Not for him but for the others, Guru, Vaiṣṇava. *Mayi te teṣu cāpy aham*, in *Bhagavad-gītā*:

*[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham]*

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

His relation to other things is, He may be there, may not be. But that is not in the case of His devotees. In their case, *mayi te teṣu cāpy aham*, "They're in Me, I am in them." That is the exception; *svarūpa-śakti*. He cannot do away with *svarūpa-śakti* - that is His own. Without *svarūpa-śakti* His existence cannot be conceived. So *taṭasthā-śakti* and *apara-śakti*, they may be eliminated if necessary but *svarūpa-śakti* is in His constant company, so *mayi te teṣu cāpy aham*.

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9. 4]

All these statements are about the *taṭasthā loka* and this mundane world, but not about *svarūpa-śakti* and the devotees.

*sādhavo hṛdayaṁ mahyam, sādḥūnām hṛdayaṁ tv aham
mad-anyat te na jānanti, nāhaṁ tebhyo manāg api*

[The pure devotee is always within the core of My heart, and I am always in the

heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.] [*Śrīmad-Bhāgavatam*, 9.4.68]

"They do not know anything but Me. And I am also in My turn do not know anything but them." That is the relationship with the devotee and the Lord. The Lord of love cannot frustrate any devotee. He says: "Uddhava, you are more favourable to Me than Myself." That is the position of the devotee to Him, near Him. Hare Kṛṣṇa. *Ahaṁ bhakta-parārdhīno:*

*[ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

["I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

He says to Durvāsā: "What do you think? You are neglecting Ambarīṣa. But it is not negligible, by necessity. I am always with him. He is always with Me. And you Durvāsā, you are a *tyāgī*, *yogī*, *brāhmaṇa*, and houseless. And he maintains a kingdom, an empire. But still, he's more favourite. You will have to go to him for forgiveness. I can't do it. That case, if I take the case in My own hand for judgement it will be insulting to him. I honour, My devotees should be given such honour as others should give to Me. Rather, more honour should be given to My devotees then I will automatically be honoured." Ha, ha, ha. "Automatically, if My Name is honoured, respected, then I'm automatically respected before. But if you give respect to Me and neglect My devotees I am not satisfied. Your respect is not so much intense. It is vague. It is deceptive character. But if you honour, if you love Me, love My dog. There they do not know anything but Myself." *Katham tāṁs tyaktum utsahe:*

*[ye dārāgāra-putrāpta-prāṇān vittam imāṁ param
hitvā mām śaraṇaṁ yātāḥ, katham tāṁs tyaktum utsahe]*

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

"How can I leave that, abandon them? They do not know anything but Myself and I also in My turn do the same thing."

*ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate

goal of all philosophies and doctrines, I am the object to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

"In any way you approach Me I shall respond similarly. This is My general conduct. But a special case also; sometimes I deceive people. *Bhakti*, they want *bhakti*, but I give them *mukti*. I don't give them *bhakti*." *Muktim dadāti karhicit sma na bhakti-yogam*.

[*rājan patir gurur alam bhavatām yadūnām, daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ*

astv evam aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipping Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

"Anyhow he wants *bhakti* from Me. To give *bhakti* means to give My own self. But when I find that he's not fit, not so sincere, though anyhow he has come to beg devotion, to aspire after devotion, devotion means to sell Myself for that. But when I can't rely then I say, Oh, you take *mukti* and go away. At the same time there are other cases, sincere devotees, but do not know how or what to pray."

sei mukha ami vigya [?]

kṛṣṇa bhuli ami bhaje male visay shuk ami vigya sei mukha vishay kana _____ [?]

In the case of Druva.

stanadi ladi tapa sisti druvam tam prapta dham deva muni gudyam

_____ [?]

"I came to recover the kingdom but now I don't want anything now I have got You. I went to seek some glass but anyhow, fortunately I have got the diamond. Now I cannot throw out the diamond and again want the glass."

"No, no, Dhruva. You will get kingdom. You will get Me also."

"All right. I like it."

"Yes. If you like so, it may be today."

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

Devotee: I have a question in this regard. It's said that the Lord wants that His devotee is glorified. He likes that. So I have a question - when we worship Kṛṣṇa we worship Him very opulently. We put crowns on Kṛṣṇa, we put jewellery, the best cloths, the best food, the best temple, all the best for Kṛṣṇa. Now my question is whether if somebody is Vaiṣṇava Ācārya representing Kṛṣṇa in preaching His message, and is he

in a good position, if he takes a lot of opulence for himself also, since he's the devotee of Kṛṣṇa, if he represents himself also in a very opulent environment personally, whether this is a very good representation towards the public, to those who don't know Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Has he finished? What does he say?

Dhīra Kṛṣṇa Mahārāja: So, he's saying that we...

Śrīla Śrīdhara Mahārāja: In the name of Kṛṣṇa we collect so much money and resources for personal satisfaction?

Dhīra Kṛṣṇa Mahārāja: No. No. He's saying that we will give to Kṛṣṇa, we will offer to Kṛṣṇa crowns, *mukuts*, jewels, so many nice clothes. So also, Kṛṣṇa's representative, the Guru, we will offer him so many nice things, the disciples they may offer. But how much should he accept, because at some point the public may be disturbed? So how does the Vaiṣṇava Ācārya decide what is the limit of such opulent offerings from his followers?

Śrīla Śrīdhara Mahārāja: *Ānukūlyasya saṅkalpaḥ:*

*[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptrtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.100* - quoted from *Vaiṣṇava Tantra*]

What will help him to render the maximum service of Kṛṣṇa; that should be accepted, by Ācārya, or a Vaiṣṇava, anyone according to their own respective position; whatever will be necessary. He must be sincere. And a Vaiṣṇava and Ācārya - here, Ācārya means superior Vaiṣṇava - generally we may take it. But everyone won't want anything. To want anything for himself, for his sense pleasure, that is non-Vaiṣṇava life, Vaiṣṇava thought. He accepts everything for the service of Kṛṣṇa. Even this body, this mind, that is also dedicated for the service of Kṛṣṇa. And whatever I accept from others for the service of Kṛṣṇa, and because I shall have to render service, so for winter I want some warm cloth. Because I must render my quota of service to Kṛṣṇa I want food, I want water, only to maintain this body and do the service.

And service may be of different kinds - ordinary service and dignified service. The position of the Ācārya, sometimes of the preacher, they may have, require some position, otherwise ordinary people won't care to hear them. So a platform is necessary. At the same time it should not be so much as to raise jealousy in the

people that they will say, "Oh, this man is only a worshipper of resources and money and jewels." This; such sort of misunderstanding should not be given to be indulged in the people. So carefully we are to handle. And when it is necessary we must have a grand garment, and when necessary then naked I may approach. Śukadeva, the naked young man, he could address the whole religious intelligentsia of India at the time.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: A naked, sixteen year-old boy. So, according to the circumstances we have to adjust. Dignity may be necessary but too much of everything is bad. Hare Kṛṣṇa. May bring reaction to the public, that, "We can't gather a morsel to keep our body and soul together. And this man is lavishly expending money like water, throwing money in the water." At the same time we are to teach the people that if we learn to give everything to the Lord, then our want will vanish. Give it to the Lord. Whatever energy you have got, try to give it towards the centre, whatever it may be.

Sitā Devī when in forest life, she offered Dasaratha, her father-in-law, _____ [?], the kingdom of Badukar [?], sand. Sand, instead of rice she offered sand. *Bhāva-grāhī-janārdanaḥ*. Not the things outside but the sentiment of the heart; that goes to Kṛṣṇa, not the external things. If you have you must offer, but if you don't have, with a small thing...

Duryodhana wanted to feed Kṛṣṇa with very rich dishes. Kṛṣṇa refused and went to the abode of Vidura. And Vidura by begging he took some *kool* [?] *Kool* means a part of rice which is generally eliminated from food - that is the negligent part of rice that is set aside. And that was cooked for himself and he offered to Kṛṣṇa, Kṛṣṇa took it refusing the rich dishes of Duryodhana.

And Raghunātha Dāsa Goswāmī refused his father's money, which he sent for his food purpose. And what the cows could not eat, he took that and washed it with immense water. And the inner substance that was left, that was not rotten, with some salt he took it.

Mahāprabhu went there and one day He took and remarked, "So sweet *prasādam* I have never taken."

Then what is *prasādam*? The will of Kṛṣṇa.

Another day He told to Sārvabhauma Paṇḍita, "You see these are the wonderful *prasādam*, how wonderful the taste. We all know the general, physical taste of these things. But why such wonderful taste has come here?"

Gaura Hari bol!

Devotee: I am personally quite disturbed in my spiritual understanding because when I joined the movement I saw Śrīla Prabhupāda preaching just the same way you are preaching right now. And he has specifically ordered all his disciples to dedicate at

least fifty per cent of all our energy into the book distribution so people can read about Kṛṣṇa. And nowadays, after Śrīla Prabhupāda has disappeared I am seeing that so much energy is dedicated towards the glorification of the new Gurus. And the message of Prabhupāda, the book distribution, is in some places stopped altogether. And people say, 'We cannot worship Prabhupāda in this way because there's no money.' But on the other side they're using money in such big amounts for things which Prabhupāda never did, like very fashionable motor cars, and so many other things.

Śrīla Śrīdhara Mahārāja: Yes, I follow.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: Gadādhara temple, Gaura-Gadādhara temple, of this Champahatta. Previously his predecessors they are the *śimise* [?] of the temple, and they gave it to our Guru Mahārāja. And he's a disciple of Prabhupāda, my God-brother, he's in charge at present in the service of Chappahadi [?]

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: From his young days, from his youth, he's serving our Guru Mahārāja. Though he's in white dress but still from the age of sixteen or so he's engaged in the service of Guru Mahārāja and at present he's in charge of Champampat [?] Maṭh.

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: This is something personal. My Guru Mahārāja wanted me to improve my dress, twice. First he told once, "Improve your dress."

It is my nature to live plainly.

Again he told me, "Improve your dress. Otherwise the people at large they may not give importance to your words, your preaching."

But still, ha, ha, I was, ha, ha, my habit is like that, plain living. At the same time he also chastised many for their *vilasita* [?], of their luxury. But he wanted me to be otherwise.

So we see differences of temperament in different devotees. But if the spirit of dedication is pure then it may not affect much. But still, we must accommodate ourselves, adjust ourselves with the environment so that the work began by our Guru Mahārāja may not be hampered. That should be the aim, that the work of the mission may not be hampered, that should be the object, everywhere. So if it is necessary, when it is necessary to show grandeur to the public, to attract, to bend down their head, it may be accepted. But when it will arouse only jealousy in the public heart it should be avoided. We must try to draw their attention in whatever way will help us. Generally *yukta-vairāgya*, the middle path: that is good.

So your trouble, of course I follow. A sort of dignity must be maintained, but that does not matter, as you say, that no money in the case of propaganda, but there is money to show in competition the dignity of the Ācārya. But do the Ācāryas follow the same policy, same principle, in the case of all the Ācāryas, or some try to compete with each other?

Devotee: There's competition.

Śrīla Śrīdhara Mahārāja: Competition?

Devotee: Yes.

Devotee: Imitation. Imitation of our Prabhupāda, because...

Śrīla Śrīdhara Mahārāja: Prabhupāda was a man of simple style, simple life.

Devotee: But we offered him the best that we could. So now there's the same idea that they should imitate Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Imitation, sometimes if necessary they may show themselves in higher opulence than Prabhupāda. It does not matter. Just as your Prabhupāda, he came in such a position, in such a circle, that he could show more rich position than his Guru. But everything, to the inch, to the atom, it was meant to establish the glory of his Guru. If it's in that spirit no harm. And whether it is necessary or not, whether for personal dignity or to raise the dignity of the whole mission, that is the point. And how it should be managed in what items, what percentage of money should be used, these are to be considered of course. And if the GBC is there and all the members of GBC are not Ācāryas, and outside GBC there is also so many stalwarts, well-wishers of the mission. They must have some opinion in that.

Devotee: They're all disturbed. There's many, many devotees disturbed by the same thing.

Śrīla Śrīdhara Mahārāja: I told to him previously that collect some opinion of the big personages of the mission and then you make a programme, you will prepare, and put it to the GBC that, 'These are the general complaints against Ācāryas and against GBC. You please consider. You are our representatives so we put it to you. Guru Mahārāja has left confidence and trust in you, so you consider properly and do the needful. Otherwise so many of us will be under painful necessity to go on in our own way according to our spiritual conscience. We have got some conscience which took us to that great Guru. We cannot disbelieve that conscience within us. That inner voice we cannot ignore. The inner voice, the conscience that took me to my Guru, I can't ignore the sincere urge of that conscience. I shall have to retire from you all. And we, so many, want to combine ourselves and that may go against you.' I told to you at that time...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and you made so many copies and distributed.

"What can I do? The conscience is within and we cannot disbelieve our conscience. We must be thankful to our conscience that took me to my illustrious Gurudeva. Some understanding I can demand at least. And there are so many of such stages. You may be superior elder brother but that does not matter. You should help us understand your position; otherwise we cannot follow you blindly. And not only one or two, there are so many and they're not all less qualified. They have got some status. So give some importance to our common voice."

In this way, mildly, with humility you approach them for some consideration. And if it is not possible because, for this, that Pradyumna, that gentleman in the beginning he made a list of eighteen points and showed it to me. "These are general complaints against the present government, GBC, these are the," he showed. But none, many sympathetic internally, but externally none ventured to support him perhaps. And gradually so many important hands that I am acquainted with they went far away one by one. That I see, I feel, I am sorry for that. They are all sincere souls who came to render their service for ISKCON but this sort of management, the present form of management was not very palatable and they had to go far and far from this present working centre. And many discouraged still maintaining and some disconnected already. And they're good souls, I'm personally known to them, some of them at least.

Devotee: Some eighty to ninety percent of our Śrīla Prabhupāda's disciples have now disconnected.

Śrīla Śrīdhara Mahārāja: Eighty or ninety disconnected?

Dhīra Kṛṣṇa Mahārāja: Yes. That's in Prabhupāda's lifetime, and after, combined.

Śrīla Śrīdhara Mahārāja: Who has disconnected in the lifetime of Prabhupāda, we are not to consider them. But after the departure of Prabhupāda, there also so many may be disconnected because they could not observe, accept the principles and observe the regulations. That is also not to be counted. But who wanted to be within the mission and wanted to serve their utmost for their whole life, if their heart is disturbed, that is to be reckoned and considered and reconsidered why they felt discouraged, they're still feeling discouragement? They should be helped.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They may have something to say in their favour, "That our position, the public naturally thinks that these present Ācāryas, their importance and their value is not so great as that of the founder." So, they will minimise, they will try to look at us with some lower mentality. So they may not think like that so we are to show the dignity of the position of the Ācārya, but they are not of lower standard - to attract their disciples." Otherwise, newcomers, new coming disciples, they will have a defeatist mentality, "That our grand Gurudeva was a supernatural figure, but these

fellows they are not up to that standard." So, *ācāryam mām vijānīyān*:

*[ācāryam mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

The Ācārya should be seen not inferior, but the delegated power of Kṛṣṇa, the Supreme Entity. To maintain that dignity, reluctantly we are to show this grandeur of the position. And as much as I can gather, I must accept that facility as it is given to me.

There is Bhagavān Dāsa, he's in opulence. Men and money, perhaps he has got the maximum. And he will try to show that, "I get the major portion of favour and grace of my Gurudeva."

In this way the competition is coming, but give and take. He has got the facility perhaps of the zone. Together it is collecting more money and more men. But at the same time he should be sympathetic to the other Ācārya God-brothers, that their position, that will be magnanimous tendency and practice. The other God-brothers may not be shown, may not be viewed of less importance. This is give and take. The affection they show, it will be happy if we work together, then we must have sympathy for each other; in a family... Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Kavicandra Prabhu.

Śrīla Śrīdhara Mahārāja: Kavicandra Prabhu, from where?

Dhīra Kṛṣṇa Mahārāja: He's coming from America, he's going to Japan.

Śrīla Śrīdhara Mahārāja: And the other two?

Dhīra Kṛṣṇa Mahārāja: Katvanga Dasa, from Germany.

Śrīla Śrīdhara Mahārāja: He came here previously?

Devotee: No.

Śrīla Śrīdhara Mahārāja: And this gentleman?

Devotee: Bṛhat śloka Dāsa from New Vṛndāvana.

Śrīla Śrīdhara Mahārāja: You live in Vṛndāvana?

Dhīra Kṛṣṇa Mahārāja: New, Nava Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Oh, Nava Vṛndāvana.

Devotee: As a *pūjāri*.

Śrīla Śrīdhara Mahārāja: Nava Vṛndāvana. He's a *pūjāri*, priest...

End of 81.03.10.D

Start of 81.03.12.A

Śrīla Śrīdhara Mahārāja: A favourite place of Swāmī Mahārāja, Nava Vṛndāvana. "There's New Delhi, Newcastle, why not New Vṛndāvana? So every advantage I must take up from the world and utilise it for the service of Kṛṣṇa."

That was his grand outlook. Everything should be converted to help the Kṛṣṇa consciousness, and nothing should be left to plead for *māyā*, the misunderstood aspect of the world. Misunderstood is suicidal thing, misunderstanding, that means a suicide. Misunderstanding always commits suicide. That is not desirable, should not be desirable by anyone; wild goose chasing; that should not be given indulgence under any circumstances. Always try to crush it, and establish Kṛṣṇa consciousness of any type, however small degree it may be. It is truth, *satyaṁ param̐ dhīmahi* [*Śrīmad-Bhāgavatam*, 1.1.1]

"My friends, all come, let us go on with the cultivation of the real truth. Otherwise frustration will be disappointment, if you don't search after truth that is disappointment will be our be all and end all. We don't want it, it is sure. So come all under this banner."

And Mahāprabhu says, "Not only cure yourself from the disease of misunderstanding, but oh, come for you, the highest blissful life awaiting. Come with Me. I shall take you there; that Vṛndāvana. Vṛndāvana, go there. Apparently it is giving everything, but really to get everything; dedication, service, ostentatiously it seems to give, but really to have higher thing in return, that is *sevā*. That is service. That is dedication. So dedicate yourself for the whole truth and you will find the backing of the whole truth in you. And what point there can be any nothing?"

So, na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.

*[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous

actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

There may be so many disturbances externally and internally, and patiently you must deal with them, and ask my conscience and my self. Whatever the sincere answer we get from them I must go on with that. *Caitya* Guru; when *mahanta* Guru is there then we shall work under his direction. And when he's absent we shall try to understand how far we can obey them, thinking that they're appointed to lead the mission, so no, suddenly I shall do something against them. But if it is impossible to adjust with them I shall have no other alternative but to be sincere to my own conscience, spiritual conscience. I shall try, I shall crave for higher guidance. But if I can't get such direction which is, which can corroborate with my inner voice then I'm to take another course. Cannot but be; I can't be insincere to my own self. Sincerity should be maintained at any cost. *Na hi kalyāṇa-kṛt kaścid, durgatīm tāta gacchati*. The Lord will help me. God helps those that help themselves. He will help me if I am sincerely in search after Him. Even there may be some misunderstanding but that will be cleared easily. From my position I am to think. A boy may not be expected to perform the service of an experienced man.

Milton says, "Doth God exact day labour light denied?" In his sonnet, Milton, "Doth God exact day labour light denied?" He was blind in his last days and at that time he's praying to the Lord. "I feel some inner urge to produce some literature. But for that I am to write I must have my sight. But you have taken away my eyes. I am stark blind. How can I produce literature?" But anyhow he did; the *Paradise Lost* when he wrote he was stark blind. Hare Kṛṣṇa. Then *Paradise Regained* also was written by him, but that is not very famous.

Gaura Haribol. He was a Puritan. The Catholic, then Protestant, and Protestant again two divisions, Presbyterian and Puritan; and Puritans again sub-divided, and one class was Independent.

When in I.A. class we are to study Milton's Sonnet. The Stopford Brooke's, Milton, one Mr Stopford Brooke he wrote about Milton. Raleigh's Shakespeare, Raleigh wrote about Shakespeare, criticism, commentary; and Stopford Brooke, the famous commentator of Milton.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

But Milton's theistic temperament cannot be supported. Cannot be supported; his idea of theism, we could not support it, even from childhood. Hare Kṛṣṇa. Gaura Haribol.

He was an Independent man. Rather, Wordsworth was a favourite to me among English poets, Wordsworth. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was wondering, I was reading the *Caitanya-caritāmṛta* and Mahāprabhu's travels to South India, so when He returned to Purī in the evening He was telling to His associates and followers of His travels.

Śrīla Śrīdhara Mahārāja: Yes. The Sārvabhauma, "I went to the south and found many Vaiṣṇavas, but not one equal to you, of your type." That means, "What degree of

theism that I'm preaching that is never to be found anywhere." Indirectly He's saying to Sārvabhauma this. "Only Rāmānanda gave Me great pleasure. Except that of Rāmānanda, all I found, they're Vaiṣṇavas, so-called, of lower type. I could not find a Vaiṣṇava of your type." Sārvabhauma's type, and Sārvabhauma means the other day he was an atheist and was converted by Mahāprabhu and got some Vaiṣṇavism by His grace. So He's praising Himself, in other words, indirectly. "I cannot but, this type of devotion to Kṛṣṇa is not found anywhere, only except Rāmānanda Rāya. He could respond. I'm satisfied with his representation."

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

The loving Kṛṣṇa, the conception of Kṛṣṇa to be the highest, Vrajendranandan to be the highest: as He showed to the father of Gopāl Bhaṭṭa, Venkata Bhaṭṭa Prabhu.

"Why? Yes, Venkata Bhaṭṭa, your Lord whom you worship, that is of a grand style. His grandeur is so great, magnanimous, as your present Ācāryas are. But My Lord whom I worship is only a cowboy, wanders in through the forest, on the back of the cowherds, a cowherd."

"No, no. Why do you think in that way? He's also Nārāyaṇa, or comes from Nārāyaṇa and Kṛṣṇa, Nārāyaṇa and Kṛṣṇa one and the same thing. Why do you think yourself unfortunate in that way because You have attraction for Kṛṣṇa and not for Lakṣmī Nārāyaṇa?"

"But Bhaṭṭa, I have got a doubt in My mind."

"What is that?"

"The Lakṣmī Devī: how she did aspire after *rasa*, a part of pastimes of Kṛṣṇa, a cowboy? What is this? She's in opulence, in so much grandeur she is, but still she had some aspiration for the *rasa* pastimes of that cowboy. What does it mean? That that sort of ecstasy is wanting in Nārāyaṇa? And what harm is there? Lakṣmī, she wanted to have taste of different types of pastimes of her husband, Kṛṣṇa and Nārāyaṇa are one and the same. So she had some aspiration in her heart for the participation in the *rasa līlā* of Kṛṣṇa. That is not to be blamed I think."

"Yes, if You say so, I may take up. But something more I find there."

"What is that?"

"She did not get any admission into that *rasa*, disqualified, and she again began a life of penance to purify herself so that she may have entrance into that plane. So Lakṣmī Devī's disqualified, what is this? And she began her penances for long, long time, but still she's not given any admission. What is this?"

Bhaṭṭa was perplexed. "Yes, that is to be thought. I can't follow. Yes, I do not enter into the depth of this pastime so much."

Then, Bhaṭṭa was a little perplexed, "Yes, it is puzzling. Lakṣmī Devī's declared disqualified and she had to make penances and still it's not heard that she had got admission. It is perplexing trouble."

Then Mahāprabhu told, "It does not end there."

"What more?"

"The more we see that the Daṇḍakaranya Ṛṣis, analysed in the *śruti*, they get

entrance, the ordinary soul, they get entrance, and Lakṣmī Devī is not allowed to enter."

Then Bhaṭṭa's perplexion, he was completely puzzled. "I don't understand; that in this, so many puzzling matters, I could not understand, I am rather puzzled. I cannot differentiate what is right and wrong. And You know all these subtle affairs. You are not an ordinary man I think. This is only tricks that You are playing with me to make me understand that Kṛṣṇa's position is superior to that of Nārāyaṇa. That Lakṣmī Devī who has every command over Nārāyaṇa camp, she is turned down and not accepted to enter. And the others are entering, getting entrance, the *śruti*, so many *śrutis*, and the Daṇḍakaranya Ṛṣis that wanted Rāmacandra to enjoy. This is of course a serious thing. Please educate me. I am Your disciple. Take me as Your disciple and be clear to me."

Then Mahāprabhu came to make him understand that.

*siddhāntatas tv abhede 'pi, śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-, rūpam eṣā rasa-sthitiḥ*

[Venkata Bhaṭṭa continued, "'According to transcendental realisation, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows."']

[*Caitanya-caritāmṛta, Madhya-līlā, 9.117*]

Both are one and the same, but when, as the *rasa*, the ecstasy is concerned, Kṛṣṇa embodies more *rasa* and higher quality. Both, though both of Them are one and the same, and when Kṛṣṇa becomes Nārāyaṇa He comes under constitutional position. And when Nārāyaṇa, He's Kṛṣṇa, Svayaṁ-Bhagavān, *akhila-rasāmṛta-murtiḥ*. He's an extravagant in dealing with *rasa*, anyone and everyone to quench His thirst He's throwing *rasas*, all sides.

Prodigals favourite, misers pensioner.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya. Hare Kṛṣṇa.

Devotee: This morning we were discussing about Vidura. I was wondering, what is his relationship with Lord Kṛṣṇa? Is it *sākhya rasa* _____ [?]

Śrīla Śrīdhara Mahārāja: Vidura is shown in *dāsya rasa*, mainly, and with a bit of *sākhya*, in connection with the Pāṇḍavas; mainly *dāsya rasa* and also *śanta*, *dāsya*, and a little bit of *sākhya*, in connection with the Pāṇḍavas, a little confidence there. And for *dāsya* he's hankering, but not engaged in continuous service, so *śanta*.

*kṛṣṇa! tvadiya pada-paṅkaja-pañjarāntam, adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ, kaṇṭhāvarodhana-vidhau smaraṇam kutas
te*

["O Kṛṣṇa! Please allow my mind to immediately yield to Your lotus flower like feet, just as the flamingo enters into the labyrinth of the lotus flowers' stems. When at

the moment of my last breath my throat becomes constricted by the action of the bodily humours air, bile, and phlegm, how will I be able to remember You?"]
[*Mukunda-mālā-stotra*, 33]

Kulaśekhara Āḷvār. Alalanatha, Ala means Āḷvār, and Āḷvār means *parśada bhakta*, eternal devotees who are surrounding the Lord, Nārāyaṇa, *parśada*. Āḷvār in Tamil it is Āḷvār. And it has come in Orissa as Alalanath. So Kulaśekhara Āḷvār, he was one of the best Āḷvār, in the first century, first AD, AD century. He was the King of Keral. And this *Mukunda-mālā-stotram* in Sanskrit he has composed very beautiful verses, and this verse is one of them. *Kṛṣṇa! tvadiya pada-parikaja-pañjarāntam adyaiva me viśatu*. "No time. I have no time. Immediately grant me to enter into the cage of Your lotus feet. Allow the gander of my mind to enter into the cage of Your lotus feet. I can't trust any future. In old age when the cough, the mucus will gather to choke my throat I won't be able to take Your Name, Kṛṣṇa Kṛṣṇa. So no time; immediately allow me. Take me within Your lotus feet."

*nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyam tad bhavatu bhagavan pūrva-karmānurūpam
etat prāthyaṁ mama bahu mataṁ janma-janmāntare 'pi
tvat-pādāmbhoruha-yuga-gatā nīscalā bhaktir astu*

[O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.]
[*Mukunda-mālā-stotra*, 5]

Hare Kṛṣṇa. Hare Kṛṣṇa. *Ahaitukī bhakti*, these are, these prove *ahaitukī bhakti*, causeless devotion. 'I want service of Kṛṣṇa, not to serve any purpose to be traced within me.' It is quite natural. Everything else is unnatural. Only to serve Kṛṣṇa, that is the innate nature of my soul: or myself. Anything else all unnatural, and they're all like garments.

*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]
[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

They're all covers. 'I want this and that,' *anyābhilāṣ*, unscientific whims. And *karma* is regulated in some scientific attempts to enjoy; regulated by the scripture, but it is enjoyment, mostly. And the *jñāna*, to become a rebel; that, 'I can't enjoy, that is the demon of reaction is there, I can't enjoy. I'm not happy. Give up everything, everything.

Give up everything.' That equates to zero; just as we are in our sound sleep. 'Don't awake. If you awake, the company of a second thing will pollute.' A hateful temperament it encourages for the *jñānīs*. 'Whenever you come in contact of a second thing you're lost, so withdraw; complete withdrawal.' The cynic; 'There cannot be anything in this world whose company will improve you, whose company will at least not allow you to degrade, to go down, no.' Completely pessimistic, no optimism there.

But the Vaiṣṇava, they're optimistic. 'We're misled, misguided; anyhow we have come to enjoy. And we're in the trap. Enjoyment is not healthy, not wholesome. But there is a normal life, happy life, blissful life, and that is a life of dedication; just the opposite. And renunciation is no solution, that is _____. And constitutional dedication, dedication regulated, that is in Vaiṣṇava, in Nārāyaṇa _____ and in the domain of Kṛṣṇa, no limit of dedication. It is spontaneous. It is unlimited. There is competition of dedication. And it is irresistible. The innate function of continuous and irresistible dedication, that is discovered, then it is irresistible and it is spontaneous and there is competition in dedication. And that is the acquaintance of the highest function of *jīva*. There, the *jīva* in its highest position, giving, giving, giving, to the centre. All the flow of his energy going towards the centre, and there it is coming in reaction to adjust others according to their deservation. It is coming from the centre, the distribution, reaction. But this is, every unit is only sending energy towards the centre, the current towards the centre, dedication. And from the centre it is coming out again to bless the whole universe according to their deservation, the capacity and position. Hare Kṛṣṇa.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat. "So unconditionally send everything to Me."

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpēbhyo, 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]

"Blindly dedicate everything towards Me, the centre. And it is My lookout to dispose of your energy, how to deal with that, for what purpose. That is My lookout and not yours."

...

Caitanya Dayal. Mahāprabhu came with this idea of Kṛṣṇa consciousness here about four hundred and ninety five, or six years ago; ninety five years ago. Gaura Sundara. Gaura Sundara. With this message, the Kṛṣṇa and Rādhārāṇī combined, They came jointly to give admission, chance, to every soul, into Their harem, into Their private room of service; gave it to all, one and all, offered it to one and all. "Their highest innate desire to be satisfied; to grant, so that they may come to their highest attainment, the innermost nectar of the pastimes of Both of Us, they can be able to taste Us." That sort of _____ [?]

anarpita-carīm [cirāt karuṇayāvatirṇaḥ kalau

*samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanah]*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

Which has never been offered to the world here before, *anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau*; that is the speciality of the magnanimity of all the Avatāras, Mahāprabhu. Both jointly came to give entrance into the innermost *līlā*, pastimes.

But dedication is the first thing. We must not forget. Imitation will ruin our future. We must be cautious very, very much. It is very similar to the lust, very similar, but that is a danger. That is a danger. We must avoid that. So the *bhakti*, *sevā*, this Hari *Nāma*, this *kathā*, the *līlā*, but everywhere the common factor is serving attitude, *sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

[Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.] [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234*]

Otherwise all blank, misfire, blank fire. We must be very cautious in this matter, that there must be the spirit of dedication underlying. Otherwise mere form won't help me; it will rather take me down. Dedication, dedication, dedication; no worldly interest or any interest in my experience I shall find there. But dedication not to a prostitute, not to a shop of wine; we must be cautious of that, the dedication to the purity, to the highest. Like Ramakrishna Mission, and others, this Nobel Prize lady, in India, Calcutta, Mother Teresa; all misguided, they're helping the flesh and blood, by helping the flesh and blood. There is no dearth of flesh and blood, flesh and blood. It is the enjoying mood of the subtle body. They're all waiting, standing, to enter into flesh and blood.

When I was in charge of Madras Maṭh one pleader came, "Oh. You don't do the service of the patients, like Ramakrishna Mission. Suppose you have come to preach to everybody, but if one dies then you miss him, you can't help him. So we must help the body and soul together, and then you'll preach, give Name."

I told to him that, suppose there is a famine. I have got some food. I am distributing that. And people around me, so many, and if one flies, runs away from the place, then stopping the distribution of the food should I run after him, to fetch him, to catch him, so that I may give some food to him, and the others are waiting?

"No, no, no. And we also see like that."

So many flesh and blood always on my, in a throng, in a crowd, and I cannot find time to distribute Hari *Nāma*. Why should I run, leaving this giving up Hari *Nāma* I should run after a person? And he's dead. And where he's going? And I shall follow him? And a loss of time is it not?

"Yes, what you say."

So something like that. The bodily existence is undesirable. Still it will continue according to my *karma*. So *varsansi* ____ [?] this is only a garment, a fleshy garment. But we must deal with the inner person, the inner man, the inner soul. We must put some injection there.

When in Madras, then one education minister was some Redi [?]. We wanted to preach in his jurisdiction, and we went to him for a letter of recommendation. "We shall go to your district to preach there about Mahāprabhu."

Then he told me, "Oh. First you learn Tamil then you'll go there. Otherwise they're all Tamil speaking people; you do not know Tamil. Bengali, Sanskrit or English, that won't help them: first thing."

I told him, suppose I'm going by the side of a tank, and I see that a man is drowning, then I shall go to learn Tamil and then...? Or anyhow, by gesture, posture, I shall try to make them understand that he's drowning? So we see such cases around us. Anyhow we shall try to find a mediator, the language translator, with his help we shall speak what we have got to speak to them, we shall transmit. So there are so many common errors.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Then another gentleman, when our Guru Mahārāja went there, he wanted a procession and went to the leader of the Boy Scouts. "We are making arrangements of so many things, band party, this *kīrtana* party, and other things. We want that your boy scouts will also join with us."

"No, no, no. We are engaged in social work only; not religious."

"But we are also doing social work."

"No. You are doing religious work."

"I suppose human species; there are cow species, dog species; so many species. You are helping the dogs, keeping them dogs you like to help them. But if it is possible the dogs can be converted into human beings, if such programme is possible, the dogs will no longer be a member of the dog society, they'll be transformed into a member of the human society, then that sort of service you won't accept? Why not? So our case is such. We are also doing some service to the society, but we don't like that they will be under limitation. They will be taken to some higher form of life. Perhaps you believe you have faith in God. So if our programme in the social service is formed in that way you have no objection."

"No, no. Then it will be better."

"Yes. We shall go."

Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

So while preaching we had to answer many positions, and to answer many

questions, and do our work. By the grace of our Gurudeva, none, I remember, whether of ancient type, philosopher, or modern type scientist, could defeat us. Bhaktisiddhānta Sarasvatī, our Gurudeva, the master of the decision of the Bhakti School, the judge, the supreme judge, who knows all the laws and ways of the Bhakti School.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: I think we should go now.

Devotee: Thank you very much. We...

Śrīla Śrīdhara Mahārāja: And our Kīrtanānanda Swāmī came yesterday, did not speak anything, he did not come out, only came in disguise and fled away, ha, ha, but did not speak a word. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. He's in a position of the President. He should be much sober and less talking. His commitment means high degree, highest degree; the value of his opinion and his speech, it should be sober and less.

"Give thy ears to all but none by tongue." Do you know the *King Lear*? His father is teaching the son, in Shakespeare's *King Lear*. "Give thy ear to all, you will hear everything, but none by tongue, don't speak a word to anybody. Don't ever commit. By word, speaking, you commit, there is commitment. But hear everything, but don't speak anything, give your opinion on anything. Don't commit my son."

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Badrinārāyaṇa Prabhu is in Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Caru Swāmī; not yet come?

Dhīra Kṛṣṇa Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: And Sarvabhāvana is he free from fever, or don't you know?

Dhīra Kṛṣṇa Mahārāja: Very sick.

Śrīla Śrīdhara Mahārāja: Very sick?

Devotee: Chicken Pox.

Śrīla Śrīdhara Mahārāja: Chicken Pox. Oh, that does not matter; and then others?
Hare Kṛṣṇa Hare Kṛṣṇa. Rāmeśvara Mahārāja is here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Svarūpa Dāmodara is also here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And important sittings are being continued, at intervals.

Dhīra Kṛṣṇa Mahārāja: Yes. Today the full, the GBC meetings, full body: that has begun today. Before that it was partial, so sometimes they could come here, like, now it is full meetings for three days.

Śrīla Śrīdhara Mahārāja: Full meetings, all the members must be present?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Confidentiality in a closed room?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And sitting after sitting until the conclusion is reached?
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Then Mahārāja, there are many devotees who also feel that whatever conclusions the GBC Body comes to that we should accept, whether we...

Śrīla Śrīdhara Mahārāja: You see, no conclusion...

Devotee: ...give the harmony we need to push forward Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: You see; united we stand. From long time I'm hearing complaints against him. But my general opinion, wait and see. Don't make yourself the first revolt, rebel. If there is – whatever happens that is God's will, through God's will, but if a reaction is sure to come we can't avoid, or we may not be the party to that. But anyhow I must stand by my own spiritual consciousness, spiritual conscience, cannot but do so. So we shall try in that way. I don't want to disturb others. I don't know how far I am fallible and infallible, but still, what I think to be the best, I cannot but do that. I cannot be a hypocrite for all the life. I can wait for some time, but the whole life I cannot go against my own consciousness and that is spiritual. That should be the position. We must save our self. But we may not be party because I'm not above faults, not above ignorance, in perfect knowledge. So it will be sober to wait and see what leads to what.

And in the mean time there are persons who are of my temperament. I can mix with them, and humbly we may try, "That these are our complaints, and if good and well that should be removed because that is not my individual case but the case of

many well meaning disciples of Guru Mahārāja, God-brothers. So you should consider these points and do the necessary and save us. We don't think that we are insincerely, to fulfil some other evil purpose...

End of 81.03.12.A

Start of 81.03.12.B

Śrīla Śrīdhara Mahārāja: ...that our thinking is the highest, of highest type. But anyhow you are all, you are going to help other people at large, but we are already in your fold. Don't neglect us. Don't neglect us. Or deal properly with us. We are already in the fold, and you are going at large to collect men, and you should do so. And we are also eager to help you in that matter but we have got this sort of weakness in our mind. Please, you stalwarts, you are given the confidence of guiding the ISKCON, the responsibility put on your head by Guru Mahārāja, so do justice to his disciples. That is your God-brothers. Don't neglect this. We are well-meaning, not any mala fide object we have got."

In this way you should move to them to draw their sympathy and have justice; not only for one but for many. Being disregarded and uncared for they're going far, far away. That is not desirable. They should be given a chance and they should be utilised in services from their respective position. It will be laudable.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, since I came here in August there's been a lot more open communication with the GBC and the devotees. I think things have improved very much since that time.

Śrīla Śrīdhara Mahārāja: Very good, very good, hopeful, that is hopeful. And you will try to point out those points to those that are feeling discouragement; that the things are improving. So wait, and in the near future with more energy we'll be able to do the service of our Guru Mahārāja in a combination. So wait and see.

Dhīra Kṛṣṇa Mahārāja: Because one thing we see is that once our Guru Mahārāja Prabhupāda he wrote in the *Bhāgavatam*, in one purport, he said, "Anyone who thinks that he can practice Kṛṣṇa consciousness outside of our society," he means in the western countries, especially, he said, "He's living in a great hallucination."

Śrīla Śrīdhara Mahārāja: Who's living in hallucination?

Dhīra Kṛṣṇa Mahārāja: The person who thinks that he can be Kṛṣṇa conscious, separately. He thinks, 'I will go away from the mission, the Kṛṣṇa consciousness movement, and I'll be Kṛṣṇa conscious separately.'

Śrīla Śrīdhara Mahārāja: In other words, who will think of leaving the ISKCON, this organisation, he'll be in fool's paradise, is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "So always be under the guidance of the committee whom I appoint for the welfare of the whole institution." So generally then try to follow, but if it is impossible for anyone, they have no other alternative but to follow his own conscience.

Dhīra Kṛṣṇa Mahārāja: Yes. But we see, my point is that we see...

Śrīla Śrīdhara Mahārāja: Wait and see, whether...

Dhīra Kṛṣṇa Mahārāja: What you're saying is true...

Śrīla Śrīdhara Mahārāja: Sometimes when one is climbing the mountain, or hill, sometimes going up and sometimes a little down; again going up and a little down. In this way action reaction things go up, so maybe a little setback and then again they may – the committee, the combined opinion may come in favour of the God-brothers.

But in the living organisation, the newcomers, that element cannot be neglected. We have got something to do in our own mind, but those newcomers they should be given facility in outer practices. We can go on mentally. We have got some sort of experience within. But the newcomers, the external practice is indispensable to teach them. But they should be under the guidance of the Guru and the friends of the Guru.

Yesterday as I recommended, some inspector should move to set right the conduct of the newcomers to their Guru, Guru God-brothers, and as well as the core disciples of different Ācāryas. And a sort of by-law should be evolved and that should be taught in the big mission. It is a complex thing; many nationalities, many different ages, different nationalities, different previous religious colours, with so much variegatedness. So it is very possible that they will differ from one another. It cannot be neglected, this, and we should try to put them, set them properly in their conduct. There should be a department for that.

What's the time? I feel fatigued.

...

...knowledge may be encouraged, under this *bhakti*.

Karma mukham eka bhakti yoga jñāna [?]

Jñāna, yoga and bhakti, they may contribute something when they're guided mainly by *bhakti*, by devotion, by the spirit of service, by the impulse of service. Under them, some sort of *jñāna, yoga and karma*, they may help us. And,

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam*

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

And a spontaneous knowledge will come in its full purity only when He comes down to your heart and shows to you that, "I am such and such." Then only, knowledge about Him is possible, when He wills, He likes to make Himself known to you, that knowledge is real knowledge. Otherwise your conjecture of so many lives, meeting in the same plain, that is all misconception.

Dhīra Kṛṣṇa Mahārāja: So, there's one point in our philosophy...

Śrīla Śrīdhara Mahārāja:

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."]

[*Caitanya-caritāmṛta, Ādi-līlā, 2.117*]

Just as, suppose, to attain God it is not, to do His work this English language may be necessary, may not be necessary. But it is necessary when I'm going to teach an English man, whose language is English; then I shall have to learn English to deal with him. So when one is a Bengali literate man, *nyāya, tarka*, if I want to talk with him, to convince him, to convert him, then some knowledge of logic and *nyāya* I must learn to talk with him. Otherwise it is not necessary. So also when a man is proud of his knowledge, then to stop him, to convert him, to keep him down, to make him submit to attend to my words, I require some sort of knowledge. So knowledge may be used in the service of the Lord, under certain conditions.

And *siddhānta baliyā citte nā kara alasa*, Kavirāja Goswāmī says, and Mahāprabhu says, "Don't sit idle and think that to be illiterate, to be foolish, that is the only condition to get His grace."

Knowledge must come to serve me, to help me, for the adjustment of my position in a secure way. To meet the negative tendencies that may spring up in me, to stop them, that sort of knowledge is necessary to a certain extent. But real thing may not come through knowledge. It is only through submission and waiting and to show sincerely to Him I am really qualified because I am the most insignificant, I am the bona fide person for Your grace, because I am the most wanting person. In this way, that will be *dānyam, ātma-nivedanam*. Only through *śaraṇāgati* we can expect to have Him. And *śaraṇāgati, dānyam*, first thing is humility, and sincere humility. *Purīṣera kīṭa haite muñi se laghiṣṭha. Jagāi mādhai haite.*

*[jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Mādhai came in the relativity of Mahāprabhu they were considered to be the

worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish. I am a person of the worst type, but the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has given me so many things: He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha and Govinda. There is no qualification in me but all is the grace of Nityānanda Prabhu. It is shameful to speak about one's own life but still I do this. Why? If I do not do so then I shall be ungrateful to the grace and magnanimity of Nityānanda Prabhu. So fallen am I but Nityānanda Prabhu has given me all these things: Vṛndāvana, Rūpa, Sanātana, Govinda, Mahāprabhu, Raghunātha Dāsa and so much else. It is all the gift of Nityānanda Prabhu. It is His unconditional gift to this one with no qualifications, and therefore I have mentioned: 'Yes I have such things.' If I do not say so then I shall be an offender to Nityānanda Prabhu's grace, so I am compelled to confess that I am so sinful and fallen but by His grace I have received these things."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 5.205-6]

But,

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

The sincere helplessness, the realisation of one's helplessness, the *tṛṇād api sunīc*, *dāiniam*, *ātma-nivedanam*, and necessarily I cannot stand myself, I'm not such an entity that I can stand independently on my leg. I must seek some shelter, by whose grace I can live only. So *ātma-nivedanam* will naturally come from – the tendency of *ātma-nivedanam* will naturally come from within, because I cannot stand independently. I'm so insignificant. So I want some shelter, *ātma-nivedanam*. Then, *gopīrṭve varāṇa*, when I get some assurance I must ardently and sincerely accept Him as my guardian, *gopīrṭve varāṇa*.

Avasyase laksene kṛṣṇa visvase varan [?]

And I must first have such intrinsic tendency that He will protect me. I am not shelter-less, nor helpless. He's my guardian. He cannot but save me, help me. So I foster such idea. I maintain such idea.

Dāinīya atma-nivedan gopīrṭve varan avasyase lakse kṛṣṇa visvase paran [?]

bhakti anukul matre karye śikṣa bhakti pratikulya-vavarjan adhikar [?]

And to accept what is favourable to the life of a devotee, and to forsake, to abandon what is anti, unfavourable to the life of a devotee, to abandon that. That should be the characteristic of a real devotee. Hare Kṛṣṇa. Hare Kṛṣṇa.

Finite wants Infinite, so the quest will be very strange, must be, not an ordinary thing. Finite wants to have Infinite. Necessarily works only through submission, only

through fervent prayer, only to show that, 'I'm helpless. Without you I can't go on, I can't do, I can't do.' So that will attract His kindness, His pity, and then my object may be fulfilled. No other way, no other way. Just to present before Him in a naked way that, 'I am such and I'm the most needy.' The fervent appeal that, 'I'm the most needy so I have come to seek Your help. Without that I cannot be saved. I cannot live at all.' Such sincere craving: that is the real qualification of a devotee in any form or other. He may be a good scholar but this tendency must be, must have the upper hand. He may have many qualifications in the worldly sense, but still, if the leading feeling is such, then he'll get grace. Not that all that are graced by the devotion of the Supreme Lord they're poor in all respects in comparison with the worldly men. They're highly talented, highly resourced, full men. They also get the grace of the Lord. But still, at their heart they're very humble, and they think themselves nothing, *akiñcana*.

Akincanasya bhagavad bhagavan dantasya param padam _____ [?]

'I have nothing to boast. I have nothing. If I analyse myself I see that I have nothing. I'm the most needy.' I'm the most needy: that must be the leading feeling of the devotee, whatever qualification he may have. He may be a Brahmā, he may be Śiva, any position he may hold, but still, to attract the attention and the grace of the Lord, that needy characteristic there must be predominating, otherwise cannot attract Him. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, as a necessity for preaching, Rāmeśvara Swāmī he wanted me to put one question to you. That the Bhaktivedānta Book Trust they're publishing one book called *Reincarnation*, and he says that the western rational mind, that we need to describe to the western rational mind how the soul is being transferred from one body to the next, how the soul is entering into the semen of the father?

Śrīla Śrīdhara Mahārāja: Into the?

Bhakti Caru Swāmī: Entering into the semen.

Śrīla Śrīdhara Mahārāja: Semen, from someone, oh. These are to satisfy the curiosity of the scientists, yes?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But when *śraddhā* springs from *sukṛti* he may not care to come in all the details. If you go to analyse then no end; approximate knowledge will help you sufficiently to take the path of devotion and dedication, and go to analyse the scientific characteristics no end, no end. It does not come through that. Through that way the knowledge of the Absolute never comes. It comes from an independent way that is *sukṛti*. It comes from the *nirguṇa*, the *nirguṇa* only; the *nirguṇa* approaches the *nirguṇa* and takes him to the *nirguṇa*. This *guṇa*, *satya*, *raja*, *tama guṇa māyā*, misunderstanding in any stage cannot lead to even *satya guṇa*. In its highest position it is *satya guṇa*. *Satya guṇa* also cannot lead us to *nirguṇa*. So it is said, *ahaitukī apratihata*.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
[ahaituky apratihātā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

And what is that? How it originates? *Ahaitukī apratihātā*. It is causeless, meaning its cause cannot be traced in this mundane, in the world of *guṇa māyī*, this *māyic* misconceived world. It is beyond. *Sukṛti*, that's coming from the agent of the Lord, *bhakta*, and that when accumulated sufficiently, then only, truth can disperse ignorance. Not a part of ignorance can dispel ignorance – truth. So *nirguṇa* can save us and take us to *nirguṇa*, from all shades of *saguṇa*, *māyā*, misunderstanding, misconception. You see, so when the Lord says,

api cet sudurācāro, bhajate mām ananya-bhāk
[sādhur eva sa mantavyaḥ, samyag vyavasīto hi saḥ]

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"*Sudurācāro*, in consideration of this *māyic*, this misconceived standard of morality, *api cet sudurācāro*, most disqualified he may be considered from the standpoint of the purity of this world. But *bhajate mām ananya-bhāk*, but his exclusive tendency can be found towards Me, a spontaneous flow towards Me, avoiding any other direction. *Sādhur eva sa mantavyaḥ*, he should be considered as *sādhur* because *nirguṇa*, that flow, that is to be considered. Other things, now it is here, it will vanish next moment. The *satya guṇa* takes to the highest position of Brahṁā, the next moment the wheel will come here. The concocted good or bad, that is only moving in a circle. It is now holding the highest position, only next moment he's coming back, he's coming down."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahṁā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

So any development in the misconceived area is no development. But in the consideration of *nirguṇa*, a little improvement, that is of infinite value. That won't leave you. That won't be destroyed. *Api cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva*.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ 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]

All these advices make us to have a faith; that my consideration cannot be taken into comparison with any worldly good or bad.

*'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba
'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

The good in a dream - in a dream, a good dream a bad dream both false. Do you follow? So, in this illusory conceived world, good or bad has got no value. And to save anyone from this charm of this enchantment, or this glamour, that help must come from *nirguṇa*, from the Vaiṣṇava, from the scripture of the *nirguṇa*, that is *Bhāgavatam, Gītā*, all these things, which springs from *nirguṇa adhikār*. We must be all attentive towards that, that *nirguṇa* can help us, snatch away our soul in bondage in the *saguṇa*. The *nirguṇa* agents will come and snatch away the soul from the bondage of misconception. And no *saguṇa* agent can do it successfully. He's captive himself. So the help must come from *nirguṇa*. And from here the emptiness of *guṇa*, that in spite of so much possession of power here I am most insignificant because this thing has got no value at all. Such aggrievement of heart makes him fit for *nirguṇa*, when he comes to know this is all futile. The possession, *sapna samsthita* [?] I possess in a dream, so it has got no value. So when he earnestly prays for the help from the *nirguṇa* world, from the proper cent per cent truthful world, then that comes to their help. And no *saguṇa* is qualified to help any *saguṇa*. That will be in his own way.

Deception for deception, *chari chari mastata bhai* [?], deception for deception. One blackmailer is exchanging his things with another blackmailer. Two thieves are exchanging things. None is the real owner, so blackmailing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Again perhaps tomorrow some friends will come. I feel exhausted.

So Charu Swāmī won't be here tomorrow morning? You'll have to go to Calcutta?

Bhakti Caru Swāmī: If I'm here Mahārāja I will possibly come but I might have to go to Calcutta tomorrow morning.

Śrīla Śrīdhara Mahārāja: Anyhow, Dhīra Kṛṣṇa Prabhu, he's here, constant. Hare Kṛṣṇa.

...

Hare Kṛṣṇa. Gaura Haribol. *Vaiṣṇavānām yathā sambhuḥ* _____ name is a

name of Mahādeva, Śiva. And *Śrīmad-Bhāgavata* [12.13.16] has given recognition to Śiva as one of the principal devotees of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And also Keśava Bhārati Mahārāja has come, from south Europe. He was here yesterday; from south Europe, Italy.

Śrīla Śrīdhara Mahārāja: South Europe, Italy.

Dhīra Kṛṣṇa Mahārāja: What's your name Prabhu?

Devotee: Nagaraja.

Śrīla Śrīdhara Mahārāja: Nagaraja Prabhu. That is a non name to me I think, Nagaraja. Did he come here previously?

Nagaraja Prabhu: A couple of days ago.

Śrīla Śrīdhara Mahārāja: Yes, Nagaraja, *paramahamṣa*, four stages of the *sannyāsī*, the first portion, *kuṭīcaka*, *bahudaka*, *kuṭīcaka* means when one is within a cottage. Does not like to get out of the cottage, and always being in the cottage he goes on with his meditation, thinking, Kṛṣṇa *Nāma*, *kuṭīcaka*. And *bahudaka*, when he comes out to preach, goes anywhere and everywhere, and takes *daka* means water, *hudaka* means water. *Bahudaka* means various kinds of water he takes, he drinks, and moves here and there always. In the length and breadth of the world he may move and go on with preaching about his own Lord of the heart. Then *hamṣa*, *hamṣa* means one who is eligible to take the important things from ordinary. In the *śāstra* there are many kinds of advices suiting to different natures of people. And the *hamṣa*, just as the duck [swan] can take out the milk from water, so he is able to take the gist, the important thing, leaving aside the ordinary, unnecessary thing; that is *hamṣa*. And *paramahamṣa*, who is expert in such work, he's always in *sāgrāhī*, essential things. He's always within essential things and non essential things cannot come near him, *paramahamṣa*.

*paramahamṣa-varam-paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padam, praṇamāmi sadā prabhupāda-padam*

[O Śrīla Prabhupāda, all the great *mahā-bhāgavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the greatest stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the lotus toe tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.] [Śrīla Śrīdhara Mahārāja's *Śrī-Śrī-Prabhupāda-padma-stavakaḥ*, 10]

You are all Bhaktivedānta *parivar*, the Bhaktivedānta group, *parivar* means group. You are all Bhaktivedānta *parivar*, Bhaktivedānta group.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Dayal. Dayal Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, this *praṇamāmi sadā prabhupāda-padam*, when did you write that?

Śrīla Śrīdhara Mahārāja: Just after the departure of Prabhupāda. When Prabhupāda was living only one poem about Bhaktivinoda Ṭhākura was written by me and Prabhupāda appreciated very much the argument there. In Bhaktivinoda Ṭhākura's poem I wrote,

*lokānām hita-kāmyayā bhagavato bhakti-pracāras tvayā
granthānām racanaiḥ satām abhimatair nana vidhair darśitaiḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat*

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous Ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6]

A comparative study of development in the theistic conception, that was represented, and Prabhupāda liked it very much, appreciated.

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

Brahman conception of the Reality, then Paramātmā conception, and Nārāyaṇa conception; Brahman conception by the *jñānīs*, Śāṅkarites, Paramātmā conception by the *yogīs*, and ordinary *bhakta* they have got Lakṣmī Nārāyaṇa conception. But

surpassing that you give up the higher conception of Kṛṣṇa consciousness; and Kṛṣṇa is so and so, such and such. That was shown in those hymns. Hare Kṛṣṇa. Hare Kṛṣṇa.

Both poetry and philosophy combined. There are many books in the world which have got poetry character. But there are many that have got philosophical, ontological character. And ontology and poetry combined, such books are very rare in the world, both poetry and ontology. *Śrīmad-Bhāgavatam* contains both in its superior quality, both *kavyam*, that's poetry, beautiful poetry there; and also the ontological representation is also of the highest type. And in *Caitanya-caritāmṛta* both poetic and ontological side we find in its high degree.

Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

We are talking, talking and talking, but about mortality. Just as it is written in *Bhāgavatam* [2.3.20], *dādurikeva sūta*, the frog also makes noise, and what is the result? That serpent gets the clue that there is the frog and the serpent comes and devours him. So all our talking is of that nature. We are only, mis chattering [?] that is all mortal. Theism, the subject of our talking, speaking, is all mortal and we are being mortalised. By all our efforts we are only helping us to be fodder of the god of death. Mortal, by every movement, we are, the matter is mortal, and we are, being soul, we are only cultivating about chewing all things that are mortal. And identification is growing in its condition and dragging us to the mortality, and we are being prey of mortality.

Kṛṣṇa consciousness is just the opposite. To speak about Kṛṣṇa, try to see Kṛṣṇa, try to move in Kṛṣṇa in all affairs, and not only will you be above this mortal area, but you will be able to enter into some positive world, of Kṛṣṇa, the Reality the Beautiful. Reality, the harmony, beauty and harmony and love, all similar and almost same: divine. Divine means dedication, at the bottom, the foundation is dedication, not of exploitation, in the midst of which we are plodding.

Exploitation, exploiting one another here, we live; our very life is possible only when we devour our neighbours. So nasty form of life we have got at present that without creating disturbance into the environment we cannot live. Without food we cannot live, go on, and food means so many lives to be killed. So living in this plane, that is a nuisance thing, very nasty. Without disturbing the environment we cannot maintain ourselves; a very nasty thing.

So we all must promise to leave this land where we are living at present. And we shall try to enter into another land where we can give, we can help others, where our living may not create any disturbance to the environment; such land, a land of dedication. Here, everyone, every unit is an exploiting agent, cannot but be. But there,

everyone is a dedicating unit. And its acme is in Goloka, in Vṛndāvana, the zenith of dedication, dedicating tendency. It is spontaneous and it is irresistible rather, irresistible, *ahaitukī* and *apratihatā*. Spontaneous, that is causeless, no cause, naturally. It was, it is, and it will be. And spontaneous, and *apratihatā*, nothing can make or mar. It is of such nature. And that is the position of our innate nature, really.

And the agents of that land come here to recruit us to that holy land. And the duty fell on the head of Swāmī Mahārāja to go to you all in the wide world, to carry this news to you. And you are attracted by his words, and so many of you have gathered. Our joy knows no bounds to see you here. The land of Mahāprabhu, where from it began, the flow; though it is eternal, but in this mundane world, such flow in its brightest colour came, began from Māyāpur. So with what thankfulness, and what contribution from our heart we shall try to see that land, the birthplace of such flow. Not only to save us, but to crown us with the highest success of life eternal. Not a particular life. This is not only for human beings, a handful of animals, but it is meant for all, even beasts and trees, stones. It is so light, and so fine, that it can pierce through the four walls of stone, and can enter like x-ray, everywhere. Any movement, the wave that is created in Kṛṣṇa consciousness: that will pierce through everything. No hindrance, *apratihatā*, it can go to help. There may be difference in degrees of intensity, but it is sure that it is passing to the – it comes from Infinite, and it is working also in the plane of Infinite. No limitation it cares for; it does not recognise any limitation at all. It is Vaikuṇṭha. *Kuṇṭha* means calculation, limit. The talk of the unlimited, in its characteristic, it is also so, none can limit it, check it, hinder it, oppose it; *apratihatā*. It may not be felt; it may not be measured, by the knowledge of our senses. But it is there and it is progressing.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nītāi Caitanya.

Any new figures have come?

Dhīra Kṛṣṇa Mahārāja: Yes. More and more are coming every day now. Later on today I think some more devotees will be coming from America, South America, and perhaps Canada...

End of 81.03.12.B

Start of 81.03.12.C

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, many of the devotees here right now, they're presidents of different temples in ISKCON around the world. So after the GBC meetings there's also a temple president's meeting, in which the GBC resolutions they will be presented to the temple presidents as a body. So one thing that will be presented is that the decision concerning the extension of Ācārya-ship: so it has been decided that it will not be extended.

Śrīla Śrīdhara Mahārāja: It won't be extended?

Dhīra Kṛṣṇa Mahārāja: Yes, and some of the reasons...

Śrīla Śrīdhara Mahārāja: It is decided in the GBC.

Dhīra Kṛṣṇa Mahārāja: First the Ācārya board then the GBC.

Śrīla Śrīdhara Mahārāja: Then the GBC, the decision is final?

Dhīra Kṛṣṇa Mahārāja: Yes. They're saying indefinitely. That means for no specified period of time, because...

Śrīla Śrīdhara Mahārāja: Because it is not the proper time for further extension?

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: No necessity.

Dhīra Kṛṣṇa Mahārāja: Right. But they were thinking, many of them were thinking when they went into the Ācārya board meeting to extend, but taking the last year into consideration, because there were some difficulties on the level of Ācārya, they were thinking that now is not the proper – there is not the right atmosphere in our society for extension. And that those who were to be considered as candidates for Ācārya that there was some political motive there, or political dealing, with some political concern; so they wanted to make it free from such political concerns. So they have thought to not extend at this point.

Śrīla Śrīdhara Mahārāja: So that decision has already been taken, the important decision. Yesterday such a resolution was taken, only yesterday?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And unanimous, that verdict was unanimous?

Dhīra Kṛṣṇa Mahārāja: Finally. It's actually, it may be like half and half in terms of how people feel, but the verdict is unanimous.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Someone may be willing to forego their personal feelings for the sake of being unified as a body.

Śrīla Śrīdhara Mahārāja: Oh. Let us wait and see the result, the consequence. Anyhow, unity is desired; unity and progress, what is desirable.

...

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Conservative, Liberal, Labour; so many parties: in India there are many parties in the political world, but in England, Conservative and Liberal, and then came the

Labour party. Three parties we find there. And in America the Democrat and the Republic, two parties. But the people outside they say there's very little difference between the Republic and Democrat. They look like almost the same. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is a famous saying about the definition of democracy by Abraham Lincoln: "Government of the people, by the people, for the people."

I used to, when I was in charge of Madras Maṭh, daily class I used to advertise in the paper for the daily class. Government of the people, it is true, of the people. And government for the people, it is also tenable. But by the people is untenable. The mass is ignorant. So vox populi is not vox dei. Where is this mentioned? [16th century: from Latin, literally 'the people's voice.']

Vox populi is not vox dei. The voice of the people is not the voice of God. It is a general saying, "the voice of the people is the voice of God." These are all unguided, mistaken people. What value may be there in their voice? They're all fallen, not up to standard of thinking. They're being the fodder of death, their movement, so how can they take us to our desired goal?

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

That is the innate and principle of life: to save ones own self, to become immortal, and to become, out of ignorance, and to become happy. Our very existence is being threatened every second here where we live. And it is also threatening to cover our knowledge. And it is always offering, threatening to swallow us with misery. The misery is threatening to swallow us every second. These are our standing enemies. We must fight with them in a scientific way, how to get out of these three born enemies of us, who are always threatening, our very existence, our very knowledge, and our very sense of happiness, feeling. Hare Kṛṣṇa. Hare Kṛṣṇa.

So the God conception has come in this world. The ideal, above, in the transcendental realm, even superseding our imagination, how to be happy. The area of happiness is the area of God. Satan may not enter there, may not have his influence over Him. So Godly life, that again, what is the conception of God proper. There is also possibility of comparative study from this side, and that is our conjecture from here. But in reality there is such position and such place. And they're not idle, God is not sitting idle. He's also sending His messiah, messenger to this world to recruit, from different positions to different stages of theism. And there is also gradation.

In the political dominion status a sort of independence, then different conceptions of political emancipation; so also the general emancipation has various conceptions. And according to our hankering and demand of our sincere soul we come to similar class.

There is a possibility of comparison, *taṭasthā*, both relative and absolute consideration. Everywhere: both kinds of knowledge, relative and absolute. The

absolute holds the supreme position, but relative is there and must be there.

Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.
Nitāi Gaura Gadādhara. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Then, any question?

Dhīra Kṛṣṇa Mahārāja: You don't have any questions?

Śrīla Śrīdhara Mahārāja: No question?

*bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30]

All the questions disappear when we get the solution proper. *Bhidyate hṛdaya-granthīś*. Which is almost impossible, unthinkable, such solution we get from *Bhāgavatam*. Such a stage is possible. What is that? *Bhidyate hṛdaya-granthīś*. All the ties are unloosed, in the heart. The heart is full of different ties. I tie myself with this idea, this idea, that idea, thousands of ideas I am tying with that. I want. I want. I like it. I like it. I like it. All the ties are unloosed at once. Such knowledge may descend in us. At once, all the ties all unnecessary, so many ties are all unnecessary. Unloose it, unloose it. They're rather enemy. Let them, we thought that they're friend and wanted to tie me with him. Unloose, unloose, unloose. They're not friends, all enemies. *Bhidyate hṛdaya-granthīś*. All the ties of the heart are broken off.

Chidyante sarva-saṁśayāḥ. This is in the stage of activity, *karma*, *bhidyate hṛdaya-granthīś*, and in the layer of knowledge, *chidyante sarva-saṁśayāḥ*. There are so many doubts, doubts after doubts. All doubts cleared. Just as the mist disappears, so all doubts cleared.

I thought how it is possible, in the beginning. It is impossible. In the beginning I thought that there the sayings of *Bhāgavatam*, when Gauḍīya Maṭh came to say this, something like this, "That this is the truth and nothing can be, no other conception of truth may be absolute. This is the absolute". Then how it is possible? But in my childhood I had some knowledge of *Bhāgavatam*. This *śloka* came to my mind. Yes, *Bhāgavata* says there is such stage. It is possible. *Chidyante sarva-saṁśayāḥ*. Free from all doubts, there may be such a stage that we're free from all doubt. Then also *Upaniṣad* came:

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known, by getting Him, everything is gained."]

tad viddhi jñāsya tad eva brahman [?] Enquiry is good: but enquire like a proper

man, in a proper scientific way. That enquiry, search, search for a particular thing which equates to search after everything. Come to search that thing which will solve all your problems. Searching after this, searching after A, searching after B, searching after C, dismiss all these mad ideas. Search for one thing which will satisfy everything. It is possible. *tad viddhi jñāsasya* [?]

Yasmin vijñāte sarvam evam vijñātam bhavati. If we know that point everything is known. *Yasmin prāpte sarvam idam prāptam*. If you get that thing everything is got. Is it possible? Yes, it is possible. And when we come to such faith, then there is real faith. It is *śraddhā*. It is known as *śraddhā*, in Sanskrit language. And perhaps it may be, the similar word in similar meaning as faith, in English, *śraddhā*. It is possible. There is the central truth. If I know that, everything is known. If I get that, everything is got. *Yasmin prāpte sarvam idam prāptam - tad viddhi jñāsasya* [?]

If you want to be a student you study such a thing of absolute characteristic, of the grand characteristic; not partial, but search for the whole, the conception of the whole. That is, it takes us to such understanding, the one ruling the plurality. One unity, the oneness of the whole, and from one point the whole of our conception is being controlled and ruled; that idea. The one in whole and the one is the master of the whole. And if I be acquainted with that one the whole is under me.

Our Guru Mahārāja, in Bombay, in answering some question he told, "That suppose a lady, a girl, is very poor, but if she's married to a prince, the prince has everything, and through her matrimonial relation she can have command over the kingdom of her husband."

This is something like that. Kṛṣṇa is the paramount power and we have got some intimate relationship with Him then everything comes within our jurisdiction through Him, through His love, and my love towards Him. Through that affection everything may come within my *adhikāra*, within my power, or something like that. So in this way we can know. We can know, we can have, everything. And also, we may not think that to have everything means under us. That means exploitation. It is not that. That is the tendency is to serve. In that world exploitation is unknown. I will get chance of serving so many, with so many assistants also.

Our Guru Mahārāja used to say, "The whole duty which I find in this mission, I should do it. It is mine, but I can't do. So Kṛṣṇa has sent so many assistants to me. But the responsibility is mine."

So this sort of spirit must arise in the heart of every servitor. "The whole thing, it is my duty, I should do the whole. It is the service of my Lord, my loving Lord, and the whole responsibility is that of mine. But because it is not possible, so Kṛṣṇa has sent so many helping hands to me." In this way everyone will try to accommodate the service of everything. Just as at present in our crude form of mentality we want master-ship over everything. In the land of exploitation, generally, our innate nature will be to be masters of all infinite, that everything will obey me. The whole world will obey me. But just the opposite; I shall serve the whole world. That is, the opposite is in our innate nature, to serve all. And such a world is there.

And Kṛṣṇa is the leader there. Rather, He's the predominating – if such representation is possible, and the predominated aspect, half, is Rādhārāṇī. Predominating and predominated, but both of dedicating stuff. But formally one is predominating half and another is predominated half.

Proton or neutron or something like that; what is said? In the centre of the electron, electron is just like a solar system, and there, all atoms are moving, electrons are moving in atom, and in the middle the both combined, the neutron and proton perhaps, one negative and one positive.

But the half, moiety, our Prabhupāda used to use this word. Predominating Moiety and Predominated Moiety; two halves. Formally, predominating, aggressor, Kṛṣṇa, and to be aggressed, Rādhikā, in its highest form possible, dedication. So Rādhārāṇī's lookout is, "All the services of Kṛṣṇa is Mine alone. I take so many only to help Me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And Gurudeva according to the stages of the devotees are seen in various planes to play his part. And ultimately enters into Rādhārāṇī, and Her group, and in *taṭasthā-vicāra, amnaya vetirek*.

These services are planned to – the anti party is necessary, the opposition party is necessary to enhance the degree of services. It is performed by Yogamāyā. Different groups, competition of services. We are to hear, and vague impression we may receive in our young, lit, the photographic plane, according to its capacity are deep or vague, so the picture may have some impression within our heart according to the awakening. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: I have a question. If one devotee is desiring or hankering after the responsibility of taking on disciples, does that mean he's unqualified to be a Guru, a spiritual master?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: His question is that if someone is hankering after the responsibility of accepting disciples, does this mean that – is that to be interpreted as a disqualification?

Śrīla Śrīdhara Mahārāja: It depends, it is laudable, but it depends upon the purity of purpose, sincerity. Do you follow?

Devotee: How will that be understood?

Śrīla Śrīdhara Mahārāja: That is, at his risk he can do. There's the *śāstra*, the *sādhū*, then the right. His ultimate decision with his conscience. If he's sincere he's all right. But if other elements are mixed in that desire, the *bhukti*, *mukti*, *pratiṣṭhā*, mainly *pratiṣṭhā*, name and fame, then he will have to take the risk and reap the result accordingly. Otherwise, on the whole, it is a good thing. But at the same time it may

be tested in that way, if he thinks there are superior Ācāryas and if he weighs the good of the disciple he may carry him to that Ācārya. But if he finds there is none to help him, and I can help him to certain extent, sincerely, then he should go at once to help him. Otherwise he'll be a criminal. One man is drowning and I can rescue him, I must come forward. But there is possibility that in going to rescue him I may also drown. Then he'll bring another gentleman, "Oh. Stronger man, help him, he's drowning." So the purity of our purpose, that is the highest response with which we are to judge it.

Hare Kṛṣṇa. Gaura Sundara. Gaura Haribol.

A patient is suffering, and I know something of treatment, I shall come forward to help him. But a better doctor is available, then I shall try to help him in that way. Otherwise I shall go with my sincere desire to help him. It's something like that. I have got – I had a disease, I got medicine from my Guru Mahārāja, and I think that I'm improving, my health is improving, I'm getting out of the disease. That medicine I may recommend in the case of another similar patient. But there also, it is mentioned in *Hari-bhakti-vilāsa*, when one rushes to take the responsibility of deliverance, and when there is another, higher man, to deal with the case, he'll be criminal.

Anyadhikari ācārya, bhatta manī, nimbadhikari _____ [?]

A better doctor is available, but for my trade, for my selfish purpose, I run to, rush to take the patient in my care; that will be criminal. But none to help, then whatever little knowledge I have got I must utilise that for his betterment. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

*[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If purities purpose is there, that is invincible. None can defeat him, or make any harm of him. Hare Kṛṣṇa. Sincerity. Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, the situation may also arise where a group of senior devotees, some of whom may be qualified themselves to take on this responsibility, may desire that some other specific personalities be chosen to be able to deliver the...

Śrīla Śrīdhara Mahārāja: A *jīva* soul's personal opinion, I think this decision is unhappy and injudicious. The decision of the GBC is unhappy and injudicious, it seems to me. And the consequence will be that many independent Ācāryas will spring up, will stand up, as a result of this bigoted policy. This is my personal opinion. And I wanted to save the ISKCON from such reaction. But they should be accommodating and expanding. They should expand themselves. They're doing it in a particular way, that making disciples, the expansion. From outside the ISKCON, with some little

knowledge we have got in my life, with all sincerity I wanted to help the ISKCON that the organisation with its prestige they can go on for some time, safely. But the Divine Will we must work in its own way.

In Hegelian language, the thesis, antithesis, synthesis. Whenever anything happens some opposite happenings occur. And then again greater synthesis is the outcome in future. So we must submit to the inevitable. We shall have to submit to the inevitable. Hare Kṛṣṇa. Hare Kṛṣṇa. Sometimes what we do not do, willingly, voluntarily, we are forced to do that, with some punishment. Not always, let us see what way the Divine Will goes, Divine, the sweet will of Kṛṣṇa; what way He passes. Let us wait and see. Hare Kṛṣṇa. Hare Kṛṣṇa.

I am – my heart aches to hear that many important persons have already become indifferent and many vanished. That gentleman whose reaction is very deplorable, I was known to him, that Pradyumna. First he came with eighteen points complaining against the present GBC and the Ācārya board. "I represent the general body of the non Ācārya, non GBC members. They're moving in this way and there are eighteen points of objection from us against them."

I saw that many of them were not objectionable, but I asked him, wait and see. Many of my friends I advised only wait and see. Don't do anything hurriedly. Hurriedly you'll have to repent. Especially when your Guru Mahārāja Prabhupāda – so many sincere and good friends whom I cannot mention but with little difficulty in my mind, with some pain in my mind. According to me they're all sincere devotees came. But they could not have any room within the fold of ISKCON and disappeared. And some of them are prey to reaction, prey to reaction I'm told.

Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: United we stand, divided we fall. That is providence. What I can do? Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So accommodating nature would have been better according to me. But what – the Kṛṣṇa's will, we must submit to that, submit to that. And thereby we won't be losers, we won't be losers. His will, His will goes this side. It may be pleasing to me. In this way we shall try.

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam
hrd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ*

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[Śrīmad-Bhāgavatam, 10.14.8]

And also the last *Śikṣāṣṭaka śloka* of Mahāprabhu,

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

His sweet will may move this side, that side, in my favour, against me, still, I must submit to that supreme absolute will. Hare Kṛṣṇa. Hare Kṛṣṇa. Let us hope that their decision may help the ISKCON, by the will of Kṛṣṇa, it may not bring any disaster in the organisation. Let us hope and pray. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. ISKCON is a newborn child, a newborn child. There may be many child enemies, so we shall pray to the Lord that the child may grow to be a strong young man, and do the desired service of its founder, Bhaktivedānta Swāmī Mahārāja. Gaura Haribol. With these good wishes we shall pray to him. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

With a great campaign, the highest campaign the world has ever seen. The expansion of the creed of love of the Absolute in the religious sky. So its expansion, its happy movement is to be wished and prayed for by all. Mahāprabhu's grace may reach to every corner of the unknown corner of the world, and so many souls may receive that nectar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

End of 81.03.12.C

Start of 81.03.12.D

Devotee: ...that the Vaiṣṇava philosophy would indicate that any senior, sober, disciple of Śrīla Prabhupāda should be able to accept disciples, rather than just by some appointment.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying there's a feeling among many devotees that among the senior disciples of Prabhupāda that they should be allowed to accept disciples.

Devotee: And it shouldn't be based on appointment.

Dhīra Kṛṣṇa Mahārāja: And it should not be based on appointment.

Śrīla Śrīdhara Mahārāja: They may think from their standpoint, 'If we allow one, the two will come, then many will come, everyone will say that I must have otherwise I will revolt.' From their standpoint if I am to think, so they may think like that, in this way. 'If one opening then many opening we'll have to endure. With recognition of two or three this year, then next year many will flock together, 'we want', and then the threatening will come. So we must stand rigid. We have got a good position now that our Prabhupāda has recommended this and there is no explicit saying from him that extend yourself gradually. So we are in strong foundation at present. But if we come down to take any other advantageous position then we may lose our position for all. And now there is eleven, then there will be a hundred, and we cannot be able to quench the thirst of the ambitious persons. So we are in *durga*, in a fort, that Prabhupāda has sanctioned only these eleven. We must not get out of the fort. That will be dangerous for us.' That may be their position at present, they think, 'This is political.' And according to me this is also political stand; stand in a firm position within the fort, given by Prabhupāda. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: They're thinking that later more can be added, but right now in our society...

Śrīla Śrīdhara Mahārāja: No. They'll be put in fire, when one is going to die, then he'll think, 'I must have nomination from my disciples, in my place.' There they'll come before the test. When one is departing, at that time his spontaneous desire will come to find his successor from amongst his disciples. And the real fight will begin at that time. He won't like to give nomination to God-brothers, but perhaps one of his disciples, to keep his name eternal. And there the real test will come at that time. Hare Kṛṣṇa.

Suppose if one of the eleven severs his connection with them, then what will they do? To keep up the number full, eleven, they will take in another new person, or not? Then ten will be the number. The eleven as spoken by Swāmī Mahārāja that will lose its character, so eleven must be, so one God-brother should be taken in, or ten will work?

There will be difficulties, so independent action will be necessary, but if not now, a little later it may be. But only the difficulty is that so many sincere souls they're going away from the organisation. And they cannot keep their position while single and they're going down. That is our sorrow. Otherwise it does not matter whether eleven Ācāryas or one Ācārya. It does not matter. But those that have come under the banner of Swāmī Mahārāja, if they lose their purity of life, then that is to be mournful. Only this much, this is what is aching me. I knew some of them personally. Hare Kṛṣṇa. Hare Kṛṣṇa.

And I advised them all, wait and see. Don't go to take any adverse steps. Wait submissively. And maybe, just as too much grandeur, and in competition to show the position of every Ācārya that he commands more men and more money. This is

undesirable. Rather, if the competition would have been otherwise, one is helping another in his gorgeousness, according to the qualification, that would have been a more happier thing, more happy thing.

But after all, His will, will go on. And that is our solace. Our consolation will be that. It may not suit or please me, my heart, but I cannot expect, I should not expect, that everything, all events will satisfy me, they're only to satisfy me. No. His will should be satisfied at any cost and every cost. So patiently we shall have to take what happens, practically. We won't allow ourselves to be perturbed much as to do something which will go against this decision. Though not with full heart, still, we shall try to accommodate with it. That attitude should be better according to me. But when God wishing it will be – it may take another way any time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our solace will be, His will may not be challenged or may not be opposed. Let us try to be happy with the decision. And He will see. Hare Kṛṣṇa. Hare Kṛṣṇa. We should not allow ourselves to be identified with the disturbing element. It may go against the organisation built up by Swāmī Mahārāja. So toleration: that will be laudable, according to me. Wait and see.

There is a saying: *suhasya sigram aso misra kalo harmam* [?] When Rāvaṇa was killed, informally, and his life, still he was living but he was sure to die very soon, at that time Rāmacandra sent Lakṣmaṇa: "Go approach Rāvaṇa and ask him some advice about *rāja-nīti*, political conduct." He had long experience, *cuda-yuga*, fourteen *yugas*. So Lakṣmaṇa went to Rāvaṇa and asked advice how to conduct the kingdom, "What policy should we accept?"

Rāvaṇa told one thing: *suhasya sigram aso misra kala haranam* [?] "What is good we should do it immediately, and what is bad we should take time, we should take time after time." *kala haranam* [?]

And he also gave example from his life. "When Śurpanākha, my sister, came and reported to me that her nose and ears had been cut by Lakṣmaṇa, knowing fully well that to enter into war with Rāmacandra that is not an easy task. That is bad. Still I hurriedly took up and I am going to be finished. I am almost finished for that. But I had a good plan also in my mind, that this salty sea must be replaced by the milky sea. *Ksiyo sarga* [?] We are around with the sea of salt, but there is a sea of milk. I must change. I could do it, but, *kala haranam* [?] Yes, I shall do, I shall do. In this way I lingered and I could not do that good thing. Because it was a good thing on the whole and I did not take it immediately so I could not do it. And this bad thing immediately I took up and I am dying now."

So *suha* [?] things which are good, *primavesi* [?] from the *primaves* [?] view, what is good we must do immediately, and what is undesirable we shall wait for that to take any action against it. Wait and wait. Then perhaps if my plan is good it will come out naturally. After a little time it may come naturally.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Gaura Haribol. Gaura Haribol.

What's the time now?

Dhīra Kṛṣṇa Mahārāja: It's nine thirty five.

Śrīla Śrīdhara Mahārāja: Nine thirty five?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And today you came here, you reached here what time?

Dhīra Kṛṣṇa Mahārāja: At eight o'clock.

Śrīla Śrīdhara Mahārāja: Eight o'clock.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So one hour and a half engagement with you; and sometime before you with these friends.

Dhīra Kṛṣṇa Mahārāja: Yes. So I think we'll take your leave now.

Śrīla Śrīdhara Mahārāja: Yes. You may take leave now.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedanta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda ki jaya. Sevā Vṛnda ki jaya. Sevā Vṛnda ki jaya. Gaura Haribol. Gaura Haribol. What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, "By your mercy we can become free from this political consciousness and become Kṛṣṇa conscious."

Śrīla Śrīdhara Mahārāja: Yes. That we want from our heart, whole of my heart, that I want you all to be happy with Kṛṣṇa consciousness, and also you can spread it. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: I was thinking, your name is Bhakti Rakṣaka, so we have the *bhakti-latā-bija* must be protected from Vaiṣṇava *aparādha* and *Nāma aparādha* and by your kind advices you're protecting us from these serious offences.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Let God decide in our favour, what you say, we may be saved from Vaiṣṇava *aparādha* and other *aparādha*. That is the highest interest of us all. Nitāi. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Haribol.

End of 81.03.12.D

Start of 81.03.13.A

[About thirty five seconds with Śrīla Śrīdhara Mahārāja and Śrīla Govinda Mahārāja in Bengali conversation]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya. Kṛṣṇa. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the devotees they also want to give some *dhan*.

Śrīla Śrīdhara Mahārāja: What are they? Nitāi Gaura Haribol. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa. What is your point?

Dhīra Kṛṣṇa Mahārāja: So can we ask you some questions about paintings for *Brahma-saṁhitā*?

Śrīla Śrīdhara Mahārāja: Yes. Do it.

Dhīra Kṛṣṇa Mahārāja: Sometimes we would ask questions, the artists would put questions to Prabhupāda on the details, and he would think that, he would describe this sometimes as teasing, that these questions would tease him, because sometimes they may be a little intricate. So we hope not to be too intellectual about it, but if we can ask the questions simply or clearly and you could give some advice.

Śrīla Śrīdhara Mahārāja: Yes. Let me hear then I can say.

Dhīra Kṛṣṇa Mahārāja: [To another devotee] This is my own list, you have yours.

Devotee: The first painting that we want to do is in the first verse and the second verse there is description of Gokula Vṛndāvana as thousand petal lotus with Kṛṣṇa in the centre. And in the twenty sixth verse there is description of Lord Brahmā's meditation on the thousand petal lotus of Goloka Vṛndāvana with Kṛṣṇa and Rādhārāṇī and the *gopīs*. So we want to do one painting of the Goloka Vṛndāvana

planet with Rādhā Kṛṣṇa surrounded by the *gopīs*. So...

Devotee: Do you have the exact questions written down, did you write them down?

Dhīra Kṛṣṇa Mahārāja: _____ I just have these little extra comments that Rāmeśvara Mahārāja made.

Devotee: So it is described that Rādhā Kṛṣṇa are seated on a divine throne, and the whorl of the lotus flower where They are seated is described as a hexagonal figure. So we were wondering, what is the meaning that it's a hexagonal figure, the whorl of the lotus?

Śrīla Śrīdhara Mahārāja: I am sorry that we are not to enter into the discussion of such higher and subtle position of the *līlā* of Rādhā Kṛṣṇa. That is not to be brought into public. And that is the distinction of Gauḍīya Maṭh and the *sahajiyā* section. They're trying to imitate all these things. But we are not, we have no faith in imitation. It will come in individual case and it will awaken in an irresistible way when the programme of the *sādhana* stage is finished, it will come automatically, spontaneously. We are believers in that. Not to know the form already, and then we'll reach there, that is not the policy accepted by Guru Mahārāja Prabhupāda.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Bhaktivinoda Ṭhākura also said, "Stick to the rulings of the class you are fit for, then you'll see automatically."

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpatī hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Sarasvatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-Candrāmṛta*, 88]

Strictly stick to Gaura *līlā*, Mahāprabhu, and you will find automatically within your heart that the *rādhā-rasa-sudhānidhi* is flowing. Don't attempt directly to have it.

Vaiṣṇava, heta mālī sece nitya śravaṇa-kīrtanādi jala [?]

[māli hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana]

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

[tāhān vistārita hañā phale prema-phala, ihān māli sece nitya śravaṇādi jala]

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world; the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.155]

It will come automatically, spontaneously. Not intellectually you are to approach that. That will give you a bad prejudice. Not only that, a harmful prejudice and you will have to have more energy to do away with that layer of misunderstanding. So our Prabhupāda did not allow these things. Do your duty in your plane, what you deserve, and that will come naturally. That is his instruction all through, not only temporarily, but all through. Don't go to be a disbeliever and very eager to see the final result. Don't do like that, for then you will get *māyā* instead of *Yogamāyā*. He knows it fully well, She knows it fully well, when you are to be taken in to the confidential area, and that cannot be acquired by any other thing but His sweet will - the flow of Her sweet will, or His sweet will. Try to have the natural thing, not any thing of imitation or any reflection. Reflection and shadow, these two kinds of misconceptions may come there. Reflection is more dangerous. In Hari *Nāma* also it has been stated like that. Reflection and shadow, both are misleading. And we are to cross that. In our way that sort of temptation may come, but we must not think that everything will come within the fist of our intellect.

acintyāḥ khalu ye bhāvā na tāṁs tarkaṇa yojayet
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Mahābharata, Bhīṣma Parva*, 5.22] & [*Skanda-Purāṇa*]

Which is inconceivable, don't take it under the jurisdiction of reason. When it will be extended to you, you'll be astounded only to find a peep into that. *Na tāṁs tarkaṇa yojayet*. Don't try to drag that into the zone of reason. This is autocratic in its nature. It may come in one shape to you; it may go in another shape to another gentleman. It is so expansive and so free in its nature. It is infinite. Rather the Infinite is the base of those pastimes. And always prepare yourself, hanker, but don't make it an object of experience.

When Mahāprabhu also talked about that as if in a trance; as if in a trance He's giving description of His wonderful experience of Kṛṣṇa *līlā*. Several times we found that sort of deep *līlā*, the higher *līlā* of Kṛṣṇa, to be related by Mahāprabhu Himself. Govardhana *līlā*, and the *Jāla-keli* when He jumped unconsciously into the ocean and for few hours carried by the *tarāṅga*, waves of the sea, He was carried to Chakra *tīrtha* from Sagrada. The *Jāla-keli* of Kṛṣṇa He has described how it is.

And also in Caṭaka-parvata, no end to His *līlā*, when His body was transformed like that of a – pumpkin, then also He described the *līlā*. But the nature of that description, not any book produced thing, it cannot be taken into black and white; it's such thing.

So we received caution, often, that don't try, it will come automatically. Go on with the programme that is given by *śāstra* and Guru. And it will be; if you have such a possibility of fortune then it will come to you. Not a matter of experience and it can be given to this and that – not to be tackled in such a way.

Yathā yathā gaura padāravinde. Engage your full attention in Gaura *līlā* and that will come automatically within you. From indirect way it will come to you, from higher domain. When He will be pleased it will come down, for some time to give you experience and you will simply be astonished – “What is this?” Then again when gone, it is drawn, you will have nothing to lament. A living thing - try to come to get, to hope. We cannot make it the object of our, such higher thing. An ordinary man's conduct with his intimate friends, that is very hard to get. And the secret *līlā* of the Supreme Lord, how we can dare to enter into: and especially publicly. That is not possible. Externally we can try to have, to give some description of the outer possibilities, and not actual thing. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So they can do something general.

Śrīla Śrīdhara Mahārāja: We won't venture to enter. In general...

Dhīra Kṛṣṇa Mahārāja: Like lotus flower.

Śrīla Śrīdhara Mahārāja: Lotus flower representing the idea of beauty, softness, all these things, lotus flower, and in different petals representing different platforms of *rasam*. In this way, such way we can take it, beauty, softness. No mundane ideas should be drawn there; only a distant similarity. But categorical difference there should be; there will be always.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Even we were not allowed by our master to read the books where they're described – *Govinda-līlāmṛtam*, and even *Stava-Kusumajālī*, even *Ujjvala-Nīlamanī* – he did not allow us to study and discuss it. Rather, he would have been feeling very much disturbed if he heard that someone is interfering with those higher *līlās* in those books. He did not like it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, one question I had on that subject...

Śrīla Śrīdhara Mahārāja: *Duṣṭa-phala karibe arjjana*. [Kalyāṇa Kalpataru, Upadeśa 18] Bhaktivinoda Ṭhākura is giving warning that you'll get only a bad result if you venture to cross the line; a bad effect will come to you, *aparādha*. From the lower position, as *anartha*, the steps are shown. *Śraddhā*, *sādhū-saṅga*, *śravaṇa*, *kīrtana*, then *anartha-nivṛtti*, undesirable things will vanish altogether, *anartha-nivṛtti*. Then *ruci*, then *āśakti*, then *bhāva-bhakti*, the sprout of real devotion; then *prema-bhakti*, and *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. By such steps we are to approach there. Hare Kṛṣṇa.

Once Prabhupāda remarked – how you will take it I don't know. One gentleman, of course he was a senior; he wanted to discuss these things with Prabhupāda, and he laid much stress to that. And ultimately he left the association of Prabhupāda and lived a secluded life. But previously he did much service to the mission; that gentleman.

Prabhupāda remarked, "Oh. His true life, he's married with Kṛṣṇa and she has got a child." Something, such remark Prabhupāda made. He was a man, but taking him as a *gopī* he wanted to culture about the life of the *gopīs* and to intimate connection of Kṛṣṇa and *gopī* in this way he wanted to culture intensely and Prabhupāda remarked in that way. "Oh. He has turned into a lady, a *gopī*, and after coming in contact with Kṛṣṇa she produced a child."

Gaura Haribol.

And another time, the Guru Mahārāja of Prabhupāda, Gaura Kiśora Bābājī, he was in a hut near the Ganges. Another disciple of Prabhupāda, Kṛṣṇa Caitanya or something, he imitated, leaving Prabhupāda, he imitated Prabhupāda's Gurudeva, Gaura Kiśora Bābājī, and constructed a tiny hut nearby and imitated his *bhajan*, *Hari Nāma*, and the *alocana*, the discussion of Narottama Ṭhākura, all these things, and observed strict *vairāgyam* in his physical life.

Gaura Kiśora Bābājī remarked one day, "That only by entering the room of labour..."

When a lady gives birth to the child she's in a room, is it not? In a special room, here that is called *atudhar* [?] *atu* means *rogi* [?] _____ [?] "So if a lady enters into the room of that labour and shows, imitates some pain of giving birth to a child; then child won't come by imitation of the sound. There are many things before, many important previous events there must be, then the child will come. Only imitation won't give birth to a child." That was his remark to that gentleman.

So *śuddha-sattva*, you must come in connection with what is known as *śuddha-sattva*. First *viśuddha-sattva*, *nirguṇa* world, *śuddha-sattva* means *nirguṇa*; *sattva-guṇa* and *viśuddha-sattva* – coming in connection with that *nirguṇa*; then only you may try to approach the subtle happenings or events there. So not to satisfy curiosity – where fools rush in angels fear to tread, fools rush in where angels fear to tread. So in this spirit we must approach the whole thing. At the same time we may not be, by God's grace, disbelievers. 'So give me, I shall judge the whole thing to the details; then I shall accept what you say.' There are many things below. The charm and

reasonable-ness of that is enough to convince a person to come this side, and they should be left high above our head. So very cautiously we are to handle all this *līlā*, especially *mādhurya-līlā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Yes, the other day I was thinking, when I'd joined the mission for about a year, Prabhupāda arranged for one full month *Kārtika-māss* to preach in Vṛndāvana, and asked the Mahārāja, Bharati Mahārāja at that time, to "Explain the seventh canto, the story of Prahlāda, not of Rādhā Kṛṣṇa, or Yaśodā, or anything of Vṛndāvana. But preach *śuddha-bhakti* of Prahlāda first. They're all rife in business as *sahajiyā*. Just try to make them understand that enter into the domain of *bhakti*. What about Kṛṣṇa *līlā*, that is far, far above."

So in Vṛndāvana they rather wondered, 'What is this? In Vṛndāvana they're explaining *Bhāgavata* leaving the tenth canto, only seventh canto, Prahlāda *līlā*, the lower portion of *bhakti*."

That was wonderful and strange. Again I found later on when Prabhupāda himself he gave lecture between Rādhā-kuṇḍa and Śyāma-kuṇḍa. There is a boundary line. Have you gone there – Vṛndāvana?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa and Śyāma-kuṇḍa and there is a boundary, and there Prabhupāda used to explain for a few days, and *Upadeśāmṛta* of Rūpa Goswāmī, that was read by him and explained. Not about Rādhārāṇī, not about Kṛṣṇa, that *Upadeśāmṛta*, the basis. His attention was always towards the basis and the fruit will come of itself. Pour water into the root, pour water into the root, and fruit will come of itself. So he himself he explained sitting in the middle of both Rādhā-kuṇḍa and Śyāma-kuṇḍa and he explained not only *Bhāgavatam* but *Upadeśāmṛta*. *Upadeśāmṛta* you know?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That substance of Mahāprabhu and the language of Rūpa Goswāmī. What are they?

*vāco vegarīṁ manasaḥ krodha-vegarīṁ, jihvā-vegam udaroprastha-vegam
[etān vegān yo viśaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śīśyāt]*

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

All these things:

*kṛṣṇeti yasya giri taṁ manasādriyeta, dikṣāsti cet prañatibhiś ca bhajantam īśam
śuśrūṣayā [bhajana-vijñānam ananyam anya-, nindādi-sūnya-hṛdam
īpsita-saṅga-labdhyā]*

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."] [*Upadeśāmṛta*, 5]

All these; in this way; and last is:

*kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyī
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājām
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti*

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmī, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters; one's pure love of Kṛṣṇa is fully aroused."] [*Upadeśāmṛta*, 11]

This is the last *śloka* in *Upadeśāmṛta*. That was explained by Prabhupāda. Not even anything of *Govinda-līlāmṛtam*, or Viśvanātha Chakravartī's *Śrī Kṛṣṇa-Bhāvanāmṛta* - these things were left. So our training was in that line, *pūjāla rāgapāṭha gaurava bāṅge*. That is always on our head, that the prospect of our life's future, life after life. It cannot be finished. We shall rather foster the hope, the pure hope that we shall, may be taken in one day in that camp, with this idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the *Caitanya-caritāmṛta* Kṛṣṇadāsa Kavirāja Goswāmī he's making reference to *Govinda-līlāmṛtam*, *Ujjvala-Nīlamanī*, these other confidential selected works. How are we to take that?

Śrīla Śrīdhara Mahārāja: These three chapters were generally – we were not allowed to enter into of *Caitanya-caritāmṛta*, the *catudas*, *adi-catudas*, and *madhyam-līlā* of Rāmānanda Rāya – to certain extent where the *līlā* portion of Rādhā Govinda is mentioned then we had no entrance into that *līlā*. *Adi-catuda* or something like Svarūpa Dāmodara and – of course when *parayana* is going on we read, go on reading, making *parayana*. But not to enter into details of discussion about that thing; three chapters...

Dhīra Kṛṣṇa Mahārāja: What do you mean by *parayana*?

Śrīla Śrīdhara Mahārāja: *Parayana* means from the beginning to chant the whole

book; finish the whole book. That is *parayana*.

Dhīra Kṛṣṇa Mahārāja: Continuous reading.

Śrīla Śrīdhara Mahārāja: Then we went on reading, but without giving any particular attention to the *līlā* of the highest order of Rādhā Govinda. That was barred. Don't try to come into details there. That will come automatically when the time will be. Don't make it a discussion of the public. Don't take it in the public eye.

So much so, Prabhupāda once while in Vṛndāvana, he had got a *bala bandhu*, a friend of his childhood, one attorney there. And he came to see him, so he went to give a return visit, Prabhupāda, to his boyhood friend. Then he saw – this Paramahansa Mahārāja was with him at that time, now Paramahansa Mahārāja is at Calcutta, Mahānanda Brahmācārī previously, he was with Prabhupāda. And he went to give the return visit, and when he's told 'he's upstairs' and he went there and saw the Pran Gopāl Goswāmī he's explaining *Bhāgavatam*, *rasa līlā uday*. Prabhupāda just bowed down his head and he came away, immediately came away.

Then his friend came, leaving that *rasa līlā uday* there going on, explanation. His friend also came down. "Yes, the *rasa līlā* is going on in the explanation. And you did not take your seat at all and you just bowed down your head and coming down. What is the matter?"

"Our Guru's order is such, that if you attend *rasa līlā* explanation you will commence offence; that will be offence to attend *rasa līlā*. So I can't stand there, even for a second. I had to come back. This is my Guru's order, so *aparādha*."

So for us, such a strict behaviour he has shown. And we also do that, especially myself. So many other places: the *jhulana līlā*, the *rasa līlā*, they show by dolls. I never do that. What's true to my understanding of my Gurudeva's will or his words I don't make any show of *jhulana* or *rasa līlā* of the type. I find in my heart that this was not desirable by Prabhupāda. But in so many Maṭhs I see at present, I hear also that they're doing that. But I strictly abstain from that sort of showing, the *jhulana līlā* or *rasa līlā*, that is too high for us, I considered. I must be true to my hearing of the words of my Gurudeva if I want my realisation and not my position. The position or some sort of popularity to attract people by such show and to make money or to make a favourable field for preaching, they may do like that. But I don't do. I don't want popularity. Nor any position of a higher Ācārya. I am a student, still I am a student, I consider myself to be a student, a faithful student. What I heard from my Gurudeva I try my best to stick there, to keep my position there as I heard from him. I don't want to mutilate that in any way to suit my purpose. I try not to do that. So – of course, for big propaganda they may take different ways as they think they're now free. But I'm not a member to do so, to go on in such a way. I try because – ha ha...

When Prabhupāda offered me to go to the west and I told simply that "I don't consider myself fit to go there to the west, I won't be able to show success there for such defects." Two defects I showed.

The some of the *sannyāsīns* they showed much reverence to me, "What is this? So

many persons there to take and you lose this chance, you don't, you neglect to take advantage of such a position that you'll be a world preacher. You have no hankering for that?"

I told, "Yes Mahārāja, I have no hankering for such position. My only humble ambition is that I may be reckoned as a sincere devotee of Mahāprabhu Śrī Caitanyadeva. No other ambition I have in my mind, to become a world preacher and so on."

So in my nature I'm such and such, I want truth, and I hope, I crave for the mercy of the Vaiṣṇavas, and you all, that I may not have that ambition, but to be the humblest, most humble servant of the Lord, I may not be misguided. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

I may engage myself in the lower form of service. *Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. My faith may be so firm, and may be of such quality, that the least offer of His service, of divine service, may satisfy me. I may not be ambitious to run high, to get the chance there in the higher officer class, with my lowest connection with the divinity I may go on satisfied with my life. Gaura Haribol.

Pāda-dhūli— Mahāprabhu says, "Just consider myself as a dust at the feet of You, Kṛṣṇa." What is that *śloka*?

*ayi nanda-tanuja kiṅkaram, patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūli-saḍṛśaṁ vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Consider me to be one of the dusts that is in Your feet." That may be our guidance. That is too much. Our faith should come to such a great – in quality – that we may be satisfied to become a dust in His feet. Then, by His sweet will it may happen, anything. But our humble aim should be to have the least connection of the divinity real. Not a concocted Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. *Pūjāla rāgapāṭha gaurava bāṅge*. Very sweet, the *rāgapāṭha* is on the head, the *rāgapāṭha*, we are servants of the *rāgapāṭha*. We are in *viddhi mārga*, under *śāstric* rule. We must live and move under *śāstric* rule and always keep the *rāgapāṭha* on our head.

Once Prabhupāda, while in Rādhā-kuṇḍa, one *panda*, he in his talk made aside remark that, "We are *brāhmaṇas* in Braja. We can bless [Raghunātha] Dāsa Goswāmī."

And Prabhupāda was perturbed by such haughty remark. "Dāsa Goswāmī is the highest Ācārya in our Gauḍīya camp. And that fellow he says that he's able to bless Dāsa Goswāmī. And I'm to hear that?" He left taking food, he won't take food. And he remarked, "If I was an ordinary *bābājī* I wouldn't care and would leave the place. But I'm running with the motor car here, like an Ācārya. I have got the responsibility, moving here in the pose of an Ācārya that I shall protect the *sampradāya*. I shall brush the dust, the undesirability from the *sampradāya*. In a motor car I am running on the

Vṛndāvana. How can I tolerate such remark against my Guru?" He left food. "No. I won't – if no *praticar* – arrangement for any relief or something like that – is made by me I won't take any food. I can't take any food."

And Prabhupāda's fasting so we're all fasting. Then one influential person when he heard the news he came and he anyhow managed to take that *brāhmaṇa* and he begged pardon. "Excuse me. I'm an ordinary man, a fallen fellow. I do not know the greatness of Dāsa Goswāmī. He came in a caste of a *śūdra* family and I'm in a *brāhmaṇa* family. With general inclination I made such remark. But now I find that I committed mistake. Please forgive me."

Then of course it was minimised and Prabhupāda took food and we also took food.

Pūjāla rāgapāṭha gaurava bāṅge. Gaurava bāṅge. Always his posing was like that of a protector, or not only protector, but a servant protector of the *sampradāya*. He himself remarked, he said, "Bhaktivinoda Ṭhākura had taken a pose that 'I am a *jarudar*, the *jarudar* means who rubs away the dirt. The Nityānanda Prabhu's *Nāma-hatta*, and I am a *jarudar*. One with a broomstick in his hand he brushes the dirt, clears – he's *jarudar*, sweeper..."

End of 81.03.13.A

Start of 81.03.13.B

Śrīla Śrīdhara Mahārāja: ...[Śrīla Bhaktivinoda Ṭhākura] told that, "I'm the sweeper in the *Nāma-hatta* of Nityānanda Prabhu."

And Prabhupāda told that, "I'm one of the sticks in the broomstick in the hands of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura is *jarudar*, the broomstick in his hand. I'm one of the sticks."

And if he's sincere, if this remark is sincere, if we take it sincerely, and not imitation or not any false assumption, if his sincere liking is for that then we are to measure, this is the unit with which we must construct our body and then we shall hope to enter, venture to hope to enter into Vaikuṇṭha, in Goloka, in the camp of the Vraja *vāsīs*. So:

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

This is not a figurative word, not ornamental thing, but this is real, substantial. If we think like that, in what level should I come, should we take ourselves to be qualified to enter into the domain of the Lord, in Goloka? Not least ambition; cent per cent dedicative agent. Meanest of the mean, with this idea; this is the qualification to enter into that domain, what is required of us. Gaura Haribol. Gaura Haribol. *Tṛṇād api*

sunīcena, taror api sahiṣṇunā, because in cent per cent humility there cannot be any trace of enjoying spirit. No aggression is possible. The meanest of the mean, that is to eliminate fully the aggressing nature. Aggressing nature cannot be present there only. Enjoyer must be aggressor. The aggression is a property of this world, of exploitation. And dedication of this quality is necessary for the entrance of that domain. This is reality; otherwise all concoction, all imagination. If this is imagination then that is also imagination. If this is concrete reality then to them Goloka is reality. In that plane they will come in contact with Goloka, in such subtle and fundamental plane they will come in contact with that thing really. Otherwise this is all in fool's paradise, to live in fool's paradise. Gaura Haribol. If we have faith in this then that is real to us, otherwise we'll be given the ambition to live in fool's paradise. Nitāi Caitanya Dayal. Nitāi Caitanya. Gaura Haribol. I think I did something to give vent to the feeling of my Gurudeva today; his position, to clear his position, I did something today. Gaura Haribol.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

This is enough, *tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. This is not a figurative thing. This is not mere poetry. Mahāprabhu says:

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdra
nāhaṁ 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, sannyaśī*). 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]

This is not ornamental thing only, this is reality. This is reality. To become ostentatiously mean is really to become eligible for the higher service. So selflessness, so self-abnegation is necessary for a unit here of the lower order to enter into that domain, so self-abnegation is necessary; then we can come into that plane. There is a plane undercurrent, undercurrent plane, and if we really want to contact with that, we shall have to be such finest of the fine, in our [mood] and no demand. In this negative way we are to transform ourselves; then we can have touch of that plane where we can come. The least exploiting speck of the ambitious life won't take us there. This is another thing, *pratiṣṭhā*. *Pratiṣṭhā* means that is self establishment; or what is that?

Dhīra Kṛṣṇa Mahārāja: Aggrandisement.

Śrīla Śrīdhara Mahārāja: Aggrandisement, no, *pratiṣṭhā*, the hard stability, to be stable, to be immortal, to be invincible. Not self giving but self establishing tendency, *pratiṣṭhā*, 'I must stay. I must live.' If necessary I must die for the interest of Kṛṣṇa.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

A suicidal soldier: "For the cause of the country if necessary I must die. I must efface myself, I may be effaced. If it is necessary my very existence may be effaced if it is necessary for the satisfaction of Kṛṣṇa." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. My very existence may be effaced if it is necessary. Such temperament, such selflessness of such degree is necessary to find out that plane; so subtleness. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal. Mahāprabhu. Kṛṣṇa. Kṛṣṇa. Let us be blessed by the, by Prabhupāda Saraswatī Ṭhākura. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gandhi told once, that gentleman, "Gandhi kī jaya. Mahatma Gandhi kī jaya." Then they're singing glory to a particular form. If I go away from that position, they'll go, "Down with Gandhi, down with Gandhi." So it does not concern me," he says. Gaura Haribol. Gaura Haribol. So that *jaya* goes to somewhere else. All glory to Guru and Gaurāṅga.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: All glory to Guru and Gaurāṅga.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. You are helping me to take out from my inner heart so many beautiful and so many valuable things. It is through your help that these old memories are again becoming fresh to me. I'm forced to take out those things from the inner nature of my previous life which I got from my Gurudeva, the wealth – again I show, I got the chance of seeing that treasury. I was given the opportunity, by this recapitulation what I heard from the divine feet of Gurudeva.

Gaura Haribol. Gaura Haribol. Gaura Haribol. What's the time?

Dhīra Kṛṣṇa Mahārāja: We should go now. It's nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. But are you dissatisfied?

Dhīra Kṛṣṇa Mahārāja: No, no. I'm always satisfied.

Śrīla Śrīdhara Mahārāja: By this connection the valuable thing; and this is what is our education what I got from the divine feet. I just sincerely put it to you all. It is such.

Gaura Sundara. Gaura Haribol. Gaura Haribol. *Pūjāla rāgapāṭha gaurava bāṅge.*

He told me, "We must not go and live in Rādhā-kuṇḍa." Our, one day in the, near Lalitā-kuṇḍa, the Śvānanda-sukhada-kuṇḍa is there and there the first story, and he told, "A second story is necessary, but I won't be able to live there."

I told that, If you don't live in the first floor, then who will live there? What is the necessity of further construction?

"No. You don't know. Better persons will live there, Bhaktivinoda Ṭhākura, Gaura Kīśora Bābājī Mahārāja, they will live there. And we'll live in the ground floor and we serve them, and we come and live on ground."

Again he told, "I shall live in Govardhana. Rādhā-kuṇḍa is the highest place, the place of our Guru Mahārāja, our Gurudeva. They will live here in closer connection with *līlā*. And we are not fit to live there. We shall live Govardhana, a little far away, because we shall have to come and serve our Gurudeva, so we must be, but we must not live in closer connection with them. We are not fit."

Pūjāla rāgapāṭha gaurava bāṅge, the whole tenor of his life was such, *pūjāla rāgapāṭha gaurava*. "That is high, high, and from below we are to honour that. To establish in the whole world this sort of posing that that is too high."

One day in Allahabad, perhaps that very year Swāmī Mahārāja was initiated, in Malaka, in a park when he was speaking he told, "I'm out to give *miydarn*."

Miydarn means to wrestle, a challenge to wrestle. Wrestling, what is it? *Miydarn*, that in a meadow, two fighters. Just as that one who became Mohammedan from Christian?

Dhīra Kṛṣṇa Mahārāja: Mohammed Ali.

Śrīla Śrīdhara Mahārāja: Mohammed Ali. What is that, the wrestling?

Dhīra Kṛṣṇa Mahārāja: Boxing.

Śrīla Śrīdhara Mahārāja: Boxing. "I'm ready to fight with any person, for the, to show that the highest position is occupied by my Gurudeva, Bhaktivinoda Ṭhākura, Gaura Kīśora Dāsa Bābājī Mahārāja, Mahāprabhu. Let anyone come to fight with me to decide. I'm ready." That he told. "I'm ready to give *miyḍarn* to anybody and everybody. Let him come and fight with me. I want to establish the throne in the highest place, of my Gurudeva."

Gaura Haribol. Gaura Haribol. *Pūjāla rāgapāṭha gaurava bāṅge*. Nitāi Caitanya.
Then: this garland?

Dhīra Kṛṣṇa Mahārāja: Jaya. Hare Kṛṣṇa. That stick – bring that stick.

...

[Inaudible from 16:40 to 47:03, the end]

End of 81.03.13.B

Start of 81.08.09.A

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī in conversation until 01:45]

Bhakti Caru Swāmī: [Dhīra Kṛṣṇa Mahārāja] He came at a quarter to twelve.

Śrīla Śrīdhara Mahārāja: Direct? From where?

Dhīra Kṛṣṇa Mahārāja: I'm coming from – I started in Los Angeles. And then I went to visit Hamsadūta Mahārāja in San Fransisco. Then from there I went to see Jayatīrtha Mahārāja in London. And then from there I went to Delhi and I got the *raja dhani* express, and then I came to Calcutta to see Bhakti Caru Mahārāja. And now I've come here to see you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Actually my purpose was to come here and see you, but I've seen so many on the way.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: He's saying that his actual objective was to see your lotus feet...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: But on the way he met so many people.

Śrīla Śrīdhara Mahārāja: So many, they're all well?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja met Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. He met him.

Śrīla Śrīdhara Mahārāja: Yes. But he was not very favourable to him? Hare Kṛṣṇa.

Tomorrow morning, no, today, morning, Vidagdha Brahmācārī, he came here. He went to Calcutta. You did not see him?

Dhīra Kṛṣṇa Mahārāja: No. I didn't see him.

Devotee: [Twenty seconds of Bengali [?]]

Śrīla Śrīdhara Mahārāja: His visa is expiring so he had to go to somewhere and then come again. First he told he may go to Nepal. Today he told he's going to Malaysia. Hare Kṛṣṇa.

So Jayatīrtha Mahārāja is doing well there?

Dhīra Kṛṣṇa Mahārāja: Yes. I spoke to him at length, and especially about Your Divine Grace, and we had a very mutually enlivening discussion.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But I think it will be a delicate situation with him.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: And, he's in delicate situation there?

Dhīra Kṛṣṇa Mahārāja: Yes. And I think the other Ācāryas and GBC they should deal with him in a very magnanimous way, to not disturb this delicate condition.

Śrīla Śrīdhara Mahārāja: Yes. I hope they will adjust the situation, favourably manage. What about his disciples – of Jayatīrtha Mahārāja – are they favourable or some difficulty there: with his previous disciples, any difficulty, in England?

Dhīra Kṛṣṇa Mahārāja: On some levels there may be. The ones who are first initiated Prabhupāda, second initiated Jayatīrtha Mahārāja, there may be some doubt.

Śrīla Śrīdhara Mahārāja: Hesitating mood?

Dhīra Kṛṣṇa Mahārāja: Yes. And some of the God-brothers were disturbed.

Śrīla Śrīdhara Mahārāja: What is their opinion? When they've once left *sannyāsa* *āśrama* then he should not be regarded as formerly? This is their mentality?

Dhīra Kṛṣṇa Mahārāja: Yes. One point they were, that I heard them say, that they did not want to hear that this is some kind of *līlā*. And generally when such a thing occurs there comes doubt about turning over newcomers to such a person.

Śrīla Śrīdhara Mahārāja: If he's accepted *sannyāsa* and leaving that and again accepting?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's making trifle.

Dhīra Kṛṣṇa Mahārāja: Like whim.

Śrīla Śrīdhara Mahārāja: Of course there is such example amongst our previous God-brothers during the time of Prabhupāda, *sannyāsa* was taken up and again – or *sannyāsa* was given to him and he, afterwards as an Ācārya he got recognition in the society. The Parvat Mahārāja was in Udala. First he was Purī Mahārāja, and then for some reason or other the *sannyāsa* was taken off. Again, he was given by Prabhupāda himself. The name was changed. He was Parvat. Previously Purī Mahārāja, became Parvat Mahārāja. And of course he preached. And after the departure of Prabhupāda he was accepted as an Ācārya by other devotees of Prabhupāda. *Sannyāsa* has got formal value, but to a Vaiṣṇava the valuation is according to the degree of devotion, not in accordance with the dress, the garment, external. It is a formal thing; still it has got some value in the society, ordinary society, outside.

Anyhow, Jayatīrtha Mahārāja, is he firm in his position, or he's also wavering, hesitating? What did you find?

Dhīra Kṛṣṇa Mahārāja: Well, I find that he still wants to internally pursue some realisations about Rādhā Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And externally?

Dhīra Kṛṣṇa Mahārāja: Externally, no.

Śrīla Śrīdhara Mahārāja: Externally, what does he want to do?

Dhīra Kṛṣṇa Mahārāja: He wants to continue to work on in the society as best as possible, but he has some internal inclinations and he feels that the society in general

is too discouraging in that regard. He feels that the society is discouraging too much.

Śrīla Śrīdhara Mahārāja: So, what to do?

Dhīra Kṛṣṇa Mahārāja: Well, he intends to go on to the best of his ability in his – go on working in his service.

Śrīla Śrīdhara Mahārāja: As a *sannyāsī*?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet his former wife, or son?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What will be the percentage of his followers there who are hesitating, in hesitating mood?

Dhīra Kṛṣṇa Mahārāja: I can't say.

Śrīla Śrīdhara Mahārāja: Can't say. The general estimation: half, no, more than that?

Dhīra Kṛṣṇa Mahārāja: It's difficult for me to say. I was only there for two days.

Śrīla Śrīdhara Mahārāja: But what is the attitude of the administration, ISKCON, to discourage him? What is the attitude of the ISKCON administration?

Dhīra Kṛṣṇa Mahārāja: Well their attitude...

Śrīla Śrīdhara Mahārāja: Against him or to reinstate him in his former position?

Dhīra Kṛṣṇa Mahārāja: They want to reinstate him in his former position.

Śrīla Śrīdhara Mahārāja: Really want?

Dhīra Kṛṣṇa Mahārāja: Well, they want to give the benefit of the doubt. And they have made some objection to his attributing some credit to yourself.

Śrīla Śrīdhara Mahārāja: That sort of weakness is also on the part of ISKCON because they wrote a letter to me to interfere with this case; a long letter by the instruction of Bhāvānanda Mahārāja and written by Jayapataka Mahārāja, requesting me to advise and to help in this matter. And I did so. And fortunately I could convince him, both of them, even his wife also, that once he has taken the position of a general with such high rank, he should not come back. It will be a bad name to ISKCON as well as Swāmī Mahārāja. So anyhow they agreed, and I replied to the letter of Jayapataka Mahārāja to my best understanding. I tried my best according to my best understanding to

reinstate in his former position. And now it is your duty to adjust him with your institution. Something like that. And they also came, Bhāvānanda and Jayapataka, and Caru Swāmī knows, he might have heard. What is Hamsadūta Mahārāja's opinion?

Dhīra Kṛṣṇa Mahārāja: Well, he thinks it was a very glorious act by Your Divine Grace to save Jayatīrtha Mahārāja. And he feels quite differently than the other Gurus and Ācāryas. They are afraid that by devotees hearing of Your Divine Grace's wonderful activities and your preaching that many people will be attracted to you. So this has created a fear in them. Whereas Hamsadūta Mahārāja, he told me that he feels that if he did not pass on Your Divine Grace's instructions to his disciples in the forms of these tapes that I've recorded, that it would be the greatest cheating, that he'd be holding back from them the greatest benefit. And he does not feel threatened.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: [about fifty seconds spoken in Bengali [?]]

Śrīla Śrīdhara Mahārāja: _____ A relative consideration or absolute consideration. *Sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ.*

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

That is one stage.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: *Sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*, a śloka in *Bhagavad-gītā*. And the absolute consideration,

*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]

This is absolute, "Give up everything. Come to Me direct." That is revolutionary way. And this is relative, "Stick to your own clan. Don't leave them." The national conception, nation consciousness and God consciousness: society consciousness and God consciousness. God consciousness is absolute, and society consciousness if that

hinders the development of God consciousness that should be left away.

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivam na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."]
[Śrīmad-Bhāgavatam, 5.5.18]

What to speak of ordinary things, even Guru, the spiritual guide, in the case of Bali Mahārāja. Then *sva jano*, in the case of Vibhiṣana, the *sva jano*, the own relative. Then *pitā na sa syāj*, in the case of Prahlāda, father. Then in the case of Bharata: mother. In the case of, *daivam na tat syān*, in the case Kṛṣṇa, he left off other gods, demigods. And in the case of the *yajña patnīs*, they left their husbands in order to, their endeavour to reach the Absolute Personality.

The society we need only to help us. But if our affinity to the society it keeps us down, then that should be given up, and we must march on. Every time I mention these two things - the absolute consideration and the relative consideration, when they come into clash, the relative must be given up, and the absolute should be taken. So if my inner voice, my spiritual conscience does not, cannot decide that this sort of company will really help me, then I shall be under painful necessity to give them up, and to run away towards my destination, which my spiritual conscience will guide to that direction. Otherwise it will be hypocrisy and it will check our real progress. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

*[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

If we're sincere in our attempt, none in the world can check me, or deceive me. Only we ourselves can deceive us, none else. We must be true to our own self and true to the Supreme Lord. We must be sincere. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, my spiritual conscience has directed me to your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Caru Swāmī Mahārāja _____ [?] Unfortunate and injudicious _____ [?] I'm not wholly one with ISKCON. I have got some independent consideration.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: ISKCON as well as Prabhupāda.

Bhakti Caru Swāmī: Mainly Prabhupāda. So that although you were very good friends and you were friendly even before Prabhupāda took initiation and after, and even after...

Śrīla Śrīdhara Mahārāja: And I considered him as *śaktyāveśa*, but still there are some points of difference.

Bhakti Caru Swāmī: So I was wondering Mahārāja, what is the difference?

Śrīla Śrīdhara Mahārāja: Points of difference may be, as far as I can guess, he had attraction for the *sākhya-rasa*, but mine is towards *mādhurya-rasa* – one thing. Then, this is the main thing; then he came to me for consultation several times. I gave him the idea of building, the plan of building the temple here according to *Bṛhat-Bhāgavatāmṛtam*. He accepted. Then when he was very seriously ill in America he gave a letter to me, "What to do? Should I die working here, or I shall go back to India?" I plainly told him, No. You die working there. He asked my, searched my opinion, and what I told he accepted. Then, he consulted with me some other points also, about the preaching, how it should be done. But of course he dismissed other God-brothers but he did not make any unfavourable remark about me. I was open to him always with my views.

Dhīra Kṛṣṇa Mahārāja: I have...

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja found two very valuable things. One is the letter that Prabhupāda wrote to Jaya Govinda, who came at first with Acyutānanda Mahārāja. There Prabhupāda has directly written to him that how you are the most reliable...

Dhīra Kṛṣṇa Mahārāja: Competent.

Bhakti Caru Swāmī: ...competent and most reliable person to take care of Prabhupāda's disciples; and Prabhupāda's disciples can come to you for instructions.

Śrīla Śrīdhara Mahārāja: Jaya Govinda or Rāmānuja?

Dhīra Kṛṣṇa Mahārāja: There were three of them, Jaya Govinda, Acyutānanda, Rāmānuja.

Śrīla Śrīdhara Mahārāja: Oh, there were three?

Dhīra Kṛṣṇa Mahārāja: Jaya Govinda, maybe he didn't come. But this is a letter that

Prabhupāda wrote Jaya Govinda, he wrote a similar letter to Acyutānanda, because there was some difficulty with Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. And that fellow was Jaya Govinda...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...who took *sannyāsa* from Bon Mahārāja.

Dhīra Kṛṣṇa Mahārāja: No, no. That is Ṛṣikeśa.

Śrīla Śrīdhara Mahārāja: Oh. Ṛṣikeśa. Then, Jaya Govinda, what did he do?

Dhīra Kṛṣṇa Mahārāja: We don't know what he did.

Śrīla Śrīdhara Mahārāja: He came here?

Bhakti Caru Swāmī: No, he didn't come.

Śrīla Śrīdhara Mahārāja: He didn't come; but a letter was given to him.

Dhīra Kṛṣṇa Mahārāja: Right, because he was in Vṛndāvana with Acyutānanda Mahārāja. And in that letter Prabhupāda says that, "If you're going to accept *śikṣā* Guru you must go to one who is actually practising spiritual life and one who is competent to act as such." And then he says that yourself, "You are the most competent of all of his God-brothers." And then he says, "I accept him as my *śikṣā* Guru; what to speak of the benefit that you will get from his association."

Śrīla Śrīdhara Mahārāja: In his lecture in Māyāpur he plainly told it, perhaps that has been taped...

Bhakti Caru Swāmī: Yes, he's found a tape also, Dhīra Kṛṣṇa Mahārāja...

Śrīla Śrīdhara Mahārāja: There he told, after the lecture was delivered by Govinda Mahārāja, my disciple – Govinda Mahārāja told in his lecture that, "He looks at me like a child, like his child, and he looks at my Guru Mahārāja as *śikṣā* Guru." And after that when he delivered his finishing lecture he accepted totally, "That what Govinda Mahārāja has told it is true. I look at him as my child. And I look at his Guru, Śrīdhara Mahārāja, as my *śikṣā* Guru." And he gave "Jaya Om Viṣṇupāda" in my name; beginning with "Om Viṣṇupāda" which is generally done only to Guru. Of course I could not take it very happily but still he told it.

Dhīra Kṛṣṇa Mahārāja: So, since I'm a disciple of his, how can I accept any other conception or opinion?

Śrīla Śrīdhara Mahārāja: But I always wanted to, as I told you all, that wait and see.

And there is the constitution, the ISKCON, the body, so we should not neglect it if it becomes weak, then there will be a loss to the whole ISKCON, whole mission, and division, all these. So try if we can, if ISKCON can accommodate you all and a little generously: that I wanted. But if it is not possible in particular cases: then what to do?

We have already done that. We tried our best to follow the combined attempt after Prabhupāda. But when that was not possible, gradually we had to come out in different paths and to go on with our own way, because we could not neglect our conscience.

At the same time, it is found, it is written in *Hari-bhakti-vilāsa*, and common sense will also say so, that when a man of superior realisation is there, the inferior must not stand in the way of his preaching. They should rather help them. Strictly if we follow this spiritual law – and this is common sense also, because higher seed should be distributed to all and everyone available should have the chance of getting that higher instruction. Instruction means realisation, like homeopathic globule, externally we cannot recognise what potency is there. So *mantram* and *Nāma*, externally, physically, it cannot be detected what is that. Only the man who gives it, his realisation is the potency with the sound. So when higher potency in the Name or in the *mantram*, whatever, is available, really, then everyone should try to utilise himself in that way. That is common sense and the *śāstra* is also there.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, you are that personality.

Śrīla Śrīdhara Mahārāja: So still we shall: *No vidya vedam yam eva jnanam karma sanginam* [?] The others will also be allowed to go on in their way.

Dhīra Kṛṣṇa Mahārāja: Yes. They can go on.

Śrīla Śrīdhara Mahārāja: In their way, different stages, different strata, there should be, but still the gradation is there. And we find that Narottama Ṭhākura and his Guru was Lokanātha Goswāmī, he's also a *parśada* of Mahāprabhu, contemporary. But Narottama Ṭhākura says:

Kavi lokanatha more hati ya duriya rupa manjari sampadi samarpan [?] Something like that. "When my Guru Lokanātha he will take me by the hand and he will offer me to Śrī Rūpa, Guru, Mañjarī?" So *taṭasthā-vicāra*, the absolute consideration is there, and especially our Guru *paramparā*.

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
[rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."] [*Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana, and then Narottama, and then Viśvanātha [Cakravartī Ṭhākura], then Bāladeva [Vidyābhūṣaṇa], Bhaktivinoda Ṭhākura, mostly they have no body connection at all, but only the connection in the line of a spiritual flow, of the same order and intensity and height. The *śikṣā* Guru *paramparā* is *śikṣā* Guru not *dikṣā* Guru; that is only a physical current. Physically they had no connection. But only through the flow of the spiritual knowledge, that has come from here and there, there, then degree of future knowledge, spiritual knowledge; that is to be accepted. And they're all *mādhurya rasa*.

When I was initiated, Prabhupāda, at the time of initiation, he told something about Hari *kathā*, that is the pastimes of God. Then, I was a newcomer. When I came out, Vasudeva Prabhu, he was conversant with *siddhānta*, with spiritual knowledge, *śāstric* knowledge, he asked me, "What did Prabhupāda say after your *dikṣā* initiation?"

I told that such and such things were told by him just after *dikṣā*.

He told, "You are a very fortunate one."

Because Prabhupāda told me at the time of *dikṣā* about Rādhārāṇī's group: so *mādhurya rasa pasanga*.

And also when Prabhupāda was passing away he took me from my bed and asked me to chant a *kīrtana*, *śrī-rūpa-mañjarī-pada*. The *rūpānuga-sampradāya*, just to the very point, where we should stick: if we take our stand in that point that is the centre of the whole Gauḍīya Vaiṣṇava knowledge, or education, or spiritual wealth – *rūpānuga bhajana*.

Even the *sakhī*, in *mādhurya rasa* the *sakhī* they cannot enter were Rādhā Govinda are united privately. But the *mañjarī*, that is their age is a little down, lower, so they're allowed there. They could be allowed. Younger section, younger batch is allowed. And that is the highest *rasa* when it is produced in Their private union the *mañjarī* they can have some taste, not even the *sakhīs*. So the highest point of our attainment, our aspiration, is there, *rūpānuga*. Rūpa Mañjarī, she's the leader of all the *mañjarīs*, and there the highest quality of the union *rasa* to be found, so *rūpānuga-sampradāya*.

We had the fortune. And Prabhupāda was very much pleased with one of my Sanskrit poems about Bhaktivinoda Ṭhākura. So much so that he told to his disciples, other disciples, that, "Bhaktivinoda Ṭhākura has himself made him to write this poem."

And in another place he told that, "After me there will be a man who will be able to deliver my understanding, or teachings."

That is, anyhow, came to my fortune. And when, in the beginning also, just before *dikṣā* also he told,

*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ
sa yat pramāṇam kurute, lokas tad anuvartate*

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

Because I came from a high *brāhmaṇa* family, and a scholarly family in Sanskrit, so he took me like that. “If a man of your position comes to preach about Mahāprabhu then it will be easy for the ordinary public to accept the teachings of Mahāprabhu.”

But I looked at him, with his attitude, it appeared to me that how eager he is to preach the doctrine of Mahāprabhu that a small thing he’s appreciating so much for his help. Really, that was the thought in me at that time; that even a straw he’s taking and considering it’s of great help to him. This is the high degree of earnestness in him to preach about Mahāprabhu. That was my conception at the time, and not that I came from a big family, or educated, or this and that. My heart at that time – only his eagerness, earnestness, has got no limit to preach about the doctrine of Mahāprabhu. So whatever little he thinks he gets for his help he considers it to be a very big thing. Anyhow, I had some reputation during the time of Prabhupāda that I could understand his things and I could give delivery to them, better, generally. Gaura Haribol.

Swāmī Mahārāja he also knew all these things. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The long and short is this. I do not want to disturb the ISKCON Movement but I cannot deny myself. That is the position of mine. And I don’t like any disturbance may be created in the Mission of Swāmī Mahārāja by me. Because I was not very eager to preach in my whole life of a preacher: so that was not a very big tendency in me to preach. I don’t like to come in hitch with such a big world-wide movement. I don’t like to be a party to stand against. It is my good will. But still I cannot deny myself, that what I understand to be the best, I, if necessary I must say that, vaguely. That is my position: whatever it may be. But I don’t like to create any disturbance, not to give propaganda of any other God-brother, what to speak of Swāmī Mahārāja who has shown such a wonderful propagating capacity in the world. I don’t relish that thing. But still, the difficulty is that I cannot deny myself. What I am, what I know, I should say that, cannot be untrue to myself. That is the position at present.

So some adjustment would have been better, but, such as, I tried my best to reinstate Jayatīrtha Mahārāja to his old role of a *sannyāsī* to save the good name of ISKCON. And I also for that sent him to Katwa, where Mahāprabhu Himself took *sannyāsa*, for his inspiration and impression that he can be firm in his future life. That is one thing. And another thing that...

End of 81.08.09.A

Start of 81.08.09.B

Śrīla Śrīdhara Mahārāja: ...from the form. I also asked him; give a letter to the *sannyāsa* Guru, Kīrtanānanda, 'That I am again coming back to the role you've given to me. Please accept.' But Jayatīrtha Mahārāja is a very frank man, not very diplomatic, so what he felt sincerely in himself he gave vent to that, and that created the trouble.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: I wanted to avoid that.

Dhīra Kṛṣṇa Mahārāja: But already, I spoke to him, and he said that he'll – he won't pursue that any more, just privately he'll have some appreciation but not publicly.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ publicly _____ inwardly, privately, he may have some appreciation.

Śrīla Śrīdhara Mahārāja: Of mine?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: And publicly he's connected ISKCON – and that is what I wanted, and there will be a smooth activity with the ISKCON in harmony I thought it. But things are going otherwise. Vidagdha Mādhava this morning he told that Rāmeśvara Mahārāja has ousted you from his zone, in an insulting way. Is it true?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He used the words, "Kicked him off." I could not detect. Nīmāi told me, "Vidagdha Mādhava told Rāmeśvara Mahārāja kicked him out." I could not understand why it is so.

Bhakti Caru Swāmī: Because the situation is such that Rāmeśvara Mahārāja's position itself has become very...

Śrīla Śrīdhara Mahārāja: Position?

Dhīra Kṛṣṇa Mahārāja: Well, he and I had a meeting in which we agreed that I would come and speak to you for your advice.

Śrīla Śrīdhara Mahārāja: Advice on which?

Dhīra Kṛṣṇa Mahārāja: In my personal case, how I should continue. Then the day after I left he called for a meeting of all of his God-brothers. And he wanted to explain

to them what his feelings about you were.

Śrīla Śrīdhara Mahārāja: What is his feeling about me? What is that? Any respect or hate?

Dhīra Kṛṣṇa Mahārāja: Well, he says that he's respectful, but he believes that there are some...

Śrīla Śrīdhara Mahārāja: He's creating some disturbance.

Dhīra Kṛṣṇa Mahārāja: That's one thing that sometimes you create a disturbance; and there's some differences between you and Prabhupāda...

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: ...and we should be very careful of that. See, many devotees in Los Angeles are discontent with the activities of the Ācāryas and GBC. So by hearing your instructions they became more satisfied and wanted to give them the benefit of the doubt. But then in different ways they began to speak against you.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: And some of the leaders began to speak against you.

Śrīla Śrīdhara Mahārāja: So they will ask people not to come to me. I'm not going anywhere to do anything against them. I'm sitting here. But people are coming and according to my conscience what I have to say to them I'm saying. I'm not an aggressor.

Dhīra Kṛṣṇa Mahārāja: So then, this disturbed many of the devotees who are appreciating your instructions, because...

Śrīla Śrīdhara Mahārāja: Is it going against Swāmī Mahārāja what I...

Dhīra Kṛṣṇa Mahārāja: Not according to them. See, there's a difference of opinion.

Śrīla Śrīdhara Mahārāja: But what I said, and you all taped, but was there anything which is going against the preaching of Swāmī Mahārāja? I don't think like that.

Dhīra Kṛṣṇa Mahārāja: No one thinks that.

Bhakti Caru Swāmī: It's only just them. And actually many of the God-brothers started to see things from a different perspective after...

Śrīla Śrīdhara Mahārāja: Last time also I told them, they wanted me, what they will do, I shall give ditto to that. Then I told them, "Do you think that I'm under your

committee?"

"No, no, no, no. That type we cannot do."

The day before yesterday also the same thing; they said, "We had a meeting and in our meeting we accepted the principle that the Ācārya numbers may be increased. But we did not receive any inspiration this year for extension. But this was not told to you, so we are told that you remarked that our decision is injudicious and unfortunate."

"Yes, yes, I did remark in such way, because I want to clear my position to you now, that I'm not one wholly with ISKCON, and even not wholly one with Swāmī Mahārāja. I have got my special consideration and inclination and thinking. And with other God-brothers also I differ in many ways. So everyone has got his special characteristic and I also have such. So what you think to be *śrauta-panthā*, your meeting, unanimous verdict, what you think that is the right thing coming down, I'm not bound to pronounce the same thing that it is infallible. The meaning is like that."

Dhīra Kṛṣṇa Mahārāja: Yes. But see, there are many devotees who feel that what you say...

Śrīla Śrīdhara Mahārāja: "According to my consideration your combined decision was a faulty one." Then, I did not say so clearly but that was my real opinion. "Because you have come to a common, unanimous resolution, so everyone will have to give ditto to that? I'm not a party like that. I have got my independent opinion and independent realisation and suggestions. I'm a separate person; even separate in many ways from your Guru Mahārāja, what to speak of your combination. That is my point." Some special consideration everyone may have got his own...

Bhakti Caru Swāmī: Now, one of the accusations of Rāmeśvara Mahārāja against Dhīra Kṛṣṇa Mahārāja is that he's saying that Dhīra Kṛṣṇa Mahārāja is trying to remove Prabhupāda from ISKCON and put you as the Ācārya.

Śrīla Śrīdhara Mahārāja: I, you got my letter? I replied, I don't want to create any party there in competition with ISKCON. Only those who are led astray, disappointed, dejected, if any help to them from my side will be beneficial, I'm ready for that only. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes. Right. Though I did not suggest that you be the Ācārya for ISKCON. He's making propaganda like that.

Śrīla Śrīdhara Mahārāja: So why should I not do that minimum thing? That those who came under the banner of Swāmī Mahārāja and dejected they're going away, and we should see to them indifferently? I don't like that they will go away. Some help to them, and that is also in connection with ISKCON and not independently. But if ISKCON wants to cut off the connection, then what can I do? I may try as it will be arranged by the Supreme Lord.

Who will come for help I shall try to do whatever is possible for me, a poor man sitting in a place, not moving hither and thither and moving the world. I'm sitting in

one place, and you all come and put questions, I go on answering, and you tape and you preach, and now the difficulty.

Dhīra Kṛṣṇa Mahārāja: Because, you told me not to proceed in the mood of competition but relief.

Śrīla Śrīdhara Mahārāja: Yes, relief work, quite so, I ordered relief work.

Dhīra Kṛṣṇa Mahārāja: Right, but it got to the point of where they're saying that my relief work is competition.

Śrīla Śrīdhara Mahārāja: What to do? You all combine and settle.
[Bengali (?) conversation with Bhakti Caru Swāmī for about one and three quarter minutes]

Bhakti Caru Swāmī: Mahārāja is telling that Jayatīrtha Mahārāja thought that Rāmeśvara Mahārāja is your good friend, but he's been disappointed.

Dhīra Kṛṣṇa Mahārāja: Yes. Mahārāja, I also do not want to create any disturbance in ISKCON, but also, I cannot deny yourself.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. What about Dayādhara Gaurāṅga, what's he doing there?

Dhīra Kṛṣṇa Mahārāja: He's with Hamsadūta Mahārāja and he's...

Śrīla Śrīdhara Mahārāja: No difficulty?

Dhīra Kṛṣṇa Mahārāja: No, not that I know of.

Śrīla Śrīdhara Mahārāja: Going on smoothly in work?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: _____ Jai Oṃ Viṣṇupāda paramahansa _____

[Bengali (?) conversation with Śrīla Śrīdhara Mahārāja for about three minutes]

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja, he wants to try and contact Pradyumna, because of your desire to see him.

Śrīla Śrīdhara Mahārāja: Yes, I wanted to see him.

Dhīra Kṛṣṇa Mahārāja: Also, Yaśodānandan Mahārāja he's going to California next

month, and the devotees are saying that he's going to begin giving *dīkṣā*.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Yaśodānandan.

Śrīla Śrīdhara Mahārāja: Yes. But will they give any recognition to him?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No. But he will start independently?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What was the previous name of Yaśodānandan?

Dhīra Kṛṣṇa Mahārāja: Always Yaśodānandan. Before *sannyāsa*?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Yaśodānandan, same name.

Śrīla Śrīdhara Mahārāja: No, no, his previous name?

Dhīra Kṛṣṇa Mahārāja: Oh, really, Yolander (?)

Śrīla Śrīdhara Mahārāja: No, no. Nimāi? _____ [?]

Nimāi: _____ some Bill?

Śrīla Śrīdhara Mahārāja: Some Bill? In *Ānanda Bāzzār Patrikā* one gentleman wrote about Yaśodānandan, and with some previous name as some Bill. He met him in Ayodhyā and Benares also and he was very much impressed with his company.

Yaśodānandan, I liked him very much. He came once to me, and his practices and his sentiments and his ways I appreciated much, that Yaśodānandan. I can't forget him.

[The remaining eleven and a half minutes are in Bengali (?)]

End of 81.08.09.B

Start of 81.08.10.A

Dhīra Kṛṣṇa Mahārāja: Five hundred dollars.

Śrīla Śrīdhara Mahārāja: Five hundred dollars.

Bhakti Caru Swāmī: [About thirty seconds in Bengali [?]] The whole work is going to cost about ten thousand dollars, and once they start the work, you know like they have to have certain...

Śrīla Śrīdhara Mahārāja: What about that lady who gave a letter, sent a letter to me, through one gentleman, one Mr Astana. Where is she?

Dhīra Kṛṣṇa Mahārāja: Well, she's in Los Angeles right now.

Śrīla Śrīdhara Mahārāja: In the zone of Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. She was formally in Haṁsadūta Mahārāja's zone, and she was inclined to take *dīkṣā* from Haṁsadūta Mahārāja. But then the GBC they removed him and that created a big disturbance for her. And she began to have doubts near-about everyone; of Ācāryas. So sometimes she was interested that I should give her *dīkṣā*. But I'm not doing that, I'm not inclined to do that. And so she knew that I had some attachment for you, so she was interested to take *dīkṣā* from you. But first I advised her to hear your tapes. Because up to that point, sometimes she was wanting one Ācārya for Guru, sometimes another, sometimes another, sometimes another. So to make sure this was serious, I told her for, to continue listening to your instructions for six months.

Śrīla Śrīdhara Mahārāja: Adopt firm faith. Hare Kṛṣṇa.

The other day I told that I'm not one with ISKCON, and not even one with Swāmī Mahārāja. That does not mean that I am bigger than Swāmī Mahārāja. Swāmī Mahārāja is a very big man of world renown. And I am an insignificant person. None knows me. And you all have got some touch with me, that also in connection of Swāmī Mahārāja. He's like a sun and I may be compared with a glow worm. In a corner I'm sitting. And what boldness and pushing character and huge capacity he conquered the whole of the world. So much so that I cannot but see that divine potency came down to work on his behalf. So tremendous and wonderful service he has shown to his Guru Mahārāja and to the world. He spread nectar, distributed nectar like water. And what we are doing, in a corner taking a seat? And because he had some affection with me so you all come to me.

And still, everyone has got his special thinking and consideration, as you amongst your God-brothers also have, we also amongst our God-brothers we are also so. No two things are exactly equal and identical. All have got some special characteristic.

And I do not like to come in a fighting field with the followers of Swāmī Mahārāja. I've no such capacity and no such energy, and still now old. When I was young a remark came from my Guru Mahārāja that, "You are an ease lover." His remark was to me. "That means you have capacity to render service but you are not pushing, not forward. You like to waste your energy in idleness." Something like that. His words were, "You are an ease lover."

When he offered me to go to the west, and I told that I don't think myself fit to

preach in the west, for two reasons. One, I can't follow their intonation, this pronunciation. And second, I'm not fit to mix with their society and their ways and behaviours. So you will send me at the expense of huge money and I shall not be able to produce the desired result. Of course if you command I must go. But this is my humble submission to you.

Then he left me and sent [Bhakti Sāraṅga] Goswāmī Mahārāja to the west.

And Professor Babu one day, Niśikānta Sānyāl, the writer of the *Śrī Kṛṣṇa Caitanya* book, and editor of *Harmonist* at the time, he told, "Do you know why Prabhupāda wanted to send you to the west?"

I told, no I don't know.

"You won't be converted there. The others that are going every time are a victim to their conversion instead of converting them."

I told, yes, it is sure, none can convert me. In this world none can take me and snatch me away from the divine feet of Guru and Gaurāṅga. I'm sure there. I can challenge.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, after I left Los Angeles, well before I left, I had a meeting with Rāmeśvara Swāmī and we both agreed that I could take some advice from you on what I would do. So after I left he called for a meeting of his God-brothers, and at that meeting some of these God-brothers began to express their doubts to him about his spiritual qualifications.

Śrīla Śrīdhara Mahārāja: Whose?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Swāmī. Because previously you mentioned about *upabāsa* and not making the *mālā* fast; but in his case it has been fasting for many years. So they said that, "This is one reason why we have some doubt or lack of enthusiasm to preach on your behalf."

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: I heard it from my Guru Mahārāja that the *mālā* must not be allowed to fast. _____ [?]

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Some uneasiness there.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: There are some other things also which they feel uneasy about. So anyway they expressed their feelings to him openly. And he became very enraged, and he said the proof of his *sādhana* is his enthusiasm for preaching Kṛṣṇa consciousness, organising Ratha-yātrā festival, publishing books, and he attacked his

God-brothers very strongly. So he made it known to them that they could just begin to leave Los Angeles if they were not prepared to help him there spreading Kṛṣṇa consciousness; that better they go somewhere else.

Śrīla Śrīdhara Mahārāja: What is the number of the God-brothers there? And what is the number of his own disciples, in Los Angeles?

Dhīra Kṛṣṇa Mahārāja: Well, the total number of God-brothers I believe is seventy, seven zero.

Śrīla Śrīdhara Mahārāja: Seven zero, God-brothers number. And his disciples; thousands?

Dhīra Kṛṣṇa Mahārāja: No; disciples, in equal number. Los Angeles has a large concentration of God-brothers in the movement. More and more in our ISKCON society around the world...

Śrīla Śrīdhara Mahārāja: Was it under Hamsadūta Mahārāja formerly?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Always under Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Before him, Jayatīrtha, before Rāmeśvara Swāmī. But for the last, Rāmeśvara Swāmī has been there for eleven years, but not always as GBC. He was GBC since nineteen seventy six.

Śrīla Śrīdhara Mahārāja: Now, what is the issue?

Dhīra Kṛṣṇa Mahārāja: Well, it's that generally in our society that there's a question about the position of the God-brothers, that perhaps they're envious of the Gurus...

Śrīla Śrīdhara Mahārāja: The God-brothers are in residence of that place, or they come from other provinces? What are they?

Dhīra Kṛṣṇa Mahārāja: In Los Angeles they're residing there.

Śrīla Śrīdhara Mahārāja: Their home is there?

Dhīra Kṛṣṇa Mahārāja: Yes, but they have come originally from other places.

Śrīla Śrīdhara Mahārāja: Originally come, and there they're posted in some service?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're posted by Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Or Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: All?

Devotee: Or! Not all, or.

Śrīla Śrīdhara Mahārāja: All the God-brothers...

Dhīra Kṛṣṇa Mahārāja: Not all, either by Swāmī Mahārāja or Rāmeśvara.

Śrīla Śrīdhara Mahārāja: What is the percentage? Swāmī Mahārāja took some there and Rāmeśvara Mahārāja also.

Dhīra Kṛṣṇa Mahārāja: I would say mainly Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Mainly, majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now he says that you must vacate your position and I shall bring new faces there.

Dhīra Kṛṣṇa Mahārāja: Yes, in certain cases, yes.

Śrīla Śrīdhara Mahārāja: That is the affair to look after by the GBC. What can you do there? As you were in the manager or president, you were the president at that place? Administration was with you? But now you are removed from your position there?

Dhīra Kṛṣṇa Mahārāja: Well, he has asked that I not return, that I should not return to Los Angeles, and I should not return to America.

Śrīla Śrīdhara Mahārāja: He's not the authority to say so, what GBC wants you to do.

Dhīra Kṛṣṇa Mahārāja: Well, he's GBC, local GBC. Generally there's a GBC rule that you require three GBC's to remove a president. But I'm tired of fighting. I don't want to fight any more. If he wants me to go I'll go.

Śrīla Śrīdhara Mahārāja: But if others want you to remain there, the majority of the GBC, if they want you to remain there to go on with your service, but you don't think that they will come in your favour, the other GBC?

Dhīra Kṛṣṇa Mahārāja: Some may, some may not.

Śrīla Śrīdhara Mahārāja: Anyhow you do not like to give any fight in this matter?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: And the GBC they think that I'm a trouble maker.

Śrīla Śrīdhara Mahārāja: Then? Perhaps you have friendship with Hamsadūta Mahārāja who is the next door neighbour?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You can join with him and help him.

Dhīra Kṛṣṇa Mahārāja: Jaya.

Śrīla Śrīdhara Mahārāja: What's Caru Mahārāja's suggestion?

Bhakti Caru Swāmī: Yes Mahārāja. Actually Dhīra Kṛṣṇa Mahārāja wants to stay here now.

Śrīla Śrīdhara Mahārāja: Yes, temporarily he may stay here.

Dhīra Kṛṣṇa Mahārāja: You see, Hamsadūta Mahārāja, I spoke to him, like you're saying, maybe he should be my GBC. And his advice to me was, if he was my GBC, his advice is that I should come and stay here with you and record your discussions because many devotees have requested me to put them in a written form; to put the discussions in a written form.

Śrīla Śrīdhara Mahārāja: What discussions?

Bhakti Caru Swāmī: The tapes _____ So Mahārāja is saying that that is already done.

Dhīra Kṛṣṇa Mahārāja: But they want me to put all of them; and Hamsadūta Mahārāja would like me to do that also.

Bhakti Caru Swāmī: Just this morning Dhīra Kṛṣṇa Mahārāja was telling that after he left Rāmeśvara Mahārāja's zone, he went to Hamsadūta Mahārāja and he felt that Hamsadūta Mahārāja is his GBC now. And then Hamsadūta Mahārāja told him to come here, and tape, ask questions to you and tape the answers, and put them in writing, and keep them for the future generations.

Śrīla Śrīdhara Mahārāja: That should be his life long duty? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And what is your opinion?

Bhakti Caru Swāmī: Well, as a matter of fact I discussed with Hamsadūta Mahārāja about that, and when I was there Hamsadūta Mahārāja liked the idea very much. And then I rang up Dhīra Kṛṣṇa Mahārāja and I persuaded him to come back with me to India. But at that time Dhīra Kṛṣṇa Mahārāja felt that he should stay there for a little longer, and then gradually...

Śrīla Śrīdhara Mahārāja: When is Hamsadūta Mahārāja expected here?

Bhakti Caru Swāmī: In about two months. So actually this we already discussed before, and my point was, actually both of us, Hamsadūta Mahārāja and I agreed, or rather realised, that somebody should ask you the questions in English so that you give the answers in English also. That becomes more preferable.

Śrīla Śrīdhara Mahārāja: But I do not feel myself fit always to hear in English and also to speak in English.

Bhakti Caru Swāmī: Yes, but you understand Dhīra Kṛṣṇa Mahārāja's intonations.

Śrīla Śrīdhara Mahārāja: For that drawback...

Bhakti Caru Swāmī: You understand Dhīra Kṛṣṇa Mahārāja's English and Dhīra Kṛṣṇa Mahārāja also understands your English; so that solves all the problems.

Śrīla Śrīdhara Mahārāja: Of course practising; not all but somewhat. Now and then, I'm a fellow who got the remark from Guru Mahārāja as, "Ease lover." So any constant duty to take up it is difficulty constitutionally for me. Now and then I...

Dhīra Kṛṣṇa Mahārāja: Whenever it's possible.

Bhakti Caru Swāmī: It's not that there's going to be any pressure on you. Like whenever you want to speak you speak. And Dhīra Kṛṣṇa Mahārāja will ask you questions and will tape them.

Śrīla Śrīdhara Mahārāja: Of course sometimes now and then, when I'm in the mood.

Bhakti Caru Swāmī: Yes, right. Actually Dhīra Kṛṣṇa Mahārāja used to tell me when I was in Los Angeles that he would very much like to stay in Navadvīpa at your lotus feet. And he wanted to...

Śrīla Śrīdhara Mahārāja: Of course, for the time, temporary stay here.

Bhakti Caru Swāmī: Yes. This would be for two or three months.

Śrīla Śrīdhara Mahārāja: That is of course good, but to take it as permanent duty,

that to take tapes from me and to preach, to supply it to the preachers, of course the idea is good. If Mohamed does not go to mountain, mountain coming to Mohamed. I did not go to the west, but in my last days Prabhupāda is wresting something what he deposited with me, to take it for the west. I can't deny. As much as I can do I shall do. But Dhīra Kṛṣṇa Mahārāja then he wants to retire from the practical field?

Bhakti Caru Swāmī: Not exactly; only for the time being.

Śrīla Śrīdhara Mahārāja: For the time being.

Bhakti Caru Swāmī: Yes, because knowing Dhīra Kṛṣṇa Mahārāja, I know that he's such a big preacher that he cannot become a *bhajanānandī*.

Dhīra Kṛṣṇa Mahārāja: See, Mahārāja, I'm accused of being a trouble maker. When I'm mixing with my God-brothers, the GBC they feel that I'm...

Śrīla Śrīdhara Mahārāja: Generally they're afraid of you?

Dhīra Kṛṣṇa Mahārāja: I create disturbance.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And dissidence against the policies of the GBC, so I thought maybe for a brief time I should remain here.

Śrīla Śrīdhara Mahārāja: Yes. For the time being you may stay here, as you like. But what I understand in you, that you should visit those that are dejected, disappointed, and to have relief work with them.

Bhakti Caru Swāmī: Rescue them.

Śrīla Śrīdhara Mahārāja: To rescue them, to help rescue, to organise them so that they should not leave the movement of Swāmī Mahārāja or Mahāprabhu or our Guru Mahārāja. This Divine Movement may not be lost, to keep up the standard. These, my words, may be used to enliven them and to keep them within the fold. You may visit here and there, and the leading persons like Yaśodānanda and others, whether Pradyumna, who are some stalwarts of Swāmī Mahārāja. They're going away, hither thither, like a ship without a rudder, being scattered in different directions; to connect with them and to encourage them in their service to Guru, Gaurāṅga, Swāmī Mahārāja, our Guru Mahārāja, Bhaktivinoda Ṭhākura. And come now and then here and take the necessary directions. So mainly theoretical and practical, both sides, to collect some things and to distribute to the patients. To collect medicine, that is not enough.

I've also done so, using my life from Guru Mahārāja, I am rather devoted to that, a selfish idea. I tried to collect most, but not to push them outside. That was my nature, to improve myself. Even now when I chant different *ślokas* of *Bhāgavatam*, *Caitanya-caritāmṛta*, all these things, I try to catch new light from there; and I do, new light, new

adjustment, new harmony, in the line of Guru Mahārāja and Mahāprabhu. I want to enrich myself. That is the tenor of my life, rather than to help others. This is the main tendency in my life.

But there are others also, what little they know they want to distribute to others. That is also a useful nature, whatever little, they want to distribute to others.

Caru Swāmī _____ what is your nature, to collect or to distribute?

Bhakti Caru Swāmī: I'm totally unqualified Mahārāja. I'm no good for anything.

Śrīla Śrīdhara Mahārāja: Then, you want to increase your qualification? You're very busy with that? Have qualification for distribution, or what qualification you're in need of? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: My qualification is sense gratification _____ [?]

Śrīla Śrīdhara Mahārāja: Then, why you are here? Do you think that we're of the same nature? Birds of the same feather flock together. Ha, ha, ha. Now you're defeated. Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also, Rāmeśvara Swāmī criticised me that I spend too much time with the *śāstra*, and do not engage in enough practical service.

Śrīla Śrīdhara Mahārāja: Of course, they're of that temperament, they're very eager to help others, even risking their own self. But if they're in the real plane it is well and good. We should appreciate self-forgetfulness. He's forgetful of his own improvement. He's busy with what he's got from his Gurudeva to give to others. That is a good qualification. But really, where he's standing, in what plane he's standing, that is the all-important thing. He's very eager to distribute, but distributing what? Is it the standard what his Guru Mahārāja kept? If he's there of course it is admirable. He's eager to distribute the nectar what he collected from Guru Mahārāja to others is a laudable thing. We appreciate that.

*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]

But generally, that is not a cluster of external formalities; the real spirit, to have, *bhaktiḥ pareśānubhavo viraktir, anyatra*. These three things we must have within us. Our serving attitude should increase, we must have some conception of other about the real truth, and we must be simultaneously indifferent to the worldly things. These

three points are the criterion of whether one is in the plane of devotion or not. A proper conception of the Absolute we must have, and our indifference to the worldly things must remain there, and our earnestness for the service must be present within us.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Just as a hungry man when he's taking food the three things simultaneously occur there. The hunger is removed, uneasiness, and also by every morsel he gets strength, and his uneasiness removed, and hunger also removed, and he finds strength; three things. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*. Satisfaction, strength, and no hunger, hunger lessened.

So it's laudable he's energetic to preach the advices of Mahāprabhu. What more can be expected from any man, that he's an agent of Mahāprabhu and Nityānanda Prabhu? Well and good. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, there are some devotees they feel that we have wandered away from the things that were introduced by our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That depends on their understanding the real thing.

Prakāśānanda abused Śrī Caitanyadeva. "That You have taken *sannyāsa* in our *sampradāya*. Why do You not read *Vedānta*? We are told that You chant, dance, and take *prasādam* without observing *vairāgyam*, that indifference to the food. What is this? We can't follow."

So, according to their conception, *Vedānta*, the discussion on *Vedānta*, this Brahman, Paramātmā, all these things, that is the standard of religious life. So it depends upon the proper conception of what is theism, what is reality; the Brahman conception, the Paramātmā conception, the *Bhāgavata* conception, and Kṛṣṇa conception. *Brahmeti paramātmēti, bhagavān iti śabdyate*

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmēti, bhagavān iti śabdyate]*

["Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Some, they're satisfied with the Brahman's conception, they think, "This is enough that we are out of the worldly, like the exploiting agents. We are; we have worked

liberation from the hands of exploiting agents. That is enough."

Some of them think, the *yogīs*, that, "We can hear the inner voice. That is enough."

But the devotional school they want some service by dedication, crossing the plane of exploitation, as well as renunciation or indifference; the active dedication and service. And in the beginning with the help of scripture, and also excitement, that awe, grandeur, all these things, power, that is in Nārāyaṇa. And when they can understand that love is the real essence of life; without that we can't, we should not exist. Love is such a precious innate wealth that the very life we should deny if we do not have that most precious inner wealth as love to Kṛṣṇa, to the Absolute. And He's love consumer, the Absolute, He's beauty, He's beauty consumer. Affection, beauty, love, harmony: that is the highest thing to ever come to the conception of this world.

In the last scripture of Vyāsadeva He gave it through *Bhāgavatam* to the world. "The very gist, the highest goal of life is here, to have connection with Kṛṣṇa conception of the Absolute."

Now, who has come to realise things in such a plane, then to them, even the servitors in Vaikuṇṭha, that is the servitors of Nārāyaṇa, they seem to be of very lower status.

Dās Goswāmī, Raghunātha Dās Goswāmī, who is called to be the Ācārya, the distributor of *prajayana-tattva*, what is the summon-bonum of life, the highest attainment is *prajayana*, is *prema*, and he's the authority in that department. He says: *Selidi parola hadi paravyomi divi pheli* [?]

"If I have got much affinity towards the scriptural service then I should be thrown down to Paravyoma. I won't be allowed to take my position in the land of freedom where spontaneous love is the queen, and who is regulating the whole thing. The Queen of love, She will throw me down in Vaikuṇṭha, "Go there, do your duty according to scripture, according to calculation, according to the new excitement created by grandeur, awe, reverence, all these things, go there. Here only the simple, the plain, the spontaneous service, hearty service of the Lord reigns here, and we are in the midst of that plain thing. And we do not care for any other thing, but only for the object of our love. That is our guide; that is our *śāstra*; that is our everything. We do not know anything more and we do not want to know anything more."

So the gradation is there, and of course one, what he has got, he can only give to others, what he knows himself he can give to others. In that sense we have nothing to say. Our eagerness to help others that is well and good, but at the same time we must not neglect to detect the quality of things that we are eager to distribute.

Suppose we are distributing some medicine, but if some medicine of higher quality has been invented then what should we do? If we neglect to distribute that sort of medicine then we'll be responsible for that: so something like that.

*strī-putrādi-katham jahur viṣayīṇaḥ śāstra-pravādaṁ budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ
jñānābhyaśa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ*

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [Caitanya-Candrāmṛta, 113]

When Mahāprabhu came with His ecstatic love to give to the people that Divine Love of Kṛṣṇa, all other preachers of different camps they lost their taste in their own business; all were for the time being they had to stop their engagement and to look at the manners of Mahāprabhu. "What has He taken here to give us?"

In Macbeth, "The wine of the spirit of life is drawn." When Duncan was murdered by Macbeth, Shakespeare writes, "The spirit of life is drawn. He was such a good man, innocent, and very affectionate to his subjects. And he was murdered? Then what is the necessity of living in this world? To live here has got no value. Such a good man he can be murdered?"

So the general negligence to the life of this world came at that instance.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

So I'm a peace loving man. Don't try to take, to drag me into the battlefield. I'm of a ministerial habit. I'm rather a minister than a king. That was told to me by Mādhava Mahārāja, "That you can give us good advices but you cannot work as a king." My God-brother Mādhava Mahārāja told me. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. "You have got foresight. You can give good advice. But you cannot take up anything at your hands direct and to go on with the programme." Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is also not in a fighting mood. He's also...

Śrīla Śrīdhara Mahārāja: _____ [?]

The followers of Swāmī Mahārāja who have got affection for me, you combine yourselves and do whatever you think good. I'm ready to help you theoretically.

Bhakti Caru Swāmī: To us it seems that the most important thing is to get the association of your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. What is there? Nitāi. Nitāi. Nitāi. If you think so

you may extort from me. Just as Dās Goswāmī says, "I was blind, I was unwilling, but Sanātana Goswāmī was so kind with me that he tried his utmost and forced me to drink the nectar."

Dhīra Kṛṣṇa Mahārāja: *Vairāgya yug?*

Śrīla Śrīdhara Mahārāja:

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
[kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmī]*

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [Ragunātha Dāsa Goswāmī's, *Vilāpa-kuṣumāñjali* 6]

"Not only blind but also unwilling, and I was forced to take as if the medicine...

End of 81.08.10.A

Start of 81.08.10.B

Śrīla Śrīdhara Mahārāja: So I am unwilling and you come and force, exact from me if you find anything good. What is very akin to your master's gift, if you find that what you have already got from your spiritual master, similar things are to be found here, then of course you may come and try to snatch it and distribute to the world. You have got that right.

Bhakti Caru Swāmī: We are situated in Dās Goswāmī's position, and you are situated in Sanātana Goswāmī's position.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: You are forcing us to relish the nectar.

Śrīla Śrīdhara Mahārāja: But you are active. I am passive here. I'm reluctant...

Dhīra Kṛṣṇa Mahārāja: That is deception.

Śrīla Śrīdhara Mahārāja: ...and you are coming to me. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: We're active like monkeys.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Goswāmī: A monkey is also active.

Bhakti Caru Swāmī: Whatever you are giving us is spiritual, so the activity cannot be perceived in the material plane, but in the spiritual plane the activity is going on Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They say like that, even my senior God-brothers they're of the opinion, when they listen to me they say it's as if they're listening to Guru Mahārāja. Some sort of peculiarity is in my chanting, my statement; the nature of my delivery about the spiritual thing. I think perhaps I always talk from above the plane of knowledge, *jñāna*. *Bhakti* transcending *jñāna*: that is knowledge, sphere of knowledge, of consciousness. That is my tenor, that never on this side, on the side of this exploitation. Exploitation, renunciation, and dedication; I'm always awake that I must be on the land of dedication, crossing renunciation; a positive. Renunciation is negative. This is the negative side, it is *abscissa*, and then the positive side, the land of dedication, the plane of dedication. It must be of that characteristic. Perhaps that is the tenor of my speech about the Absolute. So they say that, 'as if we are hearing from Prabhupāda.' And when Prabhupāda was also present, then also many senior *sannyāsīns* after hearing Prabhupāda's lecture they took me to their room and asked me, "What has Prabhupāda said? Just repeat it." And I did as much as I could, and they appreciated. It is Prabhupāda's grace, Mahāprabhu's grace: something like that.

But Prabhupāda was mortified, or sorry that 'ease lover' with the remark 'ease lover.'

He asked the editor of *Nadiyā Prakāśa* at the time was Śramaṇa Mahārāja, who is Ācārya in Māyāpur now: I sent an article for *Nadiyā Prakāśa* from Bombay about Bhaktivinoda Ṭhākura. And Prabhupāda told him, "If you can print such articles in your paper, the standard of your paper will be higher." That remark also Prabhupāda made about my article.

Bhakti Caru Swāmī: And he also told you that, about you he said that, 'he's leaving his spokesman behind,' in you.

Śrīla Śrīdhara Mahārāja: Yes. He left the word to Goswāmī Mahārāja. "I'm satisfied that my words will be, my advices will be here after," after going through my poem about Bhaktivinoda Ṭhākura.

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇa nārāyaṇa yaḥ svayam
tasyāṁśī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

["The effulgent, non differentiated aspect of divinity known as Brahman is

composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public." [Śrīmad-Bhaktivinoda-viraha-dāśakam, verse 7]

Prabhupāda took that, 'he would not sell my things in a black market very cheaply. He knows the standard, after crossing Brahman, Paramātmā, Nārāyaṇa, then Kṛṣṇa.' 'Virajā,' 'brahmaloka,' 'bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana' 'kṛṣṇa- caraṇa'-kalpavṛkṣe.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

And then there is the Goloka, then *mādhurya-rasa*, and then *Rādhā-dāsyā*, the highest end of the whole Gauḍīya *sampradāya*, the *Rādhā-dāsyā*. That was represented in the last stanza.

śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo 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-dāśakam*, verse 9]

And was very beautifully, and the adjustment was very nice, *śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ*, these are the qualifications of *Rādhā-dāśya*, sanctioned by Gaurāṅga. And appreciated by, and that is thoroughly known by Svarūpa Dāmodara, and appreciated by Sanātana Goswāmī. And it was distributed by Rūpa Goswāmī and Raghunātham. Raghunātha tasted it and again developed it. And Jīva Goswāmī came to protect it from others that it may not be mixed with other alloyed things. So protection from the scriptures and reason was given by Jīva Goswāmī, and Baladeva, others, *jīvādyair*. And that was prayed [for] by Uddhava, and Brahmā, Śiva, and others. That was, they showed their respect from far away, the *Rādhā-dāśya*. And you, Ṭhākura Bhaktivinoda, you can, *aho*, what to speak, what wonder, that you can distribute that very thing to all. You are so great. The Rāmānuja, Madhvācārya, they're Ācāryas of the Bhakti School, Devotional School, but their strata, their plane, is lower. And what you have given that is the highest and its acquaintance is like this.

So step by step the development was shown there. Though it is *kavya*, poem, but still, as in *Śrīmad-Bhāgavatam*, both, the *tattva* and *kavya*, poetry as well as argument, this ontology, poetry and ontology mixed together. So *Bhāgavat*, *Śrīmad-Bhāgavat* is of that type, both poetry as well as ontology.

And in my style also, poetry as well as ontology is mixed, not only poetry, but ontology is there, and poetry is also there. That is the characteristic of my Sanskrit verses. And *Premadhāma-deva-stotram* it is also both the ontological aspect as well as the life of Mahāprabhu has been given there it is found.

In *Caitanya-caritāmṛta*, in *Śrīmad-Bhāgavatam*, also, they deal with this, both poetry as well as ontology, the presentation combined.

So Prabhu-pāda was very much satisfied with my writings.

Dhīra Kṛṣṇa Mahārāja: In one of your writings you have mentioned the spiritual identity of Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and Gaura Kīśora Dāsa Bābājī Mahārāja. [Asks another devotee] "Do you know that poem I'm talking about?"

Bhakti Caru Swāmī: Mm:

kamala-priya-nayanam, guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam

*[sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam
lalitā-mukha-lalanā-kula-paramādara-yajanam
vraja-kānana-bahu-mānana-kamala-priya-nayanam
guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam]*

["O Dayita dāsa, preoccupied with intimate service alongside the Lord's closest

servitors, you are residing on the banks of the Saraswatī River, seated inside a simple grass hut in the beautiful garden known as Svānanda-sukhada-kuñja. Always standing just before Śrīmatī Lalitā Devī within a group of Mañjarī servitors (as Nayana-maṇī Mañjarī) you are deeply absorbed in devotion's inward current. In the gardens of Vraja you are intimately disposed to Śrīmatī Kamala Mañjarī (Śrīla Bhaktivinoda Ṭhākura), the closest object of your affection, and your singing of the divine qualities found in Guṇa Mañjarī (Śrīla Gaurakīśora) weaves a tent inviting Lord Hari to reside there. On your auspicious appearance day I offer my obeisances unto the tips of your lotus feet in the association of your dear most servitors. O Gurudeva, you are the favourite object of King Vṛṣabhānu's daughter, Śrīmatī Rādhikā."]

[Śrī-Dayita-dāsa-praṇāti-pañcakam, verse 4, from Śrī Kīrtana Mañjuṣā, p 33-4]

Śrīla Śrīdhara Mahārāja: Yes. *Vraja-kānana-bahu-mānana-kamala-priya-nayanam*. Kamala means Bhaktivinoda Ṭhākura, Kamala Mañjarī, *bahu-mānana-kamala*, and very favourite to Kamala Mañjarī. That is Bhaktivinoda Ṭhākura. And who is always trying to enchant the good qualities of Guṇa Mañjarī [Gaura Kīśora Dāsa Bābājī Mahārāja] and thereby he's constructing as if a room where Hari can live, Kṛṣṇa can live _____tent. So *guṇa* means thread, thread means *guṇa*, and also *guṇa* means quality, so with the *guṇa* of Guṇa Mañjarī, by the chanting the qualities of Guṇa Mañjarī, his Gurudeva, with that *guṇa* he's preparing a tent where he's asking Kṛṣṇa to live there; that within the fist of Guṇa Mañjarī his Gurudeva. That is mentioned there. And also in *sujanārbuda* [first word of the first verse of Śrī Śrī Prabhupāda-padma-stavakaḥ] I have mentioned:

*vipulī-kṛta-vaibhava-gaura-bhuvanṁ, bhuvaneṣu vikīrtita gaura-dayam
dayanīya-[gaṇārpita-gaura-padam, praṇamāmi sadā prabhupāda-padam]*

[O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura Dhāma, and you have openly declared the nature of Śrī Gaurāṅga's mercy throughout the universe. Your graceful personality has planted the lotus of Śrī Gaura's holy feet in the hearts of your deserving servitors. I eternally offer my respects unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.] [Śrī Śrī Prabhupāda-padma-stavakaḥ, 5]

Then,

*cira-gaura-janāśraya-viśva-gurum, [guru-gaurakīśoraka-dāsyā-param
paramādṛta-bhaktivinoda-padam, praṇamāmi sadā prabhupāda-padam]*

[O Śrīla Prabhupāda, as the universal spiritual master and guide, you are the eternal refuge for Śrī Gaurāṅga's devotees. You are always dedicated to serving your spiritual master Śrīla Gaura Kīśora, and you are a careful servant to the lotus feet of Śrīla Bhaktivinoda Ṭhākura. I eternally offer my respects to that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.]

[Śrī Śrī Prabhupāda-padma-stavakaḥ, 6]

Though You are eternal master, the general of the Gauḍīya camp, *cira-gaura-janāśraya-viśva-gurum*, and the universal Ācārya, *guru-gaurakiśoraka-dāśya-param*, still, we see in you the serving mood about your Gurudeva, Gaura Kiśora. Being so big, still you hold the mood of serving your Guru, *dāśya-param*. And *paramādṛta-bhaktivinoda-padam*, and great reverence for the holy connection of Śrī Bhaktivinoda Ṭhākura we observe in you there also; and in some other places also. Hare Kṛṣṇa. Hare Kṛṣṇa. *Taṭasthā-vicāra*, and relatively he was more connected with Gaura Kiśora, relative consideration: but from absolute consideration he had more attraction for Bhaktivinoda Ṭhākura, than that for Gaura Kiśora Dāsa Bābājī Mahārāja.

Bhakti Caru Swāmī: That's from the absolute.

Śrīla Śrīdhara Mahārāja: The absolute consideration. These are very subtle things, very subtle things.

Sanātana Goswāmī he says in *Br̥hat-bhāgavatāmṛta* when he's writing about the Queens of Dvārakā, "Rukmiṇī is such and such, Satyabhāmā is such and such; these are such." Then he says at the time, "A man, a fellow like me, a fellow of the street like me, now he has sat down to deal with so many higher ideals. How much audacity I have got, that what I am, like a worm or insect, and I go to judge the position of Satyabhāmā, Rukmiṇī and others, who have so much loving affection and gives to Kṛṣṇa, all these things. But this is not mine. Someone I feel, someone has got hold of my hand and pen and is forcing me to write all these things. It is not mine. What audacity I may have that I'm going to give a comparative study of the affectionate service of the great divine Queens of Kṛṣṇa. Who am I? But someone is forcing my hand to write all these things. In this way it is possible."

[Kṛṣṇadāsa] Kavirāja Goswāmī also says,

ei grantha lekhāya more 'madana-mohana' / āmāra likhana yena [śukera paṭhana]

["Actually, *Śrī Caitanya-caritamṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritamṛta, Ādi-līlā*, 8.78]

It is cent per cent true. This is not a hyperbolic expression. They're forced to write from above. There is such potency and it is possible that connection with them. These are very higher things. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, considering that I'm just a *mleccha* from the western countries, what audacity I must have to even think I can understand something about Sanātana Goswāmī or these great spiritual personalities. So sometimes I wonder.

Śrīla Śrīdhara Mahārāja: _____ what audacity?

Dhīra Kṛṣṇa Mahārāja: I was saying like he's saying, that Sanātana Goswāmī is saying that Satyabhāmā...

Bhakti Caru Swāmī: _____ Sanātana Goswāmī _____ what audacity; that I'm a man from the street and I'm writing about...

Śrīla Śrīdhara Mahārāja: Going to deal their...

Bhakti Caru Swāmī: Comparing between the Queens of Kṛṣṇa in Dvārakā. So in the same mood Dhīra Kṛṣṇa Mahārāja also is feeling that after all I'm a *mleccha* and what an audacity that I'm trying to understand Sanātana Goswāmī and Rūpa Goswāmī and all these elevated personal associates of Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So perhaps that plenary force is acting within you. Ha, ha, ha. Hare Kṛṣṇa. Of course: *yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena]
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Katha-Upaniṣad*, 1.2.23]

We're all discussing all these things; is it a very easy thing for others to talk in such matters, leaving – there are so many things for our enjoyment in the world of exploitation, leaving all these...

When I came to Prabhupāda first, in Calcutta, there the *Upaniṣad* was being explained there, Urupī Paṇḍita, there was one Paṇḍita from Urupī, from Mādhva School, he was explaining, Prabhupāda was also one of the audience, and myself, and Kalna Purī Mahārāja, and one or two more. At that time I thought, "What is this? The Calcutta is a town of mundane business, full of so much noise, with mundane business and activities. And that ancient *tapovan* what was cultivated in ancient India in the *tapovan* we are told, and that in the busy city of Calcutta, that thing is being dealt with. That high order that was cultivated in the ancient *tapovan* of India amongst the *ṛṣīs*, and that thing is again being repeated here in this busy city of Calcutta of mundane business." That thing made me wonder. So whenever and wherever the *kathā*, that is the chanting of the qualities; that is well and that is good.

No yatra, vaikuntha kathā suda paka _____ [?]

However outwardly purer the atmosphere may appear, but if there is no talk about Hari, that must be rejected like anything. The talk of Hari, that is the criterion of

the highest plane, Hari *kathā*, *sudapara*, the nectar of *nirguṇa*, that Kṛṣṇa. Because the surrender is at the extreme point there, the absolute autocrat, and love begins there, love begins.

As in the Hindu system of marriage, one wife sacrificed, and then there is a possibility of appearance of love. Otherwise a mutual contract, as in the marriage of the Christians and the Mohammedans; a contract, equal partnership. No room of love there. The sacrifice must be in one part, then the question of love and affection appears.

The highest sacrifice of the highest degree only exacted in Goloka, in Vṛndāvana, so the question of love can come there only. No sacrifice, no affection, no love; according to the degree of sacrifice, dedication. Dedication is the foundation of love, of the structure of love. Without dedication no love can stand over. The highest, the greatest autocrat, and the highest dedicating agent: Rādhārāṇī, *mahābhāva svarūpiṇi*. Gaura Haribol. Gaura Haribol.

Rādhikā, why *Rādhā-dāsyam*? We are wanted to dedicate and dedicating highest ideal is Rādhārāṇī, in all respects, *mādhurya rasa*, and *parakīya*, endangering all His achievement. She is approaching to be fodder of the greatest consumer, autocrat, Kṛṣṇa. The dedication in its zenith is there only. And Her company in any way, a slight company, or Her connection, will purify us. Our adherence should go that side. That should be considered the highest wealth. Gaura Haribol. Gaura Haribol. Gaura Haribol. And Mahāprabhu came only to prove, to show, to prove to the world the highest dignity of Rādhārāṇī.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhuṛī praveśa cāturi sāra
baraja yuvatī bhāvera bhakati śakati hoita kārā]*

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"] [Vāsudeva Ghosa]

Those that are closely connected with Rādhārāṇī it is their statement. "Our heart's nectar has been taken out here by Mahāprabhu, our greatest admirer, our canvasser." Vāsudeva Ghosa, one of the *sakhīs*; "What we possess in our bosom is so valuable and Gaurāṅga has come to establish in the market that our heart's wealth is of the highest type of wealth. If He did not come to express this to the world then how could we live? Our life would have been impossible if the greatness of our Mistress had not been

shown, placed in such high standard. Then how could we bear our life?"

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: You said once that for someone to change their *rasa* that that's very rare.

Śrīla Śrīdhara Mahārāja: Very rarely, but it's possible.

Dhīra Kṛṣṇa Mahārāja: So when Mahāprabhu came and,

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasām sva-bhakti-śrīyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

With this *mādhurya rasa*, was He giving opportunity for *jīvas* to be promoted to *mādhurya rasa* - because He's distributing those sentiments?

Śrīla Śrīdhara Mahārāja: He came mainly to distribute *mādhurya rasa*. And automatically other *rasa* are there because they're living on *mādhurya rasa*. They're all dependent on *mādhurya rasa*. *Mādhurya rasa* is the *mukhya rasa* and *ādi rasa*. In both these important ways *mādhurya rasa* has been described. It is the first original *rasa* and it is the combination of all the *rasa*, the *mādhurya rasa*, independent *rasa*. All others are like satellites, *vātsalya*, *sākhya*, they're only depending on this transaction, *vilāsa*.

So Mahāprabhu came to give the original, the principal thing, and all others automatically got their justice. And so His *sampradāya* is known as *rūpānuga*. Rūpa Goswāmī is exclusively in *mādhurya rasa*. Our *sampradāya* is known as *rūpānuga*. That exclusively we are, we profess that we are in *mādhurya rasa*. Then there may be some *vatikrama*, exceptional cases, but mainly the *rūpānuga*. The Mahāprabhu came and *rūpānuga*, all this means that all are, *grahak*, purchasers, seekers of *mādhurya rasa*, mainly. There may be several exceptional cases, but the general tenor is this, *mādhurya rasa*, *rūpānuga*, because it is *rūpānuga*. Our Ācārya Guru *paramparā* is *mādhurya rasa*. *Vātsalya rasa* eliminated, even Nityānanda Prabhu. Nityānanda Prabhu is not in the list of Guru *paramparā*. The Svarūpa Dāmodara, Rūpa, Sanātana, Raghunātha, all in *mādhurya rasa*. Ācārya, more or less, *mādhurya rasa*.

So mainly our *sampradāya* is that of *mādhurya rasa*, taking towards *Rādhā-dāsyā*, generally, but *Rādhā-dāsyā* presupposes other *rasa*. The *mādhurya rasa* presupposes all other *rasa*. There must be *vātsalya rasa*, must be *sākhya rasa*. Kṛṣṇa means such a

group, not Kṛṣṇa alone, He must have His paraphernalia, mother, father, others, all these things. But *mādhurya rasa*, though it is covered in disguise, but it is the main current is there and all other *rasas* are subsidiary, are helping His *līlā* with *mādhurya rasa*. They also cannot be eliminated. They also must be there. But they're living on *mādhurya rasa*. The principal thing is *mādhurya rasa*, and to help the transaction of *mādhurya rasa* all other *rasas* are necessary, to do their quota, to contribute their quota.

Dhīra Kṛṣṇa Mahārāja: So *śānta rasa* of Goloka must be different than *śānta rasa* of Vaikuṇṭha.

Śrīla Śrīdhara Mahārāja: Yes of course different.

Dhīra Kṛṣṇa Mahārāja: So they're helping to promote *mādhurya rasa*?

Śrīla Śrīdhara Mahārāja: Yes, they're also helping. Just as Rādhārāṇī says in Kurukṣetra, "Though He's that Kṛṣṇa, I'm that Rādhā, but My mind is always running towards Vṛndāvana."

The *anukul parivesh*, the favourable environment, the Yamunā, the trees, the sand, all these, the birds, the *moira*, all helping, they have got their particular contribution to the *līlā*, in different times. They're all helping; otherwise Vṛndāvana *līlā* is not possible. So everything has got its special serving value.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, our Guru Mahārāja, he introduced the Ratha-yātrā of Jagannātha in the western countries.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I was thinking that eleven years ago I first saw that. Naturally I had practically no idea of the spiritual significance, but by somehow coming in contact, like Rūpa Goswāmī says,

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]

Śubhadā, it is so auspicious that it seems that after some time you are drawn into some understanding of such things. As our Guru Mahārāja gave *Caitanya-caritāmṛta*...

Śrīla Śrīdhara Mahārāja: This is all that *sukṛti*. Anyhow having some connection with

the transcendental *nirguṇa*, transcendental wave. You all have some connection with transcendental wave previously, and wherever you are it has kept you, it has taken you, floating above very near to such thought, of the Vṛndāvana plane, coming near to the Vṛndāvana. The underground activity of previous lives was there. And that has taken you floating just near were Swāmī Mahārāja began his preaching. That nearness to the capacity of acceptance of his words, that sort of merit was already within you, and in variegated nature, and that has taken you to appreciate. Otherwise it is not possible; *nirguṇa*, connection with *nirguṇa*. Gaura Sundara. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, I was reading *Śrīmad-Bṛhat-Bhāgavatāmṛta* and I was wondering one thing. Both the Madhvi *vipra* and Gopa Kumāra, in the beginning they didn't have any knowledge about Vṛndāvana or...

Śrīla Śrīdhara Mahārāja: In the beginning?

Bhakti Caru Swāmī: They did not have any understanding of the spiritual nature, but still they were interested and that's how they were approaching the spiritual world. When I was reading that I was wondering whether this knowledge about the spiritual nature that beforehand if we have the knowledge whether it will stand as an obstruction?

Śrīla Śrīdhara Mahārāja: You see; they had some previous connection with things, acquaintances with things of *nirguṇa* world, of the hazy world. Otherwise how when they're connected in their gradual improvement in a place and after experience of some time it does not have any charm? Then the occasion comes from the higher. One agent comes in their connection and he's taken to that place. And again after living, passing some time in that plane he feels unsatisfied. Then some connection from upper agent comes there and he goes there. What does it mean? That the background is such that though they're going gradually externally, but some backing, some healthy backing is there that wherever he's led he's not satisfied. Then again...In this way in the highest position only they could get their fulfilment; that *sukṛti* in the background that was there.

*ādaḥ śraddhā tataḥ sādhu-saṅgo' [tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa

consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

From there it has begun, but how *śraddhā* is produced? *Sat-saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ pūrvva-saṅcitaiḥ*.

[*bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukr̥taiḥ pūrvva-saṅcitaiḥ*]

[“Actually we can recognise a *sādhū* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhū*, and the *sādhū* gives us the interpretation of the *śāstra*. So *sādhū* and *śāstra* are interdependent, but the *sādhū* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhū*, but to know who is Guru, who is *sādhū*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhū*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”]

[*Bṛhan-Nāradya Purāṇa*]

That we meet a proper *sādhū* it is not a chance coincidence but it is the result of the previous *sukṛti*. What is *sukṛti*? Our connection with the plane of service, dedication, and not of this land of exploitation or renunciation: that is called *sukṛti*.

Dhīra Kṛṣṇa Mahārāja: So in the same way it is our causeless good fortune that we have got your connection and association.

Śrīla Śrīdhara Mahārāja: _____ Swāmī Mahārāja, and now he’s departed and you have come here, and he also told about that in some way or other. Anyhow we’re connected and this talk is going on. Talk is going on; the praise of Rādhārāṇī which proves the highest attainment. Anyhow we’re as in such a way that we have got the advantage of, we’re forced to talk about Rādhārāṇī and Her greatness and all these things. There may be so many engagements, but anyhow by Their grace we are engaged in the topic of the highest order to our realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *Prema-rasa-sīmā, rādhā mahimā, jageta jānāta ke?* Dedication, dedication, *bhakti* means dedicate, *para-bhakti*. *Mad-bhaktiṁ labhate parām*.

[*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*]

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”] [*Bhagavad-gītā*, 18.54]

“*Brahma-bhūtaḥ*, attained a spiritual position fully placed on spiritual plane, *brahma-bhūtaḥ*, that has crossed the mundane and has got his identification with

Your conscious unit. And *prasannātmā*, a sort of self satisfaction is there. *Na śocati na kāṅkṣati*, in reference with the mundane loss and gain; indifferent. *Samaḥ sarveṣu bhūteṣu*, considering the worldly persons they're neutral, not contributing any mundane help to any other person, *samaḥ sarveṣu bhūteṣu*. And they're all equal in soul consideration. In conscious consideration they're all unit of soul, *samaḥ sarveṣu bhūteṣu*. *Mad-bhaktim labhate parām*, then he's in a position to go to the, to My real affectionate love quarter, *mad-bhaktim labhate parām*. He gets My higher devotional service. They're eligible, from this position they're really eligible to search, or to advance towards the land of My dedication, of My devotional service, *mad-bhaktim labhate parām*."

The *bhakti* is always above the land of renunciation. We must take it for granted always that it is *cinmayi*, never mundane, *bhakti*. Dedication to the country, dedication to the society, to the nation, to the family, this is all extended selfishness.

For a few years I joined the Gandhi Movement of non-cooperation, and then came to Gauḍīya Maṭh, then I had to fight with the same people, people of same nature. And my weapon was 'extended selfishness.' That was a very helpful weapon, the extended selfishness, to identify with the country. To identify with the body, bodily comforts, then extend it to the family, to the village, to the clan, then to the country. But there's clash between the greater units. Hindustan, Pakistan, then Europe, Russia, they fight with one another. The clash is inevitable, only extended selfishness. The lover, the patron, philanthropist, all extended selfishness.

Nothing less than identification with the Infinite can get us proper relief. And no number of finite can make infinite. So from the beginning the plane of infinite should be taken up. 'I shall begin from here by extending the area of our activity we shall reach one day to the infinite,' that is not possible, because no number of finite can make infinite. So from the beginning that comes from higher to lower, *śrauta-panthā*, the method of descent, of deduction, deductive method, and we are to submit to that. And He's trying to give Himself, to reveal Himself. We must connect with Him. We must sell our head there. That is the only way, *śrauta-panthā*_____ And that depends upon *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śraddhā*, that if I do my duty towards that Wonderful One my duty is done to the whole, and more than that.

"Whatever you can conceive that is in My one part; I'm such."

So begin there, not any part. No part can be any important part in Him; always transcending, transcending. Gaura Haribol. Nīṭai Gaura Haribol.

Bhakti Caru Swāmī: So Mahārāja, in *Bṛhat-Bhāgavatāmṛta* again, you were saying that when Gopa Kumāra was going through the eight layers of *prakṛti*, outer layers of *māyā*, in the causal layers of *māyā*, then he was getting rid of his physical concept. Like the earth, water, fire, air, ether; and then *aharikāra*, *mahat-tattva* too, and then ultimately *prakṛti*. So in that layer only he got rid of his false ego, or the mundane concept of his identity. And then from there he started to develop _____ [?] So does that mean that unless and until we go through those veils of *māyā* and...

Śrīla Śrīdhara Mahārāja: Sometimes unconsciously we pass over that. By the help of *sādhū-saṅga* and *saṅkīrtana*, all these things, his progress is such; unconsciously he'll pass those very subtle different stages of *māyā*.

Just as *śatapatra vedhaḥ nyāya*, the hundred lotus petals that are pierced by a needle, it takes no time, and unconsciously only within a very short time the whole is penetrated. But if we finely analyse we find a hundred. So something like that; unconsciously we may pass through, different stages.

Dhīra Kṛṣṇa Mahārāja: You quoted that verse, once you quoted that verse of Prabhodānanda Sarasvatī...

Śrīla Śrīdhara Mahārāja: If we walk our progress is very slow, but horse riding quick, and aeroplane in no time we pass so many provinces. Something like that.

What do you say?

Dhīra Kṛṣṇa Mahārāja: You quoted a verse once...

End of 81.08.10.B

Start of 81.08.10.C

Dhīra Kṛṣṇa Mahārāja: ...Ṭhākura, *yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ*.

Śrīla Śrīdhara Mahārāja: *bhaktim kṛta puṇya rāśiḥ, tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*.

*[yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]*

[Prabodhānanda Sarasvatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: 'Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.'"]

[*Caitanya-Candramṛta*, 88]

If we put the coin somewhere the ticket comes from another position; something like that. If we put our energy to Mahāprabhu we find that I have got ticket to Vṛndāvana. Mahāprabhu is nothing but combination of *rādhā-bhāva-dyuti-suvalitam*

[possessing the colour of molten gold like that of Śrīmatī Rādhārāṇī.] And ostentatiously He's an Ācārya, but who is that Ācārya? If we come in closer contact, real contact with Him, we shall find out who is the Ācārya.

There is one *śloka* of Narahari Sarakara Ṭhākura. He says, he's more addicted towards Braja *līlā* than Gaura *līlā*, he says, "I don't admit Your *sannyāsa*." Addressing Mahāprabhu, "I don't admit You as a *sannyāsi*." *gopinam kucha kum kumino nijitam kim vasa* [?]

"Where have you got this saffron colour of your cloth?"

He says, "It comes in connection from the *kum kum* of the *gopīs*. It is remarkably present there. And You feel to be a *sannyāsi*. I don't admit that. So our approach is like that. You are in disguise. You are that *lampat* [?]"

What is the English?

Bhakti Caru Swāmī: The common English would be womaniser.

Śrīla Śrīdhara Mahārāja: Woman hunter.

Bhakti Caru Swāmī: Debauchee.

Śrīla Śrīdhara Mahārāja: "And You are a notorious debauch of Vraja and now You have taken the garb of a *sannyāsi*."

Ha, ha, ha, something like that. Hare Kṛṣṇa. Gaura Haribol. Talking too much in this mean mouth. Gaura Haribol. Gaura Haribol. Gaura Haribol. Jaya Nitāi. Jaya Nitāi.

Bhakti Caru Swāmī: Prabhupāda used to give the example of stepping into a lift. If we try to climb a hundred story building then it's very strenuous. But if we get into the lift then we just shoot up.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, yes; *sādhu-saṅga*.

Bhakti Caru Swāmī: There is a very high building in New York called...

Dhira Kṛṣṇa Mahārāja: Empire State Building.

Bhakti Caru Swāmī: No, that World Trade Centre; it's one hundred and forty stories. And there's a lift that goes straight up to the ninetieth, or hundredth story in one shot, it doesn't stop anywhere. And it takes only a few seconds.

Śrīla Śrīdhara Mahārāja: And Mahāprabhu took like in a lift to *Rādhā-dāsyam*, to the highest quarter, lift smoothly. So many things without our notice passed, by step by step, *āroha-panthā*. That is very shortly depicted in *Bṛhat-Bhāgavatāmṛtam*.

Bhakti Caru Swāmī: Mahārāja, when we hear you, then all these troubles outside and involvement in the struggles seem to be such a waste of time. Isn't it, like fighting on trivialities just to... When we hear from your lotus mouth, then we notice that all this

involvement in the material platform...

Śrīla Śrīdhara Mahārāja: Are being cleared.

Bhakti Caru Swāmī: ...is such a useless waste of time.

Dhīra Kṛṣṇa Mahārāja: And are cleared.

Bhakti Caru Swāmī: Yes. Then there's no taste left to be involved in it.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And that was perhaps in the case of Jayatīrtha Mahārāja and his wife. The wife's weeping and in the midst of that she was ready for the sacrifice. And sometimes when encouraging words she was smiling. And again weeping and smiling. A good lady: of good heart. "You are my daughter; you're daughter to Swāmī Mahārāja, my niece, like daughter to me. If any trouble you may come here." Ha, ha, ha. Anyhow she was...

Bhakti Caru Swāmī: She asked me to send some of your nectar from your lotus mouth.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

[Two minutes spoken in Bengali [?]]

Day of departure of Rūpa Goswāmī Prabhu, so you must come then the day after tomorrow; this is for Rūpa Goswāmī. Where is that Pramāṇa Swāmī?

Bhakti Caru Swāmī: _____ Mexico, Venezuela _____ [?]

Śrīla Śrīdhara Mahārāja: _____ they want already appointed. He gave hope that he will spend _____ and remain, medium. _____ Some of them they're of an indifferent mood to Hamsadūta Mahārāja, in England?

Bhakti Caru Swāmī: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah, Jayatīrtha Mahārāja.

Bhakti Caru Swāmī: Jayatīrtha Mahārāja is in an unfavourable situation right now because...

Śrīla Śrīdhara Mahārāja: He's in uncertain position now?

Bhakti Caru Swāmī: Devotees there might have had some... But I think that is only temporary.

[About fifty seconds spoken in Bengali (?) with Śrīla Śrīdhara Mahārāja]

Śrīla Śrīdhara Mahārāja: But the reaction came in some other form. Anyhow, He's willing, Kṛṣṇa's will, wish, sweet will of Kṛṣṇa. *Mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā dīśaḥ*.

*[akiñcanasya dāntasya, śāntasya sama-cetasaḥ
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā dīśaḥ]*

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."]

[Śrīmad-Bhāgavatam, 11.14.13]

If we can live in that plane, all the waves that will come to us cannot but be favourable; every wave carrying favourable news. Only to find out the plane of our stand, what is necessary really for us, to that plane. To find out that plane where to take our stand properly. Then the harmony, the plane of the highest harmony, when all discord has been eliminated; properly adjusted. Proper adjustment has no complaint, no complaint – or complaint only self-centred.

Rādhārāṇī says, *more durdaiva vilas tarkena dosa nai* [?]

By this great *viraha*, separation, She says: She's taking this vision, angle of vision, that, "Nothing to complain about from outside, from His side; it is only something within Me is showing like a magic what is undesirable, *amora durdaiva vilas*. [?] That was so near, so loving to Me, and now He's cruel; how is it possible? It is only evolving from Me no doubt."

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[Ujjvala-nīlamanī]

Intact original thinking welcomed. Just as the serpent does not go straight, but his natural progress is crooked. So the wave of the Divine Love, the wave of love also goes in a crooked way. *Ato hetor ahetoś ca, yūnor māna udañcati*. So the *abhimāna*, the different sentiments arise from the hearts of both the parties without cause, sometimes no cause, that sentiment, but because of that crookedness it is natural, it must come.

Bhakti Caru Swāmī: Loving anger?

Śrīla Śrīdhara Mahārāja: Loving, anger? It is emotion or sentiment. *Bhāva-dyuti*, what

would be the English synonym, *bhāva* and *dyuti*, *bhāva-dyuti-suvalitam*?

Dhīra Kṛṣṇa Mahārāja: Emotion.

Śrīla Śrīdhara Mahārāja: *Bhāva* means emotion? Rādhārāṇī is represented only by Her emotion?

Bhakti Caru Swāmī: Effulgence.

Śrīla Śrīdhara Mahārāja: Effulgence is a *kānti*, and *bhāva* means...

Dhīra Kṛṣṇa Mahārāja: Sentiment.

Śrīla Śrīdhara Mahārāja: Mood. But Rādhārāṇī may have different moods in different times so She Herself is not...

Bhakti Caru Swāmī: Loving – the mood of Her loving.

Dhīra Kṛṣṇa Mahārāja: *Rādhā-bhāva-dyuti-suvalitam*.

Śrīla Śrīdhara Mahārāja: *Suvalitam naumi kṛṣṇa svarūpam*. What is that? Heart and halo: or nature and lustre. *Bhāva* means She Herself, Her existence, both *bhāva* and *dyuti*. Her very nature, and the *dyuti*, the out-coming lustre, the relative wave out-coming from Her nature. Nature or heart; what will be the most appropriate thing? *Bhāva-dyuti-suvalitam*. The mood may be a flickering thing, in different time different moods. But *bhāva* means Her real existence, Her nature. And halo, heart and halo, heart and nature may be used as synonymous, no?

Bhakti Caru Swāmī: What about Her being?

Śrīla Śrīdhara Mahārāja: Being.

Bhakti Caru Swāmī: Very existence.

Śrīla Śrīdhara Mahārāja: Very existence. *Satya*. And what is out-coming, the fruiting, the foam. So ordinary people who are not connected with this sort of Gauḍīya ontology, it will be difficult for them to translate properly. "That won't appeal to us, their translation." That is the difficulty. Hare Kṛṣṇa. Hare Kṛṣṇa. All right, then I shall let you go now. Take something.

Bhakti Caru Swāmī: The radiance of Her being.

Śrīla Śrīdhara Mahārāja: Yes, radiance, being and radiance.

[About thirty seconds of Bengali [?]]

"My friends, what is the acquaintance of your Guru, any writing or any life? Nothing, and you say, 'My Guru is a big fellow.' What is this?" Ha, ha, ha, ha.

...

Garbhodakaśāyī, Kṣīrodakaśāyī, and one, the smaller, is a *jīva daṇḍa*, representing the *jīva*, the soul, who is taking that *daṇḍa*, accepting. So we should consider we should give divine respect to the *daṇḍa*. Is this the first time you come here, no?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: First time?

Akṣayānanda Mahārāja: Yes. I saw you speak once.

Śrīla Śrīdhara Mahārāja: You saw me?

Akṣayānanda Mahārāja: Once you spoke, that was during our festival.

Śrīla Śrīdhara Mahārāja: Where, at Māyāpur?

Akṣayānanda Mahārāja: Yes. Our Guru Mahārāja was there and you were speaking something. Only that time I had your *darśana* Prabhu. But Venkatta and myself were anxious to come to meet you for a long time.

Śrīla Śrīdhara Mahārāja: I'm known to him, though I can't see now clearly, only vague. Having conception for the faces is not sufficient to recognise you.

Who is in charge of the Vṛndāvana Gurukula now?

Devotees: Dhanudara.

Śrīla Śrīdhara Mahārāja: A disciple of Swāmī Mahārāja, or a new Ācārya?

Venkatta: [Bharati Mahārāja] Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Dhanudara. I did not hear his name, or did not see him. You have collected Hindi?

Akṣayānanda Mahārāja: Yes. My Guru Mahārāja ordered me to learn Hindi.

Śrīla Śrīdhara Mahārāja: Putting *Gītā* in Hindi language, a *gṛhastha*, what is his name? Do you know? He came to see me.

Akṣayānanda Mahārāja: Rajiva Gupta.

Śrīla Śrīdhara Mahārāja: Rajiva Gupta, maybe.

Akṣayānanda Mahārāja: But he's from Delhi. He has done our *Gītā* into Hindi. His

name is Rajiva Gupta.

Śrīla Śrīdhara Mahārāja: Rajiva Gupta, he came here.

Akṣayānanda Mahārāja: Yes, yes. We met him just before coming here. He's a good friend of mine also. We told him we were coming to see you. He said, "I wish I can come."

Śrīla Śrīdhara Mahārāja: He's also your God-brother, Rajiva Gupta?

Akṣayānanda Mahārāja: He did not receive initiation.

Śrīla Śrīdhara Mahārāja: No, not even one, Hari *Nāma*?

Akṣayānanda Mahārāja: He did not receive Hari *Nāma*. But he considers that he received. He considers that, although he did not receive. He's very nice.

Śrīla Śrīdhara Mahārāja: In Vṛndāvana, have you come in connection with Oudh Bihārī [Lal] Kapoor?

Akṣayānanda Mahārāja: Dr. Kapoor?

Śrīla Śrīdhara Mahārāja: Professor Kapoor?

Akṣayānanda Mahārāja: Yes, yes, Oh yes, I know him.

Śrīla Śrīdhara Mahārāja: You know?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Where is he now?

Akṣayānanda Mahārāja: He's there still, he's in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was a man of Allahabad, and he was Professor to Agra College. He wrote; he got Doctorate writing on the philosophy of Śrī Caitanya Deva. And Professor [Nisikanta] Sanyal was one of the examiners. Professor Sanyal, the writer of *Śrī Kṛṣṇa Caitanya* in English. He was professor of history, good scholar, professor of Ravenshaw College, and head examiner of Patna University: Professor Sanyal. He was one of the examiners of Kapoor ji's doctorate.

Akṣayānanda Mahārāja: I had great fortune I could stay in Vṛndāvana for about three

or four years. At the beginning of that temple my Guru Mahārāja had made me a manager there, so I stayed there three or four years.

Śrīla Śrīdhara Mahārāja: For long time you were there.

Akṣayānanda Mahārāja: Yes. I was very fortunate.

Śrīla Śrīdhara Mahārāja: You were initiated what year?

Akṣayānanda Mahārāja: First initiation was nineteen seventy one, Hari *Nāma* initiation.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: In London, in seventy one. In seventy two I got *sannyāsa*.

Śrīla Śrīdhara Mahārāja: You come from England?

Akṣayānanda Mahārāja: New Zealand.

Śrīla Śrīdhara Mahārāja: New Zealand.

Akṣayānanda Mahārāja: New Zealand, near Australia.

Śrīla Śrīdhara Mahārāja: Yes, New Zealand.

Akṣayānanda Mahārāja: Below.

Śrīla Śrīdhara Mahārāja: Newly discovered island. And France is trying atom bomb there, near New Zealand.

Akṣayānanda Mahārāja: Is it? Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The whole world is fodder of atom bomb. At present the threatening of neutron bomb.

Akṣayānanda Mahārāja: Yes, I heard about it also.

Śrīla Śrīdhara Mahārāja: What is the difference between atom bomb and neutron bomb?

Akṣayānanda Mahārāja: Neutron bomb will not blow the building. The neutron bomb will kill the people but it will not break the buildings.

Śrīla Śrīdhara Mahārāja: Oh. That is something like death ray, only kills the life and not the structure. That is neutron bomb. The man will be killed, the house, building,

everything will be there. The bed will be there, the box will be there, everything there. Only life gone and the body began to be rotten. Neutron bomb. Then who will be victorious he will come and enjoy all those things. He'll have to remove the dead bodies, and to fill up with his own men. Ha, ha, ha.

Action, reaction, the plane of exploitation. This is a suicidal civilisation. The whole civilisation is rotten to its bottom, exploitation. Exploiting the nature for the apparent good of the human society, but its incurring loan from the nature, and it must be paid back to the farthing, with interest. Because they do not believe this so they won't be able to have any French leave. They will have to clear the debt. The nature is there, and with the computer calculation. So this civilisation is no civilisation: anti civilisation. The whole thing is a rotten one, a camouflage, a treachery, treachery to the soul world, to the living world. The whole civilisation is treachery, suicidal treachery.

Plain living, high thinking, to make the best of a bad bargain: that should be the policy. Anyhow, we have already come here, we are to utilise our time and energy in such a way that with least exploitation we can get out of this world, least exploitation. And of course another real solution has been given in *Bhagavad-gītā*.

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajñā*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."]

[*Bhagavad-gītā*, 3.9]

The *karma* that is your energising here, that will surely bind you down with the environment. But only if you tackle it in some other particular way then you may be relieved of that; *yajñārthāt*, if you do it in the spirit of *yajñā*. *Yajñā* means sacrifice. What sort of sacrifice? Not sacrifice for the country, or for your own, for society, not that.

"For nothing less than the Infinite that is Myself."

Viṣṇu, *yajño vai viṣṇu*. *Yajñeśvara* is Hari Who is the Absolute owner of everything. Only connect Him and there is proper connection, not only imaginary connection. Real connection you must have with Him then whatever you do it won't bind you down with any result whatsoever. Even so, *hatvāpi sa imāḥ lokān, na hanti na nibadhyate*.

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḥ lokān, na hanti na nibadhyate]*

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[*Bhagavad-gītā*, 18.17]

There is a plane if we stand here and we can destroy the so many planets, *brahmāṇḍas*, we remain unaffected. *Na hanti na nibadhyate*, he does not kill and he has got no reaction to suffer. Because a pure agent he's doing of the Absolute, pure agent of the Absolute he's doing. When one has got _____ his personal, or selfish ideas, thoughts, exhaustively, then if he works, where does it get his inspiration? If coming from the centre, and centre inspires him to activity, and he does. So whatever he does as cent per cent agent of the Absolute centre, so he will not have to undergo any result of his action, whatever nature it may be of. So,

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara*
[*Bhagavad-gītā*, 3.9]

"You do, do it for Me."

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]

"You are created to work only, and you are not created to enjoy its fruit. Your constitutional position is such that you will work. You are potency. Your duty is to assert, to exercise your power. But the result is with Me."

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[*na tu mām abhijānanti, tattvenāś cyavanti te*]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"So don't look at the result of any activity, only do everything as imposed on you, duty, with the sense of duty go on doing. And beware, you must not sit idle. That is your greatest enemy. *Mā te saṅgo 'stv akarmaṇi*. But I'm afraid that you may have some apathy to activity; then you are doomed. You have gone to the world of annihilation as renunciation, inconclusive and destruction, *mā te saṅgo*. You should work and for Me, that is your position and Mine. And don't be afraid of that. Why? I

am your friend. I am your guardian. I am your well-wisher. Everything is in My control. I am the enjoyer of everything. But you are My own, you are My friend, so you must not apprehend for your future prospect, in any way. It won't be hampered. Rather it will be improved when it is in My... so no apprehension. Go on, work on My behalf _____ and thereby you'll be best benefited. If you adopt that policy you'll be best benefited. In other words you'll adapt intelligently utilise Me for your good. That is the best sort of intellect."

Śrī-kṛṣṇākarṣiṇī ca sā, this is the extraordinary power of devotion, that devotion can, *kṣetra-hari prema bhajana*, devotion can force the Supreme Lord as a loving friend. Devotion can convert the Autocrat into a loving friend of everyone if he takes the path of devotion. The devotion has got so wonderful power. *Śrī-kṛṣṇākarṣiṇī ca sā, kṣetra-hari prema bhajana*. It can make Hari, the Absolute Good *prema bhajana*, to be very loving and affectionate to you, it can convert Hari through your – it can take and force Him to favour you, to make friendship with you, and to work in your favour. This is the capacity of devotion, *svarūpa-śakti, prema*. The highest stage of devotion: that is *prema*. The *prema* is so powerful, extraordinary power in Her hand that She can force the Autocrat to work on behalf of those of His beloved, the servant's servitors. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema dhana*, this is the natural fortune we have got, but if we march on to get master-ship over the world, the reaction demon will come and will break my neck, and drink the blood there. Ha, ha. And *bhakti*, she can give infinite at your hand, within your fist. Gaura Haribol.

Kṣetra-hari prema bhajana, Rūpa Goswāmī's *śloka* from *Bhakti-rasāmṛta-sindhu*.

*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*]

The highest benefit that we get from *bhakti* is that she can draw, attract Kṛṣṇa, the Autocrat's sweet will, and attract Him for our benefit. *Śrī-kṛṣṇākarṣiṇī ca sā*. That is her highest gift to us, *bhakti*; Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindhu, The Science of Devotion*.

In Bihar, you generally preach in Bihar?

Akṣayānanda Mahārāja: Myself?

Śrīla Śrīdhara Mahārāja: Yes. Or U.P., the whole of the Hindi knowing country?

Akṣayānanda Mahārāja: Most of the Hindi speaking area I've been.

Śrīla Śrīdhara Mahārāja: Then what is your zone?

Akṣayānanda Mahārāja: I've been to Rajasthan. First I was in Vṛndāvana; that includes Rajasthan, U.P., M.P., also Bihar. Now I've been also to Maharashtra. Like that. Nilācala I did not go yet. Punjab I did not go. But I've been in India for eight years, but I could not spend much time in Navadvīpa. But now I'm very fortunate, very lucky, I can come here.

Śrīla Śrīdhara Mahārāja: Of course. Navadvīpa is considered by the high order devotees to be the highest place of theism of absolute love. Both Śrī Rādhikā and Govinda combined, and They're about to put Their dearest thing to the public. With this idea both the parties They have got Their the best wealth and They have come to distribute that for the public.

"Come this way. You will get the highest thing, what We taste Ourselves. And the same dish you can have. Oh people, you can have the taste of the same dish that We relish, the *prema*, *prema* of the highest order, *prema* and love, taste, *raso vai saḥ*."

The *Upaniṣads* say, the *rasa*, or *ānandam*, or *sundaram*; that is controlling really the whole creation or non-creation. Everyone wants *rasam*, none can say, from the atheist to the highest order of theist, everyone wants *rasa*. But what is *rasa* proper? A man taking wine, he's also for *rasa*. A *guṇḍā*, a rowdy, he's also working for *rasa*. One is attacking another animal for *rasa*, satisfaction. But what is that *rasa* in its real form, its real status? *Rasa*, that scientific gradation takes us to *mādhurya rasa*. *Śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. And does not stop there, and even approaches from *mādhurya rasa* to *parakīya mādhurya*, what is found only in Vṛndāvana. *Parakīya*, to make it very rare and risky. *Parakīya* is more intense than ordinary *mādhurya rasa* due to its peculiar position. It is very risky and rare, and at the cost of any other prospect of life, the name, fame, of the society, the affection of the near and dear; we risk anything and everything for particular *rasa* and that is *parakīya*. Of course it is in *mādhurya* plane but more intense and more tasteful.

And that peculiar thing has been given by Mahāprabhu Śrī Caitanyadeva to be the best attainment of our life, best attainment. That is very peculiar. *Śrīmad-Bhāgavatam* and other *Purāṇas* have given already some clue, but openly to us declared and more broadly by Mahāprabhu and His followers to be the highest. And the difficulty that crossing the moral rules; if we consider really the charge is on our side, not on the side of the Lord, because everything absolutely belongs to Him, and not to us. Some say this is a funny thing. We consider the *parakīya* that is a very filthy one, filthy thing. But if we can analyse its real characteristic then we'll be found that we are culprits. We go to claim that, 'This is mine. Kṛṣṇa is aggressing to take it, to snatch it from me.' But He's the real owner. He's stealing the...

[The last minute of this recording is unclear]

End of 81.08.10.C

Start of 81.08.12.B

Śrīla Śrīdhara Mahārāja: Any question?

Bharati Mahārāja: Mahārāja, Rūpa Goswāmī, he was the Ācārya of *sambandha-jñāna* or *abhidheya*?

Śrīla Śrīdhara Mahārāja: Ācārya of *abhidheya*. *Sambandha* is Sanātana and *prayojana* is Raghunātha Dāsa and *abhidheya* is Rūpa Goswāmī, who is Ācārya. How to attain, how we can reach to the highest goal, the means to the end: that was mainly given by Rūpa Goswāmī. And what is the end; that was rather given by Dāsa Goswāmī, Raghunātha Dāsa. And what is the position, place and position and purpose of our life and our relation with the environment: that is given mainly by Sanātana Goswāmī. *Sambandha, abhidheya, prayojana*.

And Jīva Goswāmī has given us a protection from the public and from the scholar's side, to create some adjustment, how the scripture step by step takes us there. "What my Guru Rūpa Goswāmī has pronounced to be the highest thing, how the *śāstra* comes to prove that." To the scholarly people Jīva Goswāmī has given so many explanations. *Śāstra* and reason supplied to support this Gauḍīya *siddhānta* by Jīva Goswāmī: and Baladeva Vidyābhūṣaṇa afterwards, *Vedānta* Ācārya, the author of *Govinda-bhāṣya* on *Vedānta, Brahma-sūtra*.

And *parakīya rasa* has been mostly dealt with by Rūpa Goswāmī. And Sanātana Goswāmī both *viddhi* – that is the scriptural law abiding devotion, as well as a tinge of *anurāga* – free love; that is given by Sanātana Goswāmī. And purely the free love as the way to attain the Absolute in its highest position; that has been shown and proved by Rūpa Goswāmī.

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?"]

[*Upadeśāmṛta*, 9]

Rasa. In Christianity we are given father-hood of Godhead, but here we are given not only son-hood of Godhead but His fullness, consort-hood of Godhead. We are to realise that, because parents are also servants, a particular kind of servant in filial

service, filial affection. That is really a service we can't ignore and we have no necessity to ignore. And the Lord must be in the centre, not in the circumference. "He's the Creator, He's the Father, He's above all. He's in the verge." No. He's in the centre. He's always in the centre.

And our central thought is really in what is called here *lust*. Our centre of all our being is love and affection, not knowledge, neither energy. So, He must have His central position in the domain of love. From there He will control everything. The controlling office of the whole must be in the domain of love, not in power, neither in knowledge. We are to realise that. If we can realise that then we'll understand what the Gauḍiya Maṭh, what Mahāprabhu, what *Bhāgavatam* has given us, what sort of wealth given to us.

If we understand this *jñāna karma*, the energy and knowledge, they're of lower importance. They're rather a cover of real life, not a part of real life, this faculty of knowledge and energy that is rather a cover. And love is our real life, and these two they will be subservient to love and beauty. This is the situation of the world in reality. We are to understand that, then we'll understand what is devotion, what is *bhakti*. Otherwise we'll become *sahajiyā* – that is imitationist, we shall go on with a fashion, wearing this *tilaka*, the garb, and all these things. But if at heart we can really realise what is the position of real love. And this faculty of knowing things that is luxury, a fashion, which is impossible. The finite can never measure the Infinite, it is sheer folly, *jñāna*. And *karma* is an enemy, it is, any *karma* is digging your grave. The energy by which you want to thrive here, that is digging your grave, if it's not connected with the Absolute. And *jñāna* means a ludicrous thing. You finite, you want to get the Infinite in the fist; a ludicrous attempt. Only the method of love, through which the Infinite will be inclined to come to you by *śaraṇāgati*, and that is the only realistic attempt of our development. And all else is absurd and injurious; a madman's gesticulation. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bharati Mahārāja: Mahārāja, what is the situation when there is *pracāra* without *ācāra*? What is that categorised as?

Śrīla Śrīdhara Mahārāja: *Ācāra* is necessary for the preacher only to help them to come to sympathise us according to their *adhikāra*, that is their position. To advanced persons *ācāra* may not be necessary. But to the juniors *ācāra* is necessary to show some external behaviour to attract them. That is necessary, only for the attraction of the public *ācāra* is necessary; for *pracāra* *ācāra* is necessary. Otherwise they will think that, 'They're all – according to their own whims they move, they have not got any secured or any controlled life. There may not be real truth, good,' so they will misunderstand.

*īśvarāṇām vachaḥ satyaṁ, tathāivacharitaṁ kvachit
teṣāṁ yat svavacho yuktam buddhimāṁs tat samācharet*

[“The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher

stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress.”] [*Srimad-Bhāgavatam*, 10.33.31]

Īśvarāṇām vachāḥ satyaṁ, the leaders of the higher order, what they say that is true, *vachāḥ satyaṁ*. *Tathaivacharitaṁ kvachit*, but their conduct is not always the same, *tathaivacharitaṁ kvachit*, sometimes. Always try to follow what they do, their advice, but don't try to imitate their conduct, *ācāra*, always, *charitaṁ kvachit*, there sometimes according to their own advice. *Teṣāṁ yat svavacho*, the *ācāra*, the conduct which is one and the same as their advice, *buddhimāṁs tat samācharet*, an intelligent man will accept them only.

So *ācāra*, when he has realised the higher state he may not be very ardent to follow the conduct of the lower stage. But when he'll come to advise me, he will say what is necessary in my position. But he himself may not accept the same thing as his own conduct. He's above that. He's above that. He's finished that class, study of that class, and he's reading in a higher class. And when a student of that class comes he gives study of his level.

So *īśvarāṇām vachāḥ satyaṁ*, their advice, because he knows that he's giving advice to a particular section, he will always give in a proper line, advice, *vachāḥ satyaṁ*. *Tathaivacharitaṁ kvachit*, but their own practice is not always with their advice. That they themselves may go to higher position, no necessity of that sort of practice, *tathaivacharitaṁ kvachit*. *Teṣāṁ yat svavacho*, of the conduct which is corroborated by his advice. *Buddhimāṁs tat samācharet*, an intelligent man will accept them, *buddhimāṁs tat samācharet*.

...

...be very eager to publish, circulate this book. So no translation of the local scholars is coming up to mark. If you please do it it will be better... Hare Kṛṣṇa.

...

...and previously to start your English medium school here yourself?

Bharati Mahārāja: Yes. That was back in March. I was trying to find some way to stay here at that time, and so that was the only service I could think of offering. You had told me that the Gurukula was *upa-sākhā*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bharati Mahārāja: So I dismissed the idea. So now I have one person from England, he has replaced me in Vṛndāvana. He has taken my place in the Gurukula. So now I have time to devote to the translation. And a few of the Ācāryas they're interested in the *Caityanya-Bhagavat*, and other such works to be published. So Akṣayananda Mahārāja and myself were talking to Bhakti Caru Mahārāja and his.....that there were some rooms next to your Maṭh here, which I think Acyutānanda Mahārāja used previously. There were rooms...

Śrīla Śrīdhara Mahārāja: Rooms?

Dhīra Kṛṣṇa Mahārāja: Yes, where our Guru Mahārāja was staying in this house nearby.

Śrīla Śrīdhara Mahārāja: Oh yes, that house.

Bharati Mahārāja: So he said to inquire as to whether those rooms maybe still available or maybe they're being rented out to some other *gṛhasthas*.

Śrīla Śrīdhara Mahārāja: Yes, Caru Swāmī Mahārāja already proposed that we can preserve that house for our necessity whenever it will come. So we shall take that house...

Bharati Mahārāja: So Gaura Kīśora Dāsa Bābājī his *Jīvanī* we have also completed in English.

Śrīla Śrīdhara Mahārāja: Oh, Gaura Kīśora Dāsa Bābājī Mahārāja's *Jīvanī*, Life.

Devotee: Yes.

Devotee: Paramahansa Gaura Kīśora.

Bharati Mahārāja: So with your blessings we would like to undergo this here in Navadvīpa.

Śrīla Śrīdhara Mahārāja: Yes, these are very happy and fortunate undertakings.

Bharati Mahārāja: Actually the last four or five days we have been travelling.

Śrīla Śrīdhara Mahārāja: From where, from Vṛndāvana, via?

Akṣayānanda Mahārāja: Bombay.

Bharati Mahārāja: Bombay.

Śrīla Śrīdhara Mahārāja: From Vṛndāvana to Bombay.

Bharati Mahārāja: Then to Delhi. Then we went to Mathurā to see Nārāyaṇa Mahārāja. Then we went to Vṛndāvana. Then we went back to Delhi. Then we came here. Our minds have become a little disturbed. We could only think of your shelter. And then Dhīra Kṛṣṇa Mahārāja read this letter to us last night which Śrīla Prabhupāda had written in nineteen sixty nine. So this reaffirmed in our minds that we should undergo this. But first we can do nothing without your blessings.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes. Swāmī Mahārāja had much affection for me.

And he also told me that I have taken these gentlemen here and it will be your business to look after them. He told me also several times.

I see that my Guru Mahārāja wanted me to go to the west, but I could not go at that time somehow or other. But he's so merciful that he's taken you all to me here. He won't let me go off from his command. What he said, what he wanted to get from me, he must get it done by me, my Guru Mahārāja.

Yes, I'm living, old man, and gradually feeling that I am withdrawn from the other world. Memory and other capacities are vanishing day by day. But still as much as possible it shall be my very life to cultivate about these things, or to imbibe from our Guru Mahārāja and thought to be things of the highest type, to distribute it to the other fortunate and proper souls. That must be a fortune itself.

I asked Jayatīrtha Mahārāja to send Pradyumna's son to me if he can find him there, because it is that Pradyumna Swāmī, perhaps is a Swāmī or white clad?

Devotees: No, *gr̥hastha*.

Śrīla Śrīdhara Mahārāja: *Gr̥hastha*, Pradyumna Dāsa Adhikārī, he gave me a paper where eighteen points of complaint against the GBC. He brought me a paper with eighteen points, "That these are our complaints against the present management." According to that, and he told that, "This is not only mine alone, but this is the complaint of many of us. And as we look up to you as well-wisher of our institution, I have come to you that please try to keep us within the fold, and ask them to be a little liberal and to accommodate all of us." By proper consideration to these eighteen points he gave to me.

And accordingly I wrote a letter to Tamal Kṛṣṇa to his zone in America.

But Tamal Kṛṣṇa replied that, "No. Works are going on very well, progressing with greater progression. And those that are complaining against their number is very few."

Perhaps the letter may be with me.

"So I can't go now, leaving the field. When I shall go to Navadvīpa during Mahāprabhu's Birth Ceremony I shall meet you and explain the things, what are there."

He came but he did not meet me at that time.

Then things went worse. Then I found a position – that very Tamal Kṛṣṇa and Haṁsadūta Mahārāja, and some other gentleman, they're receiving some check from the controlling agency. Then they came here. And anyhow I asked the authority and they also came to me and I effected a compromise.

"The question of faith not of harsh administration, so if any difficulty arises you internally manage it, and don't give it any publication, and don't want them to stand as culprit just at the door of your court of justice. Then the whole thing will bring some reaction to the whole institution. Today this man is unfit, another will be tomorrow unfit, though the recognition of your Divine Master will have no value to the eye of the public, so minimise this private compromise." And that was effected somehow. Tamal Kṛṣṇa, Haṁsadūta ...

Devotees: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja perhaps was not present at that time? Was he here?

Dhīra Kṛṣṇa Mahārāja: Yes, but he was the third person to be dealt with by the GBC.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja has also visited me later on. The complaint against him was that he's showing so many emotions and disturbing people; all these things. "That is it real *śakti* _____ *bhāva*, all these things?"

No, can never be. This is rather the shadow, misguiding things that come in our mind.

Then Jayatīrtha Mahārāja listened to that. And at that time these gentlemen forced the role of *sannyāsī* on him. And he of course accepted. But he could not keep it.

When that question again came to me I told I can't say anything before I meet Jayatīrtha Mahārāja himself personally. Then I was told Jayatīrtha Mahārāja has come to Purī on pilgrimage.

And Jayapataka Mahārāja gave a long letter to me, 'that such are the conditions at present.'

Then I told that as a third man I shall approach the thing without any bias or prejudice from any party. So I want to get him here as an independent person, not on your behalf.

And that was done. Caru Swāmī brought him here. I wanted his wife also. She also came with her boy. Then I tried my best to convince them, once you have taken the position of *sannyāsa* – of course that is the highest and real position of the preacher – you should not go back.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

It is written in *Caitanya-caritāmṛta*, and your Guru Mahārāja, though you as a householder, still he gave you, empowered you to go on to make disciples, go on preaching in that way as an Ācārya position. But that was all right. But once when you have accepted the position of a *sannyāsī*, now if you go back it will be detrimental to the cause of the ISKCON. And that will bring a slap in the name of your great Guru Mahārāja. So you must come back as soon as possible without much advertisement.

And he told that, "He had some hesitation but he was forced to a certain extent to take *sannyāsa*." But he had in mind that Guru Mahārāja gave him a particular position, and also the Ācārya-ship of a particular zone, "And now I have taken *sannyāsa* whether it will be helpful for me or not. So this hesitation made me weak and I again connected with my former wife."

But anyhow I think whenever once accepted, right or wrong, you must not go back: to keep up the purity of the name of your great Guru Mahārāja, and also of the

institution. Before it goes to wide publicity you accept that *sannyāsa*. You give a letter to your *sannyāsa* Guru Kīrtanānanda, "That I have again decided, I'm convinced by Śrīdhara Mahārāja, and I'm again taking the robe, as I think you will sanction it. In anticipation of your sanction I'm taking *sannyāsa*." To keep impression I asked him to go just to Katwa, the place of *sannyāsa* of Mahāprabhu Himself, and there you take the *sannyāsa*, it will add to the gravity. It will be easy for you to keep up the *sannyāsa*. You will get inspiration and force from there, because Mahāprabhu took *sannyāsa* from here. You surround and you bow down there and accept the robe again. And you get some letter to your *sannyāsa* Guru to keep up the formality. It was done. Caru Swāmī and some others from this Maṭh accompanied him, and took *sannyāsa* satisfied.

And here, of course beforehand, I convinced his wife also. What is best, you consider. You are sacrificing for Kṛṣṇa, for your Guru. You have come out to sacrifice everything for Kṛṣṇa and that to get Him in return. You have come out for that?

"Oh yes."

Before marriage you joined Swāmī Mahārāja's Movement.

"Yes."

You want Kṛṣṇa and if you sacrifice the best thing then He must look after you. In this way she was convinced and through weeping and also smiling, with both contradictory emotions she gave consent.

The boy cried aloud, "My father is becoming *sannyāsī* again."

No, no, he's a general. The fight is going on with Kṛṣṇa consciousness and *māyā* and he's a soldier. He has come as a general to fight. And when you're grown up you will also be a soldier and perhaps a general also, to fight with *māyā*. We're all soldiers of Kṛṣṇa to fight with *māyā*. We're all out of home. No place of showing any weakness or affection against that. Anyhow the boy was encouraged. Mother also encouraged the boy. I gave her a garland for on the neck of the boy who was very much young. Anyhow, such things happened in such a way.

I gave a reply to the letter of Jayapataka Mahārāja. He wrote that under the instruction of Bhāvānanda Mahārāja I am writing to you. I told that I tried my best, and what I have done to my best understanding he has accepted *sannyāsa* again. And now the next thing depends on you to adjust with your administration; in this way.

But I am told that the lady went straight to London, and Jayatīrtha Mahārāja went to Hawaii, and from there to America perhaps, and told Rāmeśvara with my name...

Caru Swāmī _____ Rāmeśvara Mahārāja is an intimate friend of Jayatīrtha Mahārāja. But I heard that Rāmeśvara Mahārāja, and again Jayapataka and Bhāvānanda came to me, "Jayatīrtha Mahārāja is preaching that, 'I have taken *sannyāsa* from Śrīdhara Mahārāja. I don't care much for this administration,' and he told it to Rāmeśvara Mahārāja. And Rāmeśvara Mahārāja is giving vent to this feeling of him that, 'he has taken.'

But no, of course materially he might have taken *sannyāsa* from me, because

through my inspiration he was induced to take *sannyāsa* again. But formerly I asked him to get the permission of Kīrtanānanda, his former Gurudeva. So you do not make much of these material things, you try to give a colour of the formal things and try to hush up for the good name of the institution. Don't make much of the formalities. If necessary I shall also request him, that don't preach that I am your *sannyāsa* Guru. I helped you, but at the same time I told you repeatedly that you take permission from your previous *sannyāsa* Guru. So for the good of the good name of the institution you admit that. And this is the position now.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before I left Los Angeles, Rāmeśvara Swāmī he gave me some questions that he wanted me to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: Well, one of the questions, he wanted to know that in your Maṭh who would be the next Ācārya? One of your younger God-brothers, or one of your own disciples?

Śrīla Śrīdhara Mahārāja: Generally I think one of my disciples. That is the general case. But in special case the position may be taken by any God-brother. But in the general case the disciple. That is the order. But if such proper disciple not found in particular case then I or anyone may take either God-brother or disciple of any other God-brother, he may put in the chair. It's the quality we give real importance.

Dhīra Kṛṣṇa Mahārāja: How would they know to take that position? You would tell them, or they would have some realisation, or...

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Your disciple.

Śrīla Śrīdhara Mahārāja: That is up to me. And if possible before my passing away I shall give the name that he may do the work of an Ācārya after me, it may be.

Dhīra Kṛṣṇa Mahārāja: Did Śrīla Bhaktisiddhānta Sarasvatī Thākura designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: Ācārya from whom?

Dhīra Kṛṣṇa Mahārāja: Śrīla Bhaktisiddhānta, before his leaving this world, does he, did he designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: No. Before, oh, no. His last words are there. He told, "Form a governing body and go on with propaganda."

Then he asked one of his disciples whom we thought to be next to him in

siddhānta, in the theological knowledge. And he asked, "Is he here?"

"Yes, he's here; Vasudeva."

He asked him, "That Rūpa, Raghunātha, the words and advices of Rūpa, Raghunātha may be continued. You are to look after."

That was told in our presence to that gentleman who was – there were two main, one publication that is *Harmonist* and *Gauḍīya*, and the editors were Nisi Kanta Sanyal and Sundarānanda Vidyavinoda. And he was at the back of them, this Vasudeva Prabhu. And he was requested to see that the words of Rūpa, Raghunātha, their advices may not be stopped, "You are to look after that."

Then he told, taking the name of Bharati Mahārāja, "The Bharati Mahārāja may look after the mission, look after this mission."

But we did not take it that he's an Ācārya, but that he may not create a parallel institution. We thought like that.

Then he told, "I am indebted to Professor Sanyal, Bhakti Sudarka Prabhu."

Then he told, "Form a governing body, but Kuñja Bābu will manage as long as he lives." That was one sentence in his last words. "Form a governing body, but Kuñja Bābu will manage," latterly [Bhakti Vilās] Tīrtha Mahārāja, "manage as long as he lives."

Dhīra Kṛṣṇa Mahārāja: Did that mean separately from the governing body?

Śrīla Śrīdhara Mahārāja: He means that intelligence excels that of all; this was about him, he should be respected. We took it from this that Kuñja Bābu was managing during Prabhupāda's lifetime, he was really managing the whole institution, so he should be respected. But he was a *grhastha* and we were *sannyāsīns*. He had some drawback. He was educating his brother, educating his son. And he was building, he was a very poor man, and he was still in the service of the postal department, he's building *pukka* house in his native place. So many complaints against him we heard. But he told that, "He should manage as long as he lives, and he should be respected."

As he did not select anyone as his follower Ācārya, so there were differences of opinions amongst us. And there were many ambitious *sannyāsīns*, they were very eager to go on as Ācārya themselves. And this Kuñja Bābu management they're in one party. Then a clash began, generally two parties, one accepting Vasudeva Prabhu as Ācārya, I was along with them. And another, those that wanted to be Ācārya themselves, and with Kuñja Bābu. There were three trustees, Kuñja Bābu, Paramānanda, and Vasudeva Prabhu, whom we wanted to make Ācārya. One trustee one side and two trustees another side. So there was a case in the high court, so we read the will, so many things happened. But afterwards we found some defect in Vasudeva Prabhu and we could not accept them any longer, and many of us came out. And after some days...

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Śrīla Śrīdhara Mahārāja: ...was requested to effect a compromise between the two contesting parties, and I did so successfully. The management was divided into two. Kuñja Bābu was pressing with Caitanya Maṭh as head, and another party had Bagh Bazaar as head. So many Maṭh's were, the *sevā* was divided, and things are going on. Now also some trouble.

In his last words Prabhupāda also told, "Love and rupture. There may come anything, but it must be for Kṛṣṇa. It does not matter whether it is love or rupture, but that must be for Kṛṣṇa."

Dhīra Kṛṣṇa Mahārāja: So he knew, perhaps he knew.

Śrīla Śrīdhara Mahārāja: Yes. So when we went to the court the lawyers also sometimes told, "Being religious persons you have come to the court."

I remember I told that pleader, that we are not *sādhū* of that order who by fear of *māyā* runs to the mountain and enters a particular cave and go on with meditation. But our Guru Mahārāja was a type, has created a type of *sādhū* who will fight with *māyā*. Wherever there's the strong centre of *māyā* we shall attack and we must destroy that centre of *māyā*. That is our tact, totalitarian war we have begun with the illusory energy that has captivated so many souls. So we are not afraid of any law court or anything; everywhere that principle. There are so many political shades; they're also fighting with each other, but you don't see anything wrong there. But we also, we're very realistic in our thought. We say not *sādhū* of that theoretical type. So many of my brothers they're suffering with this misunderstanding and we must help them. And whatever trouble will come on our head we must take it. We do not care for any, whether it is quarrel, or it is any peace, or anything else even. Whatever is necessary to take on our head, for the service of Kṛṣṇa, for the service of Guru, to spread the real truth we must do, whatever may come. And according to our *karma* the environment is coming to us but we must not be a coward to fly away from the battle. If I'm sincere nothing can deceive me in the world. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

*[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

Self help, if I really want to help me, none can deceive me. Only I can deceive myself, and none else. So if I'm sincere that I'm doing, I may be wrong, but still I must shake off the influence of that error if I'm sincere. *Saroye gaura sikha bujare* [?] Simplicity is never defeated. Whatever is coming we must fly away from that position and go on with all sincerity.

You see, when the Mohamedans attacked this Māyāpur, your Caitanya Chandrodaya Maṭh, so many people in the public, they with a loud voice created, "Oh. They are Vaiṣṇava? They have come from foreign lands to follow the advices of Śrī Caitanya Deva."

trṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

"What are they doing instead? They're firing on the people at large, all these things."

No. What they have done they have rightly done it. Why *trṇād api sunīcena*? *Trṇād api sunīcena* to whom? You are all madmen. *Trṇād api sunīcena* that must be to a standard society, to the Vaiṣṇava. All the general public, they are, we consider them to be mad, and so that *trṇād api*, the standard is not according to their choice. The standard is according to the normal persons, that is the Vaiṣṇavas. You are all abnormal thinkers. What do you know about the real standard, what is *sunīc* and what is *sahiṣṇunā*? To become *sunīc*, to become humble, to Guru, Vaiṣṇava, I cannot but oppose who is coming to attack my Gurudeva, my revered Deity. You are coming to attack and to damage my Guru, my Vaiṣṇava, my Deity, and I shall be *trṇād api sunīcena* to you or to my Deity? So that may be imitation of the *sahajiyā*, imitationist, *trṇād api sunīcena*. But *trṇād api sunīcena* is really that we must be humble, modest, to the fact, to the truth, and do accordingly. So it may lead to fight.

Dhīra Kṛṣṇa Mahārāja: Some of our devotees feel that in a similar way we're in a similar situation as Gauḍīya Maṭh previously. And due to the activities and behaviour of Ācāryas they don't feel that they can preach to the public on their behalf.

Śrīla Śrīdhara Mahārāja: You have come to fight as a soldier, to save your country, or whatever, your people, or your own honour. War, your environment does not depend on your whim. It will be; it will appear like anything. You are to face that. Whatever complex may be the war field, the battle field, as a soldier you are to approach them. Otherwise you have no real faith in your own cause. There is so much fight amongst us but we have not left the real field, preaching the creed of Mahāprabhu, in spite of all the differences.

When I came here first, leaving the main association of Prabhupāda, one gentleman, one engineer, he put a question to me.

"You call yourselves Vaiṣṇava, but you are quarrelling with each other, with your

own persons whom you say are God-brothers, you are quarrelling with them. And a man was killed also when the local *gundwallah* they attacked your party, anyhow, one was killed. And you are murderer."

In this way he attacked me.

I told him in the beginning that that is not murder. What is murder? What is *himśā*? And what is non *himśā*? Do you know it?

"Yes, we know."

And have you gone through *Bhagavad-gītā*? One may kill the whole universe and he does not do anything. *Hatvāpi sa imāṁ lokān na hanti na nibadhyate*.

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāṁ lokān na hanti na nibadhyate]*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."]

[Bhagavad-gītā, 18.17]

Can you understand this position? One can kill, destroy the whole universe, still he does not do anything. Do you know? How is it possible? And then don't pronounce high words that we are committing *himśā* and all these things.

And then, you see, you are worshipping the Deity Kali, and how is her posture? She's killing so many persons, and a garland of their heads on her neck, and you worship that Deity.

Or you worship Śiva, Mahādeva, and He's the destroyer of the world at the time of doom.

Then you may go to Rāmacandra. He also conducted war and killed so many.

You may go to Lord Kṛṣṇa. He has also murdered many.

Then who is not a murderer, will you tell me?

Then Nārāyaṇa He also comes as incarnation and kills so many.

Then what is killing, what is not killing, you are to understand that. When I put so many examples, the Kali, the Śiva, the Rāma, the Kṛṣṇa, all killers, and we are worshipping one of Them. And then, you are worshipping a killer, and you're abusing me that I have killed. Then please try to understand what is killing and what is not killing. Then that man was silenced.

So there may be disturbances, rather, we may say it should be, disturbance must come, because my most beloved Guru has withdrawn from amongst us. And should we like to live peacefully? Such a great curse, as it may be felt, is thrown on my head. And should I like to live peacefully? In its retinue disturbance must come, and we are to undergo them, but we must remain sincere and we must face the difficulty in a proper way. That has come to train me to go on in the right direction. What I have received from him I understood in a rough estimation. Now the things have come in such an order that I'm to scrutinise me in my every position within me to analyse, *ātma-samika*, self analysis has begun. What I have got from him, I'm under trial. In

what way have I received it, properly or only showily? The time has come to purify me, whether I'm a real student, a real disciple, or only in face, only in confession, I'm his disciple? What is the position of a real disciple? Should I leave the society then what is the depth of my creed? In what attitude have I accepted his teachings? How deep rooted is it in me? The fire is there, come to test me, that whether I can stand – my acceptance is real or it is a sham, imitation; this fire will prove that. So we must not be afraid of any adverse circumstances. *Sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam.*

*[yadṛcchayā copapannam, svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam]*

["O Pārtha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors."] [*Bhagavad-gītā*, 2.32]

Kṛṣṇa says in *Gītā*, "The battle that you have faced, a happy *kṣatriya* he hankers after this."

So a bad workman quarrels with his tools. Stools. The *karma*, my *karma* has now come to face me, to surround me, and I can't avoid that. It is the result of my own *karma*. It comes from within me, and I must not quarrel, I do the proper dealing with that. We are to scrutinise what we thought we understood more accurately and find out within me, where am I? What is my real need? And how much my hankering is for the real thing? All these things will be expressed, has come into publicity now. So this is a real field of *sādhana*. My *sādhana*, my advancement needs all these difficulties. Otherwise we may not know what is progress, what is non progress. We can go on blindly, and we can patch up everything, and we can give it to others, and we may turn to be hypocrites. So to purify our own selves it is necessary.

And God has no error. He's commanding the environment. It is not my responsibility. The responsibility of the environment is not on me. My responsibility is only with me, and the environment is at the hands of the Lord. He has not done any wrong to me. If I'm sincere then I have to adjust myself with this environment and to put my real faith before Him. By my stand in any circumstances in the battle my patriotism will be examined, be put to test, whether I'm a real soldier or not. Anything may come, but I'm to face them, I'm not to forget my Lord, my Guru, my Gaurāṅga, Rādhā-Govinda, under any circumstances. Under any unfavourable circumstances I must stand with my head erect. 'Yes, I'm a servant of that clan, that *sampradāya*. Everyone may leave me. I shall stand single.' With this attitude we must go on, whatever may be the circumstances.

Then the recognition may come in my favour, "That yes, under such trying circumstances, he's there." They may be pleased with us. How much selfish, or that *anartha*, in what person, which is necessary to be eliminated, this mental, this *karmana vasana*, this *karma*, *jñāna*, *anyābhilāṣa*, how much it's mixed with the real faith? That must come out and that must be eliminated in different ways. So *na hi kalyāṇa-kṛt*

kaścid, durgatim, if we want real good within us, none can hinder me. With this spirit we must move.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

What is what, we'll be able to understand, what is what.

Even Christ, He told, "One of you will help me to be caught." Judas was amongst the ten. "So amongst ten followers there is one who will in this night he will help to hand me over to the enemies." Even it may be possible. "Even the Peter, that you will also deny Me thrice before the cock crows."

"No, no, no. I can't neither."

No pride of a devotee the Lord tolerates: surrender, complete surrender.

"No. I'm Your firm servant."

That ego also must not stand. The Peter, who is the leader, he was also exposed. So a devotee is only a tool in the hands of the Lord.

There is one story, a Nawab, he has advertised to recruit the sycophants. Sycophants you know? Previously in the court of the kings, some sycophants, whatever the Nawab will say he will give ditto to that, flatterer. He advertised, "I want some flatterers." So many applications came. Then he had an interview, and he asked, putting questions to them. "You'll be able to do your duty do you think properly?"

Then he says, "Yes, I shall do. I shall be able to do the duty."

Then in this way he's putting questions to different persons. And then to one man, "I think you won't be able to do."

All say the same, "No sir, I shall be able to do."

Only one told, that when Nawab says, "You'll be able to discharge the duty of a flatterer?"

"Yes, I shall do my lord."

"I believe you won't be able."

"I also believe like that."

"No, no, no. You'll be able. You're the fittest."

"Yes, I'm the fittest."

"No, no, I doubt."

"Yes, I also doubt."

And those that told, "I will be able," continuously, "No, I'll be the fittest," they were all dispersed, rejected.

So our soul must have such flexibility in the service of the Lord. No ego whatsoever, of course in the external sense. Then when we have our permanent ego within the soul entering that domain, that position is a separate thing. But of this material ego, that must be dissolved cent per cent. And that may have different type, different colour, but when put into the fire it will be burned into ashes.

Only when Arjuna, when Droṇācārya was the weapon master, *āstra* Guru, of the Pāṇḍavas, then one day while testing the progress of the disciples he put one show,

one artificial bird on the top of a tree, and said to his disciples, asked his disciple to put an arrow into the eye of that artificial bird. One by one he's asking his disciples to come for the aim. Yudhiṣṭhira came.

"Fix yourself to hit that bird."

"Yes."

"Are you ready?"

"Yes."

"What do you see?"

"I see the bird."

"Nothing else?"

"Yes, I see the tree."

"Nothing else?"

"Yes, I see all."

"Go away."

Then another disciple: "Hit the bird. The eye of the bird should be marked by your arrow, fix and make your aim. What do you see?"

"The bird."

"Nothing else?"

"Yes the tree also."

"Oh, go away."

Then Arjuna was taken in.

"Prepare yourself."

"Yes my lord I have done."

"Do you see the bird?"

"Yes I see."

"The tree?"

"No."

"The whole of the bird?"

"No."

"What do you see?"

"Only the head."

"The whole of the head?"

"No."

"What do you see?"

"Only the eye."

"You can see nothing?"

"I can see nothing."

"Yes my boy; put up the arrow."

So we shall have that sort of aim in our life idea. Do or die. Whatever the circumstances may come to frighten me I won't be frightened. If my own, they seem to be enemy, does not matter. My own is only He. He cannot tolerate that any other will be a partner of Him. He's the Absolute. He's the Absolute owner of mine. He does not tolerate any partnership there.

In this way what – I’m what my spiritual conscience took me, or what I must follow that what I understand, my aspiration. Friends may be converted into foes, and foes may be converted into friends. But I must stick to my ideal. By His will, friends may turn into foes, and foes may turn into friends. But in my progress, some elimination and some new acceptance, it must be. If there is progress real, then some sort of elimination and some sort of newcomers. It must be. It can’t be avoided, if I’m progressing. If I’m of a progressive nature then there must be elimination and must be new beginning, new friends. It can’t be stopped, in our realisation.

When we begin our education in the school, or class, so many, all may not pass, they fall back. And we are to make new classmates. And again go up, new classmates, new classmates, and old classmates may fall back. It is quite natural. But it does not mean that we are envious of them. We’re sympathetic; we shall try our best to help them. But still, it may happen that I can’t help. But this is the nature and this cannot but be the nature.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya. Kṛṣṇa. Gaura Haribol. Nitāi Caitanya Dayal.

Is this to discourage you? That our friend may not remain friend all along, is it discouraging?

Akṣayānanda Mahārāja: This gives us life. We’re getting new life.

Śrīla Śrīdhara Mahārāja: This is the truth in life and we cannot but face that.

Akṣayānanda Mahārāja: You’re giving us life.

Śrīla Śrīdhara Mahārāja: But at the same time we must not be non sympathetic. Always we must be sympathetic to our friends, our environment. But we cannot ignore the fact that His, Lord’s dispensation we can’t avoid. We must take it on our head. His dispensation is above all. With this we are to march on: what to do.

And we cannot – a bad workman blames his tools. We cannot put blame on the circumstances or any one of us; in this way no complaint. It has come out of the development. It is necessary, it is necessary development, unfoldment, it has come, and we do accordingly, adjust accordingly, according to the new development we are to adjust. But we must be friendly to all, not animosity to anyone. That should be our attitude, sympathetic, that of sympathetic, not of apathetic.

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

The creed of love, so no apathy has any room. Sympathy for all, and sometimes sympathy, love, produces cruelty. When our guardian comes to control, to rebuke us, that is also a product of love, and not of jealousy or anything else. When parents, our mother, our well-wisher comes to chastise us that is the outcome of affection, not always of *himsā*.

Dhīra Kṛṣṇa Mahārāja: Is there any mistake that one can make that can't be rectified in this life?

Śrīla Śrīdhara Mahārāja: Yes, yes. If you say that in different planes of life mistakes are committed. In *karma-kāṇḍa* the *prāyaścitta* is there. This was put by Parīkṣit Mahārāja to Śukadeva and he's answering, in that Ajāmila's case. Then that Ajāmila's question came here, incident. *Prāyaścitta*, that he has injured a person, suppose he has killed a cow, and some penances are there. That is he should feed other cows, or feed some *brāhmaṇas*, this and that, to create some good reaction which may meet that bad reaction and minimise it. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some bad wave has been created, then again to create some good wave so that this wave may...

Bharati Mahārāja: Equalise.

Śrīla Śrīdhara Mahārāja: ...embrace that and finish it. That is *karma-kāṇḍa*, *prāyaścitta*. Then a question was raised against it. Once I had done something wrong. I made something, some antidote; I'd taken some poison and then again some medicine. But the tendency to commit that offence again is not removed, so this penance is ultimately nothing. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Prāyaścittam atho 'pārtham, manye kuñjara-śaucavat.*

*[kvacin nivarttate 'bhadraṁ, kvacit carati tat punaḥ
prāyaścittam atho 'pārtham, manye kuñjara-śaucavat]*

["Sometimes a person refrains from sin, but in time he again commits the same kind of sin. Therefore, I consider atonement (in the line of *karma-kāṇḍa*, or in the calculation of worldly deeds) to be as futile as an elephants bath. (The elephant is habituated to immediately rolling about in the dust after taking a dip in the river)."]
[*Śrīmad-Bhāgavatam*, 6.1.10]

An elephant is given a good bath, his body is purified. Then whenever, as soon as he comes out of the tank he's taking dust and throwing over his body, *kuñjara-śaucavat*, the bathing of the elephants like that. Done something wrong, made some penance, that is removed, and again committing the same thing, again committing the same thing. So this sort of penance has got no meaning, *prāyaścittam atho 'pārtham, manye kuñjara-śaucavat*.

Then Śukadeva Goswāmī told, "This is *karma-kāṇḍa prāyaścitta*, and there is *jñāna-kāṇḍa prāyaścitta*. What is that? *Tyāgena satya-śaucābhyām, yamena niyamena*

vā, aghaṁ mahad api, veṇu-gulmam ivānalaḥ.

*[tapasā brahmacaryyeṇa, śamena ca damena ca
tyāgena satya-śaucābhyām, yamena niyamena vā
deha-vāg-buddhijaṁ dhīrā, dharmmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api, veṇu-gulmam ivānalaḥ]*

["Austerity or one-pointed attention, exclusive celibacy, subjugation of the internal and external senses, charity, truthful speech, cleanliness, sensual discipline (*yama*) headed by non violence, mental regulation (*niyama*) headed by regular utterance or concentration on *mantras* - by the strength of such practices, faithful liberationists (*jñānīs*) who know the mysteries of religion drive away even the most grievous sins committed in thought, word, or deed, as bamboo clusters are destroyed by fire."] [*Śrīmad-Bhāgavatam*, 6.1.13-14]

This is compared to *hāsthī-snāna*, the bathing of the elephant, useless, futile; this *karma prāyaścitta*. Then *jñāna prāyaścitta*: by penances, by repentance, by taking the vow, and all these mental adjustments, readjustments, so that the tendency within to do the same mischief may be removed. And the example was given as a *veṇu-gulma*, the cluster of bamboos. The *veṇu-gulmam ivānalaḥ*, when in a bamboo cluster, if we put fire into that the whole shrubs are cleared. It is like that *jñāna prāyaścitta*. But Parikṣit Mahārāja thought that again when the rainy season will come those – now it is all cleared, all put to ashes, but again it will come up because the root is under the earth. Then Śukadeva Goswāmī came with a third class of *prāyaścittam* reaction.

*kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ*

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

There is another section, very rarely to be found, they do, clear all the reactions, results of their misdeeds only by taking refuge of Vāsudeva, *nīhāram iva bhāskaraḥ*. And the example he gave, when the sun rises, all the drops of dew vanish, just like that. When Vāsudeva, the God consciousness, the consciousness of Vāsudeva arises in our mind, all sinful tendencies are automatically removed, and never to return again. As long as the sun is there no drop of dew can come. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So your question is, how to clear off our misdeeds, our past misdeeds, how to? Was that your question? If I have done something wrong, now how to make them removed, is that your question?

Dhīra Kṛṣṇa Mahārāja: Well I was thinking more specifically that on the devotional path – like before, you were saying that we have to go ahead according to our sincerity. But we may make mistake, we may be right, we may be wrong. So what I was saying, if you're wrong...

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja talk in Bengali for about thirty five seconds]

Śrīla Śrīdhara Mahārāja: When I'm going, I'm making progress, I may commit some mistakes, but how in my future life I can avoid those mistakes – is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or I can do anything which can remove, which can purify me from the wrongs of those mistakes, is it, no?

Dhīra Kṛṣṇa Mahārāja: Or at least to proceed correctly. On the basis of your sincerity you went on and you made some mistakes. Now you want to get back on the right...

Śrīla Śrīdhara Mahārāja: You see, that is a very broad question, and that question, whether it will help you or not I don't know. The finite is going to meet the Infinite, and commitment of error it is its nature. So the real thing is this. As much as he'll be able to make progress really, he'll think that he's committing more and more offences. You see, *purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādhai haite muñi se pāpiṣṭha*.

*[jagāi mādhai haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Mādhai came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205-6]

"Whatever, I can't do it well. I'm not up to standard." You see, this is the very nature of the negative thing, to attain that, that is our progress, that stage, to be always careful. "To do everything, I can't do anything. I must have offended. This is not perfect." The progress will be in that line. And that is the nature of the negative substance, always faulty, *aparādha*. "I'm unfit."

Rādhārāṇī Herself says, "I'm unfit to do any service to Kṛṣṇa. It is His grace that He accepts it, but I'm unfit."

That is the very nature, but that must be sincere, not imitation. Imitation is our

enemy.

In Purī I met an experienced headmaster, one Paraśurāma Patanaya, touching with Brahmo religion, Rabindranatha etc. He came to us, myself, Bon Mahārāja, and Mādhava Mahārāja, and others. "Can you get God? Is it possible that one can get, one can see God?"

Yes, it is possible. So we are out to find out God, to see Him. Our own dress: that is the evidence.

"Yes, I want to see God. How? What qualification is necessary to see God? Say to me. I'm ready to do that, whatever is necessary."

We told *śaraṇāgatī*. I told the *śaraṇāgatī*, that is, by that qualification we can see You, we can get Godhead.

"Yes, I'm *śaraṇāgata*. You take the test. There's the ocean, and if you ask me to jump into the ocean I'll do that. But if you give me God I'm ready for that. Whatever you say I shall do that. I'm *śaraṇāgata*."

It was I that told him, what you say that's just the opposite to *śaraṇāgatī*. One who's approaching to *śaraṇāgatī* he will feel from his heart, core of his heart, that I can't become *śaraṇāgata*, I can't become. And you say, "I'm ready," that is just the opposite.

So this is so, a very hard nut to break. Progress means to feel that I'm nothing. I'm nothing. He's all in all. My Guru is so great, Vaiṣṇavas are so great, but I am the most unfortunate, most tiny person. I've no qualification. We are told that that is the sign of progress towards that land. But there is one thing, *ācārya-abhimāna*, this is all negative, real, but a negative posing. But when any attack will come to my Guru, to the Lord, furiously...

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Śrīla Śrīdhara Mahārāja: ...from somewhere else, such *abhimāna*, such ego will appear. But ordinary, that is the negative; that is *ācārya-abhimāna*. In my Guru Mahārāja's, in Prabhupāda's words, that is *pralāpa*. *Pralāpa* means delirium. This is like a delirious position. But a healthy position is that I have nothing, I am none. But some delirium will spring up when such opposition will come.

Mahāprabhu says He's unknowing also: "Sanātana, I feel that Kṛṣṇa is passing though Me to grace you. What I say, this is My *pralāpa*. I'm talking, expressing delirium. It is not known to Me. But at the same time I can feel from the inner-most of My heart that Kṛṣṇa is going to grace you through Me, though My advice, My words. So much I can feel, but I'm speaking in a delirium. I don't understand all these things."

Our Guru Mahārāja also told once, "This is my *pralāpita vakra*. When I think that 'I'm in a position, I can do this, that, I am something', that is a concocted position, not

a real one. Really, the Guru, 'I am servant of all my disciples.' That is the attitude of Guru, they're servants. 'You say a flower is being offered to the feet of the Lord, just as the flower we take on the head. So many living souls they have been offered by the process of *dikṣā* to the Lord, and they're all my Guru, my respected things. I can't take them as holding a lower position.' This is the real angle of vision of the Ācārya. 'What I have offered to the Lord, to Kṛṣṇa, they're things of my respect and worship.'

But, *ācārya-abhimāna*, 'No, I am their master. I shall teach them.' This is a sham ego, this is. What the Guru says, chastises his disciples, controls, all normal, *ācārya-abhimāna*, a posing given by the Lord for the time being, 'Be a master and control them, whip them, or abuse them.' This is a posing, this is temporary, put to a devotee to take the position of an Ācārya. But in his real position, in his intrinsic position he says that, 'I am most insignificant, meanest of the mean.' But when the Lord wishes to get some service of the Ācārya then He inspires him for the time being with that sort of ego, 'And you control them. You are big and they are low and you must look after them, their welfare.' That sort of ego has been given to a particular devotee and then he becomes Ācārya. That is a foreign thing, *ācārya-abhimāna* is a foreign thing. That is not innate. But that sort when that is got by inspiration so he does not commit anything wrong there, because it comes from the Lord direct. So *hatvāpi sa imāṁ lokān na hanti na nibadhyate*:

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na līpyate
hatvāpi sa imāṁ lokān na hanti na nibadhyate]*

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[*Bhagavad-gītā*, 18.17]

If he kills the whole universe he does not kill anything. So all this abusing, controlling, chastising, he's not the recipient. It is the Lord's special will has done this; these are the things.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya.

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja speak in Bengali for about one minute]

Bharati Mahārāja: Mahārāja, maybe you can speak English because Dhīra Kṛṣṇa Mahārāja he's recording.

Śrīla Śrīdhara Mahārāja: Oh, English. Some fifty years back perhaps when Prabhupāda had a tour through Vṛndāvana, coming back he stroked his forehead by the palm. "I could not see a real Vaiṣṇava in Vṛndāvana Dhāma. It is my misfortune." In this way he pressed his palm on the forehead. That is the sign of disappointment,

despair.

Again when, [nineteen] thirty-three, he continued the Braja-maṇḍala *parikramā*, at that time in his weekly paper he wrote that, "No real Vaiṣṇava in Vṛndāvana. And who is supposed to be the leader of all those *sahajīyās* in Vṛndāvana, he may be considered to be a *kaniṣṭha-adhikārī*." That Ramakrishna Dāsa Bābājī, who was at that time considered by them to be Siddha Bābājī Mahārāja. And Prabhupāda told that he's only *kaniṣṭha-adhikārī*, a lowest division Vaiṣṇava. He was a *brāhmaṇa*, he had austerity, a spotless character, well-read in the Vaiṣṇava *śāstra*, but he was considered by Prabhupāda only the third class devotee, that Ramakrishna Dāsa Bābājī. Who was considered at the time in the whole of Braja-maṇḍala to be *siddha-mahātmā*.

Once I, coming from Bombay via Vṛndāvana, stopped in Vṛndāvana for some time, for a few days. That was in the summer, Nṛsimha-caturdasi day. I went to visit that Ramakrishna Dāsa Bābājī, that the whole Braja-maṇḍala thinks him to be *siddha bābājī* and our Guru Mahārāja considers him of the third order. I went to trace the difference, what is he? Two or three days continuously I went in the afternoon to his quarters. Before him, two or three disciples perhaps, reading *Bhagavat*, and he's giving advice, explanations, now and then. I am looking at him and also thinking of my Guru Mahārāja, Prabhupāda. I thought that he's a man.

In the meantime I heard one of his disciples told there was another *bābājī* of reputation, Pran Kṛṣṇa Dāsa Bābājī. Then one told that, "Pran Kṛṣṇa Dāsa Bābājī was saying that I have completed my fiftieth, some years in Vṛndāvana."

Then that is deriding his position and that, Ramakrishna Dāsa Bābājī could not tolerate, perhaps. He remarked, "Oh, he came here when he was fifty-five. Before that he was a *grhastha*. And now his age maybe such and such, and have lived here a long time. But I came here when I was fifteen years of age and I am staying here so long."

I found as if he could not tolerate the fame of the other *bābājī*.

Bharati Mahārāja: What was the other *bābājī's* name?

Śrīla Śrīdhara Mahārāja: Pran Kṛṣṇa Dāsa Bābājī. They've all gone now.

Then I sometimes put my attention on him and to think of my Guru Mahārāja. "What is he and who is he?" I came with conclusion that this gentleman is trying hard to attain a particular thing. With much great austerity and abstention, strictly following the scriptural rules, the practices as Rūpa and Sanātana inaugurated. He's trying hard to go on in that way. And when I looked at our Guru Mahārāja I came to the conclusion he is a resident of that land and come down here to give something to the world. That was my conclusion. And from here in an ascending method he's trying his best to go up. And he has come down to fulfil some order, that was his own thing he has come to give to the world. And this gentleman is trying his utmost to achieve, finish, a previously chalked out path, trying to get the thing.

He did not recognise this thread ceremony to anyone and everyone which was

inaugurated by Guru Mahārāja. Guru Mahārāja wanted to create Vaiṣṇava, *daiva-varnāśrama*, thereby to help both the parties. The society at large they should not think that a true Vaiṣṇava is below *brāhmaṇa* standard. And those that will come to be Vaiṣṇava they must think that they're crossing the stage of *brāhmaṇaism* and then going to be Vaiṣṇava. This gulf of the middle stage: that was supplied by Guru Mahārāja. A Vaiṣṇava is always above *brāhmaṇa*. So, the *sahajiyā*, they have to think that they're above *brāhmaṇa*, such *abhimāna*, such impression they must have. A Vaiṣṇava is not below *brāhmaṇa*. And the society will also begin to think the Vaiṣṇava is always above *brāhmaṇa*. *Viṣṇu-jñāna* is always above *brahma-jñāna*. Brahma is the last position of this world, and Viṣṇu, His place is not below Brahma, *sattva-guṇa*, but *nirguṇa*, *guṇātīta*, consider themselves above Brahmaloṇa and above *brāhmaṇa*. These things our Guru Mahārāja wanted to preach, both amongst the Vaiṣṇavas as well as the public.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāraḡaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117]

& [*Bhakti-Sandarbha*, 117]

But those *sahajiyā bābājīs* they could not tolerate this idea, so they're hypocrites. They do not understand what is real Vaiṣṇava. That Ramakrishna Dāsa Bābājī who was considered to be the *siddha-mahātmā*, *siddha-bābājī* in the whole of Braja-maṇḍala, he ridiculed this idea. *jenow deta hai sa koi* [?]

He remarked about our Guru Mahārāja, *jenow deta hai sa koi*. He was born from *raga putana*. He came from *raga putana brāhmaṇa* family. He could not tolerate this idea that one who has come to enter into Vaiṣṇavism, whatever caste he may come out. "Before having Vaiṣṇava *dikṣā* he must have that *brāhmaṇa*." So he could not tolerate that he was, to anyone he's conferring sacred thread and misusing the use of sacred thread, that was his complaint. So he could not understand the real purpose of what Vaiṣṇavism is.

But they were giving this *kaupīna* to anybody and everybody. *Kaupīna*: that is a higher emblem. That was given by Mahāprabhu to Sanātana Goswāmī and that is continued so far downward, *kaupīna*.

Then one of us put a question to a bona fide follower of that Ramakrishna Dāsa Bābājī, "Whether sacred thread is superior or *kaupīna* is superior? *Kaupīna* is compulsory to a *bābājī*, so whether *kaupīna* ceremony is superior or sacred thread ceremony?"

Then, he could not but express that *kaupīna* is higher.

"Then, when our Guru Mahārāja gives sacred thread to persons, you complain against, you raise complaint. But you are giving that *kaupīna* which is higher, you consider, to anyone and everyone. What is this?"

And they can't say anything.

"We consider that *kaupīna* giving, *kaupīna* ceremony is higher, and sacred thread ceremony is lower. So first sacred thread ceremony, then after that the *kaupīna* ceremony will come. That is the sign of the fifth rank. The sacred thread are the fourth rank - *catuh-tarsana* _____ *sannyāsa*. But anyhow *brāhmaṇas* the *catuh-varna*, and the fifth, higher *varna*, *paramahamṣa*. That is *paramahamṣa* means that *kaupīna*."

So, he could not tolerate that the real Vaiṣṇava is above a real *brāhmaṇa*.

Vaiṣṇava *viṣṇu-jñāna*, Viṣṇu means there is service. Brahma means withdrawal from this world, *brahma-jñāna*; one who has withdrawn from the charm of this mundane world and who is engaged in consideration of Brahma. But who is engaged in the service of Viṣṇu, who is above Brahma, his position is higher.

Sarva-vedānta-vit-koṭyā viṣṇubhaktō viśiṣyate [*Hari-Bhakti-Vilāsa*, 10.117]

A *vedānta-vit* may be considered to be a *brāhmaṇa* but Vaiṣṇava is superior.

In the whole of Vraja-maṇḍala such conception was absent, and Prabhupāda could not recognise them as Vaiṣṇava proper. This is the conception of Gauḍīya School, the speciality. They have imitated the dress of a Vaiṣṇava *paramahamṣa* as Rūpa and Sanātana etc, imitated, but they do not realise the real purpose of the principle of Gauḍīya Vaiṣṇava.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So, the form does not give us Vaiṣṇavism but the real material which is necessary, we must have to acquire that. What is Vaiṣṇavism proper we are to understand and we are to acquire it. And we must have this audacity that these *brāhmaṇas* as created by Prabhupāda, they consider themselves to be servants of the real Vaiṣṇava. That is fourth *āśrama*, and that is fifth, *paramahamṣa*. Vaiṣṇava means always *paramahamṣa*.

I told one of his bona fide followers of Ramakrishna Dāsa Bābājī, who was considered to be the *siddha-mahātmā*, "That we consider ourselves as *sannyāsins*, *brāhmaṇas*, ourselves to be the servants of the real Vaiṣṇava, or the real *bābājī*."

He was very much pleased.

Then I told, "At the same time we don't consider you to be the fifth class *bābājī*."

Then, "Oh, this is atheism."

Again, "No, this is theism proper."

So that is the position of the *bābājī* class and the Gauḍīya Maṭh claim. The Vaiṣṇava is always above *brāhmaṇa*. And they are afraid of the *brāhmaṇas*, the *goswāmīns*, the *grhastha goswāmīns*, the *brāhmaṇas*, general *brāhmaṇas*. Because we find in the writings of [Raghunātha] Dāsa Goswāmī Prabhu:

gurai goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
[svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe

*sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhrātaś caṭubhīr abhiyāce dhṛta-padaḥ]*

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara."]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.23]

"I offer my obeisances to all these, *bhūsuragane* means *brāhmaṇa* and *sujane* means Vaiṣṇava." Dāsa Goswāmī offers his obeisances to all. But from the position of a *paramahansa* he says: *yat kinca tena guna mukti gatam kam gosthi samastam gitam* [?]

"I want to confer my obeisance to all, even the insects, the birds, the beasts, shrubs, everything in this world."

So in that spirit he offered his obeisance to the *bhūsuragane*, the *brāhmaṇas*. That does not mean that *bhūsurā*, ordinary *brāhmaṇa* is superior to Dāsa Goswāmī, to a Vaiṣṇava proper. The Vaiṣṇava is always *nirguṇa*, and *brāhmaṇa* is just in the verge of the *saguṇa* and the *nirguṇa* world. This is his location. But the substantial difference between the Gauḍīya Maṭh and the *Bābājī* class. They're fictitious, their conception of Vaiṣṇavism is a fictitious one, not *nirguṇa* proper, because they're afraid of locating the position of a Vaiṣṇava, they're afraid to put it above *brāhmaṇism*. That is their weakness, and there is the difference, so we do not have any respect for them. That is a hypocritical, imaginative *bhājana*, not real.

Dhīra Kṛṣṇa Mahārāja: So after Gaura Kīśora Dāsa Bābājī Mahārāja, practically there may not be any proper *bābājīs*.

Śrīla Śrīdhara Mahārāja: Proper *bābājīs*, and there was one Vaṁśī Dāsa Bābājī Mahārāja, how, by the dint of their previous life they were real Vaiṣṇava.

Dhīra Kṛṣṇa Mahārāja: So your Guru Mahārāja, in the beginning he was chanting for some time three *lākhs* daily...

Śrīla Śrīdhara Mahārāja: Three *lākhs*. And sometimes we are told in one month he finished *crores*, hundred *lākhs* in a month, he did so in his life previous to his preaching inspiration. First he had reluctance to come into the public life, that preaching life. Bhaktivinoda Ṭhākura wanted to entrust him with Yoga-Piṭha Mandeer service, but he hesitated, our Guru Mahārāja.

Then Bhaktivinoda Ṭhākura gave him impression, "Then what do you know, want? Do you feel the responsibility of the service of Mahāprabhu that is a burden? Then do you like to be a *nirviśeṣa-vādī*? That you want this *mukti* of their conception, you

consider the service to be a disturbing thing, and go on with your *bhajana*?"

Then that put our Guru Mahārāja in a hesitating mood, and then he was thinking what to do, how to begin the life of preaching, Bhaktivinoda Ṭhākura wanted him to do so. At that time, suddenly carried by the wind, a part of the book of *Caitanya-caritāmṛta*, a leaf, came to him. And he found there Mahāprabhu is asking Sanātana Goswāmī, "Please do these four-fold services for the society." *Lupta-tīrtha-uddhāra*, [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.80] *sadacar govardhana* [?] Then?

Bharati Maharaja: *Bhakti śāstra pracār, vigraha pūjā, pratistha.*

Śrīla Śrīdhara Mahārāja: Then Guru Mahārāja took it that this is the will of the Divine. "I shall have to take up these services." And he was thinking to begin such life.

At that time Gaura Kīśora Dāsa Bābājī Mahārāja passed away. And then Kuñja Bābu, later on [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, he met him. And he could recognise that he will be able to help him a great deal. Guru Mahārāja's nature was that of a philosopher, not a mixing temperament with the public. But Kuñja Bābu supplied that. He could mix with the public and anyhow he could bring persons to Prabhupāda and Prabhupāda could speak about *śāstra*. So this combination gradually grew this Gauḍīya Mission. The material help of Kuñja Bābu and the spiritual, the father and mother of the Mission, the core founders of the Gauḍīya Maṭh, the practical material side service that was done by Kuñja Bābu, and the spiritual service.

Prabhupāda wanted one, once he told in Benares, I heard it direct from his lips. "I want only good audience. And Kuñja Bābu has done that best of the lot." In other words, "Amongst all my disciples Kuñja Bābu has served me best by taking near me a good audience. I only want a good audience, proper audience, I want nothing else in this world. And in that direction Kuñja Bābu has helped me greatly." I heard with my own ears in Benares, from his mouth.

That is the difference between the *sahajiyās* and the Gauḍīya Vaiṣṇavas, that Vaiṣṇavism is *nirguṇa* and Brahmanism is in the last plane of *saguṇa* world. Brahma is the verge of *saguṇa*, and the basis of *nirguṇa*, and the *nirguṇa*, from Brahma the *nirguṇa* world begins. That is the world of service, the world of dedication. And Brahma is:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

That is positive, Vaiṣṇava *dharma* is positive, and Brahman means withdrawal

from the negative side, that is Brahmanism. Positive participation to the highest acme, that is Vaiṣṇavism. That Nārāyaṇa *parsanaya* [?] and Kṛṣṇa *parsanaya* [?] two-fold. The lower half Nārāyaṇa *parsanaya*, and the higher half Kṛṣṇa *parsanaya*. In Vraja the highest conception of service. The gap is filled up by Gauḍīya Maṭh.

Bharati Maharaja: Mahārāja, there was one story in the *Sarasvatī-jayaśrī* of some persons in Navadvīpa, *smārta-brāhmaṇas*, and they were trying to show defects in the Gauḍīya *sampradāya* by stating that the Gaura *mantra* was not bona fide. So Bhaktisiddhānta Sarasvatī Ṭhākura came with the *Caitanya-Upaniṣad* and defeated those persons. Do you know about that story?

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*?

Bharati Maharaja: Yes. *Caitanya-Upaniṣad* he used to show that the Gaura *mantra* is coming from the *Vedas*, the *Atharva-Veda*.

Śrīla Śrīdhara Mahārāja: That maybe, that is not a very known incident, not broadly known. But *Caitanya-Upaniṣad*, Bhaktivinoda Ṭhākura found it out from *Atharva-Veda*, a part of *Atharva-Veda* as *Caitanya-Upaniṣad* and it was published, that *Caitanya-Upaniṣad*. Have you seen it?

Bharati Maharaja: Yes. I have a copy.

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*, a part of *Atharva-Veda*. But that has not wide recognition amongst the public. And we find, in *Bhakti-Ratnākara* when Narottama Ṭhākura installed Śrī Vighraha *sevā* of Mahāprabhu in his own house in Kheturi, then he invited all the stalwarts of the then Vaiṣṇava *sampradāya*. And Śrīnivāsa Ācārya he was given the leading part, and he installed Gaura Mūrti and he worshipped Them.

And then he was asked that, "In what *mantram* you have worshipped this Gaura Mūrti here?"

He told that, "I have worshipped in Kṛṣṇa *mantra* inauguration, the *bija-mantra*, Kṛṣṇa *bija-mantra* I have worshipped," to his friend circle.

These are things which we understand with a little boldness, the value of *mantram*.

Once I was challenged by a friend of our own school, "That the names of the *sannyāsīns* and others are not found in previous *śāstra*."

I answered to them, "That what we find created by the present authentic Ācāryas, *mantram*, that created, that is given to us by the authentic Ācārya, that has got not less value than those that were previously seen by the *Ṛṣīs*."

My point of argument was such that if we consider *Śrīmad-Bhāgavatam* and the teachings of Mahāprabhu to be the full-fledged theism, and in *Veda*, *Upaniṣad*, we find the conception of the Absolute in a very crude form, undeveloped form, and the *Ṛṣīs* are not creator, they're seer. *Mantram* is *nityam*, eternal. They pass through their mind so with the spiritual eye they could see, they are seer only, onlookers. "The

mantram is passing through me." Just as Mahāprabhu told when teaching Sanātana, *drusta* [?] not *srusta* [?]. The *Rṣis* are not *srusta mantram* but *drusta*. *Drusta* means it is eternal, it is from the eternal world, it is coming down here and they're the first onlookers. So it comes from them, *Rṣis*.

And the undeveloped stage of theism those *Rṣis* they are seer and they are supposed to be the creator, and now also in the case of full-fledged theism who can really understand the higher dignity of this full-fledged theism? What *mantram* comes from them is not of less importance. These persons are more than *Rṣis*. Am I clear?

Bharati Maharaja: The *Rṣis* are *drusta* [?]

Śrīla Śrīdhara Mahārāja: Suppose something has come from Bhaktivinoda Ṭhākura, or Prabhupāda, or some such respected Vaiṣṇava Ācārya, they have got inspiration of giving that sort of thing to the world for the propaganda. So it has got its value. Not only it is not unreal but a greater value. Because (ordinary she?) they're appreciator of crude conception of theism, that is conception of Brahma, Paramātmā. And Bhagavān and Kṛṣṇa, the highest form of development of theism, and who can conceive Him, recognise Him, understand that that is the highest conception of theism, so any *mantram* or anything like that, if inspiration is coming through there, that is more valuable. That has got more authenticity. Otherwise what are they? They are worshippers, they are preachers, they are appreciators, they have devoted them to the highest cause, they have got no foundation, no particular position in the plane that he can feel things of the highest order within their heart and give it out to the public.

So any bona fide devotee of Mahāprabhu, if he thinks in his heart that, "This sort of thing, this sort of *mantram*, and other things that are necessary for Gaura *līlā*," and he has expressed that, then that is more valuable than ordinary *śāstra*, *Veda*, *Upaniṣad*, etc.. That is my conviction. Otherwise we can't say that this is full-fledged theism, this is highest form of theism, and those that can appreciate this highest form of theism their position is nothing? Their position is not serious? So our conviction in the highest form of theism, that is to be doubted if we could not give such position to the espouser of the highest form of theism, if we shrink to give that sort of respectable position to the present Ācārya.

Sanātana Goswāmī he says that, "When writing this *Bṛhat-Bhāgavatāmṛta*, someone is forcing me to write this. It is not I who is writing. I have no audacity, such audacity that I can enter into the harem of Kṛṣṇa and I can compare - Rukmiṇī's such, Satyabhāma is such and such. What audacity have I got to deal with them? But someone is forcing me to write."

Kavirāja Goswāmī says this, *ekam sada kayam maya madan mohan* [?]

"It is true, cent per cent true." So the present Ācāryas they're not of less position than the former *Rṣis*, but they have got greater position. And they have to give to the public to deal with higher conceptions of theism. So they're Ācāryas of higher order, the present, though modern, we may think them to be modern, but at the same time

if we think what Mahāprabhu gave, what *Bhāgavatam* has given, that is the developed condition of theism, than given by *Upaniṣad*, *Veda*, in the previous limited age. If we really realise this then we must give the position of the propounders, the Ācāryas of the full-fledged theism to that importance. Otherwise we are all hypocrites...

End of 81.08.12.D_81.08.13

Start of 81.08.13.A

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī talk in Bengali and English for about six minutes but almost inaudible by a loud *kīrtana* downstairs]

Śrīla Śrīdhara Mahārāja: Of course, everything should be used according to the necessity of the service, not for personal account. He has chastised many for such superfluous luxury. Ha, ha, ha, at the same time he asked me twice to improve my dress, ha, ha. First told it, but I'm habituated to a very simple life. Second time again he told me, and with some reason. "That if you do not improve your dress, then to whom you will speak, they will consider yourself to be a bogus, non important person." In Bengali he told,

[About fifty five seconds spoken in Bengali]

Hare Kṛṣṇa. In Bombay, he was so much enraged that he expressed that, "I did not like to come to this way of preaching, but I was rather forced to accept this path. And now I have to suffer for all these things." Sometimes in excitement he told like that.

And some other time also he told, "The whole thing, it is my duty to discharge all the services, but they have come to help me. They're my Gurudeva." In this way.

Rādhārāṇī wants to do all the services of Kṛṣṇa. She's not satisfied by discharging, and She says that, "I'm unfit, so I want help of so many. But the whole responsibility is on My shoulders."

In *Bhakti-rasāmṛta-sindhu*, there was a *śloka*, I don't remember that *śloka* now. The purport is that a servitor, he says that, "Kṛṣṇa, I'm Your servant, and it is my right to serve You in all ways and I don't allow any Vaiṣṇava to come between and to take up Your service. Even if Baladeva, or even Lakṣmī Devī Herself comes to take Your service, I won't allow Them. I shall do it direct."

This *Bhakti-rasāmṛta-sindhu*, when that edition was prepared by Rāma Gopāla Bābū, my God-brother, M.A. B.A., well read man, he told that, "What is this? A Vaiṣṇava, he should be very modest. Only under the direction of the Vaiṣṇava I shall serve you Kṛṣṇa. I cannot render any direct service to You. That should be the attitude. But why this opposite attitude that I won't allow even Baladeva, Mahā Lakṣmī to serve You, it is my duty."

Then I read this *śloka* and found out the angle of vision, I told him, here the angle of vision is a little different. He wants to say that, "They should also be served along with You. They're *sevā-tattva* not *sevāka*. Yourself, Baladeva, Lakṣmī Devī, and Vaiṣṇava, They are not servants. They are Your favourite, Your devotee. Only serving it is my duty that I shall serve. I shall ask Them, 'No, You are not servants. You are masters here. You all sit down here. Myself alone are Your servant and I shall serve you all. You all take your seat peacefully.'" With this spirit he's saying this *śloka*.

So a real servant he thinks that all other servants that are the higher, superior Vaiṣṇava, they should also be served along with the Lord. His paraphernalia also should be served. And the whole burden, the responsibility of service is with me. That should be the - of the higher devotee. Not only I shall serve the Lord, but with His paraphernalia, the whole group, I alone am serving. So we should think like that.

So Prabhupāda told like that, "The whole duty, it is mine only, but I can't do, I'm unfit. So these my Gurudeva's they have come to help me in this way also."

One *amnayaki* [?] another *vetivek* [?]

The Vaiṣṇava in his natural temperament he will see that the whole responsibility of the whole service will be with him, and the disciples are also Gurudeva. They're *vaibhāva*, they're extension, extended self of his Guru, so they're also reckoned as Gurudeva. This is *amnayaki* [?] the direct conception is like that. But the indirect conception, *pralāpita vakra*, when a special inspiration of an Ācārya spirit is present in him, at that time he wants to chastise the disciple. "Here I am *pralāpita vakra*." It is mentioned in Prabhupāda's letter also.

And Mahāprabhu Himself says in Sanātana *śikṣā*, "What I'm saying to you Sanātana, this is all, I can't, I don't know their meaning, and I'm only a mediator, I'm in delirium. What I say to you it is delirium to Me. I can't understand what I say; like delirium, something. From the depth of My heart I conceive this much, that Kṛṣṇa is very much gracious to you, and many higher things are passing through Me to you. You are being benefited by those things, but they're passing through Me but I can't feel them."

Abuses his disciple or any sort of punishment, then he's not in, he's in mood, which is particularly supplied by the Lord by His special will, *pralāpita vakra*. And when normal they say that, "They're all my Gurudeva. They have come to help me. I am unfit, so they have come to help me. Kṛṣṇa has sent them. My Gurudeva has sent them. They're all the extended self of my Gurudeva. Gurudeva has sent them to help me in my service to Kṛṣṇa. So I must have respect for them."

So Prabhupāda used to address Prabhu, all, a Mahārāja, Aprakṛta Prabhu, Prabhu, Prabhu, almost all, he used Prabhu to the disciple. Hare Kṛṣṇa. Haribol.

Bhakti Caru Swāmī: [Speaks for about fifteen seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. There is gradation, in the devotional school also, everywhere the gradation is there.

In this occasion I remember one thing. When Prabhupāda began his early life of a preacher he had a disciple named Vaiṣṇava Charan, came from the neighbourhood, ordinary class, labour's class. He was given Hari *Nāma*, and taking Hari *Nāma*, Hare Kṛṣṇa, Hare Kṛṣṇa. And at the same time one gentleman came to visit Prabhupāda, and Prabhupāda was talking with him about Mahāprabhu and Hari *kathā*. And that person, that Vaiṣṇava Charan, Vaiṣṇava dāsa, he was at the top of his voice he was chanting Hare Kṛṣṇa.

Then Prabhupāda asked him, "Don't disturb me, don't shout. I'm distributing and serving Hari *kathā* to this gentleman."

Then he answered, replied, "You are shouting. I'm going on with Hari *Nāma*." He was, "Hare Kṛṣṇa, Hare Kṛṣṇa," loudly, and he told Prabhupāda, "You are shouting. I'm taking the Name of Kṛṣṇa, I don't shout. What you are speaking that is not *Nāma*, Name, and ordinary words you are pronouncing, so you are shouting."

[Speaks for about fifty five seconds in Bengali]

Bhakti Caru Swāmī: [Speaks for about fifteen seconds but inaudible]

Śrīla Śrīdhara Mahārāja: "Their shouting will give inspiration to me for writing. It will be source of inspiration..."

Bhakti Caru Swāmī: No, they're _____ [?]

Śrīla Śrīdhara Mahārāja: "And they're my Prabhu's children, and they're shouting, they're rejoicing, so that will give me impetus rather, the source of inspiration for writing. It won't disturb me but rather it will give impetus to me for my service, for my duty."

Bhakti Caru Swāmī: That's a very nice way to look at it.

[Speaks forty five seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. When Mahāprabhu...

[about one minute and twenty five seconds spoken in Bengali]

Internally that is all nectarean. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

*acintyāḥ khalu ye bhāvā na tāṁs tarkaṇa yojayet
prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [Skanda Purāṇa] & [Mahābhārata, Bhīṣma Parva,

5.22]

Which is not to be found in this world, this ordinary, the production of this nature. Transcendental, unknown and unknowable, inconceivable; but still that is and that is the real substance.

*yā nīśā sarva-bhūtānām, tasyām jāgati samyamī
yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Some awakened there, and some ordinary people awakened here: in the sense experienced world, and God sense experienced world. Transcendental: that is infinitely more powerful and blissful. Gaura Haribol. *Rasa-varjam raso 'py asya, param dṛṣṭvā nivartate*.

*[viṣayā vinivartante, nirāhāasya dehinaḥ
rasa-varjam raso 'py asya, param dṛṣṭvā nivartate]*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Mad-bhaktim labhate parām.

*[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

To get out of the duality of this world, *daṇḍa*, good or bad? Bad and good, both is erroneous, *māyā*, both false; the conception of good also false, the conception of bad also false.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba

'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

There, just the opposite _____ that is real. False things, bad things, cannot have eternal existence _____ that must have such durability. And an ordinary thing cannot claim that sort of attribute. *Ajo nityaḥ śāśvato 'yam*.

*[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yam purāṇo, na hanyate hanyamāne śarīre]*

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."]

[*Bhagavad-gītā*, 2.20]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja talk in Bengali (?) for about two minutes and thirty five seconds – with Śrīla Śrīdhara Mahārāja quoting *śloka*s at the end]

Śaraṇāgati, the last reach of knowledge, if healthy, must come to *śaraṇāgati*, cannot but come to *śaraṇāgati*, knowledge proper. Otherwise,

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]
[*Śrīmad-Bhāgavatam*, 10.14.4]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

Hare Kṛṣṇa. *Kevala-jñāna*, *kevala-bodha-labdhaye*, any attempt, the knowledge for knowledge, no, *śreyaḥ sṛtiṁ bhakti*, it must come to the feet, take us to the feet of the devotion.

*bhukti-mukti-sprhā yāvat, piśācī 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, Pūrvva, 2.22*]

Rūpa Goswāmī he says *jñāna* means generally leads to *mukti*, and *karma* means to *bhukti*; enjoyment and renunciation. But Rūpa Goswāmī Prabhu says where those two she ghosts are sitting, the divine lady of *bhakti*, she does not like to come to take her seat there with those two she ghosts, *piśācī*. Gaura Haribol.

*bhukti-mukti-sprhā yāvat, piśācī [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, Pūrvva, 2.22*]

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhī-rāgārādhya-rādheśa-dhānī
vilasatu hṛdi nityam bhaktisiddhānta-vāṇī*

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."] [*Śrī Caitanya Saraswatī*]

Straight, clear, *nikhila-bhuvana-māyā-chinna-vichinna*, cutting asunder into pieces, *nikhila-bhuvana-māyā*, the pleasure of misconceptions of the misconceived world, and *vibudha-bahula-mṛgyā*, and so many scholars who put their heads together to find out different remedies from the bondage of this mortal charm, but that is nothing but illusion. It has been proved, yes, has thrown a death knell to all the speculations of different kinds of liberation, emancipation.

Bhakti Caru Swāmī: Mahārāja, what is the root, what is the meaning of this *mṛgyā*?

Śrīla Śrīdhara Mahārāja: *Mṛgyā* means *anusandriya*, searching, *vibudha-bahula-mṛgyā*. *Śrutibhir vimṛgyām*, in *Bhāgavatam*.

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed

even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]
[*Śrīmad-Bhāgavatam*, 10.47.61]

Mṛgyā, anusandriya: searchable. Different scholars they're trying their utmost to find out a path to get out of the entanglement of this world. But *bhaktisiddhānta-vāṇī* has thrown atom bomb to that. The atom bomb has been the finishing touch, final.

Bhakti Caru Swāmī: Totally devastated.

Śrīla Śrīdhara Mahārāja: *Śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī*. And to worship the devotion which is guided, directed by the rules and regulations according to scriptures: that has been discouraged. And the spontaneous love which is shown in the service of Śrī Rādhikā, and Her beloved, *rādheśa-dhānī*, the abode of that thing is his, his words are the abode of that thing, *vāṇī*. *Śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī*. The Lord, Rādhikā, are being worshipped with pure loving line or so, and this is, his words are abode of only that truth. *Rādheśa-dhānī*, *dhānī* means Rādhā, the abode of *rādheśa*. And that *aradhana*, and that is also, *Śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī*, this service through love, *anurāga*. And that service of Rādhā Govinda. And that is the whole purport of all his sayings, statements. And this is *bhaktisiddhānta-vāṇī*. *Vilasatu hṛdi nityam*, and always let that play in my heart, that tendency, *vilasatu hṛdi nityam bhaktisiddhānta-vāṇī*.

Gaura Haribol. Covering the whole *siddhānta*, these three lines.

Bhakti Caru Swāmī: When did you compose this Mahārāja?

Śrīla Śrīdhara Mahārāja: Long ago. Perhaps some thirty years back or so. At least twenty five years.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: If you go to Bombay you may try to meet that gentleman, Asthana, that Amī Asthana. He's known to our Dhīra Kṛṣṇa Mahārāja and more intimately with this Venkatta Rāma Prabhu [Bharati Mahārāja], who is intimately connected with him. Before coming here he used to visit ISKCON, their Bombay Maṭh. Hare Kṛṣṇa. Hare Kṛṣṇa.

[About thirty seconds spoken in Bengali]

Mahāprabhu met there _____ Pandharpur. Mahāprabhu met Śrī Raṅga Purī and got the information that Viśvarūpa, Mahāprabhu's elder brother, the place of His departure there, Pandharpur; that is Śaṅkarāraṇya. [Vitchal and?] Śaṅkarāraṇya the same, one and the same.

Bhakti Caru Swāmī: Mahārāja, Bhadrīdharan Prabhu is asking, whether Tukārāma is a

pure devotee?

Śrīla Śrīdhara Mahārāja: I do not know all the *abhaṅgs*. Tukārāma's songs are known as *abhaṅgs*, is it not? I've not gone through all of them. But I'm told that Tukārāma was the disciple of Mahārāṣṭa *brāhmaṇa*, one who was very closely connected, rather disciple to Mahāprabhu. He met in Benares. It is mentioned in *Caitanya-caritāmṛta*, Mahārāṣṭa *brāhmaṇa*, who took Mahāprabhu to the assembly of Prakāśānanda, that Mahārāṣṭa *brāhmaṇa*, in his house, in some place of Sald [?]. And that Mahārāṣṭa *brāhmaṇa* was the preceptor of Tukārāma. Satrendranath Ṭhākura, the second eldest brother of Rabindranatha, he made some discuss about Tukārāma, and he has put this question. It is mentioned in Bhaktivinoda Ṭhākura's *Life and Precept of Mahāprabhu* that Tukārāma was the disciple of a Mahārāṣṭa *brāhmaṇa*, and he, Tukārāma, used to tell about *Caitanya-caritāmṛta*. Perhaps that *brāhmaṇa*'s name was Raghava Caitanya, Mahārāṣṭa *brāhmaṇa*. And he was preceptor of Tukārāma. So Tukārāma must have some pure devotion in his heart. But if any deviation from the purity I can't say without examining his particular songs. The criterion of pure devotion is this, that he must have real honour and affinity towards the devotee.

[*ye me bhakta-janāḥ partha, ne me bhaktāś ca te janāḥ*]
[*mad bhaktānāṁ 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."] [*Ādi-Purāṇa*]

Within his jurisdiction of his devotion: not only Godhead alone, but Godhead with His paraphernalia. The Lord is not alone. The Lord is always with *svarūpa śakti*, His group of servitors. When that is present in any song or any statement, there the *śuddha bhakti* will be, otherwise that will be contaminated by *māyāvādā*. 'We respect Kṛṣṇa, but His paraphernalia not *nitya*, and not *pūjā*, not to be honoured, and eliminating them we can worship, satisfy Kṛṣṇa alone.' This idea is anti *bhakti*. So to test pure devotion we should put that criterion, whether Kṛṣṇa alone, Kṛṣṇa means, *raja* means with all His paraphernalia. *Raja* is not alone in any time. So Kṛṣṇa means with all the groups of His servants of different types. That Kṛṣṇa is real Kṛṣṇa. Only Kṛṣṇa alone that is Kṛṣṇa concoction, imagination, is not realistic. Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: That is of lower order.

Bhakti Caru Swāmī: Lower order. I was saying that there's a saying that, "By hook or by crook you should fix your mind on Kṛṣṇa." And Mahārāja is saying that's of lower order.

Śrīla Śrīdhara Mahārāja: And Kṛṣṇa means with His paraphernalia.

Bhakti Caru Swāmī: Associates. Mahārāja, in *Jaiva Dharma*...

Śrīla Śrīdhara Mahārāja: Just as father means the son, the wife, the group. So Kṛṣṇa, the relative term, Kṛṣṇa is attracting, attracting whom? The paraphernalia, the friends of the attraction, the servitors, they must be there with Kṛṣṇa. Kṛṣṇa is never alone.

What is the question?

Bhakti Caru Swāmī: Mahārāja, why are the Deities of the Goswāmīs are just Kṛṣṇa?

End of 81.08.13.A

Start of 81.08.13.B.1

Bhakti Caru Swāmī: He's reminded about the GBC resolution that one should get the permission of the GBC to come to you.

Akṣayānanda Mahārāja: So remind him.

Bhakti Caru Swāmī: Some other senior devotees in the temple...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: [About one minute and twenty five seconds spoken with Śrīla Śrīdhara Mahārāja]

Śrīla Śrīdhara Mahārāja: Your will is the important thing, and not the hired money.

There is a *brāhmaṇa* who's mentioned in Jīva Goswāmī's book, quoted, a *brāhmaṇa*, a Jain, perhaps one *brāhmaṇa* he used to mentally... *devata*, Nārāyaṇa also, but mentally. So many things he mentally did, Lord. One day when he was going to offer this *paramāṇna* [sweet rice] suddenly a thought came in his mind that it's too hot to offer. Then mentally also, he put his finger into that imagined *paramāṇna*, whether it is too hot or tolerable. But he found the *paramāṇna* actually there, he's in meditation, there was a blister in the finger, the *paramāṇna* was so hot. But all imagination, but between imagination and the thing imagined, there is a relation, and imagination becomes too strong that it can produce things. All subjective, the will, our desire, that is the primary thing. What do you say?

Bhakti Caru Swāmī: One day, once something happened in GBC, they imposed some restriction on Hamsadūta Mahārāja. So Hamsadūta Mahārāja's comment was that, "If somebody comes and tells me that Kṛṣṇa has come here, He's in that street corner, so do I have to wait for the GBC's instruct order, or should I just run to Kṛṣṇa?"

Śrīla Śrīdhara Mahārāja: GBC exists to promote devotion.

Bhakti Caru Swāmī: Right. Not to restrict it.

Śrīla Śrīdhara Mahārāja: Not to destroy, or to hinder, or to oppose it.

Bhakti Caru Swāmī: You said a very wonderful thing during the GBC, when some of the GBC came last October, you pointed out that the laws should be there to enhance the devotion, not to curb devotion, not to restrict or check the devotion.

Śrīla Śrīdhara Mahārāja: To promote, not to destroy.

Bhakti Caru Swāmī: Right. In the material platform the laws are there to restrict, but in the spiritual platform the laws are there to enhance.

Śrīla Śrīdhara Mahārāja: The law will stand as a servant, to help, not as a master.
_____ says, *sedu te pramadi hade paravyoma pade phili* [?]

"I'll be thrown down in the world of law, by the will of law I'll be thrown down there, from the country of free love."

Bhakti Caru Swāmī: Does Paravyoma here mean Vaikuṇṭha Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. Vaikuṇṭha Nārāyaṇaloka, Goloka, just lower portion of Paravyoma, and higher portion is Goloka and the lower portion of Paravyoma is Vaikuṇṭha Nārāyaṇaloka

sedu te pramadi hade paravyoma pade phili nahi jai vas vraja puri [?]

Vraja is spontaneous free love, no law, no necessity of any law. Law is serving from far away the *vrajavāsīs*. They've got their own law that is quite right. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.08.13.B.1

Start of 81.08.13.B

Dhīra Kṛṣṇa Mahārāja: Rādhāramaṇa, Gopāl Bhatta Goswāmī's Deity.

Śrīla Śrīdhara Mahārāja: No Rādhikā there? No Rādhārāṇī on the side of Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What have you seen, Caru Mahārāja?

I saw, _____ in Karoli alone, and Rādhārāṇī in another room, and when the devotees want to see Them combined they are to pay something and then Rādhārāṇī is taken to Madhanmohan. They're living separately, in Karoli; that is a fashion there. Other places only Govinda, and They're alone. I did not see like that.

Bhakti Caru Swāmī: I remember in Vṛndāvana, Govindaji's temple there's both Rādhārāṇī and Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: In Jaipur.

Bhakti Caru Swāmī: He's saying that he heard that They have been brought in later; Rādhārāṇī was brought in later on.

Śrīla Śrīdhara Mahārāja: Where, in Jaipur, or in all these temples?

Bhakti Caru Swāmī: Jaipur. Yeah, all these temples.

Śrīla Śrīdhara Mahārāja: Jaipur may have some particular case. When I visited Jaipur, I found the priest had made his *tilaka* in this way, this flat way. I asked him, he's a Bengali *brāhmaṇa*, they worship; the priests are all recruited from Bengal because the *saivaite* is from Bengal. I asked him, "What is this, that you have taken this *saiva tilaka*?"

He was perplexed and avoided me. I could understand, did understand then, that they're under control of the king who is influenced by the *smārta*, so they're compelled to do in that way. The *smārta* conception of Kṛṣṇa, they give recognition to Kṛṣṇa, but not to the *bhakta*, the devotees. 'They're all *māyā*.' That is, Kṛṣṇa alone, they want to worship. And they think the *gopīs*, Yaśodā, Nanda, Vasudeva, all, they're all *jīva*, devotee, but not Kṛṣṇa's constant companion. Nitya *līlā* they do not recognise.

The Kṛṣṇa means the eternal Kṛṣṇa, and the devotees are also eternally connected with Him. This is Vaiṣṇava conviction. And the *smārta* conviction is, 'the Kṛṣṇa represents Brahma, and He's *advaya*, alone. And He descended here and made connection with the human beings. He may be of higher order, but they're not eternal friends to Him.' This is the consideration of the *smārta* or *māyāvādā*.

Bhakti Caru Swāmī: Mahārāja, this reminds me that when Śrīla Sanātana Goswāmī got Madanmohanji, when Madanmohanji came to Sanātana Goswāmī He did not come with Rādhārāṇī, He was just alone. When he found...

Śrīla Śrīdhara Mahārāja: That Madanmohan was being worshipped in Amili [?] but only Madanmohan, and no Rādhārāṇī. Then Rādhārāṇī was brought after...

Bhakti Caru Swāmī: Manifested.

Śrīla Śrīdhara Mahārāja: Manifested later on.

Bhakti Caru Swāmī: But Mahārāja, another thing is that...

Śrīla Śrīdhara Mahārāja: That might have been under the influence of the *smārta*, so they might have done like that.

Bhakti Caru Swāmī: In *Jaiva Dharma*, Bhaktivinoda Ṭhākura is telling that a pure devotee does not worship the Deities in the temple, he worships *manosek radha govinda siva karune*

[?]

Śrīla Śrīdhara Mahārāja: _____ [?]

*arcāyām eva haraye, pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

That the *kaniṣṭha adbhikārī*, the devotee of the lowest order, they...

But their *manasa pūjā*, their *bhāva pūjā*...

Nearer approach to Govinda... proper. Not only their help in the physical plane is not necessary for them.

When I came to Gauḍīya Maṭh first I found only Mahāprabhu's Śrī Mūrti there. I asked that, "This Śrī Mūrti, is it out of *dāru* or *śilā* or earth?"

They were very much enraged with me and told, "Don't look like that. It is *sākṣād mahāprabhu*, Mahāprabhu Himself. You must try to look like that. And don't take this material connection with your visit, in this way."

Then I put the question, that if He's *sākṣād mahāprabhu*, Mahāprabhu Himself, then why a junior devotee amongst you worships Him? Why not the highest amongst you, your Gurudeva, he's not with Him? That was my question. If Mahāprabhu Himself is present here then the highest amongst you... he must... but he's in the upstairs and your *sākṣād mahāprabhu* is on the outdoor room. What is the matter?

Then the answer came. "He's also with Mahāprabhu. In his heart he's always in the company of Mahāprabhu, and that Mahāprabhu is within his heart. It is clearly shown there. And that sort of Mahāprabhu is of higher order than this Mahāprabhu."

Then also I told, it may be like that.

Then of course we are encouraged to see this Mahāprabhu, this Arcā Mūrti, ignoring our eye experience, to try, of course it is good. But the *bhāva pūjā* within the heart, that shows *madhyama adbhikārī*. A higher realised soul; the *sannyāsīns* are generally expected, with *prasādam* also, the ordinary people when it will take to the temple and offer to the Deity then take out that *prasādam* then it is *prasādam*. But the *sannyāsīns*, without connection of the temple they offer mentally to the Lord and take that *prasādam*. And the *mahā-bhāgavata*, he neither has connection with the temple, nor in mental offering, but whatever comes to him he says that, "My Lord is sending to me today this for my food. This is *prasādam*." No necessity of any formality. But this is mental formality with the middle class, and the gross formality is to be observed from the third class. But otherwise they may not have real, deep conception about the divinity. That's how they should begin life.

Just as when a boy begins to write he wants some big pen, and sometimes on the ground he's requested to write down the letters, and when grown up then some rough paper and with bamboo or some other pen; and when higher, then of course with the pen and fine paper.

And to begin with because our attention is addicted and is always engaged in gross things, so the Lord has come – if He wants to come to us He has to come in that gross plane, in His *arcā*, *paravyuha*, *vaibhava*, *antaryāmī* and *arcā*. And most graciously He comes to our gross level to take us up from that plane to the subtle, and more subtle. That is the process to help us. Hare Kṛṣṇa.

Bhakti Caru Swāmī: That reminds me Mahārāja, in the beginning when I was with Prabhupāda, one day I told Prabhupāda, "Whenever I go to Calcutta I feel very much tempted to eat sweets from the shops."

Then Prabhupāda said, "Well, it's all Kṛṣṇa, I mean eat, there's no harm, eat, it's Kṛṣṇa *prasāda*."

But I said, "But Prabhupāda, I go to the shops and eat sweets."

Then Prabhupāda said, "Well after all, everything is Kṛṣṇa *prasāda*. Everything has been given by Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Anyhow to connect ourselves with that divine connection, anyhow to be near to that connection. Kṛṣṇa *smṛti*, that is to be roused within us any way or other. Wherever I'm posted I must begin from there.

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā*

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

In the lowest class when there is affinity to many filthy things, even the *śāstra* and *mantra* and *sādhū* come to that lower level to lift them up gradually.

*parokṣa-vādo vedo 'yaṁ, bālānām anusāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the

Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]

[*Śrīmad-Bhāgavatam*, 11.3.44]

By instalments they're to give advices to us, gradually, with gradual development. To our lowest level, by the will of Kṛṣṇa, the *sādhū* and *śāstra* have to come to take up. “Oh. *Manu-saṁhitā* says take this fish, this meat. Don't take that fish, that meat, because if you do that you will get many diseases that will come and attack and disturb you.” So they also come to restrict him to take him in the way of restriction in a gradual process. Then *Manu-saṁhitā* says, *pravṛttir eṣā bhūtānām, nivṛttis tu mahā-phalā*.

*[na māṁsa-bhakṣaṇe doṣo, na madye na ca maithune
pravṛttir eṣā bhūtānām, nivṛttis tu mahā-phalā]*

[“It may be considered that meat-eating, intoxication, and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life.”] [*Manu-saṁhitā*]

“But all I have given provision here for your food, this is when you cannot shake yourself and which is impossible for you to check your, to think of being independent of these allurements. But don't think that this is as pure as the renunciation of these mundane foods. *Nivṛttis tu mahā-phalā*, if you can give them up you will have a great achievement is waiting for you if you can check, control yourself from the greed of all these foodstuffs. *Nivṛttis tu mahā-phalā*. Then again you'll come that *nivṛtti*, mere renunciation has got no value at all. You must connect with the highest divinity otherwise it won't fetch any real value to you, this *tyāga*. This *prasāda* you must take. In this gradual process they're arranging for our good.”

Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, this reminds me of another incident. In Vṛndāvana I used to cook for Prabhupāda, and Prabhupāda wanted me to get some vegetables. And one of the vegetables was the bitter melon, korola [?] And he asked me to get Balan sak [?], korola, kumru [?], begoon [?] and munda [?]. Then I went to the market and got, I bought...

Śrīla Śrīdhara Mahārāja: Purchased.

Bhakti Caru Swāmī: But then when I came back I told Prabhupāda that I got all the vegetables.

Then Prabhupāda asked me, “Tell me what have you got.”

And so I started telling him one by one after the other, I got the spinach, I got the radish, I got the pumpkin, I got eggplant. And then I remembered that I forgot to

bring a korola, I forgot to bring the bitter melon. And those days Prabhupāda was not feeling very well. And I knew that if I told Prabhupāda that I forgot to bring the korola he'd be very angry. So I...

Śrīla Śrīdhara Mahārāja: Suppressed.

Bhakti Caru Swāmī: ...I lied to him. I told him, and I got the korola. And I thought that I'll just send somebody to the market and get some korola.

And then Prabhupāda told me, "Ok. You bring all the vegetables."

Śrīla Śrīdhara Mahārāja: "You give me?"

Bhakti Caru Swāmī: Yes. "Bring them here so I'll show you how to cut them."

Then I immediately ran out. And there was a boy who used to work in the guest house, so I told him that, "You immediately take the cycle and immediately go to the market." Well first of all I went to the kitchen and looked around for if they had any korola, if they had any bitter melon.

Śrīla Śrīdhara Mahārāja: In their stock.

Bhakti Caru Swāmī: Yes, in their stock, but they all said there was no korola. And then I sent this boy to the market on the cycle and told him that immediately you get it. So in the meantime I was waiting outside the gate for this boy to come back. And at last he comes back and tells me that there's no korola in the market. At that time I was totally, and then I felt that now I'm finished. Now I have to go and tell Prabhupāda that I've lied to him. And now he'll be extremely angry with me and he'll chastise me and then he'll feel very bad. And anyhow I felt totally surrendered and then I started praying to Kṛṣṇa, "Kṛṣṇa, You are the only hope for me."

Śrīla Śrīdhara Mahārāja: Come to my relief.

Bhakti Caru Swāmī: I kept on praying, "I don't mind if Prabhupāda chastises me or whatever he does with me I don't care. But I'm very much concerned about his health, and if he gets angry then it will be..."

Śrīla Śrīdhara Mahārāja: Excitement will cause, damage his health.

Bhakti Caru Swāmī: Yes. And thinking that I felt very, I became totally numb.

Śrīla Śrīdhara Mahārāja: Perplexed.

Bhakti Caru Swāmī: Yes. And then I started walking back towards the kitchen, and then I saw that right on the veranda on the way back to the kitchen there's one bitter melon lying on the floor. And I just pounced on it, picked it up and ran, and then I took all the vegetables. And I just kept on praising Kṛṣṇa that, "Kṛṣṇa, You're so merciful."

Śrīla Śrīdhara Mahārāja: A miracle.

Bhakti Caru Swāmī: And I still don't know Mahārāja how, what to think of this. And then I went to Prabhupāda, and by that time it was quite late, Prabhupāda was already having his massage. So I went and told Prabhupāda, "I brought the vegetables." And so Prabhupāda said to cut this like that, and I started cutting according to his instruction. And then at last I picked up the bitter melon and I asked Prabhupāda how I should cut the bitter melon. And Prabhupāda looked at me with a smile and said, "Yes, bitter melon." And the way he said it I knew Prabhupāda knew what happened.

Śrīla Śrīdhara Mahārāja: "But I had to manage it on your behalf."

And to keep up your prestige, just as Arjuna to Hanumān, "They say, we are told, that in Treta-yuga you are to construct a bridge to go to Laṅkā. And with the help of trees and stones and so many awkward things, there was not good such a good archer who could construct a bridge only with the arrows."

Then Hanumān replied, "Oh. You can't conceive the matter. If these stones were so heavy, the bridge constructed by your arrows, that cannot stand, that will go down."

Then Arjuna told, "It is impossible. If I construct a bridge with my arrows, none can break it down; no pressure."

"Then let us go and see."

Then Arjuna constructed with arrows a bridge. And Hanumān he took so many stones with him, even tied to his _____ the hairs on his body. And he's going, and with the pressure the bridge is going down, but not finally broken. In this way he passed. Then Hanumān, anyhow, some sort of, the bridge was somewhat damaged but it could not be broken completely. Then Hanumān was a little defeated.

Then Kṛṣṇa, coming to Arjuna, He says, "What have you done? I feel much pain on My head."

"What's the matter?"

"When Hanumān was passing with his weight your arrow bridge is going down. Wherever it's going down I'm putting My head there. And wherever Hanumān puts his foot I put My head there, below. So anyhow he passed. Arjuna of course he promised that, 'If my bridge is a failure then I won't live, I shall die.' So to save you I had to take so much trouble." Then Arjuna, what he will say? Nonplussed, or something like that. "But for your earnestness and your repentance and all these things, I had to secure anyhow this cover for you, to keep up your prestige."

In *Yoga śāstra* it is mentioned that *astheya*, when one can practice the subtle, check the subtle form of greediness, perfectly has checked, then he comes in a stage whatever he wants, that thing automatically comes to him. Just as when one does not speak any falsehood, any lie, then whenever he speaks anything that cannot but be true, *bhak-siddham*. Whatever he speaks that comes to be true, *siddha bhak*. Then *astheya*, when no greed, it has been practised within, then whenever he wants anything that will come to him automatically; this is the nature, natural arrangement

of *prakṛti*. So *prakṛti* what we see to be a rigid, inert and dead thing, it is not so actually. It is all conscious, and conscious and reasonable hand behind it, so all these are possible. One who does not speak lie, whatever he speaks that comes to happen. One who does not want anything, if he wants anything that must come here, *astheya*. The *yogī* willing something.

Paramānanda Prabhu, Prabhupāda's personal assistant and the most senior disciple, a boy disciple, he was travelling in a train with Prabhupāda, Bhaktisiddhānta Sarasvatī Ṭhākura, towards Haridwar. Then Paramānanda Prabhu felt hungry and he asked Prabhupāda, "I'm hungry, I want some *halava*."

Then Prabhupāda told that, "Perhaps that may not be available here. Yes, in the next station let us try, if we can get that, we shall purchase."

Then there was a *yogī* in that carriage with Prabhupāda, talking about devotional things and *yoga*. "Oh. What does he say, that boy?"

Prabhupāda told that, "He wants some *halava*, he's hungry."

"Oh. Yes, is it?" Then he put his hand outside the carriage, through the window and took – "Take this, it is *halava*. You take it."

So this *siddhi*, this may be arranged. And the devotees, they do not want this, but still they wait to serve the devotees, such *siddhi*. *Muktiḥ svayaṁ mukulitāñjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*.

*[bhaktis tvayī sthīratārā bhagavan yadī syād
daivena na phalati divya-kīśora-mūrttiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ]*

["O Supreme Lord, if our devotion (*bhakti*) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *mukti* (salvation or liberation) will wait to serve us with open arms. What to speak of *mukti*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (*dharma, artha, kāma*), and their negation in the form of liberation, because *mukti* will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet."] [*Kṛṣṇa-karnāmṛta*, 107]

They're always waiting whenever a devotee wants to get the chance to serve them. Devotees very rarely they may take such course, on account of Kṛṣṇa's service. 'That these newcomers have come to serve Kṛṣṇa. He will be discouraged. He'll be unsuccessful in his attempt.' So Kṛṣṇa's managing to help a junior devotee.

Then all right, I want to take leave of you now. It's too late.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 81.08.13.B

Start of 81.08.14.A

Dhīra Kṛṣṇa Mahārāja: This one is from Bhakta Pṛīya Dāsī. She's one of Prabhupāda's disciples in Los Angeles.

Bhakti Cāru Swāmī: Mahārāja, Bhakta Pṛīya Dāsī _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: Dhīra Kṛṣṇa Mahārāja, what's her identity?

Dhīra Kṛṣṇa Mahārāja: She distributes Śrīla Prabhupāda's books and she also collects donations for the temple.

Bhakti Cāru Swāmī: Prabhupāda *śiṣya* _____ [?]

Śrīla Śrīdhara Mahārāja: That lady who wrote a letter for initiation?

Dhīra Kṛṣṇa Mahārāja: No. This is her friend. This is Prabhupāda's disciple.

Śrīla Śrīdhara Mahārāja: Oh, Prabhupāda's disciple.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: _____ [?]

"Dear Śrīla Śrīdhara Mahārāja, Please accept my most humble obeisances at your glorious lotus feet. I have been listening to the tapes of some of your conversations with our Śrīla Prabhupāda's disciples and I find great enlivenment in Kṛṣṇa consciousness by hearing the transcendental exchanges between yourself and the devotees. By the purity of your instructions I become very much inspired to continue in the service of our Guru Mahārāja, with tolerance and perseverance. So I beg that you kindly accept this offering as an expression of gratitude for your concern and eagerness to help us in this mission. Thank you very much. Your servant: Bhakta Pṛīya Dāsī."

Śrīla Śrīdhara Mahārāja: Then a suitable reply _____ [?]

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Also, there's another letter. This is from a boy who had first initiation from Prabhupāda.

Bhakti Cāru Swāmī: _____ [?]

"Dear Śrīla Śrīdhara Mahārāja, Please accept my obeisances. All glories to Śrī Guru and Gaurāṅga. Please let me introduce myself. My initiated name is Dayal Dāsa Adhikārī. I received Hari *Nāma dīkṣā* from Śrīla Bhaktivedānta Swāmī in nineteen seventy seven after hearing about him and reading his books since nineteen seventy two. Now I'm twenty five years old and have a wife and two children. Daily I chant the prescribed number of rounds and visit the temple of Śrī Śrī Rukmiṇī Dvārakādiśa. Accordingly, I associate with His Holiness Dhīra Kṛṣṇa Swāmī who is known to you. And from him I have heard of your exalted qualities. I have also gotten from him many tape recordings of conversations with you, and I have developed strong faith in your words, just like my Gurudeva Śrīla Prabhupāda.

So I have an important question which I do not trust in any other hand but your own. One day in January nineteen eighty one, I found in a garbage heap, of all places, an original copy of the *Gāyatrī mantra* that was given by my Gurudeva. So I asked my wife who received the *mantra* initiation from Prabhupāda, before she had met me, how to chant it, and in this way I began to chant. However, I was not initiated with this *mantra*. Nor have I ever worn a *brāhmaṇa* thread. I have understood from your Divine Grace on a tape recording, the purpose of *Gāyatrī* and the importance of the Hari *Nāma*. What is my position now with *Gāyatrī*? Please instruct me in this matter, because I'm in doubt. Should I go on chanting the *mantra*? Perhaps by your mercy I could receive the *mantra* in the proper way. But whatever you say I will accept that.

I'm reluctant to inform you that I, as of yet, am not a very successful dollars and cents man, being new at household life and would have to borrow money to come to India although that is what I want to do. I'm saying this only because of my responsible position as a family man. Please instruct me.

Your insignificant servant, Dayal Dāsa Adhikārī."

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Kāma Gāyatrī, not this *Brahmā Gāyatrī*? There is *Brahmā Gāyatrī*, *Brahmā Gāyatrī* is another thing; that is meant for the *brāhmaṇas* only. And Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] used to give that only to the male persons.

Bhakti Cāru Swāmī: I don't know what kind of *Gāyatrī* a woman gets.

Śrīla Śrīdhara Mahārāja: Ordinary *Gāyatrī*, *Brahmā Gāyatrī* and...

Dhīra Kṛṣṇa Mahārāja: It's all the same thing, seven...

Akṣayanānanda Swāmī: Similar.

Śrīla Śrīdhara Mahārāja: That's *Kāma Gāyatrī*.

Bhakti Cāru Swāmī: _____ [?]

Akṣayanānanda Swāmī: *Brahmā Gāyatrī*, *Guru Gāyatrī*, *Gaura Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Yes, *Guru Gāyatrī*, *Gaura Gāyatrī*, and *Kāma Gāyatrī*— three, three *Gāyatrīs*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Not for the ladies necessary, *Brahmā Gāyatrī*.

Bhakti Cāru Swāmī: Mahārāja is saying that usually the lady doesn't get the *Brahmā Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Brahmā Gāyatrī* is only given to the male persons. Only sacred thread ceremony: that is *Brahmā Gāyatrī*. Kṛṣṇa *Gāyatrī*— what Swāmī Mahārāja introduced I don't know, but *Brahmā Gāyatrī* only on the ceremony of sacred thread it is there.

Dhīra Kṛṣṇa Mahārāja: He never gave sacred thread to the ladies.

Bhakti Cāru Swāmī: Prabhupāda first told me that the *Gāyatrī*, the *brāhmaṇa* initiation is only for, it's more or less like a formality. And Prabhupāda actually pointed out that — actually I was there and Prabhupāda was talking to some other person, that other person was asking Prabhupāda, "Why you are giving *brāhmaṇa* initiation to the *yavanas* and *mlechas*?"

Śrīla Śrīdhara Mahārāja: Non *brāhmaṇas*.

Bhakti Cāru Swāmī: So Prabhupāda said, "I'm giving them *brāhmaṇa* initiation; I'm giving them the *brāhmaṇa* thread so that rascals like you do not commit an offence thinking that they're anything less than a *brāhmaṇa*." [Group laughter] And Prabhupāda pointed out that, "Their position is much higher than a *brāhmaṇa*."

Śrīla Śrīdhara Mahārāja: Yes, than *brāhmaṇa*. To show to the society, to adjust them in such position, this secret thing has been taken out, that they're already *brāhmaṇas* then they're Vaiṣṇava. They cross the threshold of *brāhmaṇism*, then they can reach

the Vaiṣṇava stage. So the competition is only with the male. The women they generally do not get sacred thread, so no *brāhmaṇa Gāyatrī* or thread is necessary for them.

Bhakti Cāru Swāmī: So Mahārāja, he wanted to know, first of all what is his position...

Śrīla Śrīdhara Mahārāja: And what sort of *Gāyatrī*, that I want to know first. Is it *Brahmā Gāyatrī* or *Kāma Gāyatrī*?

Dhīra Kṛṣṇa Mahārāja: He found a paper with all the *mantras*.

Bhakti Cāru Swāmī: *Brahmā Gāyatrī*, *Guru Gāyatrī*, *Gaura Gāyatrī*, and *Kāma Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa *Gāyatrī* is of two kinds. Kṛṣṇa *mantra*, *Kāma Gāyatrī*, and for *arcana* purpose another set, Kṛṣṇa *Gāyatrī* and Kṛṣṇa *mantram*.

Dhīra Kṛṣṇa Mahārāja: He found what Prabhupāda would give to his disciples, he found that.

Śrīla Śrīdhara Mahārāja: _____ [?] *Arcana conite* [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: _____ [?]

Mahārāja is saying that if he's willing to take second initiation from his Divine Grace then there's no objection.

Śrīla Śrīdhara Mahārāja: No objection. But I am afraid of the disturbance that may be created.

Dhīra Kṛṣṇa Mahārāja: He doesn't live in the temple.

Bhakti Cāru Swāmī: He doesn't stay in the temple Mahārāja, he lives outside.

Śrīla Śrīdhara Mahārāja: Oh, then no trouble.

Dhīra Kṛṣṇa Mahārāja: With him there's no disturbance.

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: So how should that be done?

Bhakti Cāru Swāmī: You're the contact.

Akṣayānanda Swāmī: Just tell him that Guru Mahārāja has no objection.

Dhīra Kṛṣṇa Mahārāja: But does he want him to come, should he come here?

Bhakti Cāru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Say it in English.

Bhakti Cāru Swāmī: Oh yes. Prabhupāda used to give the *Gāyatrī mantra* many times in a tape. In a tape, the disciple used to hear the *mantra* in a tape and used to receive the *upavīta* from a representative of Prabhupāda, usually the GBC.

Śrīla Śrīdhara Mahārāja: The *ṛtvik* system, representative, *ṛtvik* system.

Bhakti Cāru Swāmī: So Adridan Prabhu is suggesting that maybe you can also make a tape so that many willing disciples can get the initiation of the *Gāyatrī mantra* from you that way from all over the world.

Śrīla Śrīdhara Mahārāja: That I may think out. Hare Kṛṣṇa. I shall appeal to Guru Mahārāja and if I get inspiration in that way, if it be necessary, necessity of the time, then I may come to that conclusion hereafter. I can't say now.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol.
Then, you are to start by nine o'clock or what?

Bhakti Cāru Swāmī: Yes Mahārāja, around nine, nine thirty.

Śrīla Śrīdhara Mahārāja: Or eleven? All right.

In *Marga Kavya* [?] *Marg* [?] was a Vaiṣṇava *kavi*, his epic is known as *Sisupal Avagñi* [?]
Bāladeva Vidyābhūṣaṇa has quoted one of his verses on his commentary on *Vedānta*, to clear the position of Brahmacārya and Nārāyaṇa in this sense.

chayistha syam nitya baditam pura tatas _____ [?]

When Kṛṣṇa, Balarāma and Uddhava met in a conference, at that time Devaṛṣi Nārada was seen coming through the sky. First They saw a mass of light is approaching towards them. Then gradually could recognise that there is a figure within the mass light. Then a male figure, and lastly the Devaṛṣi Nārada has come.

So in the first hazy conception of the spiritual realm only a mass of light something Brahman, then Brahmapura, the figure, the Vasudeva, then Lakṣmī Nārāyaṇa; in this way the deeper and deeper vision will express that there are so many things there. And in that mark there is one *śloka*, *vanapti kala pita ei pi yogya tanum* [?]

He's praising about *sādhū-saṅga*, the association with the devotees, *sādhū*.

The first line I fail to remember. Anyhow, the meaning is that when we come in contact of a saint, *sādhū*, it tells our – merit, or what is this – for three stages of our life. As a result of our past good activity I'm able to meet a saint, and when I'm discussing with him at the present that will also produce the good result, and it will help me in future also. So past, present and future, three stages of time is concerned with our

association with the saints, and, *sat-saṅgaḥ śevadhir nṛṇām*.

*[ata ātyantikam kṣemam, prcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām]*

[O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society.] [*Śrīmad-Bhāgavatam*, 11.2.30]

And with the transaction what we get in their connection, that is the most valuable thing, and that is the fulfilment of life to its highest degree. *Sat-saṅgaḥ śevadhir nṛṇām*.

And another place in Rāmānuja *sampradāya* it is mentioned, in one dark night, three Ālvārs by chance met in a place. They did not know each other but they heard of their name. Then they began to talk in the dark night and then gradually they came to understand that they are those three renowned saints of that time anyhow met together.

Then one questioned, "We are three here, but do you feel the presence of a fourth one?"

Another answered, "Yes. The fourth one is here."

Fourth one means the Lord Himself. They're talking about Him and by that He's also present there, the fourth one. Three are talking and talking about the fourth so the fourth must necessarily be present there. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Once I asked...

Śrīla Śrīdhara Mahārāja: And *kīrtana*, Mahāprabhu, Mahāprabhu recommended *kīrtana*, *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*. When many we meet to talk about the Lord: that is *saṅkīrtana*. And that was recommended especially in the Kali-yuga. Others are more or less powerless. What's the reason? In *kīrtana*, *saṅkīrtana*, generally the influence of the environment comes to disturb us, to disturb our attention for *kīrtana*. But when we're all engaged in *saṅkīrtana* we try our best to collect all our attention and energy to apply in the case. We are rather compelled to collect and maximum energy to attend. Especially when one is telling or another putting questions the depth of the cultivation is appreciable and cannot but be intense. It commands the maximum energy from all, the hearers and the speaker, *saṅkīrtana*.

*nāham vasāmi vaikunṭhe, yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam* 4.2.41 & 4.30.35]

That intense presence of Him, not only *Vaikuṇṭha*, in the consideration of eternity and infinite, *vaikuṇṭhe, yoginām hṛdayeṣu vā*, "When in ascending method one is attempting to reach Me, to catch Me, these are less productive, *yoginām hṛdayeṣu vā*. *Mad bhaktāḥ yatra gāyanti*, "But where more than one they're in the attempt to bring Me down, to make the object of their talk, I'm attracted more there, that place, *mad bhaktāḥ yatra gāyanti*. Surrendering themselves, there the layer of surrender, that brings Me down, attracts Me down more than anything, surrender, *śaraṇāgati*. Everything they have offered. They're empty, and I go to fill up the empty pot, cannot but. They have made them empty for Myself and I cannot but be thankful to go and fill up their emptied heart."

Hare Kṛṣṇa. Gaura Haribol. What do you say?

Bhakti Cāru Swāmī: It just reminded me once I asked Prabhupāda, actually I told Prabhupāda that I wished to be with him when he first went to America and he was all alone, struggling so hard. And then Prabhupāda told me, "I was never alone." He said, "Kṛṣṇa was always with him."

Śrīla Śrīdhara Mahārāja: It is very clear when I read his...

Bhakti Cāru Swāmī: Biography.

Śrīla Śrīdhara Mahārāja: Journey, yes, journey to America I was sure that Kṛṣṇa came to his help, and Baladeva, Nityānanda came to his help. He could not have stayed but to have Them. So empty handed, empty hearted, only with the Name of Kṛṣṇa, the adventurous journey he undertook. Certainly, surely, Kṛṣṇa was on his head, in his heart, Guru, Kṛṣṇa.

Bhakti Cāru Swāmī: Mahārāja, yesterday while we were coming here, Adri asked a question. He was asking that Prabhupāda is *nitya-siddha*, which means Prabhupāda came down from the spiritual sky. Then why, at times Prabhupāda spoke about his previous life, that he was a very pious doctor in his previous life.

Śrīla Śrīdhara Mahārāja: Pious doctor, in his previous life.

Bhakti Cāru Swāmī: Pious doctor.

Dhīra Kṛṣṇa Mahārāja: He said one astrologer told him that.

Bhakti Cāru Swāmī: Oh, I see. He said that Prabhupāda said that one astrologer told him that.

Śrīla Śrīdhara Mahārāja: Told like that, because his natural knowledge was chemistry?

Bhakti Cāru Swāmī: In that life he committed one sin and that's why he had to come here.

Dhīra Kṛṣṇa Mahārāja: To get some medicine for someone he killed a snake, to get some venom to administer.

Śrīla Śrīdhara Mahārāja: And for that?

Dhīra Kṛṣṇa Mahārāja: Well he said for that he had to take birth again.

Śrīla Śrīdhara Mahārāja: As a doctor?

Dhīra Kṛṣṇa Mahārāja: Yes.

Bhakti Cāru Swāmī: No, as Prabhupāda, in this life.

Śrīla Śrīdhara Mahārāja: This life? No, no. That must be pushed in the background. His brightest duty awaiting him to spread this doctrine of love, begin. He's a doctor not only of this physical, to remove and cure physical disease but the disease wholesale. *Hṛd-rogam āśv apahinoty acireṇa*.

*[vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed
yah
bhaktim parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa
dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

He came to remove the heart disease of so many in the world. That was his; that is the purpose.

Akṣayānanda Mahārāja: Kṛṣṇa sent him.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: If Prabhupāda is *nitya-siddha* so how come...

Śrīla Śrīdhara Mahārāja: And one important point I want to clear in this occasion. That for the devotees when it is necessary that they should come to discharge some divine duties, the life of any time that is merely a plea. Just as C.I.D, he may take any garment, any shape, any duty, but his main object is to watch, something like that. When they come to this world of mundane surface, they come with variegated plea, by the will of Kṛṣṇa. But that matters little; not important thing. Reality is there and this is only a sham dress for the time being. It does not matter.

Bhakti Cāru Swāmī: Even if he came as a doctor...

Śrīla Śrīdhara Mahārāja: You see the Pāṇḍavas and other *parśada* of Kṛṣṇa in different type, someone begging, someone's enraged, someone's killing, so many things, but this is somewhat worldly. And all to show to the people that these things have got no value. This is all *māyā*, *satya-guṇa*, *raja-guṇa*, *tama-guṇa*, all *māyā*. A sacred life according to the standard of this world: that is *satya-guṇa*. That is also false. And the Ratnaka Dasu's life, that is *tama-guṇa* in the very beginning, that is also false. When the light comes, darkness of any density may disappear in a moment. So this matters little in the case of the *nirguṇa*, the *bhagavan māyā dhaya*, Yogamāyā. Whenever Yogamāyā wants, Mahāmāyā retires. In the jail law, as I say, in the prison there is a particular law for the jailers, for the culprits. But whenever one officer of higher sphere, anyone comes to visit the prison house, wherever he goes the prison law retires: the Yogamāyā, *prakṛtiṁ svām adhiṣṭhāya*, *sambhavāmy ātma-māyayā*.

*[ājo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā]*

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga-māyā*."] [*Bhagavad-gītā*, 4.6]

Ātma-māyayā – Kṛṣṇa says, *prakṛtiṁ svām adhiṣṭhāya*, by controlling, not by fighting even. Wherever this higher law goes the lower law retires, forced to retire, and no exertion, no fight is even necessary for that to remove. So when that *nirguṇa* has control:

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasīto hi saḥ*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

What he's doing that is perfectly right, cent per cent. You may see some black things in the life of a *sādhū*, but if he's real *sādhū*, if he's *nirguṇa* position, then what you see that is only concoction, that has got no value – cent per cent he's doing right. So this *māyā* is a negative space. It has got no value when any positive thing comes back to it. So taking this form of Ratnaka Dasu's case, the Jagāi and Mādhāi's case, the next moment previously he was a great demon and the next moment after then he's a great sage. This is His will, divine will. The final phenomenal conception has got no position before divine will. Infinite divine will in one place and this self condemned misconception is in the other side of the battle. What can *māyā* do to Kṛṣṇa and His person? So in any form, in any way they may come. The *śāstra* asks us not to look at

those backgrounds.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

Kṛṣṇa consciousness is absolute. It does not depend. Still because we have got some weakness here, so if we find Guru in a high family and his figure is a beautiful one, *janma, aiśvarya*, and he has neglected opulence, like Buddhadeva, kicked out the kingdom, *janma aiśvarya, śruta*, and he was a great scholar, this may help us, to the disciples that has got such negative value, all these things.

*[janmaīśvarya-śruta-śrībhīr, edhamāna-madaḥ pumān
naivārhaty abhidhātum vai, tvām akiñcana-gocaram]*

[Queen Kuntī Devī prays: "O Kṛṣṇa! Those who are intoxicated by false ego on account of their good birth with respectable parents, great opulence and wealth, great learning and high education, and personal bodily beauty, cannot cry out: "Govinda!" or "Kṛṣṇa!" with sincere feeling. Only those who have no charm for anything material within this world can chant Your Holy Name in purity."] [*Śrīmad-Bhāgavatam*, 1.8.26]

Otherwise Kṛṣṇa *bhakti*, the devotion of the Supreme Lord, divinity does not care for any such grandeur of this false world. Am I clear?

Devotees: Yes Mahārāja.

Bhakti Cāru Swāmī: Right at that time the answer that came to my mind was, yes, Prabhupāda came in his previous, I mean before he came as a doctor, but we don't know if maybe in another *kalpa* that Kṛṣṇa sent him. Then he went back and again he came this time. It's not that he came...

Śrīla Śrīdhara Mahārāja: You see, we are told when circumambulating Braja Mandala, in Varsana there was a camp and Prabhupāda was delivering lectures. We were all sitting around hearing. He told at that time, "Up to my Gurudeva the Guru *paramparā* is coming down, and up to my Gurudeva we must not look at them as *sādhana siddha, nitya siddha*. Gurudeva is never *sādhana siddha*." Because, *sākṣād-dharitvena samasta-śāstrair*, Gurudeva and ordinary Vaiṣṇavas' position is different. In Ekādaśī Gurudeva is given *ana prasādam*, that *bhogam*, not other Vaisnavas. So to the disciple, Kṛṣṇa, Baladeva, Rādhārāṇī... His own necessity is represented there.

Just as the affection for the child in the mother reaches the highest position: and not the grandmother and others.

So by the special arrangement of the Lord the maximum well wisher of a disciple is found in Guru and that is not..., that is maximum purest and by order of Kṛṣṇa he will have to present there, work on His behalf. So Guru should never be seen as *sādhana siddha*, up to, from the line, from the beginning Guru must not be seen as

sādhana siddha. He's *nitya siddha*. Otherwise it will, *bhoga*, will disregard. Because we are asked to see Guru as Kṛṣṇa Himself or His representation, His double, delegation is there. We are to see that. We must come in that connection. Then only our *bhajan*, our *sādhana*, then that will have real impetus. We're nearest to perfection. With this idea my progress will be more and more increased and intense. Something tampered, the truth which has reached to me there is some dirt there; some certain percent of dirt is there? No. The truth is _____ just at the door, graciously to take me in, to take me up. That is, the *śāstra* asks us to see things in that way. And what the *śāstra* says that is not false. That is true. We cannot come up to mark. That is our defect.

*sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

To the Vaiṣṇava, *mukunda-preṣṭha*, because they know that the Kṛṣṇa *śakti* of the highest type, the function of Guru is there: not Kṛṣṇa Himself, so *mukunda-preṣṭha*. The most favourite of the Lord has come as Guru to me. I am just adjacent to the highest purifying dynamo, so I cannot but be purified. Ha, ha, ha, ha. This sort of idea must come within us to help our progress really.

Devotee: _____ Dāsa Goswāmī Prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: By the will of the God, it is transferred.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a complicated case. You see, [Raghunātha] Dāsa Goswāmī had his first *dikṣā* from Yadhunandana Ācārya, a *gṛhastha*, when he was *gṛhastha* himself, first. Then he used to, he came to exemplify the, according to the change of the *śiṣya*, Lord He takes different kinds of form to help him in different classes. Then he went to Mahāprabhu. Then Mahāprabhu handed him over to Svarūpa Dāmodara. We may say that ordinary *śikṣā* Guru we may take Yadhunandana, the *vartma-pradarśaka*, the beginner, the canvasser, something like *ṛtvik*, representative. Not Guru proper but his representative came as Yadhunandana and helped him, helped him in a right way, otherwise he could not be attracted by the charming personality of Mahāprabhu. He approached Mahāprabhu. And Mahāprabhu we may take as Rādhārāṇī, in the garb of Rādhārāṇī, Kṛṣṇa in the garb of Rādhārāṇī. He was there, charmed. And Rādhārāṇī placed him to Svarūpa Dāmodara, Lalitā, Lalitā Devī, handed over to Lalitā Devī. Then, but we trace that Dāsa Goswāmī's tendency is always towards Mahāprabhu. Though Mahāprabhu deputed Svarūpa Dāmodara, again he approached Mahāprabhu and told that, "I can't understand why You have taken me,

snatched me here from my family...

End of 81.08.14.A

Start of 81.08.14.B

Śrīla Śrīdhara Mahārāja: "Give definite direction to me."

Then Mahāprabhu He told something in a nutshell. "Do this and don't do this." And He told, "What I do not know Svarūpa Dāmodara knows it for certain, elaborately. So I have rightly deputed him to train you on My behalf." So again He put the hand of Dāsa Goswāmī into the hand of Svarūpa Dāmodara.

Then of course he went on with his *bhajan* in a very stern manner. Sixteen years after that, after the disappearance of Mahāprabhu he left. "Anyhow I'd like to have a view of Vṛndāvana and then I will rather try to finish my life. No more prospect to be seen in my future life." But when he came to Vṛndāvana he found Mahāprabhu there in Rūpa and Sanātana. And all his plans disappeared. He found that Mahāprabhu is there, and especially he was attracted to Śrī Rūpa. The internal connection of the sympathetic cord he found with Rūpa.

Thereby we are taught that passing through so many ups and downs in the life of a *sādhaka* he at last comes to Śrī Rūpa and there he thinks that he has reached the station, desired station. What is this *rūpānuga sampradāya*? Mahāprabhu named this *rūpānuga sampradāya*. First disciple of Mahāprabhu is Rūpa Goswāmī. Though Rūpa Goswāmī took formal initiation from Sanātana Goswāmī, but Mahāprabhu met Rūpa first and second Sanātana. So Rūpa Sanātana, not Sanātana Rūpa.

Bhakti Cāru Swāmī: Who was originally elder Mahārāja out of the two brothers?

Śrīla Śrīdhara Mahārāja: Sanātana. But Rūpa Sanātana because first recognition of Mahāprabhu with Rūpa received and then next Sanātana, so Rūpa Sanātana.

Now what is the real meaning of the *rūpānuga sampradāya*? You are to hear it, mark it very attentively. The *mādhurya rasa* is the total *rasa*, and the most intense of all *rasa*, all accommodating. Twenty four hours engagement of service with Kṛṣṇa is only possible in *mādhurya rasa*. And there is possibility of reaction: that is leisure, that *ālasyam*, that tiredness in all other *rasas*, even in *vātsalya rasa*. Sometimes the mother may think, father may think, "I am too much tired, I shall do the arrangement of feeding a little after." *Ālasyam*. But in *mādhurya rasa*, there is no *ālasyam*, no reaction.

Then, now the difference between Rūpa the *mañjarī* and Lalitā the *sakhī*, these are of course things of the very higher order. We should not have audacity to enter into these subtle points. Still what we understand only when that question has come to me about Raghunātha Dāsa and by divine arrangement I am going to say.

When Rādhā Govinda is lonely in union, the *sakhīs* of the higher order does not approach that place, but the *mañjarīs* can go. The junior *sevākas* they can go to perform any service necessary there because due to their lesser age, they are allowed. And the higher friends of Rādhārāṇī they keep some respectable distance. So when Rādhā-Govinda are alone in union, there the highest quality of *rasa* is to be found in

Their *lilā*, and that is approachable to the juniors. That is to the *mañjarīs*, not to the *sakhīs*. So, the highest attainment is to be located in Rūpa, the leader of that group, that junior group who has got the special advantage of the special service in that stage, so, *rūpānuga*. Wherever we are we shall have to accept that that is the acme of our fulfilment; that point. And through Dāsa Goswāmī – that not only through formal Guru, then,

kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya [?]

First we may be attracted by the highest peak of the Himalayas. Then when approaching, we see so many other beautiful peaks. So we are attracted by Kṛṣṇa in general, then from Kṛṣṇa, we come to a proper Vaiṣṇava, proper location according my necessity of my innate nature. In this way, from Mahāprabhu then to Svarūpa Dāmodara, and with permission of Lalitā he comes to Rūpa, and the point of Rūpa, that is the place of our highest attainment. And that has been shown in the *lilā* of Dāsa Goswāmī Prabhu.

Sri rupa manjari sakhi pratita pariva sen pumsa pravasya pranam hite [?]

These are the *śloka*s written by him, and he has been accepted as the Ācārya of *prajojana tattva*. The Ācārya of *prajojana*, what is our highest necessity, that is in his hand, in Dāsa Goswāmī, the *prajojana* Ācārya. But the whole thing must be approached with the mood of divinity, where there is the land, the plane of dedication. And nothing of enjoyment, spirit of enjoyment, pleasure: must not enter, then that will keep us down in this plane of mundane relativity. The divinity to the extreme, it reaches there, the zenith is there, Śrī Rūpa Mañjarī. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Cāru Swami: Mahārāja, who are the Ācāryas of *sambandha* and *abhideya-tattva*?

Śrīla Śrīdhara Mahārāja: *Sambandha* Ācārya we are told is Sanātana Goswāmī. He has given us a graphic description of the environment, who am I? He put this question to Mahāprabhu.

*'ke āmi, 'kene āmāya jāre tāpa-traya', ihā nāhi jāni -- 'kemanē hita haya'
'sādhyā'-sādhana'-tattva puchite nā jāni, kṛpā kari' saba tattva kaha ta' āpani''*

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] ["Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.102-103]

Mahāprabhu gradually gave him the description of everything in details, what is what? Who are you? *Jivera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108] In a nutshell, in one word, the slave to Kṛṣṇa: the slavery.

When this European style people they accused Gauḍīya Maṭh, "They're preachers of slavery." So when [Herr] Schulze [aka Sadānanda Dāsa] came to Dacca University a

lecture was arranged, and Prabhupāda selected the subject, "Gauḍīya Maṭh stands for the dignity of the human race." Not for slavery. It is not a very easy thing to get the service of God in the form of Kṛṣṇa. So, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. *Nitya-dāsa* means, "born slave, born servant." That is slave. That was like clarion call. In a high voice that was declared first, *jīvera 'svarūpa' haya*, with such pride, and magnanimous pride, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. Such a dignified position the *jīva* soul has got. But now in the garb of a master he is the slave of *māyā*, *ajñāna*, ignorance. But his real position, innate position, he has got inseparable in the position of such a great order. The Kṛṣṇa has got His Autocratic power over them. So fortunate they are. So fortunate, so close connection with Kṛṣṇa the *jīva* has got in an innate stage.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti'
bhedābheda-prakāśa'
[kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukha]

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108 & 117*]

But at present it is not found. It is in his prospect he is such, but in his present position he comes from the line of demarcation, the marginal potency, and so his entrance into *māyā* has been possible at all. Otherwise, it would not have happened. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*, adaptability of both sides is within him, '*taṭasthā-śakti' bhedābheda-prakāśa'*, something common and something different, everywhere of course. In this way, Mahāprabhu began.

And Sanātana Goswāmī asked, put question after question and got answers and he gave about the conception about the environment, and the position of the *jīva*, Bhagavān, who is who. That is *sambandha*.

And Rūpa Goswāmī generally deals with the *abhidheya*, the means to the end. How to attain our desired position? That is *abhidheya*. *Abidha* means *abidhan*, dictionary – *abidha abidhan*, the natural meaning of the word. What comes naturally from the *Veda*, from the *śrāuta* words; what flows naturally. *Veda* means what do you want to do? What do you want us to do? That is *abidheya: abidha, abidheya*. What is their natural implication of the *śruti* that has been extended to us by Kṛṣṇa? *Abidheya*, that is He wants that, "Do this, and come to Me." That is *abidheya*, so *abidheya* Ācārya, the means to the end, *sādhana*. Rūpa Goswāmī has elaborately given, described about the way, "By step by step in this way you come."

ādaḥ śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāśaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Gradual process to enter into our long missing link: *prema, sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva*. This has been graphically described by Rūpa Goswāmī in details. "This is the way, and in this plane, do this, and then next step, next step, this way, this way, you can come to the highest." That has been given by Rūpa, the means to the end, how to come to the desired goal.

And *prayojana-tattva* – the Dāsa Goswāmī, he's *prayojana*, because he has clearly and boldly asserted that our necessity is not so much with Kṛṣṇa, as with His highest servitor. Because generally we come from *taṭasthā-śakti*, we have got a limited prospect, and limited prospect to its highest degree takes us to the highest servitor, eternal servitor in *mādhurya rasa* to Rādhārāṇī. That is the general show, and in other *rasas* to the highest operator of that service.

So in Rādhārāṇī, he declared boldly, "Kṛṣṇa, I do not want You if I do not find Rādhārāṇī there. I want rather Rādhārāṇī. Two phases of meaning there. I cannot really give You the supply of the highest type of service. So, what is the necessity of going in the front rank? I was wandering in the street the other day, and I have got such audacity that will come nearest and venture to render service to You? There are permanent servitors there, how high and of what a high quality service there? I must admit that. If I am really liberated and really I am graced, then I must understand my real position. I must not cross the original and higher servitors. That will be a fault in me, and that will be suicidal. That will defeat its own object. So, my highest goal will be to help the real and eternal servitor who is taking that great charge of serving You in a high way. That is the thing. And also our necessity, we are the serving group, so the serving master, that is our group, our leader naturally, so I must accommodate with the serving leader. That is, I am not hankering after direct service of You but the serving leader, I must try to earn the confidence of her or of him who is the leader. Then I am seeking, searching Your proper service, and not otherwise, it would be self seeking in some form or other."

So he boldly declared that Rādhā *dāsyam*, Rādhā *kiṅkarā* is the highest end, should be our summum bonum of us, Rādhā *dāsyam*. There is Rādhā *dāsyā*, or Yaśodā *dāsyā* in *vātsalya rasa*, or Nanda *dāsyā*, the leader of every camp, the highest leader; that should be more concern real, the point of attention should be there. That he told, and then gradually came to Rūpa, the leader of the juniors. That he depicted there. And this has been clearly, *bakārināpi* — explained in Dāsa Goswāmī's *śloka* – *āśābharair-amṛta-sindhu-mayaiḥ kathañcit*. When Prabhupāda used to explain this stanza, this *śloka*, his figure was transformed into like a phantom.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam hi tvam cet kṛpam mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."]

[Śrīla Raghunātha Dāsa Goswāmī's, *Vilāpa-Kusumāñjali*, 102]

[From Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 39]

Dāsa Goswāmī's appeal to Rādhārāṇī, "*Āśābharair-amṛta-sindhu-mayaiḥ*. From long time I am cherishing the hope, this sweetest hope, *amṛta-sindhu-mayaiḥ*, my *āśā* is compared with the ocean and that ocean of nectar. From far away I am fostering such a hope, of nectarine ocean, *kathañcit kālo mayātigamitaḥ kila*, that I shall come to serve You, I shall get the privilege of serving You. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. Anyhow, I am dragging myself with this great infinite and sweetest hope, that I shall get the chance of serving You, of Your service of Your divine feet. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. But now I think I have come in the last verge of my hope. No longer I can contain myself. No longer I can live, I can breathe any more. To the last minute or last circumference of my hope, I have reached, my master. *Kila sāmpratam hi tvam cet kṛpam mayi vidhāsyasi naiva kiṁ me*. If You won't be satisfied with me and accept me, then I no longer can stand, or sustain my life. Anyhow, I have dragged to the last moment of my life. *Prānair vrajema ca varoru*. I have come to the final conclusion that of what use is this Vraja? What is the use of my life if I cannot reach this my sweetest goal of my dream, then what is the use of my life further, dragging, dragging, dragging on life? *Prānair vrajema ca*. What shall I do with this great Vraja Dhāma of such a renowned acquaintance? *Vrajema ca varoru*. Oh beautiful footed, *bakārināpi*. And even what should I do with Kṛṣṇa? I don't want Them. The whole concentration – You will serve Kṛṣṇa, You have got that capacity, it is natural, and if I serve You, I utilise myself to serve You so that that service through You may pass to Kṛṣṇa, that will be the highest attainment of my fortune."

He declared it, Dāsa Goswāmī. And still now, that is the highest point of our achievement for the whole Gauḍīya *Sampradāya*. He is the *proyojana* Ācārya, Dāsa Goswāmī. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Gaura Haribol. Nitāi. Nitāi. Gaura Haribol. And by the grace of you all, by the necessity, Prabhupāda is drawing things. Gaura Haribol. And I cannot but remember that he wanted me to go to the West.

Dhīra Kṛṣṇa Mahārāja: To tell everyone about Dāsa Goswāmī. He wanted you to perhaps deliver this conception that you are carrying for the benefit of the people of the world.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhakti Cāru Swāmī: To spread this knowledge about the Goswāmīs, Prabhupāda wanted you to go to the West, to give them the knowledge.

Śrīla Śrīdhara Mahārāja: Anyhow, and the credit is to Swāmī Mahārāja. Gaura Haribol.

Bhakti Cāru Swāmī: And Prabhupāda wanted to bring everybody here to you.

Akṣayānanda Swāmī: Your speaking is going to the West. We know *sādhū* by how he speaks.

Śrīla Śrīdhara Mahārāja: That is by the grace of Swāmī Mahārāja it is going.

Kalidāsa says in *Raghu-vamsa*, _____ [?]

Kalidāsa says when he is approaching to describe about the Raghu *vamsa*, that, "I am a man of small literary experience and that great Raghu *vamsa*, so many stalwarts have sprung there, and I am going to describe about them with my least wealth of poetry?" He says that, and many *śloka*s are devoted for that purpose. There is one,

athova kritavordhore granthe sminn purva suribhih [?]
mono vajra somuthenesutresye vostune gotih [?]

Or, I may think like that, that previous renowned *kavīs* like Valmiki and Vyāsa, they have given a description of Raghu *vamsa* and they have made my, the path of my entering into that secret description easy. How? *Mono vajra somuthenesutresye vostune*. In a *manī-mālā*, the *manī* [jewel] is a hard thing, and the *sutre*, the thread cannot enter, pierce it, but *vajra*, means that iron needle, it has already made a hole through it, and now the thread is going, passing easily through it.

So, Swāmī Mahārāja was like a *vajra*, the hard thing has been, he has prepared a hole and like a thread, I am passing through that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He was so simple. He was so great and so simple at the same time. Anyhow, Mahāprabhu has done, or Gurudeva has done through him a tremendous inconceivable thing.

Bon Mahārāja who could not tolerate all these things because he was first in charge to go to the West and he could not get the desired success, but the other day, when coming from Māyāpur, Bon Mahārāja told, "*Acintya*." He did not want to give recognition, but from his mouth, the word came out, "What he has done, this is *acintya*, it is inconceivable. So, it is divine."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: "It is inconceivable what he has done, what Nityānanda Prabhu, our Prabhupāda, Baladeva; has done through him, that is inconceivable."

He himself told here, that a merchant of Bombay told him, "So many stalwarts approached, went to America, this Yogananda, Vivekananda, so many, Rabindranatha, but you have put ink into their mouth." He himself told me [laughs].

_____ [?]

And ink, black as well as with burning pain. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nītāi. Nītāi. Nītāi. _____ [?]

Bhakti Cāru Swāmī: Bhadri Daran Prabhu _____ whether one can have two *rasas* in the spiritual world.

Śrīla Śrīdhara Mahārāja: It is not seen generally. Transformation is possible. In the first stage it may not be detected finally. You see, this is a great problem to us, and also a great guidance to us. Anyhow, we have come to a group which is explicitly the group of *mādhurya rasa*. The Guru *paramparā* you say, the *mantram* you see, not of *vātsalya rasa*, but to *mādhurya rasa*. All the *mantram* leading to *mādhurya rasa*. *Mādhurya rasa* is all accommodating *rasa*, and that was mainly given by Mahāprabhu and Śrī Rūpa, so Rūpānuga *sampradāya*, and the *mantram* what we get, is all *rasa* combined, that is and to help that *rasa*, the service of that *rasa*, other paraphernalia has been created. *Ādī rasa* and *mukha rasa*, two *paricaya*, denominations of *rasa*, they are identical. *Ādī rasa* means most original *rasa* is *mādhurya rasa*, and *mukhya rasa*, the principle *rasa* is *mādhurya rasa*. And the [origin] of all *rasa* is found there. And our Guru *paramparā* all in *mādhurya rasa*, and the *mantrams* that are given to us are all *mādhurya rasa*, so that is the real *rasa*.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

What was not given previously Mahāprabhu come to give it, that *Rādhā Govinda milita tanu*, They Both come to jointly give the type of Their divine love for the public. If you have such qualification, you can come up to this, the highest quarter. That was the necessity of the coming of Śrī Gaurāṅga here to distribute that. Gaura Hari. All others are subservient, helping the service of that *rasa* of Kṛṣṇa. So, in our childhood, when not sufficiently developed, we may be here and there, but ultimately, we shall

mostly we are to go there.

Bhakti Cāru Swāmī: The different individuals will have their respective *rasas*, but the original mood, the objective, is to enhance the *mādhurya rasa*, support the *mādhurya rasa*. Say somebody is in *sākhya rasa*, but he is in Mahāprabhu's movement, he is trying all the time...

Śrīla Śrīdhara Mahārāja: Yes, there is also an instance, not only that, but greater than that. Mahāprabhu tried to convert Murārī Gupta, but He could not, then He left. "Very strongly your innate function is towards Rāmacandra." But still, Murārī Gupta had some respect for this.

Then also, Sanātana Goswāmī he tried his best to take the father of Jīva Goswāmī, Anupama, he was a devotee of Rāmacandra, to take him in to Kṛṣṇa *līlā*, but they also failed. So there are: the trial that has got some value, even by Mahāprabhu and Sanātana.

That is not a chance coincidence or a flickering, false attempt. So it is possible, and at the same time there is such strong nature that cannot be converted. That faith, that thing, is in the *jīva*. The both sides have been pleaded here.

Bhakti Cāru Swāmī: Mahārāja, it has been clear now, in a way that Prabhupāda was in *sākhya rasa*. So that means that...

Śrīla Śrīdhara Mahārāja: At least temporarily he has showed like that. What he has expressed there in that journey, here it is almost clear that he liked that sort of *līlā* best. But it may be that he might have suppressed purposely. It also cannot be denied, maybe. That is one thing.
_____ [?]

There may be such possibility. He has said that Rādhārāṇī was his Gurudeva. His Gurudeva was Rādhārāṇī. But he himself posing like that that *mādhurya rasa* should not be distributed in the first instalment. That may be in his view.

And another, that is one, another point I miss, there is another point I am going to say. One thing, I miss that point what I wanted to say. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Sorry Mahārāja.

Śrīla Śrīdhara Mahārāja: And because that *pracāra* was helped mostly by Nityānanda, Baladeva; so influenced by Their tendency, mood, he might have for the time being may have that posing. And another thing... _____
[?]

Bharati Mahārāja: Mahārāja, you previously said that Bhaktisiddhānta Sarasvatī...

Śrīla Śrīdhara Mahārāja: Ah! Another sign that he showed affinity towards *sākhya rasa* is, in Vṛndāvana, he has installed Baladeva, Kṛṣṇa Balarāma, and Nitāi Gaura: a type of *sākhya rasa* preference. But that also may be with the previous idea: that generally, by, "Influenced by Nityānanda, Nityānanda and Baladeva has helped me to

preach the *līlā* of Kṛṣṇa in such a broad way," so in gratitude he might have placed that Vighraha.

But our Guru Mahārāja did not place, then Pañca-tattva in other places, otherwise the pure *mādhurya rasa*, Mahāprabhu, Rādhā-Govinda. Everywhere he installed Mahāprabhu, both combined and Rādhā-Govinda separately. *Naumi kṛṣṇa svarūpam*.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanya-khyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5]

But Guru Mahārāja, though preached exclusively this *mādhurya rasa*, Bhaktisiddhānta Sarasvatī Ṭhākura, but with great precaution._____ What is not that thing he perhaps used ninety per cent of his energy to preach that this is not *mādhurya rasa*, the negative side. To clear away the negative side, he had to spare in his words, "gallons of blood" to be spared to teach that this is not that *rasa*. *Neti neti*, this is not that thing, this is not that thing. And whatever he did, that *pūjāla rāgapāṭha gaurava bāṅge*. His whole life in a nutshell is expressed in this, his own expression, "The *pūjāla rāgapāṭha*, the my *sampradāya*, the very nature of my *sampradāya* is this."

pūjāla rāgapāṭha gaurava bāṅge, mattala hari-jana viṣaya range

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

Pūjāla rāgapāṭha gaurava bāṅge. The whole tenor of his preaching expedition, the *pūjāla rāgapāṭha gaurava bāṅge*, the *rāgapāṭha* is above, on our head. That is the goal. We are to go there. But before that you have got charm for many things, the grandeur. You try to learn that what is at present charming to you, utilise that for the service of that great domain of love. The majesty, the awe, the wealth, the reverence, everything what is grand to you, what attracts you most, all these, put into the service of that Lord of love and beauty. The absolute is beauty and love, harmony, autocrat, and everything should be sacrificed for Him. Learn this! Whatever you come in connection with sacrifice into the fire to establish that the Lord of love. For His little satisfaction, all this grandeur may be put into the fire. Learn this. Don't try to attempt to get that thing in your hand, within your fist. This was the whole tenor of his preaching.

Start of 81.08.14.C

Śrīla Śrīdhara Mahārāja: ...the *bābājī* _____, that is to be revered. Don't go to take up the *kaupīna* and imitate Rūpa and Sanātana. Then I shall give a blow. Become a *sannyāsī*, *varṇāśrama*. And they're above your head. You try to think like that. Prepare yourself in that way. Then one day you'll easily reach the desired end. Don't keep these enemies behind, they will draw you back. Put all them for the service." That was his nature. *Pūjāla rāgapāṭha gaurava bāṅge*.

And his desire, earnest desire was, "All the wealth in the world must be taken into Māyāpur. The Māyāpur will be decorated with gold and jewels of the world. Mahāprabhu, was so magnanimous He has done so much for this world that all the highest things in the world must come in gratitude and they will be left under His feet. Everything charming must be snatched and must be put into the feet of Mahāprabhu. Such great giver, none in the world, in the history of the world has given, has shown such magnanimity, *mahā-vadānyāya avatāra*. None thought so much for the *jīva*, for the welfare of the *jīva*, and none has come with such news of higher prospect of the *jīva*, has come to give the highest nectar to the *jīva*. The greatest of all the givers and donors and of things of highest quality: Mahāprabhu. The whole world, all the scholars, all saints, they must come to worship the feet of Mahāprabhu. He has done so much for this fallen world of *māyā*, of ignorance. All our attention must come to the feet of Mahāprabhu." That was his heart's desire and tendency.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Cāru Swāmī: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Mādhurya rasa* main, the principal thing, and surrounding that other *rasas* they're not, cannot be excluded. They're necessary to foster this *mādhurya rasa*. *Mādhurya rasa* also wants that other *rasas* must be there. Otherwise *mādhurya rasa* cannot stay alone. So gradually they will be arranged in so many camps - it will be, but it will be mainly in the middle. Just as Grand Trunk Road and so many roads, this way that way, subsidiary. The *mādhurya rasa* is the main thing, *mukhya rasa*, *ādī rasa*, the *samaha* of all *rasa*.

But in absolute consideration it has been described, the *vātsalya rasa* is present there, *sākhya rasa* is present there, and *dāsyā rasa* is present there, and *śānta rasa* also is present there, and not only present: of course, very – too much audacity – in *taṭasthā-vicāra*, absolute consideration we are to think, the mother serving the dish to the son, and the wife serving the dish to the husband. What will please most? We are told that the *mādhurya rasa*, the *vātsalya* in *mādhurya rasa*, that will be more pleasing. So the *śānta rasa niṣṭha*, the servant is doing, is giving a service to the master, and that same service when given by the wife that will be more sweet. In this way, all *rasa* not only in the physical, in the measurable sense, but in qualitative difference, it is highest in *taṭasthā-vicāra*, not neglecting, disrespecting other *rasa*.

But formally, Rādhārāṇī every day when She gets up Her first duty is to go and to

touch Her forehead on the feet of Yaśodā. Her first duty when She awakes from, Her first duty, we find from *Gopāl-Tāpanī* by Jīva Goswāmī, first duty, anyhow She runs and anyhow She touches Her forehead to the feet of Yaśodā. Then She begins other work. This formal respect is such. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also, Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu* describes the *priya-narma*, like Subala.

Śrīla Śrīdhara Mahārāja: They're in *sākhya rasa*, there is a particular group. There is difference in every personal character. Then Subala, and Madhumaṅgala, mostly Subala is the friend who has got direct connection with *mādhurya rasa*. So much so that *bhāva – mahā bhāva* is only reserved in *mādhurya rasa*, no other *rasa*. But Subala sometimes attains that *bhāva daśa*, *bhāva – mahā bhāva*. *Mahā bhāva* is only for Rādhārāṇī. And *bhāva* in *sākhya rasa* only reserved for Subala, because that friend has connection with *mādhurya rasa*. He can attain up to *bhāva* stage it has been described there in *bhāva* portion, in *Caritāmṛta* we find that, *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamanī*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Na. And I've already said that *mādhurya rasa* presupposes all other *rasa*. It is dependent, all correlated. Everything is gold but still if we are to differentiate there is the possibility, room of differentiation sufficiently. Still, the peculiar thing is this, that Yaśodā won't admit that *mādhurya rasa* is better than her. She won't admit. *Yei rasa, sei sarvottama*.

[kintu yānra yei rasa, sei sarvottama / taṭa-stha haṣā vicāṛile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya, caritāmṛta, Madhya-līlā*, 8.83]

She won't admit. "What? I can chastise. I can rule them, whatever I like. I am all in all. Who is she?" *Yei rasa, sei*. Subala won't like...

Bhakti Cāru Swāmī: But can *sākhya rasa* say that same thing?

Śrīla Śrīdhara Mahārāja: Yes. Every *rasa*, every *rasa*, he's the supreme in his own position and dignity. "I don't want that." That is the peculiar nature of Kṛṣṇa.

Bhakti Cāru Swāmī: Actually Mahārāja, in *saṅkīrtana* movement, in Mahāprabhu's pastimes all the associates of Mahāprabhu, those who are in *sākhya rasa*, they're with Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: They have more attraction, that Dvādaśa Gopāl, they like

more Nityānanda Prabhu as their leader. "Mahāprabhu is too stern, too strong. Nityānanda Prabhu is very magnanimous. We like Him very much. He's our leader. And the connection with Mahāprabhu, Śrī Nityānanda Prabhu will see how to arrange, how to adjust with Him. We want Nityānanda Prabhu." That will be their temperament.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi

[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 1]

So the benevolence of Nityānanda Prabhu in the primary stage it is highly necessary. The entrance, eliminating Nityānanda Prabhu, if anyone wants to enter into *mādhurya rasa* that is mere dream, imagination, *heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*. Don't run like a madman towards Rādhā Kṛṣṇa, *kāṣṇa*, ignoring Nityānanda Prabhu, then everything will be bogus. Baladeva: the very basis.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe

[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 3]

The primary sanction must come from Baladeva and Nityānanda. He holds the key to enter into Braja. First have entrance and then go according to your innate necessity. But mainly the key of the whole is in the hand of Baladeva and Yogamāyā. Hare Kṛṣṇa.

They are all correlated. Who are we to discuss about Them? Only through the *śāstric* representation we come to try to enter, to touch a drop. Mahāprabhu Himself says, *tomāya cākhāite tāra kahi eka 'bindu'*. When He teaches Rūpa Goswāmī Mahāprabhu Himself says, "Only one drop I am, an ocean." *Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*. "Endless ocean of *bhakti rasa*. Only a single drop of that I am trying to give it to you."

[*pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindu'*]

["The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.137]

Then in another place: "*Eka-bindu jagat ḍubāya*." [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] "This one drop is sufficient to cover, to inundate the whole of the world."

Then that is infinite. Infinite taken from infinite, infinite remains: or add infinite, that same infinite. Infinite is such. Just as zero, zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So infinite, infinite into infinite is infinite, plus infinite is infinite, minus infinite is infinite – all infinite.

So Kṛṣṇa says, "Whatever you can [conceive] that is in My one part."

And infinite Anantadeva is His bed, and He's lying on infinite. So what can we speak about? Who are we? *Eka-bindu jagat ḍubāya*. Who are we? *Na prema-gandho*.

[*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgān vṛthā*]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

Bhakti Cāru Swāmī: The only thing we can feel Mahārāja is that we must have done something very good in the past because we are receiving the mercy from your lotus feet. We are hearing all these transcendental pastimes.

Śrīla Śrīdhara Mahārāja: It maybe it is like mockery. If the Lord is wishing everything is *mukam karoti vācālaṁ*.

[*mukam karoti vācālaṁ panghum langhāyate girim
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam*]

"I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram, 1*]

If He wants to speak through me He can do it. I can't, I can't. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

According to the *śrauta*, the calf can draw milk from the ovum, so according to *śrauta*.

Mahāprabhu says when Sanātana Goswāmī asked Him that, "I heard that You gave eighteen different kinds of explanations of the *ātmārāma śloka* of *Bhāgavatam*. I had a mind to hear that from Your lips, divine lips."

"Oh. You want that? But what I told to Sārvabhauma, it was by the influence of Sārvabhauma that those meanings, explanations, different, came. Generally I have no different explanations in My mind, in a general time. But only with the attraction of Sārvabhauma so many meanings came out. Let Me attend, try, what meaning I may find within for you." Then began and then sixty one or two types of explanation came

from *ātmārāma śloka*.

Then Sanātana Goswāmī told, “What You have done this is impossible: only possible for You. You are *Veda mayi Mūrti*. You are that person whom the whole *Veda* wants to make known. So You can do anything and everything.”

Mahāprabhu told in return, “Why Sanātana you are praising Me so much unnecessarily? I am a man of tiny capacity. But don’t you think that *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself? Every letter in *Bhāgavatam* is Kṛṣṇa. Every letter can be explained in infinite ways because it is Kṛṣṇa. So what of these sixty one or two types of vision about the particular *śloka*, it is infinite. It is Kṛṣṇa Himself, the *Bhāgavatam*.”

Hare Kṛṣṇa. Gaura Haribol. Such are the ways we have come to.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, isn’t this why Kṛṣṇa consciousness is so nice even from the beginning, that even if you’re given a drop of the infinite, that’s also infinite, isn’t it.

Śrīla Śrīdhara Mahārāja: Infinite you find, yes.

Dhīra Kṛṣṇa Mahārāja: So even in the beginning.

Śrīla Śrīdhara Mahārāja: Beginning, middle, end, all nectar, according to the stage of devotees.

And we are told that one man could not sleep, but some gentleman requested him, “Go and seek to hear *Bhāgavatam*, then you may get sleep.” He went to do that and he actually – sleep came. Because he could not enter into it, it was not – it was like a burden to him, he cannot come, but drowsiness that came to relieve him.

And Swāmī Mahārāja also told, “In America, one gentleman he tried his best, he used all sorts of medicines and other practices, but could not sleep. Then one gentleman told him to go to the Hare Kṛṣṇa Movement, you may get sleep. That man came and he got sleep.” Then he helped in many ways, your institution, I heard from him.

Bhakti Cāru Swāmī: In Punjab, Mahārāja, once I heard one man speaking, he was giving *pravacaṇ* but at the same time he was giving many stories also. So he was telling that when Vibhiṣana, when Kumbhakarna died, then Nidra Devī went to Lord Rāmacandra and told that, “Vibhiṣana was – Kumbhakarna was my only...

Śrīla Śrīdhara Mahārāja: Ha, ha. “Where is my shelter?”

Bhakti Cāru Swāmī: “And where’s my shelter now that You’ve killed him?”

So Rāmacandra blessed her by saying that, “Wherever the *Bhāgavata-pāṭ* is going on you can...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. _____ So *Bhāgavata* is so precious and so not available easily – *Bhāgavatam*. Because Kṛṣṇa is all in all, we are nowhere, no position. The *Bhāgavatam* means that. *Kṛṣṇas tu bhagavān svayam*.

*[ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam, mṛḍayanti yuge yuge]*

[“All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”] [*Śrīmad-Bhāgavatam*, 1.3.28]

Everything belongs to Him, He’s the autocrat. It is very hard to digest this principle. Everything belongs to Him. Even Rabindranatha, *par vaikunthe tade* [?] “Then nothing left for us to enjoy?”

That in some poem of Rabindranatha perhaps it is, *par vaikunthe tade* [?]

“Nothing left for the *jīva*, for us?” He could not tolerate. Everything for him.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

I pointed out to one gentleman that: _____ [?]

He admits *caran*, he admits *dhula*, but he does not admit other limbs and other colour, or life, or anything, then he’ll become converted into Vaiṣṇavism. So he only admits *caran* and *dhula*. This is _____ not only half, admitting a part, and not the whole. He has not the courage to accept the whole, but only *caran* and *dhuli*. And other things, the heart, the hand, the head, where do they go – of the Lord? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. *Anuraga anu raya ca* [?]

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal. Nitāi Caitanya.

Bhakti Cāru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Devotee: Jai Om Viṣṇupada...

End of 81.08.14.C

Start of 81.08.17.A_81.08.18.A

Dhīra Kṛṣṇa Mahārāja: ...Mahārāja went to Bombay.

Śrīla Śrīdhara Mahārāja: When, yesterday?

Dhīra Kṛṣṇa Mahārāja: Around, two days ago.

Śrīla Śrīdhara Mahārāja: Two days ago. And he's to come back?

Dhīra Kṛṣṇa Mahārāja: He should be back on Saturday.

Śrīla Śrīdhara Mahārāja: Saturday, all right. And Sarvabhavana Prabhu is here?

Dhīra Kṛṣṇa Mahārāja: No. He's in Calcutta. He said that he wanted to come to see Your Divine Grace on Wednesday.

Śrīla Śrīdhara Mahārāja: Wednesday. Wednesday evening or?

Dhīra Kṛṣṇa Mahārāja: Sometime Wednesday.

Śrīla Śrīdhara Mahārāja: Wednesday. Wednesday means day after tomorrow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are doing well?

Dhīra Kṛṣṇa Mahārāja: Me?

Śrīla Śrīdhara Mahārāja: Your health is quite fit now?

Dhīra Kṛṣṇa Mahārāja: My physical health, but my mental health is quite disturbed.

Śrīla Śrīdhara Mahārāja: Disturbed?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Meeting, after meeting whom?

Dhīra Kṛṣṇa Mahārāja: Well, I called America, and there I found out that Rāmeśvara Swāmī was saying some things which have caused me a lot of grief.

Śrīla Śrīdhara Mahārāja: Oh, has caused me some grief. He does not want you in his zone?

Dhīra Kṛṣṇa Mahārāja: That's part of it.

Śrīla Śrīdhara Mahārāja: And then, more? He, Rāmeśvara Swāmī is passing his unfavourable remark against Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: I think that's in the past. Now he's passing unfavourable remarks about me.

Śrīla Śrīdhara Mahārāja: He's against you?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To what effect? If he does not like you, then what can he do? What harm he can do to you?

Dhīra Kṛṣṇa Mahārāja: Well, really, no harm. If I'm sincere about cultivating Kṛṣṇa consciousness then no harm can be done.

Śrīla Śrīdhara Mahārāja: Yes. You won't care for any harm of the mundane world. But the present social status, any harm he can do – in ISKCON?

Dhīra Kṛṣṇa Mahārāja: Well, yes, he can do a lot.

Śrīla Śrīdhara Mahārāja: He can ask the committee to expel you from ISKCON? Can he?

Dhīra Kṛṣṇa Mahārāja: Yes. He could do that, but...

Śrīla Śrīdhara Mahārāja: The committee can do that. He can't do it alone.

Dhīra Kṛṣṇa Mahārāja: Yes, but there's other things that he can do.

Śrīla Śrīdhara Mahārāja: He may recommend to the committee that, "He has done such and such mischief so he should be expelled from the ISKCON." At most he may try to do like that. Then what will happen, God knows, Kṛṣṇa knows. Any fresh news from Haṁsadūta Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No. Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No news from him either.

Śrīla Śrīdhara Mahārāja: No news. Then Tamal Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: He's in Los Angeles right now with Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: And he's supporting Rāmeśvara Swāmī?

Dhīra Kṛṣṇa Mahārāja: I haven't heard anything first hand.

Śrīla Śrīdhara Mahārāja: Then, let us see what happens. Hare Kṛṣṇa. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: But, I've been accused of trying to destroy my Guru Mahārāja's movement.

Śrīla Śrīdhara Mahārāja: According to you, how in way they are moving that is not exactly in the line of Guru Mahārāja, you think like that?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In a very gorgeous way, they're moving, living and moving in a very gorgeous way.

Dhīra Kṛṣṇa Mahārāja: Not just gorgeous.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: See, our Guru Mahārāja was very accommodating. The same people that he was able to accommodate, it appears that they're not able to accommodate. And sometimes I don't even expect them to be able to accommodate everyone: because our Guru Mahārāja was a special person.

Śrīla Śrīdhara Mahārāja: Ultimately the will of the Lord will act. So we need not be afraid of any situation whatsoever.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There will be always clash between the relative and the absolute consideration, cannot but be. This is one stage, *sva dharme nidhanam śreyah, para-dharmo bhayāvahah*.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanam śreyah, para-dharmo bhayāvahah*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

And this is relative consideration. And the absolute consideration:

*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]

Wherever I shall get intense Kṛṣṇa consciousness I must keep company there. And because I may not go down so I shall try to maintain my position with the present association of good thinking. Gaurasundar. Gaurasundar.

You are to take something now? Any sugar water or anything else?

Dhīra Kṛṣṇa Mahārāja: No. Your words are very soothing to me. After my journey your words are the most soothing.

Śrīla Śrīdhara Mahārāja: Where is Bhāvānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He's in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes, he's in Vṛndāvana, and will be there up to Swāmī Mahārāja's Janmotsav.

Dhīra Kṛṣṇa Mahārāja: Yes, and then he's coming here for that, to Māyāpur.

Śrīla Śrīdhara Mahārāja: And you won't go to join Janmotsav in Vṛndāvana?

Dhīra Kṛṣṇa Mahārāja: I don't know. I was thinking maybe to go.

Śrīla Śrīdhara Mahārāja: Yes. And you are in India, then of course it will be good if you can join Janmotsav ceremony.

Dhīra Kṛṣṇa Mahārāja: In Vṛndāvana or Māyāpur?

Śrīla Śrīdhara Mahārāja: Janmotsav generally takes place in Māyāpur, is it not?

Dhīra Kṛṣṇa Mahārāja: Well, we have...

Śrīla Śrīdhara Mahārāja: Virahotsav there, in Vṛndāvana.

Dhīra Kṛṣṇa Mahārāja: Oh, I see.

Śrīla Śrīdhara Mahārāja: Janmotsav perhaps will take place with grandeur in Māyāpur, nearer to Calcutta, his birthplace.

Dhīra Kṛṣṇa Mahārāja: Yes, I see.

Śrīla Śrīdhara Mahārāja: And the place of his departure is Vṛndāvana, so in Vṛndāvana Maṭha his Virahotsav will be observed with grandeur. Gaura Hari.

So Bhāvānanda Mahārāja will come soon before Janmotsav?

Dhīra Kṛṣṇa Mahārāja: He will come. On Janmāṣṭamī he will be in Vṛndāvana. The

next morning he will fly from Delhi to Calcutta to here, to Māyāpur.

Śrīla Śrīdhara Mahārāja: On that very day, Janmotsav, here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Jayapataka Mahārāja, he'll stay here?

Dhīra Kṛṣṇa Mahārāja: He's in Gohati, and he's coming to Calcutta tomorrow, and he'll be in Māyāpur also.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before, you suggested that I perhaps should work with Hamsadūta Mahārāja, as GBC. But if I – Bhāvānanda Mahārāja is the chairman – I have some feelings that if I tell him that I will work with Hamsadūta Mahārāja that he'll be very disturbed by that.

Śrīla Śrīdhara Mahārāja: Then what is his opinion?

Dhīra Kṛṣṇa Mahārāja: He thinks that I should travel with him.

Śrīla Śrīdhara Mahārāja: With Bhāvānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. And maybe like go all over the world, Australia, this place that place.

Śrīla Śrīdhara Mahārāja: Now, what he's doing, your secretary, Svarūpa Dāmodara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He may be in Bombay.

Śrīla Śrīdhara Mahārāja: Now?

Dhīra Kṛṣṇa Mahārāja: Yes. I'm guessing.

Śrīla Śrīdhara Mahārāja: And Cāru Swāmī Mahārāja he's also going to – went to Bombay.

Dhīra Kṛṣṇa Mahārāja: Yes, for some meeting there.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Adidaran Prabhu is at Calcutta now?

Dhīra Kṛṣṇa Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: And Soshimenon [?] do you know him? No? One

Soshimenon, one officer in the Switch [?] Electric Board, you don't know him.

Dhīra Kṛṣṇa Mahārāja: No, I do not know him.

Śrīla Śrīdhara Mahārāja: Subarga Prabhu is at Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And another Indonesian gentleman some Brajendra Kumar.

Dhīra Kṛṣṇa Mahārāja: He's in Calcutta.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, pretty much wherever I would be sent, wherever the GBC might want me to go, because my opinions are controversial they will take it as some disturbance of the devotees there.

Śrīla Śrīdhara Mahārāja: Consult with Cāru Swāmī Mahārāja. What is his opinion? What does Cāru Swāmī Mahārāja say?

Dhīra Kṛṣṇa Mahārāja: Well, we have our feelings privately that we don't think things can go on the way they are very much longer. We are known to be persons who have connected themselves with your Divine Grace and we're not willing to abandon that connection. We do not want to abandon that connection. We will not abandon your association regardless of what the GBC say.

Śrīla Śrīdhara Mahārāja: Who, yourselves?

Dhīra Kṛṣṇa Mahārāja: Myself and Bhakti Cāru Swāmī.

Śrīla Śrīdhara Mahārāja: And Sarvabavana?

Dhīra Kṛṣṇa Mahārāja: And Sarvabavana.

Śrīla Śrīdhara Mahārāja: Then what about Venkata Raman? He's also of that type.

Dhīra Kṛṣṇa Mahārāja: Yes. And I guess Hamsadūta Mahārāja also.

Śrīla Śrīdhara Mahārāja: Hamsadūta Mahārāja, and perhaps Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: See Mahārāja, Jayatīrtha Mahārāja, they could deal with him in such a way by social pressure to make him abandon. I don't think he will but they try like that.

Śrīla Śrīdhara Mahārāja: Oh, they may try.

Dhīra Kṛṣṇa Mahārāja: See, I have a letter from our Guru Mahārāja saying that you are his *śikṣā* Guru, that he accepts you as such.

Śrīla Śrīdhara Mahārāja: Yes. Several times he expressed like that.

Dhīra Kṛṣṇa Mahārāja: Yes, so many times.

Śrīla Śrīdhara Mahārāja: So many times, and exactly he did behave with me like that.

Dhīra Kṛṣṇa Mahārāja: Right. I've listened...

Śrīla Śrīdhara Mahārāja: He was my junior, he was junior to me. And generally I was the cause to take him to the Maṭha from Allahabad and many – much of his time he spent with me at Calcutta when I had a centre there, just by the side his, just, his laboratory was ground floor and first floor, four rooms we hired; and there with the very close connection.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So the point is Mahārāja that since I have his instructions and letters and tape recordings, and even I prayed to him very earnestly and sincerely to know and he appeared to me in a dream, as I wrote you in the letter. So how can I think any other way? I can't change that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And whatever it means to continue your association I'm prepared for that, whether it means with the Society or without the Society.

Śrīla Śrīdhara Mahārāja: _____ [?] You go and take rest.

Dhīra Kṛṣṇa Mahārāja: I can't eat and I can't rest. I cannot eat and I cannot rest. My mind is reeling.

Śrīla Śrīdhara Mahārāja: Why? So pray to the Lord. Pray to the Lord, "Give peace to my mind."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, today on the way to see your Divine Grace, on the inspiration of what you said the other day I was reading the first chapter of *Bhagavad-gītā* and the second chapter of *Bhagavad-gītā*. And never before did these chapters, especially first chapter, mean so much to me. But when I was reading it today I was deriving a great inspiration from that, because I feel like that. Just like there's this verse:

*gurūn ahatvā hi mahānubhāvān, [śreyo bhoktum bhaikṣyam apīha loke
hatvārtha-kāmāms tu gurūn ihaiva, bhuñjīya bhogān rudhira-pradigdhān]*

[It is better to live in this world by begging, without taking the lives of our great, noble elders and teachers. Otherwise, by killing them we shall only live in this world to enjoy their wealth and properties tainted with their blood.] [*Bhagavad-gītā*, 2.5]

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I'm thinking my Godbrothers they're superior to me, they're Gurus, so I don't want to fight with them. But it almost seems inevitable. For me to act in any other way is sheer hypocrisy.

Śrīla Śrīdhara Mahārāja: All right, take rest now.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And take something. Then again we shall meet tomorrow. I shall go to take rest.

Dhīra Kṛṣṇa Mahārāja: All right. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Requires high pronunciation, high voice. Nitāi, Nitāi, Nitāi.

Dhīra Kṛṣṇa Mahārāja: I was thinking Mahārāja that even here in Navadvīpa Dhāma these sounds of *māyā*. So we are living, Akṣayananda Mahārāja, Venkatta, we're staying downstairs on our level and having to hear this *māyāic* sound. And then I was thinking that you're in elevated position of Kṛṣṇa consciousness but you have to hear these sounds also.

Śrīla Śrīdhara Mahārāja:

Amnaya vitilay karvyang yasya sarvatra sarvada [?]

Padyamna brahma puliya caitanya dhuli [?]

Taru dhani caitanya dhuli pusti kari [?]

Amnaya itarata [?]

Bhaktivinoda Ṭhākura in his *Bhajana-lālasā* he says, even today if we find any person, any *brāhmaṇa* of demonic temperament, we are to take it as sustainer of the *līlā* of Mahāprabhu. Not direct but indirect way, direct and indirect, everything contributing to the cause of the Absolute by direct or indirect.

Just as opposition party in the parliament. Opposition party leader, he also gets some pay from the government. Has got recognition, the opposition has also got recognition.

This is the way of His *līlā*, but it is *līlā* when autocracy is maintained in the centre. By His *līlā* it has been so arranged. We are to harmonise in that way. The autocracy is there, but His *līlā* is there and the nature of His *līlā* at present is of this form, we are to

take it. So opposition is not against autocracy because that is His decision – *lilā*. *Lilā* means above all reasoning – spiritual... _____

[?]

Nitāi. Nitāi. Nitāi. *Lilā* – only subjecting and objecting: so *lilā*.

Darwin's theory also chance coincidently evolving in a way. How, none knows. Stone producing, fossil producing everything in a wonderful way; how it will move it is not known to anybody, evolution.

But ours is subjective evolution, not objective. Evolution from the side of the subject, from the conscious world, and above that, that is beauty, harmony, love. That is evolving Itself or Himself in this way, or Herself in this particular way. Not from finite to infinite but from infinite to finite. The movement of the waves are not from finite towards infinite, but from infinite, infinite is the data, and from infinite waves are coming towards the finite world. They say finite will produce infinite. But we say infinite has produced finite: necessary for its activity, relationship. *Āmnāya*, that is the positive and negative, both here and there. *Svarūpa-śakti*, *śakti* is negative, *śaktimān* positive, asserting. Predominating Moiety and Predominated Moiety. Predominating half and Predominated half, in the words of our Guru Mahārāja. The combination – Nimāi _____ [?]

Mahāprabhu is the combination of Predominating and Predominated Moiety.

Bharati Mahārāja: Mahārāja, once you were explaining how Kṛṣṇa's pastimes in the material world defeat the pastimes in the spiritual world.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes. Gokula is the source of Goloka. Gokula is in *prapañca* but that is original, and Goloka is its production, a peculiar thing. And my assimilation was there in this way, that *aprākṛta*, *prākṛta-vat*, very lively to mundane, that is Kṛṣṇa *lilā*. And in this mundane area it can be played best, Gokula. Goloka is Gokula's *vaibhava*. It has been written, I am told but I've not seen in writing anywhere but I'm told from long time that it has been mentioned by Bhaktivinoda Ṭhākura and perhaps *Brahma-saṁhitā* or something that Goloka is Gokula's *vaibhava*, the extension of Gokula, Goloka. Goloka is, which we think to be in the original position, and Gokula its extension in this *prapañca*. But it is a very peculiar thing. *Nitya lilā* is there and here is also *nitya lilā*. *Rādhā-Kṛṣṇa nitya lilā koiliya prakāśa*.

But suppressed, anyhow it is extension in *prapañca* here. That *prapañca*, the extension is better than the original. It comes like that. How it is possible? But that is its extension it has been told. So it can be thought out in this way.

The original conception of the drama is in town, but when that drama wants to show the village play, when that is taken to the village it becomes very beautiful, very nice, perfect, village paraphernalia. So the mundane is not very skilfully shown there with the elements of infinite. In the finite world, the play of the finite things have been shown to its perfection: something like that. Otherwise how to harmonise Gokula? Goloka, it is so beautiful.

In [Edmund] Burke, we studied, we read, perhaps, it was mentioned perhaps in

Burke's Speech of Conciliation. For example it was mentioned there – generally the custom is that the lord is *upadi* – what is *upadi*? Title, the title lord that is conferred on a person and his successor they become lord. The Burke quoted one instance, the grandson was so qualified that he was conferred the title of lord. And so his father and grandfather they automatically became lord. Just like that. Ha, ha, ha.

The production is so important here that this is thought to be the – excelling the original play in the Goloka, Gokula, due to its real mundane position. It may be like that, Gokula. Gokula is the origin of Goloka. Gokula, that means Vṛndāvana here, that is the origin and the Goloka is its extension. Is it inconsistent? Inconsistent. But by the will of Kṛṣṇa everything is possible. That of wonderful strides: His every activity is wonderful: nothing to say. By His special will it may be. Gokula, Goloka. I'm not finding it in writing in any place, but I heard, first from Vasudeva Prabhu and then from one or two gentlemen, that this has been mentioned, Goloka, Gokula. Perhaps the origin is *Brahma-saṁhitā*. Have you got it anywhere?

Dhīra Kṛṣṇa Mahārāja: I've read in *Brahma-saṁhitā* and there Śrīla Bhaktisiddhānta says that generally it is thought that Gokula is the original, I mean Goloka is the original and Gokula is the extension.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Then he says but there are some who say that Gokula is the original and Goloka is the extension. He makes a reference like that.

Śrīla Śrīdhara Mahārāja: Yes. You have got it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How to harmonise? *Rādhā-Kṛṣṇa nitya lilā koiliya prakāśa*. And Gokula, not only in this *brahmāṇḍa* but there are many *brahmāṇḍas* where there is Gokula, and all may be the photo of the original. But here we are told that Gokula is the original and its reflection goes to the scrutiny, to the...

Dhīra Kṛṣṇa Mahārāja: Satellite.

Śrīla Śrīdhara Mahārāja: Satellite, man made satellites, reflection going to that and from there it goes to any place. Hare Kṛṣṇa. Origin, origin, that may be, that may be, by another example.

Just as Yaśodā says, "He's not God. He's my son. He's my son. I don't like that anyone will say that 'He's not my son, He's God Himself. I don't want to hear that.'"

Something like that. The thought may come from that. Sweet, sweet home: there's no place like home. So as we are in this Gokula we are or Vṛndāvana, this *jñāna sunya bhakti*, the blind faith, blind form of devotion, according to their – "No, this

must be the original. We don't care to know about Gokula, where it is." This may be the outcome of *jñāna sunya bhakti*, *jñāna sunya bhakti*. "We do not know where is what, what is where, but this must be the highest place." That is the firm faith in a stage of *jñāna sunya bhakti*. "We do not care to know about *taṭa-stha*, right, the relative is so."

[kintu yāhṛa] yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya, caritāmṛta, Madhya-līlā*, 8.83]

Sarvottama, the *vātsalya rasa*, "No, no, *mādhurya rasa*, I don't care for it. How can it be better than myself? I don't admit it." In this relative position also it can be asserted like that with firmness. "This must be the highest position where we are. We do not care to go, enter into calculation and controversy. We assert that this is the original, and if there be anything that must have to be extension." It may be assertion from that *jñāna sunya bhakti*, that blind love, may come even from that, and that must have some value.

Bharati Mahārāja: So there's a spiritual relativity?

Śrīla Śrīdhara Mahārāja: Spiritual?

Bharati Mahārāja: Relativity.

Śrīla Śrīdhara Mahārāja: Relativity, yes, relativity.

Bharati Mahārāja: Spiritual relativity.

Śrīla Śrīdhara Mahārāja: But that is un-flickering firmness to take one's position in his particular duty. "It's my duty."

Like Casabianca [1826. Felicia Hemans. *The boy stood on the burning deck*.] That blind discharging necessary temperament of duty. He says, "Everything, I don't know any general or so, but my patriotic feeling inspires me to think that it is my duty to oppose the enemy." Something like that. "Though I'm a soldier but if a general calls me back I won't budge an inch. I must fight to my death. I'm a soldier. If a general says to come back I won't observe." With such firmness just as one soldier may do his quota of his duty towards the mother land. It may be something like that.

"My firm faith where we are, where is my child Kṛṣṇa, I find that must be the highest place. I won't, in the whole of the universe I don't admit that there should be any higher place than this. If there be they must be servant of this place, subordinate to this place." This sort of assertion in blind love, *prema*, may be. So that value it may

fetch – the expression.

Bharati Mahārāja: Mahārāja, in Gokula, we see in the pastimes like Kāṁsa and Pūtanā, but in Goloka Vṛndāvana we sometimes read that they're in the same form as there but in *citra* and *vicitra*.

Śrīla Śrīdhara Mahārāja: Yes.

Bharati Mahārāja: So that means they're inanimate, they're not moving?

Śrīla Śrīdhara Mahārāja: There they get the second hand existence. The positive side is holding principal position and opposition very inactive there, we are told, yes.

Bharati Mahārāja: Like statues?

Śrīla Śrīdhara Mahārāja: It is there, what is, in some passive form. We are told the opposition is not very powerful there in the original place. And here it is shown more active and powerful, play.

Bharati Mahārāja: Mahārāja, what is the difference between *parīkar* and *pāriṣada*?

Śrīla Śrīdhara Mahārāja: *Parīkar* and?

Bharati Mahārāja: *Pāriṣada*.

Śrīla Śrīdhara Mahārāja: *Parīkar* may be of a greater circumference, it may be, *parīkar*. *Pāriṣada* who are closely connected *parīkar*. *Parīkar*, *pāriṣada*. Generally the force of the word as we find in use in this way: *pāriṣada* closer and *parīkar* more extensive.

Bharati Mahārāja: Persisting?

Śrīla Śrīdhara Mahārāja: More extensive, not even – *parīkar*.

Bharati Mahārāja: Mahārāja, the other morning you were discussing about Nidra Devī but you didn't finish. We stopped because of time shortage.

Śrīla Śrīdhara Mahārāja: Why? What?

Bharati Mahārāja: What her actual function is in the spiritual world.

Śrīla Śrīdhara Mahārāja: Nidra Devī. There is a conception of rest, a type of rest. Nidra Devī.

Akṣayānanda Mahārāja: Is she a *śakhi* or *gopī*? Did she take the form of a *sakhī* or *gopī*?

Śrīla Śrīdhara Mahārāja: Nidra Devī, she may be in the group of Yogamāyā. She is to help, Nidra Devī is to help the *līlā*. And that is in charge there to manage suitably. To control the paraphernalia is the duty of Yogamāyā, and Bāladeva. Bāladeva and Yogamāyā, Devī then must be under Yogamāyā. And Yogamāyā has got different functions to create favourable circumstances for the *līlā* of Rādhā Govinda and others, so one of her functions will be this *nidra*, the rest, a form of rest, a very intense form of rest, Nidra Devī. That is just like separation, separation when awake, and another form of separation like *nidra*, rest. And that may be like a reflecting glass, sometimes while sleeping there is also dream, and in dream also union and separation, just as a reflection, like that, a reflection of rest.

End of 81.08.17.A_81.08.18.A

Start of 81.08.18.B

Śrīla Śrīdhara Mahārāja: There is dream also in sleep and there also a sort of *līlā*, play, pastimes, in *nidra*. That may be compared with reflection in other restful condition.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja, we see that different Ācāryas in their *tikas* they give different conceptions of *śuddha-sattva*.

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: Some, maybe that was, I'm not sure, maybe Baladeva Vidyābhūṣaṇa, that *śuddha-sattva* takes on the form of *sandhinī-śakti*, transformation of *śuddha-sattva* is *sandhinī*.

Śrīla Śrīdhara Mahārāja: *Sandhinī*, and then?

Bhāratī Mahārāja: Yes. And *sandhinī* has two functions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: One is existential potency and the other is the *vaicitra*, or the variegatedness. But then we see again that Śrīdhara Swāmī he says that *śuddha-sattva* is Vāsudeva realisation. How do we judge?

Śrīla Śrīdhara Mahārāja: So generally whatever realisation that Śrīdhara Swāmī has said, that is the general conception. And more particular we shall find in Baladeva [Vidyābhūṣaṇa]. Śrīdhara Swāmī is a follower of *śuddha-advaiti*. Rāmānuja *viśiṣṭādvaiti*. Madhvācārya *śuddha-dvaiti*, and Nimbarka *dvaitādvaita*, and Mahāprabhu *acintya-bhedābheda*. But *śuddha-sattva* is the general conception, he simply says Vāsudeva. Vāsudeva conception is just after Brahman conception, Paramātmā conception, Vāsudeva, then, more developed than Lakṣmī-Nārāyaṇa. In Vāsudeva

conception there is no *śakti*, no potency clear. But greater attention will disclose that there is potency, Lakṣmī Devī before Nārāyaṇa. The *śuddha-sattva* generally begins after Brahmaloḥa. Uncontaminated, the consciousness uncontaminated with material conception, that is *śuddha-sattva*. From there begins really the *nirguṇa*, that is the conception *nirguṇa*, *śuddha-sattva* and *nirguṇa*, synonymous. Positive thing and consciousness, not misconceived world finishes there. Then we enter *śuddha-sattva*, we get the glimpse of the reality. Then that is pure consciousness, pure understanding. But the beginning is Vāsudeva, Lakṣmī-Nārāyaṇa, in this way. And that is all extension of Baladeva. Baladeva is the *aṁśī* and they're all *vilāsa*, *śuddha-sattva*. And now, what was the point?

Bhāratī Mahārāja: I was wondering how this can be adjusted, how you adjust these two different opinions?

Śrīla Śrīdhara Mahārāja: Not two different, one Baladeva Vidyābhūṣaṇa says that?

Bhāratī Mahārāja: He says the *śuddha-sattva* transforms into *sandhinī* potency.

Śrīla Śrīdhara Mahārāja: And master is Baladeva.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Baladeva's potency is *śuddha-sattva*, and he says that is Vāsudeva. And Vāsudeva is the extension of Baladeva. Though Vāsudeva is Kṛṣṇa when only consciousness is concerned, because Kṛṣṇa cannot be eliminated from anywhere, from anything else, in the beginning, when we come to that land, that plane, it is Vāsudeva. Vāsudeva, but when Vāsudeva, a part of Vāsudeva, a particular function of Vāsudeva is to be traced, then it is seen as Baladeva, it is not direct from Vāsudeva proper, but it is His second Baladeva, it is His extension. We separate Vāsudeva from Baladeva, when? Then Vāsudeva is *īcha śakti pradhan*, and Baladeva is the serving, fulfilling the *īcha śakti*, the will of Kṛṣṇa. That is taken as Baladeva. Am I clear?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then the Vāsudeva what we see in the beginning after crossing Brahmaloḥa, the Vāsudeva conception, that is really extension of Baladeva. And Baladeva should be differentiated from Kṛṣṇa in the upper stage, that: *īcha śakti pradhan*. The master of willing is Kṛṣṇa, He, and Baladeva is the first supplier of His will. He's only facsimile, a next conception.

Bhāratī Mahārāja: Śrīdhara Swāmī also says that *śuddha-sattva*, which is Vāsudeva realisation, instead of saying *sandhinī* he uses the word *cit-śakti*, which is the same as *sandhinī* but he uses *cit-śakti* as the synonym.

Śrīla Śrīdhara Mahārāja: Only roughly when we,

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

The first hazy, personal conception, first we have some impersonal conception of the whole conscious element. Then, when more attentive we are to find that it is personal. The first conception of personality in the ocean of consciousness, that is Vāsudeva conception. Then when more and more we are attentive to look at that thing, then so many differentiation comes in our vision, ideal.

So many, the Naraki, Nārāyaṇa, then His Saṅkarṣaṇa, Pradyumna and Aniruddha, according to the difference of the functions so many representations of, or delegations, or agents are found, gradual development. But from the chaos we are moving towards the cosmos, in this way, the gradual development. So Baladeva in the higher position in intense cosmos, and hazy, the first beginning we see Vāsudeva, as a whole, endowed with personality, not an inert conscious substance like Brahman. That is Vāsudeva. And Vāsudeva is to be seen in differentiated character, then also we shall see many things there. First Lakṣmī-Nārāyaṇa and His paraphernalia - Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. Vāsudeva in a particular form is there. Then Saṅkarṣaṇa, Pradyumna, Aniruddha. And then again *chaviś* Mūrti in Vaikuṇṭha, that is found in Paravyoma, and then crossing that we are to enter into Ayodiyā, Dvārakā conception, Mathurā, and then Vṛndāvana. Deeper and deeper conception will divulge all this realisation.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! *Acintya bhedābheda*.

Bhāratī Mahārāja: Mahārāja, what is the *svarūpa-śakti*, is that the *hlādinī śakti*, is that coming from the *hlādinī śakti* or when does the *svarūpa-śakti*...

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti*, the *sat-cit-ānanda*, *sattva-sandhinī*, *cīram-sat- pradhana*, Vāsudeva, but everyone is conscious there, common, and the *hlādinī* Rādhārāṇī. *Sat-cit-ānanda*, *ānanda* is the central integer. Most original and complete thing is *ānandam*. So *hlādinī* should be the main thing in the *svarūpa-śakti*, *ānandam*. But each one of them is more or less present in another, but principal, *ānandam* is principal but that presupposes also consciousness as well as existence, and generally existence then consciousness and then *ānandam*, *rasa mula*, that fulfilment of bliss.

Bhāratī Mahārāja: And *svarūpa-śakti* refers to *bhakti-śakti* or what?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* extended up to Vaikuṇṭha and just above even Śivaloka, *bhakta* Śivaloka, Sadāśiva, he's also included in the boundary of *svarūpa-śakti*. Just after Brahmaloaka the activity of *svarūpa-śakti* begins and it ends to

Vṛndāvana, Rādhā-kuṇḍa, more intense, fine; valuable, in this way the gradual development. That is the original and it is the *vaibhava*, extension coming, rather becoming of lower intensity, lower valuation. In this way it ends in Brahmaloḥa.

Dhīra Kṛṣṇa Mahārāja: In *Jaīva Dharma* Bhaktivīnoda Ṭhākura says that the *jīva-śakti* is part of the *svarūpa-śakti*.

Śrīla Śrīdhara Mahārāja: *Jīva-śakti* is part of the *svarūpa-śakti*. *Jīva-śakti* is the marginal. Part of the *svarūpa-śakti* may be... *māyā-śakti* is almost non-existing thing, but *svarūpa-śakti* is what is really existent, and *māyā* only a negative misconception of *svarūpa-śakti*. So to be a substantial position that must be connected with *svarūpa-śakti*, a part of *svarūpa-śakti*, infinitesimal. Just as sun and its ray. So *svarūpa-śakti* is the sun. Jīva Goswāmī has said in *Tattva-sandarbhā*, by the example of sun,

suja tat mandala tat vaikatta jīva pariksa rupena catuhvyuha advaiya jnana avidyate [?]

Advaiya jñāna, one undivided whole, may be first seen in classification as *suja tat mandala* [?], and then *kīraṇa* [?], and *tat parikṣite māya* [?], this world, and *kīraṇa* [?] is *jīva*. That is some original, smallest facsimile of the original thing, but it has got its real position. So we may consider the *svarūpa-śakti* which is really existing. *Svarūpa-śakti* is really the *suja tat mandala* [?]. Then the ray emanating from *svarūpa-śakti*, that is *jīva*, and that may be considered as a part of that *suja mandala*. Just as the dust of the earth, the dust is not the earth, and still, the dust is the smallest part of the earth, in this way. The dust is nothing but the earth. Hare Kṛṣṇa. Gaura Hari.

Bhārati Mahārāja: Mahārāja, each energy has a different function, so *sat*...

Śrīla Śrīdhara Mahārāja: But we must remember *acintya bhedābheda*, different but not completely separated, some sort of dependence on the higher. A part of the higher and also harmonising the other lower, a relative position, everywhere there is relative position, producing something and product of something, so both sides of the relationship. And that is governed by law and which comes from the sweet will of the Autocrat, in this way, *acintya bhedābheda*.

Nothing we can fix in its own position, that Einstein's theory, always changing. It may change by the influence by the will of the Autocrat, so *acintya bhedābheda*. We can't see a thing that this is such. Something in dilution in its future must be added to that. Just as Einstein says at present, take the photo of a thing, and one year after take the photo, it will be different, not exactly the same thing. So this sort of merging must be kept in our mind, they are ever changing.

So there also, *vilāsa* is there, and the Supreme Will is there, His control is always there. So we cannot fix anything. We must work under a living master so it may change any moment. With this idea in our hand then we shall go to describe the characteristic of anything else. Not fixed thing like *māyā*. *Māyā* is also flickering. So we are to deal with a higher thing as He will give us, send us the conception, the revelation. It may change. It is not a limited object that we must keep under our

subjective control. We must not go to think it like that. Still, a sort of idea about the paraphernalia what we want to go in, some idea we may have. But at the same time we'll think that He can change His position if He likes like a magician. He's showing something to one and something to others, simultaneously. That sort of freedom is with Him, with *svarūpa-śakti*. The *svarūpa-śakti*, that world has reserved the right of showing herself differently to different enquirers. This must be taken in hand before we venture to approach to know about her. Her freedom more than us, we cannot be investigator, she may not allow us to be investigator of His harem, or His internal affairs. With this caution we must try to move there. A delicate thing, it is her sweet will. She may help me to know or may not, may close the door, not to be known. So our intellectual investigation, and to give a particular form, and to broadcast that to the public; all may be falsified.

"I am not such. You have described Me as such and such but I'm not such thing, a new thing."

Reserved; the right, that freedom. So intellectual investigation about all these things, the audacious investigation, attempt that we are to get about the thing, that is not very happy. By Their grace, if we have that primary conception that her position is such and such, very modestly and keeping her prestige, we shall go to enter into her rule, into her formation and anything and everything. Otherwise it will be something, a facsimile, you will be deceived, you'll be shown a false second. That characteristic must always be maintained in our lives, that "She's free, she's subtle."

*bhukti-mukti-sprhā yāvat, piśācī 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, Pūrvva, 2.22*]

Where there is the aspiration of salvation or exploitation, she feels shy to come to that place to be discussed. So very touching, and thereby we should know, touching, her prestige, her sentiment, also to be considered.

Once, Prabhupāda in his office room, he was enquired about the beauty of Rādhārāṇī. Any, from particular quarter, "The Lakṣmī Devī is very beautiful and Rādhārāṇī is less than that." In somehow or other such question came to him. And he could not tolerate that. He wanted to describe the beauty of Rādhārāṇī. But as he was in the position of an Ācārya he can't say to the public the physical beauty of Rādhārāṇī, he can't say, so there was a clash between the two. He will try to establish the superiority of the beauty of Rādhārāṇī in one current, and another attitude, that it won't be expressed to the public, he can't do that. Two forces clashed, and he lost his consciousness and fell from the chair.

So to deal with those things which are very subtle and very honourable

sentiments, that is not an atom in a dead body we analyse with so much study. It should not be treated like that. Hare Kṛṣṇa. Hare Kṛṣṇa. With due respect, honour, love, service, we should approach to know about the very secret, very mystic, higher sentiments. With due respect and serving attitude we should try to approach. Automatically or spontaneously it may come with revelation in my heart in any time it may come. If we do our duty and wait for the time when it will come out of its own accord we are to know, "I am such and such. Do this do that." Think like that nature. Not in the laboratory we should take all these things and show to the public the benefit of that, not like that.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: One practical question, nothing theoretical. I think that I know that I will remain here with you in your temple but I feel that there will be some pressure coming from our Maṭha, about me staying here. But still I am determined to remain. So what is the attitude that should be taken?

Śrīla Śrīdhara Mahārāja: Then I think it is better to consult among yourselves. There is Charu Swāmī and others here and they have got knowledge of the ISKCON and also something about me. So you consult among yourselves what will be the better.

I am a poor man with my own position. Then that big affair of propaganda what contribution may come from me? I am with my own, however small, independent Maṭha, with my own thoughts and ideas and aspirations, I am here.

But my good will was that who came to join Swāmī Mahārāja, if some of them are discouraged by the present behaviour of the ISKCON, they should be helped as far as possible to be reinstated in their spiritual consciousness under the flag of Mahāprabhu, Kṛṣṇa. A good will, there is a good will from me and to translate that into action I have got no such power, I'm an old man. And what program you should take you should consult among you. I of course told previously that if the present administration be very orthodox, very determined in their, very self-sufficient you think, so you meet the other stalwarts that are outside the committee and find a way.

"What should we do? We are others, we are also interested in Swāmī Mahārāja, but we can't keep our interest in this present administration. Then what should be our duty? We should combine and try to live outside ISKCON under the banner of Swāmī Mahārāja. We want to live outside the present administration which we cannot accommodate."

That path may be taken. This I may recognise. Meet one another, especially the leading and qualified persons, and then you consult with them and come to some conclusion.

"Because the administration does not care for us, so should we go astray, or we must live under the banner of Swāmī Mahārāja, according to our capacity and thinking?"

I thought you must not go astray. You that have got love for Swāmī Mahārāja and Mahāprabhu and Kṛṣṇa but you can't place some active confidence in the present

administration, you meet and you combine yourself and go on with some activity. Of course you won't try to come in collision with them as much as you can but that is inevitable. Sometimes after you are compelled to do that also, that is the nature. But in the beginning you try to work as peacefully as possible without giving the least hindrance to them.

In this way you meet one another and think that, "We also want to live and improve our life according to the light which has, which we have received from Swāmī Mahārāja about Mahāprabhu, Kṛṣṇa, etc. We cannot commit suicide. We must be true to our own conscience and own faith that has attracted us to such a great thing, which he realised. And we should have to discharge our duties to my friends who are more or less suffering with the same disease with us."

That may be, but you are to consult. I am an old man and I am not ambitious enough, but what little I have got I am at your disposal. This is my way of thinking.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, I was thinking, when I return to America to meet with these devotees who are outside. But one problem I anticipate is that amongst those that are outside there's also so many differences of opinion. So...

Śrīla Śrīdhara Mahārāja: Yes. Everyone has their different way of thinking, but common maximum should be taken, and if in that case my interference may help you, I am ready to do that.

Dhīra Kṛṣṇa Mahārāja: Aha, very good.

Śrīla Śrīdhara Mahārāja: And at present, in the practical field, what I see, if you find there are some who won't take any initiation from the ISKCON eleven, and they have some regard for me, you may ask the ISKCON people, "You are eleven. At least give recognition to Śrīdhara Mahārāja to be one of you, at least you can grant this much. Though he's separately existing, he's independently existing, but you may give some moral sanction to him that he may be one of you. So from anyone's zone if anyone is desirous of getting his help then you don't take it as the action of your enemy. If there is some saying in his favour from your own Gurudeva, so at least you can accept him of the status at least one of you. This much you do in your spirit of toleration so there may not be a big crack between the two. But practically it is such that there are so many who come to this creed but unfortunately they cannot have any faith, cannot have any regard for one of you, but he has got faith in him. Then at least you can do this. If you don't do that then we shall have to find our own way."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, they may be afraid that you will put them out of business.

Śrīla Śrīdhara Mahārāja: I am beginning a business?

Dhīra Kṛṣṇa Mahārāja: No. If they allowed people to take *dikṣā* from you then no-one would want to take *dikṣā* from them.

Śrīla Śrīdhara Mahārāja: Wherever you are going there are so many,
kala jani diya vilāja patra hiya [?]

The world is a very big thing, so many corners are there. It may not be so. Of course there may be such apprehension, that once let loose, the gate opened, they generally may have, especially the thoughtful persons, they may have attraction.

"Why such a special arrangement is made? But you will have to give a pledge that very temperate we should be in our dealing. Only that will be we won't canvass for him, for Śrīdhara Mahārāja, then only what will be unavoidable I shall only take them to him. We shall take them, then only to him, in the case of unavoidable case. And generally we won't canvass in his favour." Something like that is possible.

Dhīra Kṛṣṇa Mahārāja: I've suggested...

Śrīla Śrīdhara Mahārāja: Anyhow if you consult amongst yourselves. You know the position there, here, everything. I do not know all these things in details, but in general...

Akṣayānanda Mahārāja: I just want to stay with you. I only want to stay with you. I want to stay here. If possible, if you will allow me, as far as you will allow me then I would like to stay here. What they may do I do not know. For some time if you allow me.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Then you are to consult amongst you.

Akṣayānanda Mahārāja: I will not disturb them.

Śrīla Śrīdhara Mahārāja: Consult with Caru Swāmī Mahārāja. He's conversant with the position here and also there, and from long time he is here. Some of you may stay here, some may work there, and how, what is your present number, all these things should be considered and that should be done. And if you who are to stay here, I am of opinion that you must have to go on in your own way. Your habits of taking *prasādam* etc., is different from the habits of the Indians. So you must have your own place where five, six or ten, you can live there in your own way, freely. That is, another centre, subordinate, in connection with this.

Dhīra Kṛṣṇa Mahārāja: Yes. Like this house where you let our Guru Mahārāja stay there.

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: This house, where Bhakti Caru...

Śrīla Śrīdhara Mahārāja: Yes. Maybe there, or even in a greater form if you gather more friends in your company, then another place, or any place in Madhyadwīpa. No centre has yet been established just on the other side of the Ganges. Some land, and you may have your own place there, and you can go on accordingly, your physical

habits, so that you can facilitate your service, the capacity of your service more and more. And of course any moment you will come and go. I may not, or my presence also, if possible I also may go sometimes. It may be run in this way, of course if more of you are interested in this thought, this kind of thinking. Now of course what he says, you may stay here, three, four may stay here temporarily. But if you, if it grows then you will have to have a proper place that suits you, your habit, and your nature, and your food, and other things should be done in such a way because your body is not to starve but to serve. It will be utilised in service. That is the creed and not by starvation to try to reach the desired end. But full-fledged service, not only showing through penance our own affinity for the God. But we march like a total war with all our sentiments, feelings, *kāya-mano-vākya*, thought, word and deed, we shall march to Kṛṣṇa, full-fledged. Not the mind or the conscience or anything debilitating the body and other things, no, the wholesale march towards Kṛṣṇa.

So when Swāmī Mahārāja asked me, "I'm very unwell. What do you say? Prabhupāda is not here. I want your advice. I have got some respect for you. Whether I should die working here or I shall return back to India?"

I told, seeing and examining the things I am of this opinion that Prabhupāda has given you that land for your activities in this old age. So I think you should work there, you should die there working. And then your body will be taken here. That will be a greater propaganda for the Gauḍīya Maṭha. And he accepted that.

So wholesale march, 'die to live,' Hegel's words, 'die to live.' To have a proper life we shall have to die, and nothing left, with everything we shall serve and die. "To die in harness." There is an expression, proverb.

Dhira Kṛṣṇa Mahārāja: "To die in the saddle."

Śrīla Śrīdhara Mahārāja: To die in harness, that is to die in fighting, die in harness. Not a flying man, to die in harness. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

When Caru Swāmī comes here, Sarvabhavan, and you all put you heads together and think out what should be the future course of your activity and service.

I may give some suggestion according to my experience and my consideration and my...

End of 81.08.18.B

Start of 81.08.18.C_81.08.19.A

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

I'm eighty six, only two months left till I'm eighty six to be filled. How long I may stay is uncertain. If necessary then Prabhupāda may keep for more time. So he knows what to do.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I do not know why I am living. So many of the intimate friends they departed. I am living.

Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just as in our Guru Mahārāja's old age, Kṛṣṇa gave him so much opportunity for preaching, so I think also...

Śrīla Śrīdhara Mahārāja: And he did wonders, inconceivable wonders, inconceivably wonderful. What in ten years of his last time, was devoted to produce a miracle, simply a miracle. Not only ordinary things, there may be many receivers, many persons to purchase, to take it, sell and to purchase, may be customers of things of very lower order. But things of the higher order, the purchaser's their number will be very few.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ 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]

Purchasers of this principle; of this type of surrender to the Lord, is very rarely to be found in the world. And anyhow he has found you all, large numbers, so many, from the unexpected quarter.

And Prabhupāda of course mentioned before his departure, "We have made attempts in England in Europe, but Mārkinē Molark is left aside." In *Gauḍīya* it is left in his article, The Mārkinē Moluk, this was his expression, "Mārkinē Moluk has not been approached yet. We have hope for Mārkinē Moluk."

And Swāmī Mahārāja did that. Hare Kṛṣṇa. And his approach was a different one, with simplicity, with unassumed ordinary line, approach, to the masses. He simply began this *kīrtana* and chanting Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. And the travellers in the square they thought him to be one of the hippies and surrounded him. Acyutānanda was one of them. And then when they surrounded and began to talk in a ridiculous way he handed over the books to them.

Acyutānanda said that, "After seeing *Gītā* and *Bhāgavat* we were wonder struck, astounded. Oh, this hippy is not a hippy of ordinary type." Acyutānanda told that his father was fond of *Gītā*, Acyutānanda's father, but that was of Śāṅkara School. "But that could not satisfy me, but when I got this *Gītā*, of personal God, it touched me, my conscience and I feel it." Hare Kṛṣṇa. He was a graduate of the music college, or something like that, Acyutānanda, who came here first.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! Nitāi Caitanya. So, you have not taken anything, as yet?

Dhīra Kṛṣṇa Mahārāja: Yes, we have taken.

Śrīla Śrīdhara Mahārāja: Taken something? You?

Akṣayānanda Mahārāja: Yes.

Devotees: Everyone. Yes. We have taken.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya.

After Jayatīrtha Mahārāja has left, no trace about him, no news from him?

Dhīra Kṛṣṇa Mahārāja: Not since I was in England. I met with him personally.

Śrīla Śrīdhara Mahārāja: Oh. Why?

Dhīra Kṛṣṇa Mahārāja: Well in India you don't get news so much.

Śrīla Śrīdhara Mahārāja: Oh.

Akṣayānanda Mahārāja: Takes a long time.

Śrīla Śrīdhara Mahārāja: There was one gentleman, Pramāṇa Swāmī...

Devotees: Yes. Yeah.

Śrīla Śrīdhara Mahārāja: ...the self-made Ācārya.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: But he has got his hold and so many disciples, he also came here.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: And he also expressed much satisfaction hearing from me.

Akṣayānanda Mahārāja: Yes. There's another self-made Ācārya also in Behar.

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda; a *sannyāsī*?

Akṣayānanda Mahārāja: He's a Godbrother, I don't think he's a *sannyāsī*, no.

Śrīla Śrīdhara Mahārāja: But he got twofold *dīkṣā* from Swāmī Mahārāja?

Akṣayānanda Mahārāja: Yeah. Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. And another in Punjab, but he has gone.

Akṣayānanda Mahārāja: He has gone.

Dhīra Kṛṣṇa Mahārāja: And there is another in South America, Viraha Prakash Swāmī. He works with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Oh, with Pramāṇa Swāmī.

Dhīra Kṛṣṇa Mahārāja: They have divided the country of Venezuela in half.

Śrīla Śrīdhara Mahārāja: Amongst themselves.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The zone has been divided amongst them.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Yaśodānanda Swāmī, his previous name was some Bill?

Dhīra Kṛṣṇa Mahārāja: No, I don't think so.

Śrīla Śrīdhara Mahārāja: But in *Ānanda Bazaar* it was mentioned one Yaśodānanda name one, and then Mr Bill, Mr Bill.

Dhīra Kṛṣṇa Mahārāja: He has a French name. He is a French-Canadian. So his name is Yolander.

Śrīla Śrīdhara Mahārāja: But what we find the philosopher Mill, there is an empirical philosopher whose name was Mill, from England perhaps, the atheistic philosopher, Mill, a noted philosopher, Mill, of the atheistic school, no-God school.

...

So what is necessary for your proper diet you must...

Dhīra Kṛṣṇa Mahārāja: Yes. Everything is being arranged.

Śrīla Śrīdhara Mahārāja: I think curd, potato and bread; that will suit you most and [peepa powder?] You are generally accustomed to that sort of diet.

...

Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, yesterday, Govinda Mahārāja and I were speaking

and we were talking about our Guru Mahārāja as *śaktyāveśa-avatāra*.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And so he mentioned that you had said previously about Baladeva, Nityānanda Prabhu, *āveśa*.

Śrīla Śrīdhara Mahārāja: Yes. That is the Guru-tattva, generally Guru-tattva is Baladeva and Nityānanda, in general. So for propaganda work They're in the highest office for propagation, generally. So I took it that, especially Nityānanda Prabhu had some special recognition from the section from which Swāmī Mahārāja has come, special grace for that particular section, Nityānanda. It is mentioned in the scripture we find. And *pajar gauranga*...

Dhīra Kṛṣṇa Mahārāja: What section?

Śrīla Śrīdhara Mahārāja: That Suvar Navanik [?] They're the most favourite section of Nityānanda Prabhu, it is mentioned in the *śāstra*, *Caitanya-Bhāgavat*. So I thought that Nityānanda Prabhu's in charge of preaching about Mahāprabhu's glory. And so I took it that Nityānanda Prabhu must have some special delegation in him in his last days, which helped him to inundate in such an inconceivable magnitude in the whole of the world. But that does not mean that he was nothing before such delegated power came in him, that he was nothing. That delegation may come in a proper place. Just as in other *śaktyāveśa-avatāras* the *śakti* accepts a particular place, and he'll not, anything and everything, an ordinary thing, must be proper to receive that. That is one thing. Another, to preach, that when that delegation consideration has come, so without delegation he has no value his own, that is some wilful propaganda, and that will defeat its own object. What is that thing? Does it mean that one where the delegation will come he should be some empty or some bad thing? This supposition is mischievous and that will, of those that will take out of my statement of delegation, they will be mischief for their own people...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...by falsely propagating in this way, that that was his purpose. It will be very difficult to arouse faith in man, and this sort of statement will diminish the faith, will prepare the field for the atheists. So this is suicidal propagating that line. And *sākhya-rasa* is also not to be neglected. [Raghunātha] Dāsa Goswāmī, who is thought to be the highest, to hold the highest position of *mādhurya-rasa*, *prajyāna* Ācārya, he himself says:

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, *sākhya*. Rather, I shall tend always to do the lower service, *dāśya*, 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.” But I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level.”] [*Vilāpa-kusamāñjali*, 16]

What does it mean? Fools rush in where angels fear to tread. Is it an intellectual field, that we can pass resolution, we can pass remark in any way we like in our fashion? Dāsa Goswāmī, who is supposed to be posted in the highest position of the *prajñā-tattva*, the Ācārya of the *prajñā*, in *mādhurya-rasa Rādhā-dāśya*. He says that *dāśyā te mama raso 'stu*, and *sākhya te mama namo 'stu*. “I’m trying to put, to show my reverence to the *sākhya*, and I want, I crave that my real earnestness may go for the *dāśya-rasa*.” Is it a thing to play?”

Rādhārāṇī Herself She wants that, “My attention is always to serve, but because Kṛṣṇa wishes to enjoy Me He enjoys, but My mark, My ideal is always to serve Him.”

So service is _____ [?] the *śānta-rasa*, the...

priyamam manayo rajan nevitā viśeṣe lakṣa [?]
naigranyatha ramante sma guṇa no karan hare [?]

This is *śānta-rasa*, in *Bhāgavatam*.

*ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaṭukīm bhaktim, ittham-bhūta guṇo hariḥ*

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

These are examples of *śānta-rasa*. This is very rarely to be found. We must go to that plane and then we should deal with things. So *dāśya* just the opposite. The *mādhurya-rasa*, even Rādhārāṇī Herself She says that, “Always My tendency is to serve Kṛṣṇa, towards *dāśya-rasa*, *dāśya-rasa*.” Then, what of *dāśya*, then *sākhya*, *sākhya-rasa* is only a very small thing? What is this?

*sākhya te mama namo 'stu namo 'stu
[nityam / dāśyā te mama raso 'stu raso 'stu satyam]*

“From a distance I want to show my respect to *sākhya-rasa*, and *dāśya-rasa* I really want.”

That should be the tendency of a real devotee. And to disregard all these things, as they seem to play like a ball, play ball, all these things.

...

Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: So, as Govinda Mahārāja and I were discussing, he gave this one example of Vashu.

Śrīla Govinda Mahārāja: [speaks Bengali (?) for about fifty seconds]

Śrīla Śrīdhara Mahārāja: In Mahāprabhu also we find, sometimes, Mahāprabhu Himself, there was such *āveśa*, sometimes by the influence of Baladeva, "Give Me wine, give Me wine," in *Caitanya-Bhāgavat* we find that Mahāprabhu sometimes He showed different inspired stage. When He was captured by the feeling of Baladeva, then He says, "Give Me wine, give Me wine, give Me wine." They gave some Ganges water. "You take it." Sometimes even He was inspired with the feeling of Pradyumna.

sekha pran jaya nityananda prabhu kari bap krsna rakhi ven pran [?]
eve pran tri bole jata balaram [?]

Mahāprabhu inspired by the feeling of Pradyumna is uttering like a madman. "I can't stand. I can't take rest from dancing mood. Some inspired power is making Me dance like a madman, I have gone, I can't take rest." In this way He says. *bap krsna rakhi ven pran* [?]

"By the inspiration of Kṛṣṇa anyhow I was saved. But when inspiration has come from Balarāma, now I am gone, I can't contain Myself but dancing, but I feel too tired."

That was His_____ that sort of feeling of maybe Baladeva, *yata balarāma*. He's; *yata* means elder brother or father, so Pradyumna's *yata* is Balarāma. So Mahāprabhu is attacked by that feeling of Pradyumna, *abhimāna*, and He says, *yata balarāma*, is almost killing me. So inspiration may come in different times for different purpose. Even Mahāprabhu Himself has shown that so many inspirations of different types coming to Him and going away. These are the transcendental laws, or will of the Lord, in other words. So *śaktyāveśa*, it is not a thing for the play of the child, for the children, childish play, that *śaktyāveśa*. Very belittled and very much mortified that the remark *śaktyāveśa* that is being used in such a mean way, *śaktyāveśa*, a childish thing. Hare Kṛṣṇa. Hare Kṛṣṇa. And *dāsya-rasa*, *sākhya-rasa*, having all these very cheap, and we can decree and dismiss, anything at our sweet will. A poor conception of the real reality: that can make us audacious to pass such remark. Hare Kṛṣṇa. The love of power, the love of power is making mad to take any path or the other. But that will be suicidal, that will dig its own grave.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is clear that our *sampradāya*, *rūpānuga sampradāya*, and that *sampradāya*, that *mantram*, the *mantram*, all show that it is wedded to

mādhurya-rasa, the *ādi-mantra*, and the selection was coming to Prabhupāda, *rūpānuga*. The Guru *paramparā*, all *rūpānuga*, *mādhurya-rasa*. But for the propaganda work some temporary delegation for the time being to be, to inundate the whole country, that came in my mind. They may not care for that, they may not care. It is my consideration, I gave it out. If anyone may think in that way they may do, however it is. I am not forcing it towards the unwilling batch. It is my special estimation that something might have happened, like that.

When I came to take my shelter here I thought that I am going to take my permanent shelter in Navadvīpa Dhāma, but Navadvīpa Dhāmeśvara is Nityānanda Prabhu. So I must go to Him first. Not the place of Mahāprabhu, I went to Ekacākrā first, to seek His permission, that, "I like to pass the last days of my life in Navadvīpa Dhāma. Please, You give permission, otherwise my attempt will be futile." So I went to Him and invoked for His permission, and as if with His permission I came and settled here. Dhāmeśvara is He. Though my aspiration is innately towards *mādhurya-rasa*, but still I went to Nityānanda Prabhu to give me admission here, that the rest of my life I may pass.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi
[From Narottama Dāsa Ṭhākura's *Manah-Śikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Mahāprabhu. And by the grace of Mahāprabhu we can enter into *mādhurya-rasa* and Rādhārāṇī, all these things. That is our way chalked out by our spiritual masters. And we have got great regard for that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And sometimes I've heard it said that if you similarly, if you want to get the mercy of Nityānanda Prabhu you should approach the Jagāi and Mādhāi.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. That the deliverance of Jagāi and Mādhāi, that is also who have no *acāra*, no *vicāra*, neither real conception of divinity, nor any holy practices, pure practices. And that was all delivered in a great number. And there it attracts us to think of the presence of Nityānanda Prabhu. Nityānanda Prabhu's presence, why? There were so many who had no such pure *acāra* and *vicāra*, they were taken direct to the higher position. So the potency, the great mercy of Nityānanda is to be located there. So what I have said that is also corroborated, as you say, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He himself told me, Swāmī Mahārāja, that, "I have taken them from a country where no question of any food restriction, or the consideration of purity or impurity of food, nothing of the kind, and also that of sex. So from that we

have come then to you all. So much I have done and you must give attention to them properly. You must not be unmindful to them.” Because he told me that I can’t deny, not only once but several times he repeated this to me, “I have done so much and you must be sympathetic to them. They are recruited from such lands. They have no consideration of all these things.” So this is from Nityānanda, this shows that Nityānanda’s presence in him. Anyhow, it was suggested in my mind, they may take or not take, it doesn’t matter, what to do? Hare Kṛṣṇa. I am innocent and sincere in my remark in that way as I have conjectured, I could conjecture.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes our Guru Mahārāja used to chant the verse,

*śrī caitanya mano'bhiṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ*

[Narottama dāsa Ṭhākura said: “O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?”]

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So, can you explain what that verse means?

Śrīla Śrīdhara Mahārāja: Yes. *śrī caitanya mano'bhiṣṭaṁ, stāpithaṁ yena bhūtale*, the real purport of Śrī Caitanyadeva was established by whom, in this earth? He’s my Gurudeva. *śrī caitanya mano'bhiṣṭaṁ*, what Śrī Caitanyadeva wanted to do in this earth, *mano'bhiṣṭaṁ*, he reminded to do in this earth, *caitanya mano'bhiṣṭaṁ*. *Stāpithaṁ yena bhūtale*, and that was propagated in this world. What Śrī Caitanya willed, and that was translated into action in this world by whom? That is Gurudeva, *mano stāpithaṁ yena*. *Svayaṁ-rūpa*, this is in the line of *mādhurya-rasa*. *Svayaṁ-rūpa*, Rūpa Goswāmī, *svayaṁ-rūpa*. *śrī caitanya mano'bhiṣṭaṁ, stāpithaṁ yena bhūtale / svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ*. “When,” about that Rūpa Goswāmī, “will take me, will attract me near his feet?” That is the literal meaning. “What Caitanyadeva wanted to do, that has been done by Rūpa Goswāmī. And when that day, fortunate day will come when he will attract me near his feet, Rūpa Goswāmī?” The *svayaṁ rūpa*, that does not mean *svayaṁ rūpa* Bhagavān Kṛṣṇa. The propagation is not His business.

[About fifty five seconds of Bengali (?) conversation]

Dhīra Kṛṣṇa Mahārāja: Who composed that verse?

Śrīla Śrīdhara Mahārāja: Who composed? As far as I remember by Narottama Ṭhākura.

Govinda Mahārāja says that the reading is not *svayaṁ rūpa*, Rūpa himself, *svayaṁ rūpa* means Rūpa himself, but *svayaṁ rūpa*, this *rūpa*, that *rūpa*, that is *sva-ayaṁ rūpa*, that *rūpa*. *Śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale*, that *rūpa* who has installed here the, what are desired by Śrī Caitanyadeva, when such *rūpa* will take me near his feet, draw me to take my position near his feet. That is the verse.

[About one and a half minutes of Bengali (?) conversation]

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

Nityānanda's duty is to take ordinary persons to Gaurāṅga. And Gaurāṅga came to take them to Braja *līlā*. *Yathā yathā gaura*. Nityānanda Prabhu preached about Gaurāṅga. "You could not reach so high, you just come to Gaurāṅga. That will be the easy thing." Anyhow He tried His best to take persons to the feet of Gaurāṅga. And then you will get it.

*yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Sarasvatī Thākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-Candrāmṛta*, 88]

"Automatically you'll be led to Rādhārāṇī." Prabodhānanda says. Mahāprabhu asked Nityānanda Prabhu, "Go and preach about Kṛṣṇa in Gauda-deśa, Bengal." But Nityānanda Prabhu came and He began to preach about Śrī Caitanyadeva, not Kṛṣṇa direct, short cut. "Anyhow come to Gaurāṅga and the rest Gaurāṅga will see for you."

Bhāratī Mahārāja: Mahārāja, in *Caitanya-Bhāgavat* it says that when Lord Caitanya sent Him, there were twelve persons with Him, twelve *pracāras*.

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: *Dvādaśa pracāra*, with Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: *Dvādaśa* Gopāla, they were assistants, there *Dvādaśa* Gopāla in Braja. Nityānanda as Baladeva and other *śakhya-rasa* group in Vṛndāvana, they came here and they're known as *Dvādaśa* Gopāla, twelve intimate friends of Nityānanda or Baladeva. With their help Nityānanda began to preach here.

Bhāratī Mahārāja: Mahārāja, where is that verse *dāsyāya te mama raso 'stu?*

Śrīla Śrīdhara Mahārāja: It may be *Vilāpa-kusamāñjali* [16] perhaps of Śrīla Raghunātha Dāsa Goswāmī. This verse is made by Raghunātha Dāsa.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

"I am not up to mark of serving the Lord in the confidential way of *śakhya*. That is higher. That is too much for me. My aspiration is anyhow to get a position amongst the servants of the Lord. I pray that my real, my sincere tendency be towards the service of a servant, and never to such a higher degree as to render confidential service to the Lord. I have no such audacity." So *śakhya-rasa* he says, "Who is he?" Who is considered to be the Ācārya of the highest *mādhurya-rasa*, the *prajojana* Ācārya. That's Raghunātha Dāsa Goswāmī, he says that, "I pray that I may not have any audacity to come into the confidential service of Kṛṣṇa. But I pray that my sincere flow may go to the ordinary servant group, that I pray, *raso 'stu satyam*, that my attraction really may go to there in the lowest rank."

Dhīra Kṛṣṇa Mahārāja: Yes. And Mahārāja, Uddhava, this, *āsā maho caraṇa-renu-juṣām aham syām*. So he's praying, *gulma*, to be like a creeper, or...

Śrīla Śrīdhara Mahārāja: He aspires after a birth of a creeper or shrub in Vṛndāvana so that automatically the feet-dust of the *gopīs* may come over them.

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Gaura Haribol. Nitāi Caitanya. Nitāi.

End of 81.08.18.C_81.08.19.A

Start of 81.08.19.B

Akṣayānanda Mahārāja: *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.*

Śrīla Śrīdhara Mahārāja: *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.*

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gr̥ha-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 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]

Akṣayānanda Mahārāja: What is the explanation of that?

Śrīla Śrīdhara Mahārāja: Explanation? He says, "I am neither a *brāhmaṇa, nāhaṁ vipro na ca nara-patir.*" *Varṇāśrama*, He's discarding *varṇāśrama* _____ *varṇāśrama dharma*, leaving, abandoning, leaving away the *varṇāśrama dharma* going up. "I am neither a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya*, nor a *śūdra*. My identification is not with any of them. Then I'm neither *brahmacārī*, nor *gr̥hastha*, nor *vānaprastha*, nor *sannyāsī*. *Varna* and *āśrama*, four *varna* and four *āśrama*, I am none of them. But what is my real identification? I am a person who has got the highest sincere aspiration for the servant of the servant of the servant of the servant. That position, of whom, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*, that conscious ecstatic embodiment who can command the whole of the universe, whole infinite, that absolute ecstatic joy embodiment, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*. That sort of, who is He? The *gopī-bharttuḥ*: the master of the *gopīs*, the *paramā* of the *gopīs*, lover of the *gopīs*. *Pada-kamalayor dāsa-dāsānudāsaḥ*, I am the servant of the servant of the servant."

I told once that this is like a telescopic system in *Vaikuṇṭha*. A telescopic, mainly, generally a spectacle, it comes between the seer and the seen, the spectacles. Generally it may be thought that it will hamper the sight, but it improves. So in telescope so many glasses are placed. Apparently it may be thought that so many

glasses must disturb the real sight, but no, that helps that. They help them. So as many glass, so far we can see. So, master, master, master, master, guardian, guardian, guardian, they take something and from them, some distance, they give some assistance, the many guardians will help me from far off, very fine thing, they will help me to bring in my sight. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, *gopī-bharttuḥ pada-kamalayor dāsa-dāsā*, then *dāsa*, his servant, his servant, his servant, his servant I want. He says that this is the real clue to take advantage of the telescopic system. So much, the *kṛpā*, the grace of the first, second, third, fourth, so many Gurus, the *kṛpā*, that will come from so many Gurus that will help me. So don't go up but try to go down, then you'll be benefited much. That is the direction. In the Rāmānuja section also there is a, *vrtya vrtya tavichar ca vrtya vrtya ca vrtya para lokanatha* [?]

The real devotees who know the real clue, they don't want to go up. They really realise that to go down, to become the servant as much as I can go down I will get greater benefit. This is a peculiar thing in Vaikuṇṭha. In the land of exploitation we want to be master, but the land of service, mainly the land of service, so we must not be afraid of the service. The serving, that is the real nectarine, serving, service of real quality, total quality. Here, service are all relative things of exploitation, partial exploitation in different ways. But there, the land of pure service, and service is the capital. So, like a contractor, as many business's he can capture he may make more money, more gain. So as many masters we shall be able to gather, we might be so rich, and so much gainer we will be, as many masters we shall have. And here the opposite, as many servants I shall get, I will be able to do many works through them. But there, the opposite, as many masters I shall get I shall derive benefit from so many directions. My income will come from so many directions. Service life is like the opposite thing to be understood, to be felt, the service. From the feeling of exploitation we cannot have a real conception of what service is. Service is life giving. That is beneficial. That is not a burden. That is real health, that is sustainer, service. So, their competition that I shall become servant of the servant of the servant, in this way, this is not insane, this is not show, neither this is a fashion of polite modesty. It is the reality. That by serving we thrive, and receiving service we go down. So Vaiṣṇavas generally do not allow anyone to serve them, but they're eager to serve, but not to give their service to others. That is the very nature. The gain is there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Svayaṁ rūpa, svayaṁ* - this, that *rūpa*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Svayaṁ rūpa* means Rūpa Goswāmī himself. *Svayaṁ manasa ayam, svayaṁ rūpa* _____ [?] Hare Kṛṣṇa. Nitāi. Nitāi.

Swāmī Mahārāja, when he's just coming down from the plane and going away, so many newspaper reporters surrounded him and put many questions, and one of them I remember. "You are selling, your mission is maintained by the output of the sale of your books," or something like that. "How you get the money to maintain your mission?"

He simply told, "Yes."

"And you sell the body and live on that, sell the books and live on that."

"I am giving you books and you are giving money to me. In this way I go on." Ha, ha, ha, ha. He did not come to the point of selling. That *brahma-vidya* is taken into market for sale. He avoided that. "I am giving you books and you are giving money."

In this way it is going on, so simple things, the simple thing is this. What I say sincerely, as I think, as I have heard from Guru Mahārāja and accordingly collected from the books, and if you have any attraction for that, you will love me. What I say, if that attracts anybody then he will be affectionate to me. Easy thing, no other complication should be taken here. What I say, if you think it, it is the desired thing what Swāmī Mahārāja told, these sayings are also of similar nature. What he says, this is also of similar nature. The words that attracted us towards him, the meaning contained in his words which attracted us, we find the same thing here. So this is our place of attraction. A simple thing, whoever will take, will appreciate, the subject is not of mine, my Gurudeva's. And he will say it is from his Gurudeva, in this way, Gaurāṅga.

We came to Gauḍīya Maṭha, why? Attracted by the charm and the realistic spiritual substance of the subject matter and as it was dealt by our Guru Mahārāja attracted us, no other things, attracted by the spirit of his advice, we joined the mission. And as long as he lived that was, of course, we also read scriptures also, but the standpoint we get from him, and in that light we tried to understand, and we did understand. This is our impression. That he gave us the key to the scriptural safe, the key to the almirah where spiritual books are, Guru Mahārāja gave us, supplied the key. So with that standpoint, that angle of vision, we've gone through other scriptures also. And we are satisfied, we are attracted more and more, and now we are doing that thing. Scripture is there and different interpretations are also there, from Śaṅkara, Rāmānuja, this, that, many. But the angle of vision that was given in the line of Mahāprabhu by our Guru Mahārāja, that attracted us really. And we are his servants. And we are his servants, or servants of the servant, etc.

That is, nothing else, I am there, and it is their words, *Vaikuṇṭha śabda*, the *Nāma*, Name, Name means sound representation of the Lord. Through sound, the sound is the medium, and *śravaṇa-kīrtana*, the medium of sound. What news comes to my heart, that has captured me, that has taken me, and in consonance with that I shall move. Anyone who will come to help in that way, in that journey, he's my friend, and who hinders, he's no longer so. The main thing is the response of my heart to the sound aspect of the Lord, the *artha*.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ 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]

I sometimes tell that when Aurovinda he absconded, Aurovinda, he was the founder of the Revolutionary School of India in the beginning. And one Mr Norton, there was a case, Aurovinda is not found, then Norton was pleading in the high court. "Where is Mr Aurovinda?" He told in a newspaper when he found any article, "Here is Mr Aurovinda." He told. "Here is Mr Ghosh. This writing cannot but be of him."

So sound, that style of the sound, the meaning, that can locate us where we are, what are our interests, the *artha*, for which we are out - the charming representation of the Lord through sound. Gaura Haribol. The friend and foe, so many, the father, mother, son, so many kinsmen, they become enemy to a religious man. And who are unknown, he may be friend. That is the acceptance and elimination, progress means this, that acceptance and elimination, that is *goti*, progress means that. Elimination of the environment, then only when finally settled, then fixed circle there. The Guru, they all come to help me, and by, as an order supplier I may work there. And I shall think if I am utilised in the post of order supplier I have attained my destination, I have come to such a position here.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi Caitanya.

Bhāratī Mahārāja: So Mahārāja, our *sukṛti* determines our inner interest.

Śrīla Śrīdhara Mahārāja: *Sukṛti* is of two kinds, first *ajñāta-sukṛti* then *jñāta-sukṛti*, and *sukṛti* makes us float on the surface and helps us to recognise the proper thing. That is it comes from *nirguṇa* and it helps us to make us understand what is *nirguṇa*, unconsciously draws us towards that, first unconsciously then consciously draws us towards *nirguṇa*. *Saguṇa* means the local provinciality. *Nirguṇa* means of infinite consideration. The finest and most fundamental plane is *nirguṇa* and I want to be a member of that plane. The wave I shall receive and I shall respond, that is in *nirguṇa*, to live and move in the *nirguṇa* plane, to receive the instruction and to do accordingly in the *nirguṇa* plane, giving up all local prejudice. Kṛṣṇa *varṇśī*, that sound will make us cry, make us dance, make us sleep, everything. The intimation of that plane, wave of that plane, then I am *nirguṇa*. I have no selfish suffering or enjoying; all enjoying, all enjoying, plane, the joyous plane, *nirguṇa*, and no responsibility of my own. Purely, wholly, harmonised, or adjusted with the universal will, that is Kṛṣṇaloka. Without caring for laws and rules even, nothing but Kṛṣṇa's satisfaction, just to obey the direction of that wave, no consideration of anything else. That is *nirguṇa*.

Guṇa means disease, *sattya*, *raja*, *tama*, *bhava-roga*. This is a diseased part of the world, this *brahmāṇḍa*, that is, disease generally may be classified as sprung up from exploitation or renunciation. Exploitation and renunciation, then service, constitutional according to law, and then automatic, actuated by the motive of love, that is *nirguṇa*, the highest plane of Braja. Uddhava aspires after that, and there also the highest quarter is that of the *gopīs*. So much sacrifice, so much intensely that none could catch or accept the *nirguṇa* will of Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

In Rāmānanda Rāya, the last step by step approaching towards the highest, the last, "I do not know anything, only actuated by the motive. By the attraction I am guided. I do not know right and wrong, nothing of the kind."

Just as Swāmī Mahārāj told, "We are giving books, they are giving money. Kṛṣṇa demand coming, I am supplying. I do not know anything else. I do not want also to know anything else. His demand, my supply, I am only conscious of this fact, nothing else. I don't care for anything else. His *vaṁśī milan*, I am madly running; these two things, I am not conscious of myself or the paraphernalia, favourable or unfavourable. The call - I am running, I don't know anything else."

The absolute position is such, the autocratic rule in its highest conception. The autonomy is such intense, such intense autonomy and autocracy. That is desirable or *advaita*, *advaita-advaya* in its highest conception will be like that, and *vilāsa-advaya*, a dynamic *advaita*, *advaita* not static equilibrium, but moving, dynamic *advaita*. *Advaita* and dynamic, that is like this. Call, 'yes, that is *advaita*.' No difference between the caller and the supplier, minimum demand, that is *advaita*, *advaya-jñāna*, dynamic. And the real plane of satisfaction, joy, ecstasy, whatever you may say, is there. That is the depot, the absolute depot of *ānandam*, *saṁtoṣa*, satisfaction, relief, whatever it may be called. The depot, *ānandam*, of beauty, beauty behaves in its own land in such a way, the law of beauty is such, it does not care for anything else. Capturing, capturing, that is the only capacity, attribute of beauty, and the captured are mad. Whatever is wanted, it does that, autonomy, *advaya-jñāna* in its highest position, highest degree.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi.

[Speaks Bengali (?) for about twenty five seconds]

Without Nityānanda everything is vacant. Ha, ha, ha. Bāladeva's position is such. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. Nitāi. You don't know who gave you birth, ha, ha, ha, something like that, you don't know your mother who has given you birth. So to be indifferent to Nityānanda is like that. Without Nityānanda, no admission in the...

[Bengali (?) conversation for about twenty seconds]

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

[?]

...may not be known to anyone only conjecture. Śrauti Mahārāja may know that. I am not sure but he has got some extended study of all these *Purāṇas*, beyond them, So he may know that.

[?]

Vedaś ca sarvair aham eva vedyo [*Bhagavad-gītā*, 15.15], that line. *Veda mata Gāyatrī* must lead to Kṛṣṇa. With this basis, this foundation, I have tried to evolve the meaning of Brahma *Gāyatrī* to Kṛṣṇa conception _____ [?] *Rādhā-dāsyā*, that is the

object of *Gāyatrī*, *Rādhā-kīṅkarā*.

Devotee: There's something in the *Tattva-sandarbha*, *Ādi-Purāṇa*?

Śrīla Śrīdhara Mahārāja: _____ *Prapanna-jīvanāmṛtam* [?]

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrimhitaḥ*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuda Purāṇa*]

Śrīmad-Bhāgavatam is *Gāyatrī bhāṣya*, so what *Śrīmad-Bhāgavatam* has given as the conception of our highest duty that must be within that thing. *Artho 'yaṁ brahma sūtrānām*. About *Śrīmad-Bhāgavatam* this has been related, *artho 'yaṁ brahma sūtrānām*, the meaning of *Vedānta-sūtra*. *Bhāratārtha-vinirṇayaḥ*, and the real meaning of *Mahābhārata* has been drawn to be such, the *Śrīmad-Bhāgavatam*. *Gāyatrī bhāṣya rūpo 'sau*, *Śrīmad-Bhāgavatam* is the elaborate explanation of *Gāyatrī*, so *Gāyatrī* has to come to the line of *Śrīmad-Bhāgavatam*. In *Garuda Purāṇa* it is mentioned. *Vedārthaḥ paribrimhitaḥ*, and all the meanings from the *Veda* have been given here in full-fledged form in *Bhāgavatam*. So:

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

The full-fledged form of theism in *Śrīmad-Bhāgavatam* is drawn from the *Vedas*. So in the line of *Bhāgavata* the *Gāyatrī* must come. And the highest gift of *Bhāgavatam* is *Rādhā-dāsyā*, *gopī-dāsyā*, and that must have to come from *Gāyatrī*. So in that way it has been evolved. In *Prapanna-jīvanāmṛtam*, you have got, and just on the cover you will find that in *śloka*.

_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

gāyatrī muraliṣṭa-kīrtana-dhanaṁ rādhāpadam dhīmahi _____ [?]

Bhāratī Mahārāja: Śrauti Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: May know, because he had extensive study, more than myself, only he has got.

Bhāratī Mahārāja: He's in Yaragram [?]

Śrīla Śrīdhara Mahārāja: Yaragram _____ [?]
Anyhow his place is Yaragram. You could write a letter to him.
_____ [?] Five months younger.

Devotee: Only months?

Śrīla Śrīdhara Mahārāja: Months _____ [?]

Bhāratī Mahārāja: He's Guru Mahārāja's relative?

Śrīla Govinda Mahārāja: Nay, a God-brother. In Chapahatti Gaura-Gadādhara Maṭh, Gaura-Gadādhara Maṭha, he's the Maṭh commander, in charge.

Śrīla Śrīdhara Mahārāja: Maṭh commander, in charge, of the service of Gaura-Gadādhara.

_____ [?]

Devotee: _____ [?]

...
Śrīla Śrīdhara Mahārāja: ___ *citraṁ vedānta-sūtra*. The credit is there, the credit of the Absolute is here, *vidyā syamanyam*, to harmonise the opposite, *tasmin na citraṁ*. That is not wonderful, not strange there. It is His nature. By nature He's so, that He can harmonise the opposites of different natures and different stages. *Bahu* and one, many and one, plurality and unity, plurality means diversity. _____
[?] *santam śivam advaitam*.

Peace, cooperation, no, mutual help not cooperation. *Santam*, peace first, next *śivam maṅgalam*, and then *advaitam*, in one, vanishes. This is Brahma formula, the Brahma *dharma* formula is this - *santam śivam advaitam* - first peace and then *maṅgalam*, and then *advaitam*, nothing, all..., *santam śivam advaitam*. Ours is *satyam*, *śivam*, *sundaram*, truth and goodness and beauty, progressing. Beauty is the original, then the outcome, the goodness is there, all goodness is beauty, harmony. In English terms *ānandam* means harmony. *Satyam* that is the conception of truth, truth developed into *śivam*, into *maṅgalam*, that is auspicious, good, and then *sundaram*, charming. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my

respectful obeisances."]

The eye is opened by Gurudeva, see, the standpoint, the angle of vision, is supplied by Gurudeva, angle of vision, standpoint, standard bearer. That is everything. Everything is there but the only necessity is to get the angle of vision, how to see.

There is no objection for any eating, but learn how to eat, that is *prasāda-sevā*. Otherwise you'll be in bondage, you'll be caught in the net. Learn how to eat, *yajña-viśeṣa*, if offered to Kṛṣṇa take the *prasādam*, the process of eating. Otherwise you will be caught in the net if you devour anything. It is not a place of anarchy that anyone will devour anyone. It is not a place of anarchy. The stern rules of the environment always watching over you. And you cannot do but eating, *jīvo jīvasya jīvanam* [*Śrīmad-Bhāgavatam*, 1.13.47], one *jīva*, one animal must devour another animal for the upkeep of his body. It is unavoidable, to eat is unavoidable, for living. But learn how to eat. So not to eat, that is not the conclusion, the necessity is how to eat, learn it. How to live, because living is painful so do away with the life, no, learn how to live, that is necessary, that is the constructive way. That is Vaiṣṇava thinking.

And Buddhist and Māyāvādī thinking, "Do away with the life, existence, because life is painful and also leading to the pain, continuous pain. So do away with the life."

But Vaiṣṇava Ācārya's say, "No, life is happy, only learn how to live. Everything is all right. You set yourself accordingly." This is specially the direction of *Bhagavad-gītā*, *yogaḥ karmasu kauśalam*. Just learn what is the *kauśala*, *kauśala* means the art of solution, *kauśala*, the skilfulness, the art of skilfulness, the art of handling wisely, wise handling, *kauśala*. *Yogaḥ*, learn *yoga*, the secret mystery of life, then you will thrive.

[*buddhi-yukto jahātiha, ubhe sukṛta-duṣkṛte*
tasmād yogāya yujyasva, yogaḥ karmasu kauśalam]

["A person who is not motivated by desire to enjoy the fruits of their action rids them self of both good and bad deeds within this very life. Therefore, engage in the path of selfless action, since such *buddhi-yoga*, or equilibrium in selfless action, is certainly the art of action."] [*Bhagavad-gītā*, 2.50]

End of 81.08.19.B

Start of 81.08.20.A

Śrīla Śrīdhara Mahārāja: Only one? Ha, ha, ha, ha.

Devotee: To begin with.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: In the transcendental world, especially in Goloka, the language spoken is Urbhasi [?] and in one section or the other section, in Mahāprabhu's section. So where is Sanskrit Mahārāja, to be found?

Śrīla Śrīdhara Mahārāja: Sanskrit is also there in both places. In Navadvīpa so many Sanskrit scholars, Mahāprabhu Himself Sanskrit scholar, and in Vṛndāvana also Garga Muni and others, and in Mathurā they're all Sanskrit scholars.

Devotee: But Kṛṣṇa cannot understand Sanskrit – in the sense of that in His particular *gopa līlā*.

Śrīla Śrīdhara Mahārāja: *Gopa līlā*, He might have heard partially, but then He studied from Sandīpani and others. But that is in Mathurā *līlā*. In Vṛndāvana *līlā* mainly _____ but some communication with Sanskrit *paṇḍits* also there.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. We may think *aprākṛta*, that is broader, wider, so when Vṛndāvana, that is the broadest, the widest, we think, so everything must come within, the Sanskrit will come within *vraja-bhulī*. The grandeur is within the plainness of Vṛndāvana. In every respect that should be the origin. So Sanskrit is the product, we may think in that way.

Bhakti Caru Swāmī: This is a real revolutionary concept Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. It cannot but be. That must be the origin. Just as we have our Vedic culture here, and tradition, and the present European *paṇḍits*, the scholars, they say, "No. First the origin of civilisation from Misha, or Babylon, or here, there," the empirical scholars they're of particular opinion. But our opinion, we do not accede by that. So also, when we once accept that *aprākṛta* is the origin of everything, so whatever is there it may be so plain, the grandeur of Vaikuṇṭha, that is there within.

In Svarūpa Dāmodara and Śrīvāsa Paṇḍita's talk, in Herā-Pañcamī day there, *Caitanya-caritāmṛta*, [*Madhya-līlā*, 14.214-229], Śrīvāsa Paṇḍita is speaking in favour of Vaikuṇṭha; the so many grandeur, so many things. Svarūpa Dāmodara says, "Don't, you are Nārada temperament Śrīvāsa. You appreciate more about Vaikuṇṭha, and majesty, grandeur there. But don't you know, can't you remember that Vṛndāvana, they do not like this *ratnam*, but it is there and suppressed. Where it is, the poor they adore much the gold and the jewels, but those who have got enough jewels and gold, they like the flower and the leaf, all these natural, simple things. So that is suppressed there. *Kalpa-vṛkṣa*, then *cintāmaṇi*, all these things, anything can produce anything there, the original place."

So once we admit that to be the original position, by deduction everything will come. Whatever gorgeous or dignified, everything must come from there. What is there, that is the acme. By mathematics, by logic, we are think, regulate our thoughts in that way. What do you say?

Dhīra Kṛṣṇa Mahārāja: I was just wondering, is that Śrīvāsa of Pañca Tattva?

Śrīla Śrīdhara Mahārāja: Yes, Śrīvāsa of Pañca Tattva.

Dhīra Kṛṣṇa Mahārāja: So how is he – he's in Pañca Tattva with Mahāprabhu and he has so much appreciation for Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: That means, he's Nārada, and then you can say he's pleading for others to understand. He's pleading from the opposition party to make it known to the public. You may take it in that way. Hare Kṛṣṇa.

Devotee: _____ *Prapanna-jīvanāmṛtam* _____ [?]

Bhakti Caru Swāmī: Ultimately _____ So unanimously and quite spontaneously you came to one title, that, The Nectar of Surrender.

Śrīla Śrīdhara Mahārāja: Nectar of Surrender or Surrendered? Nectar in the life of the surrendered people, *Prapanna-jīvanāmṛtam*, *Prapanna-jīvane-āmṛta*, those that have come to take refuge, this will be like nectar to them. That was my conception previously. It will be nectar to whom? Those that have surrendered, it will be nectar to them. Otherwise, ordinary people may not...

Bhakti Caru Swāmī: It will be poison to them. Give up this, give up that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. It will be nectar in the lives of who have surrendered. There the real *adhikārī*, there, it is meant for them.

Jīva Goswāmī has written in his book _____ *savatopīta* [?], "Those that have got faith in such, in *Veda*, in *Bhāgavatam*, they're to read this book. Otherwise, I put a curse, so those that have no faith in this they must not come to read my book." Jīva Goswāmī has written in such a way. "You won't come, you unbeliever, you won't come to touch my book," in this way. "You are unbelievers, it is not meant for you – sealed. Only who has got faith in such and such things, it is only for them. You are discarded, you ordinary public discarded, *savatopīta* [?], you must not touch my book. You will understand it otherwise."

This is also a custom. At least if one comes, ventures to read, with some caution he'll come. The curiosity will be more – "Why he says so?" *Adhikārī-nirmnay*, who will come to read the *Veda* with *adhikāra*, *adhikāra*, if we have got no – attained the standard, then it will misunderstand, mutilate, all these things.

parokṣa-vādo vedo 'yam, bālānām anusāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[Śrīmad-Bhāgavatam, 11.3.44]

Śaṅkarācārya also says, just before *athāto brahma-jijñāsā*, "What is the meaning of this *athā*?" Śaṅkarācārya says.

Rāmānuja also says *athāto brahma-jijñāsā*. *Athā*, "What is the meaning of *athā*? *Athā* means *anantaram*, after this; after which, one has attained this *śama*, *dama*, *tītikṣā*, all these. One who has controlled his senses, and his mental speculations, *śama*, *dama*, who has got a very tolerant and persevering spirit, *tītikṣā*, and something, they will come to study this book."

In *Uttara-mīmāṃsā* of *Vedānta* Vedavyāsa has written, "*Athāto brahma-jijñāsā*. *Athā* means *anantaram*, after this; after which, after he has acquired such particular qualities, particular grade, then he will come to study this. Not for ordinary people, they will misunderstand, misinterpret, mutilate, and trouble will be created in the society. So for social benefit I say that only such persons will come and they will have proper clear understanding and then they will preach that to the public in inspired particular instalments and they'll be benefited, the public, so *athāto*."

Rāmānuja says, "No. *Athā* does not mean that. *Athā* means after finishing the *Pūrvva-mīmāṃsā* of Vyāsadeva, of Jaiminī, *Pūrvva-mīmāṃsā* and *Uttara-mīmāṃsā*, after one has finished the course of *Pūrvva-mīmāṃsā*, that is *niskarma varṇāśrama dharma*, then he will come to understand the study of this *Uttara-mīmāṃsā*. Then it will be beneficial to him. He has finished successfully the *karma adhikāra*, and then he will come to enter into the *jñāna adhikāra*." That is what Rāmānuja says.

And Baladeva Vidyābhūṣaṇa says, "Whoever he may be, this, whether *karmī* or *jñānī*, whoever he may be, *athā* means he must have *sat-saṅga*, *sādhū-saṅga*. From everywhere he has got the proper association of a proper *sādhū*, he's entitled to study this book, qualified to study this book, he will understand the real meaning."

In this way, so everywhere there's consideration for *adhikāra*, *yogyatā*.

Devotees: Fitness, ability, aptitude, qualification.

Śrīla Śrīdhara Mahārāja: Qualification, the standard of qualification he must acquire and then he will come to tackle this plane. And he will have healthy association.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare.

Akṣayānanda Mahārāja: Our Guru Mahārāja used to say, "*Athāto*, now that we have come to the human form of life, after coming to the human form of life."

Śrīla Śrīdhara Mahārāja: Only human form of life is not sufficient. *Sat-saṅga*, *sādhū-saṅga*, *sad-guru caraṇāśraya*, *sādhū-saṅga*. *Sādhū-saṅga*, anyone, one who has got the grace of a *sādhū*, *ya'o paḍa bhāgavata vaiṣṇavera sthane*.

[*“yāha, bhāgavata paḍa vaiṣṇavera sthāne / ekānta āśraya kara caitanya-caraṇe*]

[“If you want to understand *Śrīmad-Bhāgavatam*,” he said, “you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”] [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

Even a *brāhmaṇa* is not qualified to read, to enter into *Bhāgavatam*. Mahāprabhu says, “Go to a Vaiṣṇava and then you will get the real standpoint of *Bhāgavatam* from him, how to approach *Bhāgavatam*.”

Here was one Devānanda Paṇḍita, a *brāhmaṇa* of noted scholarship, he used to, *udarpana*, he was a professor of *Bhāgavatam*, and many used to come to hear from him *Bhāgavatam*. Śrīvāsa Paṇḍita he was an expert in the explanation of *Bhāgavatam* here in Kuliya. The [Bhakti Prajñāna] Keśava Mahārāja’s Maṭh is named after them, Devānanda Gauḍīya Maṭh. Devānanda, he was a scholar of *Bhāgavatam*, but he had the standpoint from the Śāṅkara School.

So Mahāprabhu, suddenly, one day, “Oh, here that Devānanda Paṇḍita, he...

Bhakti Caru Swāmī: He gives lectures.

Śrīla Śrīdhara Mahārāja: “He teaches *Bhāgavatam* to the students, so many students, but he himself does not know the real purport. He’s spreading poison in the name of *Bhāgavatam*. I shall go and tear up his books.” One day suddenly inspired with such spirit Mahāprabhu ran.

And Śrīvāsa Paṇḍita, and others perhaps, stopped Him. “No, no, that won’t be well in You, anyhow.”

Then one day Mahāprabhu met Devānanda Paṇḍita and told, “You teach *Bhāgavatam* to the students, but do you know it, what is there in *Bhāgavatam*? What nectar is there, you yourself do not know.”

So in a very base, ridiculous way Mahāprabhu told,

Prabhu kahe pari purna _____ [?]

“One who has fed full belly, when he goes to the latrine – while passing stool he gets some relief. But you do not get that sort of pleasure also. That sort of pleasure also you do not get. What nectar, what taste, is there, and you mean fellow with mean mind you approach the *Bhāgavatam* and you teach in such a filthy way. What do you know about *Bhāgavatam*?”

Then, some other time, Vakeśvara Paṇḍita, Mahāprabhu’s intimate devotee, he came and stayed – ah, what I wanted to say - Śrīvāsa Paṇḍita came one day to hear *Bhāgavatam* from Devānanda’s *toḷ*, school. Then Śrīvāsa Paṇḍita when hearing *Bhāgavatam*, he’s pronouncing the *śloka*, Śrīvāsa is understanding in his own way, and so many feelings coming, sometimes tears, sometimes shivering.

And Devānanda Paṇḍita asked his students, “Oh. That man has come to disturb us with all these lower sentiments, take him up, take him out.”

So his students took Śrīvāsa Paṇḍita from there and left him outside.
And that enraged Mahāprabhu.

And anyhow, that Vakeśvara Paṇḍita he came to his house, who was the first disciple of Mahāprabhu. And he was the first successor in Rādhā Kantha Maṭha Purī, Vakeśvara Paṇḍita. After Mahāprabhu's departure Vakeśvara was in charge of that place where Mahāprabhu lived twenty four [twelve] years. Gambhīrā, Kāśī Miśra's Maṭha, Rādhā Kantha Maṭha. And that Vakeśvara Paṇḍita came here previously, and he had a private talk and Devānanda was converted.

"Yes. I did not know that such meaning may be in *Śrīmad-Bhāgavatam*. We were influenced by Śaṅkarācārya, the Brahman is all-in-all, and these are all *saguṇa, māyā*."

So when Mahāprabhu, after five years of *sannyāsa*, He came again to visit this Navadvīpa Dhāma, this Kuliya, Vakeśvara Paṇḍita, [Devānanda Paṇḍita] fell on His feet, "I committed great offences."

Devotees: Devānanda Paṇḍita.

Śrīla Śrīdhara Mahārāja: Devānanda Paṇḍita. And Mahāprabhu, "Yes, you committed offences so much, not about Me as you have committed to Śrīvāsa Paṇḍita. Go and beg forgiveness from him. You will be absolved from your offences." Mahāprabhu told him.

kuliya-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."]

[*Caitanya-Bhāgavat: Antya*, 3.541]

The Cāpāla Gopāl and many others that gave so many bad remarks about Śrī Caitanyadeva's Movement, they all came, "I could not understand Your outstanding personality and superiority, so I, we did much wrong against You unknowingly, unconsciously. Please forgive us."

"Oh, no, no, no, you've no offence, I say go away."

Gaura Haribol. Gaura Haribol. So *adhikāra*, *Bhāgavatam* also, and *sat-saṅga*, even a *brāhmaṇa* may not have a proper position to understand and to teach scripture. Only *sādhū-saṅga*, a good teacher, a good teacher is necessary to understand the *śāstra*.

Mahāprabhu asked Raghunātha Bhaṭṭa also, he was living in Benares, son of Tapanā Miśra. Tapanā Miśra was a devotee and scholar also. When Raghunātha Bhaṭṭa went to visit Mahāprabhu in Purī He told, "Don't marry, serve your parents, they're Vaiṣṇavas, and when they pass away you will go to Vṛndāvana and live with Rūpa and Sanātana. In the meantime you read *Śrīmad-Bhāgavatam* from a Vaiṣṇava teacher.

Ya'o paḍa bhāgavata vaiṣṇavera sthane [Caitanya-caritāmṛta, Antya-līlā, 5.131] Get the real standpoint, how to approach, what is the theme, what is its end, all these things. They will be able to give you real direction in your study."

So Baladeva Vidyābhūṣaṇa comes to say that, "He may be anyone, but he comes to a proper Guru, guide, then he's got the capacity to enter into the meaning of the book, of the scripture."

Akṣayānanda Mahārāja: Then it's said,

eka bhāgavata baḍa - bhāgavata-śāstra / āra bhāgavata - bhakta bhakti-rasa-pātra

So what is *bhakti-rasa-pātra*?

Śrīla Śrīdhara Mahārāja: Two *Bhāgavatas*, *bhakti rasa pātra* means the *sādhū*, one who is living the life of a *Bhāgavata*, *bhakti-rasa-pātra*, pertaining to Bhagavān. The book and the man, living scripture is *Bhāgavata*, Vaisnava is *Bhāgavata*. *Bhāgavatu bhakta bhāgavata*. So *Bhāgavata* is person and *Bhāgavata* is scripture, both.

eka bhāgavata baḍa - bhāgavata-śāstra, āra bhāgavata - bhakta bhakti-rasa-pātra.

[One of the *bhāgavatas* is the great scripture *Śrīmad-Bhāgavatam*, and the other is the pure devotee absorbed in the mellows of loving devotion.] [Caitanya-caritāmṛta, Ādi-līlā, 1.99]

Akṣayānanda Mahārāja: What is the meaning of *bhakti-rasa-pātra*?

Śrīla Śrīdhara Mahārāja: *Bhakti-rasa-pātra* – a person who is filled up, a pot filled up with *rasam*, *raso vai saḥ*, *ānandam*, *pātra*. *Pātra* means person as well *pātra* means pot, two meanings of the word *pātra*. *Pātra* means the pot, glass, container; and he's also container, *pātra vectī*. *Deṣa-kāla-pātra*, the space, time, and person, *deṣa-kāla-pātra*, three factors of the world. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitya Caitanya.

Devotee: _____ *Prapanna-jīvanāmṛtam* _____ [?]

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam*, *āmṛtam*, *prapanna-jīvane āmṛtam*, *prapanna-jīvane āmṛta svarūpam*, those that have surrendered this is nectar in their life. The nectarine in the surrendered life, nectarine in the souls surrendered, surrendered souls nectarine; it will sustain them like *āmṛtam*.

Bhakti Caru Swāmī: To those that have surrendered.

Śrīla Śrīdhara Mahārāja: To those that are surrendered, it is nectar to them. And they will live eating this. This is their food. If they go on doing it their life will be sustained as the food like *āmṛtam* to them.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, what inspired you to compose *Prapanna-jīvanāmṛtam*?

Śrīla Śrīdhara Mahārāja: When I came out to live alone, leaving away the association of the disciples of Prabhupāda I came to live alone I felt some sort of helplessness within me. And then I found that *śaraṇāgati* that is the indispensable necessity in the life of a devotee. I have left, or anyhow I am excluded from the company of Prabhupāda's association, I am helpless, but *śaraṇāgati* may come to my relief. So especially I came to think that what is *śaraṇāgati*? *Śaraṇāgati* will be the basis. And Bhaktivinoda Ṭhākura's *Śaraṇāgati* impressed me most, when I came to its connection.

ṣaḍ aṅga śaraṇāgati haibe yānhāra / tānhāra prarthanā śune śrī nanda-kumāra

["The youthful son of Nanda Mahārāja, Śrī Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice."] [*The Songs of Bhaktivinoda Ṭhākura*, p1]

"If I want Nanda-kumāra then I must have this six-fold *śaraṇāgati*." And I wanted to culture that. So I heard as much as, in that time, after coming from Maṭha, in my Maṭha life, I recollected them, as well as consulting with *Hari-bhakti-vilāsa*, *Śaraṇāgati*, Jīva Goswāmī Prabhu's *Bhakti Sandarbha Śaraṇāgati*, and Rāmānuja *sampradāya Śaraṇāgati*. And then I tried to collect them and to put them in a particular way as I thought best, and then began to write this book, that this may help others who will come in such position as mine. That was the reason. This question I was never asked so far. You have asked today. And I say what led me to compose this book.

Bhakti Caru Swāmī: New questions mean the possibility of new nectar Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: *Nicari sapna bangal* [?]

Śrīla Śrīdhara Mahārāja: I heard of Rabi [Rabindranath] Tagore's noted poetry but I have not gone through that.

Bhakti Caru Swāmī: It's more a nationalistic feeling...

Śrīla Śrīdhara Mahārāja: The orthodox, he blamed the orthodox system. Hare Kṛṣṇa. Hare Kṛṣṇa. *Nijari sapna bangal* [?]

Bhakti Caru Swāmī: _____ Rabindranatha Tagore, he had command of the language _____ [?]

Śrīla Śrīdhara Mahārāja: _____ he could describe beautifully anything he touched; *kavi*. But Kalidās is also a notably, renowned *kavi*, but he's not Ācārya, his life was a filthy one we're told. So Rabi Tagore he may be a poet, but what is given to us

that is not acceptable.

Professor Sanyal, our Nisikanta Sanyal, the writer of *Śrī Kṛṣṇa Caitanya*, a very blind follower of our Guru Mahārāja, and very strong, he was first follower of Rabi Tagore. Then when he came to this School, in his diary he noted, "One who does not sincerely believe in a particular creed and he goes to write, eulogise that thought, he's a hypocrite." So, and he rejected Rabi Tagore from there. Hypocrite, *kapaṭā*, deceit, he's a deceit, *banchak*, deceiving agent is he who does not, who has no faith really in that creed but he's writing many things in its favour. So we must be very careful about them. He does not believe what he says, he does not believe it in itself. The man and his word is different. We must not believe such man. We should be rather very much careful when we shall meet him. What he says he does not believe that. He's a hypocrite; double dealing. That was found in his diary.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. _____ [?]

One Doctor came for treatment when I was a patient. "You have come, you have passed so many days in your red cloth, what have you got?" He wanted.

Bhakti Caru Swāmī: He's asking you?

Śrīla Śrīdhara Mahārāja: Hmm.

Bhakti Caru Swāmī: He had the audacity to ask you.

Śrīla Śrīdhara Mahārāja: "Have you got anything? You are passing so many days with red cloth."

Yes. I have, I may think that I have got so much as to say with boldness that what is written by your Rabindranath Tagore, all false.

[Group laughter] _____ [?]

The highest position in the culture of the present day, everything wrong and filthy, so much I have studied.

Bhakti Caru Swāmī: He must have been quite shocked. _____ [?]

Śrīla Śrīdhara Mahārāja: One of my friends in previous life he came to see me, "What have you got? Have you seen God?" In this way: straight question.

No, I have not yet seen, as you may think, to be seen.

"Then what have you got? So many days you have passed?"

I also told him that, your Vivekānanda and Ramakrishna, they've got nothing, and what they've said is all false. This I have understood.

Then he was very much depressed and went away.

That their sight, what they say, "That this is God, I have seen God," all these things are false, and nothing. That is *saguṇa*, that is *māyā*. That is not seeing.

Once, an important thing, while Calcutta Maṭha was in a hired house, Ulṭā Ḍāṅgā, at that time, in the beginning of the Maṭha, we came, perhaps that year or one year ago I'd come, joined the Mission, the day of appearance of Bhaktivinoda Ṭhākura was

observed with some festival, and some *pandal* was to be erected on the street, and there meetings were going on. One respectable *zamīndār* was taken by one of our, that Goswāmī Mahārāja, one of our God-brothers, was invited and he came to hear. And he asked Prabhupāda, our Guru Mahārāja, "I have got a very private talk with you."

Then it was in a dark night when it was arranged, two chairs were given a little far off, and Prabhupāda went there and that gentleman also, sat closely. Anyhow, I managed to take position little far in the dark night. That Prabhupāda may not be left alone, that was also my thought in the mind, and also, 'what does he say?' a curiosity.

Then that man taking his head possibly nearest distance to Prabhupāda's ear; "Have you seen God?"

Then Prabhupāda's answer was, "What is the good of saying that I have seen or I have not seen? As long as you do not know how to see, what is called, 'to see the Lord', you do not know, you cannot get any benefit by my mere statement that, 'I have seen or I have not seen.' You are blind to both the things, to both. First thing you should learn how to see God. You must get that sort of eye to see the God. Without that my statement, any man may say, 'I have seen.' Then, what of that to you? You may be deceived. 'I have not seen your God what you have concocted within you as God.' That may also misguide you."

So Prabhupāda's trying to see.

And he's repeatedly, "Have you seen, have you seen?" in this way.

And Prabhupāda is always sticking to his own point, "That will be of no good to you. You should know what is God and how to see, what is His sight; all these you must study yourself. Otherwise you'll be deceived by any man and every man by the mere statement that has got no value." In this way.

And our Mādhava Mahārāja, he was Hayagrīva Brahmacārī first, and then Mādhava Mahārāja, and his cousin-brother Nārāyaṇa Mukherjee, both of them first went to visit Katwa to see Mahāprabhu's Mūrti, and from there he came to see Māyāpur and went to see Prabhupāda.

Prabhupāda seeing two young men of fair complexion, he asked them, "Who are you? Where did you go?"

They told, "We went to see Katwa, to have *darśana* of Mahāprabhu's Vighraha there."

I heard from Mādhava Mahārāja.

Then Prabhupāda stressed, "Have you seen, could you see Mahāprabhu?"

"Ordinarily we have seen. But the way he was putting his question and pressing, 'Have you had *darśana*?' That raised some questions within us. Then he means something else, the real sight. Then yes, we have seen that as ordinary men are seeing. That is not seeing proper. If we want to see Him then we must have to get such eye and go to Guru."

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
[cakṣur unmilitam yena, tasmai śrī-gurave namaḥ]*

["I was blind in the darkness of ignorance but my Spiritual Master applied the

ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

"All these things he came in with, teaching. And then at that time we went away, but again we came with the proper seeing, how to see Him properly."

And then Hayagrīva Prabhu, he was Hrambo Banerjee, once, as he told, he was working in a private European company, and suddenly by reading the book of Śaṅkarācārya he had some intense indifference to the worldly life and ran to Haridwar and went far up into the hills and stayed three days and nights there under a tree, and ate some bael fruits. Then he told to me, "I heard a sound. Go away, you will get *sad-guru*, the real Guru you will get, you go now." Then I came back, and generally I have come here." Consequently he told, this Mādhava Mahārāja. Hrambo Banerjee, Ganeśa, and then Hayagrīva Brahmācārī.

Hare Kṛṣṇa. So how to see, the eye is necessary, the eye, *divya darśana*. *Divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram*.

*[na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]*

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."]
[*Bhagavad-gītā*, 11.8]

That is another consideration. Arjuna had higher eye, but *divya darśana* to Arjuna had to come lower, in the lower strata then to have that sort of *darśana*. That is not the highest *darśana*. *Diviya* Kṛṣṇa, that is the highest *darśana*, and *vaṁśīdhari* more higher, more higher. So *divya darśana*, the *darśana*, the seeing of a lower type what Arjuna had to undergo, another *darśana*; though it is said there, *sudurdarśam idaṁ*, then that is in another side.

*sudurdarśam idaṁ rūpaṁ, drṣṭavān asi yaṁ mama
devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ*

["Oh Arjuna, the chance to see Me as you are now seeing Me before you is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human-like form of truth, consciousness and beauty."]
[*Bhagavad-gītā*, 11.52]

Drṣṭavān asi, present tense. When Arjuna could not tolerate that *divya darśana* he told, "I can't bear. You come to that in my level as I had experience of Your *darśana*."

Then He became *catur-bhuja* first and then *deva-bhuja*.

*drṣṭvedaṁ mānuṣaṁ rūpaṁ, tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ*

["O Janārdana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned."] [*Bhagavad-gītā*, 11.51]

"Now I have come to my normal position, *sa-cetāḥ, saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ*."

Then Bhagavān told, *sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama*. "Generally we may think that *divya-rūpa* that is very rarely to be found."

End of 81.08.20.A

Start of 81.08.20.B

Śrīla Śrīdhara Mahārāja:

[*śrī bhagavān uvāca*]
[*sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama*]
devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ

[The Supreme Lord said: O Arjuna, the chance to see Me as you are now seeing Me before you, is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human like form of truth, consciousness, and beauty.] [*Bhagavad-gītā*, 11.52]

But interpreters say, "No, that *divya rūpa* that is applied to that *divya rūpa*, because *dṛṣṭavān asi, asi* means present tense, not *dṛṣṭavān*, that is past tense. *Dṛṣṭavān asi*, that is, "What at present you see Me, that is two handed figure." *Devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ*. They can't, they generally say that *catur-buja*. And that *divya rūpa*, the whole thing within Me, that is a troublesome *rūpa* of Me. So that is not natural: naturally some unnatural. That is like to play the part of a magician. Everything is in Me. You see this, this, this, this." That is not *aprākṛta*. That is full of majesty of different types mixed together. So *dṛṣṭavān asi, aprākṛta rūpa, divya rūpa*. That is:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlā haya anurūpa]

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā*, 21.101]

Of all His pastimes, that is very near to human, human life, human type; that is the highest. Rather, the human life has been created after His highest form of playful life.

Hare Kṛṣṇa.

Bhakti Cāru Swāmī: It has been created after, I mean...

Śrīla Śrīdhara Mahārāja: Model is there and the human society has been created after that model. The original, highest form is there. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

Bhakti Cāru Swāmī: God made man after His own image. The Christians say.

Śrīla Śrīdhara Mahārāja: Yes. God made man after His own image. Hare Kṛṣṇa. And the Vṛndāvana *līlā*, ha, ha, most ordinary, most human, more than that even, like a debauch, *guṇḍā*. Stealing, lying, doing anything and everything, in a sweet way. Without that the servitors of those *rasa* they can't stay. Perhaps if He did not steal and did not make such boisterousness or so Yaśodā will die? *Audata*, roguery - impertinence? That was though externally Yaśodā is enraged, but otherwise if that impertinence is not there Yaśodā could not live. Such is her constitution. She's made of that stuff. There is a pleasure in toleration of the impertinence of the child. That is in *vātsalya rasa*, an important part of *vātsalya rasa* is there. Hare Kṛṣṇa.

Nimāi is absent? _____ [?] Gaura Haribol. Gaura Haribol. Nitāi.

Bhārati Mahārāja: Mahārāja, I was reading yesterday in the *Paramātmā Sandarbha*, descriptions in the *Paramātmā Sandarbha*, of how the living entity sees in the dream, dreaming state, in *svapna* he also sees. So what is that medium? What is the medium by which one sees in a dream? What kind of eye is that?

Śrīla Śrīdhara Mahārāja: The medium, is everything, the subtle body within, the subtle, the mental body, the mental system within, *sūkṣma-deha*. There is not only see, that eye, the ear, everything is there, the touch, everything is there. In our subtle body everything is there, what we find in the flesh and blood, it is there, everything. It is more akin than this external body. It is more perfect than this external body, the mental system. Everyone has got that system.

There is world, there is government, and Yāmarāja is the judge. A government is there. Without this physical body the mental body can live and move. And there is a region where there are different stages of mental body, living independently of this physical, the good and bad, of course within the area of *sattya*, *rāja*, *tama*, in this *brahmāṇḍa*, the mental body what we say ourselves.

And Rāmānuja says that our dream is not a false thing. There also we live many lives. In dream we feel pain and pleasure and thereby many of our *karma* is finished. Just as by this physical life by suffering bad *karma* vanishes, and by feeling pleasure, *puṇyam*, merit finishes. So also in dream, in a bad dream we feel some pains and some of our previous bad *karma* finishes. And in good dream when we're happy there also the *puṇyam* is finished thereby. That is life and that is real in this sense, in the mundane sense. Bhūr, Bhuvār, Svar, Mahar, Janar, Tapar, Satyam, in those stages, where are they? Not in the physical plane but in the mental plane. The world is there, mental experience.

Bhakti Cāru Swāmī: Janar, Tapar, Mahar, this is all mental experience?

Śrīla Śrīdhara Mahārāja: Yes, up to *sattva-guṇa*, Satya-loka, *sattva-guṇa*, the *guṇa-māyī*, the misconception according to its degree, it extends up to Satya-loka, up to Brahmā, Satya-loka. And then the negative side finished in Virajā, in *prakṛti*, and then the beginning of the other plane, Brahmaloḥa. And then Śivaloka, Vaikuṇṭha-loka, of variegated types. And then above, Ayodhyā, Dvārakā, Goloka, Dvārakā, Vṛndāvana, gradation is always going on up to Rādhā-kuṇḍa, Svayaṁ-Bhagavān, *rasa*, Govardhana *līlā*, Rādhā-kuṇḍa, according to the degree of the ecstatic joy. The standard of measurement will be *rasam*, *rasa*, *ānandam*. International measure is gold, they have got their own coins, dollar, pound, rupee, rouble, all these things, but international standard is gold. So *rasa* is the standard by which we can measure what is, that is the universal standard, *ānandam*, by which we are to measure what high what is low.

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
[kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ]*

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"]

[*Upadeśāmṛta*, 9]

In this way: gradual improvement in *rasa*. *Raso vai saḥ. Akhila-rasāmṛta-sindhu. Rasa* is controlling the whole universe, seen, unseen, *rasa. Raso vai saḥ.*

Hare Kṛṣṇa. Nitāi Gaura Gadādhara.

Bhakti Cāru Swāmī: These higher planetary systems which are within this *brahmāṇḍa*, our existence, or the living entities existing within those planets, they all have *sūkṣma* body?

Śrīla Śrīdhara Mahārāja: Yes, even the trees, even the stones have their *sūkṣma* body, but not awakened sufficiently. The degree of awakening is there, different.

Bhakti Cāru Swāmī: No, the living entities on these higher planetary systems, they are already living on those planets in their *sūkṣma* body, not in this gross body of flesh and blood.

Śrīla Śrīdhara Mahārāja: Yes. We are told that Pitṛloka, generally the departed souls from the human body, if they under special order have immediate next birth they will live in Candraloka. Pitṛloka is Candraloka, and there day and night is one fortnight. So Pitṛloka, they may rest there. They do not want such food. So these *kishikaja*, all these calculations is not necessary for them. They live on their pension what is sent from this world towards them, that *bhava*. The *sūkṣma-deha* lives on some mental pension.

Bhāratī Mahārāja: *Piṇḍu?*

Śrīla Śrīdhara Mahārāja: Mental pension. One mentally sending something that goes there and they live on that food. Pitṛloka, they live, generally they're located in Candraloka, in the moon. Just as one ghost may live in a particular tree, ghost says, "I'm living there in a particular tree," that mental affinity. So in general the Pitṛloka they live in Candraloka though Candraloka is not favourable for the souls with flesh and body, not a favourable place to live, but without this body only the mental body can live there. And live means only a mental association, their living means mental association. And they can also communicate amongst them, they're so many, the society, they can also communicate with them. Just as in Theosophy, the Theosophists they say that devoid, without this body so many souls can live, are living. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: They're living off the *piṇḍu* offering?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, by *piṇḍa-dāna*, they're offering here and the impression going to them. He's doing some deed, giving something, and the mental impression is there, and that is going to feed him, to connect. He has got that mental body and the mental impression is their food, not this physical thing. And if he offers to a good person then that will create greater effects there. So after offering *piṇḍa* that is given to good persons here; or even at least to the cows, they're innocent, not mischievous. Cows are the, amongst all the beasts cows are considered to be the most innocent birth, innocent form of birth. And after that they come to live in the human birth, it is supposed, the souls. After finishing their animal course, the last point they come to be cows and bulls. And then the ordinary course finished they come to get a chance in the human form to begin the free will action. But there they have got no free will, all work on intuition, so they do not acquire any merit or demerit. They're only suffering or enjoying the result of their former action. But only new action begins only in the human birth, especially in India, Bhārata-varṣa.

Bhāratī Mahārāja: So they're also subjected to starvation, hunger?

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: In Pitṛloka.

Śrīla Śrīdhara Mahārāja: In the Pitrloka?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They may do sometimes, and they may die also. Because when that is finished – by transformation, may be transferred, this, this, there, somewhere else. That is not a permanent thing. That is, must be interval of time.

Akṣayānanda Mahārāja: If someone in the heavenly planets, their *punya*, if in the Svaga, somebody's *punya* becomes...

Śrīla Śrīdhara Mahārāja: Svaga is that of *punya*, when finished, generally he may come here to get another chance of doing good or bad...

Akṣayānanda Mahārāja: It is said they come...

Śrīla Śrīdhara Mahārāja: And even in a special case he may be hurled down to another section if his *pāpa* is more intense. He may not always be allowed to come here where there is freedom of action, not always, but generally they may come.

Akṣayānanda Mahārāja: They say they come in the rain.

Śrīla Śrīdhara Mahārāja: Rain, yes; that is another thing. When *pāpa* and *punya* finished, they get the chance – the ordinary *pāpa punya* what was ripe, that is finished, they're thrown into the sky and with rain they fall, adopting, with some physical adopting connection they come here and they connect themselves mentally with some crops. In this way the crops with the food come to the male persons and they enter into the womb and then come with a body. That is also a particular process, but not always, there are exceptions also. Hare Kṛṣṇa.

Bhāratī Mahārāja: They're thrown into the sky, after dying.

Śrīla Śrīdhara Mahārāja: His association; that is their inclination or association with their, when they left in the chaos then gradually their *sūkṣma karma* evolves and takes to the particular, not always with human section but so many animals also. But with that first association with the gross thing and with that association they come to enter into different stages of this physical life. It is not unreasonable. Hare Kṛṣṇa.

Devotee: Generally the living entities go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Generally the living entities they go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: Yes, by some pious activity they go up.

Devotee: And what about the result of their sinful activity? They go to the hellish planets? What about their sinful activity? I mean...

Śrīla Śrīdhara Mahārāja: Sinful? Must be classified either pious or heinous...

Devotee: But they're doing both sinful and...

Bhakti Cāru Swāmī: _____ [?]

They're committing both pious and impious activity.

Śrīla Śrīdhara Mahārāja: He says neither pious nor sinful, do you mean to say that?

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] ...in the lower creation...

_____ [?] Without the physical body, only mental body...

_____ [?] Without this physical body one can feel pain of different types. That is *nāraka*. _____ [?] Ha, ha, a waste of energy. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Yes Mahārāja, it is a waste of energy to simply photograph some tree or some landscape. But when I'm doing it of a transcendentalist then it is *bhāgavata-sevā*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: What's that verse? *Ei baro karuna koro, vaisnava gosai*.

Śrīla Śrīdhara Mahārāja:

*ei baro karuna koro, vaisnava gosai, patita pavana toma bine keho nai.
jahara nikate gele papa dure jay, emona doyalu prabhu keba kotha pay.
gangara parasa hoile pascate pavan, darsane pavitra koro ei tomara guna.
hari-sthane aparadhe tare' hari-nama, toma-sthane aparadhe nahika paritrana.
tomara hrdoye sada govinda-visrama, govinda kahena, mora vaisnava parana.
prati janme kori asa caranera dhuli, narottame koro doya apanara bali'.*

[O Vaisnava Goswami, please be merciful to me now. No one except for you can purify the conditioned souls. Where does anyone go to find such a merciful personality by whose mere audience all sins go far away? After bathing in the waters of the sacred Ganges many times one becomes purified, but just by the sight of you, fallen souls are purified. This is your great power. The holy name delivers one who has committed an offence to Lord Hari, but if one commits an offence to you, there is no way of overcoming it. Your heart is always the resting place of Lord Govinda, and Lord

Govinda says the Vaisnavas are always in My heart. I desire the dust of your holy feet in every birth I may take. Please consider Narottama dasa Thakura yours and be kind upon him.] [*Prarthana* – Narottama dasa Ṭhākura]

[*Gauḍīya Kaṇṭhahāra*, 3.40]

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. _____ Nitāi. Nitāi. Gaura Haribol.

Akṣayānanda Mahārāja: ...we find that, which scripture?

Śrīla Śrīdhara Mahārāja: Perhaps in some *Upaniṣad* it is.

Akṣayānanda Mahārāja: I see, I see. I was curious.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Only give statement. No reason or rhyme there we find, because it is meant for the higher level where no possibility of any deception. For whatever is told, they the listeners take it as full truth, no doubt, no position of doubt, because there is no possibility of any deception. In that highest civilised plane the *Upaniṣad*, "You say this, this is this, and yes, it is that." No *tarka*, no reasoning, no doubt, nothing of the kind because the plane is such, this deception is unknown there. So *Veda, Upaniṣad, na tāmś tarkeṇa yojayet*.

acintyāḥ khalu ye bhāvā na tāmś tarkeṇa yojayet
[*prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda-Purāṇa*] & [*Mahābhārata, Bhīṣma Parva*, 5.22]

Don't take your doubt and reasoning to that higher stage. This is unnecessary there. Only plain speaking, fair dealing, no trial of any, none wants to deceive, it is unknown there. So *Upaniṣad* he says in that plane, *Veda, Upaniṣad*, no rhyme reason. But when it came in lower level then of course the *smṛti* came, the *Purāṇa* came, to advise like friends, "Do this, you'll be benefited. Such man did that, he got this result. And he did bad things and a bad result. So my friend don't." This is like *Purāṇa*. And *smṛti* to apply the truth in our everyday life *smṛti* comes to our help. *Manmate atardhi*. And *kavya* it comes like the affectionate wife. "Do this, it will be good to you." Very sweet form *kavya* comes to advise us. It is the *Veda. Acintyāḥ khalu ye bhāvā na tāmś tarkeṇa yojayet*. It does not come into the jurisdiction of doubt and reasoning and all these things. Don't drag all these filthy things to that sphere.

I told in one lecture, the mother is giving a sweetmeat to the hand of a child, her son. "Oh, it may be poison within, here, there may be poison. I must examine, go to the laboratory." Then this is a very harsh civilisation, deplorable thing. Affectionate and fair dealing is unknown. And there the *tarka*, the *vichar*, *yukti*, doubt, examination, inspection comes there: a filthy life. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Cāru Swāmī: Mahārāja, in Vṛndāvana, Rādhārāṇī is in charge of the Vṛndāvana Dhāma. She's the Dhāma _____. Now, in Navadvīpa Dhāma, Mahārāja, who is _____ [?]

Śrīla Śrīdhara Mahārāja: Here, Nityānanda Prabhu we may take, Nityānanda Prabhu.

Bhakti Cāru Swāmī: Balarāma, Lord Balarāma expands Himself into the Dhāma. The Vaikuṇṭha Dhāma is an expansion of Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Balarāma's facsimile that is Saṅkarṣaṇa, you may say. Balarāma is in Goloka standard, Balarāma, and His *vaibhava*, extended self, His delegated self in Vaikuṇṭha.

Bhakti Cāru Swāmī: And He Himself expands into the Goloka Dhāma.

Śrīla Śrīdhara Mahārāja: Goloka.

Bhakti Cāru Swāmī: Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Yes. Goloka, Vṛndāvana, everywhere, but *sandhīnī*, that underground.

Bhakti Cāru Swāmī: *Sandhīnī-śakti*.

Śrīla Śrīdhara Mahārāja: And always active; only in *mādhurya rasa* passive. There, Rādhārāṇī's *vaibhava* having full play, and Balarāma passively, Yogamāyā, Balarāma and Yogamāyā of similar function. Both of Them combined conducting that, about the arrangement of the stage.

Bhāratī Mahārāja: Mahārāja, what is the position of Subhadrā?

Śrīla Śrīdhara Mahārāja: Subhadrā? In Bhadrā's position in Dvārakā, not in Vṛndāvana. There is one *sakhī* of Rādhārāṇī named Bhadrā. There are many *sakhī's* and Subhadrā name may also be found there. That is another thing. But what we find in Jagannātham, in Arjuna *patnī*, that is within the Dvārakā *līlā*. Bhadrā is sister to Kṛṣṇa in Dvārakā *līlā*, nothing to do in Vṛndāvana.

Bhakti Cāru Swāmī: She's sometimes referred to as Yogamāyā, Subhadrā Devī?

Śrīla Śrīdhara Mahārāja: Where?

Bhakti Cāru Swāmī: No, isn't she?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Cāru Swāmī: No, she's not that?

Śrīla Śrīdhara Mahārāja: When I used to write *Prapanna-jīvanāmṛtam* I had to think very deeply, and at that time I came in this position, that who; what will be the relation of Baladeva and Yogamāyā? I found within myself that Baladeva must be master of Yogamāyā. But I did not find it anywhere in the scripture. But anyhow, after calculating in the environment, analysing, I came to that they must have some connection. Yogamāyā is also making arrangement about Kṛṣṇa *līlā* and Baladeva is also doing. So Their relation must be very intimate. And perhaps Yogamāyā must be as if the wife of Baladeva, Balarāma. That was, that conclusion came to me. But then later on I found that Jīva Goswāmī he has also expressed such opinion, that Yogamāyā and Baladeva, similar. And Vṛnda Devī also very akin to them there conducting the affairs, Yogamāyā. Yogamāyā especially in the female circle, *śakti*, Balarāma, and Baladeva in the outer rather, male circle, something like that. But they two are the second layer. First layer only feeling His own ecstasy.

sukha-rūpa kṛṣṇa kare sukha āsvādāna, [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

And when extension begins we find the Balarāma and Yogamāyā. They're making arrangements for that transaction of Kṛṣṇa. *Rasāmṛta murtih rasa*, He's tasting Himself. *Rasa* is tasting Himself. *Cit rasa*, not this mundane *rasa*, the subject, and *rasa* is object. When *rasa* is Himself the subject, the highest subject, He's tasting Himself. *Sukha-rūpa kṛṣṇa kare sukha āsvādāna*. Then it will gradually extend itself, or Himself, and we find Baladeva, facsimile of Kṛṣṇa. And Baladeva and as direct approach to Baladeva to the *mādhurya rasa*, is in the science of *rasa* it is not admissible, so He should extend Himself as Yogamāyā, His special potency Yogamāyā is going to perform. And another representation, delegation of Baladeva is the younger sister of Rādhārāṇī, Anaṅga Mañjarī.

Bhakti Cāru Swāmī: Anaṅga Mañjarī.

Śrīla Śrīdhara Mahārāja: Yes. Baladeva as Anaṅga Mañjarī, He is there participating in the service of Rādhārāṇī. And Yogamāyā is managing externally, management in the hands of Yogamāyā, we find that way.

Bhakti Cāru Swāmī: Anaṅga Mañjarī is actually an expansion Balarāma, or a manifestation?

Śrīla Śrīdhara Mahārāja: Manifestation, His representative in that *rasa*, for that particular way. With that *abhimāna* of Balarāma He cannot enter, the science of *rasa* does not allow, the laws of *rasa*, fine importance. So He has to go there as Anaṅga Mañjarī. We are told there. And as Yogamāyā potency the management department, extension, that is meant by Yogamāyā. All second hand, first hand Kṛṣṇa, then second hand helping Kṛṣṇa *līlā* from outside.

Dhīra Kṛṣṇa Mahārāja: But didn't Balarāma return to Vṛndāvana and dance *rasa* with the *gopīs*?

Śrīla Śrīdhara Mahārāja: Yes. That is separate. That is the group is a separate one.

Devotee: A separate group of *gopīs* were there.

Śrīla Śrīdhara Mahārāja: A separate group of *gopīs* with whom Baladeva, Balarāma showed *rasa*. The Goswāmīs, their interpretation and inner understanding says Balarāma makes *rasa* externally, but He's making *rasa līlā* of Kṛṣṇa within His heart. Ha, ha. Within His heart He's making *rasa* of Kṛṣṇa. His position is such, the wholesale dedicated position, dedicated personality to be faithful cent per cent to the central satisfaction.

_____ [?] His very constitutional position is such, He cannot do otherwise. That is His very nature, intrinsic nature. So all leading towards the satisfaction of Kṛṣṇa, the key is in His hand. Ha, ha, ha. And the master is autocrat. Ha, ha.

"But don't be jealous of Me. I am friendly to you. You are all My own. Don't be afraid."

aham hi sarva-yajñānām, bhoktā ca prabhuḥ eva ca
[*na tu mām abhijānanti, tattvenāś cyavanti te*]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."]
[*Bhagavad-gītā*, 9.24]

bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām, 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]

"Your anxiety will subside when you come to understand that everything is in My hand and you are My friend, and not foe. I'm in friendly relation with you all. But I'm all

in all. Then you will find real peace at your heart. I'm all in all, but I'm your well wisher, I'm friendly to you."

When you come to realise this then you will get real peace. Otherwise you will have worry and no finishing of worry. The worry will finish only then, that who is controlling the whole, my interest is represented there for favourable consideration. He's my friend. My representation is there, the cause is there, so no any miss-justice, no apprehension of any misdeed, miss-justice. Then only we can find peace within us. *Bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*. The great master of all that we can conceive, *sarva-loka- maheśvaram*, and *bhoktāraṁ yajña-tapasāṁ*, and He's the recipient of everything, to the farthing, goes to Him only. And He's friendly to me. *Suhrdaṁ sarva-bhūtānāṁ*, not only myself but all real interest represented there in His consideration. *Jñātvā mām śāntim ṛcchati*, he can only attain real peace in heart. That my interest is insured in the highest quarter of management; then only, "Yes, I have no worry, no anxiety."

Gaura Haribol. Gaura Haribol. Gaura Haribol. But we find so many signs of impressions, anxiety, worry, in the *līlā*. That is something else. That is something else. It should not be reckoned with the life of this plane. And that will come under this category:

bahye viśajvāla haya, bhitarē ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.50]

That union in separation: that is the highest form of union. Union in separation: that is the highest form of union. That cannot be assailed and challenged under any circumstances. *Bhitarē ānandamāya, bahye viśajvāla haya*. Apparently the painfulness but the inner position is more ecstatic intensity. *Bahye viśajvāla haya, bhitarē ānandamāya*. The whole thing is like this. We are to understand and follow it with particular attention, intelligence, and really only to be intelligible by faith only, *śraddhā, buddhi-grāhyam atīndriyam*.

*[sukham ātyantikam yat tad, buddhi-grāhyam atīndriyam
vetti yatra na caivāyam, sthitaś calati tattvataḥ]*

["The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul."] [*Bhagavad-gītā*, 6.21]

No precedence will come to prove, but faith can only go; no verification. No verification but faith alone can enter that domain. Infinite, if our faith, how much

capacity our faith, tiny people as we are, how much is our faith? What may be impossible in this universe that our faith will be deceived that is a very tiny measurement, our faith, how much expansion we may boast to have? The infinite. So why should we be very miserly in our faith? That is suicidal. Faith will go first then the research comes. In this world also the faith goes, the intuition goes first then comes the research in this mundane world. So faith, unbridled faith must be allowed in all those:

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda-Purāṇa*] & [*Mahābharata, Bhīṣma Parva*, 5.22]

Verification, *tarkēṇa yojayet*, reason must be allowed to enter there. It will fail to enter, gross becomes, makes mastery over grosser things, of his experience. There may be so many planes where he cannot venture to peep into it, their reason, drawn from several mundane affairs, reason. So *śraddhā*, *śraddhā*, *grāhya*, *śraddhāmayo 'yaṁ loka*, *Upaniṣad* says, where no rhyme and reason can be applied, that *Upaniṣad* says, *śraddhāmayo 'yaṁ loka*, there is a plane where only your *śraddhā* can enter into, and nothing of your other parts, however efficient you may think them to be, *śraddhāmayo 'yaṁ loka*. *Rūpa mayo 'yaṁ loka*, the ear cannot demand to enter into. And *śabda mayo 'yaṁ loka* the eyes cannot hope to enter into that. So *śraddhāmayo 'yaṁ loka*, it is the jurisdiction of *śraddhā*. The other senses or intelligence based on that experience they cannot...

End of 81.08.20.B

Start of 81.08.20.C

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

yadī gaura nā hoīta, tabe ki hoīta, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturi sāra
baraja yuvati bhāvera bhakati śakati hoīta kāra]

[Vāsudeva Gosh has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power.

Rasarāja-Mahābhāva - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.”]

At the reach, the zenith of *śraddhā*, how it can be wonderful as Gaurāṅga has taken it down. And we are getting a taste of it and thinking, 'If I could not have a chance of tasting such nectarine substance how could we live? One cannot live, one should not live without such things. When such things are existing, such degree of nectar existing, and if devoid of that in life it is most undesirable. Gaurāṅga has with His most intensified faith He has come down with a great thing _____ [?] How I could live if I could not get a connection of such wonderful sweetness. Hare Kṛṣṇa Hare Kṛṣṇa.

Devotee: Who said this Mahārāja?

Śrīla Śrīdhara Mahārāja: Vāsudeva Ghosh.

_____ [?]
When after *sannyāsa* Mahāprabhu came to visit this Nadia, again Vāsudeva says.
_____ [?]
The whole population of Nadia ran madly to have a glimpse of that Gaurāṅga of their former experience. They madly ran after Him.
_____ [?]
So so much filled up with ecstasy they can't leave, they can't move. Very painfully they're making progress. The feeling has almost paralysed them.
_____ [?]
They thought, 'How long and such days passed away that they're deceived with such *darśana* of Gaurāṅga, the former of His students.
_____ [?]
And their eyes were fixed on His dress and His limbs, so grossly they forgot themselves.
_____ [?]
And Śacī Devī when she heard that her Nimāi after *sannyāsa*, five years after, He has again come here to visit her, she ran after and taking on her lap.
_____ [?]
"You are a boy of my lap. You're so and so now."
_____ [?]
A dead body has again got the life. Something like that to Śacī Devī and other devotees.
_____ [?]

Vāsudeva Gosh told that, "Such is the scene when Gaurāṅga came to visit once again after His *sannyāsa*. The scenery of the place was such. All dead bodies were as if they got knew life and stood and to do something. Hare Kṛṣṇa. What intensity of love has been expressed in his, the Vāsudeva Ghosh. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Like my stanza,

nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam

*koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-kaṣṇanam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvarām
prema-dhāma-devam eva naumi gaura-sundaram*

["When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."]

[*Prema-Dhāma-Deva-Stotram*, 34]

When He came to this Koladwīpa the actual happenings were such. Nītāi. Nītāi.

When I read in *Chaitanya-Bhāgavata* that Mahāprabhu when visited this Navadvīpa after *sannyāsa*, five years passed, then people ran to see Him in such a mad way that so many jungles were all cleared, everywhere there is path, no jungle. The Ganges water filled up with human heads, all swimming close by. None can even dive because four or five hands come to his relief. So thickly the Ganges water is set with human heads. And so many boats are also carrying so many children and old people.

And so I thought how it was? But at the time of Gandhi, such a great throng I saw, then I thought that even to see Gandhi so many people may be attracted. Then how, what degree of attraction really was when Mahāprabhu came after His *sannyāsa* in Navadvīpa. How, with what great degree of attraction when this Gandhi can attract people in such large numbers, because only for his *ahimsā*, and that is also to the political purpose. And for the highest purpose, the great and most intense dedication, that came with Mahāprabhu then how, what such high degree of attraction came here, down. How mad the people were to see Him.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nītāi. Nītāi. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Also Mahārāja, there's a verse by Prabodhānanda Sarasvatī:

*vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ
viśvam gaura-rase magnam, sparśo 'pi mama nābhavat*

[Śrīla Prabodhānanda Sarasvatī says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it."] [*Caitanya-candrāmṛta*, 46]

Śrīla Śrīdhara Mahārāja: *Sparsō 'pi mama nābhavat.* It is a plain thing. That is the very nature of the devotees. That is, as much conception of the infinite as you have, your insignificance to that degree you must feel within yourself. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The infinite conception, the question of relativity. When you can see a bigger thing then relatively you cannot but think that you are so very infinitesimal. Your look is for a great thing and in comparison to that you are smallest. Do you conceive this?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When you are seeing the ocean you see how tiny you are in relation to the great magnitude of ocean and water. You are very insignificant. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, that you apply in this case. One who is looking at the great thing whether in size, or knowledge, or love, when you are standing at the relativity of the verge of the great thing, in consideration of that you should think that, 'I am very poor, I am very low.'

*jagāi mādhai haite muñi se pāpiṣṭha, puriṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[I am more sinful than Jagāi and Mādhai and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205-6]

[Kṛṣṇadāsa] Kavirāja Goswāmī himself says for him, "That I am so mean." When he has seen so much pure and higher thing, in comparison to that he says, "What is this?"

Mahāprabhu says, *prāṇa-pataṅgakān vṛthā*, [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

"I am an insect. My life is like an insect. I'm going on with it."

*dūre śuddha-prema-gandha, kapaṭa premera bandha, seha mora nāhi kṛṣṇa-pāya
[tabe ye kari krandana, sva-saubhāgya prakhyāpana, kari, ihā jāniha niścaya]*

["Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.46]

"So pure and natural love of ocean I see before Me, spread, and I am not getting even a drop of it. I'm so unqualified. Why? I am a hypocrite. I really do not want, not that I don't deserve, I don't want it. My life is unfulfilled, unfulfilled. I have come near such a vast and beautiful thing and I am not allowed to touch even, to get even a drop of it. I am so low, so unqualified. Why? Because I am a hypocrite. *Kapaṭa premera bandha*. Still I think that I am great. I'm a big thing, *pratiṣṭhā*. *Sva-saubhāgya prakhyāpana*. Even at this plane I can't leave vanity, false vanity. *Sva-saubhāgya prakhyāpana*. I want to display that I have a great achievement of Kṛṣṇa *prema* and I am shedding tears for that and this is not real shedding, *kapaṭa*. Still I am addicted to My lower self, self-centred, self-centring is not being dissolved. Still I am self-centred. I am a seeker of My own fame. So I am not being allowed to partake into that ocean of nectar."

So in that relativity they cannot but see themselves meanest of the mean. As much as coming in connection with the higher reality, conscious of higher reality, then relatively they are compelled to think themselves the meanest of the mean. That is the truth. That is the law of nature. So devotees of the higher order they are seen always to say that everyone is getting the chance but I do not get the chance. I cannot avail myself for getting this situation.

Narottama Ṭhākura, "Jagāi Mādhāi, up to the standard of Jagāi Mādhāi culprit, what standard of the culprit Jagāi Mādhāi? They are getting released, and they're getting the nectar, and only I Narottama am outside. I can't touch the thing."

The nature of the appreciation of the highest makes himself to think to be of lower position. That we find from the practices and sayings of the great men. That is the question of *trṇād api sunīcena, taror api sahiṣṇunā*, and without that, that is a qualification also, if we do not have that sort of qualification that is the earth. Of course earth means not artificial. If we are not ready to think ourselves lower we cannot come in connection with the higher.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Your attitude for the search will be such; that you are almost unfit in the search for where you want to go, want to begin. So unqualified you are. This is the qualification for the finite to approach the infinite. If you think that you are something that is a disqualification in your search after infinite. In other words it is such.

trṇād api sunīcena, taror api sahiṣṇunā, / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

You will take the name of the Lord, divine sound, but the process is such, you must be mindful to that. Otherwise your search will be in vain. Your attempt will be

lost. What will be the attitude? *Ṭṛṇād api sunīc*, the meanest of the mean, to think you're humblest of the humble, and sincerely. *Taror api sahiṣṇu*, your forbearance must not have any limits. 'That so many days, so many ages I have past. I don't get.' Be sure that you have come to search infinite, so no time limit, ha, ha, and no vanity, that you will make master over that thing. This qualification must be given up in the beginning. *Amāninā mānadena*, your highest enemy is your self-seeking nature, that you are something, you have got some greatness in you. That sort of vanity must be left out. *Amāninā*, you must not seek any honour to you, no reward, *amāninā*. *Mānadena*, at the same time you must be modest in your dealings to all others, then your *amāninā* is genuine. If you do not like to give the honour to others then your self-seeking will be there, it will be traceable. But when you give honour to others but don't want it within you, then you will be qualified to make search after Govindam, to the Centre, the Infinite, the Absolute. Then a qualified student if you can give up all these bad prejudices, these unfavourable prejudices, if you come to search after the Absolute then you must have such qualifications, otherwise you'll fail. So, we find that the great devotees they're always condemning themselves like anything, extremely, what we cannot conceive even of, for ordinary persons.

Purīṣera kīṭa haite muñi se laghiṣṭha, Kavirāja Goswāmī who is the giver of the highest conception of the truth, he says, *purīṣera kīṭa haite muñi se laghiṣṭha*, "I am worse than the worm in the stool." *Jagāi mādhai haite muñi se pāpiṣṭha*, Jagāi and Mādhai in the case relativity of Mahāprabhu, they have been considered to be the worst sinners. I am more than that. My sins are so graphic I may not be engaged. *Mora nāma laya yei tāra pāpa haya*, I'm such a great sinner that whoever will hear about me, the dirt, the sin will enter into him, in the relativity of my name. I'm such a great sinner. My sin is with my name also and the one who once hears my name, the sin will enter into him, *yei tāra pāpa haya*. And *tāra puṇya kṣaya*, his good qualities will vanish. And *mora nāma laya yei*, if anyone positively takes my name then he will commit sin. Such a worse type of person I am. But, the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha, Govinda, all these things He has given. Nothing in me but all in Nityānanda Prabhu."

And by this he wants to express his highest gratitude to Nityānanda Prabhu. "It is shameful to speak about one's own life, but still I do this. Why? If I do not do that then I shall be ungrateful to the great magnanimity of Nityānanda Prabhu. So fallen am I and Nityānanda Prabhu has given me all these things, the Vṛndāvana, Rūpa, Sanātana, then this Govinda, Mahāprabhu, all these things, Raghunātha Dāsa. It is all gift of Nityānanda, unconditional gift. I've no qualification, so I mention that, yes I have got. If I do not say, then I'll be an offender to Nityānanda Prabhu's grace, so I am compelled to say, confess that I am so and so, but by the grace I have got these things."

Sparśo 'pi mama nābhavaṭ, Prabhodānanda Saraswatī, all these, they're all of such common feelings, conceptions. "It is there. I see, I feel, so many persons are looting, but I am deprived, I am deprived."

Rādhārāṇī Herself says: "Kṛṣṇa is qualified in every way. I can't blame Him in any way. Still He is so cruel to us all. He left Vṛndāvana. We are all feeling extreme pain. This is My *durddaiva-vilāsa*. I cannot accuse Him in any way."

This is union in separation.

bahye viśajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

It is a peculiar type of achievement when one who has got the thing they say, "No, I have not got." This is the special characteristic of the Infinite. One who has got possession of it he says, "No, I have got nothing." The characteristic of Infinite is such. And when he says that, "I have got." He has not got. It is such, because it is a statement from the negative for the Positive. The negative who cannot assert at all but can attract only, negative. Assertion is with the Positive only. So the negative can hanker, he can express his own reality in the negative characteristic, and degree of want. He or she can express her position in the degree of want. The measurement is just the opposite, minus, the measurement is in the negative side, minus, the depth of necessity, depth of attraction, but not of gain. Positive can only assert that, "I am purer."

Devotee: That's wonderful Mahārāja, such a beautiful land.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. But your beautiful attraction is to take all these things out, the negative - positive. This has come to my mind some few days back. This must be explained in the present language of sounds.

Dhīra Kṛṣṇa Mahārāja: Yes. So Mahārāja, it's one thing for such great personalities as Kavirāja Goswāmī to make these statements, but for men like ourselves, ha, ha, we actually are like that, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That will be our standard in the front, the ideal, that will be our Guru Mahārāja. But we must not assume that, 'I am Kavirāja Goswāmī.'

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is another type also, in *Caitanya-Bhāgavat*. Vṛndāvana dāsa he is praying, he's trying his utmost to describe the greatness of Mahāprabhu, magnanimity of Mahāprabhu and Nityānanda. Then he says, "After appealing to the people at large in such a modest way I am putting to them. Like I touch your feet, I hold your feet. You please come and appreciate."

[?]

After so much appeal, fervent appeal, to ask them, to requests them to appreciate, for appreciation of Gaura and Nityānanda. "Do it, it will be your benefit. Whatever any position you are, whatever class of sinner you are, you please, you try to come. Connect with Gaura-Nityānanda. You'll be blessed, you'll be saved, you whole hankering will be fulfilled." Still, after so much entreat and appeal, if anyone wants to blame, criticise and blame Nityānanda and Gaurāṅga, I want to kick on his head." This is also a peculiar sentiment coming in the heart of the devotees.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And how to explain that? That so many superficial critics they're saying, "Kavirāja Goswāmī has appealed in such a modest way, and this Vṛndāvana dāsa he has such vanity, his vanity is so much. He's so proud that he wants to kick the head of those who do not have faith in Gaura-Nityānanda, 'they're most impertinent,' all these things."

But when I came to Gauḍīya Maṭha I heard a peculiar interpretation from Prabhupāda. Prabhupāda told that the most sinful and heinous, Nityānanda Prabhu has come to their relief, by this statement. Do you follow? By this expression, one who has got no other way but to fly away, to come to the divinity. Nityānanda Prabhu has opened a way to them. By his punishment, Kṛṣṇa's special attraction will be drawn towards them. "That My child has beat him, or damaged him so," and gives some grace. Am I clear, no? Kṛṣṇa's attraction will be there because His child, His devotee has done something wrong, apparently, so He'll come to compensate for that.

So His play in the fashion, taken to task, mildly, and also beating, punishment, if punishment is given by His devotees to a public man, Kṛṣṇa's special attention will be drawn to that man to compensate in the way of compensation, and he'll be benefited. He has tolerated. Vṛndāvana has given punishment, dishonoured them, they're mortified. So they must be taken in, some special case will come for them. So by this statement Vṛndāvana Ṭhākura has opened, to the worst, the gainer also, the door to enter into Kṛṣṇaloka. That sort of impression we got from him, from the standpoint that there cannot be any filthy thing in the devotee, whatever they do. By that way they get some connection with Kṛṣṇa. Some connection is established. When mother, ultimately no revenge, when mother chastises her child, then child may cry, then mother may come and take him on the lap. So no permanent apathy or jealousy or any, no spirit of revenging in that side; in any connection, in way she wants to take him. That does not mean that wilfully we should offend the devotees and try to take, avail myself of that advantage. That will be *nāmāparādha* _____. We shall go on sinning and say, "I take Name and that will go." It will be that type of *aparādha*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, today I stop.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: Jaya Om Viṣṇupada...

...

Devotee: ...you were taking rice and some neem leaves cooked and...

Śrīla Śrīdhara Mahārāja: Twenty-three.

Devotee: At the age of twenty-three.

Śrīla Śrīdhara Mahārāja: Austerity I observed too much.

Devotee: So that was very much surprising to Dhīra Kṛṣṇa Mahārāja and myself...

Śrīla Śrīdhara Mahārāja: Ha, ha.

Devotee: ____that...

Devotee: _____ [?]

Devotee: We would like to hear from you Mahārāja how that Nityānanda Prabhu has actually asked you to come and initiate here.

Śrīla Śrīdhara Mahārāja: After Vāsudeva Prabhu I was asked by some leaders, leading members of our mission to take position of Ācārya. But from the beginning I had no such impression within, inspiration. But when I left the mission and came to stay alone, there was always some sort of hesitation in me, that Guru Mahārāja did not like *nirjāna bhajan*, the separate life. He liked *kīrtana*, *saṅga*. And if I live in a *saṅga* that means I preach, then many newcomers will join. And who will go to initiate? They asked me to take the charge of initiation but I did not feel any inner inspiration for that. So anyhow, I was passing my time. What to do? I do not feel any urge for that.

Then when from Vṛndāvana I came to take my permanent residence here, this *aparādha-bhañjan-pāṭ* Koladwīpa. Then I thought that I am going to take my shelter in Navadwīpa Dhāma permanently, but Dhāmeśvara is Nityānanda Prabhu. I must visit His birthplace, going to Mahāprabhu's birthplace, but before that I must go to Nityānanda Prabhu's birthplace, that is Ekacākrā _____ and beg His permission. So that if He's propitiated then I will be, possibly, live in Navadwīpa Dhāma there, safely. Otherwise it will not be possible, impossible. So I straightly went before I came here I went straight to Nityānanda Prabhu's birthplace. And whenever I fell there with that prayer, 'That You are Patita Pāvana, Saviour of the Fallen, and I crave Your mercy, and You grant please my stay in that, permanently I may have my shelter there in Navadwīpa Dhāma, in Koladwīpa.' In this portion I already fixed, this portion, Gupta-Govardhana. I fell flat and with that prayer, at once some urge came in my mind, "You seek, pray for the grace of Nityānanda Prabhu as Patita Pāvana, but you are apathetic to *patita*. How can you hope His sympathy?" So this suddenly sprang in my mind. "Nityānanda Prabhu is Patita Pāvana but you do not like to extend your helping hand to others. So how can you expect His grace, His mercy?" That sort of

strong impression came in my mind. Anyhow I put my petition to Him and came here. And our Prabhupāda's nature is always pressing me. He's against *nirjjana-bhajana*, but I am going to do that.

Anyhow, I came here, and by two rupees monthly rent I took one room here, nearby, and stayed there. Daytime I began to read the *śāstra*, scripture, and from evening I used to take the Name, one *lākha*, *eka lākha Nāma*. And after it is finished I went to bed. And only once I cooked something. And I took Giridhara with me from Vṛndāvana, in a small throne I put Him in place in the room and I used to offer Him daytime and then took some *prasādam*, and the evening something or other. In this way I was passing my days. I came unknown in this place, but gradually my Godbrothers searched for me and found out myself, and began to come now and then. And some began to stay with me, they won't go. In this way I passed some time.

At that time also when going through the books of Jīva Goswāmī I found that he has written that those that have money but do not spend it for the Lord, he's *vittha-śāthya*. And so, those that know something, have some knowledge, and some experience about *bhakti* and Kṛṣṇa and devotees, if they do not like to help others they're *jñāna-śāthya*, they commit *jñāna-śāthya*.

At the same time, I had in memory of my early days that in a story of *Purāṇa* it was mentioned that one *brāhmaṇa* was big scholar, but he did not help others, or give others his, he did not give education to anyone. So in the next life he was a mango tree and so many beautiful fruits all over the tree, but not even a bird taking that, not touching, untouched. Then, one who saw in the way to God, Anantadeva, he asked this question, "What is this?" Another two also, "He was a great *paṇḍita* but he did not instruct and give his share of learning to anybody. He was so miserly in his scholarship so in the next birth his position is such." That also came to mind. Then I thought...

End of 81.08.20.C

Start of 81.08.21.A

Śrīla Śrīdhara Mahārāja: ...did not try in a broader scale to preach and to make disciples, but anyhow I shall keep it open. If anyone comes then I shall try to keep him or to initiate or to educate him in the spiritual line in a minimum way. With this spirit I took my position here. That Nityānanda Prabhu, that sort of inspiration there came in me, that...

Devotee: Indirectly.

Śrīla Śrīdhara Mahārāja: ... whose Patita Pāvana, and you must try your best to help those that are fallen, in your consideration. That sort of inspiration I got from there, Nityānanda Prabhu. And also, something: that if a doctor, a doctor is not omniscient, but should he not try his best to cure a patient? As much as he has got his capacity he

must try to help. Otherwise the world will at standstill. If everyone says, 'that if I've got complete, full knowledge, then only I can approach another to help,' but that is not possible in this world. Everyone has got some relative position, so everyone will try his best to help others according to his own capacity and position. That also came in my mind. So I began in a narrow and mild way to help. Not reluctant altogether but not any big attempt, because it is mentioned also in *Bhakti-rasāmṛta-sindhu*: *bahu sisya na kaivay, bahu grantha kalābhyāsa varjan, mahārambha*.

[*bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam*
vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā]
 [Bhakti-rasāmṛta-sindhu, 2.79.76]

These temples and all these things, a big scale: that is prohibited in *Bhakti-rasāmṛta-sindhu*. That also, when our Guru Mahārāja delivering lectures on *Bhakti-rasāmṛta-sindhu*, the sixty four kinds of devotion, then I marked that this is prohibited in *Bhakti-rasāmṛta-sindhu*. But he's doing the same thing. In a big scale he's making propaganda, and money he's spending in a great quantity to construct the *mandira* and other temples and other things, so *mahārambha*, which has been prohibited by Rūpa Goswāmī, our Guru Mahārāja has undertaken all those things. What does he say when this point comes in and he will have to discuss over that point? Then I found that in one or two words he explained the whole thing. He told that, "This is a point of personal question. One man can manage a kingdom, an empire, and may find leisure. Another man cannot manage a family and he does not find any leisure to manage the family. So it is a particular case and particular capacity, according to which it will be great or it will be small, a question of personal capacity."

Bhakti Caru Swāmī: Mahārāja, when you were in Vṛndāvana, then Lord Nityānanda appeared to you and asked you to come here? In your dream, is that right?

Śrīla Śrīdhara Mahārāja: I don't remember such things. I have, from before I went to Vṛndāvana, I had a mind that I shall, I won't stay in Vṛndāvana. That is for the higher. And I am of lower order. So *aparādha-bhañjan-pāt* in Navadvīpa, the fallen, they should take shelter under Mahāprabhu. So I shall take my shelter here, not in Vṛndāvana. That was a pre-conclusion in me, so I had that thing in mind and I don't remember that I had any such dream.

Bhakti Caru Swāmī: But you had, Nityānanda Prabhu at one time appeared before you in dream and asked you to start initiating. You had mentioned that sometime.

Śrīla Śrīdhara Mahārāja: He appeared before me and asked me, that sort of inspiration I got when in the birthplace of Nityānanda Prabhu, that I remember. Thereby I took it that Nityānanda Prabhu wants me to begin initiation. Hare Kṛṣṇa. I realised that by the grace of Nityānanda Prabhu we can get the grace of Mahāprabhu. No other alternative for us, the fallen souls, especially for the beginners.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi

[from Narottama Dāsa Ṭhākura's *Manah-sīkṣā*, 1]

By the grace of Nityānanda we shall get the grace of Gaurāṅga. And by the grace of Gaurāṅga we shall get the grace of Rādhā-Govinda. That is the general way, the Grand Trunk Road.

Even what is foretold by Brahmā, *karam kati kati kam kam* [?]

Hare Kṛṣṇa. He was a renowned *jyotiṣa*, our Guru Mahārāja, and according to his calculation he says that *sarasvata pandika*, that is the real calculation, real basis. But he adhered to Hiram Bachi because Bhaktivinoda Ṭhākura has accepted that. So *mahā-jano yena gataḥ sa panthāḥ*, we must follow *mahā-janas*.

[*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata*]

Śraddhāmayo 'yaṁ loka. Our intellectual calculation and other things, that falls, should fall lower. And *śraddhā*, with the help of *śraddhā*, faith, we must follow the directions and practice of the devotees. We have seen by his conduct, the rhyme, reason, all these of the mundane calculation. Above that there is *śraddhā*, *śraddhāmayo 'yaṁ loka*. And his loss and gain; that is of different type. *Tat te 'nukampām*, [*Śrīmad-Bhāgavatam*, 10.14.8]. None can make any loss on them, impart any loss on them. That comes to be like a test and comes in a flying colour from that sort of danger, has come to serve them. Kuntī Devī, she's asking for dangerous position.

vipadaḥ santu tāḥ śāśvat, tatra tatra jagad-guro
[*bhavato darśanam yat syād, apunar bhava-darśanam*]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

She's inviting adversity, so that, "In adversity our prayer will be more intense to the Lord and He will come. So adversity is our friend, and happiness may be rather foe."

So *śraddhā* is independent of anything. All the hindrance of different times they rather come to help in indirect way; comes to serve. There is such conception of life,

tat te 'nukampām. It is considered from the standpoint of eternity.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

*hato vā prāpsyasi svargaṁ, jītvā vā bhokṣyase mahīm
[tasmād uttiṣṭha kaunteya, yuddhāya kṛta nīścayaḥ]*

["Oh son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination."] [*Bhagavad-gītā*, 2.37]

*sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
tato yuddhāya yujyasva, naivam pāpam avāpsyasi*

["Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin."] [*Bhagavad-gītā*, 2.38]

The calculation of the immediate fruit of our action, result, that makes us coward; ha, ha, hesitating. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Visuddha-siddhānta* _____ [?]

I read an article in *Sajjana-Toṣaṇī* written by Prabhupāda. There, he showed why he has accepted Hiranbachi Paṇḍita, because Bhaktivinoda Thākura accepted that. Though he mentioned there the calculation of this *Visuddha-siddhānta* from the standpoint of the present calculation cannot be rejected. But still, he for himself he accepted Bhaktivinoda Thākura. That beyond calculation, *mahā-jano yena gataḥ sa panthāḥ, śraddhāmāyo 'yaṁ loka*.

Gaura Haribol! Gaura Haribol! Prabhu?

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Your necessity, demand? Gaura Haribol!

Dhīra Kṛṣṇa Mahārāja: In what respect?

Śrīla Śrīdhara Mahārāja: What respect? A general enquiry: the general interest.

Parīkṣit Mahārāja, when he put the question to Śukadeva, Śukadeva accepted:

"Yes, it is a real question." *Kṛto loka-hitam nṛpa ātmavit-sammataḥ*. Because two inherent signs of enquiry is here. One, it is *ātmavit-sammataḥ*, it not irrelevant question, a relevant. Why? *Ātmavit-sammataḥ* as well as *loka-hita*, two aspects. It is a general question. It is necessary for every one of us, the solution of this, the answer of this question will contribute, help to all of us here. And also, this question, *ātmavit-sammataḥ*. One who has got proper knowledge of his own self, he will accept this, 'yes, it is not irrelevant but relevant.' *Ātmavit-sammataḥ*. One sanctioned from the subjective region, another is for the good of the whole public. So such questions are real questions of universal interest. The solution of that will help the whole of the enquirers, not only any partial aspect, and not only any provincial solution, but the absolute solution, which will help solve the problems of the whole. It is the question that should be asked by anyone and everyone in this world."

*varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa
ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ paraḥ*

[Śrī Śukadeva Gosvāmī said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*, 2.1.1]

"You have asked what is the *śrotavyādiṣu yaḥ paraḥ*? We are exercising our senses in this plane, but what will be the most beneficial to us? We are receiving things from outside to meet the demand of our internal self. But what will be the best utility of our senses? Which things we should indent within us for our best interest?" That was the question. "Always we are accepting something from the environment for the inner interest. Now how should we utilise our senses, the channel of our knowledge, utilise that it may help best my inner interest?" That was the question. Then he told, *varīyān eṣa te praśnaḥ*. "Yes, your question is bona fide, *eṣa te prasnah varīyān, kṛto loka-hitam nṛpa*, it will solve not only your problem but it will solve in general the whole problem of the whole world, *eṣa te prasnah*. This is *the* question to be solved, the only question." *Varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa, ātmavit-sammataḥ*."

Now, the population here, they have got no perfect knowledge. They do not know what is what. So their enquiry may be of faulty character, so one may think that the public are always wrong. The mass is ignorant, so any question of the mass that may be a mere supposition. The demand of the majority may be erroneous. The vox of populi is vox dei, it cannot be admitted. So the intrinsic purity of the question, that is also necessary.

And so he says *ātmavit*, "Though rarely understand their own position, they will accept also. Their sanction also we shall get in this sort of question. 'What is my best benefit? How should we utilise our senses to draw knowledge from the environment so as it will help me in the best way? *Ātmavit-sammataḥ*. Passed by the subject committee of the higher section who are above faultless knowledge, infallible, they

will also sanction, 'Yes, it is a relevant question.' So from two sides, from the up and from the down, both sides will accept your question as relevant. I am going to answer them and you try to hear."

*śrotavyādīni rājendra nṛṇāṃ santi sahasraśaḥ
[apaśyatām ātma-tattvaṃ gr̥heṣu gr̥ha-medhinām]*

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."] [*Śrīmad-Bhāgavatam*, 2.1.2]

"Oh King, there is no end of ways by which we can utilise our senses. Thousands of engagements there are in which all the senses are busily engaged and no leisure they find. *Nṛṇāṃ santi sahasraśaḥ, apaśyatām ātma-tattvaṃ*, but they're mostly all engaged in search of those that do not know the real necessity of his real self, who does not know his own want, who does not know his home. He's travelling in a foreign land and satisfying his curiosity, aimlessly working. *Nṛṇāṃ santi sahasraśaḥ, apaśyatām ātma-tattvaṃ*, no diagnosis but very busy in treatment, that is to be found in the world. *Ātmavit-sammataḥ. Apaśyatām ātma-tattvaṃ*, this is important thing, *ātma-tattvaṃ*. The normal understanding has accepted this, not by the majority of the abnormal thinkers. That is *śrauta-panthā*, the necessity of the revealed truth. That must come from the perfect realm from God Himself. So here, he's established in the indispensable necessity of the *śrauta-panthā*, the method of revelation. It must come from the perfect realm, from *sārvajāṇā*, from the quarter of omniscience it must come. So, *apaśyatām ātma-tattvaṃ gr̥heṣu gr̥ha-medhinām*, the thousands of engagements we find in those that are unconscious of their own real interest. They're very busy but very busy about nothing." *Apaśyatām ātma-tattvaṃ gr̥heṣu gr̥ha-medhinām*.

*nidrayā hriyate naktam, vyavāyena ca vā vayah
divā cārthehayā rājan, kuṭumba-bharaṇena vā*

[The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.]

[*Śrīmad-Bhāgavatam*, 2.1.3]

What we see if we look around, *nidrayā hriyate naktam*, two things, either sleep or *vyavāyena*, playing with women, the night passed in these two ways. *Nidrayā hriyate naktam vyavāyena ca vā vayah*, and *divā cārthehayā rājan*. The daytime, *ārthehayā*, in search of money, *kuṭumba-bharaṇena vā*, or by serving the mere relatives, *kuṭumba-bharaṇena vā*.

*dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api
teṣāṃ pramatto nidhanam, paśyann api na paśyati*

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being

too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."]
[*Śrīmad-Bhāgavatam*, 2.1.4]

Dehāpatya-kalatrādiṣv, ātma-sainyeṣv, our own group is with those that we can exploit, *ātma-sainye*, those that supply our sense enjoyment, sense pleasure, we are surrounded by them. *Dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api*, we are fully engrossed in their interest and only live for my own sense pleasure. *Teṣāṁ pramatto nidhanam, paśyann api na paśyati*, so much engrossed in that sort of false duty that we have not the leisure to find out my own death that is drawing near towards me. *Nidhanam, paśyann api*, seeing also not seeing. It is a plain thing, everyone is going to the jaw of death, I see, but still I can't see, I do not see, I don't care to see, I do not mind to see. This is the peculiar position I hold now. The final danger is approaching and I am sleeping over that. I won't care to take notice of that, that great danger. What can be more strange then this? *Paśyann api na paśyati*. You say that you have no time, only seven day's time. But that does not matter at all. Seven day's time is enough. Only what is necessary is your particular attention for the solution. Only a moment is enough.

kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha
[*varam muhūrtam viditam, ghaṭate śreyase yataḥ*]

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and mountains, hills, they are living years and years, ages after ages, but no benefit. So what is the necessity of, no question of the longevity, or question of time. *Varam muhūrtam viditam*, what is necessary, that attention to one's own self. 'What am I? What is my?...' That sort of attention, our attention should be drawn to our own real interest. That is the thing which is to be it, that should be it. And no question of time, there's enough time. Seven days is enough, the necessity. *Varam muhūrtam viditam haṭate śreyase yataḥ*, that the peculiar necessity is this that how our attention can be drawn towards the reality. That is what is necessary. *Muhūrtam viditam haṭate śreyase yataḥ*. And then and there our real interest will be satisfied. Only by *sādhū-saṅga* that is possible, with the association of the higher souls, highly realised souls.

khaṭvāṅgo nāma rājarṣir, jñātveyattām ihāyusaḥ
muhūrtāt sarvvaṁ utsrīja, gatavān abhayaṁ harim

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."]
[*Śrīmad-Bhāgavatam*, 2.1.13]

There is precedent in the history. Mahārāja Khaṭvāṅga, he had only one moment left in his longevity, and he so perfectly engaged himself forever. He gave himself without any reservation. He surrendered to the feet of the Lord and he got the desired end, *muhūrtāt, gatavān abhayaṁ*, he got Hari, *abhayaṁ*. What is, who is Hari? When we get Him, no apprehension, no fear, nothing of the kind, no undesirability, that is what Hari means. Hari means *sat-cit-ānanda*, the eternal existence, and the perfect consciousness, and also the fulfilment of life in ecstatic joy. He got that in a moment, in a moment.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[*ahaṁ tvāṁ 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]

So the problem is how we can surrender, giving away our attraction, our ignorance, about our own interest. How we can jump into the absolute good, the ocean of our real interest. That is the problem. So questions should be of such character, general character, general character there's only one question, *ānandaṁ brahmano vidvan?* It is admitted by all, the maximum happiness we want. From the tree, from the stone, to the demigods, *ṛṣi*, *muni*, everyone, maximum happiness, that is the only thing to be aspired after. And how to attain, what is He? That is to be discussed, conceived. What is He? What am I? And what is my end, and how to reach the goal? What is the destination, and how to reach the destination?

Sambandha, *abhidheya*, *prayojana*, under three heads the Vedic scripture has discussed the whole problem. Who am I, where am I, and then what is my best benefit, and how to attain that goal? *Sambandha*, *prayojana* and *abhidheya*, three things, under three heads to be discussed. The general question: the question of everyone. It's not any partial thing, not any sectarian or provincial, nothing of the kind, no such questions can come against this campaign. What the Gauḍīya Maṭha people of Mahāprabhu began His expedition against *māyā*, misunderstanding, that of general demand in the world. Of course, to the conscious, to the saner section. The insane people they're not up to standard, standard is not with the insane, but the saner section. They all will welcome the movement that is inaugurated by Swāmī Mahārāja over the whole globe. And our Guru Mahārāja began that attempt to attack *māyā*, illusion, illusory energy, and to devastate and smash it.

This is *kīrtana*, this is preaching, this is Hari *Nāma*, and with this Mahāprabhu came here. "Don't fly away, run away for the fear of *māyā*, misunderstanding." Ultimately it is misunderstanding, ha, ha, and you want reality so why should you be afraid? Your basis is a real one. You are standing on fundamental reality so you should not be afraid and run to the jungle and to the cave, and there also you will be always afraid that *māyā* is entering here, not as bold soldier of *saṅkīrtana* party. Fearlessly wander through the length and breadth of the water, or the world and chant about Kṛṣṇa, truth, truth, and *māyā* won't venture to approach you. That is misunderstanding.

By the repetition of your Kṛṣṇa consciousness, and also in generating the truthful consciousness with the help of Kṛṣṇa consciousness, you'll be able to do away with all the infectious. By throwing disinfecting substances you'll drive away the infection all around. That will be your duty. Be agent of disinfecting batch who are throwing around the medicine of disinfecting the infectious area. Go on with that. If you disinfect all around then infection may not approach, can't approach you, because you are disinfecting all around you. So how infection will come to attack you? Others will also be saved at the same time.

Devotee: What necessity?

Śrīla Śrīdhara Mahārāja: Only one necessity, the necessity of Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness, and our end, our object is *prema*. *Prema* means to acquire more energetic tendency to spread Kṛṣṇa consciousness, higher and higher, of higher. '*Dāsa' kari' vetana more deha prema-dhana*. And what is that *prema* which will help me more intensely to engage myself in my service? *Prema* means that, to serve, and *prema*, to get the remuneration as *prema*. And what is the nature of *prema*? That it will excite me more and more for the service, so in a circular way it will move. What I get as remuneration, what is that? That is a tendency to produce service to the object of my reverence. That is *prema*. It is not a separate thing. That will help me more and more towards the service. So it is continuous, it is dynamic. And I have acquired *prema* now that I am a king I shall enjoy that, no necessity of service, it is not this. Such stage will never come. It will promote the speed and quality of the service. That is *prema*. Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service. Hare Kṛṣṇa. Gaura Haribol. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
That's a negative side of life. _____ [?] Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Śrīla Govinda Maharaja: _____ [?]

Śrīla Śrīdhara Mahārāja: Locana dāsa Ṭhākura.
veshya paradar lasuda chayadar _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Direct hit in the soft sentiment: the fine sentiment. Hare Kṛṣṇa. Hare Kṛṣṇa. In Baladeva and in Nityānanda Prabhu the next to Kṛṣṇa and Mahāprabhu, in the next stage we see a peculiarity of opposing, of opposition also, sometimes. The next lower stage of Kṛṣṇa is Baladeva. And here also, next lower stage of Gaurāṅga is Nityānanda. Their confidence is so strong that only the first layer of deviation, but sometimes They're opposing, ha, ha, opposing. Baladeva is seen to oppose Kṛṣṇa openly, sometimes. Nityānanda Prabhu also is seen

to oppose Mahāprabhu.

Devotee: Dandabangal.

Śrīla Śrīdhara Mahārāja: Externally. Dandabangal. Kala Kṛṣṇa dasa ke? Service there.
_____ Kṛṣṇa *Nāma* _____ [?] Jagāi Mādhāi _____ [?]

Devotee: *Rāmacandra līlā te la kunta sniya te* _____ [?]

Śrīla Śrīdhara Mahārāja: Opposition _____ [?]

End of 81.08.21.A

Start of 81.08.21.B_81.08.22.A

Śrīla Śrīdhara Mahārāja: ...father, the king, who has got no real consideration. In this way: Lakṣmaṇa.

And next layer, second layer, Baladeva also is behaving, in Vṛndāvana *līlā* also, one day Baladeva gave a slap to Kṛṣṇa, and Kṛṣṇa is putting it to Yaśodā. "Dādā [brother] has beaten Me, Baladeva, Dādā, has beaten Me, mother."

Then Baladeva was much perplexed, and then going to a little distant, "Yes, I did it My brother, and does it look well that You put that to mother, against Me? Does it look well? How can You put it as a complaint against Me, to Our mother?"

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] "Yes, I did, but should You complain that to Our mother? I'm Your elder brother, I have done something, I have exercised My little right over You, and why should You make any complaint against that? That is very bad."

Ha, ha, ha, ha. Hare Kṛṣṇa, Hare Kṛṣṇa. He has got that capacity, that right. That right is given there; up to that layer the right has been bestowed, extended.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa has taken the greatest risk and He jumped into the Yamunā where that Kāliya *nāga*, the great demonic serpent, that was there. "And that Kṛṣṇa is gone." All the friends, including all, *gopīs* also, they fainted. "That Kṛṣṇa has jumped into that poisonous area, lake." So they all fainted, for the separation.

And Baladeva, "No, no, don't be afraid. Don't be afraid, that He will be ended. None can end Him. He will come soon, after doing the justice necessary there, He'll come."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare. Hare. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Gadādhara.

Bhakti Caru Swāmī: Mahārāja, Madhvācārya, he's explaining the *śloka*,

anta-kāle ca mām eva, smaran muktvā kalevaram
[yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ]

[If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead.] [*Bhagavad-gītā*, 8.5]

That at the time of death one must think of Lord Nārāyaṇa, then only can he reach the abode of the Lord.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: But then, Rāmānuja, he said that it is not necessary at the time of death to think of the Lord. It is entirely up to the Lord.

Śrīla Śrīdhara Mahārāja: Huh? It is?

Bhakti Caru Swāmī: It is entirely up to the Lord. If throughout our life we have served the Lord then it is the duty of the Lord, and it His responsibility to take us, not necessarily just at the time of death that He has to take us.

Śrīla Śrīdhara Mahārāja: Ah, the view of the same thing from different standpoints. What is the difference you find?

Rāmānuja says that if we go on with our duty, discharging our duty while living, then we may not care for our last moment. That will automatically come. That is also true.

And what Madhvācārya says, that is a particular case, the particular cases. Even, one, if do not observe such purity during whole life, still, at the time of his death, if he's reminded or anyhow he gets, he will be, the next chance, or chance of the next birth he will get a benefit, in the next birth. Then he'll be able to go on with – so it is also effective.

What Rāmānuja says if one, if a *śuddha bhakta*, whole time he's going on with *bhajana* and in the last moment he, if we find that he's unconscious, it does not matter. He has taken the pill. It is the lookout of Kṛṣṇa Himself. So whether he's conscious, in the case of a *śaraṇāgata bhakta*, this *uttarāyaṇa*, the death in the *uttarāyaṇa*, or unconscious death, won't affect, because he's surrendered. And who are surrendered, Kṛṣṇa has taken their charge. So in whatever way, when and how, any way he goes, it is the lookout of Kṛṣṇa and His own. He need not care for anything else. Only he will

stick to *śaraṇāgati*. That is a great thing.

And what Madhvācārya says here, and also the general purport of *Gītā* is that that if you do not do for the whole life, at least try to do it in the time of your death, just before your death. Thereby you will get a better chance in the next birth. *Tyajaty ante kalevaram, taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ*.

*[yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ]*

["O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on that object."]

[Bhagavad-gītā, 8.6]

He'll get a better chance in the next life and there he will get the good chances and will increase his *bhajan* and will do, will better his life; in this way.

*anta-kāle ca mām eva, smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ
[Bhagavad-gītā, 8.5]*

Rāmānuja has given stress on *śaraṇāgati*. One surrendered, and acceptance of the God, necessary acceptance of the God, and he's not within...

*ye tu sarvāṇi karmāṇi, mayi sannyasya mat-parāḥ
ananyenaiva yogena, mām dhyāyanta upāsate
teṣāṁ ahaṁ samuddhartā, mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha, mayy āveśita-cetasām*

["But those who offer their every action unto Me, take refuge in Me alone, think of Me constantly in pure devotion unadulterated by exploitation or renunciation, and who thus worship and adore Me - O Pārtha, I swiftly deliver those devoted souls from the deathly ocean of material suffering."] *[Bhagavad-gītā, 12.6-7]*

"Who has left everything in Me, I do on their behalf. He does not want. He need not care for anything else, *śaraṇāgata*."

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] *[Śrīmad-Bhāgavatam, 11.29.34]*

"I have reckoned him as one of My family, one member of my family, and I take such interest over him. So he need not take any special attention for himself. He will go on with his duty in *śaraṇāgati* and service. That will suffice."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

...has given much importance on *śaraṇāgati*, *prapatti*. *Prapatti*, of course of two kinds according to them, *prapatti*, *mājjāra-nyāya*, *markaṭa-nyāya*. *mājjāra-nyāya*, the calf of the, what is it?

Devotee: Kitten.

Śrīla Śrīdhara Mahārāja: Kitten, means ... kitten, it does not do anything. Mother does everything for it. Where to remove, the mother catches on his neck and takes here and there. This is *mājjāra-nyāya*, everything dependent on the mother. And *markaṭa-nyāya*, the monkey, the small monkey, or the monkey cub, what is it?

Devotee: Baby monkey.

Śrīla Śrīdhara Mahārāja: He catches on the mother and the mother takes him here and there. So Deśikācāryya he preached about this *markaṭa-nyāya*. *Jīva* has got some responsibility. He at least must catch the mother, and the mother will take here and there.

And the Teṅkalai, the followers of the Śaṭhakopar, that is the original, and [Vaḍakalai followers of] Deśikācāryya came with some modification. Their opinion is, "No, *śaraṇāgati* is like *mājjāra-nyāya*, he won't do anything. Everything will be done by the superior part, the guardian, Kṛṣṇa, Govinda, Nārāyaṇa." He'll do anything. It won't do anything, like the kitten. This is *mājjāra-nyāya*, this is *śaraṇāgati*.

Śaraṇāgati is of two types, this *mājjāra śaraṇāgati* and the *markaṭa śaraṇāgati*.

"No. He has got something. He has got his free will, *jīva*, and he must stick to, and the rest will be done by the Supreme Entity. He must accept, he must come forward, and then he will come and see." This is Ācārya, Deśikācāryya, *ātmā-tattva*, comes from Ācārya family, it comes from Deśikācāryya.

Deśikācāryya and the Vidyaranya, and Aksabya. Aksabya Tirtha from Madhva School, Deśikācāryya from Rāmānuja School, and Vidyaranya from Śaṅkara School; three stalwart scholars from three groups, they were contemporaries. Sometimes they had to take seat for discussion in different places, and especially the two opponents, the Madhvācārya and Śaṅkara. And Rāmānuja School went to be mediator.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Rakṣiṣyatīti viśvāsaḥ* – that is a part of *śaraṇāgati*, a stage of *śaraṇāgati*. *Rakṣiṣyatīti viśvāsaḥ*, so much confident that, 'He will protect me from any danger.' He runs to...

Devotee: Yamunā.

Śrīla Śrīdhara Mahārāja: ...knowing that it will be mischievous, I may be injured, but still it will be done, that, my guardian is there. He will save me." It reaches to such, *śaraṇāgati* reaches to such zenith, high, to such height, that he, not only, 'That He will save me, if I go on in a real, right way, no, I shall risk, and He will come to my relief.' This, with audacious and aggression...

Bhakti Caru Swāmī: That is possible on a very high platform.

Śrīla Śrīdhara Mahārāja: Ah, very high class. It is found only in the – it may be found in all shades, a particular mentality. One who has, the ordinary soldier that has got confidence in his general, they may take the risk of entering into the camp. 'The general is there, he will come and devastate them.' It may be found in many places, in many stages of life, but here also, that sort of confidence not in the world, but in the highest quarter; that sort of confidence. "Whom do we care?" So much indulgence they enjoy, so much confidence they enjoy, so much faith, 'He's their protector.' That they do not care, and run hither and thither, go to catch the snake, to catch the tiger...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yamunā pani.

Bhakti Caru Swāmī: Mahārāja, the Yogamāyā potency, she's arranging for all the *parśadas* and associates of the Lord, so that perfect *līlā* is performed by the Lord. For example, all the *gopīs* that that they're married, actually they're not married but by the arrangement of Yogamāyā they're married.

Śrīla Śrīdhara Mahārāja: Couching, it's couched in such a way.

Bhakti Caru Swāmī: So this relationship of Śrīmatī Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: For the necessity of Kṛṣṇa, this is arranged by Baladeva and Yogamāyā. For the necessity of Kṛṣṇa and Rādhikā this arrangement is made by Baladeva and Yogamāyā, intuitively, almost intuitively. Automatic arrangement according to the necessity, to intensify the transaction of the love of the very highest degree, such arrangement is necessary, of the environment is necessary. And it is done by the potency that is Yogamāyā, backed by Baladeva.

Devotee: _____ [?]

Bhakti Caru Swāmī: So Baladeva Prabhu is belonging to the *sandhini* potency.

Śrīla Śrīdhara Mahārāja: Ah, the Master of *sandhini*, *sandhini śakti mat tattva*, and *śakti* is known as *sandhini*, and He's the Master of that potency, *sandhini*. That is to

make the Master of the environment. And to help Him, Yogamāyā and assistant Vṛnda Devī; she also has got a function of that nature, especially the animal and bird, trees, that section. Assistant of Yogamāyā, and her activity concerned with the birds, the beasts, the trees, etc, including apparently inanimate, or half inanimate, irrational section. And rational section is managed by Yogamāyā. Of course the backing is of Baladeva Prabhu. Hare Kṛṣṇa.

Bhakti Caru Swāmī: In both cases?

Śrīla Śrīdhara Mahārāja: Both cases. The facsimile of Kṛṣṇa, Baladeva, He understands the nature, the necessity. And Yogamāyā also, necessity from the side of Rādhikā and the *gopīs*, and harmoniously the things are done. Hare Kṛṣṇa. These are subtle things.

Bhakti Caru Swāmī: But Mahārāja, if one is thinking about the different pastimes of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Huh?

Bhakti Caru Swāmī: If a devotee is thinking, trying to remember the pastimes of Kṛṣṇa, then does that come into the category of imagination, or...

Śrīla Śrīdhara Mahārāja: That'll depend upon the realisation of that devotee.

When I first joined, or not joined, trying to join Gauḍīya Maṭh, the day of Janmāṣṭamī, I attended so many lectures of the *sannyāsīns*. I was told, or at least I heard repeatedly, *ajay janma*, the birth of the... unborn, and birth of the unborn. That subject they're dealing with.

And they told that, "Today, at midnight, Kṛṣṇa will be born, and in the heart of the devotee, the *śuddha-sattva*, heart of the devotees."

Then the daytime lectures over, gap in the middle, and then again at twelve o'clock there will be *kīrtana* and *Bhāgavata-pāṭ*. All went away. I took my seat just near the door of Prabhupāda. There is only one roof, second story, no, first floor, and there Prabhupāda used to live. In darkness I am sitting just near the door of Prabhupāda. Kṛṣṇa will be born here in his heart, as I am told, in the heart of the devotee Kṛṣṇa will take His birth, this noon time [midnight], midday. Then I took my seat there. I may have some influence of that and I began to think that Kṛṣṇa is being born, Kṛṣṇa is coming. With this attitude I passed there.

Then one gentleman came, "Oh, who is here? Who is here?"

I am.

"Why you are here?"

I'm not a member of the Maṭh, coming from outside, I'm so and so, I'm...

"Why you are here?"

I'm sitting and thinking of the birth of Kṛṣṇa.

"No, no, no. You should not... none is here. Again you may come only when the *Bhāgavata* will be explained, at twelve o'clock you may come."

Then perhaps I had to go downstairs and wait and come.

So, what was your question?

To think, that depends upon the realisation of the devotee, the heart.

Though He's *nitya*, Kṛṣṇa is *nitya*, and not only His birth and every pastime is eternal.

Just as sunrise is eternal, in the general sense, sometimes here, sometimes there, sometimes there, the twenty four hours in any place or other the sunrise is taking place.

So though Kṛṣṇa is eternal, His every *līlā* is also eternal, and always, every moment it is taking place. So, in the heart of the devotee when they're attracted to a particular *līlā* when that is going on that is reality. Every *līlā* is reality. And when a devotee's attention is attracted by a particular *līlā* it is real. And who is imagination, in the case of imagination, that is the question of *adhikāra*. One who has not come in the *śuddha-sattva*, it is imagination in his case. That may be in *sattya-guṇa*, *raja-guṇa*.

Bhakti Caru Swāmī: He has to come to the platform of *śuddha-sattva*?

Śrīla Śrīdhara Mahārāja: Yes. Then he will come to the plane of reality.

Bhakti Caru Swāmī: But sometimes a devotee might, due to the process of chanting, at a particular given moment, come to that platform.

Śrīla Śrīdhara Mahārāja: Yes, that flow may come, automatically, *janma-līlā*, *rasa-līlā*.

Bhakti Caru Swāmī: In any other *līlā*.

Śrīla Śrīdhara Mahārāja: Any *līlā*, going on always, his attention will be attracted towards that particular part of the *līlā*. it may be.

Bhakti Caru Swāmī: Because sometimes a *līlā* is not fully explained in individual details, all are not fully explained any way, in any *śāstra*, or he's not read of it, but that is coming in the mind in a particular sequence; that this *gopa* did this, and this cow went this way, and then they came...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Today we dissolve the meeting now.
Gaura Haribol. Gaura Haribol.

...

...save ones' own self and also to help others.

Hegel ____ says, the idea is the first, and then the movement of the mind and the

body. _____ Ideal Realism: or something like. First we conceive to do anything and then the movement begins, of the mind and... so idea leads us, and the idea is all important. What sort of things do we follow, the body, the mind, towards everything we follow, what sort of idea?

The idea of Kṛṣṇa consciousness, conception, consideration, that has been told to be the highest ideal. Absolute good, absolute beauty, autocrat absolute infinite, we must live in His relativity. *Vaikuṇṭha*, in its fullest conception is *Goloka*. *Vaikuṇṭha* has no *kunṭha*, that is, no limitation. That is *Vaikuṇṭha*. The conception of the infinite when it comes to be congruent with Kṛṣṇa consciousness: that has been considered to be the highest end, highest goal. The Absolute, the Autocrat, and the Beauty, the Good, the Beauty, *ānandam*, *raso vai sah*, *akhila-rasāmṛta-murtiḥ*. All conceptions of *rasa* harmonised. Different varieties of *rasas*, they're given harmony by Kṛṣṇa conscious conception of the Absolute. *Raso vai sah*, *akhila-rasāmṛta-murtiḥ*. The peculiarities, that has got some appearance; that is not mere abstract. At the same time not to be intelligible by the, by our present senses, present senses. So *divya-darśana*, *divyana-bhuti*, divine awakening must be made, and we must have the help of the *sādhus*, that is His agents, bona fide agents. There may be many sham agents also, pseudo agents, the *sahajiyāism*, imitationist. We must go to the genuine agent. And with the help, with the grace of him, we'll gradually attain our end.

naiśāṁ matis tāvad urukramāṅghrīm, sprśaty anarthāpagamo yad-arthaḥ
[*mahīyasām pāda-rajo-'bhiṣekaṁ, niṣkiñcanānām na vṛñita yāvat*]

["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]

Prahlāda Mahārāja says, "So long ones' mind may not have touch with the divine feet of the Lord, *anarthāpagamo yad-arthaḥ*, for which the elimination of the undesirable elements that are within us is necessary, and for that purpose it is indispensable to get the help of His devotees, the agents, *anarthāpagamo yad-arthaḥ*. *Mahīyasām pāda-rajo-'bhiṣekaṁ, niṣkiñcanānām na vṛñita yāvat*, so our divine life does not really begin as long as we do not come to the feet of a genuine master; there it begins. Real progress, real life, towards divinity begins when we get recognition of the supreme through His agent."

This is a monopoly of the orthodox system. God is for everyone. Why should some mediator be necessary at all? He's open to all. We all belong to Him. Only if we sincerely want Him, He will come direct. That may be a conception of a part.

...

Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, there's one verse here from *Bhakti-rasāmṛta-sindhu*, and you were talking about impostors.

Dhīra Kṛṣṇa Mahārāja: Imitation.

Bhāratī Mahārāja: Imitation, *sahajiyās*, there's a saying in the *Bhakti-rasāmṛta-sindhu*, there's one verse, it says, *dhana-śiṣyādibhir-dvārair...*

*[dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate
vidūratvād uttamatahānya tasyās ca nāṅgatā]*

"If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion." [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 12.128]

Śrīla Śrīdhara Mahārāja: *Dhana-śiṣyādibhir*, *dhana* means wealth and *śiṣya* the disciple. *Dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate*: that is not considered to be *śuddha-bhakti*. That is what is done by our representative. That is not *śuddha-bhakti*. I do not do it myself, I give some money, to help *śuddha-bhakta* and other holy duties, to help, money. And men, I supply men. I do not do it myself. I ask my *śiṣya* to do the worship, the *kīrtana*, all these things, and I myself do not do. But that is not *śuddha-bhakti*, to send representative to perform the function of devotees, practices of devotees. For the sender, the giver, he's not practising *śuddha-bhakti*.

...

So, Ambarīṣa Mahārāja, he did, by his own hand he cleansed the temple and other devotional activities, giving the responsibility of his government to the ministers. But he did not give any representative for the service of the temple of the Lord. That he did in his own hand. And he gave representative for the government of the country. So one should do it himself, not by any, through any representative; that is, *dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate*.

Devotees: *Vidūratvād uttamatahānya tasyās ca nāṅgatā*.

Śrīla Śrīdhara Mahārāja: *Nāṅgatā*, no *āṅgatā*, it is not to be recognised as the part of *śuddha-bhakti*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bharampur edition.

Bhāratī Mahārāja: _____ *śaithilya* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śaithilya* - slackness.

anyābhilāṣitā-sūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanaṁ 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]

[Śrīmad-Bhāgavatam, 11.21.11, purport] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

Ādi sabdena śaithilya tai tadī [?]

That is by [Viśvanātha] Cakravartī Ṭhākura and others. The *ādi*, what is *ādi*? *Jñāna*, *karma*, *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* means 'so many others.' *Ādi śaithilya ta*, is one of them, slackness, negligence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before, you were talking about idea, the idea stage, according to Hegel. And sometimes we've heard that the *bhakti-latā-bīja*, that the *bīja* is like a conceptual stage, some idea stage.

Śrīla Śrīdhara Mahārāja: The idea, intuitively it comes, beginning from *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*. *Bhakti sañjātayā bhaktiā*.

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhakti sañjātayā bhaktiā, bibhraty utpulkāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [Śrīmad-Bhāgavatam, 11.3.31]

Bhakti is its own cause, and nothing else. So *nirguṇa* comes from *nirguṇa*, and no *saguṇa* can produce *nirguṇa*. *Nirguṇas' guṇa-titha*, *guṇa* means *badi*, disease cannot produce health. Removal of the disease is health proper. This way we must think, that *nirguṇa* is healthy position, and *saguṇa* is diseased state, *sattya*, *raja*, *tama*, three kinds of disease, mainly. So *nirguṇa* must come from *nirguṇa*, *nirguṇa* can produce it. So *nirguṇa* when within the diseased stage, suppose one is in delirium, from the sober section the beginning of the treatment must come to his help. So those that are in misconception, misconception cannot help proper conception, so it must come from the proper conception world. So first *sukṛti*, *ajñāta-sukṛti*, anyhow or other he's utilised for that purpose, *nirguṇa*, then gathers *sukṛti*. And when sufficient it produces

śraddhā, and when *śraddhā* that comes over the surface then his conscious cooperation begins. Before that when the patient has got, when the patient is senseless, there is also treatment, injection and all these, and after some treatment the consciousness awakens and the cooperation with the patient it may go on. Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So when fully engrossed in *māyā*, misconception, anyhow, some interference of the *nirguṇa* will come in him, his energy will be utilised by them in any way, the *sukṛti*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga'
[*kṛṣṇa-prema janme, teho punar mukhya aṅga*]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.83]

Sādhū-saṅga, and then when *sukṛti*: *sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*.

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ]

["Actually we can recognise a *sādhū* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhū*, and the *sādhū* gives us the interpretation of the *śāstra*. So *sādhū* and *śāstra* are interdependent, but the *sādhū* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhū*, but to know who is Guru, who is *sādhū*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhū*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."] [*Bṛhan-Nāradya-Purāṇa*]

From unknown accumulation of *sukṛti*, that is some connection with *nirguṇa*, that arouses what is *śraddhā* within us, and with *śraddhā* it comes upon the surface. Then he can cooperate with the doctor. Then conscious movement towards the God is begun. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes, and then at what stage *bhakti-latā-bīja*...

Śrīla Śrīdhara Mahārāja: Yes, then he first goes to *śravaṇa-daśā*, the stages after *śraddhā* maybe divided into five, *śravaṇa*, then *varaṇa*, then *sādhana*, then *āpana*, then *prapanna*, five stages. First stage *śravaṇa*...

Dhīra Kṛṣṇa Mahārāja: Hearing.

Śrīla Śrīdhara Mahārāja: Hearing, the stage of hearing, listening to the agents of the divine. He feels pleasure to hear, gets some hope, anyhow...

Dhīra Kṛṣṇa Mahārāja: Does that include reading?

Śrīla Śrīdhara Mahārāja: Yes, reading also. *Śravaṇa* from the *sādhū* more powerful, and then also he reads similar things. In this way, after *śravaṇa-daśā*, then he begins his practical stage. He takes initiation, gets recognition from the agent of that domain. And then has a regular life. *Varaṇa-daśā*, after *śravaṇa* then comes *varaṇa*, the acceptance. There that is first to listen, then to accept the creed practically, to come within the regular life.

Dhīra Kṛṣṇa Mahārāja: Is that official acceptance, at *varaṇa*...

Śrīla Śrīdhara Mahārāja: *Varaṇa* means to accept.

Dhīra Kṛṣṇa Mahārāja: Officially, like *dīkṣā*?

Śrīla Śrīdhara Mahārāja: Officially? Ah, yes, *dīkṣā*. There's the *dīkṣā*, the *guru-karan*, the recognition through the Guru. He gets admission into the party through Guru, gets recognition of Kṛṣṇa through His agent: that is Guru, *dīkṣā*. Then *sādhana* begins proper. *Sādhana*, *śravaṇa*, *kīrtana*, etc., really begins after *dīkṣā*, after *guru-karan*, this *sādhana-daśā*. Then comes *āpana-daśā*, that realisation, self-determination, *svarūpa-siddhi*...

End of 81.08.21.B_81.08.22.A

Start of 81.08.22.A

Śrīla Śrīdhara Mahārāja:

[*ādaṁ śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyaṅgaḥ
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ*]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa

consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Ādau śraddhā tataḥ sādhu-saṅgō, then that is *bhajana-kriyā*, *śravaṇa*, *kīrtana*, etc. Then *anartha-nivṛtti*, undesirable elements gradually die out, *anartha-nivṛtti*. *Tato niṣṭhā*, then real adherence begins to the cause, *anartha-nivṛtti*. *Niṣṭhā rucis tataḥ*, *niṣṭhā- nairantaryya*, a continuous flow of life of that thought, continuous, *niṣṭhā* means continuous. Continuity comes when undesirable things disappear from the mind, then continuity begins, *niṣṭhā*. Then *ruçi*, real taste awakens, *rucis tataḥ*. *Athāsaktis*, then that taste becomes more intense, and it is named as *āśakti*. Whenever a little _____ comes in the memory, in the continuance, then of course he feels *prema*, that is *āśakti*, *tato bhāva*, then *bhāva-bhakti*, just like the bloom, flower, bloom, what is it, the primitive stage of a flower?

Devotees: Bud.

Śrīla Śrīdhara Mahārāja: Bud. Then the bud of devotion, *prema*, comes. After that *bhāva-bhakti* then *prema-bhakti* begins.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, did you say *athāsaktis*...

Śrīla Śrīdhara Mahārāja: *Athāsaktis tato bhāvas*.

Dhīra Kṛṣṇa Mahārāja: That he feels if there's some discontinuation in the *niṣṭhā* that he feels pain?

Śrīla Śrīdhara Mahārāja: If continuation is a little slackened he feels pain. Then it comes to the stage of *āśakti*. Then *tato bhāva*, that bud condition, and then *prema*, that is blossoming. And then *sneha*, *mana*, division in the *prema*, *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahā-bhāva*. *Bhāva* goes to *sākhya-rasa* only to show all that are connected. And *mahābhāva* otherwise *bhāva* in *vātsalya-rasa* and *mādhurya-rasa*, general, and *mahā-bhāva* only reserved for Rādhā Ṭhākuraṇī, that is we are told the stages of *bhakti*.

Dhīra Kṛṣṇa Mahārāja: But you were saying that the *rāgānugās* they get some taste of that *mahā-bhāva*?

Śrīla Śrīdhara Mahārāja: Taste of *mahābhāva*, but quantity is small. That quality can descend to that position.

Bhāratī Mahārāja: Mahārāja, you said *sādhana* then *āpana*...

Śrīla Śrīdhara Mahārāja: *Āpana-daśā* then *prapanna-daśā*. This *āpana-daśā* means realisation, and then *prapanna*, that he can give to others, *prapanna-daśā*. There are two things, two classes, that *vastu siddhi* is also *prapanna*. *Svarūpa siddhi*, *āpana*, and *vastu siddhi*, *prapanna*, *prakista lokena apna*, finalised, finally entered into the group.

Dhīra Kṛṣṇa Mahārāja: Now Mahārāja, is that possible while in this present body? Because once I heard our Guru Mahārāja explain, *tyaktvā dehaṁ punar janma, naiti mām eti*, so explaining *mām eti* he said that Sanātana Goswāmī has said that, "This means that first one is transferred to that universe where Kṛṣṇa's *līlā* is going on."

*[janma karma ca me divyam, evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna]*

["O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth in this material world. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (*hlādinī-śakti*) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me."] [*Bhagavad-gītā*, 4.9]

Śrīla Śrīdhara Mahārāja: Yes. He can come only by His direction, not for his own fault he's to come back. But he may come when desired by the Lord, "Go and..." as He Himself comes. So, under His direction he may also be sent here, to do good to others, *prapanna, mām eti*. He may come here as an Avatāra comes. In this way he may come here.

Dhīra Kṛṣṇa Mahārāja: Who?

Śrīla Śrīdhara Mahārāja: *Prapanna, mām eti*, who has finally achieved that stage...

Dhīra Kṛṣṇa Mahārāja: Matured.

Śrīla Śrīdhara Mahārāja: Finally, he also may come, not for his weakness, but when sent by the Lord, to fulfil some purpose, just like Avatāra.

Dhīra Kṛṣṇa Mahārāja: Yes. Our Guru Mahārāja said that, "There, in that universe where Kṛṣṇa's pastimes are being enacting, that one would serve as an apprentice."

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Svarūpa siddhi* and *vastu siddhi*, when one attains the stage of _____ *siddhi*, then *āpana*, then from *āpana* to *prapanna*, it is said that when Kṛṣṇa has descended in any *brahmāṇḍa*, he's transferred there. And he gets chance of participating in that *prapañca līlā*, and after participation there practically with the company of the *gopīs*, it is finalised, and he is *vastu siddhi*, that is *prapanna*. *Prapañca līlā... svarūpa siddhi pare prapañca līlā* _____. The first participation, when he comes in this world, and after participation, that is as a probationer, and then service becomes permanent.

Dhīra Kṛṣṇa Mahārāja: Yes. So, what I wanted to know; is it possible for one who is in the conditioned state, *nitya baddha*, to progress to this state of...

Śrīla Śrīdhara Mahārāja: Unconditioned.

Dhīra Kṛṣṇa Mahārāja: But to the point of *prapanna*, in this lifetime, before giving up this body?

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Possible, but not all cases, in special cases, in one life one may achieve that *svarūpa siddhi*. It is possible, but not very cheap.

Dhīra Kṛṣṇa Mahārāja: Yes. Was that the case of Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Bilvamaṅgala? Yes, we consider it, if we do not take it that he came to teach us. There are so many Ālvārs that come, and in their activity also, so many mundane _____ is to be seen, but that is all show, only to help us, to take us from the lower position to the higher. They play the part of the *baddha jīva*, but really they are *mukta*. So not only in all cases should we think that from *baddha* he has come to be *mukta*, the final stage. In Jagāi Mādhāi's case: '*patita-pāvana*' *nāmera sākṣī dui bhāi*.

[*mahā-kṛpā-pātra prabhura jagāi, mādhai* / '*patita-pāvana*' *nāmera sākṣī dui bhāi*]

[Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita Pāvana, "the deliverer of the fallen souls."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

It has been told, *mahā-kṛpā-pātra prabhura jagāi, mādhai*, who were said to be the standard sinners, that were saved by Mahāprabhu. They're also told, that, '*patita-pāvana*' *nāmera sākṣī dui bhāi*, they came to play the part of the witness that such *pāvana*, that such purification is possible, to help us. The purification from such a wretched position to attain the highest end, that is possible by the grace of the Lord, by magnanimous personality. They stood as witness, we are told. Jagāi Mādhāi, first they were in Vaikuṇṭha, Jaya Vijaya; and then Hiranyākṣa Hiranyakaśipu, Rāvaṇa and Kumbhakarna, Śīsupāla Dantavakra, again they have been taken from Brahmaloḥa, to become Jagāi Mādhāi. That shadow, that idea.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, in the seventh canto of *Śrīmad-Bhāgavatam*, Yudhiṣṭhira Mahārāja he says that, "I cannot believe that some unflinching servitors of Kṛṣṇa that they would fall from Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: They?

Dhīra Kṛṣṇa Mahārāja: Yudhiṣṭhira Mahārāja, when he heard about his cousins, who were they in that birth, Śiśupāla and Dantavakra, when he heard that they were associates of Viṣṇu, he said, "I cannot believe that they could fall from Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: The underlying perhaps is this: that temporary degradation, conditional degradation is no degradation. Do you follow?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: One officer has committed something wrong, and he is suspended for some time. That suspension is not dismissal. The service is there. Something like that.

They came with conditional; "After three births you will be again reinstated." And because they were in the service of Nārāyaṇa, Nārāyaṇa's sympathy was there. Only to keep the formal respect of the *Ṛṣīs*, they were asked to accept extraordinarily that sort of show. And they were again reinstated in that former position. So, really, they were not helpless at the time of their fall, they were in Nārāyaṇa's presence, His sympathy was with them. It was external formality they were to observe to keep the respect of the *Ṛṣi*. But internally when they had acquired the sympathy of Nārāyaṇa:

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

_____ to give respect to the words of the *Ṛṣīs*, they were made to act that sort of play. That is the underlying meaning.

Dhīra Kṛṣṇa Mahārāja: Now, should we think that generally, this is the case with the *jīva*, the *baddha jīva*?

Śrīla Śrīdhara Mahārāja: In some cases it may be thought, and also in the general cases it is such depth of vision may have in some quarters of the devotees, whose vision is very deep and far-reaching, because Māyā herself is a conditioned thing, *māyāic-vilas*. As much as long as it may be, still it is not infinite; a part of infinite, but it is finite, finite, the *līlā*, the finite. So, in consideration with infinite time, long ages have got no value. Long ages, long, long ages, has no value in consideration with the infinite. In consideration, you see, everything is relative. All visions more or less relative. So a human life a hundred years, and there may be an insect, in one hour so many generations. The Brahma-yuga, Videya-yuga, then this ordinary ego, all relative calculation. So when *māyā*, is conditional, only time calculation of this world begins when we are, the *māyāic* ego, we come within the form of thought, time, space, person, these are the forms of thought, comes from ego, this ego, of the non eternal

aspect, the familial aspect. Am I clear? No?

...

Jīva's connection with this *māyāic* world is called *anadi*. *Anadi* means beginning less. But *anadi* has been explained in this way: "Why it is *anadi*?" Because after he enters the, this phenomenal world, then he comes within the factor of space, time, space begins, time begins. It is a form of thought. When the whole world, whole creation is dissolved, it enters into the mind. Do you see, the land, the solid, enters into liquid, liquid enters into heat, heat enters into gas, moisture, and moisture enters into ether, and ether enters into mind; the object of thought. So subjective evolution enters into thought, ego.

Devotee: Mind to intelligence, to...

Śrīla Śrīdhara Mahārāja: Ah... Mind to intelligence, intelligence to ego, then no experience, no world of experience; again, when creation begins, *prakṛtermahān, mahato ahaṅkara, ahaṅkara pancatran mahatrāṇi*, in this way the gross things come, and they enter into the subtle, into the, they're all mental forms. So, the participation of the soul in this material world has been called as *anadi*, which has no beginning, because it effects before he enters into the factor of time and, this *jadya kāla*. So when one can see that this is limited, however lengthy it may seem to the victims of *māyā*, still, it is a limited thing. So in their consideration it may be like that.

The *jīva* is engaged in the pastimes of the Lord, and as reaction there they have got sleeping tendency, and in sleeping they're having a dream, and in that dream they may be seen to act in different ways in this world. And the dream finished and they awake and say: "I am at home, back to God, back to home. There is I." It has been also told. But such vision will be rarely to be had.

The most spacious, whatever is indirect, that is always cooperating fully with the direct; it is servant of direct, it has got no independent value, only helping the direct. The indirect is always meant only to help the direct; not otherwise. So they will see the negative also within positive, something like that, that this sort of negative, not in *svarūpa-śakti* negative. That is *mahā-bhāgavata*, who does not, who cannot see anything but Kṛṣṇa, anything but Kṛṣṇa, *svarūpa-śakti*, always awakened in *svarūpa-śakti* area. To become conscious of *māyā-śakti* it is generally coming in *madhyama-adhikāra*, who can see *māyā*. In the first stage, not *māyā* to do any mischief to them, but doing mischief to others; in this way. *Para-duḥkha-dukhī*, no pain in himself, but he's affected by the misery of others.

Direct and indirect, Kṛṣṇa and *māyā*, the *māyā* is to help Kṛṣṇa in the fullest sense, when they come to realise that, that this is, has got no status to oppose Kṛṣṇa, but is playing at the hand of Kṛṣṇa, to serve His own purpose, as a doll in His hand. In that, when the vision is extended so much, to the fullest, they say, "What's the matter? It is epic only. That is nothing." And when already we are in *māyā* we do not find any end of *māyā*. We tiny souls, no end of *māyā* _____ according to angle of vision, according to the position, so all relative view, conception, we may think out. Hare

Kṛṣṇa, Hare Kṛṣṇa.

Teji nasam naro saya vande sarve yo yata [?]

tvam tu rājan marīṣyeti, paśu-buddhim imām jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

Teji nasam naro saya vande sarve yo yata [?]

A great, nothing to be blamed, no blame can affect them. A man may be so great that little anomaly may not affect him.

Vande sarve yo yata [?]

Śukadeva Goswāmī says, "Just as fire can eat everything, and digest," something like that.

Teji nasam naro saya [?] Another example, what I did?

Teji nasam naro saya, vande sarve yo yata [?] Another example I cited, forgot.

Dhīra Kṛṣṇa Mahārāja: You said, the official, when an official... makes a mistake...

Śrīla Śrīdhara Mahārāja: No, no, this example, *vande sarve yo yata* [?] another example I got in my mind, but I missed it, *vande sarve yo yata* [?]

They're so strong that *māyā* cannot do anything, effect less, for them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was also wondering, in the *Bhakti-rasāmṛta-sindhu*, in the chapter on neutral love of God, *śanta-rasa*, in the end of the chapter, Rūpa Gosvāmī gives Bilvamaṅgala Ṭhākura as an example. So, I couldn't understand that. I thought he was an example of someone in *mādhurya-rasa*, because of his book *Kṛṣṇa-Karṇāmṛtam*, but he's...

Śrīla Śrīdhara Mahārāja: What has Rūpa Gosvāmī done?

Dhīra Kṛṣṇa Mahārāja: Given Bilvamaṅgala Ṭhākura as an example of *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: But I thought he was an example of *mādhurya*.

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Bilvamaṅgala Ṭhākura and Śukadeva Gosvāmī.

Śrīla Śrīdhara Mahārāja: *Śanta-rasa.*

Dhīra Kṛṣṇa Mahārāja: Give me that pink book, *Nectar of Devotion*. So here, in this *Nectar of Devotion*, our Guru Mahārāja's summary of *Bhakti-rasāmṛta-sindhu*, he says, "Śukadeva Goswāmī, Bilvamaṅgala Ṭhākura, their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state."

Śrīla Śrīdhara Mahārāja: Last part.

Dhīra Kṛṣṇa Mahārāja: He said, "Their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state."

Śrīla Śrīdhara Mahārāja: *Ātmārāma*, neutral state, they're, from *nirviśeṣa* they have entered the realm of *saviśeṣa*, *śanta-rasa*.

Prayano mano rajan nivrta vidhi sevita nadgunasta avantesna guna nata guna harih.

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān,
[tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses." - "That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Of course from *nirviśeṣa*, the conception of *nirviśeṣa*, Brahman, he came not only to Vasudeva conception, or Nārāyaṇa conception, they came, they went forward to have Kṛṣṇa conception in their appreciation. Now, they're considered to be in *śanta-rasa*. That is a difficult thing, difficult thing, that Śukadeva Goswāmī has given us so many things, even *rasa-līlā*, *gopī-gītā*, Rādhārāṇī's *līlā*, Kṛṣṇa's pastimes with the, His friends, *vātsalya-rasam*, but still, he's not considered to be, generally to be established in the highest position of the *rasa* world, Śuka. For some purpose, that

rasa was preached through him, but that does not mean that he has entered there and he's established there. For the particular service, purpose of the Lord, through him it was given to the world, given to the world. Just as *pralapita vacra*, he does not know, though all these higher thoughts passed through him, but still, he was a peon, of those higher thoughts, delivered letters. But he himself had no permanent settlement in that highest quarter. We do not hear about that.

We see in *Caitanya-Bhāgavat*, Mahāprabhu is asking Śrīvāsa, "That what type of devotion you think this Nara, My Advaita [has]?"

Śrīvāsa Paṇḍita told, "That like Śuka and Prahlāda."

Mahāprabhu was enraged. "Śuka is a boy, the other day. You put My Advaita in the same rank." He was enraged. "He's of higher type."

So Śukadeva who gave the *Bhāgavatam*, it was necessary because, to, the intellectuals, the so-called learned, to convert them Śukadeva was used, but...

And Bilvamaṅgala has been called Śukadeva, Śuka, of the similar nature, Bilvamaṅgala, Līlāśuka, his name. He also came from that *māyāvādā, svanandasuka, śingāsana* _____ [?]

And he went far up to appreciate and give to the world his fervent poetries about Kṛṣṇa *līlā* to the public. But he's more concerned with Kṛṣṇa than the *gopīs*, Kṛṣṇa than the *gopīs*.

So, they were utilised by Kṛṣṇa to give it to the public for the facility of their conviction, that such man who was a sinner, then who was a *māyāvādā jñānī*, and then he was again converted into Kṛṣṇa *līlā*, then Kṛṣṇa *līlā* must be above this *jñāna* and others, and it is practically helpful such a sinner is converted overnight. So to give these teachings to the world to help the public, for the necessity of the devotional – for preaching facility, they have been utilised by the higher power, what he himself does not possess. We are told like that. Though many things unknown to them have been delivered through them; *vyāso vetti na vetti vā*, just as there is a saying, "The Vyāsa has given everything but he may not know the real purport."

Dhira Kṛṣṇa Mahārāja: Yes. But I thought that he said *aham vetti śuko vetti*.

Śrīla Śrīdhara Mahārāja:

aham vedmi śuko vetti, vyāso vetti na vetti vā
[*bhaktiā bhāgavatam grāhyam na buddhyā na ca tīkayā*]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]]

[*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

Dhīra Kṛṣṇa Mahārāja: But he says "*śuko vetti*, he knows." Now we're saying he does not know.

Śrīla Śrīdhara Mahārāja: Yes. That is from one plane. This is talk of Śiva himself, but Śiva's knowledge is also limited. The knowledge, who is the author of this *śloka*, his realisation is also limited. From his standpoint he says like so: *Aham vedmi śuko vetti, vyāso vetti na vetti vā*. The higher knowledge can make the lower as an instrument, to serve its purpose. Something like that.

Aksayananda Mahārāja: There is another problem. In the *Caitanya-caritāmṛta* we read that *śanta-rasa*, that *bhakti* has not really begun, in *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: *Bhakti* means service not begun.

Aksayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So it has been translated as neutral. Not really neutral, but prejudiced in favour of the *vīlāsa*, of the service, but not actual service there. Prahlāda has been told to be the example of *śanta-rasa*. Prahlāda himself says: "I only think, I keep in my memory, but actual service not to be found in me. That fortunate man is Hanumān. You go Devarṣi, go to him, to Hanumān. He does actual service of the Lord." And Hanumān also sent to...

Dhīra Kṛṣṇa Mahārāja: Pāṇḍavas.

Śrīla Śrīdhara Mahārāja: Pāṇḍavas, the *sākhya-rasa*, the *dāsya-rasa* then *sākhya-rasa* is better than *dāsya*. Then Pāṇḍavas says to Yadava, *vātsalya-rasa*, then Uddhava, *prema-nistha vātsalya-rasa*. *Jñāna-bhakti-paramāḥ premaika-niṣṭhās tataḥ. Karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas.*

*[karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-parikaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at

the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]

[Śrī Upadeśāmṛta, 10]

Devotion mixed with material achievement; that is the lowest. Devotion mixed with pure consciousness; that is next higher stage. Then, independent of material; that is the influence of exploitation and renunciation, that sort of devotion to be traced, *karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ*. That is the type of Nārada, *jñāna-sunya-bhakti-paramāḥ, jñāna-vimukta-bhakti-paramāḥ*. He’s more appreciable of *bhakti* and dis-appreciation in the world of exploitation as well as of renunciation. The example is Nārada, *jñāna-vimukta-bhakti-paramāḥ, premaika-niṣṭhās tataḥ*.

Then exclusively attentive towards the *prema-bhakti*, that example is Uddhava, connected with Braja, that is the highest stage of devotion, *tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas*.

Then the highest stage, *paśu-pāla*, the *gopīs* as general, though *gopī*, in Braja, *paśu-pāla-paṅkaja-dṛśas tābhyo ‘pi sā rādhikā*, and amongst them also, Rādhārāṇī is unprecedented. Her devotion, Her service, has got no parallel. In this way it is the way of development of devotion. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śukadeva, who has given the whole of *Bhāgavatam*, including everything, he says he’s a mediator. So the position of Bilvamaṅgala Ṭhākura. It has been detected by the great Ācāryas.

Aksayananda Mahārāja: So the tendency is neutrality.

Śrīla Śrīdhara Mahārāja: Neutral, something like that. Śukadeva, after finishing his lecture he again entered into the non-differentiated class.
_____ [?]

Very strongly he pleaded the position that *bhakti* is higher than *jñāna*. That was what was necessary there, in the example by Śuka and his delivery, that the *jñāna*, the renunciation school was downed, finally, and then the structure grown up. And that came within him. It was necessary that it should come, *śuka-mukhād amṛta-drava-saṁyutam*.

[*niḡama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ*]

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

That got in such a broader scale it came and with the experience of Śuka in the details of the renunciationist school, the *jñānīs*, that it was able to clear vigorously the doubts of the *jñānīs* and to establish the truth of *Bhāgavatam*, *bhakti*, *prema-bhakti*. So he was used for the purpose, Śukadeva.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, but in *Kṛṣṇa-Karṇāmṛtam*, Bilvamaṅgala Ṭhākura he says that he was initiated into the path of Brahman realisation, “but now I have become misled by a naughty boy who is very cunning, and who is very much attached to the *gopīs*, and who has made me His maidservant.” So he’s saying that he’s become the maidservant.

Śrīla Śrīdhara Mahārāja: Not maidservant but maid’s servant.

Dasi krta gopa vadhu vicena [?]

The Sanskrit is not *dasa krta*, *dasi krta*. _____ [?]

The swans have been done white by whom? _____ [?]

There is a technique in Sanskrit grammar. _____ [?]

Who was not a slave, to make him slave, so *dasi krti*, in Sanskrit also it is like that.

So not necessarily that maid of the *gopīs*, but he may be having recognition of that of a servant, *dasi krta*, may be a *sakha*.

And he gave description mainly about Kṛṣṇa, and including the *gopīs*. That is also found in his statement, and fervently.

Dhīra Kṛṣṇa Mahārāja: Who is the first author to present this; Rūpa Goswāmī’s conception?

Śrīla Śrīdhara Mahārāja: To...?

Dhīra Kṛṣṇa Mahārāja: To present in written form, where, the Gauḍīya *siddhānta*, in which writings does that first occur?

Śrīla Śrīdhara Mahārāja: In [Raghunātha] Dāsa Goswāmī we find, in Sanātana, in Jīva Goswāmī mostly we find. Jīva Goswāmī he gave commentary to Rūpa Goswāmī’s writings. Jīva Goswāmī himself he was his direct disciple and he was brought - _____ [?] He was under the care of Rūpa Goswāmī, he grown up, grew up. So Jīva Goswāmī and Dāsa Goswāmī. Dāsa Goswāmī took the *rasa* side and Jīva Goswāmī the *śāstric* aspect; *śāstric* aspect explanations by Jīva Goswāmī. And the ecstatic aspect was given by Dāsa Goswāmī, to certain extent. And [Kṛṣṇadāsa] Kavirāja Goswāmī has also given, with quotation also, the meaning of Rūpa Goswāmī. _____ [?]

Aksayananda Mahārāja: Some pseudo, modern, so-called Vaiṣṇavas, they say that the Goswāmī *Grantha’s* are not necessary. What is the cause of this disease? Why do they...?

Śrīla Śrīdhara Mahārāja: Because they can’t tolerate their elimination from higher type of devotion.

End of 81.08.22.A

Start of 81.08.22.B

[the same as the MP3 dated 81.08.22.A]

Start of 81.08.22.C

Śrīla Śrīdhara Mahārāja: Jealousy.

Akṣayānanda Mahārāja: They're envious.

Śrīla Śrīdhara Mahārāja: Envious. And also, some of them cannot accommodate themselves with the selection of Mahāprabhu, with Mahāprabhu and Rūpa Goswāmī, the gradation. They say, some think Chandravālī group in *mādhurya rasa* the Vallabha *gosthī*, the Vallabha School, especially in Gujrat. They think that Chandravālī as Yamunā she represents the highest form of service. Gokula Gosai, once I visited him in Bombay. He tried his best to impress that Yamunā holds the highest position in Mathurā in *mādhurya rasa*, because after *rasa*, *rasa lilā*, when it is dissolved, they found Kṛṣṇa when they went to the banks of Yamunā. That was his argument. The Yamunā holding the principal position in *mādhurya lilā* of Kṛṣṇa, that is their... and not Rādhārāṇī. But in different *Purāṇa* also, and *Bhāgavat* suppressed the...

*anayārādhito nūnam, bhagavān harir īśvaraḥ
[yan no vihāya govindaḥ, prīto yām anayad rahaḥ]*

[The Vraja *gopīs* said: "O my friend! Leaving us aside, Śrī Kṛṣṇa has gone off to a secluded place with a particular *gopī*. She must be truly expert in worshipping (*anayārādhito*) Him, for He was so pleased with Her service that He has left us all behind."] [*Śrīmad-Bhāgavatam*, 10.30.28]

One *pradhana gopī* and He's not one with Yamunā; She's not one with Yamunā.

Bhāratī Mahārāja: One of the things of what Mahārāja was saying, sometimes it is stated by the so-called devotees that the Goswāmī *granthas* no longer serve any purpose. They serve no purpose because they are so abstract.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And what about *Bhāgavatam*? *Śrīmad-Bhāgavatam* serves all purposes. That is not to be understandable by the public. So *Śrīmad-Bhāgavatam* has no meaning of its existence?

Akṣayānanda Mahārāja: No, they say the *Bhāgavatam* is all right. They accept the *Bhāgavatam* but they say the Goswāmī *grantha*, they are too far, too abstract, too far

advanced, so what is the use for us.

Śrīla Śrīdhara Mahārāja: So what is the use of the post graduate classes? What is the use of research scholarship? That is too far. What is the necessity of a Newton or an Einstein? That is too high.

There is one scientist in the beginning of the invention of electricity, one Faraday scientist, when he showed his experiment to the scholars of the day one lady put a question to him that, "After all what will be the benefit of all your experiments and your inventions, what benefit the general public will derive from it?"

Then the Faraday told, we read it in *Discovery of Gregory*, that, "Madam, will you tell me the utility of a newborn babe." That was the answer of Faraday. "A newborn babe, when he will grow up then you will get the benefit, appreciate."

So, the high things not for the public, but those that have appreciation, those few that can appreciate in those higher study, by their movement that high things come in different ways to this plane. And it creates such *sukṛti*. And that *sukṛti* one day will prepare them for that higher, to receive that higher thing, that is *satya kathā*.

They will say, "The Kṛṣṇa, Svayaṁ Bhagavān what is the utility?" Or to the public, public, as Ramakrishna Mission, "Whether God or Kali or Kṛṣṇa or Allah: all equal."

That is very palatable to the ordinary public, the primitive God-conception.

"And you say Kṛṣṇa is the highest, he says God is the highest, what is the utility of all these troubles stating that my realisation is the highest."

That also may be stated by a particular group. Should we go to tolerate that? Only those that consider much favour of denotation they will say like that, the majority, the quantity. But quantity cannot satisfy all. Those that hankers after qualitative, comparative higher things, they will eliminate everything and go forward for that thing. This is discouraging, the gradation. The qualitative highness: that should be hankered by all. This is all apathetic. In the political field we tolerate so many sections, so many sections of different political conceptions, shades. But in religious school, "Oh! Why so? Only one suffice." That is Ramakrishna Mission. They're idle, idle in religious realisation. That sort of reckless brain who has got no sympathy for religion at all, they will say like that.

Bhāratī Mahārāja: Reckless brain.

Śrīla Śrīdhara Mahārāja: That is apathetic, generally. They do not want any comparative study in religion.

Akṣayānanda Mahārāja: They don't want any movement. They don't want any progress.

Śrīla Śrīdhara Mahārāja: They want movement only for the belly. The belly is everything to them, the belly people, the belly servants, slaves of physical senses. They are free physical senses. We are just opposite. *Kāma* dāsa, not Rāma dāsa. They are all *kāma* dāsa, slave to the sensual pleasure. They cannot tolerate the gradation in the

religious thought, qualitative difference. But in their political opinion they can tolerate so many shades of political conception. And they fight with each other, the follower of Locke, the Marxists, then the communists, then so many divisions in the communists.

Bhāratī Mahārāja: Mahārāja, this sort of question arises also because like in my own personal experience, in my personal studies, *Hari-Nāmāmṛta-Vyākaraṇa* etc. I have always been discouraged. No one has ever encouraged, it has always been discouraged. And it has actually been said that it is a useless endeavour.

Śrīla Śrīdhara Mahārāja: Yes. We are one with them, the study, *jñāna-sunya-bhakti*. The real thing what is necessary to work, to use our energy for the service of the Lord. By that process only we can go up. And not by satisfying our intellectual necessities. An illiterate man can achieve a higher position in the realm of devotion, where a literate man may not be.

But when by the command of the Lord we engage ourselves in the literary culture, just as Mahāprabhu asked Rūpa, Sanātana, of course they had their knowledge already acquired, and to utilise that for the service of the *sampradāya*. He also asked Raghunātha Bhaṭṭa: *ya'o paḍa bhāgavata vaiṣṇavera sthane*: "Read *Bhāgavatam* but from whom who knows the real purport of it, Vaiṣṇava, *bhakti*." [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

Only Jīva Gosvāmī is the exception whom we see that He made study. He studied independently before he joined Vṛndāvana. He left his home and then went to Benares. Benares was the city of all sorts of learning at that time. And he studied different *śāstram*. And then he joined Vṛndāvana. And there under the direction of Rūpa, Sanātana he utilised his previous acquired knowledge into the service of the *sampradāya*.

So, when we get inspiration from up, to study, that study is devotion. Otherwise when I have got a whim within for me to study, to acquire scholarship, that may not be *bhakti* proper, *śuddha bhakti*, because my energy must be utilised by the higher agent, higher agent, a Vaiṣṇava. Energy must be spent to satisfy the higher world. Then it will be *bhakti*, it will be devotion. My mental imagination it may be *sukṛti* but it won't be *śuddha bhakti*. If I want to be, if I have a mind to help the *sampradāya* in a scholarly way, but at your own risk you must go on with your study, and thinking. When it is accepted, he's connected by the higher agent, then it will be considered as devotion, otherwise not. It is empirical attempt with some sort of good ambition, imagination. But this is not pure *bhakti*, pure devotion. Pure devotion is to carry out the orders from the high, from the higher. The waves are coming to catch that and then to do accordingly.

Once when I joined the mission, I wanted to read the books of the mission, even including *Bhāgavatam*, but I did not find any encouragement from the authority. Then I was sent with a party to Benares, Nemi Mahārāja, well read. Not highly scholar but in ordinary way he could explain *Bhāgavatam* and other *śāstra* very well and to impress

on the public, including the scholars of ordinary type. In Benares perhaps in Ahulabhai [?] *ghat* or something like that he used to explain *Bhāgavatam*. I was with him. And his lectures from *Bhāgavatam* were very capturing.

At that time Nemi Mahārāja told me that, "Kuñja Bābu does not tolerate any good for other servitors. If I get order from Prabhupāda to construct a Maṭh of our own here I can do it."

And I saw that it was not impossible. If he gets such encouragement then he can construct, he can purchase a place of our own and construct temple and quarters, he can do.

So I wrote direct to Prabhupāda, that, "The propagation, the *Bhāgavat* lecture here is going on in a very good way and people are much impressed. And that has also encouraged the preacher Nemi Mahārāja. And he says that if you ask him to erect a Maṭh of our own in this place of religious importance then he can do. I think at this nick of time of you order him then we may have a place of our own, a preaching centre of our own in this important place where so many religious schools are represented in Benares."

I got no – I wrote to Prabhupāda but the general secretary Kuñja Bābu he replied that, "I, we already know that Nemi Mahārāja is a good preacher. You try to collect your necessary equipments from him for preaching." And no mention of the proposal which I sent to Prabhupāda.

Then when Prabhupāda, a little after Prabhupāda went there and he suddenly one day told me that, "What is the necessity of *karma-kāṇḍa*?"

First I could not understand. Why Prabhupāda said so, what is the necessity of doing *karma-kāṇḍa*?

Then again he went on, "That if a Vaiṣṇava says to a person 'Oh, bring some flower,' and he is taking that flower – 'No, no, no flower, take the water.' And if he says that, 'No, accept this flower, you have already ordered me to bring flower, I am taking it. You take it.' To say so, such, will be *karma-kāṇḍa*. He may cancel his own desire. He is free. A Vaiṣṇava is free. He ordered already to take flower. And if you take flower and try to force it on him, that will be *karma*. You must throw it off and bring water. So any desire to thrust on the higher authority: that is *karma-kāṇḍa*. The authority, the Gurudeva, what he receives from high, that, 'do this,' he then ask his followers to do that. And then that will be *bhakti*."

Once that Schulze, that German, first gentleman who came to join our mission, Herr Schulze [Sadānanda dāsa], he told Prabhupāda that, "We are accustomed to do anything with a program, so sometimes before three months we fix some program and then we do accordingly. But here at least I want one week's notice to prepare myself, where to go, what to do, at least one week before."

Prabhupāda told, "I get information five minutes ago. How can I inform you a week ago?"

Dhīra Kṛṣṇa Mahārāja: In advance.

Śrīla Śrīdhara Mahārāja: That was his... So our Nisikanta Sanyal told, I said to you the other day, that, "When you are requested by a Vaiṣṇava to write, to read any book,

that will be devotion. But when of your own accord you will go to read a book, that won't be, that will be *karma* or *jñāna*." Something like that. So unconditionally and unqualified surrender to serve the direction which is coming [from] up, that is *bhakti*, and all else imitation and eliminative, that we should understand. So *vaiṣṇavera ānugatya*, *sādhū ānugatya*, everywhere you will find this warning.

In *saṅkīrtana* you are taking the Name, as a *saṅkīrtana* party. Bhaktivinoda Thākura says, "At least one must be a *śuddha bhakta* there." The *saṅkīrtana* party is going, but at least one *śuddha bhakta* must be the leading, otherwise it will be *nāmābhāsa*, *nāmāparādhā*, or something like that.

So connection with the divinity, that is, descending agent, the bona fide agent who has got connection, who can receive impression, who in his heart so many waves of the wish of the desire of the Lord striking in whose heart, and he says, 'this should be done.' And we must connect with such centre and then do to get *bhakti*. Otherwise it may be imitation *bhakti*, imitation *bhakti*, devotion.

Our attraction for knowledge, curiosity to satisfy my inner curiosity, that I must know what is what about the *bhakti* before I accept this, or I must get some fame when delivering lectures, that must be a scholarly one, so many fleeting desires may make it filthy, pure devotion.

The surrender, and what You order I receive I do act on it. I do not know what is good and bad. I do not know what is good and bad, a direct order. And when the Guru is living I am far away. No time to ask him. I must take some immediate. Then I shall try to think that in such position what my Guru used to direct me. As much as I can conjecture I do accordingly. In this position what my Gurudeva would ask me to do. As far as I can conjecture at the time I shall do accordingly. I shall try to get some sort of order from him that he might have said this thing in such condition, as far as I can conjecture I shall do that. The criterion of *bhakti* is that what we do, the starting idea must come from above, irrespective of the action, what it may be, whether to go to the temple, or to beat a man, it does not matter. It must have the upper connection. That is *bhakti*. It is independent of the *guṇa*, *tri guṇa*, *satya*, *raja*, *tama*. *Ahimsā* - *satya guṇa*, *himsā* - *raja guṇa*, sleeping and idleness - *tama guṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa.

So we must have our fixed aim towards the high. It must come from there. I cannot waste my energy in any engagement what is considered good or bad from my consideration. That will spring up in the relativity in this *māyic* world. We must be careful, very much, that whether I am catching a wave, the wave coming from the finest plane, or a gross plane. The thought that actuates me, excites me to act, whether that is, which plane it comes, from the higher finest plane, can I catch that, the news of that wave, can I read? If I can read waves of that plane, the meaning of the waves of that plane, all right. We should always watch, the wave of the plane coming from what sort of plane. That helps me to begin my activity, from what plane it comes, the order. And my services will go, that is to be recorded in that plane. And that will help me qualitatively in a very extraordinary manner. So for the qualitative improvement we shall disown our present environment, even including the mental sphere. Try to get the insinuation from the highest possible plane and I must give my

bowed down head to that and not to the external environment of any kind in consideration of me, good or bad.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

Clear in answering your...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you are so clear, that you are leaving us with feelings that we want to surrender.

Śrīla Śrīdhara Mahārāja: _____ [?] So our eagerness will always be to serve wishes of that plane, in the highest plane of Kṛṣṇa *bhakti*. That is very, very, very rarely to be found in this mundane world. We shall be eager to catch the _____ [?] that telegraphic language of the highest plane. We must try to catch and be subservient to that. That should be our nature of quest and utilisation of our energy. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in the absence of my spiritual master, when I wanted to get that pure direction, I've come to your Divine Grace to get such direction, because I am well aware I may make a mistake. So I don't trust my own judgement.

Śrīla Śrīdhara Mahārāja: That you can do in your own risk. That I think that this is in the line of my spiritual master, and those that demand that we are in his path they cannot represent so subtly, but grossly, not up to mark. Everyone must move in his own risk, own risk. You have joined Swāmī Mahārāja's camp, to one's own risk, leaving the present society and present religious faith, everything you have left. At your own risk you have, so also appreciation and risk. *Sarva-dharmān parityajya:*

*[sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ 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]

That is *bipravik* [?], revolutionary, more or less revolutionary. That is the highest way of attaining any higher thing. And that we may not go down, so many barriers are there. *Sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ.*

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ]*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

You must give respect to your... Ke?

...

[*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me*
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

Hare Kṛṣṇa. *Samarpaṇa, sei-kāle kṛṣṇa tāre kare ātma-sama, sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāra caraṇa.*

[*prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya*
'aprākṛta' deha bhaktera 'cid-ānanda-maya'
dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāra caraṇa bhajaya]

[Śrī Caitanya Mahāprabhu said: "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.191-3]

He has got no engagement. Another, rejecting previous engagement, entrance into new; that is of two types.

Bhāratī Mahārāja: Examples of that Mahārāja.

Śrīla Śrīdhara Mahārāja: Vacant, sometimes vacant, he had got no religious life at all, he came to a *sādhū* and began; one section. Another, he is disgusted with his former religious conception and comes in contact with a real *sādhū* and leaves his previous engagement and enters into that. *āśraya anya rahitī* [?] He was not reckoned in any particular *āśraya*, either a Christian or a Mohammedan or a *Pañcapasī*, or nothing. From atheism, he had no religious conception. He began first with this conception. Another, comparative study he found it nothing then entered into it. Two types may come here. One with open mind, and another leaving his previous prejudices, enters

into new, that two types.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, that's very broad or general. Previously he may have been a Christian or, and then he comes to the...

Śrīla Śrīdhara Mahārāja: When he reads comparatively he feels more attraction for this and then leaving his previous prejudice of religion he comes to accept this truth. And another, has no religion, he did not, he had no religious engagement or conception or anything of the like, when he comes to, in the vicinity of this sort of conception he accepts.

Dhīra Kṛṣṇa Mahārāja: Now, is that within Kṛṣṇa consciousness also?

Śrīla Śrīdhara Mahārāja: Not, generally it is not that; in a general way it has been stated that one who has got, who is entering into Kṛṣṇa consciousness, and then also within Kṛṣṇa consciousness there also the selection and elimination of guide. That is also allowed in special cases, we see.

Dhīra Kṛṣṇa Mahārāja: Yes. Because sometimes you have said that there's three stages of conception of Guru. That in the first stage seeing Kṛṣṇa, in the intermediate stage seeing the potency, function, and then again in the third stage it becoming more defined.

Śrīla Śrīdhara Mahārāja: In a particular group of potency.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes. That is the first attracted by general Kṛṣṇa consciousness and then when that is more intense they can find there are so many servitors there also. And gradually when progressing he finds his attraction for the particular group, and particular type of service. In this way finally he is posted in a particular place for his service, in this way. To serve Vaiṣṇava, one who has attained the service of a Vaiṣṇava, Guru or a Vaiṣṇava, that is *tadīyatā*. That is a deeper kind of devotion. To serve the Lord that is a general and hazy thing. And to serve His devotee that is more intensive position. So that is higher position, *tadīyatā*. *Tadīya* means... Rāmānuja *sampradāya* has given much stress in *tadīya*, *tadīya sevā*, that is *bhakta sevā*. *Mad-bhakta-pūjābhādhikā*.

*[ādarah paricaryāyām, sarvāṅgair abhivandanam
mad-bhakta-pūjābhādhikā, sarva-bhūteṣu man-matiḥ]*

[Kṛṣṇa said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."] [*Śrīmad-Bhāgavatam*, 11.19.21]

Then the:

[*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ*]
mad bhaktānāṁ 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."] [*Ādi-Purāṇa*]

To that stage, if we, without *śaraṇāgati* in the beginning we cannot attain that stage also, *tadīyatā*.

Bhārati Mahārāja: So what is the *asida*?

Śrīla Śrīdhara Mahārāja: *Tadīyatām*.

Bhārati Mahārāja: Service to the Vaiṣṇavas?

Śrīla Śrīdhara Mahārāja: Service of a Vaiṣṇava, that also presupposes *śaraṇāgati*. So *śaraṇāgati* is a fundamental thing, avoiding that we cannot attain any course of devotional life, it is most fundamental. Wherever you go, in which side for your engagement you must enter through the door of *śaraṇāgati*. That is what is meant here.

If I belong to Him, underlying this conception there is *śaraṇāgati*. Otherwise I can't attain this position that I belong to Him, I am His own. But must first enter the door of *śaraṇāgati* then you can get that sort of self conception, that sort of realisation that you are His own. But before that you must enter through the door of *śaraṇāgati*. Otherwise no entrance is possible on the higher plane without *śaraṇāgati*, help of *śaraṇāgati*.

I have attained, I have, Sad Guru I have got. You must have practised, or invited, welcomed, some sort of *śaraṇāgati*. Then only you could come to him. Without the temperament of *śaraṇāgati* you cannot approach even the first agent of the domain. So *śaraṇāgati* is such a general and fundamental and expansive position in the relation of the devotional world.

I care for my Gurudeva, I don't know anything else. I'm a servant of Vaiṣṇava. I don't want anything. With that spirit, with that power, strength, I can go on. I do not care for the *śāstra*, this and that, anything. If anyone says such, shows his deep and strong confidence in Vaiṣṇava that is of a good achievement no doubt. But it is mentioned that to have that position you have had to cross the threshold of *śaraṇāgati* if we analyse the subtle point, the thought, then you have come here. The *śaraṇāgati* you could not eliminate. That is the underlying meaning of the expression there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhārati Mahārāja: So tomorrow we will spend...

Śrīla Śrīdhara Mahārāja: Tomorrow, I can't say whether I'll be able to have a sitting tomorrow. Tomorrow Janmāṣṭamī you may stay here. But day after tomorrow after finishing your *pāraṇa* you must go to Māyāpur to attend the function of the appearance celebration of your Guru Mahārāja. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.08.22.C

Start of 81.08.25.A

[Very unclear MP3 in places, but a transcript was previously available]

Śrīla Śrīdhara Mahārāja: The spiritual conception of the high level is flowing from this peak to that peak; from that peak of mountain the Ganges is coming in a zig-zag way. You see what is Ganges? Ganges water is passing this side and going to some other place. That water is not Ganges water. Other water from Sāraswatī maybe is entering Ganges water, and the demarcation line is also there in the beginning. Then if I take that water, is it Ganges water? It is just coming from the other River Sāraswatī? Then what is Ganges water? How are we to take it? This is Ganges water? It must go to the order of the Lord. This Ganges water, Ganges water just passes from a channel to another side, and if I see that Ganges water is passing through this channel to a lake, I take that water, is it Ganges water? One river is flowing, entering into Ganges, and that water, if I take, is it Ganges water? Physical eye?

The saying is there, whatever will be in the bed of the Ganges, the current, the bed of the Ganges, that water is Ganges water. [And what] is flowing out of the area of Ganges, that is not considered as Ganges. And when the other river's waters enter into the Ganges, it will be Ganges; whatever water is within the (jul ion?), that is Ganges water. That will purify. The purification is not congruent with the water which I feel and I see.

The order is there, the spirit is there. The order, the sanction: that is the proper thing. So, the Guru *paramparā*, the very gist of Guru is *śikṣā*. Wherever it is to be traced, there is Guru. One who has got that eye, that transcendental eye, the divine eye, he will see the Guru is coming here, Guru there, Guru. One who is possessing that knowledge, that love, of that type, that purity; there is Guru. Otherwise the Guru *paramparā* means body *paramparā*, the continuation of so many bodies together. Then the caste *brāhmaṇas*, the caste Goswāmī's, they will continue, because body after body they are getting that *mantram*. But the *mantram* is dead there, so living *mantram*, living tendency for the service of higher type, wherever it is to be traced, we shall find that there is the Guru. One who has got that sort of eye awakened, he'll see where is Guru.

Devotee: Can the spiritual master change the *śāstra*?

Śrīla Śrīdhara Mahārāja: No. He can take out the real purpose from the *śāstra*. There is no necessity of changing any *śāstra*. It is a question of the inner meaning.

Devotee: How far it is justified, we are wearing this *kashaya vastra*, which is not in Vaiṣṇava conception?

Śrīla Śrīdhara Mahārāja: Yes, then Mahāprabhu not only took *kashaya vastra*, [the saffron dress of a *sannyāsī*] but he even also took *sannyāsa* from a Māyāvādī, but what for? Then Mahāprabhu was a Māyāvādī? What for?

The living man can adjust himself for the cause. A general, he must be up to date, but he may have sincerity and awareness and the capacity, training, and he may be a general and he can mould his army in his own way just as Napoleon did. He must be, it is not an imaginary thing, not a fairy tale, but the practical thing is there, and one who can understand; when Napoleon first began his war against Austria, France and Hungary was at that time when Napoleon was made general. The Austrians were gaining ground. France was going back. Napoleon came and then the whole thing changed.

Then the Austrian king, he called for his generals. "For so long you were making progress, but what is that? Now you are coming back?"

The generals told that, "The new general has come on the other side, and he does not know the real policy of war or battle."

The king told them, "What do you say! He does not know the laws of war, and he is gaining and you know the rules and regulations of the battle, and you are being defeated. What is this? How is this?"

[They said, "The general] tactics in battle are that one should attack the weak portion, but that man he attacks the strongest point, and so we cannot manage, and so he does not follow the old laws of the war, battle. Such is the matter."

One who can feel what is divinity, for the preaching purpose he may adjust himself with new things. So, the reality must be real thinking, the thought, the spirit must be there. For Mahāprabhu, what was His necessity of taking *sannyāsa*? He took that red cloth, and took *sannyāsa* to suit the purpose of His preaching. We have to take that.

Our Guru Mahārāja also took that position. His foresight was that if, "If we are to preach, if I really want to preach, I must take the help of the *varṇāśrama dharma*. They [the *bābājīs*] are all imitating Rūpa and Sanātana and doing what is very nasty things in their practice and copying Rūpa and Sanātana in their dress." Guru Mahārāja declared that, "Dress is not so cheap. First you become *sannyāsī*, *varṇāśrama*. In *varṇāśrama*, the fourth stage of life is the *sannyāsī*, and that dress [of the *bābājī*] is the dress of the Guru of a *sannyāsī*. First become *sannyāsī* and observe the rules and regulations of *sannyāsī* and keep those *bābājīs* on your head. And you are all imitationists, you are all debauchees, and taking the dress of that highest position of Guru and dis serving the whole society, degrading his name, and spoiling everything. So the *bābājī* dress is the purest, is the highest, that of *paramahansa*. So, first become *sannyāsī* and practice accordingly under rules and regulations, and try to show your respect towards Rūpa and Sanātana and their dress." That was his idea.

Devotee: For preaching purposes is it permissible; suppose someone started to preach with long hair and a long beard? Under the Gauḍīya Vaiṣṇava philosophy it is o.k.?

[The devotee asking the question has long hair and a long beard]

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Particular - but that was not the custom, neither with the *sannyāsī*, nor with the *bābājī*.

Sanātana Goswāmī had a full beard and Mahāprabhu ordered that, "Go take him to a barber and remove the beard and hair."

And *sannyāsa* and *bābājī* both, they do not keep such things, so, we do not like to keep. But during *cāturmāsya*, for the *vrata* it is mentioned in the *śāstra*, we keep hair and beard for the *cāturmāsya*, otherwise generally not. But still, it is not so that if one keeps long hair and long beard he cannot be a Vaiṣṇava.

There was one Varṇṣī Dāsa Bābājī, an independent Vaiṣṇava. Our Guru Mahārāja also gave respect to him as a Vaiṣṇava, but he had this big beard and he did not shave at all. He was very negligent, not as a fashion, not fashionable, he did not allow any barber to shave, but he was a respectable Vaiṣṇava. Even our Guru Mahārāja had respect for him; Varṇṣī Dāsa Bābājī.

As for yourself, if you keep this only to satisfy the Muslims for the purpose of your service, that if you go there you can collect money, and you can render good service to your Gurudeva, and for that purpose you have kept for the safety of your vocation as well as your person...

Devotee: Oh yes, I have kept it only for that purpose.

Śrīla Śrīdhara Mahārāja: If someone does that for the time being, suppose for the service if it is necessary, one can have a dress of a *gr̥hastha*. A gentleman's dress; even in our Prabhupāda's time, the suit was also used sometimes by his disciples. And some was clad in white dress, though they were Vaiṣṇava of high level, but still they were white clad, because they had to approach so many officers and higher things. So that was suitable.

Devotee: Just like Tamal Kṛṣṇa Mahārāja in China.

Śrīla Śrīdhara Mahārāja: To fulfil the purpose of the Gurudeva of that type, living type, to carry out his orders suitably, he can take any dress. It is the question of purity of purpose, a question of the heart.

Devotee: The purpose of a *tridaṇḍī-swāmī* is it during the time of *Bhāgavat* time, there is *sannyāsa*?

Śrīla Śrīdhara Mahārāja: *Tridaṇḍī-sannyāsa*, we find it was in the *śāstra*, *Purāṇa*. Rāvaṇa, when he came to steal away Sītā Devī, he came as a *tridaṇḍī*. Arjuna, when he met in disguise, he had the *tridaṇḍī-veśa*. So *tridaṇḍī-veśa*, *tridaṇḍī-sannyāsīs* in *Bhāgavat* also. The Avantī *brāhmaṇa* he took *tridaṇḍī-veśa* and Kṛṣṇa is relating the story to Uddhava, *tridaṇḍī*. *Tridaṇḍī-sannyāsīns* were well respected in the society at that time. And also from the *Jyotiṣa* we find that Bṛhaspati when strong, he takes *tridaṇḍī-sannyāsa*. There are so many *sannyāsīns*, but *tridaṇḍī* seems to hold the highest position of all *sannyāsīns*. And in Rāmānuja *sampradāya* - the *eka daṇḍī* we find in the Śaṅkara School - and in the Rāmānuja *sampradāya* we find *tridaṇḍī*. And our Guru Mahārāja reasoned that Prabodhānanda he was a *tridaṇḍī-sannyāsa*. And also here and there, some other *tridaṇḍī* we see, but extensively in the Rāmānuja *sampradāya*. And in our *sampradāya*...

Bhāratī Mahārāja: Nimbarka?

Śrīla Śrīdhara Mahārāja: In Nimbarka *sampradāya* ____ *tridaṇḍī-sannyāsa*, I don't know.

Devotee: They have no *sannyāsa* in Nimbarka.

Śrīla Śrīdhara Mahārāja: Nimbarka. And Vallabha *sampradāya* also, no *sannyāsa*.

Bhāratī Mahārāja: And Viṣṇuswāmī?

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Śrīdhara Swāmī, there *swāmī*, there *sannyāsa*, but not *tridaṇḍī-sannyāsa* as far as we know.

Now our Guru Mahārāja, he inaugurated *tridaṇḍī-sannyāsa* extensively in our *sampradāya*. He filled up the gap; the *brāhmaṇa's* thread and the *daṇḍa*. After *varṇāśrama dharma*, *varṇāśrama dharma* is but a step to Vaiṣṇava *dharma*. From the scriptures to show that *varṇāśrama dharma* can only plan to observe *sanātana dharma*, to carry out that form of theistic life, and then above this, Vaiṣṇava *dharma*. *Brāhmaṇa dharma* vanishes, and Vaiṣṇava *dharma* begins. So, to show that; to preach that position to the society, and to the pseudo Vaiṣṇava, he supplied the gap and filled up another step. And after collecting the qualities of the *brāhmaṇa* and *sannyāsī* and then you can aspire to have the position of the *bābājī*. That is *paramahansa*, the *paramahansa veśa*, the dress of the Guru of the *sannyāsīs*, *pañcama-āśrama*.

Akṣayānanda Mahārāja: But our Guru didn't accept *bābājī*.

Śrīla Śrīdhara Mahārāja: And those *bābājīs* are not accepted as *bābājīs* proper. They have deviated. Only physical dress cannot keep them in the position of *bābājī*.

The mere imitation of Gaura Kīśora Dāsa Bābājī Mahārāja, the Guru of our Guru Mahārāja, lived very simply in a hut, sometimes in a *dharmaśālā*, and when he was living in a hut on the Ganges bank, another man he came and constructed a similar hut by his side, and he began to live there. Gaura Kīśora Bābājī Mahārāja gave respect

to him and that man he also demanded something like that from the people; in this way. But one day, Gaura Kīśora Dāsa Bābājī Mahārāja remarked that, "That if a lady enters into the labour house and shows, imitates some sort of pain, as if giving birth to a child, will child come by that mere imitation?"

Do you follow? Am I clear? She must have some child in her belly, in her womb. Then naturally the pain will come and the child will come out. But without any pregnancy, if she imitates the pain of giving birth to a child, will the child come? That is a ludicrous thing.

So, only to imitate the dress of a *bābājī*, that cannot give the position of a real *bābājī*. So before you take the dress of a soldier or a general, you will have to learn what is battle, what is fight, how to handle so many weapons. You must learn them, but only the dress of a soldier does not make one a soldier. So also you must acquire the inner attributes of a *bābājī*, of a high type of Vaiṣṇava. Only mere dress cannot make you *bābājī*.

So many *bābājīs* are in Vṛndāvana, in Navadvīpa, but our Guru Mahārāja did not recognise any of them. He put his hand to his forehead, "Such a sacred land, Vṛndāvana; I came, but it was my own misfortune that I did not see a single Vaiṣṇava here." That was his disappointment. "Not a single Vaiṣṇava in Vṛndāvana I find here. That is my misfortune." That was his statement in Vṛndāvana. So Vaiṣṇava is not by garb first of all, must be by his internal realisation. And those who have got the real eye to see the internal realisation, they won't care for any external dress, only if a man takes the dress of a *vidvan*, a *paṇḍita*.

tavatṡashbhate mukham yavat kinchit na bhasate.

[A well-dressed fool goes unrecognised until he speaks.]

But only the dress of a *paṇḍita* will not make him a *paṇḍita*. A real *paṇḍita*, when we have a talk with him, he will detect whether he's a real scholar or not, and not by dress. So Vaiṣṇava can also be measured by a Vaiṣṇava. Vaiṣṇava can see who is Vaiṣṇava. He has got that eye, what is the criterion of a Vaiṣṇava. He has got the eye; that sort of *divya jñāna*, *divya dṛṣṭi* which he can feel that, "This is a Vaiṣṇava, Vaiṣṇavaism." Otherwise only the encasement of a Vaiṣṇava, the outer show; the *tilak*, *mālā* and dress, that cannot make anyone a Vaiṣṇava.

Śrīla Govinda Mahārāja: _____ Baladeva Vidyābhūṣaṇa, Bhaktivinoda Ṭhākura, Jagannātha dāsa Bābājī Mahārāja, _____ [?]

Bhāratī Mahārāja: _____ Baladeva Vidyābhūṣaṇa and Jagannātha dāsa Bābājī.

Devotee: I met this guy yesterday, a white *bābājī*.

Devotees: Hiranyagarbha.

Devotee: Yes, Hiranyagarbha, and he told me that he is a disciple of...

Śrīla Śrīdhara Mahārāja: It is unfortunate that he has gone out of the line...

Devotee: He told me that he is a disciple of Bhaktivinoda Ṭhākura's son.

Śrīla Śrīdhara Mahārāja: He is making much of the form. But whether this is Ganges water, only about the pot, he is looking after that, but not the thing within the pot.

Devotee: I asked him to come here and talk with Śrīdhara Mahārāja.

Śrīla Śrīdhara Mahārāja: He won't come here.

Akṣayānanda Mahārāja: He won't come here; he's afraid.

Śrīla Śrīdhara Mahārāja: Formerly he used to come here, so I knew him, so when I heard that he is such and such, I told some of my acquainted persons, "Please request him to come to me." But he does not come. He's afraid of coming.

Akṣayānanda Mahārāja: If our Guru did not take *bābājī*, then we also could not.

Śrīla Śrīdhara Mahārāja: What to speak of him, he has taken that sort of dress from Lalitā Prasād, we do not recognise Lalitā Prasād also. He is the son of Bhaktivinoda Ṭhākura. We know our Prabhupāda and Prabhupāda has written about Lalitā Prasād that his affection to Bhaktivinoda Ṭhākura is mostly the father and son relation, and not so much of Vaiṣṇavism. He has written an article in *Gauḍīya*, our Guru Mahārāja, and we can understand that. Bhaktivinoda Ṭhākura's inner purpose, what it was, that was taken out by our Guru Mahārāja, and preached to the world. But Lalitā Prasād was an imitationist more or less. So what to speak of Hiranyagarbha, Lalitā Prasād we do not recognise, Lalitā Prasād.

Akṣayānanda Mahārāja: If our Guru Mahārāja, if our Guru did not, if our Guru was in *sannyāsa*, then we could not accept a higher *varṇa* also. That would be forbidden. If our Guru is *sannyāsa* then we could not...

Bhāratī Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Imitation is not a big thing, but to have the real thing within, we want that. We came for that. The real teaching of *rūpānuga*, the comparative study, we are particular with that, to appreciate that, to enter into the depth of the reality within, not so particular about the dress. Dress we shall do according to the purpose of preaching; suiting to the purpose of preaching, and not to show to the public that I am a Guru, I am a *sādhu*, not for that. We are fighters, soldiers; we have taken such dress of a soldier to fight with the world.

Devotee: In preaching we are practising *viddhi bhakti*, shall we achieve that...

Śrīla Śrīdhara Mahārāja: *Raga-bhakti* is far, far above. It is not a very ordinary thing to be sold in the market. Those who say that 'we have got *raga-bhakti*', we hate them; they are enemies of the *sampradāya* of Mahāprabhu. *Ragapatha bhakti* is so cheap? There are so many signs of the ordinary man, the scent of the beast is in him, and he says he has attained the *raga-bhakti*? Only to destroy them, the Gauḍīya Maṭh has come; to destroy those imitationists of *raga-bhakti*. They are enemies of the *sampradāya*.

Bhāratī Mahārāja: So, they also give another false argument that there's a hundred year difference from Bāladeva Vidyābhūṣaṇa to Jagannātha dāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Yes, we know it fully well. Swāmī Mahārāja also knew it fully well. It is not unknown to us. But I told that we are followers of the thought, not of the body.

Bhāratī Mahārāja: Madhusudhana Dāsa Bābājī, wasn't he after Baladeva Vidyābhūṣaṇa?

Śrīla Śrīdhara Mahārāja: Madhusudhana Dāsa Bābājī had connection with Jagannātha Dāsa Bābājī.

Bhāratī Mahārāja: He was his Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Then what is the meaning of initiation, Mahārāja?

Akṣayānanda Mahārāja: That means *śikṣā* is more than *dikṣā*.

Śrīla Śrīdhara Mahārāja: *Dikṣā* means to impart the real knowledge and sentiment from one to another. And that must be of the real type. Homeopathic globule; only the outer, nothing can be known by the outer physical plane, but the potency is within. So, the *mantram* and other things, the potency within, what type of thought or sentiment is imparted through that sound, that should be the important thing. The Māyāvādīs have same *mantra*, Māyāvādīs are also taking the Name, but that sort of Name will vanish in Brahmaloḥa. They won't be able to cross that Virajā. That is throwing the thunder. When the Māyāvādī takes the Name of Kṛṣṇa, our Vṛndāvana dāsa Ṭhākura says that his praise, his taking the Name, his devotional characteristics are all just like thunder to the holy body of Kṛṣṇa. Not any soothing effect. Gauḍīya Maṭha, they deal with reality, not with the frame, that is Gauḍīya Maṭha, what is what in the thought world. Step by step, the adjustment; that we want. We are not enchanted, we are not captured by the form, mere form. The development in the thought and the step by step gradual development into the thought. 'Virajā,'

'brahmaloka,' bhedi' 'paravyoma' pāya.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

What is *paravyoma*, *tābe yāya tad upari 'goloka-vṛndāvana'*, all these things.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dr̥śas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

[The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṇḍa* is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings (*aprākṛta-bhāva*), render loving service to the Divine Couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakālīya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe."] [*Upadeśāmṛta*, 10]

[Śrīla A.C. Bhaktivedanta Swāmī Mahārāja's translation]

This gradation, what is Virajā proper, what is *brahmaloka* proper, what is Śivaloka, what is Vaikuṇṭhaloka and then what is Ayodhyā, what is Dvārakā, what is Mathurā, the realistic view of the whole gradation.

*na tathā me priyatama ātmayonir [na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]*

["O Uddhava! Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [*Śrīmad-Bhāgavatam*, 11.14.15]

"What is the position of Brahmā? *Na śaṅkaraḥ*, Mahādeva? *Na ca saṅkarṣaṇo na*, Baladeva? *Śrī*, Lakṣmī? *Naivātmā*, as you are My favourite, Uddhava."

Step by step. How it is possible? We have to follow the spirit; otherwise from Jāhnavā up to Vipina Goswāmī, from whom initiation was taken by Bhaktivinoda Ṭhākura, from Vipina Goswāmī, from Jāhnavā to Vipina Goswāmī, so many ladies are

there, unknown ladies. Through them the *mantram* came to Vipina Goswāmī and from him, Bhaktivinoda Ṭhākura came. But we take Bhaktivinoda. Should I go to count all those ladies in the *paramparā*? What was their realisation? The realisation, we are slaves of the truth. What is flowing, the current, the pure current, we are told, we are beggars of that. We have no charm of any form.

You see, I generally quote an instance when Aurovindo Ghosh - you know his name?

Devotee: Aurovindo Ghosh of Pondicherry.

Śrīla Śrīdhara Mahārāja: Of Pondicherry. He was almost the founder of the revolutionary movement in Bengal. When in nineteen twenty eight or so, when a case was going on in Calcutta High Court against him, a big barrister, one Mr. Norton. Aurovindo he absconded, and Norton, when the case was going on Aurovindo was not to be found anywhere. That Norton told, whenever, however, in whatever paper he found - Aurovindo's English was very good English. He stood first even; his training was in England from the childhood, and he knew English very well, even better than an English man, good English he could speak. Norton said, in any magazine or any paper, or whenever any article, he could detect, "Here is Mr. Ghosh." By Aurovindo's writing, whenever he read, he could say, "Here is Mr. Ghosh. In this writing you are to trace where from this article is coming." So, by the spirit we can judge who has written it; not by the name, whose writing.

So there is an internal thing and those that cannot see that internal truth, they will make much of the external cover. We are not one for that. Ordinarily, so-called Vaiṣṇava's, so-called *goswāmīs*, they are hated by the general *smārta brāhmaṇa* section *varṇāśrama*. And we came from that stock. Because we have some earnest inclination for the teachings of Mahāprabhu, for His personality, we came, being attracted by the purity and the intensity of the *śikṣā* of Mahāprabhu that we found in Prabhupāda. Only by that degree of intensity of theistic conception we were attracted. We have no charm for the fashion, these *bābājīs*, the *goswāmīs*, and other *vairāgis*, they are hated in the society. And Guru Mahārāja has come; now they have got some position, relatively. But they left Mahāprabhu and indulged in so many debauchery activities and tradery. The *goswāmīs* are all traders. They are making money. The real spirit we want; so we are not deviated, and these _____ may not touch us. The dogs will bark. We take it like that. Dogs may bark, but it has no importance, a dog barking. Because they make much of the outer thing, they have no real purification of their heart to accept the pure thing, to discriminate what is purity, what is *prema*, how pure it is. Brahmā and Mahādeva, they also aspire after that thing. First understand what degree of purity is that thing. These fellows, they are not only imitation, but they want to exploit Mahāprabhu and not to serve Mahāprabhu. They are the worst enemies. They are traitors; they have taken the garb of Mahāprabhu's *sampradāya*, and they are saying something else. This is cheap marketing; they are selling these adulterated things extensively for less money, very cheaply. They have no inner necessity to have the purest thing for them.

pūjāla rāgapātha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Being of such a high order, our Guru Mahārāja never seemed to be so. "I am a servant of the servant of the servant of the Vaiṣṇavas." That was his claim. And, "They are my Guru, they are so high. First come and practice all these things, and then one day you will hope to reach there. It is not so easy, so cheap."

*[koṭi-jñāni-madhye haya eka-jana 'mukta']
koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*

[Out of many millions of liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.] [*Caitanya-caritāmṛta, Madhya-līlā*, 19. 148]

Bhāratī Mahārāja: Mahārāja, Caitanya Mahāprabhu, He did not give actually *mantram*, he just gave *śikṣā*, isn't it?

Śrīla Śrīdhara Mahārāja: It is said that Vakeśvara Paṇḍita was His *mantra śiṣya*. We find in *Gaura Candrodāya*, a Sanskrit book written by an Oriyan devotee named Govinda Dās. Prabhupāda also quoted, *govinda vacana jani hoi gauranga vani aprakat kali sara katha*. There is eleven verses; *Upadeśāmṛta* and composed in Sanskrit verse by Rūpa Goswāmī. There Prabhupāda has written, and I have gone through that book published by Gauḍīya Maṭha, *Gaura Candrodāya*.

Bhāratī Mahārāja: *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: In *Upadeśāmṛta*, Prabhupāda has mentioned one book, *Gaura Candrodāya*, or something like that. And composed by an Oriyan scholar, whose name is Govinda Dās. By him it is written, a book; *Gaura Candrodāya*. There it is mentioned that when Mahāprabhu departed, the devotees consulted within them who is to be made Ācārya of the Rādhā Kanta Maṭha, where Mahāprabhu lived. They consulted, and Vakeśvara Paṇḍita was selected. And he was the first Ācārya of the Rādhā Kanta Maṭha there, and his disciple was _____ candra.
_____ [?]

[The following is from a previous transcript]

In this way it is mentioned.

Devotee: Rūpa and Sanātana Goswāmī, did they have any *mantra śiṣyas*? Wasn't Jīva Goswāmī a *mantra śiṣya* of Rūpa Goswāmī?

Śrīla Śrīdhara Mahārāja: Yes, and Rūpa Goswāmī was the *mantra śiṣya* of Sanātana,

Sanātana Goswāmī was the *mantra śiṣya* of Vidyāvācaspati. Vidyāvācaspati's brother was Sārvabhauma. That is formal.

Devotee: Was that actually *dīkṣā* or *śikṣā*? Between Rūpa and Sanātana; they got *mantram*?

Śrīla Śrīdhara Mahārāja: They got *mantram* from their Guru – *mantram*, but what *mantram*? Mahāprabhu Himself got *mantram*, but according to His order, Sanātana Goswāmī has selected another *mantram* for the Gauḍīya Vaiṣṇavas. Mahāprabhu got the *dvādaśaka mantra* [twelve syllables] from Īśvara Purī, but when ordered by Mahāprabhu to consult the the Vaiṣṇava *śāstra* and try to preach what the real conduct of a Vaiṣṇava should be. "And I bless you that Kṛṣṇa will guide you to compile a Vaiṣṇava *śruti*," and Sanātana Goswāmī did that accordingly, and he has collected the *aṣṭadaśaka mantra* [eighteen syllables] for us, and that is now in use. It is continuing in the *sampradāya*, and not the *mantra* that Mahāprabhu received from Īśvara Purī. But by the order of Mahāprabhu, this *mantram* came through Sanātana Goswāmī, this *mantram* came, *aṣṭadaśaka*, and that is continuing and someone also amongst the Goswāmī's, they go on with that *dvādaśaka mantra* of Mahāprabhu.

End of 81.08.25.A

Start of 81.08.25.B

[The start of this MP3 is the same as the end of the MP3 dated 81.08.25.A,
and also almost inaudible]

End of 81.08.25.B

Start of 81.08.26.A

Śrīla Śrīdhara Mahārāja: You are depressed and disappointed _____ [?]
With what immediate motive you are going to Bombay, Er, America?

Dhīra Kṛṣṇa Mahārāja: America?

Śrīla Śrīdhara Mahārāja: Yes. What will be your next program, immediate?

Dhīra Kṛṣṇa Mahārāja: Well, see, Mahārāja, before I left there were some devotees, they wanted to know the results of my speaking to Your Divine Grace. So I wanted to return to America and meet with my God-brothers and God-sisters, and explain to them some of the instructions that you've given, some of your advice. And find out, move amongst them and find out more specifically what they're interested to do for their own Kṛṣṇa consciousness and to spread Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: What is the present attitude of ISKCON and Dhīra Kṛṣṇa Mahārāja's present feelings? What is the attitude of the present administration towards you? They can't see it with sympathy, is it?

Dhīra Kṛṣṇa Mahārāja: Towards me? Well, I think that they think that I am a potentially dangerous individual.

Śrīla Śrīdhara Mahārāja: That will, your endeavour may encourage...

Dhīra Kṛṣṇa Mahārāja: Dissension.

Śrīla Śrīdhara Mahārāja: ...the hesitating to go to side with you. Those that are hesitating, they are already disconnected. Perhaps for them if they are organised then there may be a difficulty. And those that are hesitating they will also have got some footing.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Such apprehension is not, may not be imaginary only. But what to do! If you want to save the disappointing element, to enliven them with the words and thought of Mahāprabhu, then of course this dissension is to be tolerated. But unnecessarily; no hitch is not desirable.

Dhīra Kṛṣṇa Mahārāja: What is not desirable?

Devotee: Hitch _____ [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Be very careful. That is the institution founded by your Guru Mahārāja, our revered Swāmī Mahārāja. So we must try our best not to disturb them, as much as possible. But at the same time we cannot be only idle onlooker to those that are going away and astray from the path of Mahāprabhu towards which after life after life they have got the chance, after how many births, innumerable births.

In the words of our Guru Mahārāja, a soul in bondage is in the ocean. And he is coming towards the shore. And again to push him to the ocean, that is most cruel and heinous. After long and long time fighting with the waves of the ocean, _____ one is anyhow coming home, coming to the safe position. And again to push them, or they are going to the ocean to take them in. That should be the great service.

And Guru Mahārāja he came to do that. Bhaktisiddhānta Sarasvatī Ṭhākura in his last words he told that, "I have given, I disturbed many, I have given anxiety, created anxiety to many ordinary hearts. But to my best understanding I have done it rightly, because for the distribution of the highest thing to them it was necessary. It was not my personal interest that I gave to many in the world such anxiety. But for the saving

of the people I was under painful necessity to give anxiety to a certain portion of human kind, mankind. I could not but do it."

So with this idea in our heart, we are under painful necessity to save those that came under the flag of Swāmī Mahārāja, to attain the highest peace. With this spirit you will march on. I also approve your going to America for the purpose.

There is a proposal here, as I told previously to you all, that a centre for you may be established on the other side of the Ganges in Madhyadwīpa. In Madhyadwīpa is vacant, no Maṭha has been built there. Prabhupāda had will, wish, to establish in every *dwīpa*, nine islands, in every island to establish one centre, Mahāprabhu's *sevā*, *pratiṣṭhā*, but the Madhyadwīpa still empty. So, if you all agree, then we may try to secure a plot on the other side of the Ganges, in Madhyadwīpa, to acquire some land. And there, perhaps in the beginning it will be given to understand that's in our interest, but really it will be for you. That is the Swāmī Mahārāja people that have been neglected, that cannot; if they're treated harshly they may have an independent centre here. And our, those two gentlemen, our Venkatta Prabhu [Bhāratī Mahārāja] and the Akṣayanānda Mahārāja, and another gentleman, are very eager to do this. So to select land for fitting our purpose, should we go forward? What do you say Caru Swāmī Mahārāja?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Prabhu and yourself, you consider it seriously. Mostly it will be for the, for those that are neglected by the present ISKCON, and have got real interest for Mahāprabhu. It will be a bold step. In the beginning it may be begun in my name, but the object is such. In my connection it may be begun. That may not trouble them. But it is meant for such, they will have got an independent footing here when it is necessary; if you think necessary, whether it will be judicious to begin with now. He has got much enthusiasm in the matter.

Dhīra Kṛṣṇa Mahārāja: We were thinking actually Mahārāja, that foreseeing that in the future some separate place it would be necessary.

Śrīla Śrīdhara Mahārāja: Maybe.

Dhīra Kṛṣṇa Mahārāja: It may be.

Śrīla Śrīdhara Mahārāja: And if you like, if they come in terms, you may amalgamate also.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: You have got a respectable position here. If necessary, when time may come, when it may be amalgamated with ISKCON, doesn't matter. But they have got some sort of shelter here. With this object should we move forward? You

consult within you.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, actually we've been consulting amongst ourselves quite a bit, and we'd come to a similar conclusion.

Śrīla Śrīdhara Mahārāja: All right. Discuss among yourselves and... Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then what about your Bombay meeting? What was the object of the present meeting there?

Bhakti Caru Swāmī: The object of the present meeting was, actually Mahārāja it was a conference to glorify Prabhupāda; and it was an eight day long, or nine day long program. But just to give it a public appeal, the conference was named as '*Karma, Jñāna, and Bhakti*'.

Śrīla Śrīdhara Mahārāja: What is the relation between them, or to harmonise them. *Karma* means do for Him. *Jñāna* inquire what is about Him. And *bhakti*, that *karma* is no *karma*. In service the external feature of *karma* is present. And also when *sambandha-jñāna* reaching in the comparative study the *jñāna's* position, the position of the knowledge is also there. It is already spiritual. But a third plane has been invented or discovered, has been discovered where the external conception of *karma*, or the misconception of *karma* vanishes. And what we think to be the proper nature of knowledge, that also vanishes and *jñāna-sunya-bhakti* is discovered - comes in.

[From here the recording speeds up, so it is a little unclear]

Na jñānam na ca vairagyam. Just as in intuition, when one is doing intuitively, a reflex action, without consciousness things are being done. Instinctively in our reflex action no voluntary exercise of any knowledge is necessary, in intuition also. But things are done not less important than the calculation of knowledge, consciousness. Such plane is there, automatic. Just as to push a car or train this oil and gas necessary. So *prema*, they are trying to get energy from sun ray, today's scientist, more cheap and automatic. So the *prema* supplies the fuel there. And without calculation and without the weary or tiredness of labour, endeavour, reaction of labour, that is done. No fatigue and neither calculation. Automatic the ____ is *prema* love. *Naiṣkarmyam āviṣkṛtaṁ*, in *Bhāgavat*, the conclusion *śloka* of *Bhāgavat*, what is the gift, the seed? After the whole *Bhāgavat* then a seed is given. What is here under seed?

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahāṁsyam ekam amalam jñānam param giyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtaṁ
tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahāṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [*Śrīmad-Bhāgavatam*,

12.13.18]

In the conclusion Vyāsadeva said, "What I have given here *naiṣkarmyam*, *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*, we shall have to labour then to produce our desired result, *naiṣkarmyam*. So the *jñānīs* they are in search of something disgusted with the life of labour and live. Labour and live, that is a dishonourable life. Always do and then enjoy. That is a dishonourable life. So *naiṣkarmyam*, the scholars, their request is a life where the previous labour has been eliminated from that life. And also one can live happily. But they come to a destructive position of *sāyujya-mukti*. They have buried themselves in the conscious world."

But *Śrīmad-Bhāgavatam* says, "No, I shall give you a life where no weariness of labour, no reaction of labour, *naiṣkarmyam*, but the act, the result of the labour you will enjoy there, *naiṣkarmyam āviṣkṛtaṁ*. And *jñāna-virāga*, they'll be subservient to you. Such a thing I am giving here."

Śrīmad-bhāgavataṁ purāṇam amalaṁ. *Purāṇa* means prehistoric, and also *purāṇa* means which can supplement, give fulfilment, *purāṇam amalaṁ*. Make it perfect, anything perfect, filled up. *Bhāgavatam purāṇam amalaṁ*, *amala purāṇa*, purest of the pure, things are being distributed here. *Yad vaiṣṇavānāṁ priyaṁ*, very favourite to the Vaiṣṇava temperament.

Yasmīn pāramahṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate, a particular type of knowledge what is accepted and followed and searched by the *paramahansa*. *Haṁsa* means *sāru-graḥi*, who can eliminate unnecessary and collect necessary. That is the nature of swan, who can eliminate the water, if water and milk mixed together, swan will take up the milk and water will remain. So that is *haṁsa*. *Paramahansa* is very expert in that activity, *paramahansa*, *sāru-graḥi* and the proper necessity, higher thing you can take from anywhere and everywhere eliminating the undesirable, the reactionary. *Pāramahṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate*. This is a particular type of knowledge, not ordinary knowledge of the empirical school. But it is a peculiar type of knowledge, *pāramahṁsyam ekam amalaṁ jñānaṁ*. *Paraṁ gīyate*, it is praised by the experts to be the highest type of knowledge, *jñānaṁ paraṁ gīyate*.

Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ. *Naiṣkarma* means to get out of the disturbance of labour, the reaction of labour. That is *naiṣkarma*, in this sense, *naiṣkarmyam*, free from the reaction of labour, *naiṣkarma*. *Naiṣkarma* means, it does not mean the cessation of labour, but the undesirability in the labour, that is eliminated here. The tedious element of labour, that is eliminated, but not the movement eliminated. *Vilasa* is not eliminated, but in *vilasa* the dissipation of energy and so one becomes tired and suffers from a reaction, that is eliminated, the poison eliminated. And the nectar section of the labour, that is retained, movement is retained. Movement retained and weariness eliminated. *Naiṣkarmyam āviṣkṛtaṁ*, *tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

Bhārati Mahārāja: Last line? *Tac chṛṇvan su-paṭhan...*

Śrīla Śrīdhara Mahārāja:

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahamṣyam ekam amalam jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam
[tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]*

How it was possible to get out of the reaction of *jñāna*, *karma*? *Bhakti-sahitam*, because devotion has got the principal part there, *bhakti-sahitam naiṣkarmyam āviṣkṛtam*, *sevā*, *bhakti sevā bhajan*. *Tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*. If one can very carefully attend that, listen to that, *chr̥ṇvan su-paṭhan*, and makes a regular study, study of that thought, *su-paṭhan vicāraṇa paro*, and he discusses it with the *sādhus* and any doubt may be removed, *vicāraṇa paro*. *Bhaktyā vimucyen naraḥ*, and then he gets the real acquaintance of devotion and automatically he has all bondage shaken off. Then what was the beginning?

Devotee: *Karma, jñāna, bhakti*.

Śrīla Śrīdhara Mahārāja: *Karma, jñāna, bhakti*. The undesirability in the movement. *Karma* will be there. The movement will be there, and the undesirable portion of it is eliminated. *Jñāna* will be there, that is spiritual. But only by trying to control everything within our fist, this final, impossible attempt: that is eliminated.

And the proper way, *praṇipāta*, *paripraśna*, *sevā*, *sambandha jñāna*, the knowledge which is based on *praṇipāta*, *paripraśna*, *sevā*, that is not eliminated to know. That is the proper knowledge which takes us to the final thing, which has got the consciousness that I am finite. I am going to know infinite. And the real principle is there that to satisfy infinite that He will come in me, descend in me and I shall know. This sort of knowledge has been admitted. So the misconception of real *karma* and real knowledge that is eliminated. *Karma* means *vilāsa*, movement that is retained. And *jñāna* also for the regulation of the service activity, that is also to be retained. And service, *bhagavān bhajanīya-sarva-sad-guṇa viśiṣṭha* [From Jīva Goswāmī's *Bhakti-Sandarbhā*], our fulfilment of life in the service of the Lord. It will reach us in that plane where one will find that by serving we have come to such a great thing, great substance, that by serving Him we shall get fulfilment of our life - at every step we shall feel that, that my life is being successful, getting fulfilment more and more only by serving Him. Such a great magnanimity, noble substance is found. By giving my everything to Him, I'll become a gainer and gainer more and more. In such a plane it will take us. Then everything is good.

upadekṣyanti te jñānam, jñāninas tattva darśinaḥ [Bhagavad-gītā, 4.34]
yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ [Bhagavad-gītā, 3.9]
bahūnām janmanām ante, jñānavān mām prapadyate [Bhagavad-gītā, 7.19]

...

*[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.] [*Bhagavad-gītā*, 4.34]

...

[*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara*]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

...

[*bahūnāṁ janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam itī, sa mahātmā sudurlabhaḥ*]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [*Bhagavad-gītā*, 7.19]

...

The pure, the real *jñāna* will lead to the proper place, to the service, that is real *jñāna*. *Jñāna* is not to be condemned; *karma* is not to be condemned in its real spirit. But at the present, the form which has captured us with the satanic idea of enjoyment and renunciation, that should be eliminated. The spirit of renunciation, cutting off connection with everything, cutting off connection with the environment, the knowledge that encourages us to cut off connection with the whole of environment thinking it is all bad, that is eliminated. And *karma* when it is for selfish, whether small or extended selfishness, any part, that is eliminated. But *karma*, go on, movement is encouraged and knowledge proper, that's also encouraged. But not leading to exploitation or renunciation. That is two enemies, *karma* and *jñāna*. So the elimination of these two we may utilise. Rather, that is necessary. That is replaced by devotion, love, highest fulfilment of life. With the discovery of a particular plane where whatever we do for that higher thing we are benefited, we are improved and we feel at every step the inner fulfilment of inner gratification of our own self. Gaura Haribol.

Bhakti Caru Swāmī: I heard somewhere, I don't exactly remember where...

Śrīla Śrīdhara Mahārāja: So it will be, *karma* can; the linker: at the same time, a greater definition, *karma, jñāna, anāvṛtam*. The connection must be kept with that, the real definition of *bhakti, karma jñāna anāvṛtam*.

*[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] & [Śrīmad-Bhāgavatam, 11.21.11, purport] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

And Nārada-sūtra, sarvopādhi-vinirmuktaḥ:

*[sarvopādhi-vinirmuktaḥ, 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]

Upādhi is selfish, selfish cover. And the two phases, the exploitation and renunciation. Renunciation also selfish. Exploitation is selfish, it is clear. Renunciation also selfish because divorcing the environment. Environment, no connection, so that is also selfish to cut off everything, to seek ones own imaginary comfort. So that is also selfish. So devotion that is only impartial, non selfish, and an organic attempt; and real devotion is the organic function, otherwise also partly selfish. Now, what you were going to say?

Bhakti Caru Swāmī: Yes, so I heard Mahārāja somewhere, that these six sons of Devakī and Vasudeva that was killed by Kāmsa...

Śrīla Śrīdhara Mahārāja: Six or seven?

Bhakti Caru Swāmī: First six sons, they were representing the *sad-darśana*, the six branches of Vedic philosophy, that after that _____
[?]

Śrīla Śrīdhara Mahārāja: Well and good. If anywhere it is mentioned I do not know. I think I might have heard somewhere, but I can't recollect where, when, I have heard it. It may be in some *tikā*, Viśvanātha, or somewhere, may be. I don't remember that. Hare Kṛṣṇa. This is not objectionable.

Bhakti Caru Swāmī: Kāmsa is representing false ego, *aharikāra*.

Śrīla Śrīdhara Mahārāja: *Aharikāra* _____ Atheism.

Bhakti Caru Swāmī: _____ [?]

He pointed out that what Guru does like that the demons that Baladeva is killing one after the other like Dhenukāsura. Dhenuka is symbolising ignorance.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhaktivinoda Ṭhākura's *Śrī Kṛṣṇa-saṁhita* _____ [?]

All of you must go through it. There you will have materials that are based on the present reasoning ground; *Śrī Kṛṣṇa-saṁhita*, in Bengali and in Sanskrit also, by Bhaktivinoda Ṭhākura, a very useful book. And *Caitanya-śikṣāmṛta*, to preach in the western countries, *Caitanya- śikṣāmṛta* is more useful than *Jaiva Dharma*. *Jaiva Dharma* is meant for the Indianised people, those that think in Indian way, Indian philosophy. And the western philosophy has been dealt in comparison in *Caitanya-śikṣāmṛtam*.

Bhakti Caru Swāmī: Actually Prabhupāda also wrote *The Teachings of Lord Caitanya*, one book which is giving all the teachings of Lord Caitanya, Caitanya Mahāprabhu's teachings to Sanātana Goswāmī, Rūpa Goswāmī, and Sārvabhauma Bhaṭṭācārya. This way like all the teachings of Caitanya Mahāprabhu have been presented in that book.

Śrīla Śrīdhara Mahārāja: In an English book?

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: That O.B.L. Kapoor, he was research scholar, got doctorate, and Professor Sanyal, was one of the examiners of three. He was a student of philosophy. And he has based his research only on the direct teachings of Mahāprabhu.

"Goswāmīns there from the *śāstra* they've collected in support of Mahāprabhu's line."

And he said, "I have given the materials, my materials is what is the direct advice of Mahāprabhu. And where have you got? There is only eight *śloka*s and some other, about fourteen *śloka*s direct come from Mahāprabhu, and some stalwarts of Jagannātha etc."

"Where do you get direct?"

"I have my basis of *Caitanya-caritāmṛta*, *Caitanya Bhāgavata*."

Then I told, from Mahāprabhu, Sanātana Goswāmī, and Sanātana Goswāmī, Rūpa Goswāmī, they have given all the philosophical side.

"But no I have only collected from *Caitanya-caritāmṛta*. That is given by Kavirāja Goswāmī. There he has given this *upadeśa* to Sanātana, Rūpa, or indirect way you get from Kavirāja Goswāmī. In our line wherever from it may be but when there is mention that Caitanya Deva mentioned, He says that can be taken as coming direct from Him." In this way he has, this is the basis of his doctorate. That book also you may look over: O.B.L. Kapoor.

[*The Philosophy and Religion of Śrī Caitanya*] O.B.L. Kapoor. [Oudh Bihārī Lal Kapoor, aka Ādikeshava Dās, disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Gaurāṅga Dās Bābājī]

And Nisikanta Sanyal's book [*Śrī-Kṛṣṇa-Caitanya*] of course during the time of

Prabhupāda it was written, and Prabhupāda saw it. But there, only one mistake. In Madras, a professor of Rāmānuja School, he, where it is mentioned what is the teachings of Rāmānuja, he perhaps read that portion and he came with, "This is not the conception of Rāmānuja, what you have told." Then Sanyal has to accept that, "Yes, yes, it is a mistake." So in some portion he admitted, 'this is a mistake.' His distinctive *advaita*, or something like this, he has given the name of Rāmānuja dāsa. The objection came there, that this should not be the proper translation of Rāmānuja dāsa. It should be like that, the name should be like this.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja wanted to seek for your advice or to have the confirmation from Your Divine Grace about his plans when he goes back to America. He is thinking of working with Atreya Ṛṣi Prabhu who is that Iranian gentleman. He is the GBC of San Francisco and he is very sympathetic to all of Prabhupāda's disciples, those who are not really feeling very comfortable.

Śrīla Śrīdhara Mahārāja: Anyone whom you think to help your cause, you may take his help.

Bhakti Caru Swāmī: And actually Atreya Ṛṣi Prabhu is very friendly with us also, with Dhīra Kṛṣṇa Mahārāja, and he is a very nice devotee.

Śrīla Śrīdhara Mahārāja: Well and good anyhow we have got the news of...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, as I have made all these recordings of Your Divine Grace I wanted to know or seek your permission if I could take the philosophical portions and...

Śrīla Śrīdhara Mahārāja: And collect them and publish.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes, you may do, Hare Kṛṣṇa, for the benefit of the people.

Dhīra Kṛṣṇa Mahārāja:

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
[rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātana raghu-yugau śrī-jīva-gopālakau]*

["I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all

over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”]

[Śrīla Śrīnivāsa Ācārya, *Caitanya-caritāmṛta*, *Madhya-līlā*, 1.33, purport]

This will be for *lokānām hita-kāriṇau*, for the worlds benefit.

Śrīla Śrīdhara Mahārāja: *Loka hitam ripau lokānām hita-kāriṇau*, Śrīnivāsa Ācārya's composition. _____ Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanam
rāma-rāma-gāna-ramya-divya-chanda-nartanam

Śrīla Śrīdhara Mahārāja:

yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣṭaram
prema-dhāma-devam eva naumi gaura-sundaram

...

[kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanam
rāma-rāma-gāna-ramya-divya-chanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣṭaram
prema-dhāma-devam eva naumi gaura-sundaram]

["The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing, "Rāma Rāma" and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."] [*Premadhāma-deva-stotram*, 22]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, one other thing. I was wondering, there is a class of devotees who are being produced who have attachments for our Guru Mahārāja and for Your Divine Grace also. So this is kind of a new breed of *bhakta* who have equal devotion for Prabhupāda our Guru Mahārāja and Your Divine Grace. So is this all right?

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Common thing they have got, so many, ninety-five percent or more common.

Dhīra Kṛṣṇa Mahārāja: It's that five percent?

Śrīla Śrīdhara Mahārāja: In some places he also exceeding my position and thinking also in the preaching affairs, so many tactics he did in his ways, inhuman action. So in that respect he is so great, so big. And I cannot stand before him. In some internal way we have had a little, it is not difference really but little distinction, distinctive. Every man has got his inner distinctive characteristic. Amongst you also there are so many, a little, *bedabeda acintya*. Hare Kṛṣṇa. It is in His hand.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābhārata, Bhīṣma Parva*, 5.22]

Supernatural, beyond nature, that is the common sign of *acintya*. And not to be, that won't come to our own subjective jurisdiction, *acintya*. That is there but not within our jurisdiction, but as a subject we can control it to make the object our thinking. But when He makes any contact we understand. That is *adhoksaja*.

End of 81.08.26.A

Start of 81.08.27.A

Śrīla Śrīdhara Mahārāja: ...incarnation of Satyabhāmā in Dvāpara-yuga. He [Jagadānanda Paṇḍita] went to Vṛndāvana. Mahāprabhu gave some instruction. "Do this, don't do this. And as long as you remain there you should be under the guidance of Sanātana Goswāmī." Then he went, and the instructions were like this. *Vṛndāvana jāibe nā rahiha cira-kāla*. "You go to Vṛndāvana but don't remain there for long time." *Govardhane nā caḍiha dekhite 'gopāla'*. "To have a look of the Gopāla of Madhavendra Purī don't go up over the Govardhana."

[śighra āsiha, tāhān nā rahiha cira-kāla, govardhane nā caḍiha dekhite 'gopāla']

["You should remain in Vṛndāvana for only a short time and then return here as

soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.”] [*Caitanya-caritāmṛta, Antya-līlā*, 13.39]

And, *vrajavāsī gan dui haite saman koive* [?] “You should give respect to the *vrajavāsī*.”

Tāṇ-sabāra ācāra-ceṣṭā la-ite nāribā. “But don't imitate their practices. And as long as you stay there, stay under the guidance of Sanātana.” These were the instructions.

[*dūre rahi' bhakti kariha saṅge nā rahibā, tāṇ-sabāra ācāra-ceṣṭā la-ite nāribā*]

[“Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behaviour and practices.”] [*Caitanya-caritāmṛta, Antya-līlā*, 13.37]

And one day Jagadānanda Paṇḍita found Sanātana Goswāmī came to visit him when he was going just to put the pot for cooking purpose into the oven. At that time Sanātana came to know things are from him. And at that time Sanātana Goswāmī had a red cloth around his neck, like a turban. Jagadānanda Prabhu was much delighted to see that red cloth and asked, “It must be of our Mahāprabhu, the red cloth, have you got from Him?”

“No, no, this I took from one Mukunda Sarasvatī, a *sannyāsī* of this part.”

“Oh, you have put his garment, his cloth on your head, and you are the leading disciple, follower of Mahāprabhu.” He could not tolerate, and with that cooking pot he went to strike on his head.

Then Sanātana Goswāmī with folded palms, “Yes, Paṇḍita Ji, what I wanted to see, your exclusive love towards Mahāprabhu, what I wanted to see by the grace of God, Mahāprabhu, I have seen it now. I have seen with my own eyes the intensity, exclusive love of Mahāprabhu. My life is fulfilled. I am very fortunate that I have got such an exclusive and intense love towards Mahāprabhu.”

Then by this time Jagadānanda could realise, Prabhu could realise that his excitement was too abrupt, and awkward. So he felt shy and kept silent. “No, no, no, I mistook. Who can tolerate this? You are one of the main followers of Mahāprabhu and you have got respect for another *sannyāsī*, Māyāvādī, whose red cloth you have put on your head as a turban. I could not tolerate, please forgive me.” In this way the things ended.

Hare Kṛṣṇa. Hare Kṛṣṇa. Ha, ha, ha.

Touchy. Just as some of us, of our section, cannot tolerate that you say ‘Prabhupāda’ to your Guru Mahārāja. There is a section within us. Though they cannot tolerate, their sentiment does not allow. Because Prabhupāda gave such respect to Bhaktivinoda Ṭhākura, he could not tolerate that anyone have that title of Bhaktivinoda Ṭhākura. One gentleman, Priyonath, some gentleman, Priyonath, his Guru gave him the title of Bhaktivinoda. Prabhupāda could not tolerate that, and wrote articles against him. “He is so and so, he is so and so, he’s Bhaktivinoda.” In this

way!

So this question of sentiment may be some time, some places; impatience. Although we find that Prabhupāda, an ordinary title for Gurudeva, Prabhupāda Atula Kṛṣṇa, Prabhupāda Pran Gopāla Goswāmī, that is the practice here. The *śiṣya* and the public in general also they say, 'Prabhupāda Atula Kṛṣṇa Goswāmī, Prabhupāda Pran Gopāla Goswāmī, Prabhupāda _____ Goswāmī, that Prabhupāda title is almost given to all the respectable Ācāryas of the Gauḍīya Vaiṣṇava School, Prabhupāda. And we also called Prabhupāda, but other followers of Prabhupāda they did not take this title, following the sentiment of Prabhupāda towards Bhaktivinoda Ṭhākura.

Sometimes Bon Mahārāja, for some days he used to take that title Prabhupāda from his disciples. So there was a voice of protest raised against him. Sakhī Caran, Bhakti Vijaya, who constructed the big temple at Yoga-pīṭha, and many things he did, he told me, "Bon Mahārāja has become Prabhupāda nowadays." Ha, ha, ha. In a taunting tone he remarked it before me.

And that is an ordinary title. And every Ācārya they use this. But though we are practised in a particular way but we cannot ignore the outside environment totally. Maybe that does not matter. That Guru, Oṃ Viṣṇu Pāda, all these things, Goswāmī, all these things have been applied in the case of the Ācārya. In the beginning it was a terrible thing to enter into initiation for us, after Prabhupāda. Then though anyone ventured to initiate, the others said, "He won't be, he should not use Oṃ Viṣṇu Pāda." They came to me that, "He's using Oṃ Viṣṇu Pāda."

I said this is *śāstra*. What you are to do? Before one takes the name of his Gurudeva, he should use Oṃ Viṣṇu Pāda before that. It is the *śāstra*. So they are doing according to *śāstra*. You can't prohibit that, protest that. If he's a Guru then the disciple must have such respect. Then gradually everyone, daily, more and more, the number increased and everyone allowed his disciples to use this title and to give *jaya*. But in the beginning it was a horrible thing for the disciples to hear.

Once after giving initiation Yājñavara Mahārāja came to a place where myself, this Hayagrīva Prabhu, that is Mādhava Mahārāja, and other senior God-brothers, who were senior to Yājñavara Mahārāja, and whom Yājñavara Mahārāja respected, they are leaving. I proposed, with disciples, I proposed that Yājñavara Mahārāja should be given a respectable position amongst us because he has taken his disciples with him. So there was one, in that room, there was one *chokie* [?] and I proposed Yājñavara Mahārāja should be given his bed on that *katiya chokie* [?] and we shall all lie down on the floor.

But Hayagrīva Prabhu, that Mādhava Mahārāja, he was then Hayagrīva Brahmācārī, he told, "No. That never be allowed. That one who will make disciples he should consider himself as a servant of all other senior Vaiṣṇavas. In this way he can only..."

That is not possible, there is his disciple. Disciple, they are newcomers. Their sentiments towards their Gurudeva that is our duty to nurture them. That may not be disturbed. So we should give respect to his Gurudeva though he is a colleague and

junior to many, still to help the disciples in their devotion we shall try to do that.

And that was done. But Mādhava Mahārāja protested, then Hayagrīva Brahmācārī. Then after, Hayagrīva Prabhu he was pressing me to take the position of Ācārya but I denied. 'No, I am not going to take position, I am not going to give initiation, as long as I do not find an internal urge for that.'

Then Hayagrīva Prabhu he himself began to make disciples. He was Mādhava Mahārāja, before he goes to take *sannyāsa* from Vaikhānasa Mahārāja he came to me, fell flat, I was in the hut there, and begged permission. "I had a mind to take *sannyāsa* from you Mahārāja, but I can't leave Māyāpur, Caitanya Maṭha. And you are so much against Kuñja Bābu. So I can't take *sannyāsa* from you. But you may help to select my name of *sannyāsa*."

I suggested two names. Bhakti Dayita I like; Dayita is mentioned in the name of Prabhupāda, so Dayita, Bhakti Dayita. And either Dāmodara or Mādhava, that you ask your *sannyāsa* Guru, he may select any of them. Then he went away, took *sannyāsa* and then began to make disciples.

Then one day I went to, Hydrapur, where he was living and I found that a very big *āsana* he has prepared for himself to take his seat and he is going on with his *tilaka*. And when we visited that place, we don't find any space to take our seat. Then I asked, what is the matter? I told that Yājñvara Mahārāja should be given a preferable position and you refused. Now, what is the matter? You have taken the major portion, you have occupied of the floor with this gigantic *āsana* and we don't find any space to take our seat anyhow. Ha, ha, ha, ha.

So this is *abhimāna*, Ācārya *abhimāna*. Ācārya - relative consideration makes us to adopt in a particular way, Ācārya *abhimāna*, the *abhimāna* of a disciple, the relative posing, that is necessary to fulfil our purpose. It is also allowed both in the *śāstra* as well as in the social custom. The *śruti śāstra* also says *pita mata maha guru*, not the grandfather, grandmother; the nearest obligation that should be considered to be the highest. Kṛṣṇa. Hare Kṛṣṇa.

A difficult thing to adjust properly with relative and absolute position: consideration; absolute consideration and relative. Generally we shall accept the relative position but keeping at the background the consciousness of the absolute calculation. Absolute calculation is always superior. But that is risky. Relative position generally helps us not to get down. *Sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ* [*Bhagavad-gītā*, 3.35] this is the type of relative position.

*yataḥ pravṛttir bhūtānāṃ, yena sarvvaṃ idaṃ tatam
svakarmmaṇā tam abhyarccya, siddhiṃ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"] [*Bhagavad-gītā*, 18.46]

Wait and see. Don't go forward, don't go forward. Keep up your own position. Just in the battlefield, keep your own position, strongly, mind it. But when you get chance to make any progress you should not lose that. But you must be sure. Otherwise, leaving the former position you are going to take a new position, that is risky. But progress is necessary. It is indispensable that you must make progress. So risk you must take, but the risk you take in such a way that you don't lose your former position.

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

For defensive necessity occupy the former position, that is helpful. But still we must have our tendency to make progress. So:

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

That is our goal. That absolute consideration is our goal. And the relative position, that is for our safety. So, progress is necessary, but very carefully we must go ahead, so that I may not lose my former. When *śikṣā* Guru. Our Guru Mahārāja's movement was rather revolutionary, more than defensive in character. Bhaktivinoda Ṭhākura's writings mainly very sober and slow progress, but slow and steady. What we find in his books that is not any bold step to be taken. That is not recommended there. So *gr̥hastha āśrama*, *gr̥hastha āśrama* he has recommended mostly. The *āśrama* of the *tyāgi*, that is risky. Bhaktivinoda Ṭhākura's tone through all his books, it runs like that. But our Guru Mahārāja's, that is revolutionary. Take and accept anyone who has got the least attraction for Kṛṣṇa or Mahāprabhu and give help. So this mission, *sādhū-saṅga* was arranged in so many centres. The *sādhū-saṅga* is the only most valuable thing that can help us in our progress. So he arranged for *sādhū-saṅga*, opened different centres, they can live and cooperate between them and go on, march on _____. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. And Swāmī Mahārāja also more risky and revolutionary.

...

...used this colour, purchased from market. Do not take any trouble of rubbing that red stone and get the colour desired. Hare Kṛṣṇa. I am more of conservative nature. Only, Mahāprabhu took me out from that great ideal.

Bhakti Caru Swāmī: What do you think of us?

Śrīla Śrīdhara Mahārāja: The lofty ideal of Mahāprabhu has taken me out from my conservative nature. On the strict He has taken me, strict. Many new things had to absorb. But still I think that I have come in the forefront of the liberals.

Astradristi - vedai pasyanti pandita [?] One must have the eye of scripture. Ordinary people, it is perhaps in Manu or somewhere else.

Pasu pasyati gandhena [?]

The animals they see by their nose, by the scent.

Vede pasyanti pandita [?]

The Vedic scholars, spiritual scholars, they will see through the eye of scripture.

Raja pasyati karnadbhya [?]

The king sees things through his ears. Ears means through the detectives, the informers. The king sees things not by his eyes but through his ears, that is by his detectives, his informers. And,

Chakra van tari jana [?]

Ordinary people see things by their eyes.

So, *Vedai pasyanti pandita* [?] the *paṇḍit*: *Panda vedu jara budhi* [?]

Whose understanding drawn from this scriptural knowledge, they are *paṇḍit*. *Panda vedu jara budhi* [?] The understanding that has been influenced by the learning of the scripture; he - that is *panda*. And who is possessor of that understanding, he is *paṇḍita*. So *Vedai pasyanti pandita*. *Paṇḍita* should see through the scripture, through the spectacle of scripture. So, that devotee also try to see things and to deal with them according to the rules and regulations of the scripture, not by their prepossessed sentiment or old *saṁskāra*.

And Mahāprabhu's ideal impressed me very much. Although born in a very strict *smarta paṇḍita* family, still I could shake off all these things, because my attraction for Mahāprabhu, by His grace, was very intense.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ Translated *Gītā* in Farsi, who is that gentleman?

Devotee: _____ [?]

Dhira Kṛṣṇa Mahārāja: Ravanari did it in Arabic.

Śrīla Śrīdhara Mahārāja: I have got a copy here, I was presented. What is his name?

Bhakti Caru Swāmī: Ravanari.

Śrīla Śrīdhara Mahārāja: Ravanari. Where is he now? Not in Russia?

Dhira Kṛṣṇa Mahārāja: Mahārāja, the other day you said something that impressed me very much. You said if we try to thrust something upon higher authorities that that is *karma-kāṇḍa*.

Śrīla Śrīdhara Mahārāja: What did I say?

Bhakti Caru Swāmī: The other day you said something that impressed him very much.

Śrīla Śrīdhara Mahārāja: What is that thing?

Bhakti Caru Swāmī: That if we thrust something on the higher authority then that is *karma- kāṇḍa*.

Śrīla Śrīdhara Mahārāja: Yes. The origin of the motive must not be the centre within us. That must come from Hari, Guru, Vaiṣṇava. And we must carry out. We should not be the creator of the wave of command, commanding. But we must carry out the news that comes through the wave from higher, Hari, Guru, Vaiṣṇava. We are only to carry out order and not to make any order. And when one has got the license of that centre of carrying out, he can order. While God that sends license from God, "Yes, whatever you think, I will be at your back. I have got constant connection with you and I supply the wave to your centre, permanently." Instructions of permanent character and from that capital you will be able to transmit wave to others. Am I clear?

Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That must come, the command must come from the centre, from the higher position; and the carrying out of that command from the lowers. The nature of harmony requires this system of control, harmony. The centre is one, to command, *advaya-jñāna*. That is absolute autocrat, *advaya-jñāna*. *Advaya-jñāna* means the dictation from a particular quarter and carrying out according to the degree of capacity by different centres. Then the result connected with the absolute.

So I must not venture to command anything to anybody, but if I have received that sort of command from upper region, then I can transmit them only. I may be a transmitter, but not absolute creator of any desire of any will. My heart may be a sub-centre but not absolute centre. There are so many sub-centres; reliable sub-centres. They have got always the capital there and I can draw from them. Maybe in Gurudeva, Rādhārāṇī and Baladeva they were permanently and at present also there may be recognised centres of command and I can communicate with them and carry out their orders. In that way we can keep our connection with the higher authority, the absolute. We are very eager to keep our connection with the absolute harmony. Then we must be always eager to have direction from the up and do accordingly. The thing by its necessity of harmony requires this sort of conduct within us. A Vaiṣṇava must be of that nature.

Amita vaisnava vivad ji haili amanina habe pratistha saji lila dusay _____ [?]

You will have to go down; and to go up, the carrying out of the orders of the higher authority, always that sort of tendency.

Tomar kinkar apane jani sada imam tadi [?]

Setting aside my own sentiment I'll always look up with earnestness what order I may get from the up. That should be my guide, the guide of anyone in the centre. And that will keep up the harmony and unity of the organisation that's part of a particular system, to keep up the health of the system; that is necessary always.

Bhakti Caru Swāmī: Mahārāja, when a person like, when a very elevated devotee like Bhaktivinoda Ṭhākura speaks like that, what should we think?

[?]

Śrīla Śrīdhara Mahārāja: He is setting the example for us. That should be the attitude and he is also of that attitude, that means always hankering, increasing his hunger to get direction from up at every position. And it is infinite. So every centre is with that hankering. And there is also Ācārya *abhimāna* where some money is already deposited with some condition, spend it for this purpose. Then as if his own money, he is distributing, that is Ācārya *abhimāna*. A direction, a box of direction, so many slips of direction within a box, we may think like that some deposited direction. 'You do this,' then he is going straight forward with those directions. The insinuation, the inspiration at his heart is always coming, 'do this, do this, do this.' Like an aggressor he is going forward and forward, Ācārya *abhimāna*, and by doing that he is internally really carrying out the order of his. So rationally he is moving but internally he is connected with the higher. The assertion in one side and the begging in the other side; ha, ha, begging from the higher power and distribution to the lower section; that should be the duty of every man in the mission, *kīrtana*.

*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]

"If you stick to this business then I will supply the capital to you. You be sincere to your dealings."

The current is always there, it is a dynamic thing. The current is always, the wares, the dynamo, or all these things, must be healthy, wholesome. No want of current. The mediator must be all right. The current is infinite.

Bhakti Caru Swāmī: Mahārāja, sometimes we notice that some devotees they are very friendly with us, but their Kṛṣṇa consciousness is not very developed or very

strong, in line. But since they are nice to us we tend to become also nice to them.

Śrīla Śrīdhara Mahārāja: They may not be relied upon with work of responsibility but they should be given facility to serve.

Bhakti Caru Swāmī: But if that kind of persons are in very high authority? If a person like that, if say one leader or some leaders...

Śrīla Śrīdhara Mahārāja: So, unqualified person in a higher post that means there will be injury in the action, harm in the action, activity. Improper man in a high position that is injudicious and they will have to reap the results accordingly. Weak persons with good will but not steady, not strong enough, not firm, they cannot be relied with permanent responsibility. But short period activity, chance of service should be allotted to them, and under vigilant eye. We can do good to them in that way, help them in that way. Always under vigilant eye they should be kept and they should be helped in that particular way. Their good will should be utilised and their flickering-ness should not be encouraged, relied on. That should be the nature of our help to them. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: When we see that some leaders are like that, then to what extent we should try to rectify them, or should we just wait for the time?

Śrīla Śrīdhara Mahārāja: Generally we should try give some time, we must wait. But when we shall find that that is doing a practical mischief in the whole system, then we should try to consult with friends of our own nature and try to evolve some way how to deal with that. We must combine of same thinking, similar thinking. And we shall try. Otherwise that infectious disease, that will spread and that will make harm more to the whole system.

So a well-wisher of the system, he, after waiting for some time he must express it to the persons of common thinking, "That this is the matter. Please examine. I may be faulty, but I have got such suspicion or doubt. You please try to see whether it is true or not."

Then if he says, "Yes, it is true, we are sorry it is true," then you may consult, or the two may consult, then the three, four, in this way. Then when sufficiently gaining ground he may ask the person, "My brother, you are doing this, but this is producing bad effect in the whole of the system. Be careful."

And any higher authority in comparison with him it may be taken to his notice that this poison has entered in this particular part of the body and how to deal with that. As a faithful member of the administration of the system I must have some duty of that nature for purifying the whole, my environment. I must be under necessity to try my best, leaving the result to the Lord. If He will; otherwise then a good man may be eliminated from the whole thing, whole system.

Bhakti Caru Swāmī: Mahārāja, sometimes some devotees tend to think that history repeats itself. And whatever has happened to Gauḍīya Maṭha, the same thing might happen to ISKCON.

Śrīla Śrīdhara Mahārāja: Maybe. Everyone will die but still we must take the precaution. We call for doctor, we use medicine, that is also not an imagination. That is also reality. If I die, I must die with treatment and taking help I shall die. That does not mean everyone is dying whenever attacked by a disease I shall be idle. That is not the...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Bhakti Caru Swāmī: At times it so happens that even when one brings the doctor but the patient does not want to take the medicine.

Śrīla Śrīdhara Mahārāja: Then the well-wisher will try his best to use the mission, to compel him to take the medicine. And that depends upon the relationship between the two. His nearer persons they cannot, helplessly, only onlooker, that he is neglecting himself, can't tolerate. But a distance related, he may not care. But a closer friend, intimate friends, they won't allow him to die without taking the help of the doctor and the medicine. They can't do so.

End of 81.08.27.A

Start of 81.08.27.B

Śrīla Śrīdhara Mahārāja: ...in *mādhurya-rasa* they won't approve. They try to force him to take medicine. That should be their nature, nature of affinity must come to such a degree. "We can't allow you to go on without medicine." That is possible only in the case of indifferent school. That is Māyāvādī or renunciationist. They may take such attitude, but not devotees.

Bhakti Caru Swāmī: They may become flabbergasted, Mahārāja, then what should we do? We want to rectify the, we want to save the situation. But then again, if we try to do that then immediately they'll brand us.

Śrīla Śrīdhara Mahārāja: We shall pray to the higher authority and what inspiration we should get in our sincerity, sincere heart, we cannot but do that. We can't give up our own conscience, that inner voice. We should fervently pray to him, "Please guide me properly." Wait, until we get such inspiration, "do this," we may not be very indiscriminate and very rough and very abrupt in our dealings, may not be very quick; a little slow we may be. Hesitation may force us to be slow to take our step.

As Rāvaṇa told, *subashya sigram asalisya kala haranam* [?] "If I think that this step will create some disturbance into the environment, I shall wait and see. And when I shall see that this is the auspicious result it will bring, then I may be quick in my action."

Straight and bold we must be always; straight, sincere, sincere, straight, bold.

Otherwise the poisonous environment will swallow me up.

Rabi [Rabindranatha] Ṭhākura _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: To give indulgence I do rightly by, but I give indulgence, not give indulgence but I patiently forbear what wrong is going around me without protesting, without taking any action according to my position and capacity. I may protest but according to my capacity to save my own self I must take some step around me. Otherwise I will be affected. So I have got some duty towards my environment and society. That is a part of my selfish interest. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...was too much delayed.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Govinda Mahārāja was wondering whether his English was correct, what he said was correct?

Śrīla Śrīdhara Mahārāja: At least conveying his purpose, meaning.

Bhakti Caru Swāmī: And he asked Śrīla Śrīdhara Mahārāja. So Śrīla Śrīdhara Mahārāja said that, "Just you speak and then only it will become correct, perfect." Then he said that, "Am I also speaking correctly?"

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Not correct English.

Bhakti Caru Swāmī: Mahārāja, everyone appreciates your English in America. They feel that it's so eloquent, and it's so rich; that your selection of words are so meticulous and so pure.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Caru Swāmī: ...to find out the real meaning of the words that you use at times.

Śrīla Śrīdhara Mahārāja: Generally the selection of word that is happy with me.

Dhīra Kṛṣṇa Mahārāja: Sometimes we have to look in the dictionary.

Devotee: Philosophical words.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I am told that the nature of my delivery is like that of my

Guru Mahārāja. And whenever I deal with a particular thing, always new, not mere formal. Our God-brothers they say, "When I attend your lecture we think that we listen to the lecture of our Guru Mahārāja."

Bhakti Caru Swāmī: The other day Mahārāja, I was telling Dhīra Kṛṣṇa Mahārāja that sometimes a very good chess player, _____ you don't know what move he is going to take. The same way when we ask a question, we don't really know what kind of answer is going to come from you. And when the answer comes we get totally amazed that we never even dreamt of that kind of answer. It is so new, so fresh.

Śrīla Śrīdhara Mahārāja: Guru Mahārāja's grace. At his last time, he took me in such a central position and placed me there that standing from that position I look around and I get a clear conception of what is what. Gaura Haribol. I can survey from that position, what is where. Gaura Haribol. That is the secret of my speaking.

Bhakti Caru Swāmī: He has empowered you, Mahārāja.

Śrīla Śrīdhara Mahārāja: Might have been, might have been that also.

When he gave me initiation, he told in such a way, I was asked by one of my senior Godbrothers, "What did he say during the time of your initiation?"

He said such and such thing.

"Oh, you are very fortunate." That was the remark.

Then when I got *sannyāsa*, Bon Mahārāja was present there, many others also. Bon Mahārāja remarked that, "Prabhupāda has got a high satisfaction by giving you *sannyāsa*. So much satisfaction we did not find in any occasion of other *sannyāsīns*. He is highly satisfied conferring *sannyāsa* to you."

That is one thing. The selection of words: that is something like intuition. When I am coming to Gauḍīya Maṭha, but not enlisted, only negotiating in that condition, they are thinking a suitable term, Prabhupāda was there, other members also, senior English knowing members were there; the exhibition, religious exhibition, what should be the proper name, they are searching for. I am an outsider. Some say 'spiritual', some say 'religious', but Prabhupāda does not accept. I told 'theistic', the word came from me, 'theistic exhibition'. That was accepted. I am a stranger at that time. So selection, it is intuitive, selection of words, got in my nature from previously; the proper selection of words.

Then also in Allahabad, once Prabhupāda was delivering a lecture, I was sitting by his side, a Kanada lecture. Then Prabhupāda used the words, the 'least-common-multiple'. For example, he quoted these words 'least-common-multiple', that may be compared with this. And just the opposite, that may be compared with the other thing.

And I prompted, that 'greatest common measure'. Ha, ha, ha, ha. Least-common-multiple – greatest-common-measure. My pronunciation of measure, that was Bengali pronunciation and Prabhupāda's pronunciation was of English type.

Measure? So Prabhupāda says, "What do you say?"

Least-common-multiple, greatest-common-measure.

"Oh, measure, measure. You are very clever. I am collecting this word from you," he told. Ha, ha.

Śrīla Govinda Mahārāja: Swāmī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Europe is defeated by Asia. Swāmī Mahārāja, in an argument, Bon Mahārāja put so many arguments that, 'they cannot be answered'. But I like to hear what questions cannot be answered. Then he reluctantly went on with the arguments which he had to face there. And I began to answer them. Then when Bon Mahārāja could not speak anything more, Swāmī Mahārāja was present in that round table conference, myself, Bon Mahārāja, that Madhusudana Mahārāja, [Herr] Schulze, all around the table, then Swāmī Mahārāja told, "Here, Europe is defeated by Asia."

[Herr Schulze later became known as Sadānanda Dāsa, a German born disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Bhakti Caru Swāmī: Europe was represented by Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja, and Schulze was very attentively listening to the argument, discussion. Later on Schulze told, "I was attracted more by the book [*Śrī Kṛṣṇa Caitanya*] of Nisikanta Sanyal, Professor, than that of Bon Mahārāja."

And before that he appreciated my articles in *Nadiyā Prakāśa*, our Guru Mahārāja. And also that Bhaktivinoda Ṭhākura's *stotram*, that was much appreciated by him. That is the only Sanskrit production during the time of Prabhupāda. And that was highly appreciated by him. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: *Śrī-rūpa-maṇjari-pada* _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes we've heard that in the Kali-yuga that the *saṅkīrtana* movement will be prominent for ten thousand years. Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. It may be, might have been mentioned in *Purāṇa*, anywhere, but always depending on the sweet will of the Lord. And in which *kalpa*, that is also to be discussed, we must ascertain. There are many things mentioned in the *Purāṇa*, meaning a particular *kalpa*, a day of Brahmā. That may not be, that may not hold true in other *kalpas*. *Se Varāha kalpa*, *Sam Varāha kalpa* - there are so many *kalpas*. And one may hold true in a particular *kalpa* not to be applied in another *kalpa*, though we must not be discouraged by that.

Bhakti Caru Swāmī: Prabhupāda said, I remember that, "Satya-yuga will be established in Kali-yuga for ten thousand years."

Śrīla Śrīdhara Mahārāja: After, ten thousand years.

Bhakti Caru Swāmī: I mean, in Kali-yuga, in the middle of Kali-yuga, the Satya-yuga will come for ten thousand years.

Śrīla Śrīdhara Mahārāja: Just as the *antadasa* [?] within *dasagruha* [?] *antadasa* [?] also, so *aprantadasa* [?] also. So in the Kali sometimes there is also up and down. In some portion of Kali, the less sin, that it may be considered Satya, Tretā, Dvāpara, Kali, in that way, subdivision. Just as Satya, Tretā, Dvāpara, Kali, so in each *yuga* there is also subdivision, and then also within that, sub-subdivision. In that way things move. So it may be like that.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, when I spoke to Bhāvānanda Mahārāja yesterday.

Śrīla Śrīdhara Mahārāja: Yes, about?

Dhīra Kṛṣṇa Mahārāja: Well, he was asking me what I'm going to do about going back to America. So I told him, in San Francisco, I also work speaking in Universities, giving lecture and he approved of this idea of being there.

Then he told me that in terms of dealing with yourself, with Your Divine Grace, that he wanted to be very careful so that devotees in our society would not offend you, that we should not create any situation where they become offensive towards you, because that would be very detrimental for their spiritual lives.

And he had one question that he also wanted you to clarify, was when Jayapataka Swāmī and Bhāvānanda Mahārāja came here and they read you this paper that was prepared by the GBC, at one point you said that if they were to reject a man from being an Ācārya, that they may say that we do not recognise the mercy of our Guru Mahārāja is within you; that we do not recognise the mercy of our Guru Mahārāja within you.

Śrīla Śrīdhara Mahārāja: Within me?

Dhīra Kṛṣṇa Mahārāja: Yes: to a man who is a candidate for Ācārya.

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: Someone may be nominated to be Ācārya, but he may be rejected by the Ācārya Board. And you said that they may say to him, 'we do not recognise the mercy of our Guru Mahārāja within you.'

Śrīla Śrīdhara Mahārāja: 'They can't feel that the mercy, that is the grace Guru Mahārāja came to distribute to the world, that is absent in me.' They told like that?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: 'They can't see the mercy of Guru Mahārāja in me', what does it mean?

Dhīra Kṛṣṇa Mahārāja: No. The Ācārya Board, someone may come to be nominated to be Ācārya. So they have to accept or to reject. So there was a point of rejecting someone. And they say that you have said on this tape that the Ācārya Board, they may say to this man, this candidate, the nominee, that 'we do not find the mercy of our Guru Mahārāja within you, so we have not accepted you to be a part of the Ācārya Board'. So Bhāvānanda Mahārāja thought that this is too harsh, it might be too much arrogance for the Ācāryas to tell another man that.

Śrīla Śrīdhara Mahārāja: You have got no mercy of Guru Mahārāja within you.

Dhīra Kṛṣṇa Mahārāja: Right. Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What does Bhāvānanda Mahārāja say? He says that when he is to cancel one continuing Ācārya from his post...

Dhīra Kṛṣṇa Mahārāja: Not a continuing, a candidate.

Śrīla Śrīdhara Mahārāja: Formerly the vote was prepared to cancel two.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When they are to cancel anyone or to accept anyone, then their lookout will be whether he can trace Swāmī Mahārāja's grace in them, in sufficient quantity. Then they can take him. And where they do not find that grace, they should reject. That I told. That is the criterion, the criterion of making Ācārya or rejecting will be that whether Swāmī Mahārāja's grace sufficient is found in him, that he will be able to do the work of Ācārya.

Dhīra Kṛṣṇa Mahārāja: Yes. Right. So the key word is sufficient. You said grace sufficient.

Śrīla Śrīdhara Mahārāja: Yes, sufficient.

Dhīra Kṛṣṇa Mahārāja: Because that is all he wanted to clarify.

Śrīla Śrīdhara Mahārāja: Sufficient to hold the honourable position of Ācārya, that sort of grace, the minimum grace may be any disciple.

Dhīra Kṛṣṇa Mahārāja: Right, not that if a man is rejected that he has no grace.

Śrīla Śrīdhara Mahārāja: Yes, sufficient deviation from the grace we received direct

from Swāmī Mahārāja. When he has himself appointed Ācārya anybody, as Harṇsadutta and Jayatīrtha, then when they wanted to reject them, the board, they must be confident that Swāmī Mahārāja has withdrawn from them the delegating power that he conferred upon them, must be sure about that before they oust them from the board. And also when he will take anyone within the Ācārya Board, they must have to detect that Swāmī Mahārāja's grace is there in sufficient quantity to help him to distribute to the others, keeping proper faith in his holy feet. What is necessary. That I might have said.

Dhīra Kṛṣṇa Mahārāja: Yes, but sometimes they have thought that our Guru Mahārāja's grace is in this particular man. But for the society or the organisation we find certain things objectionable so we'd like him to separate.

Śrīla Śrīdhara Mahārāja: His external behaviour.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Grace is there but behaviour is so unmannerly that he could not be kept as a cooperating member in the board.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Then what will be the decision? That is his question?

Dhīra Kṛṣṇa Mahārāja: Sometimes.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So in that case _____ [?]

The grace is there, the devotion is there in intense quantity, but his behaviour is such that we cannot tolerate them. That is, his behaviour, his conduct cannot be harmonised in the board. In that case I think...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He should be allowed if sufficient grace of Swāmī Mahārāja of an Ācārya is found in him. But his behaviour may not be harmonised in a system, then he should be left to work on independently. Independently you may go on with your help to the society independently. We cannot have your cooperation. There is much difficulty that you can't move with a body, you can go on independently with your service to Guru Mahārāja. That may be the solution, especially in the case where Guru Mahārāja has given direct appointment.

Dhīra Kṛṣṇa Mahārāja: Yes, now this is an important question, that...

Śrīla Śrīdhara Mahārāja: But there should be some understanding that one party may not abuse another; a spirit of toleration.

Dhīra Kṛṣṇa Mahārāja: Right. Now, you know Satsvarūpa dasa Goswāmī, his ex-wife, former wife, she was Prabhupāda's first lady disciple. And around one year ago she left the society.

Śrīla Śrīdhara Mahārāja: Faith?

Dhīra Kṛṣṇa Mahārāja: Not the faith but the society ISKCON.

Śrīla Śrīdhara Mahārāja: Why?

Dhīra Kṛṣṇa Mahārāja: Because she believed, she was known to be philosophically, she knows philosophy. So she objected to the Ācāryas as appointed Ācāryas of Prabhupāda. Because Prabhupāda, he told us many times that his Guru Mahārāja Śrīla Bhaktisiddhanta Saraswatī Ṭhākura, he never named anyone as Ācārya. So she and many other devotees they think that since Prabhupāda's Guru he did not name anyone, how could he name someone? And if this created so much of a disturbance in Gauḍīya Maṭha, why would our Guru Mahārāja do the same thing, the opposite of what his Guru Mahārāja did? In other words, Śrīla Bhaktisiddhanta did not name anyone as Ācārya.

Śrīla Śrīdhara Mahārāja: Clearly.

Dhīra Kṛṣṇa Mahārāja: And Prabhupāda told us, he said, "He left word, who is Ācārya he will come out." Those were his words. He once said in a lecture, he said, "Our God-brother Professor Sanyal he was doing very nicely during our Guru Mahārāja's time. But after his disappearance, his departure," he said, "Professor Sanyal he became a party man." And he said, "And he wanted to post one of his pet fellows onto the position of Ācārya." And then he said, "But my Guru Mahārāja never designated anyone as Ācārya. He said, 'who is Ācārya, he will come out'."

So the point that these devotees feel very strongly about, they object to the concept that Prabhupāda, our Guru Mahārāja, appointed his disciples as Ācāryas. They do not accept this. They think it is a contradiction.

Śrīla Govinda Mahārāja: *Ṛtvik*, as a *Ṛtvik*?

Dhīra Kṛṣṇa Mahārāja: *Ṛtvik* they accept, but not...

Śrīla Śrīdhara Mahārāja: So she says that Guru Mahārāja did not make any Ācārya definitely.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But he used some as his helper Ācārya, *Ṛtvik*. Now the

question after the departure of Guru Mahārāja will come whether the Guru Mahārāja's line should be continued or not? Then if the unanimous verdict is that it must be continued, but then continued only informally or in a formal way? That is *dīkṣā*, *mantram*, *sannyāsa*, all these things should be kept up, or all disorganised preaching of his name and other things? Then the question will be solved and known in a particular form in which he used to preach. Then the third question will come, then who will be the Ācārya: one or many? Then if the answer comes, 'one Ācārya cannot manage the whole thing so we may have an Ācārya Board,' that is to be a serious conclusion we are to take; whether one or many?

Dhīra Kṛṣṇa Mahārāja: But she believes that only a *mahā-bhāgavata*, an *uttama-adhikārī* should act in that position.

Śrīla Śrīdhara Mahārāja: That is, if it is available, it is well and good. Otherwise, the *madhyama-bhāgavata* who cannot stop his activity of preaching, by his intrinsic inspiration, his urge, he feels urge to propagate, then he cannot be checked, should not be checked. We are to detect whether that urge for preaching is for to acquire the fame, or some position, that is also fame, or money or something else. If it is true that he wants to spread this Kṛṣṇa consciousness he should be recognised as an Ācārya. Recognition should be given, should be allotted to them who have got sincere enthusiasm to spread Kṛṣṇa consciousness in the line of Swāmī Mahārāja. A fair field should be.

If Swāmī Mahārāja's case is justified, Prabhupāda did not give recognition to Swāmī Mahārāja in a clear way that he will become Ācārya, but why Swāmī Mahārāja has taken that interest in himself? Because he had love, sufficiently intense for Prabhupāda, he could not check the urge for preaching and he came in the battle, in the forefront, in a pushing way. If that has got justification, then this Ācārya will feel urge within himself to go on with the work of Swāmī Mahārāja ahead. They should not be checked. They are justified, thereby. Their internal feeling, that is their justification. So they should be left free to go on with their sincere propaganda, their attempt, their enthusiasm. Only we should try to detect whether that energy, the source of energy is something else than Guru Mahārāja, than Kṛṣṇa consciousness.

Dhīra Kṛṣṇa Mahārāja: What if there is a mixture?

Śrīla Śrīdhara Mahārāja: A mixture? Generally there may be mixture in *madhyama-adhikārī*, but if the better portion is Kṛṣṇa consciousness then he may be allowed. And if there is urge, then that will be his own certificate; sincere urge for propagation of Kṛṣṇa consciousness. That should be the; but the sincerity, that in a fair way that should be judged.

In other words, when one is engaged to spread Kṛṣṇa consciousness in the name of Swāmī Mahārāja but he does not cross the limit of good and moral practices, he may be allowed. The sincerity first and the second his formal practices of good behaviour necessary for the Ācārya and the *sampradāya*: flesh eating, meat eating, wine drinking, and also too much attraction to the ladies, all these things should be considered.

The knowledge of the scripture may not be very, reach everywhere. But the sincere following of Swāmī Mahārāja's dictation must be present there. That is, Kṛṣṇa consciousness should be traced there. That should be the first consideration, then the fair dealings with others.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] ...too much *nyāya*. The days have changed from that of Mahāprabhu. So in consonance with the progress of the time we may deal with the ladies for their help, but the unfair mixing must not be tolerated, unfair mixing. Whereas Kṛṣṇa *kathā* between the Ācārya and disciple, it may be lady, or it may be boy, or anyone it may be, the Kṛṣṇa result between them, that is the protection. The dealings will be only about Kṛṣṇa consciousness, surrounding, Kṛṣṇa consciousness surrounding the dealings. So ladies may not be left, excluded from getting the benefit of Kṛṣṇa consciousness and of preaching. They will also, may have chance. But whether the lady Ācārya should be appointed or not, that may come in future. Whether a lady devotee, for the facility to propagate amongst the ladies, whether such qualified lady Ācārya should be accepted or not, that may be a question of controversy. But I think that, for the sincere thinking person wherever there is Kṛṣṇa consciousness, there is purity, and wherever the sincere urge for propagation, the sanction must be there. That should be the fair field. Here also previously Jāhnava Devī and others, _____ Ṭhākuraṇi, they did that sort of function of the Ācārya. _____ [?]

Dhīra Kṛṣṇa Mahārāja: So there were some lady Ācāryas?

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: There were previously.

Śrīla Śrīdhara Mahārāja: Yes, very rarely. The number can be counted on fingers, lady Ācāryas.

Dhīra Kṛṣṇa Mahārāja: Whenever this question would arise our Guru Mahārāja he would always quote the verse:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

Śrīla Śrīdhara Mahārāja: Wherever Kṛṣṇa consciousness is present and wherever Mahāprabhu consciousness, that is to preach:

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

That is not mere Kṛṣṇa consciousness, but that is Mahāprabhu consciousness; Kṛṣṇa consciousness with Guru consciousness, Mahāprabhu consciousness. And Mahāprabhu says that, "Whomever you will find, talk about Kṛṣṇa, nothing else. You won't be lost. You have no fear to be lost. I am there."

This wide command, but everywhere, the test is sincerity must be there, sincerity, not any imitation. Imitation is the greatest enemy to this, imitation. *Anyābhilāṣa, karma, jñāna*, there may be so many things of temptation and if we are prey to that we are lost. *Madhyama-adhikārī*; so higher type of *madhyama-adhikārī*, no apprehension, because, to preach means to go and mix with those that have the contamination of enjoyment and renunciation in all these things, *anyābhilāṣa, karma, jñāna*. So he must be strong enough to fight with them.

Anyone may be a general, but he must have the capacity, the merit, to become a general. Napoleon came from the ordinary section. Then Rommel, Hitler's general, he came from the very lower position, and he got much appreciation of his position, appreciated even by their enemies. Achinlake [?] or Montgomery, who was the leader in that war, he kept Rommel's portrait in his camp.

One asked me why he used to keep the portrait of Rommel within his camp.

I answered, the look at the face and to conjecture what policy he may take to draw from it. He kept it that this man in such case, what sort of diplomacy and policy he may accept in this war. To get inspiration from his portrait he used to keep.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

Where matter is present, form may be sacrificed. When material is sufficiently present, the form may be sacrificed.

End of 81.08.27.B

Start of 81.08.27.C

Dhīra Kṛṣṇa Mahārāja: One of the questions I've heard devotees ask, they've heard your example of the Guru with one foot in Vaikuṇṭha, one foot here; three categories.

Śrīla Śrīdhara Mahārāja: Yes, three, like that; three categories.

Dhīra Kṛṣṇa Mahārāja: But they want to know? Is that your example, or is there some

example in the *śāstra*?

Śrīla Śrīdhara Mahārāja: _____ [?]

Two feet in Vaikuṇṭha and taking, recruiting from here, that is *mahā-bhāgavata*. When, by the special will of the Lord he's requested to do this service, he does. *Mahā-bhāgavata* is qualified, there cannot be any doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then generally the *madhyama-bhāgavata*, the Ācārya appointed from *madhyama*, *madhyama-bhāgavata* section mainly. Why? They have got the vision of differentiation. All is not within Kṛṣṇa consciousness. Someone out, outside Kṛṣṇa consciousness, this is; both things in his view, Kṛṣṇa consciousness and non Kṛṣṇa consciousness. And it is necessary. The non Kṛṣṇa consciousness should be converted into Kṛṣṇa consciousness.

So *mahā-bhāgavata*, when he comes to take up this duty he has forcibly given by Kṛṣṇa some prejudices. "You see there is non Kṛṣṇa consciousness. And do your duty."

And it is natural with the *madhyama-bhāgavata* that there is non Kṛṣṇa consciousness and that must be converted into Kṛṣṇa consciousness. That is *madhyama-bhāgavata*. So *madhyama-bhāgavata* should get appointment, an Ācārya. It is clear from that.

Then, the *madhyama-bhāgavata* may be of two types.

One from one leg here, one leg there, he's also considered to be the *madhyama-bhāgavata*, in the middle stage. One leg here, one leg there, means he has got realisation of the truth, of Kṛṣṇa consciousness, but not fully acquired the *svarūpa-siddhi*, on the way to *svarūpa-siddhi*.

And who has got two legs here, he's also *madhyama-bhāgavata*, his attention is drawn towards them. He's neglectful of his position here. He does not make much of his position here. The attraction is there. But he has not fully escaped from the influence of *māyā*. Still, though weak, still he may be, his attempt should be laudable that he wants to help others. He's willing to take others along with him, a laudable position. Now, this is the *yukti*, and *śāstra* we may find...

Dhīra Kṛṣṇa Mahārāja: What is *yukti*? Example?

Śrīla Śrīdhara Mahārāja: What I told, when he's here, he has got mundane touch but he depreciates this completely but he's fully attending this spiritual realisation, appreciating and engrossed there. But he has not even completely disassociated his mundane nature, but he is conquering, he's gaining battle after battle and moving towards the Kṛṣṇa consciousness. That is, he has got good will, he's of *goṣṭhyānandī* type. When just before we're finally disassociated with this world, and take leave of this world finally and enter there, two types – *goṣṭhyānandī* and *viviktānandī* [aka *bhajanānandī*]. One class does not care for others. They're very particular for their own release. And there is another class by nature who does not like to go alone but he wants to go with so many associates there. Very particular nature in that stage we find, Bhaktivinoda Ṭhākura has written in *Caitanya-śikṣāmṛta*. In *premārurukṣu*, in that

stage, two types, *goṣṭhyānandī* and *viviktānandī*. The *goṣṭhyānandī* type has got a natural inclination not to go alone but to take many with them. And now from the *śāstra* reference we may find,

*laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim
icchatā*

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindhu*, *Purva-vibhaga* 2.200, from *Nārada-pañcarātra*]

[*Gauḍīya Kaṇṭhahāra*, 13.82] & [In *Caitanya-caritāmṛta*, *Antya-līlā*, 13.113, purport]

Whatever duty we may accept, whatever activity we may accept as our duty in the spiritual life, it may be *vaidikī* and *laukikī*. It may be, it may, the inspiration may come from the scripture, *vaidikī* and *laukikī*, *vapi yakriya kriyate mune*. And the duties that come from our social life, the problems that come from social life, the both, everywhere he should do according to his own spiritual consciousness.

In the *kaniṣṭha-adhikārī*, one may not care of his social life. He will go to the temple, worship there, strictly following the rules of the scripture, but when outside temple, he may do anything and everything. To his relation with others, he may not deal spiritual way, any other way. But scriptural dictations have got influence over him partially there. And as regards his dealings with others, he may not have any spiritual principle.

But *madhyama-adhikārī* is he who applies in his ordinary life also, whom I should make friend, what sort of trade I should accept for my livelihood, and how we shall select friend amongst the public, whether devotee or non devotee or anyone. This is, social life is also affected and controlled by his spiritual principle. Then he becomes *madhyama-adhikārī*. When he adopts such form of life then he can help others, he's fit to help others. He won't be affected by the foreign unfavourable association because he has already practised and settled in that form of life how to deal with others and keep up his spiritual vitality. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So he has practised in that way, so he can be eligible to initiate, to help others, because he has already transformed himself in his dealings to outside environment. He can keep up by fighting with the agents of *māyā*. He has already proved that he has kept up his spiritual position fighting and adjusting with the unfavourable environment. So he can be relied. And he may be given, may be entrusted with the duty of Ācārya.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You will go?

Dhīra Kṛṣṇa Mahārāja: I am going tomorrow morning.

Śrīla Śrīdhara Mahārāja: Tomorrow morning, all right. So *madhyama-adhikārī*: the classification of *madhyama-adhikārī*. *Kaniṣṭha-adhikārī* cannot be relied to be an Ācārya because his spiritual life is only confined in the temple and in particular, behaviour of himself.

But *madhyama-adhikārī* there is already a transformation, wholesale, total transformation from ordinary life into spiritual life. So he should be considered fit with dealing the unfavourable environment. And he will fight and he will take in, make progress in his spiritual campaign. And really by such person the world is benefited. Who is above, disassociated themselves from this mundane world, they generally do not come to ache their head, but when specially requested by the Lord they come. Otherwise they do not care for the mundane world.

And the *kaniṣṭha-adhikārī* has got very little. And he's busy to purify himself and he may not care for the others, for the environment. But it is the duty, general, of the *madhyama-adhikārī*, that who is transforming his social position in this world into spiritualising, he will be the fittest man to do good to the world.

*īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

This is in *Śrīmad-Bhāgavatam*, the description of the *madhyama-adhikārī*, what is the sign of a *madhyama-adhikārī*, in *Bhāgavatam*. *īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca*, who has got love and affection for the Lord, for Kṛṣṇa, *īśvare. Tad-adhīneṣu*, love for God and friendship with the devotees of the Lord. And, *īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca*, and those that are ordinary, simple men, to extend grace to them, and inimical vision towards the atheist, to the enemy of the spiritual thing. These are the items or the factors of his conduct, of a *madhyama-adhikārī*. That his love towards the Lord, his friendship towards the devotees, and to the ordinary public his attitude is to convert them, to make good to them. So it is only *madhyama-adhikārī* who holds the fittest position for Ācārya. He abhors the atheistic anti section, and he extends his grace, his kindness to the ordinary people, and he has got friendship with the devotees of the Lord, and he has got extreme love, attention, and obligation to the supreme authority. So that *bālīṣeṣa*, the ordinary people he's eager to extend his help. So this is *madhyama-adhikārī*. He holds the fittest position of an Ācārya, and not *kaniṣṭha-adhikārī*, nor *uttama-adhikārī*, *uttama-adhikārī*:

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is known as an *uttama-bhāgavata*, one situated on the topmost platform of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere he sees the connection with the absolute, with Kṛṣṇa. So no room to request anyone, 'that be devotee'; there's no room. He sees that he has got that connection with Kṛṣṇa. I am rather unfit to render my service to Kṛṣṇa. That is in the case of *uttama-adhikārī*, so no question of a general preaching tendency to be there. That is only confined to the *madhyama-adhikārī* who is established there and also seeing non God area. The non God area he wants to, he's eager to convert the non God area into God area, Godly area. That is the tendency with *madhyama-adhikārī*. And it is natural. So he should hold the position of an Ācārya. But there is also gradation in *madhyama-adhikārī*, that sub-gradation, gradation, sub-gradation, and we are to consider it amongst ourselves.

Dhīra Kṛṣṇa Mahārāja: Are there gradations of *uttama-adhikārī*?

Śrīla Śrīdhara Mahārāja: Or course, gradations, only because that is a positive world. Only get complete liberation from *māyā*. That does not mean that he has got the highest position there. So a progressive thing is there. There are so many *rasa* - *śānta*, *dāsyā*, *sākhya*, *vātsalya*, each *rasa* they are also groups according to quality, and in the group also the leader and servant succession there is.

Dhīra Kṛṣṇa Mahārāja: These *āśraya-vigraha* like Subala...

Śrīla Śrīdhara Mahārāja: Yes, the *mula āśraya*, we may consider them to be in final position.

Dhīra Kṛṣṇa Mahārāja: But they are not *jīva-tattva*?

Śrīla Śrīdhara Mahārāja: No. They always come from *cit-śakti*, *svarūpa-śakti*. The *svarūpa-śakti*, from the innermost part of *svarūpa-śakti* has produced them, if you speak at all of their production.

Dhīra Kṛṣṇa Mahārāja: Yes. Right.

Śrīla Śrīdhara Mahārāja: They're eternal, but the deeper *svarūpa-śakti*, more intense, intense. The intensity of *svarūpa-śakti* is not always the same. Nearer to Kṛṣṇa more intense, and far from, that is less intense. In this way we are to understand. Anyhow they are caring always for Kṛṣṇa. They do not care for the men here in the mundane plane. This is the concern generally with the *madhyama-adhikārī* devotees. They think that this is good and it should be their intending method that I am tasting, it is very tasteful, give it to others. Preaching means that. I have used this medicine, which has cured me from such disease, I must give it to others, recommend it. "Take this medicine. It will help you."

Dhīra Kṛṣṇa Mahārāja: This Māyāvādī, Swāmī Muktānanda, he was in Los Angeles and he gave example that when you eat something very nice, you become silent. So I gave this example that you have said. When you eat something very nice, immediately you broadcast to the person next to you, oh, this is so...

Śrīla Śrīdhara Mahārāja: If there is anyone whom you love, you cannot partake, cannot but give it, extend your helping hand. But you are selfish people and so you are punished to enter into the grave, spiritual grave. You like the cessation of the nectarine flow. You have no knowledge that the flow may be nectar. All flow, all movement is mundane; you are suffering from that disease, that hopeless disease like cancer. That wherever there be any movement, more than many, there cannot be harmony. You are seeking harmony, seeking oneness, you have to enter into grave. Outside the grave you cannot find any harmony, any beauty. Your beauty is to be reduced into cipher. In other words, you are an atheist of the highest order because you do not believe in the tastefulness of the highest nectar, *sat-cit-ānanda*. *Ānanda* is not to be, cannot be tasted. We cannot partake to taste of that *ānanda*. The highest position to cut off cessation with the whole environment, with *ānanda* even...

Dhīra Kṛṣṇa Mahārāja: So, once the *jīva* is atomic *cit-śakti*, atomic portion of *cit-śakti*, once the *jīva* is enlightened by *cit-śakti* and *hlādinī*, this *ānanda*, can he ever give that up?

Śrīla Śrīdhara Mahārāja: Give up?

Dhīra Kṛṣṇa Mahārāja: Can he, once he's tasted the full...

Śrīla Śrīdhara Mahārāja: So through the *sādhū*, so *sukṛtī*, or by *sādhū* association, a slight injection of that higher type of *amṛtam* he can't forget, and gradually it draws him to that side.

Dhīra Kṛṣṇa Mahārāja: But when he is established in that side?

Śrīla Śrīdhara Mahārāja: Established?

Dhīra Kṛṣṇa Mahārāja: In the spiritual world, when he is established in his *svarūpa*, can he give that up? Once the *jīva*...

Śrīla Śrīdhara Mahārāja: We are told, very rarely it has been found that even from *svarūpa-siddhi* one may deviate for the time being.

Dhīra Kṛṣṇa Mahārāja: But what about *vastu*?

Śrīla Śrīdhara Mahārāja: But never from *vastu-siddhi*. From *svarūpa-siddhi* also, deviation is possible sometimes. But from *vastu-siddhi*, never, no fall is possible.

Dhīra Kṛṣṇa Mahārāja: Right, so the other day you told me that some section of *mahā-bhāgavata* they view the *nitya-baddha jīva*, that it is part of *līlā* that he has come here.

Śrīla Śrīdhara Mahārāja: There is a section...

Dhīra Kṛṣṇa Mahārāja: But that is their vision.

Śrīla Śrīdhara Mahārāja: Deepest vision, they say this *baddha* also temporary, *nitya-līlā*. *Māyā's* function is conditional. The *svārūpa-śakti* is eternal from His all aspect. But the *māyā-śakti*, suppose, the hospitals and the prison houses may be closed sometimes, may be closed, no patient, no culprit, so it may be closed, but the government in the country cannot stop. The country, the movement in the government of the whole country that may not stop, but the prison houses and the hospitals may sometimes be stopped. So this *māyā* may seem sometimes in a non working position. So they say the limit of *māyā*, *māyā* and when also it is working, it is working indirectly to help *svārūpa-śakti*, only for the time being.

Dhīra Kṛṣṇa Mahārāja: But those *baddha jīvas*, they were not in *vastu-siddhi*?

Śrīla Śrīdhara Mahārāja: Just as when an affectionate mother is punishing a child, and suppose she is putting the child in a room and under lock and key. The temporary onlooker may think that is under lock and key forever. But a wise man, only for a minute or two the mother will come and unlock and take the child in her lap.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So temporary vision, the conjecture, the supposition of temporary vision, that is something else. And long sight, far sightedness may divulge some other truth. So something like that. "Oh, that is suffering in the *māyic* jurisdiction. That is for a limited time. We will again be allowed to participate in this. Kṛṣṇa is there and He is merciful, so no vindictiveness in Kṛṣṇa." So none can be reckoned as lost forever, it is only for the time being. Affectionate punishment is dealt to him. When one has got such sort of vision that Kṛṣṇa's grace is unlimited and His eye is everywhere, so the punishment only can be temporary and not outcome of any vindictiveness. So it may be neglected because he's in the boundary of Kṛṣṇa consciousness. Kṛṣṇa is attending him. Kṛṣṇa's consciousness has never separated from him, it is there. The guardian's eye is there. So his suffering may be apparent and temporary. So everyone any way or other serving Kṛṣṇa. That is in his connection, that sort of extension may be in his view. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Giving stress to the particular type of vision. Then why my interest is greater than Kṛṣṇa? He is everywhere. His guardian's eye is present with him. What sort of help he will need from me? Kṛṣṇa is there with His graceful heart, more

than anyone? So why should I go to think about him? That may be the type of vision of a particular section and which cannot be eliminated at all. At the same time, and they're seen concerned more with the infinite wave of vision. And those that have got little limited form of vision, "No, no, he is suffering. I must go. Kṛṣṇa will back me to help him. I can't tolerate his suffering." That is of relative wave, *madhyama-adhikārī*. So nothing is completely to be eliminated. But generally we must do according to our own position. We must be sincere to our own feeling and thereby we shall thrive. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes, so our own position.

Śrīla Śrīdhara Mahārāja: Yes, our duty from our own position, we must not feel that we have got the vision of that *mahā-bhāgavata* and do accordingly. That will be hypocrisy. From our plane we must select our duty and do accordingly. Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes, that's clear.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: And also, the other day you said something, that when we go to analyse the spiritual world it is not like some dead thing, that when you go, it's the same. But each time, it's a living thing.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Yes a living thing. And it may show infinite character to me, always new thing, ever new. It is ever new, it is independent. I am dependent. As it will disclose to me, I am bound to see that only, not more. If we approach the infinite, the characteristic of infinite truth is such, it is all super consciousness, made of super consciousness element. The element is like that. They are not fixed material. Or even this material thing, that also by analysis may show many phases. That also cannot finish; what to speak of spiritual substance.

So, that I shall know everything, ultimately that is a foolish thing, and that is untenable in the spiritual world where we shall live within the atmosphere of infinite. Only it may be applicable to this mundane world, that also to certain an extent. Analyse the atom, electron, and then again analysis of electron may come sometime after, so no end.

Aṇor aṇīyān mahato mahīyan, [*Kaṭha Upaniṣad*, 1.2.20], the smallest of the small, and the biggest of the big, everywhere He is. Still I must have some earnestness to do good to others according to my standard. And there is gradation also. Consideration of good and bad is there. They are in different planes.

Dhīra Kṛṣṇa Mahārāja: Isn't real good to others...

Śrīla Śrīdhara Mahārāja: And the highest plane, the most fundamental plane of everything is good. Everything is good. And until and unless we reach that plane of thinking, of living, we shall have to deal with all these relative good and bad. Each one in his position in that highest plane he thinks I am, I hold the best position.

Yaśodā won't admit that Rādhārāṇī She holds superior hold, She holds superior hold over Kṛṣṇa. "No, I took Her the other day as my daughter-in-law. Can She cross my control? Never. I have got the complete hold on my child."

So in this way, in relative position, everyone thinks, "I hold a very favourite position, a most suitable position I have, I have held." That temperament there.

Dhīra Kṛṣṇa Mahārāja: On Janmāṣṭamī I was reading the *Śrīmad-Bhāgavatam* tenth Canto of our Guru Mahārāja and one place describes the appearance of Durgā, Yogamāyā, but as Durgā Devī, when she appeared as the daughter of Devakī. You know that portion, where...

Śrīla Śrīdhara Mahārāja: Devakī or Yaśodā?

Dhīra Kṛṣṇa Mahārāja: Yaśodā.

Śrīla Śrīdhara Mahārāja: Of Yaśodā, eight handed.

Dhīra Kṛṣṇa Mahārāja: Yes. So in that purport our Guru Mahārāja said, "The Lord appears and the Lord's energy appears, together." And then he explained in the purport. He said, "Therefore we chant Hare Kṛṣṇa and we are praying to the energy, Hara, Hare, the energy of the Lord to please engage me along with You in the service of Kṛṣṇa." So he is saying that Hare Kṛṣṇa, we are praying to Kṛṣṇa's energy, Rādhārāṇī, to please engage me in...

Śrīla Śrīdhara Mahārāja: Yes. Rādhārāṇī. Hara means Rādhā, but not the same with that *astavidya* Durgā. She may be considered to be a particular shadow of Rādhārāṇī.

Dhīra Kṛṣṇa Mahārāja: Right. But so he was just pointing out that we are praying to Rādhā to engage us in Kṛṣṇa's service which is being conducted through Her. So it appears, we cannot approach Kṛṣṇa directly. But we can approach Rādhārāṇī directly like that?

Śrīla Śrīdhara Mahārāja: Also, coming in details, when we go to Rādhārāṇī, we do not eliminate Kṛṣṇa, but to get Kṛṣṇa in a better way we go to Rādhārāṇī. So also when approaching to Rādhārāṇī, then also in a proper channel we must approach Her. So the consideration of the *sakhī* and the *mañjarī* comes in front. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes. Yes.

Śrīla Śrīdhara Mahārāja: You go to Rādhārāṇī to have Her direct approach is not possible for ordinary souls like us. We must go through. And according to Her consent, I should be properly placed, located in my befitted service, amongst the *mañjarī*, *sakhī*, etc. I should be adjusted. And from that position only, that my fitting position only, I will be able to draw my best benefit from the whole, of Kṛṣṇa from Rādhārāṇī only,

when properly located. And that will be most beneficial to me, my proper location, *sambandha-jñāna*. From there where I can show my best service, render my best service and I can draw my best remuneration.

Dhīra Kṛṣṇa Mahārāja: So then, the best position for the aspiring *jīvas* is the third position.

Śrīla Śrīdhara Mahārāja: Third, what is that?

Dhīra Kṛṣṇa Mahārāja: Not directly to Kṛṣṇa, first position; *mañjarī*, second position.

Śrīla Śrīdhara Mahārāja: *Sakhī*, Rādhārāṇī second position is direct potency, second position. And then the *sakhī* there, and then *mañjarī*, fourth position, under *mañjarī* fifth position.

Dhīra Kṛṣṇa Mahārāja: To assist them.

Śrīla Śrīdhara Mahārāja: One, two, three, four, five. From Kṛṣṇa it may be generally the fifth position – in *mādhurya-rasa*, and so also in other *rasa* also that sort of hierarchy. And according to our innate capacity, the service will be drawn most from me and my remuneration will also go, get, I shall go in a maximum way, in a particular, that is *sambandha-jñāna*, proper location. *Sambandha-jñāna* means proper location, consequently.

Dhīra Kṛṣṇa Mahārāja: So sometimes these spiritual personalities like Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Prabhupāda, they are coming to this world and giving service...

Śrīla Śrīdhara Mahārāja: Sometimes they are delegated superior power by the will of the Lord.

Dhīra Kṛṣṇa Mahārāja: And then they give so much service to their disciples while they are here.

Śrīla Śrīdhara Mahārāja: Some delegation capacity may come, may descend in any position and can give him the power to do as His representative whose delegation he is, that is possible. Especially in Gurudeva we are to see the highest delegation, we are ordered. And with that capital, Kṛṣṇa is present there in Gurudeva. That Guru also *dikṣā* and *śikṣā*, different types of *dikṣā* Guru, *vartma-pradarśaka* is also considered a Guru. Then *Nāma* Guru, *bhāgavata dikṣā*, then this *pañcarātra dikṣā*, then *sannyāsa dikṣā*, all these, and *rāga-mārga dikṣā*, there may be so many *śikṣā* Gurus also there. But as special delegation, simultaneous delegation, Kṛṣṇa may delegate power for one disciple to one Guru, and for another disciple another Guru. His special will, delegation may differ in this way, and He will be present there. Of course if the hierarchy is a genuine one, not imitation, not concoction. The genuine place, that should be the policy. That is the policy.

End of 81.08.27.C

Start of 81.08.27.D

Śrīla Śrīdhara Mahārāja: So, Pramāṇa Swāmī is coming from Vṛndāvana. Today I came to know, Caru Swāmī Mahārāja came, he told that from Bhāvānanda Mahārāja he heard that you were in Vṛndāvana, you were there. He phoned you to your own seat, but he did not get there. Only yesterday he heard from Bhāvānanda Mahārāja that you were at Vṛndāvana. Gaura Haribol. Gaura Haribol.

Devotee [Pramāṇa Swāmī?]: Viraha Prakāśa Mahārāja he wanted to go and see Bābājī Mahārāja, Niṣkiñcana Dāsa Bābājī Mahārāja, he wanted to go and see him.

Devotee: Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja. He went to visit him? Then, how he is doing? A little better?

Devotee: Nice. Yes, his health is much better now.

Śrīla Śrīdhara Mahārāja: He is writing letters now and then to me. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. I forgot about Viraha Prakāśa Swāmī Mahārāja.

Bhakti Caru Swāmī: He came here once, Mahārāja.

Śrīla Śrīdhara Mahārāja: His zone is?

Bhakti Caru Swāmī: He's in South America, along, with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Nearby?

Bhakti Caru Swāmī: Yes, very near to him. Both of them together, they started initiating disciples. And now they are a little separate from ISKCON, but very much maintaining Prabhupāda's mission.

Śrīla Śrīdhara Mahārāja: It seems to be inevitable. Independent enterprise seems to be inevitable gradually. So, though they have taken exception to my remark; that the verdict of the GBC was...

Dhira Kṛṣṇa Mahārāja: "Unhappy and injudicious."

Śrīla Śrīdhara Mahārāja: Injudicious and unfortunate. Only with a view of such future inevitability, I remarked in such a way. It would have been judicious and fortunate only by expansion, by proper and economic, not very liberal, but considerate expansion,

the situation could be saved, at least for years to come. That was my idea, inner idea. So I thought it injudicious: and so division is not desirable so unfortunate. That was the basis of my, foundation of my, that stern remark.

Bhakti Caru Swāmī: Mahārāja, it is unfortunate that some people cannot understand that a *mahā-bhāgavata* is *tri-kāla-darsi*.

Śrīla Śrīdhara Mahārāja: *Mahā-bhāgavata* is not very cheap in this plane. In this plane it is not very cheap. One should not have the audacity, ha, ha, thinking in such a way, *mahā-bhāgavata*. Gaura Haribol.

Bhakti Caru Swāmī: Yes, Mahārāja, it is not cheap. That is why there is only one in the entire universe.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Let us aspire after the best. First truth, then organisation! Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. The Vṛndāvana *utsava* ceremony has been performed with great success.

Devotee: Yes, very nice.

Śrīla Śrīdhara Mahārāja: You did not go to Bombay? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: What about that Caitanya Pāda, that Italian gentleman?

Dhīra Kṛṣṇa Mahārāja: Yes. He wanted *dīkṣā* from Mahārāja. Did you ever find him again?

Devotee: He's in Vṛndāvana. He was going to Europe. He's leaving India.

Śrīla Śrīdhara Mahārāja: He's in Vṛndāvana. He wanted to go to France, I was told. Hare Kṛṣṇa. Gaura Haribol. No news about Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Not yet. We are going to call Europe. Bhakti Caru Swāmī is calling Europe to find out something.

Śrīla Śrīdhara Mahārāja: What about Svarūpa Dāmodara Mahārāja, in Manipur?

Bhakti Caru Swāmī: He is most probably still in Manipur, Mahārāja.

Śrīla Śrīdhara Mahārāja: Mostly he is staying at Manipur?

Bhakti Caru Swāmī: When he comes to India mostly he's spending time in Manipur because he has started some construction work there.

Śrīla Śrīdhara Mahārāja: But he is meant for other sort of construction, not this brick construction. There are so many for that work. Swāmī Mahārāja wanted him to construct a building over the tomb of Darwin.

Devotees: [Group laughter]

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Who is he?

Devotees: Akṣayānanda.

Bhakti Caru Swāmī: Mahārāja, you were just saying that truth first, then organisation.

Śrīla Śrīdhara Mahārāja: Yes. Organisation is necessary only to spread truth to the people for their benefit. Mere organisation has no value. When organisation is distributing something healthy to the atmosphere: that organisation is to be welcomed. Otherwise if any organisation fails to distribute truth, then it fails, it commits suicide, it fails to do its proper duty. There may be so many things, the political organisation, social organisation, there are many. But party are those, understanding, they may appreciate, but we rather want that _____ mission as soon as they vanish, it is good for the country, for the people at least.

Once I, when Prabhupāda was living, something like thirty four or so, nineteen thirty four: in Kulan [?] I told one gentleman follower of Ramakrishna Mission, "Big, big signboards there 'Sevā Āśrama Mission', all these things, the signboards are so many, big size. But if auditor goes there, then they will prove themselves to be bankrupt."

No capital, false capital, big signboard but capital is a false thing, a hoax, not real wealth, welfare. They have got no reality to distribute to the people, but bogus, Māyāvādā. Giving an evil diet to the patients, bad diet to the patient, that is their business. Where is the patient? The patient is within. The soul is the patient. And they are helping the body, independent of the interest of the soul. Without caring for the interest of the soul, they are serving the body. And with that indiscriminate help, the body is going more and more against the interest of the soul.

We generally do not organise help for the *guṇḍās*, but for the students, for the social workers, we organise help. But never for the *guṇḍās* who are misguided. So generally all souls are misguided, they are living the life of a misguided one. And indiscriminate help to them without changing their direction, that is to push them towards the hell. What is not the proper goal, to push that side, towards the dangerous part; so indiscriminate help in this plane is no help at all. First he must have the *sambandha-jñāna*, the good direction, the proper conception of the destination, proper. And then help will be of any use to him. Otherwise, no destination, only a whimsical group, a whimsical push may not help anyone in the way of progress, that whimsical push, no progress.

In Madras one Bakil [?] asked me, "That first you help the patients and keep the life and body together. Then you will talk with him about the truth, about Hari, about Kṛṣṇa consciousness. But if he dies, to whom you will speak?"

I told, suppose there is a famine. I have got some food. I am distributing then, and so many surrounding me, innumerable, and I am distributing food. Someone runs away from that place. Should we stop the distribution and run after him to catch him or I shall continue because there are so many, and stopping that should we run after him? So many living souls and some dying, dying, so I must not run after the dying and to bring him back into the body, stopping my distribution of the nectar, so it is like that.

Their first thing, what they conceive to be truth that is untruth, not truth. And the second, the process that they have accepted as the means to help the people: that is also wrong, so wholesale is wrong. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. No diagnosis but very busy for treatment and diet giving. Diagnosis is the most important thing. What is amiss with us, what should be our best interest, summum bonum of life; that should be first settled, and then the question of help will come next. Whether help or not help, where is the guarantee? He's to settle, this is help and this is non help. Progress must be towards the right direction. And what is that right direction? Maximum exploitation, skilful exploitation, irregular exploitation and regular exploitation: that is *karmī*. And then renunciation, the opposite thing, renunciation: exploitation and renunciation, two opposites. But a third thing must be found to conciliate the appearance of the both. But really the thing is something else.

Caru Swāmī Mahārāja asked me, "That in Bombay, to attract the ordinary public, we gave the name of our movement that to harmonise *karma*, *jñāna* and *bhakti*, only to canvass the generally public this has been outwardly given, announced. That we want to harmonise *karma*, *jñāna*, *bhakti*, how it is possible?"

I told of course the appearance may be kept, but in spirit that must be a quite different thing. *Karma* means energising, but not for us but for the Supreme Lord. *Jñāna* means searching: searching which? Not for Paramātmā or Brahman even. Nor for collective exploitation of nature as by science of present days, and nor for Paramātmā, neither for Brahman. But, even not for Nārāyaṇa conception of the truth, but, not for power, absolute, but for beauty absolute, love absolute. *Śrīmad-Bhāgavatam* has: *āviṣkṛtaṁ, jñāna-virāga-bhakti- sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

[*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahāṁsyam ekam amalāṁ jñānaṁ param gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*]

[*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahāṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion

through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

Jñāna, virāga and bhakti, sahitaṁ naiṣkarmyam āviṣkṛtaṁ, tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ. And ultimately by our sacrifice, our surrender, our devotedness, we attain *vimuceta, vimukti, viśesa mukti*, the highest type of salvation or emancipation, in the positive attainment, not with only the end of the negative conception. Only to get out of the negative side, that is not real emancipation or liberation. To enter into the positive, safest position, that is your real self determination, in term of Hegel. And *svarūpena vyavaṣṭhiḥ* in *Bhāgavatam* [2.10.6], *mukti*, the conception of *mukti, hitvānyathā rūpaṁ*, what is otherwise, what is not in the inner existence, but, what is not within our elemental existence but a foreign thing thrust on us, *upādhi*.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
[*hrīṣīkena hrīṣīkeśa-sevanam bhaktir ucyate*]

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

So, *ānyathā rūpaṁ*, that is which is otherwise, which is just like a disease, undesirable foreign thing has come to cover me. That is *upādhi*. That is *ānyathā rūpaṁ*. Successfully eliminating that, we must come to our positive, proper position in the world of love and beauty. It is a very important thing, that power is not the ultimate controller, but beauty. The control of beauty is very sweet and that is normal and that is natural. And power, awe, reverence, grandeur, these have all become stale when *Bhāgavatam* has come with Kṛṣṇa conception of Godhead. The Nārāyaṇa conception has become stale, so to say. That beauty and love and harmony: that is the highest thing ever discovered.

Śrī Caitanya Deva gave us that, Vṛndāvana has given us that, and Śrī Kṛṣṇa consciousness. Our Guru Mahārāja, Swāmī Mahārāja widely has given to the, announced to the world, the wide world, that Kṛṣṇa conception, that is the conception of beauty, harmony, love, that is at the bottom or the universal cause, the conception of the absolute, not anything else. Not anything else. So, with that fundamental conception we may find a relief. We may feel that we are out of danger, we are no longer going to be a victim of power. The power in Vaikuṇṭha, the grandeur, the power, the awe, reverence, that may not be inner hankering of any substance. The beauty, that is a hopeful assurance of our highest position, charming.

So Bhaktivinoda Ṭhākura foretold, “That when the world scholarship will be able to understand the worth which has been given by Śrī Caitanya Deva, all religion will: must vanish, cannot stand. When the conception of the Absolute is identified with beauty and love, all sorts of different conceptions cannot stand in competition. All will embrace, ‘I want beauty, ultimate beauty, ultimate harmony, ultimate love, loving each other. If that is possible, then I don't want any other proposal.’ We must run towards there, the general intimation will take us. All other religious conception is compelled to vanish. The scholars, it cannot [but] appeal to the highest thinkers, highest class of

thinkers.” He viewed with his divine eye, the eye of his divine knowledge, or sojourn, maybe called. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya-Bhāgavata*]

This is not a vain declaration. There is basis, intellectual as well as intuitive foundation it has got. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Govinda Mahārāja _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

One direct disciple of Gadādhara Paṇḍita was Vāṇinātha. He established that Maṭha, Vāṇinātha, established that Gaura-Gadādhara. And Bhaktivinoda Ṭhākura he was fond of Gaura-Gadādhara worship. In his *samādhi*, near Godruma, and also Nṛsimha Mandir in Yoga-pīṭha Māyāpur, Gaura-Gadādhara, in two places Gaura-Gadādhara. And Prabhupāda also installed Gaura-Gadādhara, Gadai-Gaurāṅga Maṭha at Balihati Daka, Prabhupāda established there.

Bhakti Caru Swāmī: Mahārāja, that is a complete *mādhurya* conception, Gaura-Gadādhara?

Śrīla Śrīdhara Mahārāja: Yes, and more than that. That is rather separation, union in separation, Gadādhara Paṇḍita as Rādhārāṇī's *bhāva*. But though he was the possessor of that wealth, that was taken up by Mahāprabhu and he stood empty. Stood empty and following Mahāprabhu as if his heart has been stolen by Him, but he cannot shun Him, cannot leave Him. Wherever Mahāprabhu is going he is running like a poor man, all his wealth has been stolen. With a vacant bag, not vanity bag but vacant bag he is running in pursuance of Mahāprabhu wherever He goes. That is his position. We are told that service in separation of the both, that has got greater importance than when the party is in union. They are pulling them. But when they are separated, they are feeling a great pain and the service is necessary at that time to its utmost character. So where we find that the greatest wealth Gadādhara Paṇḍita, Rādhārāṇī, Her *bhāva*, the very purport as if it is told by Mahāprabhu, snatched by Mahāprabhu, that is Kṛṣṇa and She is bereft of all Her property, like the poorest of the poor She is standing. So it is so pitiable and pathetic that it demands service. And the service will be of the greatest value. In that state the service will draw the greatest remuneration, little, small service will earn much of the divine dollar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura-Gadādhara. Gaura-Gadādhara. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, in *Antya-līlā*, of *Caitanya-caritāmṛta*, there's a section where Gadādhara Paṇḍita is compared to Rukmiṇī.

Śrīla Śrīdhara Mahārāja: Yes, that is the outer aspect. Outer aspect, his *bhāva* has been taken, emptied. Rukmiṇī means *dakṣiṇā*, not *bhāma*. *Bhāma* type, that is little aggressive in nature, and fights with the lover. And *dakṣiṇā* type tolerates everything whatever comes, only with a defensive attitude he stands. That is *dakṣiṇā*, that is in Rukmiṇī. So when the spirit of Rādhārāṇī of that opposing nature was drawn out by Mahāprabhu, then the remaining is compared like that of Rukmiṇī, a passive seer, without any power to assert, only onlooker. Onlooker: and bearing everything, a very pitiable condition, to awaken kindness and sympathy from everyone. What is he and what is she and what is her position now? And how her lover has taken up everything from her, looted everything from her, and is a pauper, as a beggar wandering in the street, so, so much looted. Rādhārāṇī when looted to such a degree by Kṛṣṇa, then that becomes Gadādhara, the pitiable figure, to draw sympathy. So, the wealth of course cannot go forever. She is the owner, proprietor, cannot be far off. After a long time, that must come to Her again, one day. And those that are helping Her in Her day of distress, they will get how much remuneration at that time, when She will get back all Her property.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, in that case, Mahāprabhu's relationship with Viṣṇu Prīya Devī and Lakṣmī Prīya Devī as His wedded consorts...

Śrīla Śrīdhara Mahārāja: They are Gaura-Nārāyaṇa, that is in Vaikuṇṭha, that is concerning Yuga-Avatāra, not with Rādhā-Kṛṣṇa, not of that layer, that plane. It is connected with Yuga-Avatāra, and externally. But Gadādhara is representing the higher layer, higher plane, and they represent the potency of Vaikuṇṭha, of Yuga-Avatāra, but with a connection with that higher thing. But mostly Vaikuṇṭha conception, Yuga-Avatāra. Lakṣmī Prīya Devī, Viṣṇu Prīya Devī.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Gaura Nāgar is not accepted by the bona fide school of Śrī Caitanya Deva's followers. There is a clash. Gaura Nāgarīs. They think Gaurāṅga as Kṛṣṇa is given in *Bhāgavatam*. But Vṛndāvana Dāsa Ṭhākura and others, [Kṛṣṇadāsa] Kavirāja Goswāmī and the Goswāmī's, they have rejected that sort of idea to be thrust on Gaurāṅga. That *brāhmaṇa*, He's an Ācārya, He has come to do the work of the preceptor so not a *nāgara*, not an exploiter of the girls, as we find in Vṛndāvana. It cannot tally, cannot be proper, there is a hitch, the position of an Ācārya, and at the same time to play the part of a debauch, that can't come together. The law of *rasa* won't allow that. It is *rasābhāsa*.

When one has entered the temple to worship the Deity, his wife may go there to help in serving, the *naivedana* and other things to help the worship, and not to make any, to cut any joke with her husband in the temple. That will be *rasābhāsa*. Do you follow? A particular mood, though husband and wife, but when husband is engaged in worshipping of the Deity in the temple, wife may go there but she will help him with the materials and other necessary things. But she won't cut any jokes with her

husband, or any merrymaking, cannot be possible there.

So like that, Mahāprabhu has come in a serious mood to distribute the divine love to the world and with the Divine Name of the Lord, Kṛṣṇa consciousness to spread, so He will have to take a position of a preacher, a reverent position. So these two things cannot go together. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But you told us though of Narahari Sakur Ṭhākura and his conception.

Śrīla Śrīdhara Mahārāja: Yes, there are three sections amongst the devotees. One, looking at, charmed more by Kṛṣṇa *līlā*, another more by Gaura *līla*, another keeping the balance. The school of Narahari Sakara, they are more fond of Kṛṣṇa *līlā*. Their vision, "That we don't recognise you to be a *sannyāsī*. You are that Kṛṣṇa of Vṛndāvana. We know you better. Here You have only got the garment, You have wrapped the garment of a *sannyāsī*, it is Your external acquaintance. But really who are You, we know well. So we don't like this forced, this forged identity, we are not going to admit to that." That is their temperament. Rather they feel much pain, "What necessity that you are practising penances as a *sannyāsī* doing so much hardships, not taking food and rest, bed properly. Our heart is aching. You don't care for that. How can we tolerate all these things?" That will be their nature and complaint to Mahāprabhu. "It's all sham."

Bhakti Caru Swāmī: Jagadānanda Paṇḍit had a similar mood.

Śrīla Śrīdhara Mahārāja: Jagadānanda Paṇḍit also Satyabhāma, though in Dvārakā conception. But he could not give up that tendency of reactionary mood against Mahāprabhu.

He, in those days, three hundred miles from here to Purī, a big water pot filled up with *candana*, what is applied on the head, and keeps the brain cool, he took it, sandalwood oil, he took it from Bengal to Purī. And offered very modestly, "That I have taken it and if Mahāprabhu would graciously accept this." And he's appealing to His servant Govinda, "Govinda keep it there and at times you will help by pressing this oil on the head and Mahāprabhu, He cannot sleep and He talks like a delirious man. So this sort of oil will help Him a great deal. I have taken it from Śivānanda, it is a genuine thing and you take."

Mahāprabhu overheard that, "What is this?"

"Jagadānanda Paṇḍit has got a full pot of *candana* oil and his request is that You should take it now and then, a smear on the head, then You will have a sound sleep and may help to Your health."

"No, no, no. This sandal oil, this will emit a good scent and how the people they will remark on Me, 'That this *sannyāsī* he has kept a woman. He has got luxury, this good scented oil he puts on his head.' I can't do that. Rather it is my advice, take it to the temple of Jagannātha and there it will burn, the light will burn with this scented oil and you will get a good benefit thereby. Govinda, remove it from My room."

Then Jagadānanda Paṇḍit when it was given up by Govinda, he took it and just coming in the front of Mahāprabhu, he smashed it on the floor. And the whole oil

spread there. And then he straight went to his room and closed from inside and took to bed for three days.

After three days when Mahāprabhu heard that Jagadānanda is fasting continuously these three days from the time when he has broken the pot here. Then what to do, after the fourth day Mahāprabhu went Himself to him. "Jagadānanda, Jagadānanda, rise, open the door. Open the door. Today I shall take *prasādam* cooked by your own hand. I will not take anywhere any *prasādam*. I am going, and I shall come at the proper time and I shall take My food here today, cooked by your own hand."

Then what to do, Jagadānanda had to rise up, raise up his body and he cooked.

And Mahāprabhu came with Govinda in time, _____ and took *prasādam* and remarked, "Oh, very sweet. Dishes are today very, very sweet. The cooking in a hot temper perhaps becomes more sweet." Remarking this, then, "You must take your food now, I shall go. Before I leave the place, I want to see that you have taken food."

"No, no, no, Prabhu may go. I shall take food. Of course, I must take food."

Then Mahāprabhu said, "Govinda, you take your seat there and when he has finished his eating you will inform Me. You sit there, I am going."

That is *bhāma-bhāva* of Satyabhāma. Like Satyabhāma it was there.

And Gadādhara Paṇḍita just opposite: when Svarūpa Dāmodara tried to excite him, "Mahāprabhu is so much enraged and He's remarking on you so harshly, why do you not also repeat the same thing to Him?"

"No, no, no, how can I do that..."

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Start of 81.08.27-

Śrīla Śrīdhara Mahārāja: ...and Kṛṣṇa disappeared. What is this? General heart of devotees he holds there. And Bhaktivinoda Ṭhākura has given his opinion in this place that, "Kṛṣṇa was little aloof only to enjoy the attitude of Rādhārāṇī at that, under such circumstances, He was enjoying that." Harmonising things are there. So in Yaśodā and all the first class servitors, there cannot be any fault, they're perfect in their service. But still if we find any deviation that is to produce some, another *rasa* for the taste of both the parties. This way it will be seen to be harmonious.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So you are all my very precious friends. Prabhupāda wanted me to preach in the west. But my fault, for some fault on my part, deceived him, but he is so gracious. And also through Swāmī Mahārāja I get you. And anyhow my talk, my voice, my, what little I know about Kṛṣṇa consciousness that is going out _____ [?]

Bhakti Caru Swāmī: That also is not fault Mahārāja. That is also to increase the mellow. To make everybody to taste another kind of mellow you have got from the pastimes.

Śrīla Śrīdhara Mahārāja: The publicity. *Ahaitukī kṛpa sindhu*. It is in *Prapanna-jīvanāmṛtam*, the ocean of causeless mercy, the Vaiṣṇava. So exacting from me the service of Mahāprabhu for the world at large, so very intimately connected friend you are of mine, all of you, all of you, helping my service a great deal. So I am very much thankful. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, we are the ones who are very much thankful to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: That is the nature of this plane, ha, ha, everyone thinks that he will be benefited; he's benefited, he'll be thankful, the very nature. And that is a very peculiar and mystic nature.

Bhakti Caru Swāmī: That reminds me Mahārāja, during the last Māyāpur festival, Gaura Pūrṇimā festival, when everyone used to come here, so one day you were telling Satsvarūpa Mahārāja when he came, you told him, he said, 'thank you,' and you said, 'why are you saying thank you.'

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: He said, 'thank you,' to you, but you replied, you asked him, 'why do you say thank you? As if by saying this 'thank you' you are creating a distance.' But it is our...

Śrīla Śrīdhara Mahārāja: Ha, ha. That is the custom, the courtesy of the society.

Bhakti Caru Swāmī: But you pointed out that since we are in the same *sampradāya*, and this is, we must accept it as natural gift. And I also understood that when the father gives something the son doesn't say thank you, usually. But when a distant people give something, then...

Śrīla Śrīdhara Mahārāja: Then they thank you, it is our custom. But there perhaps...

Bhakti Caru Swāmī: Even there, they say thank you to the father and mother.

Śrīla Śrīdhara Mahārāja: Thank God, no, they will thank God, thank God. In the Brahmo fashion here. _____ [?]

Devotee: _____ [?]

Bhakti Caru Swāmī: "We are compelled, or we are obliged to you."

Śrīla Śrīdhara Mahārāja: "We are under obligation to give you thanks because you are supplying so many things for our enjoyment." This is the relation between God and the *jīva*. It is the Brahmo fashion. I am His, I am His own; I am not a second party

that I shall show courtesy towards Him, courtesy. That I am getting some benefit from Him, I am another independent separate party.

Hare Kṛṣṇa. I am hearing, listening to *Bhāgavata* and *kīrtan*, everything. I am a slave. The whole profit will go to my master. I am not a party; I am not an independent party. I am His own; I'm His slave. Whatever He wants to do through me the beneficiary is only one, not a second beneficiary, *advaya-jñāna* means the beneficiary is one. It is *līlā*, and we are part of that. We are not independent beneficiaries. That should be thought out, *advaya-jñāna*. This is the pure, harmonised absolute, conception of purely harmonised absolute; that only one beneficiary in the universe. It is His *līlā*, everything to satisfy Him, every movement, every existence. Existence, movement, and also different expression of satisfaction, all included within Him, the only beneficiary.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[About 1:50 minutes of Bengali (?) conversation]

Once, to construct a temple in Purī, Goswāmī Mahārāja collected money from the King of Mailbunj [?], the chief of Mailbunj Mahārājah. Estimation at that time was fifteen thousand, and eight thousand, advance he gave. He took the money and gave it to Prabhupāda. But there was, the whole money was expended in the exhibition of Māyāpur. The Māyāpur position for the, one competitor in [blachin?] Māyāpur, he began to propagate in such a way that Prabhupāda felt necessity of showing the splendour of Māyāpur at that time. And the whole money was spent there. And the Mailbunj also inquired, 'What about the temple?'

At that time Goswāmī Mahārāja explained. "Vaiṣṇava, we have given something for food, but he was so thirsty he has taken a glass of water and not milk." A glass of milk was offered, milk water or sugar water, but for, he took something else. That was, he was thirsty. More necessity was there. So it has been transformed. And we must rely his heart, his attitude, Kṛṣṇa *sevā*. He knows his best how to utilise. So we don't have to repent for that, or to get any explanation for that. He's more...

Once, when I came here in the beginning, first I came to Māyāpur. I saw many gentleman has sent money order and Parvat Mahārāja is receiving them for the service of Mahāprabhu. And that touched me very much, that how fortunate they are. At the birth time of Mahāprabhu they are giving some contribution for the service of the Great Lord.

And when I was posted in Kurukṣetra I used to come to Delhi and collect funds, four *annas*, eight *annas*, one rupee, two rupee, in this way for the service of Kurukṣetra Maṭha. But that time, the Gaura Pūrṇimā, Mahāprabhu's birth ceremony drawing near, I laboured hard and collected... You are going away?

Devotee: Yes. I'll be coming back.

Śrīla Śrīdhara Mahārāja: ...hard, and collected twenty-five rupees more for what was

necessary for Kuruksetra. And privately I remitted that to Māyāpur.

There was one senior man with me in Kurukṣetra. He told, "This time you seem to be too much reduced, fatigued." Anyhow when the coupon came back, it came to his hand. He said, "Oh, you have sent twenty-five rupees there. You did not say to me."

"I was afraid that without your permission I sent it. So I hesitated to say to you at that time."

Then a letter came from Prabhupāda. And he told that, "What you have sent for the birth celebration of the birth ceremony of Mahāprabhu has been taken for the service of both Nityānanda Prabhu and Mahāprabhu," he told.

Then when I came back there I was told that Prabhupāda told that, "This money has got a very great value. It has come, money is small, the quantity is small, but it has come when the necessity is great; necessity is great."

When one is thirsty, then the valuation of the water increases. So, "Thy necessity is greater," that Sidney case, in the battlefield, Sidney, a big man, and ordinary soldier, when only one glass of water was taken in the battlefield for Sidney. He was a rich man and a good scholar and he is dying in the battlefield. And he wanted a glass of water. And anyhow it was managed only one glass of water. And at that time a soldier more wounded he, "I want water." He gave it to him. It has been an example: Sidney. So according to the necessity: the valuation of water.

So Prabhupāda told that, "Twenty-five rupees is not much, but the necessity for small quantity was very great at that time." So the twenty-five rupees met a great necessity. And Prabhupāda told, "This money, who has sent, with great energy and attention, he has collected this money. So the small quantity satisfies a big necessity. That is to judge." And he told that, "You sent it for Mahāprabhu. I utilised it both for Nityānanda Prabhu and Mahāprabhu." And he wrote it to me. Hare Kṛṣṇa. It is for *sevā*, not for any conditional gift.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhakti Caru Swāmī: Mahārāja, what do you think of Atal [?] Kṛṣṇa Goswāmī?

Śrīla Śrīdhara Mahārāja: Atal [?] Kṛṣṇa Goswāmī, a formal Goswāmī, he translated, no, he published one edition of *Caitanya Bhāgavata*, an ordinary Goswāmī.

Devotee: Yati Goswāmī.

Śrīla Śrīdhara Mahārāja: Yati Goswāmī. I attended one of his lectures when I was in Calcutta. Rādhā-Govinda Pal, Rādhā-Vinode Pal, one of the umpire in the second great war, after. Rādhā-Vinode Pal, a good lawyer and he was engaged in the committee to decide the international _____ in the _____ and other, the, perhaps this side, eastern war field, three judges, one from India, another two _____. He told that Japan has no, he has not committed any crime. If he would have been victorious then he would have tried you as criminal war mongers. For this independent judgement he got international position, the Rādhā-Vinode Pal in Calcutta.

The Kṛṣṇa dasa Pal statue, you know? Kṛṣṇa dasa Pala, Harrison Road and College

Street Road, there is a statue Kṛṣṇa dasa Pal. His family, Kṛṣṇa dasa Pal, then Rādhā-Caran Pal, his son was Rādhā-Vinode Pal.

In his house there was a meeting, Ato [?] Kṛṣṇa presiding, and Svarūpa Ghosh _____ and Śyāmasundar Cakravartī, they delivered lectures. I was at that time living nearby. I went to attend their lecture. I heard a sober, mild tempered man delivered lecture, not excited. But his later action has frustrated me totally. When: before his death he gave twenty five thousand or something, or more than that, some rupees for the hospital; not for the propagation of Mahāprabhu's advice.

Bhakti Caru Swāmī: Ke Mahārāja?

Śrīla Śrīdhara Mahārāja: Ato [?] Kṛṣṇa Gowāmī.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hari dāsa Goswāmī, a once big scholar, at present living just on the Kaliyadaha, Hari dāsa Goswāmī, a scholarly man.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh, he has come from that family. I do not know. I knew Dāmodara, he was a good scholar of *Vedānta* and *Nyāya*. He read *Nyāya* from Navadvīpa and *Vedānta*, he is a good scholar. He has got a book on *Vedānta* also, the Rādhā-Ramana Dāmodara.

Another gentleman was Kṛṣṇa Caitanya. He was not a very good devotee but not anti Gauḍīya Maṭha. Another Guṇamali, three, and another Madhusudan, Sārvabhauma. Bhaktivinoda Ṭhākura gave him the title Sārvabhauma. There was a big meeting in Midnapur and Prabhupāda his *Brāhmaṇa Vaiṣṇava* _____ that book, the lecture, on the basis of that lecture and that lecture was given where Madhusudan Goswāmī presided. He was a good scholar and also related to Gauḍīya Maṭha. Others, present generation I am not acquainted with.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Sometimes we do that in order to force him to listen, and to attract the public. For these two reasons, that he will also get some idea and he will try to correct himself, as well as to take this advantage of his good position and then draw the audience. For two purposes to do it, *anukulyasya sankalpa*. _____ Test of the people, ordinary people to spread that, that it not much spread. But to convince people of the highest thing, to so many, number. The highest quality, when connotation increases, denotation decreases, connotation increases. And connotation decreases, denotation increases. But the highest connotation has been distributed so widely, the denotation circle is so wide it is almost impossible. So impossible has been made possible by Him. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja, do you have any questions?

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja is going for some long time. His separation we shall feel here very keenly; though short association but still impression is deep.

Bhakti Caru Swāmī: Very sweet also.

Dhīra Kṛṣṇa Mahārāja: Sometimes, when I am in the west, I feel your separation very intensely.

Śrīla Śrīdhara Mahārāja: Necessarily, because you have got much affection for me, extraordinary affection.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is always singing your glory, Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He sent a letter _____; that is one, another point _____. These quotations from the scriptures that showed his position of affection for me.

Bhakti Caru Swāmī: Their big complaint about Dhīra Kṛṣṇa Mahārāja is that he did not manage. Although he was the president of Los Angeles he did not manage, but he was always sitting in his room and talking about your teachings, talking about Śrīla Śrīdhara Mahārāja's teachings.

Śrīla Śrīdhara Mahārāja: In a paper I saw, perhaps in *Ānanda Bazaar*, this India sent ambassador to America, but what is that? Swāmī Mahārāja is the real ambassador of India to America. So something like that. What he was doing that was the real management, thinking of the highest topics within him, and the thought wave spreading outside.

Vivekānanda mentioned in one place I heard, I read from when I was in college, in *raja yoga* perhaps. He of course told about Pariha, one Pariha *bābā*. That Pariha *bābā* and such *sādhus* they bring things from a very, very high plane to the ordinary psychic plane. And the Jesu and Mohammed, all these people they take from the plane of Pariha *bābā* and then they take those things to the market here in the mundane plane. So from the highest plane to take down to certain level, and from there to spread things to the external world: the mercantile method. So higher thought may come in the higher level, and from there also it may come. So high thinking. That is from the highest quarter to take the thing to the ordinary plane. And the *ṛṣīs* of that plane they may also take them to the public market here. So high thinking, that is also preaching in other words, thinking also preaching to certain extent, to move a particular, to take the wave of movement in a particular layer.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

[Śrīla Śrīdhara Mahārāja finishes speaking at about 27:15, then *kīrtans*]

[Śrī Śrī Gurv-aṣṭaka,
Pañca Tattva Mahā-mantra,
Śrī kṛṣṇa-caitanya prabhu jīve dayā kari',
Śrī Śrī Prabhupāda-padma-stavakaḥ.]

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Start of 81.08.27.E

Śrīla Śrīdhara Mahārāja: ...the toleration would be the better for me. I can't venture, that does not look well, that I do not like, that is bad that I shall assert myself. I shall make some remark over the advices and the consideration of Mahāprabhu. I can't do that."

In spite of Svarūpa Dāmodara's speaking Gadādhara Paṇḍita did not come out with that temperament of chastising Mahāprabhu.

In the case of Ballabhvacārya it was so. Ballabhva Bhaṭṭa, Ballabhvacārya.

Bhakti Caru Swāmī: Because he agreed to listen to Vallabhvacārya's *bhāṣya*.

So Mahārāja, Gadādhara Paṇḍita although Rādhārāṇī Herself, but still had a different mood, but that inlying mood which is not expressed in any *līlā*, gave Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: Yes, that is two corresponding, Rādhā Kṛṣṇa, and when in Gaura *līlā*, Ācārya *līlā*, that's the *līlā* of distribution of the *prema*. Then Gaura-Gadādhara, converted into Gaura-Gadādhara, both converted. Kṛṣṇa to Gaurāṅga with the *bhāva-kanti* of Rādhārāṇī, and Gadādhara the man standing by His side, like a *niṣkiñcana*, who has lost everything. Just like a facsimile, only a cut case, only the pot without the spirit. But Mahāprabhu had so much inner attraction for him that exceeds that of all His paraphernalia, Gadādhara.

gaura prema maya tanu pandit gadādhara [?]

As a love of Gaurāṅga personified we find in Gadādhara, not such a degree of love to Gaurāṅga is found anywhere. And then Svarūpa Dāmodara, then Rūpa, Sanātana, and then that *mādhurya-rasa* direction, and in other side Nityānanda Prabhu, His *vātsalya* there, Śacī, Jagannātha and Advaita Prabhu, Śrīvāsa Paṇḍit, They also have respect for Mahāprabhu, devotion, but another type. Not so deep from the standpoint of love but respectful attachment, with some colour of love. Hare Kṛṣṇa. So our Guru *paramparā* is in that line.

I'm told by Dāmodara Mahārāja that this Hiranyagarbha, Nadiyānanda, and also one man who married, Pāṇḍu, they have gone so far that they have left Lalitā Prasād also, and they're very near to that Tinkori Gosai, whose highest qualification is that she had a dress, she dressed in this canvas, not cloth but canvas dress, and canvas dressing has made him so famous to the foolish that they have found everything in the canvas. The canvas dress, that surpasses everything in a Vaiṣṇava *sannyāsī*.

The foolish people, they have not got the inner eye of appreciation, what is what, they will have to take shelter under external calculation. What is the criterion, standard of *vairāgyam*, the positive, no idea of positive attainment, what sort of thing it is. Only by external abnegation or wilful self assertion, wilful self assertion by physical privation. These are the charm for the foolish people of those that are born to be deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Physical calculation. Gaura Haribol. Gaura Haribol.

The *Nāga sannyāsīs* they do not care even for a cloth, they're all naked. Should that be the standard? They should be Guru to this Tinkori Gosai? He and his truth want of canvas but they do not care even for that, so they should be Guru to this gentleman Tinkori Gosai. Tinkori, the name is also very appropriate.

Bhakti Caru Swāmī: Yes Mahārāja, completely impersonal and appropriate.

Śrīla Śrīdhara Mahārāja: No name, name has got no sign of a Vaiṣṇava dāsa, Vaiṣṇava dāsa. Tinkori.

Dhira Kṛṣṇa Mahārāja: What does that mean?

Śrīla Śrīdhara Mahārāja: Three, what is *korī*?

Bhakti Caru Swāmī: *Korī* is, you know, these shells, small shells which were used...

Dhira Kṛṣṇa Mahārāja: Little conch shells they used to pay money...

Bhakti Caru Swāmī: Right. *Tinkorī*.

Śrīla Śrīdhara Mahārāja: The wealth is that three shells, that is *satya*, *rāja*, *tama*.
_____ [?] Fourth part, he he he he, will vanish, will fly away.
Nitāi Caitanya. Barbella.

Bhakti Caru Swāmī: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura would, because he being an expert astrologer would calculate certain plans and then go to Śrīla Bhaktivinoda Ṭhākura, and then Bhaktivinoda Ṭhākura would say something which might be against, or not corroborating with his calculations, but that Bhaktisiddhānta Sarasvatī Ṭhākura would follow the instructions of Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. He had got respect. The *śraddhā* is more than calculative truth. Bhaktivinoda Ṭhākura followed the calculation of P.M. Bachi, he followed. And as an astrologer Bhaktisiddhānta Sarasvatī Ṭhākura he held that the *Viśuddha Siddhānta* type of calculation, that may be true in the material sense. But still he did not observe that, because Bhaktivinoda Ṭhākura has accepted that P.M. Bachi, he followed the calculation of P.M. Bachi, in Ekādaśī, Janmāṣṭamī and all other things.

The *śraddhā* is more true, the *mahājāna*, *mahājānas acarān*, the practice of *mahājāna* is more valuable than our human calculation. The physical truth, or the material truth has not got so much value, after all it is based on false attitude of mind. So this truth should not be given a greater respect than the *arcān*, the intuitive

practices of the pure devotee. That intuition of a pure devotee should be given preference than this truthful calculation of the ordinary persons here. Faith has got no connection with the actual so called reality of this world. It is completely independent, *śraddhāmayo 'yaṁ loka*. There is a world which is guided only by faith. Faith is everything there and that is of infinite nature, all accommodating, all accommodating; the world of faith. Everything may be true there by the sweet will of the Lord. And here the *advait* [?] calculation, that has got no value. It is inconclusive, can be destructive in its ultimate goal, so it should be rejected, rejected. Which, the knowledge the materialist that can come under the fallible calculation of the exploiting souls, that has got no value what-so-ever, what-so-ever. But in the world of Infinite, there, faith is the standard only, only standard to move hither and thither. Just as the compass is the only director in the infinite ocean. When they cannot see, the shippers [sailors] cannot see anything else, the compass is the only guide, like that. In the world of Infinite:

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhrdāḥ
bhavat-padāmbhoruḥa-nāvaṁ atra te, nidhāya yātāḥ sad anugraho bhavān*

[O Self-revealed One, You are *bhakta-vāñchākālpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings.] [*Śrīmad-Bhāgavatam*, 10.2.31]

In *Bhāgavatam*, only our guide like compass, the footsteps of those great personages that have travelled on the way, that should be our only guide. That this way is marked by the holy footsteps of those that have gone to the highest quarter, that is our, *mahā-jano yena gataḥ sa panthāḥ*.

[dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ]

[The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate.] [*Mahābharata*]

So Yudhiṣṭhira Mahārāja also says, *veda vibhina srutaya vibhina naso _____
dharmasya tattvaṁ nihitaṁ guhāyām*, the real secret is concealed in the mysterious cave, *guhāyām*. *Mahā-jano yena gataḥ sa panthāḥ*, the broad line chalked out by the tread mark, by the foot mark of those that are going to the divine world. That is our surest guide. Only that should be our surest guide. All else may be eliminated because calculation is fallible, and after all, justification comes from the Absolute Infinite, so any form of justification can come anywhere, any time. With that broadest view, that is, Vaikuṇṭha means no limitation. We are in the boat, floating in the boat in the infinite ocean, so anything may come to help and to non help. With this, with good faith, only faith, good faith, only our optimistic good faith, that may be our leader, Gurudeva.

Mayānukūlena nabhasvateritaṁ, guru-karṇadhāram, guru- karṇadhāram.

[*nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābhidhiṁ na taret sa ātmahā*]
[*Śrīmad-Bhāgavatam*, 11.20.17]

The Guru is the guide. In the infinite ocean I have floated my small boat and the destination is uncertain to me, inconceivable to me, but it is conceivable to my Gurudeva, a Guru, *guru-karṇadhāram*. And I am going with that faith, sincere faith in me, I'm going. So, *mahā-jano yena gataḥ sa panthāḥ*.

Svayaṁ samuttīrya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam [Śrīmad-Bhāgavatam, 10.2.31]. A horrible ocean with so many waves and so many sharks and other, *timingila*, what is that? Whales and other things full of danger. *Bhīmam adabhra-sauhrdāḥ, nidhāya yātāḥ sad anugraho bhavān*. That their footsteps are our only hope, we are to depend on that only for our relief, that so many light houses, their footprints, so many light houses in the infinite ocean, to guide us to that place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Faith, *śraddhāmayo 'yaṁ loka*. The hope in the Infinite, Infinite, Vaikuṇṭha, Vaikuṇṭha means Infinite. But *śraddhā* contains within it good faith.

Cape of Good Hope, there is in the bottom of Africa the Cape of Good Hope, took turn, Vasco da Gama or someone.

So *śraddhā* means surcharged with some good hope in the Infinite. Vaikuṇṭha is Infinite and *śraddhā* is only, it is to draw the attention of the Infinite to me. The only way is *śraddhā*, by *śraddhā* we can attract the Infinite and nothing else, *śraddhā*. And when it gets a definite form through *bhāva* it comes to be *prema*, love divine, *śraddhā*.

Columbus he floated his ship in the ocean and gradually anyhow went to America, got the land, good hope. Hare Kṛṣṇa.

The cosmos there, after crossing Vaikuṇṭha we may find the cosmos. Hare Kṛṣṇa. Spiritual cosmos and *śraddhā* the light in the darkness, only *śraddhā* can guide when we are, *patik* means traveller, we are traveller in the infinite. The hope that I have heard that this is the way to that place, that will keep our heart enlivened, *śraddhā*, hope. *Viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma*.

[*'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*]

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-sāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

No risk no gain, greatest risk greatest gain.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ 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]

"I am everywhere. Not a room to be afraid of. But only to come to that plane, that I am your friend, I am everywhere, I am all in all, and you are My own."

These are the, *pathiyo* means? The money necessary for the journey, what is that?

Devotees: Fare.

Śrīla Śrīdhara Mahārāja: Fare. This is our only fare for the journey.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: We were just discussing this - in the car we were discussing when Rāya Rāmānanda at times displayed the mood of Arjuna, and also at times he was Lalitā *sakhī*..

Śrīla Śrīdhara Mahārāja: Viśākhā.

Bhakti Caru Swāmī: Ah! Viśākhā.

Śrīla Śrīdhara Mahārāja: Viśākhā *sakhī*. He was more known to us as Viśākhā *sakhī*. But superficially he had some representation of Arjuna, amongst the... Mahāprabhu could detect that.

Bhāvānanda had five sons, and Bhāvānanda Pathanayak, and that Vānīnātha and Gopinātha, Rāya Rāmānanda and another two. [Kalānidhi and Sudhānidhi]

So Mahāprabhu told him that, "You are My eternal friend. Bhāvānanda is Pāṇḍu. And his five sons they're Pañca-Pāṇḍava, of similarity, and Rāmānanda is very close and intimate friend to Mine, like that of Arjuna." That is an external impression of Mahāprabhu was given. But really Rāmānanda's internal acquaintance is that of Viśākhā. Hare Kṛṣṇa. That is temporary and external, fleeting sentiment of Mahāprabhu, to see him in that manner, Arjuna, closest amongst those five, Arjuna, *sākhya-rasa*. Mahāprabhu dealt with Rāmānanda a little respectfully, outwardly. Outwardly He used to see him with some respect, some difference, so *sākhya*, but internally with *sakhī*, as *sakhī*.

And Svarūpa Dāmodara and Rāmānanda Rāya, both of them were, used to console Him when the great flow, indomitable flow of love in separation arose in the heart of Mahāprabhu and ostentatiously disturbing Him. These two friends they tried their best to console Him, Mahāprabhu, by diverting His mind towards different directions, and sometimes giving impetus to His own line of thought, and sometimes taking Him towards other direction, as circumstance, according to the circumstance

they could read. They tried their best to give Him relief of the outwardly painful gesture and movement of Mahāprabhu, Svarūpa Dāmodara, for twelve years continuously.

When Advaita Prabhu almost dismissed Him, "That no longer You have got any necessity to stay in this world." Advaita Prabhu declared to Mahāprabhu,

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula
bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula

[Tell our Prabhu, who acts as madmen do,
 that everyone has lost their sanity,
 And rice once high in price has no value.
 In love of God, half-crazed humanity
 neglects this world and all they once held dear;
 tell Him a madman brings this to His ear."]
 [Caitanya-caritāmṛta, Antya-līlā, 19. 20-1]

In a mystic poem he sent it to Mahāprabhu through Jagadānanda Paṇḍit. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara marked it and he took it, "Please hand it over to me." He read through it, Svarūpa Dāmodara, and Svarūpa Dāmodara told; who was the knower of everything, here Svarūpa Dāmodara is asking, "What is the real meaning of this poem?"

Mahāprabhu saying in a vague way, answering the meaning, "I don't know what is the real purport of this poem, but I guess that Advaita Ācārya is very conversant with the ways of the śāstra, śāstric conduct of the Deities. And in the śāstra generally we find, first inviting, invocation period, and then for some time to keep Him, to serve the purpose. And when that is fulfilled, then departure, no longer can we keep with our general adoration spirit. That is bid adieu. The purpose for which You came here, You descended here, that is finished. Now it is better for us to retire."

sarsad urgam sastra tepavor, avaham, stithi and visajya [?]

"I don't know what is the real meaning, but I may guess something like that."

Then Svarūpa Dāmodara was unmindful, "Oh Advaita Ācārya, he's bidding adieu to us all."

But after that also Mahāprabhu stayed for twelve years more and that mood was not approachable by the ordinary public. That was the high separation mood, with Kṛṣṇa, to the greatest degree and different types is displayed, both physically, showing physically or mentally. Twelve years continuous, like fire, a life of fire, that was exhibited, like fire of separation. That was shown, and what is not to be found elsewhere. So much intense feeling of separation with God, the God separation spirit can be so intense to such a degree to produce so many symptoms in the body and the mind and in the movement, that is unknown to the world.

Somewhat we get it's acquaintance from the life of Rādhārāṇī, Rādhārāṇī we get. But there also we do not find so many, complete evolution, that is to say in the pangs of divine separation, so much degree of evolution we do not find anywhere, for all times, continuous and high intensity. Love; divine love. So much sacrifice, so intense sacrifice at the altar of the All Beautiful. So much appreciation for the Absolute Beautiful! So deep attraction never seen anywhere in the history of the world, not even in any scripture it is mentioned like that, any of the oldest scripture. No witness is found, and that was found the other day, only four, five hundred years back. And that is written in the books and that is verified by so many onlookers of genuine persons, men of standard thinking, eye witness, Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda and so many others, all so many eye witnesses.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhira Kṛṣṇa Mahārāja: Mahārāja, when our Guru Mahārāja would translate the verse,

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ,
govinda-virahaṇa me*

[O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.] [*Śikṣāṣṭakam*, 7]

He would always say that, "Oh Govinda, feeling Your separation I'm feeling a moment to be twelve years or more." So this word *yuga* he would always translate it as twelve years. So that's not detectable in the Sanskrit as far as I know, so I always took it that it had something to do with these twelve years of Mahāprabhu.

Śrīla Śrīdhara Mahārāja: It is also current in vocabulary, *baro bature eka yuga* [?]

It is told. One *yuga*, twelve years, in some sort of conception, the *yuga* has been taken as twelve years. Then this Kali-yuga, Dvāparā-yuga, Satya-yuga, they have got their separate standard, but generally twelve years consists a *yuga*. That is also current in the society, twelve years. *Yugāyitaṁ nimeṣena*. Any *yuga*, any amount of time, *nimeṣena*, unlimited. *Cakṣuṣā prāvṛṣāyitaṁ*. "Eye shedding tears of rainy season. The rainy season produces so many flood, inundate. My eyes are doing the same thing it seems to Me." *Śūnyāyitaṁ jagat sarvaṁ*. "The visible are being invisible to Me, absent, so much absent minded to the present paraphernalia I can't see anything. Wherever I cast My glance I see nothing. So much internal attraction towards the centre, the mind is attracted to some other direction in such a degree of intensity. Seeing I can't see anything, looks are vacant." *Śūnyāyitaṁ jagat sarvaṁ*. *Govinda-virahaṇa me*. "Because I feel as if Govinda has withdrawn from Me, withdrawn from Myself, so I experience such a peculiar type of existence in Me. The whole thing is withdrawn, no interest, all interest is drawn towards Govinda to such degree that I am a stranger to My present environment. I have nothing, no consciousness, gone somewhere else towards Infinite."

Gaura Haribol. Gaura Haribol. When there is a drought, the rivers, the tanks, lakes, all dried up, such a drawn of water towards the gas world, nowhere a drop of water,

something like that. The charm is drawn so extensively that all empty, every department seems to be closed and empty. The general attraction drawn from here, attention wholesale taken off, the wholesale attraction of all the senses, mind, etc, everything.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ,
govinda-virahaṇa me*

And at times when a little slackened, then full of water, flood, *yugāyitaṁ nimeṣena*. When come in the relativity of His meeting it seems the gap is like so many *yugas*. "I have lost the meeting consciousness long, long ago, a faint remembrance, recollection. Left so far in the back. I had some union but I have left it so far in the backward direction, come so far off, so far off." *Yugāyitaṁ nimeṣena*, "A gap of time unlimited, a faint recollection I had once, but is then gone forever perhaps." So much degree of disappointment and despair. This is the standard of Infinite world, standard of Infinite. This is rather taking towards, to have some experience of the standard of the Infinite world. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ*. Just as light years, we measure the distance of the planets by light years, so also here the Vaikuṇṭha temperament is being measured by such standard.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ,
govinda-virahaṇa me*

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
The audacity to deal with things so great and beyond our jurisdiction.

Bhakti Caru Swāmī: You're being very merciful Mahārāja. You are actually drawing us to that platform Mahārāja, although we have no entry into that platform, but by your mercy...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So maybe for the time being for you people, it may be for your benefit I may be handled in such a way. Ultimately I don't know, maybe. You have come from so far and with so much eagerness, that *gatney ganga* [?] Ganges water will ooze from the wood. Hare Kṛṣṇa. Gaura Haribol. A cooling atmosphere has come.

Bhakti Caru Swāmī: I was just thinking Mahārāja that this must be Vaikuṇṭha. You have brought us to such a platform Mahārāja that the material world has completely receded.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Forgotten, ha ha. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, would you like to take some rest now Mahārāja? Of course we are willing to continue further but I was just concerned about you.

Śrīla Śrīdhara Mahārāja: When I come outside on the surface I feel of course of the want of rest. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. But you are also going tomorrow. He will go, and you are also going. But this friend will remain for some time, to engage us in their service. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

_____ [?] We may stop today.

End of 81.08.27.E

Start of 81.08.28.A

Bhakti Caru Swāmī: We were listening to that tape on Guru *paramparā* and there was one question still in my mind which was not clarified, there was that somebody made the mention that the difference between Baladeva Vidyābhūṣaṇa and Śrīla Bhaktivinoda Ṭhākura was for almost a hundred years. That's not my question. My question is that Jagannātha Dāsa Bābājī Mahārāja and, before Jagannātha Dāsa Bābājī Mahārāja...

Śrīla Śrīdhara Mahārāja: We shall have to forget the material consideration there in the spiritual line. We see:

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

Pāramparyeṇa and *prakṛti-vaicitṛyāt*. Here the spiritual current is always to be disturbed and interrupted by the material flow. So to keep up the chain, to keep up the continued current when an interception is seen between, the truth is coming when it is interrupted by material flow, mixed, tampered, then again from there to reinstate in its former position the purity intact. So that attempt is always being made. It is a living thing, not a dead thing. So, the vigilant eye is always there. Whenever necessary to keep the current pure and in good flow, force, then help comes from upwards.

[*arjuna uvāca*]
*aparam bhavato janma, param janma vivasvataḥ
katham etad vijānīyām, tvam ādau proktavān iti*

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?"] [*Bhagavad-gītā*, 4.4]

Arjuna, *aparam bhavato janma*. Kṛṣṇa told that, "What I say to you today I told it

to Vivasvān many, many years ago. Now, by the influence of the material conception that has been contaminated and again I say the same thing to you today.” Kṛṣṇa told.

So here the material consideration is always tampering the spiritual current. The purity is being disturbed. So sometimes Kṛṣṇa has to come Himself, sometimes He sends His person, and in its former and pure state it is again established. So from time to time it is necessary that the purity should be kept up.

So the intelligent person, suppose when we are writing a history, then the main figures in the history we note. And those not so much qualified, they are set aside. And we take the dynasty from number one, then two, three, number four, number six, in this way we record in history: because they are negligible. So we are to admit by the influence of *māyā* when that is sufficiently covered and disturbed and mutilated, then to rejuvenate it, to make it, to take it to the standard of the previous purity, attempt now and then is made from the spiritually interested people, or the Lord Himself. So the continued thing we cannot expect here without any tampering or interception. It is not possible.

So the real thirsty persons, thirsty for spiritual truth, they like to see the line of pure heritage, where it is to be found. And they connect together and say that this is our current. Not always this bodily succession; sometimes here two, three generation again. Just as Prahlāda and his son, he’s a demon, then his son Bali he’s a devotee, in the physical line also we see such interception. And in spiritual line also we see some influence affected, affected by the influence of *māyā*.

So experts, just as - suppose a scientist has researched some truth, then after few generations one comes and takes up that thread of Newton and continues his researches. Then after few generations another man comes and takes up that thread and goes on. Then if we are to understand the real channel through which the particular research is being in progress, electricity or gravitation or any natural law, one has contributed something. After Galileo began and then Newton came, then may be a gap, and from Newton, Einstein took up. In this way there may be a gap, but still that thread is continued here. An intelligent man will see it was begun in a particular person and then it came to here and then came here. That will be the proper line of research, in this world also.

So in the spiritual line, who, they are guided by the *saṁskāra*, only mental concoction, they do not understand what is real spiritual truth. For them the physical continuation, that is Guru *paramparā*. But those that have got their spiritual eye awakened, they say, “No, no, what was there in number one Ācārya, and that is not found in the second or third, again that we find the same thing of standard purity we find in the fourth Ācārya.” So in this way who has come to contribute that real channel, the channel is one. The Gauḍīya, Mahāprabhu’s channel at least one.

Baladeva Vidyābhūṣaṇa’s contribution to the *sampradāya* is not less important. He may be of other *sampradāya* in the physical sense. But his contribution especially to attract people, the *Vedānta-bhāṣya*, that cannot be neglected for the students of the posterity. So his contribution has been utilised, considering the degree and the essence of the, and the purity of the thought in the spiritual line.

So they are our Guru, *śāstra* Guru. *Śāstra* Guru, *śikṣā* Guru, *dīkṣā* Guru, *Nāma* Guru, all taken together and a real line has been given to us, for our, to save us, to do real

work. That is to keep up the flow of the real truth of that highest type to this world, so that policy has been adopted. Wherever we have found any contribution; that is by the will of Kṛṣṇa, the highest contribution to the line, wherever we have found we are taken them together. The *śāstra* Guru, the *śikṣā* Guru, the *dīkṣā* Guru, the *mantra* Guru, *Nāma* Guru, they are taken as they are our Guru, they are all our Guru.

Just as we give respect to Rāmānuja and not to a *sahajiyā* in the physical sense who is in the line of Mahāprabhu, who is mutilating. He's tampering, mutilating and enveloping the real teachings of Mahāprabhu. They are not considered, though physical sense they are in the line of Mahāprabhu and Rūpa, Sanātana etc., but when we go to judge the very spirit of the thing we see that they are nowhere; only a physical imitation, line of imitation, line of physical imitation. On the other hand we find Rāmānuja has got substantial contribution to Vaiṣṇavism. Madhvācārya has given sufficient contribution to Vaiṣṇavism. Nimbarka has done. So we accept them also according to our necessity. And we reject so called physical current keeper because what is found there that is all mutilated and tampered.

There is a proverb, *nakay kar nami sesha kar* [?] Whether the nose is more useful or my breath is more useful? The intelligent section will say that the breath is more useful than the nose. To sustain the life, the neck may be cut but if the breath continues one may live. So the breath, we consider breath with more importance than the nose.

For the physical form, what should we do with the physical, they'll misguide people to different direction from the truth, away from the truth. So we won't go to consider the body connection in the Ācārya-ship. It is a spiritual current and not a body current. And only the important question that whether a disciple of a true devotee, can he be non devotee? Non devotee we admit that. Because we see it and Lord Himself says that:

[*evam paramparā-prāptam, imam rājarṣayo viduḥ*]
[*sa kāleneha mahatā, yogo naṣṭaḥ parantapa*]

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad- gītā*, 4.2]

By the influence of this material world that current is damaged. It is admitted. It is admitted. So, *yadā yadā hi dharmasya, glānir bhavati bhārata*. So some in the line, in the line, some are affected and may be led astray, so physical current continuation is not safe to be accepted. Only the spiritual, the current of knowledge we are to trace. And wherever we get, even Rāmānuja *sampradāya*, even Madhava *sampradāya*, Nimbarka *sampradāya* we take them for our own interest. As much help as we get from them substantially, we accept that, and we reject our own.

A political leader, a son may be a political leader, it may not be. He may collect some successor there; a political leader succession. It may be accepted. And his own

son though brought up in the favourable environment he may not be that. A doctor's son may not be doctor.

So in the disciple order also there is possibility, and it is admitted that they all may not come of the same standard, there is possibility. Then if it is possible, they should be rejected. And it is found somewhere else substantially that may be taken in.

After Baladeva Vidyābhūṣaṇa, he was very akin to Madhava *sampradāya*, but when he came in connection with Viśvanātha Cakravartī Ṭhākura, he showed much interest towards Gauḍīya Vaiṣṇavism. And he has also written something on *Bhāgavatam* and Jīva Goswāmī's *Sat-sandarbha* he has given commentary. And that enlightened thought we get for the contribution of our *sampradāya*. That is a valuable thing. We cannot dismiss him. He's our Guru.

Wherever the devotion and the correct consideration about Mahāprabhu, our Guru is there. Who is our Guru? Not in the physical form. But the embodiment of the pure thought and understanding which Mahāprabhu imparted to save us here. Our Guru is to be traced there. Baladeva Vidyābhūṣaṇa's contribution that comes, gives light to help us on *Vedānta* and *Sat-sandarbha* and *Śrīmad-Bhāgavatam* and so many others: we practically receive encouragement and light to support the line of Mahāprabhu. We can't reject him from the order of our Gurudeva. He's our Guru. Wherever there is devotion, there is Guru, there is our Guru. We must regard. At the same time if my own bodily near person he does not give recognition to my Guru, to my understanding, to the service of Mahāprabhu, I am to eliminate him. So the *śikṣā* Guru *paramparā*, Prabhupāda has given in this way.

The light: that extraordinary light of the flow of love and support for the same, where do we find? I must bow down there. That line may be in a zig zag way but still that is the line of my Gurudeva. In this way it is accepted. We want the substance, not the form. We are out of the social and so many other shackles. Out for which? For the truth, for the truth absolute, and wherever I shall find that I must bow down my head. And if a connection is made by any *mahājana*, that, "This is the line where you will find your thirst quenched, the line is in this zig zag way." I must accept that for my own interest. If I love me I have to love those that have done much for us. We are not worshippers of form, but the substance, the current of the substance coming that way, I must try to go that way to reach my goal. Why? This is jealousy, this is blind tenacity to stick to the physical, to make much of the physical thing, material thing. We must make us free from the material contamination and try to understand the spiritual, the valuation, the value of spiritual truth. That we should be always prepared for that. What is necessary, what way my interest will work I must follow that. I am not a servant of A, B, C, D, etc. I am a servant of Mahāprabhu. In which way, I may have to turn this way, that way, that way, but whatever will be favourable to me I must go through that to my Lord. Wherever I feel the presence of my Lord in intense form I must be attracted from that side. We are out for that thing and not for any fashion or form, formality; that will hamper our cause.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ 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]

Wherever we shall find Him we must run to that direction. The direction may not be always straight. It may be in a zig zag way. If Kṛṣṇa comes that side I must run. Again He appears this side, I must run that side. My interest is with Him. Not that, “Why Kṛṣṇa appeared here and why He is appearing there? There must be a doubt, doubtful thing. So I must go this side?” If I have got real appreciation, the capacity of appreciating the real thing, proper thing, I must go that side. If I am blind that is another case. Then I must have to suffer for my inability. But ability of any person, capacity of any person who can understand things, so much insight he has got, he will run towards wherever he will get some help. A boat is passing through the current and finds it in danger then from whatever side the help may come he must run to that, in this way. So, it does not create any difficulty in our case because in the beginning we broke the shackle, *janmaisvarya sruta sri*, and came being attracted by that particular light. So wherever, in the beginning it has been decided finally, charmed by the intensity of degree of divine love, so wherever I am saved there.

We are worshippers of Nārāyaṇa. We are worshippers of Śiva. Then should we stick to that? When we are given to understand the special superiority of Nārāyaṇa and then of Kṛṣṇa, and then from Kṛṣṇa of *Gītā* to Kṛṣṇa of *Bhāgavatam*, should we not try to go that ward? I have read *Gītā*. I like the speaker of *Gītā*, that Kṛṣṇa. Then when *Bhāgavatam* is given to me then should I stick to that *Gītā* Kṛṣṇa or should I try to go to *Bhāgavata* Kṛṣṇa, Kṛṣṇa given in *Bhāgavatam*? That is our fate. If we have our interest there we must run to that side.

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
[vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

[“The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

In this way Gopa Kumar in *Bṛhat-Bhāgavatāmṛta* from his *kamaksha mantra*, from there how he is leaving something and making progress, this side that side. From there *karmī brāhmaṇa*, then one king devotee, then from Indra, then from Brahmā, then to Mahādeva, then from him to Prahlāda, then to Hanumān, then Pāṇḍava, Yadhava, how in this zig zag way he is passing. How he is passing - sincerity of his quest. His thirst is not being quenched. He is going this side, that side, that side, that side, and going. So Prahlāda's Guru *paramparā*, Hanumān's Guru *paramparā*,

Pāṇḍava's Guru *paramparā*, Mahādeva's Guru *paramparā*. Where are they? They have got their own Guru *paramparā*. Someone, he's himself Guru, Brahmā, Mahādeva, they are creator, they are creator of a line of Guru *paramparā*. Passing them also! Why? The search is not quenched until he goes to Vṛndāvana. So *Bṛhat-Bhāgavatāmṛta* has given us the line of Guru *paramparā*, of our quest, of our search.

If we are sincerely searching after the truth, real, then wherever I go that may be a contribution to my experience for further preaching in the future. But I am going there with all sincerity that my thirst may be quenched there. But I find that it is not quenched; some uneasiness. Then connection comes. I go somewhere else thinking that here my thirst will be quenched. But gradually I find, no, dissatisfaction, want for something else, then go to some other. So many Guru *paramparā* traversing, crossing, and I am going ultimately to Braja *līlā* of Kṛṣṇa as given by Mahāprabhu. So not the fashion, not the form. If we want the real truth then wherever it will be found:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta Madhya-līlā*, 8.128]

Father may not be my guardian. Sometimes my guardian may be my uncle. My uncle may be my guide, not the father. It is possible. The line of interest, that is to be considered. That has got the most importance. Hare Kṛṣṇa. So *śikṣā* Guru *paramparā*. I am thankful to those that are helping my spiritual understanding in the real sense, not in a formal way. In the real sense; who is untying the entanglement and seeing me right and quenching my thirst of inner understanding or satisfaction, he is my Guru. In this way their contribution, I live on their contribution of these all. They are all my *śikṣā* Guru. And again the main line; so many; all the Vaiṣṇavas are more or less *śikṣā* Guru. My spiritual life may live on their contribution, more or less. But that is of course a main line. And that should be accepted in a general way, but all the Vaiṣṇavas they are our Guru.

But not the opponents, not the imitationists, they are rather enemy, *asat-saṁga*. That will take me away from the real path of my understanding and progress. Gaura Haribol. We must ask our own sincere heart from whom I get really the benefit of spiritual life and progress. My heart, my sincere conscience, that will be the best judge, not form.

In an earthen pot there was Ganges water, and in golden pot there was ordinary water. What to select? A case like that, the *brāhmaṇa* took Ganges water in the earthen pot. Then the contained, not the container, but the contained substance, that should be given real importance.

I am not this physical body. My own identification should be challenged if I am much addicted to the physical Guru *paramparā*. My identification should be challenged. Who am I? This physical body? This physical ear? So if I am spiritual, then spiritual sphere I shall have to look with spiritual eye, and whoever will come on my front as they are following the path of Mahāprabhu, I must pursue them, pursue them. Hare Kṛṣṇa.

Yudhiṣṭhira Mahārāja is going ahead *mahaprasaṅga*. Even Draupadī, Arjuna, Bhīma,

they all fell. But the dog is going, following him. So we may see in the path of the journey towards our spiritual goal many may fall down. But still we shall try to go to the goal. And whoever will be new company, with their help I shall go. Some may be eliminated, even he was in *madhyama-adhikārī*. *Madhyama-adhikārī* Guru may be sometimes eliminated when he falls down. It is not a happy thing but even it may occur, that my *śikṣā* Guru going ahead, taking me, but he fell down. Then with fresh energy and invoking the help of the Lord I shall have to go on. Even such disaster may come in the journey. But still we must not cow down ourselves. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes alone and sometimes with company, anyhow we must go. And the *sukṛti*, first *sukṛti* and then my *śraddhā*, my faith, that will guide me. The faith, the quality of faith; faith is a general term, *śraddhā*. But *śraddhā* may be defined into different classes, section. The high form of faith: that will be my fare in the way, *śraddhā*. Sometimes I may find co-workers and sometimes I may have to go alone. What of that. I cannot but go to the goal, because I shall have the grace of so many unseen Guru. There are others also are working, their ideal will inspire me, though physically I am not seeing any companion, any follower with me, but the inspiration of the unseen Gurus, that will be my fare. They will inspire me to go on in the journey. And my own sincere hankering for the truth, that will be my real guide. Guru *paramparā*. Who is Guru? Guru is a body or Guru is *vairāgya* like Tinkori Gosvāmī? Or Guru is only a formal thief, hypocrite, who is showing the appearance of a *sādhu* and within he is doing something other. Who is Guru? That exclusive guide, devotion, guide to Kṛṣṇa, to Mahāprabhu. He is my Guru, whatever he be.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

“Rāmānanda, why do you shrink away? That I am a *sannyāsī*, you are a *grhastha*. You are always hesitating to answer, to reply to My questions what I ask. That from your position it does not look well to advise something to a *sannyāsī brāhmaṇa*. Don’t hesitate. You know it best. So you don’t hesitate, you bestow, you confer, you give it to Me. Have courage.” In this way Mahāprabhu is encouraging Rāmānanda. *Kibā vipra, kibā nyāsī, śūdra kene naya*. “By the grace of Kṛṣṇa you have got that capital. Show it, show it. Give it to Me. You are a real capitalist. I have come to preach to the world that you are the capitalist of this high spiritual world. And that must be utilised for the good of the public. Don’t hesitate. Don’t shrink. Come out.”

Rāmānanda said, “Yes, it is Your capital deposited with me and You have come to take it from me today. It is Your thing. I understand. And You press and push me to take it out. All right! I am a mere instrument used by Yourself. Whatever You want to say me I am ready to say.” In this way Rāmānanda is going on.

But is Rāmānanda in a line? But still we were so much indebted with Rāmānanda Rāya in one sense. But he’s not in Guru *paramparā* still. But he’s more than many Guru of us who are in the *paramparā*. Rādhārāṇī is not in Guru *paramparā*. Should we dismiss Her?

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma. Hare Rāma.
Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Who is Guru? And who is him, the Guru? At first there be Guru and then the question of *paramparā*. The first question of importance is who is a Guru, and then a chain of them coming down, the light coming down. The support, the knowledge in support of the divine love coming down. Where should we find in support of that? I must bow down my head to those places and make my progress. Not a formalist, but a materialist, substantialist, not a fashionist, not imitationist, but a realist, realistic thinker am I. That should be my temperament.

[?]

Alexander [the Great] went to a fair with his father. There was a knot in the rope and there is written, 'Who can cut it, who can untie this knot, he will be the king in the future, a great man.'

Alexander asked his father, "What is it Papa?"

"This is a knot fixed here. And it is written whoever will unloose it, he will be a great man in the future."

"Oh, I do it." He took the sword and cut it off. It is clear? The formality is not kept. The man stood by the side. He came out. "Yes, he will be a great man. It cannot be untied otherwise."

And also in the case of Napoleon, one gentleman, some proposed an egg, "Can you keep on the nail, this egg?" Napoleon pushed it and a portion broken, then he put, "Yes, I have kept it."

This is practical knowledge. The formality shaken off, left off, and the realistic view took and immediately put the egg on the nail. And Alexander also cut the Gordian knot. It is a famous thing. That cannot be untied, unloosed. That is practical thing. And sticking to formality, then he's gone. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Yesterday you were talking about Vakeśvara Paṇḍita being the one and only of Mahāprabhu who received...

Śrīla Śrīdhara Mahārāja: I got in *Gaura Candra Daya*, a Sanskrit book written by one Govinda Dāsa, an Oriya poet, perhaps there. And it may be found in *Bhakti Ratnakara* also. I don't remember. Govinda Mahārāja _____ [?]

Bhakti Caru Swāmī: You were saying that Bhaktisiddhānta Saraswatī Ṭhākura had written one *śloka* or line in preface or introduction to some book, maybe...

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Ṭhākura, he gave reference of one book to some other purpose. _____ [?] That is in an introduction to *sādhana* part, that is *Upadeśāmṛta*. There the name of that book mentioned. And in that book I think I might have found that reference. That Vakeśvara

Paṇḍita was direct disciple of Mahāprabhu and he was given the position of Ācārya, succession of Mahāprabhu there in Rādhā Kanta Maṭha. Or it may be in *Bhakti Ratnakara*, or maybe *Amiya Nimai Charit* of Śīśir [Kumār] Ghose. I can't recollect exactly. But I have found. _____ [?]

Bhakti Caru Swāmī: Anybody has any questions? Mahārāja is asking!

Śrīla Śrīdhara Mahārāja: Anybody? Dhīra Kṛṣṇa Prabhu has failed.

Bhakti Caru Swāmī: No. He has a question Mahārāja, but he's waiting, he's giving others a chance before he asks his own questions.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. So he wants that his record won't be a monopoly of him.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... a variegated nature.

End of 81.08.28.A

Start of 81.08.28.B

Dhīra Kṛṣṇa Mahārāja: Mahārāja, many times when our Guru Mahārāja's disciples have taken to the study of Sanskrit, we could say in most of the cases, that they later became very offensive to our Guru Mahārāja. And in many cases also they came to reject him. So sometimes Prabhupāda, our Guru Mahārāja, said that a little Sanskrit is very dangerous.

Śrīla Śrīdhara Mahārāja: A little Sanskrit, or a little learning, *alpavidyā bhayaṁkorī*, scanty learning is always dangerous, *alpavidyā bhayaṁkorī*.

bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam
[vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā]
[Bhakti-rasāmṛta-sindhu, Madhya, 2.79.76]

It is also recommended by Rūpa Goswāmī that only to try to have a taste hither and thither in many scriptures. A slight knowledge collected from many schools of conceptions, to collect that, it is dangerous for our progress because they will draw to their own interest. So, they will create disturbance in the progress.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So curiosity to know. Hankering for the truth, that is laudable. But when one has got the real path, real ideal, if after that he also moves

hither and thither to get experience of this thing and that thing: that will of course hamper his cause. *Bahu-grantha kalābhyāsa*.

We must keep it in mind that the highest thing to go, highest thing that can help us to go to that, our desired goal is service, not knowledge, service. That is to make progress in the realisation of our negative nature. That I am in want, I am in want, I am in want of something. The negative characteristic. So much so that is *śaraṇāgati*, that is *dainya*. "I am the most needy." The progress must be in that line. That is a healthy line. The general feeling will be, "I am the most needy." And that will attract the positive side. And then only I can know Him. Otherwise by reading, or by searching, or satisfying curiosity, inquisitiveness, that is not the way. Only to try to increase the feeling that, "I am the most needy, I am the most needy." Then He will be attracted to help you and you will be able to know as much as He likes, and in any way He likes to take you in with Him and you will be able to understand. His nature is such.

Sevāya. Prāṇipāta, pariprasna, sevā. Pariprasna is allowed, sincere inquiry to Guru. But the main thing will be the dedicating tendency, surrendering tendency. That is the real wealth of *śakti*, the potency. Purity of the potency always consists in its submission to the possessor of the potency.

So for preaching purpose, some *śāstric* knowledge is necessary. That is another thing. One who feels himself inspiration of preaching, to help that he may consult different *śāstras* even it may be necessary the *śāstra* of the Māyāvādins and others as Śrī Jīva Goswāmī had to do. To refute the Māyāvādī scripture he had to study their scripture, their books also to refute, for the purpose of refutation. But he felt some insinuation within him that he'll have to discharge a duty which will require all this knowledge. A particular service was put on his shoulder. He had to do that.

Otherwise, in the general case of a devotee, self giving through a Vaiṣṇava to that domain: to give up the energy. The energy should be utilised for the service of His interest, for the interest of the Lord, anyhow. Anyhow; that is our real position, that we should be utilised for His sweet will. That is our normal position. And there we live. We live properly there in giving up our selfish tendency to serve the sweet will of the absolute. Our real position requires that only, mainly that. And that may have different colour in different particular positions. But the main thing that is necessary from us that we should dedicate, we should march towards Him only with the help of the attitude of faith that He is my master. I can't do anything independently.

Even when we begin our life: *ātau arpita paschad kriyeta*. Śrīdhara Swāmī says. We are listening to *Bhāgavata*, but if it is to be *bhakti* proper, devotion proper, that *śravaṇa*, that hearing of *Bhāgavatam*, if it is to be *bhakti* proper, devotion proper, then the idea must be there that what benefit I derive from such hearing, the benefit will go to my Lord, Kṛṣṇa, not myself. That I will be enlightened, and I will do greater service, even not that. Everything, I am doing it on behalf of my master. Wherever and whatever we are doing we get any benefit, the beneficiary is only one. He is the beneficiary. With this idea we move and do anything and everything. The beneficiary is He. So for His interest I must work. What He wants me to do, I shall do that only, and not to fulfil my personal ambition.

But if I got such inspiration within me that He wants me to make a preacher and such equipment. If I am to fight then equipments necessary for that, dress also

necessary for that. So when real inspiration I had that I must go on with preaching; of course the weapons I must have to collect. With that spirit we are to read and not read, whatever; to hear from here, there, collect anything, money, for the purpose, but must be for His account. That must be guaranteed first; whether that is on His account or something else. That is the main thing to be judged. For His satisfaction I am doing. It is a plain thing. The *tithi*, the satisfaction, *lilā*, requires that everything, every movement should be done, to be normal, for His satisfaction. Whatever it be any form or appearance does not matter. The only criterion: is it for His satisfaction? The criterion of the absolute is there only.

As Hegel says, "For Itself. The Reality must be By Itself and must be For Itself." We are to accommodate that within us. He is not for any other thing to satisfy. Everything is done for His satisfaction. He is the end. Then it is all right. Then it is in the harmony. Then it is beautiful. Then it is love. Love means sacrifice for the beloved. So the beloved divine, for the absolute. Everything should be done to satisfy the absolute master, my owner, my creator.

I saw in some paper once, a man is designed and destined by God. Designed and destined. The creation and the future: both in the hands of the Absolute. So in any way we belong to Him cent percent. That consciousness must be aroused within us. And all our activity must be guided by that principle. Whether it is to satisfy Him as much as of course I can conjecture, I can understand, I can feel, I can conceive as much as. Whether I am doing for Him, will it satisfy Him or something else; my country, my society, my parents, my colleagues?

And sometimes when from a distant view we cannot ascertain in a realistic way what is in this position what would really satisfy Him, I may take the help of my superior, similar brother who has got more progress than myself. I can consult him. I take his help when due to distance we can't have real conception what would satisfy Him really. Then we can consult the similar, superior friends. When such a friend he asks me, "You read this book. You will get some material that will help you in your way. Collect fare, the journey is long. Try to secure fare from this, that, in this way." But that will also only to enhance to help me on my way. So service under the direction of a superior Vaiṣṇava is more desirable than to search direction from any book. But when we do not have such guide, then we shall have to consult so many authentic books of the Vaiṣṇavas, to collect energy, fare, in my journey. The *mahājana*, the *śāstra*, *śāstra* is also Guru, a kind of Guru, *śāstra*.

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."]

[*Caitanya-caritāmṛta*, *Madhya-lilā*, 20.120]

To be sure that my activity will be in the line of service. To insure me I shall consult a fair progressed Vaiṣṇava, and if that is not available or not reliable, then the reliable books of Goswāmī, Gurudeva, to read books from Gurudeva, then Goswāmī, and *Bhāgavatam*, *Gītā*, all these devotional scriptures we should have to consult. But with the spirit of service that should be always kept in mind, that sacrifice, dedication. The whole plane is that of dedication. No exploitation, nor renunciation. Exploitation, the self aggrandisement, that is exploitation, *pratiṣṭhā*. 'Labha', 'pūjā', 'pratiṣṭhādī' *upaśākhā*.

['niṣiddhācāra', 'kuṭināṭī', 'jīva-himsana'
'lābha', 'pūjā', 'pratiṣṭhādī' yata upaśākhā-gaṇa]

["Some unnecessary creepers growing with the *bhakti* creeper are the creepers of behaviour unacceptable for those trying to attain perfection, diplomatic behaviour, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers."] [*Caitanya-caritamṛta*, *Madhya-līlā*, 19.159]

That must be avoided. That is more dangerous. In the plane of dedication if I want, have tendency of exploitation making myself big; that will be very detrimental. Faithfulness of a servant must always be maintained and kept, protected, very scrupulously. None can deceive me, none can check my progress, except myself. So I must scrutinise, analyse my own inner temple and brush aside any undesirable thing found there. *Guṇḍicā-mārjana* as Mahāprabhu showed, *Guṇḍicā-mārjana*. There are many types of undesirability within. So that should be brushed aside. And then we must make progress closer to our Lord for service. Rather He will take me closer, closer for the quality of my service. So generally service must be the spirit of everything, whether study, or collection of money, or collection of men, the serving spirit: that should be kept intact always. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, in the *Prapanna-jīvanāmṛtam* there is one verse [1.20] where it says Kṛṣṇa does not distinguish who is *yukta* or who is *āyukta*. Kṛṣṇa does not distinguish, discriminate, who is fit or who is not fit. *Yukta-āyukta* it begins. I don't know the whole verse.

Śrīla Śrīdhara Mahārāja: Yes. *Yuktāyuktaṁ, yajñā-ayajñā parityajya* – the full *śloka*?

Akṣayānanda Mahārāja: I don't remember.

Śrīla Śrīdhara Mahārāja: Perhaps Kṛṣṇa is so magnanimous, so generous that sometimes He is seen not to recognise the fitness or unfitness of the devotee. And He lavishly bestows His devotee, He is so generous, sometimes it is seen. *Yuktāyuktaṁ parityajya*, then next? The context is necessary. *Yuktāyuktaṁ parityajya*. Sometimes it is a prayer of the devotee. That is also a sort of qualification.

jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā--sāra
[*karuṇā nā hoile, kāndiyā kāndiyā, prāṇa nā rākhibo āra*]

[*Gurudeva Kṛpā Bindu Diya, Bhajana Lalasa*, 11, by Śrīla Bhaktivinoda Ṭhākura]

"Oh my Lord if You come to consider whether I am fit or unfit, then I can't stand. So please give up that in my case and accept me in Your service."

Akṣayānanda Mahārāja: It begins *viraha-vyādhi-santapta*.

[*viraha-vyādhi-santapta*-, *bhakta-citta-mahauṣadham*
yuktāyuktam parityajya, bhaktārthākhila-ceṣṭitam]
[*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.20]

Śrīla Śrīdhara Mahārāja: *Viraha-vyādhi-santapta*.

Akṣayānanda Mahārāja: _____ I can't read it very well. Where's Govinda Mahārāja. You read it, kindly. We don't have the eye piece.

Śrīla Śrīdhara Mahārāja: *Viraha-vyādhi-santapta*.

Devotee: *Viraha-vyādhi-santapta*-, *bhakta-citta-mahauṣadham*.

Śrīla Śrīdhara Mahārāja: Ah! That is one thing.

Devotee: *Yuktāyuktam parityajya, bhaktārthākhila-ceṣṭitam*.

Akṣayānanda Mahārāja: *Bhaktārthākhila-ceṣṭitam*.

Devotee: *Ātma-pradāna-paryyanta...*

Śrīla Śrīdhara Mahārāja: *Pratijñāntaḥ-pratiśrutam*.

Devotee: *Bhakta-premaika-vaśya-sva*-, *svarūpollāsa-ghoṣitam*.

[*ātma-pradāna-paryyanta*-, *pratijñāntaḥ-pratiśrutam*
bhakta-premaika-vaśya-sva-, *svarūpollāsa-ghoṣitam*]
[*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.21]

Śrīla Śrīdhara Mahārāja: *Ghoṣitam*. Hare Kṛṣṇa. The devotees they appeal to Kṛṣṇa, "That there is a department of Yours of causeless mercy. Please enlist my name in that department. If you come to examine me and my fitness I must fail. I have got no hope. So please, *jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā-sāra*, Bhaktivinoda Ṭhākura says. The appeal, that, "Take me in that, that *ahaitukī kṛpā*, causeless mercy. That is my only hope. Otherwise I am undone." That is the nature of appeal of the devotee. And He does so, Kṛṣṇa does so. It is seen sometimes that He has done like that. So these are the different ways of the prayer of the devotees and the line in which Kṛṣṇa accepts His devotees of different types, in different ways. That is mentioned there. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Ātma-pradāna-pāryānta. Even He has offered Himself, *pratijñā*. He has promised that, "I can give Myself to the, I can sell Myself to the devotees."

And Mahāprabhu says about Vasudeva Datta, "The Vasudeva, he has got so attraction for Me that he can make Me a mercantile property. He can sell Me anywhere and I cannot but be sold."

_____ [?]
"I am his property. If he likes he can sell Me to others."

Just as there is one story, Nārada approached Satyabhāmā in Dvārakā. There is a very good vow, that of *swami dhan vrata*. If one can make a gift of her husband then that is a very great gain she may have. Satyabhāmā was enchanted. "*Swami dhan vrata* is such a great thing, then I shall do."

Then that was arranged by the will of Kṛṣṇa. Nārada's proposal, and there was a function, and Kṛṣṇa was put, no, Kṛṣṇa was the thing to be given up, and Kṛṣṇa took His seat. And Satyabhāmā with *mantram* she made a gift of her husband. And after the function is finished then the gift must be given to some *brāhmaṇa* or some other person. Then to whom to give? Nārada is the best person, devotee, *brāhmaṇa*, *devata*, given to him.

And Kṛṣṇa is going behind Nārada. "Where do you go? You have given Me, made a gift. I am now property of Nārada, not of yours any longer. I am going."

"Oh! No, no, no. That can never be tolerated. I could not understand the meaning."

In this way: "Then what to do?" She began to cry. "I didn't know. I am a foolish woman. You have managed to manipulate me in such a way, I am deceived. Then what to do?"

"Then there is of course another way."

"What is that?"

"If you can give *ratna lanka*, gems, jewels, etc., of the same weight with your husband then that will do. You can keep Him."

"Oh, then I am relieved. As much jewels and ornaments and gold necessary I shall collect and put on the weighing machine, scales, and put Kṛṣṇa one side and another side."

Satyabhāmā puts so many golden ornaments, jewels, etc., but it is up, and Kṛṣṇa is more heavy. Nothing can be done. So everything she had in her possession all put there but nothing. Then she began to cry again. "I am undone. What to do?"

Then attracted by her wailing, Rukmiṇī and others they also came. "What's the matter in your harem?"

"So and so I have done."

Then Rukmiṇī came to her help. "Yes, so if you take off all those jewels and other things. In a Tulasi *patra* put His name, Kṛṣṇa, this name in Tulasi *patra* and put it there."

Then that became heavier. The name is greater than whose name it is. Sound is

more benevolent, the sound aspect of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. From what point this story came?

Bhakti Caru Swāmī: You were explaining that *dhan...*

Śrīla Śrīdhara Mahārāja: *Ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam.*

To sell, "Vasudeva Datta, he can sell Me in any market if he likes. I am so much his own."

So Bhagavān is so much dear and near of His devotees, helpless in the presence of His devotee. This is the peculiarity of devotion. So devotion is so great. *Śrī-kṛṣṇākarṣiṇī ca sā.* The last and the highest result of devotion is this: they can attract Kṛṣṇa and make Him his own.

Gaura Hari. Big talks in small mouth: so many big talks in the mean mouth.

Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: That is the nature of the Absolute, Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. *purva sudivī* [?]

It is already told by our predecessor and we are repeating that. What harm? It is their greatness. Who are ourselves? Gaura Hari.

Bhakti Caru Swāmī: It is our great fortune that such small souls can get...

Śrīla Śrīdhara Mahārāja: Yes, so much hope has been given to us, the smallest creature. So much hope, so much prospect has been shown to us, so mean we are. Gaura Haribol. Gaura Haribol. Still we do not try to accept that *bhakti mārga*, that *rāga mārga*, so wretched we are.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you had mentioned the *Guṇḍicā-mārjana*. And in one verse our Guru Mahārāja is quoting Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. And he says that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explained that even though one may become free from the desire for fruitive activity that sometimes the subtle desire for fruitive activity comes into the heart.

Śrīla Śrīdhara Mahārāja: It is mentioned in the *vivṛiti* that Mahāprabhu first collected these bigger pebbles, etc. And then something like sand and others, the small desires, fleeting, of small importance desires; next He collected that, and then washed with the water, that Guṇḍicā. In the mind also: that reflection in the mind. By doing that we can cleanse our mental temple! By cleansing, Mahāprabhu pointed out thereby, thereby physically you are... First He collected little bigger pebbles, conquered, and then this *baluka*, the sense substance fine, so many fine fleeting desires. Desire maybe, is classified into two sections, very subtle and small, and little bigger and gross. So first the gross elements removed and then the subtle elements removed. And then it was

washed. By doing that one can cleanse his own, the temple of his own heart; and the repercussion is there.

And now, so, the *karma* has been analysed into different stages, *prārabdha* and *aprārabdha*. *Prārabdha* - which is ripe and then attached to be finished in this particular body, life, and *aprārabdha* - which is deposited to be enjoyed or suffered in future life. And that also divided into three sections: *Kūṭarī*, *bījam*, *phalon-mukam*, the very primitive layer that cannot be detectable, cannot be differentiated. All thickly and in very small figure they are as if consisting a sheet, a plane. We can't discern what is there. And then like *bīja* and then *phalon-muka* we can understand this is the result of that particular *karma*, bad *karma*, this is for good *karma*. That is only floating. And the next life they will have chance. So the *sukṣma* and *stula*, the gross and subtle; generally it may be divided into two. First the gross things should be removed. And then the subtle should be attended to. And they will be cleansed. And then through *śraddhā* the whole thing will be washed, the temple. And thereby we can help our own temple of our heart, of our soul. It is done thereby. It is mentioned there.

Dhīra Kṛṣṇa Mahārāja: So our Guru Mahārāja quotes Śrīla Bhaktisiddhānta as saying that one of these subtle desires is that one often thinks...

Bhakti Caru Swāmī: One often thinks of conducting business to improve devotional activity.

Śrīla Śrīdhara Mahārāja: That is the smaller layer?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*. Devotional: that can be?

Bhakti Caru Swāmī: _____ He often thinks of conducting business to improve devotional activity.

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Caru Swāmī: Then, however, the contamination is so strong that it may later develop into misunderstanding, described as *kūṭi-nāṭi*, fault finding, and *pratiṣṭhā*, the desire for name and fame and for high position. *Jīva-himsā*, envy of other living entities. _____ and *kāma* and *pūjā*.

Śrīla Śrīdhara Mahārāja: They do not want to leave us so easily but they in a very small shape try to remain with us and showing some connection with our devotional characteristic. Though they are not main but they do not leave the *bhakti-latā*. *Bhakti-latā* is our main attempt, main endeavour, that we dedicate our self for the Lord. But though not give much resistance to that *bhakti-latā* still they do not leave her connection.

Upa-saka, that trading of *bhakti* - *pratiṣṭhā*, *labha*, *pūjā*. He's in the field of devotion, in the field of a preacher. But still he may maintain some little fleeting

desires, desires which will hamper the real progress. That is *upa-sakha*. So that should be cut off. He'll be conscious that though not making much injury, but still they are taking their food from the real *latā* and making it weak. *Upasākhā* means parasites, like parasites in the main creeper of devotion. They suck blood from there and grow. So they should be cut off. So for the healthy growth of the creeper of devotion, that is *upaśākhā*, should be cut off. That though we are in the field of a preaching agent still some small petty difficulty of exploitation or renunciation, some small particles may still be seen around our devotional activity. So we shall be very careful to shake them off, *upaśākhā, cedan*.

And the greatest enemy to our progress will be Vaiṣṇava *aparādha*. So in the case of Vaiṣṇava *aparādha* we, not only when they are come, then we shall take the step necessary. No. He will give a big fencing so that Vaiṣṇava *aparādha*, like elephant, if Vaiṣṇava *aparādha* like mad elephant enters into, it can uproot the creeper even. So be very careful about Vaiṣṇava *aparādha*. That is the greatest enemy to the progress, especially of a beginner, a beginner of the journey in this domain. So have a good fencing against Vaiṣṇava *aparādha*. And this *upaśākhā* they will harm less, but still they will hamper your progress. So shake off them, cut off them, and help the main creeper to make its progress fairly and safely towards the feet of the Divine Lord. That is the meaning there. *Kutī-nāṭi, jīva-himsā*, the small thing they surround and they won't go unless some step is taken against them. Like parasites they, whatever the creeper draws his food for her own growth, they suck from her body and they live. So be careful of these small undesirable things, *anartha*. Take care. That is the warning, the warning against the healthy growth.

Bhakti Caru Swāmī: Prabhupāda is saying that gradually in this way, one desires to become a reputed devotee, or Avatāra.

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*. That Balu Brahmācārī, the Jaga Bandu, Ramakrishna. Ramakrishna is not in the path of a devotee, he's a *jñāni*, and more than that he jumbled together the whole thing in one and says, "This is the highest thing."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Pratiṣṭhāśā*, the thirst after fame: that is the worst and greatest enemy of a Vaiṣṇava. And that can be done away with only by the submission in the holy feet of Gurudeva. *Pratiṣṭhā, kanak*, the owner of *kanak* is Nārāyaṇa. The proprietor of *kāminī* is Kṛṣṇa...

End of 81.08.28.B

Start of 81.08.28.C

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*, is *āśraya vigraha*, Baladeva and Rādhārāṇī, *pratiṣṭhā*. Their property, or, what is it? Their share. Gurudeva, all the *pratiṣṭhā*, the fame, must go to Gurudeva, because for him whatever I have got only due to his mercy. So, only by strict adherence to the holy feet of Gurudeva one can be victorious over this *pratiṣṭhā*. All credit, if I have got something, even the smallest, that is due to the grace of my Gurudeva. The Guru Tattva, the claimer, the claimant of *pratiṣṭhā*. He

is, the glory of Kṛṣṇa, he's only distributing to the world. The whole credit is to him, the Guru Tattva, *āśraya vigraha, mula āśraya vigraha*.

sukha-rūpa kṛṣṇa kare sukha āsvādāna, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

Rādhārāṇī and Baladeva in different departments, the whole credit must go to Them because from Them only the glory of Kṛṣṇa, the greatness of Kṛṣṇa is being spread to the world. So the *pratiṣṭhā* must go to Them only. And the *kanak*, the master of everything, *aīśvarya*: as under the command of Nārāyaṇa. And the sensual pleasure, so to say, in the divine realm, that is only for Kṛṣṇa conception. That Svayaṁ-Bhagavān, He's the master of this pleasure, or property, or whatever we may say: *kāma*.

Kāminīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava." Prabhupāda says in his *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava Ke? Who is a Vaiṣṇava?*] [Mahājana-racita gītā, Bhaktisiddhānta Sarasvatī Ṭhākura] [Gauḍīya Kanthahara, 3.24]

One gentleman came to ask Prabhupāda, "What is the meaning of this part of your poetry? *Kāminīra kāma, nahe tava dhāma*. What is that?"

"What is written there it is so."

"Kṛṣṇa is the only enjoyer of all the lady conception?"

"Yes."

"Then who are we?"

"We are trespasser, and for that we are punishable to a great degree. So it is only, He's the master, He's the owner, the enjoyer, absolute enjoyer, none else. *Kāminīra kāma, nahe tava dhāma*."

And what we find in Vṛndāvana and others that they are getting child, shedding children, in so different sections of the animals also they are enjoying their wives. But it is so arranged that they are doing that only in heart for Kṛṣṇa, for Kṛṣṇa's sake, to give excitement in Kṛṣṇa. Anyhow, the paraphernalia is designed to promote the satisfaction of Kṛṣṇa, otherwise they cannot have any place in the Vṛndāvana area.

Yat kinca tina guru matikam gosti samasata lila [?]

Sadvarnam mayarm mukunda daitam lila na kulam param [?]

All planned, designed, to promote the satisfaction of Kṛṣṇa. And they have

composed the paraphernalia, necessary for Kṛṣṇa's pastimes. Otherwise they cannot have the spirit of aggrandisement; have no place there. They cannot get a peep into that transcendental area. That is all eliminated here in the land of exploitation. Then renunciation, then *śāstric* control area, and then automatic love. But to enter there the criterion is this, that it is only a contribution for the satisfaction of Kṛṣṇa, not for any personal end. That is already left there in this mundane world. This cannot be taken up there. So all in a dedicating mood, it is necessary for the *līlā* of Kṛṣṇa, to promote. It is planned in such a way in Vṛndāvana.

Akṣayānanda Mahārāja: Mahārāja, sometimes a *mahā-bhāgavata*, because he is a great preacher he may be surrounded by opulence, *aiśvarya*, very much, but still we know that he is *mahā-bhāgavata*, because he creates many Vaiṣṇavas, like a *cintāmaṇi*.

Śrīla Śrīdhara Mahārāja: If he is a real *mahā-bhāgavata* then whatever he does, he does for the satisfaction of Kṛṣṇa. These things cannot tie him down.

Akṣayānanda Mahārāja: Yes. My question is, then if his followers also behave in such...

Śrīla Śrīdhara Mahārāja: Imitationist will die. Sincerity will save. If it is really for Kṛṣṇa, as Puṇḍarīka Vidyānidhi; outwardly he showed his life was full of luxury, but inwardly he was wholesale dedication to Kṛṣṇa. So sincerity is the criterion. If he's sincere, true to himself, then he's all right. And if it is an imitation he will die, he'll be killed by that. So:

*īśvarāṇāṁ vachāḥ satyaṁ, tathāivacharitaṁ kvachit
[teṣāṁ yat svavacho yuktāṁ buddhimāṁs tat samāchareṭ]*

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [Śrīmad-Bhāgavatam, 10.33.31]

In *Bhāgavatam* it is said, "The great personages what they say, that is always acceptable; but their practice, not always." When, whatever we find their practice and advice consonant, combined, an intelligent person will accept that as price only, that practice only. And not all practices. His adjustment with the paraphernalia may be of higher angle of vision. So his advice to a particular person there is consideration of the position of that man whom he is giving his advice. So that is a safe thing, to accept their advice, but not always their practice. We cannot imitate that. So it is a warning of *Śrīmad-Bhāgavatam* to ordinary persons, seekers after truth. Gaura Haribol. Gaura

Haribol.

Akṣayānanda Mahārāja: But as lesser devotees, as general devotees, we may not distinguish. Perhaps we are not fit.

Śrīla Śrīdhara Mahārāja: Of course, one who cannot distinguish, that is not a credit. If internal awakening is there, the capacity of distinguishing also be present there. And if ignorant, man will have to suffer. For the *sukṛti* will come to our guide when we are ignorant. Then when that takes to the surface, real *śraddhā*, that will show us who is real *sādhū* or not, how to do it. We will be able to understand, to decipher the letters, decipher the script. Hare Kṛṣṇa. He will be able to read when his consciousness has risen above the level. He will be able to decipher the so many scripts that are unknown to the ordinary person.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Śrī Gurudeva. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Durgatim tāta gacchatī. If we are true nothing can harm us. That should be our main...

*[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchatī]*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[Bhagavad-gītā, 6.40]

You are bankrupt.

Dhīra Kṛṣṇa Mahārāja: Yes Mahārāja, I am bankrupt.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Another phase!

Dhīra Kṛṣṇa Mahārāja: It's only by your association that sometimes some spiritual questions come, out of even a stone. Mahārāja, these verses that you sometimes quote like, *na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchatī*, we've never heard explanations like this. That was a verse that I would never quote. I would never use that verse. But until you explained and you have used it in so many ways then the whole world of that verse is revealed.

Śrīla Śrīdhara Mahārāja: *Uddhared ātmanātmānam, nātmānam avasādayet.* *[Bhagavad- gītā, 6.5]* God helps those that help themselves, of similar thought, with

heart within and God overhead, two sides.

That *mājjāra-nyāya* [the maxim of the cat], and *markaṭa-nyāya* [the maxim of the monkey]. We are rather believer in *markaṭa-nyāya*. And *mājjāra-nyāya* is for the, may be kept for the highest. But in our level the *markaṭa-nyāya* will be more helpful to us. We want our own cooperation. We must try to find out our own unit, what sort of unit I am. The quest is necessary in our position. Self search, self analysis we can't eliminate.

Daya hrsikesa hrdisthati na yato smi karo me [?]

That is the highest conception of thought. When selflessness final: not only selflessness but self surrendering attained very higher stage. Then one can say, "Whatever You make us to do I do only. I don't know what is good or bad." That is the highest stage. "I don't know anything. Whatever You like to do with me I cannot but do that." That is a stage. But in the *sādhaka* stage it is always necessary, the self analysis. "Where is my self? What is my self? How can I utilise it for the service of the Lord? How can I utilise it for the service of my Gurudeva?" Always I must be alert to watch the movement of my own self. Can't neglect or be indifferent to it, its existence, its endeavour, its tendency I should not ignore, always must be alert.

*uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

We are our own enemies or we are our own friends. And so, *na hi kalyāṇa-kṛt kaścid*, [*Bhagavad-gītā*, 6.40] who thinks sincerely, he can never be doomed. Who is true to his own self, he must attain victory. He will guide himself in a proper channel. Whether his own or he is the slave of his senses, that is the main question. *Kanak, kāmīnī, pratiṣṭhā*. Whether yourself, your soul is its own possession, or is the creature of the sense pleasure and fame hunter, or in this world popularity seeker and power seeker. Sense pleasure and power, the money, men: men means popularity or fame in this mundane world.

Fame we want, *vaiṣṇavī pratiṣṭhā*. What is the real meaning of *vaiṣṇavī pratiṣṭhā*? That the recognition from my guardians that, "He's a good devotee, he's a good servant." I must aspire after the recognition of my real guardian, real well wisher. I must have aspiration that what they like me to be, I must try to be so. According to their liking I shall prepare myself. That sort of *pratiṣṭhā*, that is some recognition, that will be healthy for us, that recognition from the higher guardians. I may aspire after that.

And nothing, no applause from these mundane, mad persons! What value they have got of their opinion, a mass opinion, or this mass applause? They are already misguided souls, mad. They don't know what is good or what is bad. And their evaluation, and their applause, that is only a negative charm for me, to take me astray.

Hare Kṛṣṇa. *Vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā, tāhā nā bhajile labhibe gaurava.*
 [From Bhaktisiddhānta Sarasvatī Ṭhākura's *Vaiṣṇava ke? Who is a Vaiṣṇava?*]
 [Gauḍīya Kanthahara, 3.24] [In 236 of the collection of Śrīla Śrīdhara Mahārāja's *śloka*s]

If you slip from that plane you will have to meet a dangerous zone.
 Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Bilvamaṅgala Ṭhākura was saying, Mahārāja that, "What do I care if the entire world rejects me. What do I care if the entire world applauds me, if You do not accept me. And what gain is there in the entire world..."

Śrīla Śrīdhara Mahārāja: That is exclusive devotion, *ananya bhakti*, no care for anything else but the whole attention hit only one point, Yours. But that is a primary stage. It is a primary stage. When we have more consolidated position there then not Kṛṣṇa in general, but His devotees will be our better shelter. That shows higher realisation.

*ye me bhakta-janāḥ partha, ne me bhaktāś ca te janāḥ
 mad bhaktānām ca ye bhaktās, te me bhaktatamā matāḥ*

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

"They have got definite position when they are adjusted with My devotees. And when they are only thinking of Me, they are in a hazy position, not properly located."

They are just a candidate outside seeking for some service, but when they're posted in a particular department and at a particular _____ then he's more consolidated and realistic position. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā matāḥ*. More realistic position when they are adjusted amongst His devotees of a particular group. Their position is ensured.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

_____ [?] ...yesterday, that you are already booked, but today I hear to know you have changed your mind.

Dhīra Kṛṣṇa Mahārāja: Yes. I would always like to stay situated at the lotus feet of Your Divine Grace, but there are some devotees...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Not only near me, but what you got from your Guru Mahārāja, you see that in me so you have got attraction for me. So you are sitting tight by your Guru Mahārāja. What do you say, Sarvabhavana Prabhu? Am I not true?

Dhīra Kṛṣṇa Mahārāja: Yes, this is the truth.

Śrīla Śrīdhara Mahārāja: The charm, a drop of charm you got from your Guru Mahārāja that has drawn you here in search of similar things, similar drops.

Bhakti Caru Swāmī: In fact, Mahārāja, we can feel the mercy of our Guru Mahārāja at all times. Because it is because of his mercy that we are able to come to your lotus feet and hear you speak. If it was not for him we would be completely worthless.

Śrīla Śrīdhara Mahārāja: He had faith in me and he also requested you as well as myself to look after. And by divine dispensation I see that I am in that particular position that I shall have to do something, though my nature is not very...

Devotees: Conducive? Outgoing?

Śrīla Śrīdhara Mahārāja: No, very near adopting. My nature is not very favourable for preaching, but sometimes...

Akṣayānanda Mahārāja: Not very social?

Śrīla Śrīdhara Mahārāja: Not social, but not very pushing, dashing, but always peace loving. As my Guru Mahārāja remarked, "You are ease lover." Guru Mahārāja's remark on me was, "You are ease lover. In other words you do not try your best to do away which you have got, to distribute that to the world. You are of reserved temperament, not a very helping temperament, helping to others. That means that you have got qualification but you do not like to extend it to others." That was his remark.

Anyhow in his last breath he was very congenial, favourable to me, and his last graceful conduct has made me almost unique, unique position. The highest form of divine service he tried to impart to me. But whether I could receive it or not I don't know, how much I could receive his grace. But he's sure what he wanted to distribute by his transaction of the service of Rūpa Mañjarī, that is the highest thing in our *sampradāya*, *rūpānuga*.

Even Narottama Ṭhākura says, he is aspiring when his Guru Lokanātha, "Will take me by hand and place me in the hand of Rūpa Goswāmī." *Lokanatha mor hateti dure samapan keli* [?] "My Gurudeva Lokanātha, when he will be gracious enough to hand me over to Rūpa Goswāmī? That is the highest place of our aspirations, spiritual aspiration."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, you said sometimes that, "You could not go to the mountain, but the mountain has come to you."

Śrīla Śrīdhara Mahārāja: Yes, something like that. I am compelled to say so. I did not

go. He wanted to send me but I didn't go anyhow. I did not get the fortune of going there but my benevolent Gurudeva, he did not leave me thereby.

"Yes. All right! You may remain here and I shall take them, at least to take my thoughts true, I must take some of them to you and keep my words to be true."

Gaura Haribol. It's a wonderful thing!

Akṣayānanda Mahārāja: Many will be coming. We think many more will come to you.

Śrīla Śrīdhara Mahārāja: May, if I live.

Śrīnivāsa Ācārya went to see Gadādhara Paṇḍita and Mahāprabhu asked Gadādhara Paṇḍita to help study of *Śrīmad-Bhāgavatam*. So Śrīnivāsa Ācārya, Gadādhara Paṇḍita was waiting. Śrīnivāsa Ācārya anyhow reached there and Gadādhara Paṇḍita asked him, "Go and fetch a good copy of *Śrīmad-Bhāgavatam*. My, mine is lost. The *aksara* has been hazy by the tears of my eyes. You can't, you won't be able to read it. The letters have been half washed. So, get a fresh book."

He went away to fetch a fresh book and when he reached there, already passed, Gadādhara Paṇḍita passed away. But though he left the world, but his good will was there. And through Mahāprabhu's command Śrīnivāsa Ācārya, automatically, he was the best scholar of the *Bhāgavatam* of the day, Śrīnivāsa Paṇḍita. Because Mahāprabhu willed and Gadādhara Paṇḍita willed it so, anyhow it was effected there.

So, many may come. I may not, I may be withdrawn. Ha, ha. What? He knows it well. Or if He likes He may keep me for time more.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

All the colleagues are departing day by day. And I am living a solitary life almost, almost a solitary life. Many a time I think of them. These past days were such and such glorious, and now almost darkness approaching. But still, the presence of you all in so many numbers, that has created another form of light and hope that Mahāprabhu is there.

[Raghunātha] Dāsa Goswāmī, after the departure of Mahāprabhu, left Puruṣottama kṣetra, went to Vṛndāvana with aggrieved heart that Svarūpa Dāmodara and Mahāprabhu Himself, Gadādhara Paṇḍita, they all departed, the darkness came down. He went to Vṛndāvana with a broken heart. But there he found Mahāprabhu in Rūpa and Sanātana. "Here is Mahāprabhu. So energetically and enthusiastically they are carrying out the orders of Mahāprabhu." Such intense way that he found Mahāprabhu is here in a living way. They are distributing Mahāprabhu to the world. So Mahāprabhu is here. He could not die. Though he thought that, "I shall do away with my life," but he could not do, because, "Here is Mahāprabhu." In the living, enthusiastic attempt of the direct service of Mahāprabhu he found there. And not only that, the disappointment was removed and he himself began his new life there, and has given, composed so many verses, and given the highest jewel to the *sampradāya*. Ke?

...

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, when I first came here, you told me to collect

medicine and then distribute medicine; not simply be a collector of medicine. So I would like to stay here collecting, but I am feeling that I should also begin some distribution.

Śrīla Śrīdhara Mahārāja: Yes, side by side.

Dhīra Kṛṣṇa Mahārāja: Yes, and then I'll return for more collection.

Śrīla Śrīdhara Mahārāja: All right. Utilise me.

We heard from our Prabhupāda that, "I cannot do it myself. So many friends have come to me to help me in the discharge of my duties. I should do all these things myself, but because I am not fit for that, Kṛṣṇa has sent so many friends to help me in that action."

That is the real conception of the Vaiṣṇava, at least our Guru *varga*. They gave us to look at things in this way. When they look to the real plane, then find that everyone has got a separate, sacred soul. By construction everyone belongs to Kṛṣṇa only and none else. So they have come to help under different garb, the different colour they have come to do the service of their Lord. The *svarūpa-śakti* is engaging them of different status to help her duty, in the discharge of her duty to serve Kṛṣṇa, to serve Kṛṣṇa, *līlā*, to partake into *līlā*. Everything is for Himself, Hegelian language, "For Itself, for Itself, for Himself. Everything is for Himself." So, that is sacrifice. Sacrifice everything for His satisfaction. That is the main current of thought and purity. The highest type of purity is there, the surrender to the Autocrat. And when the Autocrat is the absolute good, beauty, love, harmony, *ānandam*, and don't be miser to deal with Him. You will be deceived there. Wholesale giving: not giving exactly, realised that we are His property, to see that, to look at that. That He's our master, He can make or mar. He's in a position to do anything He likes with us: such a master.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]

[*The Songs Of Bhaktivinoda Thākura*, p 13]

The surrender of such quality can save us, give us eternal life and healthy life. When we live under such, we breathe in such atmosphere, that He has got full right over us to make or mar, *mārobi rākhobi*. Such quality, not sacrifice the surrender to realise that we are, we belong to Him. And the realisation must be of such degree of purity. Purity, and that will be the degree of holiness will also increase accordingly, purity and holiness. Purity and holiness: of same order. Ordinary purity is not purity proper. It must come to the standard of holiness, divinity, the purity. Hare Kṛṣṇa.

Tat paratvena nirmalam. Purity is *nirmal*. *Tat paratvena*, as much as we realise that we are meant for Him, according to that degree the purity will increase. *Tat paratvena nirmalam*. Devarṣi Nārada said: *Sarvopādhi-vinirmuktaṁ*, what is otherwise, that must

be banished, *vinirmuktaṁ*. *Tat paratvena nirmalam*, an innermost understanding that we fully belong to Him, as a type of slave, the purity is there, as much adherence. As much as faith in Him, that is the standard of purity. *Tat paratvena nirmalam*, whatever thing has got such standard of position; so much that is pure and divine and holy, perfect.

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

[“Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa.”]

[*Nārada Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu Pūrva-vibhāga*, 1.10]

It does not mean that that realised position is an abstract one. Not that. *Hṛṣīkena hṛṣīkeśa-sevanam*. All your constituent parts of your spiritual body: that will be utilised. They are not your enemy. The enemy is in the nature of engagement, not in those that are doing some function, not there. They should not be eliminated at all. But only the nature should be changed. Everything will be gold. From iron it will be converted into gold. From mud it will be converted into gold. But everything will be retained; only the nature to be changed.

bhayaṁ dvitīyābhiniveśataḥ syād, [*īśād apetasya viparyyayo 'smṛtiḥ*
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśam guru-devatātmā]

[“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul.”] [*Śrīmad-Bhāgavatam*, 11.2.37]

The dreadfulness is only with; the danger is only with *dvitīyābhiniveśa*, conception of a second interest; conception of separate interest from that of the absolute centre, absolute good. That is to be eliminated; nothing else. Everything will be kept intact and utilised to its fullest satisfaction, fulfilment. Everything has got its fulfilment, real fulfilment, highest fulfilment. Only the connection should be established.

When Prabhupāda went to Madras he found in a list of books there, *Long Missing Link* and he asked us to gather that book, collect that book. What is this book, *Long Missing Link*? The very expression is a very sweet one. Then when the book was presented, given to him, after reading two or three pages, “Oh, it is not what I meant. It is not the same thing, long missing link.” Long missing link is a very sweet

expression. What in constitution we have got, but we don't find in our present consciousness of so called real life. The link is very sweet. I am repentant that I have missed it long, long ago. Bearing a hope also: of conciliation also.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Ready.

Śrīla Śrīdhara Mahārāja: Ready? *Prasāda*? Then take *prasādam*. Nine o'clock.

Jaya Om Praṇāmas...

End of 81.08.28.C

Start of 81.08.30.A

Śrīla Śrīdhara Mahārāja: _____ at first the selection will be in, of *rasa*, in *rasa* also different group, of services. In *mādhurya-rasa* there are so many groups of service, the cooking department, the bedding department, the ornamental, and so many, the newly department, so many departments. First, the choice of *rasa*, and then the department of particular service in particular department. Then the leader of that department, hankering for her help: that will come. And gradually the connection will be outside helper. At that time of course such guide will also be available to you, and you will make advance towards the, its real...

...

Bhaktisiddhānta Ṭhākura, what did he say?

Bhāratī Mahārāja: That he was honeycombed with faults.

Śrīla Śrīdhara Mahārāja: Where is it mentioned?

Bhāratī Mahārāja: That our Śrīla Prabhupāda had mentioned.

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: I don't know where he had heard that from.

Śrīla Śrīdhara Mahārāja: Any letter or his *prabhandā*, essay, article?

Bhāratī Mahārāja: When he was speaking he said.

Śrīla Śrīdhara Mahārāja: And recorded by whom? Where have you found? In *Gauḍīya*?

Bhāratī Mahārāja: No. It was just in a lecture he gave.

Śrīla Śrīdhara Mahārāja: In a lecture?

Bhāratī Mahārāja: Yeah, he had mentioned that.

Śrīla Śrīdhara Mahārāja: Who has noted that lecture and where you have found it?

Bhāratī Mahārāja: It's on one tape.

Devotee: Tape, tape recording.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda's lectures taped...

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! Your Prabhupāda. Oh! What did he say? Then Bhaktisiddhānta Ṭhākura, you say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I have not come direct in connection with such expression from our Prabhupāda, but still, I may guess some sort of explanation from this expression. It may be, that in my heart, in my heart, or in me, not a simple cell, one, but variegated nature of sin, or crime, and they have got their own compartment. So many varieties of crimes in me, and with their compartment it is a complicated thing, my heart, the abode of complicated sins, not one, or two or three, so many cells, and they're containing different kinds of sin, crime, etc. That is meant by, may be meant by that expression; that my heart is like a honeycomb. So many quarters, different cells there, and so different types of sin are living in, so encased, different encasement; compartments. So many compartments and different types of sins are living there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. So the heart may be compared, ones mind may be compared with a honeycomb, a beehive. Beehive, honeycomb means beehive?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Different types of pleasure, there is, *madhu* means honey, so different types of pleasure is quartered in those cells and my different nature wants to taste of that honey of different infinite nature of sense pleasure, mainly sense pleasure, honey. And of variegated nature and so many; and I am like a bee, I'm tasting them, of different types of sense pleasure. *Dharma, artha, kāma*: all these things. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Gadādhara.

Ha, ha, ha. Honeycomb. We read *Addison's Spectators*. Do you know the name of the author [Joseph] Addison, English man? [1672-1719, essayist, poet, playwright and

politician] *Addison's Spectator*, in I.A. class we had to read that book *Addison's Spectator*. There, different types of character were mentioned, and one type of character his name was Honeycomb. Roger's, Sir Roger, a small *zamīndār*, then Honeycomb was a man of seeking very light pleasures, seeker of light pleasures, not, never in any...

...

...keep it in our mind. The environment is not blind. Ha, ha. His vigilant eye, and the vigilant eye of my Gurudeva, is always there, always there. So I may not be discouraged about my promotion. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Devotee: I heard from Venkatta [Bhāratī Mahārāja] yesterday that you have said that there are a few very difficult subject matters of understanding in Vaiṣṇava philosophy. There is Guru *tattva*, *Dhāma tattva*, and Śiva *tattva*.

Śrīla Śrīdhara Mahārāja: Śiva *tattva*, yes. Guru *tattva*, *bhedābheda*.

*sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, [vande guroḥ śrī-caraṇāravindam]*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

In the beginning the Lord is Guru. And gradually when we find differentiative character then we come to conclusion, the most beloved servitor of Him, it is His function in every *rasa*. In *vātsalya rasa* the highest ideal, the *sākhya rasa* the highest ideal: in different departments different ideals also. The highest servitor in the particular department, He really does the function of Guru, in every *rasa*. That we'll come to know when by our nearer approach. But generally we are to take on the Lord is Guru. That is a hazy conception of Guru, the Lord, *sākṣād-dharitvena samasta-śāstrair*.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

"I am there, Ācārya, I am your Ācārya. And then it will be found I am in your Ācārya. Then, My particular function is there. And what particular function? According to your inner capacity, the highest member of that department, he will be your Ācārya,

you'll see."

Gradually when we'll go nearer and nearer, we have got, we should have, the specific nature of Guru, when greater progress. In the beginning the Lord, including His *svarūpa śakti* representative. In many places in the *śāstra*, Bhagavān: Bhagavān means with potency, but that is not mentioned. Kṛṣṇa mentioned, Viṣṇu, Nārāyaṇa, without potency. Then clear vision will disclose that there is the potency. Then further progress we'll see potency's importance, towards me is more important than He Himself. So this is Guru *tattva*, Guru means God in many places God is Gurudeva. Then again, we are to understand, "No. His potency of higher type is Guru." In this way, the complicated thing.

And Śiva also: sometimes he's a devotee, he plays the part of a good devotee, and sometimes revolting, the master of *māyā*, and encourages so many demons against Viṣṇu by giving them boons. In this way: *binya binya* [?] Different aspects, combination of different mentality.

And *Dhāma*, the full of favourable things for the service, but ostentatiously, outwardly we see so many anti things there, anti things. The Braja *Dhāma*, or Navadvīpa *Dhāma*, of our ideal, there will be all serving, loving, serving, concentrated towards Mahāprabhu, Gaurāṅga, _____[?] But here we find so many anti devotional groups, and they are always ridiculing the Vaiṣṇava, in this way, all these things. Still they're *Dhāma vāsīs*. We are taught to show our general respect for the *Dhāma vāsīs*. But what, this is the nature of the *Dhāma vāsīs*? How to harmonise with that? How to harmonise with that? In Navadvīpa *Dhāma*, of our ideal, how sweet, how generous, how divine it should be, and what we practically meet. Still, we cannot neglect it altogether. We took the dust of *Dhāma* on our head. But so many men, so many animals are coming, the dog is coming to bite me, and the man is coming to chastise me, the rickshaw *wallah* always charging, blaming me. This we find ostentatiously is the nature of *Dhāma*. How to make, how to adjust this *Dhāma* with that *Dhāma*? Then what is this? In this way we have adjustment, the adjustment we are to reach. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Just like the swan, *haṁsa*, he would just...

Śrīla Śrīdhara Mahārāja: *Haṁsa. Dīva vivam bumam yat* [?]

From water it will take the milk. When we shall reach in a particular plane, suppose, Gaura Kīśora Bābājī Mahārāja, Guru of our Prabhupāda, Guru Mahārāja, he, half clad in a bearded, nasty appearance, out for *bhikṣā*, so many children after him throwing some dust and also saying something ill: "What *bābājī*, where do you go?" In this way belittle him.

And he says, "Kṛṣṇa, You are at the bottom of all these disturbances. I'm going to Yaśodā and I shall file a petition against You."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "That with these games You have come to disturb me. I'm

just going to Yaśodā.” So this is harmonised in his statement, how. How?

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
[*hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*]

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”]
[*Śrīmad-Bhāgavatam*, 10.14.8]

That is also eliminated, *ātma-kṛtaṁ vipākam*, eliminated. Fully established in Braja *līlā*, and what is coming against him he’s adjusting in that way. “You are at the root of all these things. I’m going just to Yaśodā and I’ll lodge a complaint against You. You have been too turbulent.”

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. This adjustment we come to know from them.

Nitāi Gaura Haribol. Nitāi. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Ke?

Devotee: Kṛṣṇa Balarāma Prabhu.

Śrīla Śrīdhara Mahārāja: Where is that Madan Mohan Prabhu?

Devotee: He’s gone to take bath in Gaṅgā.

Śrīla Śrīdhara Mahārāja: His hair cutting finished?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Nine to nine thirty, that will be the real auspicious time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

I have got a poem for Gaura Kīśora Bābājī Mahārāja.

sadā harer nāma mudā raṭantaṁ, grhe grhe mādhlukarīm aṭantaṁ
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kīśora tubhyam

kvacid-vrajāranya-vivikta-vāsī, hṛdi vraja-dvandva-raho-vilāsī
bahir virāgī tv avadhūta-veśī, namo namo gaura-kīśora tubhyam

kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī
pavitra-kaupīna-karaṅka-dhārī, namo namo gaura-kīśora tubhyam

...

[The full poem]

[*Śrī Śrīmad Gaura-Kīśora-namaskāra Daśakam*]

[Homage unto Śrī Śrīmad Gaura Kiśora Bābājī Mahārāja]

[Composed by Śrīla Śrīdhara Mahārāja]

...

(1) *guror guro me paramo gurus tvam, vareṇya! gaurāṅga-gaṇāgragānye
prasīda bhṛtye dayitāśrite te, namo namo gaura-kiśora tubhyam*

[O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshipping in the group of the foremost associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dāsa). O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(2) *sarasvatī-nāma-jagat-prasiddham, prabhum jagatyām patitaika-bandhum
tvam eva deva! prakāṣi-cakāra, namo namo gaura-kiśora tubhyam*

[O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Sarasvatī, and who is the only friend of the fallen souls of the world. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(3) *kvacid-vrajāraṇya-vivikta-vāsi, hṛdi vraja-dvandva-raho-vilāsi
bahir virāgi tv avadhūta-veśi, namo namo gaura-kiśora tubhyam*

[Living in solitude at Vraja Dhāma, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognised strictures. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(4) *kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī
pavitra-kaupīna-karaṅka-dhārī, namo namo gaura-kiśora tubhyam*

[Sometimes you roam about the edge of Gauravana (the boundary of Śrī Navadvīpa Dhāma), wandering along the beach near the banks of the Gaṅgā. O Gaura Kiśora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.]

...

(5) *sadā harer nāma mudā raṭantam, gr̥he gr̥he mādhuakarīm aṭantam
namanti devā api yaṁ mahāntam, namo namo gaura-kiśora tubhyam*

[Ever singing the holy name of Śrī Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(6) *kvacid-rudantañ ca hasan naṭantam, nijaṣṭha-deva-praṇayābhibhūtam
namanti gāyantam alam janā tvām, namo namo gaura-kiśora tubhyam*

[Becoming overwhelmed with love for your worshipful Lord, sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kīśora, and again and again do I make my obeisance unto you.]

...

(7) *mahāyaśo-bhaktivinoda-bandho!, mahāprabhu-prema-sudhaika-sindho!*
aho jagannātha-dayāspadendo!, namo namo gaura-kīśora tubhyam

[O friend of the glorious Ṭhākura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Caitanyadeva, O moon that received the grace of Vaiṣṇava Sārvabhauma Śrī Jagannātha, O Gaura Kīśora! Again and again do I make my obeisance unto you.]

...

(8) *samāpya rādhā-vratam uttamaṁ tvam, avāpya dāmodara-jāgarāham*
gato 'si rādhā-dara-sakhya-riddhiṁ, namo namo gaura-kīśora tubhyam

[Completing the great holy vow of Ūrjja-*vrata*, you selected the day of the awakening of Śrī Dāmodara to achieve the cherished treasure of your internal identity as a *sakhī* devoted to the service of Śrī Rādhikā. O Gaura Kīśora, again and again do I make my obeisance unto you.]

...

(9) *vihāya saṅgaṁ kuliyā-layānām, pragṛhya sevām dayitānugasya*
vibhāsi māyāpura-mandira-stho, namo namo gaura-kīśora tubhyam

[Forsaking the company of the residents of Kuliyā town to accept the service of your servitor Śrī Dayita Dāsa, your divine presence is now found in a holy temple at Śrī Dhāma Māyāpura. O Gaura Kīśora, again and again do I make obeisance unto you.]

...

(10) *sadā nimagno 'py aparādha-paṅke, hy ahaitukīm eṣa kṛpāṅ ca yāce*
dayāṁ samuddhṛtya vidhehi dīnaṁ, namo namo gaura-kīśora tubhyam

[Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kīśora, again and yet again do I make my obeisance unto you.]

.....

A poem: to Gaura Kīśora Bābājī Mahārāja. Nitāi Caitanya.

sadā harer nāma mudā raṅgataṁ, grhe grhe mādhuakarim aṅgataṁ
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kīśora tubhyam

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. *Guror guro me paramo gurus tvam.* At last,

vihāya saṅgaṁ kuliyā-layānām, pragṛhya sevām dayitānugasya
vibhāsi māyāpura-mandira-stho, namo namo gaura-kīśora tubhyam

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Devotee: We have to accept you as *madhuri rūpa*. (The form of sweetness)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. That is, all rights reserved by Guru Mahārāja. It is his. He may extend, he may withdraw. Everywhere it is the very nature of Vaikuṇṭha *sampāda* is such. The wealth of Vaikuṇṭha is like that, flickering, so we should be very careful to keep up. That is not mine. This belongs to my Gurudeva: in this way. Then he will extend it in me, it will keep extended in me. Otherwise it will be withdrawn at any moment. So fine, so subtle, so sensitive, this sort of feeling or conception or experience, what you may say, it is very sensitive, very sensitive. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So the safe position is, "No, it does not belong to me, it belongs to my Gurudeva, and he has extended for the time being to me. I am to look after." That is the key to keep up that position, to keep up us in that level.

Our Guru Mahārāja told, "The highest form of service, our Guru Mahārāja, Bābājī Mahārāja, Bhaktivinoda Ṭhākura, they discharged this sort of duty, of higher type. And we are to follow their direction. Even we do not venture to stay very near. We shall do the service, the allotted service, and then we shall come back, and in some lower position we shall stay. We cannot stay along with them, along with our Gurudeva. So attend our Gurudeva, their highest position in Rādhā-kuṇḍa, and we must come, a lower level, little, or nearby, because we have to attend their command, so we must be at available distance, near in Govardhana." Govardhana, we shall take our stand and always be eager for the call that may come any moment from Rādhā-kuṇḍa, for particular, to help particular service. But we shall always select our position of living in a lower standard, not in the same plane with them. Them means Gurudeva, our Guru, Vaiṣṇava.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

That is the key to success. Always keep it at respectable distance over our head, *rāgapāṭha*.

*sakhyāya te mama namo 'stu [namo 'stu nityam]
dāsyāya te mama raso 'stu [raso 'stu satyam]
[Vilāpa-kusamāñjali, 16]*

"I sincerely pray for the servant's duty, not that of a confidential nature which is discharged by the friendly section."

We should understand the real purpose of this attitude. That is a very paying business, very practical solution. *Pūjāla rāgapāṭha gaurava bāṅge*, a very happy expression, and a very useful expression also: *pūjāla rāgapāṭha gaurava bāṅge*. Very sweet, very, very sweet: *pūjāla rāgapāṭha gaurava bāṅge*. The whole tenor of our Guru Mahārāja, of the nature of his service is here. Not only for him, but he has extended to all.

"Come under the banner of such nature of thought about the divinity, and your success is ensured, and your position will be safely secured."

Gaura Haribol. Gaura Haribol. _____ Nitāi Caitanya. Nitāi Caitanya.

Bhaktivinoda Ṭhākura said, "The divine feet of Rādhā Govinda, the sole object of our service, where is his real position? Just on the head of my Gurudeva. Just on the head of my Gurudeva, above Gurudeva. That non differentiated Guru from Kṛṣṇa, and inseparably connected also with Gurudeva. There are many. The Māyāvādīs, they worship Guru, but not the Lord. There are many who make too much of Guru, eliminating Gaurāṅga, and others. But ours is the creed that Gurudeva, and on his head; that *yugala*, or Mahāprabhu there, on his head. He's the highest servitor; *Mukunda preṣṭha*. The final conception of Guru as *Mukunda preṣṭha*, *Gaura preṣṭha*, *Rādhā preṣṭha*. That is the final conception. He's always on the head of my Gurudeva. Very near, and holding the respectable position. The highest position in Him, or in Her, that is there only I can see that. I want to see that Kṛṣṇa. Not arādhā Kṛṣṇa. Even without Guru, I don't want to see Kṛṣṇa, or Rādhārāṇī, without my Guru. If Rūpa Mañjarī, I am there, without Rūpa Mañjarī I won't approach Rādhārāṇī directly, or Kṛṣṇa without Rādhārāṇī. In this way our thought; that will be healthy thought, a wholesome progress. Otherwise a very hazy and very hurried progress is no progress. One will have to retard, retardation, the prey of retardation, and misfire. We'll miss the object of our adoration. So very carefully, always with the guidance of our Gurudeva on our head and heart, we shall try to move. Just as in *Bhagavad-gītā* it is mentioned always, "Don't be too hurried, don't be too slow, in every case. Don't take food much, and not also less, so *yukta*."

*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnābodbodhasya, yogo bhavati duḥkha-hā*

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

That is the key to success. Not haste, and not too slow. That should be our motto of life.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi, Gaura, Gaurāṅga will keep up on the standard, on the layer, on the plane, by repetition of Gaurāṅga, with the memory of Gaurāṅga, we can float on the plane. And by Nityānanda, by taking His grace in our memory, we can also float us in the jurisdiction of Gaurāṅga. So it is necessary now and then, to invoke Their mercy, so that I may be allowed to float on the surface where I am at present. It is Their mercy that can keep me afloat in this plane of thought, because it is Their property. *Jīva vibhinnāśa*. As a matter of right, the *jīva* cannot demand all these resources; a matter of right. That is by Their grace. The adopt-ability is with the *jīva*. As *jīva* has got adopt-ability in the *māyic* world, the world of exploitation and renunciation, so *jīva* has got the adopt-ability, the *jīva* soul. And this is extended, and he adopts within himself. Thinking that, "This is the property of my Gurudeva. Any moment it may be withdrawn if I commit any offence; may be withdrawn. By most, by great fortune that I have got the chance of serving this divine personified, of love, beauty, etc."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu says, "Generally the meaning of the *Bhāgavata śloka*s, and its details may not come to Me, naturally. But when excited by the audience, their *ruci*, then it comes."

So the environment has got a very important part to play, for which Rādhārāṇī hankers. "I have got that Kṛṣṇa here, but I am not satisfied, rather dissatisfied. That Vṛndāvana is necessary. The Vṛndāvana has got his part to play. Without that We are nothing. We are only mourning our past days in Vṛndāvana."

Vṛndāvana is necessary. The paraphernalia has an important part to play in everything. In our discussion, or meditation, or preaching, or expression, the height of thought all depends on the environment.

It is mentioned somewhere that Kṛṣṇa was requested to repeat His advices of *Bhagavad-gītā*. He told, "No, I can't deliver it now. That paraphernalia of Kurukṣetra, that drew out *Bhagavad-gītā* from Me. And now, it is not so easy for Me to express it again here, to repeat. The circumstance is necessary."

So, *Gītā* has got its peculiar paraphernalia, environment, everything, *Śrīmad-Bhāgavatam*, all. Kṛṣṇa is not alone. He is with His *parśada*, His *Dhāma*.

Sva parsada sviya dhama saha avatari. Dham saha. [?]

Raja means His general, His minister, His palace, all these. Hare Kṛṣṇa. Time is up.

Devotees: Śrīla Śrīdhara Deva Mahārāja ki jai!

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

...

Myself also, because the words, not my command; master of me. What I told you,

it is not under my command. It's also above me, transcendental, I also...

Once Prabhupāda told, when he, from Vṛndāvana he came to Gaya. I was with him, and he went to, invited, went to a big man's place there, and delivered Kanada lecture. And so beautiful, new things came out, that I was feeling very much disturbance that I cannot note them. So much so, that I could not attend his lectures also deeply. Only I felt much disturbance to get a pen and paper. Then, I felt very much uneasiness, because I could not note those words. Then I came out.

And Guru Mahārāja told, his word was to me, "You are *gober gaṇeśa*." That is Gaṇeśa made of *gober*. *Gober* means cow dung. Not a real Gaṇeśa composed of earth. (Laughs) *Gober Gaṇeśa*. "You could not note these things, these thoughts which came. Even I felt necessity of going through them afterwards."

What thought? He gave explanation of that particular *śloka* of...

Satya vratam satya param satya yoni _____ [?]

That person whose house he went to visit, he was some *satya upasak*, they're technically known as the section who worship *satya*. Then what is the conception of *satya*?

Mahāprabhu, and Rādhā-Govinda, Navadvīpa, that is the highest conception of *sattya*. *Sattya* means, not an abstract conception of law and rules of some transcendental type. *Sattya* is such. What is the relation of Kṛṣṇa and this *sattya*? That he was to explain. And he told that the thoughts that came at that time, he also wants to see it, what was inspiration, what was revealed in his heart at that time. He wanted to see. That was unknown to him. At least he said like that, told like that. "That they are stranger to me, but they passed through me, and I want."

So fine, then I had both sentiments. I was very much mortified that I could not note them, at the same time, I had some inner satisfaction that I could appreciate those points. Those extraordinary higher points which were delivered then, I was very much disturbed that I could not note them. So, I had the capacity of appreciating the highness of those higher sentiments. That was my satisfaction. There is some inner element in me that can appreciate so much high, what our Guru Mahārāja also wants to have in them, to consult in the second time. That was my satisfaction here, and at the same time I was mourning all through that I could not keep it for the public. And what our Guru Mahārāja also wanted to, I also wanted to see them again, what came through, passed through me.

So, we are an instrument. It is the property. It may not stay in a particular plane always. By our negotiation, it may care to come down, and to particular persons, very rarely to be found, few and far between. Gaura Haribol. That is, in other words, it is the wealth, it is the property of our Gurudeva, and never mine, ours. That should be. *Pūjāla rāgapāṭha gaurava bāṅge*.

Start of 81.08.30.B

Śrīla Śrīdhara Mahārāja: ...the ear engagement and eye engagement.

[?]

Devotee: ...something about the four *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*, yes. *Sāṅketyaṁ*, *parihāsyā*, *stobha*, *helanam*. *Sāṅketyaṁ*, when we handle one thing and another thing comes out of that. That is meant, meaning goes to another place. We hit in one place and the sound is in another; in this way. *Sāṅketya*.

And that is the famous case of Ajāmila, *sāṅketya nāmābhāsa*. Ajāmila first hit his son, his last son, he was playing when Ajāmila was half unconscious, in his coma stage. Suddenly he found three awkward and dangerous figures before him, and they had put a thread or a rope around his neck and drawing it. Then he suddenly opened his eyes and found, or in a mental vision. He was frightened, and could remember that a little while ago, his son, youngest son named Nārāyaṇa, he was playing, so his first attention was drawn to his son.

"He may come and save me from the hands of these furious figures." But suddenly it came to his mind, "What that little boy will do with these furious figures?"

Then helpless, and at once, from the name Nārāyaṇa, the sound, from that sound the God Nārāyaṇa, Lord Nārāyaṇa came to his mind. He began thinking of his son Nārāyaṇa, but, he cannot cope successfully with these dreadful figures, so it took him to the Lord Nārāyaṇa. And as soon as his heart touched the feet of Nārāyaṇa, the sound Nārāyaṇa, the Lord Nārāyaṇa is meant, no sooner, four persons came down, these *parśada*. They are four *deva-dūta*, Vaikuṇṭha *dūta*, from the plane of Vaikuṇṭha, four came down. Their appearance very soothing, and awe-inspiring, and was sympathetic. As soon as those four came down, the atmosphere changed from dreadfulness to a peaceful atmosphere.

They challenged these three representatives of Yāmarāja, "Why are you here?"

They told: "The last moment of Ajāmila drawing near, and he was a very grave sinner, worst sinner, and we have come to take him to our lord so that he may receive proper punishment there."

"What do you say? Didn't you listen just now to his pronunciation of the name of Nārāyaṇa?"

"Yes, we heard."

"Still you are waiting here; for what purpose?"

"Yes, he has taken the name Nārāyaṇa, what does it matter? A great magnitude of sin whole life he has committed and of various, serious types, and only once Nārāyaṇa, what is that there?"

"O you fellows, you do not know the *śāstra*. Do you know what is *pāpa*, what is *puṇya*? Do you know?"

"Yes, we know."

"Then what is *dharma*? *Veda pranihito dharma*. What is written in *Veda* for us to adopt; that is *dharma*. Then, have you not found that if one can take the name of

Nārāyaṇa, he's absolved from all the sins of his previous life?"

"No, we don't know that."

In this way, a sort of fight went on between the two, a debate, and they were vanquished.

In a commanding tone they told, "Go to your master and inform him, that he has pronounced the word Nārāyaṇa anyhow. So his jurisdiction has changed. Whatever little sin he may possess, even now, the jurisdiction has changed. Now, that will be considered in the court of Nārāyaṇa, not here in your master's jurisdiction, *karma-kāṇḍa*. It is finished. Go, and tell him, you do not know all these things."

Then they went away and told their master.

Master said, "What they have said it is all right. But such cases are very rarely found, so we did not feel it necessary to teach you all those things, very rare case. If further you find in future such persons, you please show my *namaskāra*, my respect to them."

Now, all these things, this talk, the argument, all, this Ajāmila heard. And when the Yāmadūtas were gone, the Viṣṇudūtas also went up.

Then he was left alone, "What is the matter? I was a *brāhmaṇa*'s son. I used to do these holy practices, but suddenly my mind fell into a trap, and I deviated from my former life, into a life of a debauch. And for a long time I committed so many offences and sins, crimes, that has got no end. Now in my last days only I took the name of Nārāyaṇa, and such a wonderful thing happened. So, Nārāyaṇa is there, religion is there, devotion is there, everything is there. No longer am I to participate in my former life."

He arose and started direct to Haridwar. Speaking nothing to the family went straight to Haridwar. And there he began [chanting] Nārāyaṇa, Nārāyaṇa.

The emancipation, the liberation by only one Nārāyaṇa, *nāmābhāsa*, the sinful tendencies of his whole life disappeared, and he got *mukṭi*, but not any engagement in the service of Vaiṣṇuṭha, not *bhakti*, simply *mukṭi*, liberation. Liberation from the negative side: but not any positive merit so that he may be taken into the internal portion of Vaiṣṇuṭha. He went to Haridwar, and there began to take the name of Nārāyaṇa and when time came, those four persons, Viṣṇudūtas, came to him with a chariot, and took him there in Vaiṣṇuṭha, it is mentioned in *Bhāgavatam*.

So *nāmābhāsa* means this is *sāṅketyaṁ*. The son was the excitement, the cause of excitement to him to go to Vaiṣṇuṭha conception of Nārāyaṇa. This is *sāṅketyaṁ*. And this is liberation, *ābhāsa mukṭi*, not *bhakti*, not *sevā prāpti*. One may not gain any serving engagement, but only emancipation from the negative side, the sinful, exploiting nature, released, *sāṅketyaṁ*.

Parihāsyā. One thing I should say in this connection, that *nāmābhāsa*, if we take any way it will produce *nāmābhāsa*, there is no guarantee. Sometimes it may be, sometimes may not be. It depends upon the sweet will of the Lord. It may come in a way, or it may not come, maybe crime, offence, *nāmāparādha*. Because *sāṅketyaṁ - pariḥāsyā*, in a sporting mood to, in a mild way, to ridicule any person, *parihāsyā*, in a laughing. One is going on with Hare Kṛṣṇa, another gentleman may remark, "O you are a great devotee. Suddenly you have turned to be a devotee, and you are taking Hare Kṛṣṇa Hare Kṛṣṇa?" Not out of his own necessity, but only to cut a simple joke to

his friend, he says so. "You are a great devotee I see, always saying Hare Kṛṣṇa, Hare Kṛṣṇa." *Parihāsyā*.

Sāṅketyaṁ, parihāsyā, stobha. *Stobha* may be an awkward imitation; says Hare Kṛṣṇa [as] "Hori Keeshna, Hori Keeshna." In this way:

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Negligently imitate, very negligently with figure of awkward shape: "Heri Kisna, Heri Kisna," very negligently make imitation of a devotee, and despise, may be *stobha*. Another meaning also is that in music we may sing Gaura Nitāi, Gaura Nitāi; that is also called *stobha*, sometimes.

And *helanam*; *helanam* means without any attention, no attention, only through slack habit. Suppose one is rising from the bed and yawning: "Hare Kṛṣṇa," in this way, yawning. Not devotedly, attentively, or any spontaneous, automatic without attention, some intuitive, some reflex action. That is *helanam*.

And also sometimes to take the name hatefully, that is also meant. Because the example is given such: Once a Mohammedan, he was attacked by a boar, a swine, and he suddenly cried out aloud, *Haram Haram* [abominable, abominable] *Haram* means that boar, hog, swine. *Haram Haram* - *Ha* means sometimes vocative term. *Rām* means Rāmacandra. *Haram*, total, *Haram* means that hog, but *Ha Rama* when disconnected it means, "O Rāma." So by *Ha Rama* it maybe *Ha Rāma*. This came to his mind, though hatefully or fearfully *Haram Haram*, being afraid of the boar, *Haram Haram*, but there was *nāmābhāsa* in that particular *yavana*, *mleccha*, Muslim. There was also *nāmābhāsa*. But so many they are saying *Haram haram*, but it is not always *nāmābhāsa*. In particular case it so occurred that in that case it became *nāmābhāsa*, and the Muslim he got liberation. It is written in *Purāṇa*. They are eye witness. They could see, and they have recorded it, that only by *haram*, that is for the hog and he got liberation. In this way, *sāṅketyaṁ, parihāsyā, stobha*, and *helanam*.

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
[bhrguvara naramatram tarayet kṛṣṇa nama]

[The holy name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. When the holy name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion.] [*Hari-bhakti-vilāsa*, 11.234] & [*Skanda-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 17.41]

Either with faith or *hela*, with indifference, with indolent nature, it might have

been pronounced. In such cases we find sometimes that one gets the advantage of *nāmābhāsa* and attains liberation. *Nāmābhāsa-mukti*. It can sever our connection with the negative side. But it can give the passport, but not the visa. Not admission to enter into the realm, that is reserved for the agents of Vaikuntha, that is *sādhu*. It is reserved for them to enlist and to issue visa. This is *nāmābhāsa*. *Stobha, helanam*, four kinds of *nāmābhāsa*. Hare Kṛṣṇa.

*sāṅketyaṁ pārihāsyam vā, stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *pārihāsyam*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*, when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

Anyhow it must have connection with Vaikuṇṭha, *nirguṇa*, must come in connection with the relativity of the infinite, of the Absolute. If any connection with this mundane, that is *aparādha*. Any achievement, any aspiration connected with this mundane world, the land of exploitation, then *aparādha*. But *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram*, must have connection with Vaikuṇṭha, *kuṇṭhasane*. That is infinite, *nirguṇa*. Some connection anyhow must come, touch of *nirguṇa*, then it effects liberation. Otherwise it will be *aparādha*. *Vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*, and then *śuddha-nāma*. *Śuddha-nāma*.

*nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat kartum na śaknoti pātakam pātakī janaḥ*

[“Simply by chanting one Holy Name of Hari, a sinful man can counteract the reactions to more sins than he’s able to commit.”] [*Bṛhad-Viṣṇu Purāṇa*]
& [In *Śrīmad-Bhāgavatam*, 6.2.7, purport]

The negative side, negative entanglement is nothing to one who has got some taste for the Vaikuntha *Nāma*, *aśeṣāgha-haram viduḥ*. *Nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ / tāvat kartum na śaknoti pātakam pātakī janaḥ*. One has not the capacity to do any amount, any quantity of sin, which only one Vaikuṇṭha *Nāma* can wash away. Only a flash of a second of Vaikuṇṭha *Nāma* can do away with all the charm of this sinful world. The world of exploitation, give and take, the world of to eat on loan, to enjoy on loan, on debt, here. Enjoyment means to incur debt in the world. *Aśeṣāgha-haram viduḥ*. Hare Kṛṣṇa. Hare Kṛṣṇa.

[?]

He cut jokes; one *brāhmaṇa* cut jokes with Haridās Ṭhākura.

When Haridāsa Ṭhākura told that, "The only real consequence of taking the Name, real Name, one gets *bhakti*, service, in *Vaikuṇṭha*, and by *nāmābhāsa*, not pure Name, but only by *nāmābhāsa* one can attain *mukti*."

Then the *brāhmaṇa* boy, he could not tolerate this idea. He told, "What does this fellow say? *Mukti* is such a great and high thing."

Koti janme brahma jnane, brahmasmi brahmasmi vedanta anusidan [?]

[koṭi-janme brahma-jñāne yei 'mukti' naya / ei kahe, — nāmābhāse sei 'mukti' haya]

["After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."] [*Caitanya-caritāmṛta, Antya-līlā*, 3.194]

"*Tat tvam asi*, I am Brahman. If by *crores* of lives, if we meditate in this way, hurriedly we can attain emancipation. And this fellow, this Mohammedan chap, he says that only by *nāmābhāsa* one may get that *mukti*."

So Haridās Ṭhākura said, "But it is written in the *śāstra*, you who are known to *śāstra*, you have got any knowledge of the scriptures, you may

[?]

Haridās Ṭhākura quoted one *śloka*, and tried to substantiate his own version to prove.

But that *brāhmaṇa* boy, his name perhaps *Gopāla* or something, he became furious and abused him very much.

Then Haridās Ṭhākura he felt pain and came away.

And that *brāhmaṇa*'s son was - a great curse came down, came upon him, and within a few days he was attacked with leprosy because he insulted a *śuddha-bhakta*, Haridāsa Ṭhākura in such a way. It is written there, *Caitanya-Bhāgavat* perhaps.

So *nāmābhāsa*, the slight tinge, slight connection, a hazy connection of the Lord and His magnanimous Name may do away with all our sins of innumerable lives. It is possible. So great, and this is so meagre. So the Lord says:

*daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te*

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

"In comparison to you, the *jīva* soul, the *māyā* is immensely powerful, so you cannot fight with *māyā*, in direct hitch. But *mām eva ye prapadyante*, if you come to

take refuge, if you surrender to Me, the *māyā* will be afraid of Me, but *māyā* won't care for you. If you go to give a fight with her direct she won't care."

But, so it is in *Gītā*, the direction has been given to us.

"Come to Me, and *māyā* will automatically go away. I'm infinite, she's finite, and you are a molecule of finite. So, your real way will be to come to Me and not to begin coming in connection with a direct fight with her. That will be your waste of energy. But you take this process, and in no time, and without much energy you will come smoothly from out of *māyā*, illusion, misunderstanding, misconception, and you will get a proper conception. A little you advance towards the proper conception, misconception automatically goes away, vanishes; can't stand. So *māyā* means misconception, and the proper conception is with Me, *Īśāvāsyam*. *Īśāvāsyam*: that is the very gist of the proper conception. Everywhere, My presence is there. I am everywhere, I am all in all, I am your master, I am the master of *māyā* also."

So very little of such knowledge is enough to drive away the misconception, the misconceived experiences may vanish very easily. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitya Caitanya.

Bhāratī Mahārāja: Mahārāja, are there also different stages of *dhāmābhāsa*?

Śrīla Śrīdhara Mahārāja: Just as *nāmābhāsa*, *Dhāmābhāsa*. *Nāma*, *Dhāma*, *kāma*. Everything may have... *ābhāsa* means as a hazy connection, hazy estimation. Not a proper estimation, not having a view of anything with differentiation, discrimination, distinction, but a haphazard, vague impression of anything, that is *ābhāsa*. *Dhāmābhāsa*. *Dhāmābhāsa*, which is not *Dhāma* proper, but has got some remote connection with *Dhāma*, that may be considered as *Dhāmābhāsa*. *Dhāma* proper is where devotion begins, and just this side, the beginning, where the vague appearance or perception of that *Dhāma*, and not proper conception, that may be *Dhāmābhāsa*. Brahmaloka we may say to be *Dhāmābhāsa*. Brahmaloka may be something like *Dhāmābhāsa*. Just outside *Dhāma*, not *Dhāma* proper. *Dhāma* means where the divine service begins. Just before we can enter, we are admitted into *Dhāma*, only the verge, the halo of *Dhāma*. That may be called – although such term we have not yet found in any place, any scripture, *Dhāmābhāsa*. But still, *Dhāmābhāsa* may be told to be located like that in our estimation. Not the proper thing, but a ray, a halo, the outward hazy expression of a particular thing, that is its *ābhāsa*. *Rūpābhāsa*, *Guṇābhāsa*, *ābhāsa*. Just as the evening may be considered to be the *ābhāsa* of night, and morning the *ābhāsa* of the day, sunrise: not the proper beginning, but just before the beginning. This stage: that may be called *ābhāsa*. *Rūpābhāsa*, *ābhāsa*.

Akṣayananda Mahārāja: Mahārāja, Lord Caitanya prays: *Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ*.

Śrīla Śrīdhara Mahārāja: *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam idṛśam ihājani nānurāgaḥ*.

[*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*]

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

Akṣayaṇanda Mahārāja: What is the condition?

Śrīla Śrīdhara Mahārāja: That my previous activity, that the accumulation of *nirguṇa* or *sukṛti* is poor. *Bhagya* means *sukṛti*, accumulated previous *sukṛti*, *durdaiva*. *Durdaiva* means the circumstantial nature is not allowing, the circumstance, the environment. 'You are ready to extend Your grace, Your kindness, but the environment, the circumstance as I have acquired by my previous endeavour, previous life, is not allowing me to accept that, to get that. Not any blame can be put on Your side. Your every action is faultless and full. But if I do not get, the fault must be, the defect must be in my part. You are perfect. You are gracious. You are affectionate. There is no defect on Your side. But still, I do not get, it is due to my own defective position.' Must be searched out. Must be searched more accurately, where lies the seed of that misfortune. This should be our guiding star, when we start in the way of devotion, always blaming myself, and none else. Then the dawn of good fortune will come in no time.

*tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

Don't try under any circumstances to put blame to others. Not even to speak of the Lord, not even to any persons. The whole charge, whole responsibility, take on your shoulder, your head. And then you will get a short cut road, the shortest cut. In no time you will be absolved from all difficulties. That is the key of Vaikuṇṭha, the key to Vaikuṇṭha. 'The whole filthy things within me, the Vaikuṇṭha vision is very nearer. I am to be blamed. I am surrounded by perfect.' That can help us most, because that sort of experience from four sides will enter me and purify me. And if we are habituated to see blame on the other, that will come again in me. Just as there is a proverb, if we spit upwards, it will come on me. So if we want to put blame on others, the reaction will come within me again. So we are asked not to see anything bad

outside, but everything within you: and that will help you the most to purify you. Because He is present everywhere and no mistake in Him. No want of justice in Him. He is perfect. He is all right. If anything wrong, that must be in me.

Gaura Haribol, Gaura Haribol Gaura Haribol, Gaura Haribol.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna...

Nāmnām akāri bahudhā nija-sarva-śaktis, niyamitaḥ smaraṇe na kālaḥ.

Mamāpi, durdaivam idṛśam ihājani.

In Bhaktivinoda Ṭhākura's Bengali translation:

[1] *tūhu doyā-sāgara tārayiti prāṇi, nām aneka tuwā śikhāoli āni*

[2] *sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-vicārā*

[3] *śrī-nāma-cintāmaṇi tohāri samānā, viśve vilāoli karuṇā-nidānā*

[4] *tuwā doyā aican parama udārā, atīsoy manda nātha! bhāga hāmārā*

[5] *nāhi janamalo nāme anurāga mor, bhaktivinoda-citta duḥkhe vivhor*

[1] O Lord, You have brought Your innumerable holy names to this world and have taught the chanting of them to the fallen living beings just for their deliverance; therefore You are an ocean of mercy and compassion.

[2] You invest all Your energies in Your holy name, and on the chanting of Your holy name You have not placed any consideration such as time or place.

[3] Your holy name, which is like touchstone, is non-different from You. You have distributed Your holy name throughout the creation, and that is the essence of Your kindness.

[4] Such is Your great mercy O Lord, but I am extremely unfortunate.

[5] My attraction and love for the holy name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Bhaktivinoda Ṭhākura's Bengali translation of *Śikṣāṣṭakam*, 2, from *The Songs of Bhaktivinoda Ṭhākura*, p 133-4]

"Your grace is so infinitely spacious, *tuwā doyā aican parama udārā, atīsoy manda nātha! bhāga hāmārā*, but from my side, no qualification to draw Your grace towards me. That is the difficulty."

Gaura Haribol. Gaura Haribol, Gaura Haribol. Nitāi. Nitāi.

Who is there? O, Viraha Prakash Swāmī. Nitāi. Nitāi. Vyenkatta Prabhu. Akṣayānanda Mahārāja. Mahāmuṇi has no connection with anyone of you? He's full in himself!

Devotee: Yes.

Bhāratī Mahārāja: Mahārāja, once, Bhaktisiddhānta Sarasvatī Ṭhākura, he had said that he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: With fault, *doṣṭ*, honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Fault?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: Honeycombed with fault.

Śrīla Śrīdhara Mahārāja: He will honey come?

Bhāratī Mahārāja: No, he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honeycome, what's the meaning of honeycome?

Bhāratī Mahārāja: Honeycomb is like *momashi* [?] *momachi* [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: I've heard the word but I can't remember the real meaning.

End of 81.08.30.B

Start of 81.08.30.C_81.08.31.A

Śrīla Śrīdhara Mahārāja: ...describing them. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Cowardly papers! Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Maybe you could elaborate on one point. If we find fault in another person or in some other personality, if that will eventually come back to us?

Śrīla Śrīdhara Mahārāja: Yes, that will come back to us. Connection with faults, through that connection the influence, the contamination will come here. But like a guardian if you want to remove it affectionately, it may not come.

Bhāratī Mahārāja: I read, Śrīla Bhaktivinoda Ṭhākura he had mentioned that *para doṣa anu sandan* as being one of the parts of *prajalpa* or unnecessary talk.

Śrīla Śrīdhara Mahārāja: Generally *prajalpa* or idle talks, the subject matter of idle talks generally becomes *para doṣa anu sandan*, finding fault with others. That is generally the subject matter of our idle talk, *para doṣa anu sandan* - finding faults with others, in others. But when a guardian he tries to analyse his affectionate child or disciple, the fault, and to point out it to them for correction and with a sympathetic and graceful eye, then it may not come to him, but he is pure enough. When any

nurse is going to attend an infectious disease, patient, the infection may naturally come in us, but if he's well guarded it may not come to him. And he's conscious of the poisonous nature of the disease and he's very careful that he tries to remove that poison from the body of the patients. And with guarded mind and dress, so the poison, infection may not come to him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, there was one thing I heard once, that the chanting of Hare Kṛṣṇa and *Śrīmad-Bhāgavatam*, these two things must be taken together. And that the chanting of Hare Kṛṣṇa alone, that will have some effect, but without the *Śrīmad-Bhāgavatam*, that knowledge must be there.

Śrīla Śrīdhara Mahārāja: Not only *Bhāgavatam* then that presupposes *bhakta-Bhāgavatam* also. *Sādhū-saṅga*, *Nāma kīrtana*, *sādhū-saṅga*, want of *sādhū*, living scripture, then that passive scripture, *sādhū-saṅga hari-nāma ei matta jai*.

[sādhū saṅga kṛṣṇa nāma ei matta jai, vaikunṭha nāma grahaṇam aśeṣāgham haraṁ vidun]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."] [*Śrīmad-Bhāgavatam*, 6.2.14]

So with the association of the *sādhū*: when *sādhū* is not available then of course with scripture, *śāstra*. Ke?

Devotee: Paraśurāma.

Śrīla Śrīdhara Mahārāja: Paraśurāma. And there are that Kṛṣṇa Balarāma?

Akṣayānanda Mahārāja: No. Viraha Prakaśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Are they gone to market?

Devotee: Yes, gone to market.

Śrīla Śrīdhara Mahārāja: Paraśurāma did not go?

Devotee: No, he's here.

Śrīla Śrīdhara Mahārāja: Only those two?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. To take Name under the guidance of a *sādhū*, a man of higher realisation, then there may be so

many obstacles, oppositions, difficulties on the way, and with his help they may be removed. So the guidance of the *sādhū* has been advised to be indispensable almost. But when *sādhū* is not available then *śāstra* comes. Mahāprabhu says:

sādhū saṅga, nāma-kīrtana, bhāgavat-śravaṇa
mathurā-vāsa, [śrī-mūrttira śraddhāya sevana]

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad- Bhāgavatam*, residing in Mathurā Dhāma, and faithfully worshipping the Deity."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.128]

That is *dhāma-vāsa. Śrī-mūrttira śraddhāya arcan, śreṣṭha ei pañca aṅga.*

[*sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāñcera alpa saṅga*]

["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.129]

And if only one to be accepted then *Nāma kīrtana; kīrtana* means to chant loudly. That presupposes that with some, with a company, to someone I am saying, or in congregation, *saṅkīrtana*. Jīva Gosvāmī Prabhu has given the interpretation of *saṅkīrtana, bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, not alone, but in a group. To talk about Kṛṣṇa, that is *saṅkīrtana*. And Bhaktivinoda Ṭhākura also warns, "Don't join any type of imitation *saṅkīrtana*. At least one leading man must be there who is a *śuddha bhakta*. There is cholera and the great epidemic. Some people they want to go on with *Nāma saṅkīrtana*, that is *aparādha. Nāma*, Bhagavān, they want Hari to remove away all these inauspicious things from the world. *Sakām*, that is *aparādha*. A *śuddha bhakta*, a pure devotee must not associate with him when such a *saṅkīrtana* is going on. So at least one pure devotee must be in the group then one can join that *saṅkīrtana*." In this way Bhaktivinoda Ṭhākura has warned. The guidance must take place under *śuddha* devotee, pure devotee, that *nirguṇa*. Who does not want anything mundane but the grace of Hari. That type of vibration must be present there. And that will help me in my subtle-most plane of self, my *nirguṇa* aspect, and awaken then.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol.

So, Pramāṇa Mahārāja, may we stop here today? Are you going tomorrow?

Pramāṇa Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: When?

Pramāṇa Mahārāja: In the morning, about eight o'clock, nine o'clock.

Śrīla Śrīdhara Mahārāja: Nine o'clock train. So in the morning we can have another

sitting.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. You'll go to Calcutta direct?

Pramāṇa Mahārāja: Yes, and then to Delhi.

Śrīla Śrīdhara Mahārāja: Tomorrow you must go...

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... or you can wait tomorrow also? [Background laughter]
Hare Kṛṣṇa.

Pramāṇa Mahārāja: My desire is to go so that I can come back very soon.

Śrīla Śrīdhara Mahārāja: Oh! You'd like to come very soon.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's hopeful. Ha, ha. Gaura Haribol. That Jayatīrtha Mahārāja also told the same thing, "That whenever I feel any weakness, at least after a month I shall be here, and gather strength and go." But no trace, no letter, no trace. What he is doing? He's a little weak minded man perhaps, as I hear, I am told. Let Mahāprabhu save him. He has taken *sannyāsa* in the holy place where Mahāprabhu accepted His *sannyāsa*, Katwa. Gaura Haribol. Gaura Haribol.

Pramāṇa Mahārāja: I promise you a weekly report.

Śrīla Śrīdhara Mahārāja: Yes. Weekly report, oh, every week you will send a letter?

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right, let us see. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Paraśurāma Dāsa: Mahārāja, can I ask you something?

Śrīla Śrīdhara Mahārāja: Yes, yes. Gaura Haribol.

Paraśurāma Dāsa: My Guru is Śrīla Hamsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: He is Paraśurāma?

Devotees: Yes.

Paraśurāma Dāsa: So, in Berkeley I have heard many things against my Guru: statements, criticisms. So my position I feel is very weak. Now my faith has been shaken.

Śrīla Śrīdhara Mahārāja: No, he's a very good man. And devotion I found in his heart, unshakable. So if you have any respect for me, you don't be suspicious about him, he's a good man, and in the line of devotion.

They, Jayapataka Mahārāja wrote a long letter to me. "Such and such things have happened. I consulted Bhāvānanda Mahārāja, he told me to consult with you. And what is your opinion about the things that have happened in this way." Elaborate letter.

I told through a person that I don't like to say anything before I meet him, I want to know what happened. So again I had some world news. "What is your opinion in such?"

"He wanted *sannyāsa*, and ultimately, we have not forced, but reluctantly we gave *sannyāsa*."

Still I told that I want to hear from him first without making any remark.

Then anyhow, through Caru Swāmī, Jayatīrtha Mahārāja was taken from Purī here direct. And his wife and child, son, were left in Calcutta. I heard from him and I also wanted his wife and son to be here. And they were also brought here. I consulted, what's the matter?

I had some apprehension that Swāmī Mahārāja as a *grhastha* delegated him for Ācārya position. So he might have thought that the ISKCON, the present managing committee has thrust on him and in some un careful moment he has accepted that. But that should not be continued. What Swāmī Mahārāja has given, my Gurudeva, I must stick to that. I enquired, I found that something like that there. So I told him, anyhow when once you have taken up this role of *sannyāsī*, the Ācārya proper, so many Ācāryas mostly are *sannyāsīs*. And you have, in any way you have once accepted *sannyāsa* you should not go back formerly. To go back, that won't look well.

So he told, "What is your opinion?"

I said, that you must, once accepted, you must retain that. Then, otherwise it will be to put a bad name in the ISKCON, that is your blaspheme of your illustrious Guru Mahārāja, your Prabhupāda. Then he agreed.

Then I had to convince his former wife also. She's a good lady. She also told in details what happened. And I asked her, did you come before your marriage?

"Yes."

To come to satisfy him?

"Yes."

You came to get the grace of Lord Kṛṣṇa?

"Yes."

Then you are to, for Swāmī Mahārāja, you are to sacrifice your best beloved object for the cause of Kṛṣṇa consciousness, I think. And Kṛṣṇa will look after you. He's not a bankrupt, not bankrupt, so He will look after you. You sacrifice, give him up for fighting. He's a general, one of the big generals, fighters in Kṛṣṇa consciousness. I heard he has got a good name in his propagation. So it must not be taken back.

In the beginning of course she wept, shed tears. But anyhow felt encouragement through my words and advice. The boy also shed tears, cried. I also encouraged him, and the mother, and they finally accepted my advice.

Then I asked, this came in my mind, that you give a letter to your previous *sannyāsa* Guru Kīrtanānanda Mahārāja and in anticipation and you go to Katwa where Mahāprabhu took *sannyāsa*. So Caru Mahārāja and Govinda Mahārāja, I sent them with him, went straight to Katwa. And there after taking bath in the Ganges there in the place where Mahāprabhu took His *sannyāsa*. The place is located there. It is marked. There he took again his former *sannyāsa* dress.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja? Oh, I mistook, I'm going in another way. Haṁsadūta Mahārāja is also a good man. He's very sincere and he's very firm in his faith, unflinching adherence to his Gurudeva, Swāmī Mahārāja. But he may not always be of the same opinion with the present GBC or Ācārya. That difference may not be a very grave thing, that he will be undermined. I don't think like that. He's a good devotee. Those that are doing such, so, they are committing offence. You never undermine, think lower about your Gurudeva. He's a good devotee. If you have got any faith in me, you must stick very firmly to him.

Paraśurāma Dāsa: Mahārāja, what is the position of the disciple who has heard blasphemy of their Guru and his faith is shaken? What should he do?

Śrīla Śrīdhara Mahārāja: That sort of association should be avoided. Some others also came to me beforehand. I asked them not to mix with them. Still they come to spread poison. You must avoid as much as possible, otherwise leave the place.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa, Hare Kṛṣṇa. Two disciples came here Rahugana, Rādhā Govinda. Haṁsadūta Mahārāja, a great thinker and very bold. He revolted, and Bhāvānanda Swāmī, Caru Swāmī, and Tamal Kṛṣṇa came to me and I gave something on tape requesting him to deal very mildly with these three. And they went there and some compromise was effected, I heard. Gaura Haribol. You may not mind or attend all those criticisms against your Gurudeva. You try to avoid that. And you may write to Haṁsadūta Mahārāja also, "What I am to do here? I am dealt in such a way." Any other God-brothers you have here, or are you alone?

Paraśurāma Dāsa: There is Mahāmuni, who is staying here.

Śrīla Śrīdhara Mahārāja: Mahāmuni is here.

Paraśurāma Dāsa: Yes.

Devotee: But with you?

Paraśurāma Dāsa: No, not with me.

Śrīla Śrīdhara Mahārāja: He does not know you? He's not acquainted with you, Mahāmuni?

Paraśurāma Dāsa: Yes, we are God-brothers, we know each other from Berkeley.

Śrīla Śrīdhara Mahārāja: Oh, you know each other. Hare Kṛṣṇa.

Paraśurāma Dāsa: I'm wondering now Mahārāja, if I should take up some service in Vṛndāvana with the Gurukula, or if I should stay longer and hear from you, for purification of all these criticisms?

Śrīla Śrīdhara Mahārāja: You write to your Guru Mahārāja, and what he directs, what direction you get from him, you do accordingly. You write direct to him, and what he wants you do, you will do that. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Devotee: According to our imperfect considerations, we think we should leave this morning. What is your consideration?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You can spare, you can, you have no time, you may do.

Devotee: What about your plane reservation?

Śrīla Śrīdhara Mahārāja: *Śravaṇa, kīrtana*, both things together simultaneously should continue, to attain the place of propaganda that is also necessary.

*satataṁ kīrtayanto mām, yatantaś ca dṛḍha vratāḥ
namasyantaś ca mām bhaktyā, nitya-yuktā upsāsate*

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [*Bhagavad-gītā*, 9.14]

To receive and to distribute: both equally important.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The sale of Kṛṣṇa consciousness, to purchase and to sell. To collect and to distribute, the current, the current business of Kṛṣṇa consciousness; that is what is necessary. Preaching makes us fit to hear. While preaching we face many new problems and then hearing will be more perfect, to enquire especially on those points and newly regard. So constant thing, *śravaṇa, kīrtana, śravaṇa, kīrtana*, the rolling business, that is more fruitful, rolling business. Take and give, take and give, be mediator. The river with current, the current water is more pure, more pure, current water. So the current should be kept always. Not stagnant but current. To listen, ever new, and to distribute also, to preach, to speak, if it is current, it is a living thing, and it will show its ever new characteristic. *Prati-padaṁ pūrṇāmṛtāsvādanam*.

[*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-wardhanam prati-padaṁ 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]

Always it will seem to be a new thing, thing of new colour, never stale, never stale, *nava-yauvana*, always showing new phases, new phases. It is not a finite thing. The infinite characteristic will be maintained. *Ānandāmbudhi-wardhanam*, almost antagonistic, *Ānandāmbudhi*, the ocean of joy and again that is increasing every moment. And then, *prati-padaṁ pūrṇāmṛtāsvādanam*, at every step we experience new joy. New type, ever green, ever new, always progressing: as if always progressing. How infinite can make any progress, where is the room? But still its nature is such, always progressing, showing new and newer phases, always. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal.

So divine, for preaching, that is also not to be ignored. We must do that. That will help us again to collect capital. The *kular*, the need, the hunger, should be kept up, should be maintained, hunger, to hear, to indent, hunger, to indent goods. And preaching, the distribution, that will help us a great deal for indenting new goods. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: If we can engage them at least in *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*. His will, we don't know. We must attempt our best. This is in our side. We look to our faith and leaving the rest to Him. He's infinite, and He is benevolent, gracious. He will look after that. *Na hi kalyāṇa-kṛt kaścid, durgatīm.*

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatīm tāta gacchat*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If we are sincere, the backing must come. We don't know, none, no Vaiṣṇava says that, "I am chanting *śuddha Nāma*." They'll all say, "This is *nāmāparādha*." Not always *nāmābhāsa* even. "What capacity I have got? I am the meanest of the mean." Gaura Haribol. Gaura Haribol. Gaura Haribol.

avatāra nāhi kahe – 'āmi avatāra', muni saba jāni' kare lakṣaṇa-vicāra

["An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the Avatāras in the *śāstras*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.354]

Avatāra, the incarnation of the Lord, when He comes here, He does not say, "I am Avatāra," generally. But the *ṛśis* are there according to the calculation of the *śāstra*. "This time one Avatāra should come, we find in scripture, so He's Avatāra. These are the signs of Avatāra found in Him." It is the duty of the Ācāryas to say that one is Avatāra or not, from the *śāstra*. It is already given by the Lord.

A Vaiṣṇava does not say and cannot say that I am a Vaiṣṇava. He says, "I am trying to become the servant of a Vaiṣṇava." So much he can assert, practically, "I want to be a servant of a Vaiṣṇava, Vaiṣṇava dāsa. My aspiration, my highest end to become a servant of a Vaiṣṇava, I want that, nothing else. So many disturbances in mind, they are opposing me to reach my goal that I shall be a servant of Vaiṣṇava, so many obstacles there." That will be the real line of thinking of a true Vaiṣṇava. We are told also like that and we feel also like that. Hare Kṛṣṇa. We will always keep in mind that we are going to deal with the infinite, the absolute. Absolute. So whoever will assert that, "I have got it," that is a very doubtful, bogus thing, we may take it safely. Those that assert themselves to be big, we must be suspicious about him. Because the very nature of things requires:

trñād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtaniyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

[*ayi nanda-tanujā*] *kiṅkaram, patitaṁ mām viṣame bhavāmbudhau*
kṛpayā tava pāda-paṅkaja-sthita-dhūli-saḍṣaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Just consider me, very kind of You to consider me the dust in Your feet. *Vibhinnāṁśa*."

mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[*manaḥ-śaṣṭhānindriyāṇi, prakṛti-sthāni karṣati*]

["The soul is a part of Me (as My separate fragmental particle or potency). Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature (as creations of *māyā*, My deluding potency)."] [*Bhagavad-gītā*, 15.7]

"Not direct part, *vibhinnāṁśa*, *taṭasthā-śakti*, I am a particle in Your marginal potency. So like a dust in the feet. Not even the similar, an atom of the flesh, not that. Not the flesh of the feet, not *sajatiya*, but *vijatiya*, *vibhinnāṁśa*, as a dust of the feet. Please consider me to be so. My highest ambition is there."

That is the direction we get from our masters. Try to think in this way if you want to approach and make a real progress towards the absolute. You must couch your endeavour in such a way. Then you will be able to hit the point. Gaura Haribol. Gaura Haribol. Gaura Haribol. But imitation always should be avoided. Without sincerity everything is bogus. Sincerity must be there, whatever
_____ [?]

Be simple, be unassuming, be sincere. Then everything will be bogus, to imitate that I am a *sādhū*, then it's gone. Don't try to imitate, copy. But really try to be so and don't try to copy the external movements of a *sādhū*. The inherent, the inner thing try to reach and try to acquire the innermost thing. Try to enter into the heart of a Vaiṣṇava and not his figure nor dress. It is difficult of course to enter into the heart of a Vaiṣṇava. There is the temple of the Lord. And try to connect with and get a drop of nectar which is within the heart of a Vaiṣṇava, that *rasa*, a drop of that *rasa* of high quality and divinity. Gaura Haribol. Gaura Haribol. Gaura Haribol. *Raso vai saḥ, rasam labdhānandī bhavati*.

[*raso vai saḥ. rasam hyevāyām labdhānandī bhavati*
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”] [*Taittirīya Upaniṣad*, 2.7]

After all we want pure *rasa*, *ānanda*. That is our quest. And we are told that is in the service of the *rasa* Himself. *Rasa* is a person, *akhila-rasāmṛta-murtiḥ*. Everyone is in quest for *rasa*. The status of *rasa* is the highest. So if we are person, we have got subjective existence, *rasa* has got His super-subjective existence. He is a person. He is *akhila-rasāmṛta-murtiḥ*. He is Kṛṣṇa. *Rasa* is Kṛṣṇa. There cannot be *rasa* in any other place but in Kṛṣṇa, the highest conception, the source. The fountain head of all *rasa* of different type is only in Him. So, by nature of our construction, we have to search after Kṛṣṇa, *kṛṣṇānusandhāna*. That will be the type, the nature of a normal person here, *kṛṣṇānusandhāna*. Just as *brahma-jijñāsā* in *Vedānta*, in *Vedānta-sūtra* we find *brahma-jijñāsā*, enquire after the supreme cause of this world. Search what is the supreme cause.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijjñāsā]*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1]

Where from all has come and where it is maintaining its existence, how, by whom, and ultimately where do they enter after death. That is Brahman, the most fundamental plane. Where from everything is springing up and remains and then enters. That is Brahman. Enquire after the prime cause, the all-accommodating, *athāto brahma-jijñāsā*, the *bhrihatama*, the biggest thing, all accommodating.

And Mahāprabhu replaced that, *Śrīmad-Bhāgavatam* replaced that with *kṛṣṇānusandhāna*. That *brahma-jijñāsā*, that is a dry thing. That is only the exercise of your thinking faculty, jugglery of reasons. But leave that away! Begin *kṛṣṇānusandhāna*, your heart's thirst quenched to try to quench the thirst of your heart, *kṛṣṇānusandhāna*. *Rasa jijñāsā*. *Raso vai saḥ*. The things acquired by your reason won't satisfy you. The *jñāna*, the knowledge cannot quench your thirst, really. The *rasa*, the *ānanda*, that is a separate thing. So instead of *brahma-jijñāsā*, you accept *kṛṣṇānusandhāna*.

kāhān mora prāna nātha muralī-vadana, kāhān karoṇ kāhān pān vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: “Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.15]

That should be the way of our march, slogan. "Kṛṣṇa, where is Kṛṣṇa? I want to...

My real want has been discovered and it is to get the service of Kṛṣṇa, and no *brahma-jijñāsā*, nor *Paramātmā ānusandhāna*. The *yogīs*, they're trying to enter into the details in the minutest part of the world, *aṇor aṇīyān*, what is controlling the whole from within. That is the object of quest of the *yogīs*, what is controlling from within, *Paramātmā*. And the *jñānīs*, from where everyone is coming, and everything is coming, and everything maintained, and again everything enters, what is that thing? That *bhuma vastu*, Brahman. And devotees, they want, what my heart, what is the demand of my innermost heart? I want to satisfy that quench. I do not care to know where am I, and what is controlling, but I really want to quench my thirst for *rasa*, for *mādhurya*, sweetness...

End of 81.08.30.C_81.08.31.A

Start of 81.08.31.B

Śrīla Śrīdhara Mahārāja: ...search after *rasa*, *ānandam*, beauty, charm; and not calculative knowledge like *Paramātmā*. *Nahi gopi yogesva pada kamala tomar dhani kori paibe santosh* [?]

The *gopīs* are saying to Kṛṣṇa in Kurukṣetra: "Anyhow You want to control us by quoting the scripture which is meant for the *jñānī* and the *yogī*, but we are not that type. Please excuse us. You know it fully well we're not that type of *jñānī* and *yogī*. We're servants. Service is our life. So if you kindly manage to come within us and accept our service, then only we may be satisfied. No other alternative for us. So if You like to save us then You must come to our – in close connection and to accept our hearty service of Yourself. That is the remedy. No other remedy we have got. You are recommending of course we are hearing. But that is all outer ear exercise. Something like that. It is not hitting the target, real point."

So they're, *kāhā kṛṣṇa prāna nātha* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.15], the search after *rasa*, and neither for knowledge, nor who is the controller of this world, to know that, *kṛṣṇānusandhāna*. And also to teach others to come in the same camp of *kṛṣṇānusandhāna*. Don't misdirect you. The proper direction of the *śāstra* is this. Mahāprabhu, *Śrīmad-Bhāgavatam* has taught us what to beg, what to pray, what to want. They have taught us, "You want this thing, pray for this. If you beg, beg for this thing, not for any other thing, *kṛṣṇānusandhāna*." We want nothing but Kṛṣṇa, nothing but Kṛṣṇa, even not Nārāyaṇa.

When the *gopīs* were wandering in search of Kṛṣṇa, Kṛṣṇa to play a particular mood He took the shape of Nārāyaṇa. The *gopīs* gave respect to Nārāyaṇa. "Oh, He is Nārāyaṇa, yes we respect you. We honour you Nārāyaṇa. Please be gracious and grant our prayer that we may get the grace of Kṛṣṇa. By Your grace we want the association of Kṛṣṇa and not Nārāyaṇa." When they find Nārāyaṇa, they give their *namaskāram*; *namaskāram* - outward respect and prays from Him that, "Be gracious and grant us

our company, association with Kṛṣṇa.”

So the Vaiṣṇava, the student of *Bhāgavat*, and the followers of Mahāprabhu, their fate is sealed only to go in a particular direction in search of Kṛṣṇa. They won't want anything else but Kṛṣṇa. This is the... *Bhāgavat* has been described as the ripe fruit of the tree of *Veda*. The *Veda* has produced out of own accord, the fruit. What is that? *Rasa*. Bhāgavat Kṛṣṇa, Svayaṁ Bhagavān Kṛṣṇa, Brajendra Nandan. That is the ripe product of the tree of *Veda*. *Veda* means revealed truth embodiment. And its inner current is producing the fruit. And the fruit when ripe it is *Bhāgavatam*. So the natural gift of *Veda* is Kṛṣṇa, Svayaṁ Bhagavān, natural gift. But we out of our own prejudice we try to get something from the *Veda*, the tree. The animals they try to chew the leaf, someone they will cut the wood. But the real natural product of the *Veda* is producing *akhila-rasāmṛta-murtiḥ. Ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*.

[*yato vācho nivarttante, aprāpya manasā saha
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*]

[“As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine.”]
[*Taittirīya Upaniṣad*, 11.9.1]

The natural gift of the *Veda* they're giving, the highest revealed truth is Kṛṣṇa, *raso vai saḥ, śraddhāmayo 'yaṁ loka*. Through your faith you can get that *rasa* of the highest order. That is the gift of all the *Vedas*. And *Veda Mata, Gāyatrī*, she also aims at that very object. I have tried my best to show that sort of meaning from *Gāyatrī, gānāt trāyate*. By chanting which we can get liberation. And what is the definition of liberation? *Svarūpeṇa vyavasthitiḥ*, and to engage ourselves in our innermost duty. That is what *Gāyatrī* is directing towards. And the Kṛṣṇa *vamśī*, that is also doing the same thing. In the highest place we find proper adjustment.

“Be ready for My service. That is the sound. The sound gives impression or inspiration to anyone and everyone. Come to My sweet service, engage yourself to My sweet service.”

That is the call of the flute of Kṛṣṇa. And *Gāyatrī, Veda Mata* who has produced the *Veda*, there also the same thing in the seed; and that is in the fruit. What is in the seed, that is in the fruit, and in the middle the *Veda, Smṛti, Vedānta*, and *Bhāgavatam* at the top.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]*

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarine juice was

already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

Vyāsadeva says in the introduction of *Śrīmad-Bhāgavatam*. “What is this? What is the necessity of this new book you are giving to the society? This is *nigama-kalpa-taror galitaṁ phalaṁ*. *Nigama* means *Veda* and that is compared with a tree. And this *Bhāgavatam*, its natural ripe fruit comes of its own accord. Not anything pressed, forcibly attached with that. But of its own accord the tree is giving the fruit and the fruit is ripe and it is *Bhāgavatam*. So the juice you drink, *bhāgavataṁ rasam ālayaṁ*. *Muhur aho rasikā bhuvi bhāvukāḥ*. Oh! If you have real thinking capacity, a normal hankering, you must come to drink this *rasam*. This is the natural product of the *Veda, kalpa-taru*.”

We say this *Gāyatrī, gānāt trāyate*. If you chant the *Gāyatrī mantram, trāyate*, you will be liberated, emancipated, and the positive conception of liberation is *svarūpa siddhi*, self-determination. And in self-determination you must come in connection with Kṛṣṇa in different *rasa* to get your assured and attached service. And thereby you can imbibe the real juice to make your life fulfilled. Your fulfilment of life is there. Everyone’s fulfilment is connected there. All your attempts otherwise they are all fruitless labour, fruitless labour only. Only utilise your energy in the proper way to make your life successful. It is for all; this advice from the revealed scriptures to all of us.

Śṛṇvantu viśve amṛtasya putrāḥ. Oh you sons of nectar, of nectarine ocean, sea, please listen to me. You are born in *amṛta*, you were born to taste *amṛta*, and you must not allow yourself to be satisfied by anything but *amṛta*. So anyhow, misguided for the time being, but awake, arise, and search for *amṛtam*, that nectar; that satisfaction. *Oṁ*, a big yes. Yes, what you are searching, that is! Don’t be disappointed. Don’t be disappointed. What, the inner search in you all, that exists, the *Vedas* say, the revealed scriptures they say, they assert, declare, announce, that is existing. What is the common search of all your hearts, that is existent, surely that is existing, and your thirst will be quenched, *śṛṇvantu viśve amṛtasya putrāḥ*. You are really meant by construction, you deserve. So don’t be afraid, don’t be cowed down, *amṛtasya putrāḥ*. In your being that thing is given, already it is there. You can never be satisfied anywhere else but with this thing. So prepare yourself to take your, to receive your long search, long missing *amṛtam*. In the full form, full quality. No other business, no other engagement should we have but *kṛṣṇānusandhāna. Kṛṣṇānusandhāna*.

Our Guru Mahārāja declared total war against this *māyā*. He used to say one thing.

“The *māyic* reason, what strength is there?” He used that *murgi tang* [?]

The leg of a cock, apparently seems very strong, the leg of a cock, but how much strength may be there? Only the cock moves in such a gesture, posture, that his leg is very strong. So the *māyā* is also moving with that sort of vanity. “I have got much power.” But in comparison with Kṛṣṇa consciousness what power she may possess? So don’t be afraid of *māyā*.

Śṛṇvantu viśve amṛtasya putrāḥ. With that grand tone, divine tone, the call comes from that quarter, from the divine quarter. “Awake, arise. Search for your fortune, and

you cannot but have that. It is your birthright." *Svarupa gata sampat*. It is the wealth of your own soul. So it is there, the relativity of the highest divinity, it cannot but be within you. You are His creature. You exist in His connection and relativity. So you must have some connection or other within you. So don't be afraid of your present position. Don't be disappointed! In this way you are to preach to the world at large. All come, you all want *rasam, ānandam, ānandaṁ brahmaṇo vidvān*. All the *ānandaṁ* differentiated, personified in Kṛṣṇa in Vṛndāvana, and that is very magnanimously being distributed in Navadvīpa. So come, it will be better to come and flock together in Navadvīpa. And we get the ticket, then we may go to Vṛndāvana, and in Navadvīpa also we'll find that there is the Vṛndāvana *rasa*. The diet with some medicine applied, it is given here, easily digested.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Dayal. Gaurasundar. Gaurasundar. Nitāi. Nitāi. Gurudeva. Nitāi Caitanya. Nitāi Caitanya. Hare Kṛṣṇa.

...

[?]

Bhāratī Mahārāja: Mahārāja, you were talking about *sajātiya* and *vijātiya*.

Śrīla Śrīdhara Mahārāja: *Sajātiya, sagata* and *vijātiya*, three sorts of distinction. *Sagata* means Kṛṣṇa, Balarama, then Nārāyaṇa, the Avatāra of *sagata*. *Sajātiya*, the *svārūpa-śakti jīva*, and *vijātiya* is *jīva, vijātiya māyā*. Just as tree *sagata*, the branch, the trunk, the leaves, the different *sagata*. *Sajātiya*, difference from any other trees, and *vijātiya*, the stone, earth, distinction from that of a tree: in this way *sagata, sajātiya* and *vijātiya*. These three class of difference we are living in the midst of.

Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar.
Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[Bengali (?) conversations for about 1:15 minutes]

...

Bhāratī Mahārāja: Mahārāja, maybe you could elaborate on how it's necessary to get the mercy of Navadvīpa *Dhāma* before Vṛndāvana *Dhāma*.

Śrīla Śrīdhara Mahārāja: First we must try to approach Nityānanda Prabhu. He's the Lord of Navadvīpa *Dhāma*. To secure any ticket, His permission is first necessary. And there are others also. Advaita Prabhu, Śrīvāsa Paṇḍita, so many others. There is another group who comes from Narahari Sarakara Ṭhākura, but mainly Nityānanda Prabhu.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, [dharo nitāi-caraṇa du 'khān]

["It is by Lord Nityānanda Prabhu's grace that we may be allowed to worship Rādhā and Kṛṣṇa in Vṛndāvana."] [From Narottama dāsa Ṭhākura's *Manaḥ-sikṣā*, from *Prārthanā*]

Who is the real conception of Mahāprabhu here. Rādhā-Kṛṣṇa combined in Navadvīpa, Śrī Gaurāṅga. Only Rādhā-Govinda combined, distributing Themselves, engaged in distributing Themselves, that is Gaurāṅga. The innermost existence of Gaurāṅga is that. And the outer and partial representation of Him, that gives Hari *Nāma*, Kṛṣṇa *Nāma*, Yuga Avatāra and this is Avatārī. Avatārī Gaurāṅga and Avatāra Gaurāṅga. Avatāra Gaurāṅga who distributes Kṛṣṇa *Nāma*, the Name to the world, and every Kali-yuga He comes once. And Avatārī Gaurāṅga combined, Rādhārāṇī, only once in the whole day of a Brahmā, not every Kali-yuga of the *jīva* section; that Svayaṁ Bhagavān. Kṛṣṇa also comes once in one day of Brahmā, Hare Kṛṣṇa, which is known as *kalpa. Yuge yuge kalpe kalpe*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, that's the same personality, Avatāra and Avatārī?

Śrīla Śrīdhara Mahārāja: Partial representation, limited function; there cannot be any cut-up, separate connection, separate existence, functional limitation.

Bhāratī Mahārāja: Mahārāja, there was one statement in *Gauḍīya-patrikā*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he had mentioned that one has to go through the medium of Tulasī Devī to enter into Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Bhakti Devī.

Bhāratī Mahārāja: Tulasī Devī.

Śrīla Śrīdhara Mahārāja: Tulasī Devī. That's general. In the *mādhurya-rasa*, in all *rasa* also, the relation will be that of respect, reverence, but in *mādhurya-rasa* that will be very intimate in another way. Tulasī Devī, her general help, that is most expansive, expanding. Nārāyaṇa, Gaura, Kṛṣṇa, all, Nṛsiṅha. The general help we can have from Tulasī Devī, and particular in Vṛndāvana, *mādhurya-rasa*. She is naturally connected with Nārāyaṇa. And the relation with her was established in the nature of Kṛṣṇa. The Kṛṣṇa within Nārāyaṇa accepted her. Because she had her husband but she was accepted by Nārāyaṇa, in her intimate service, and that is possible only in Kṛṣṇa, *parakīya*. So that sort of connection within, and external acceptance of Nārāyaṇa and His boon towards her, that, "Your grace will spread My devotion to anywhere, everywhere. Who will have respect for you, he must get passport in My domain." Hare Kṛṣṇa.

Bhāratī Mahārāja: Tulasī is like *aṅgas prakāśa* of Lakṣmī Devī, plenary portion of Lakṣmī Devī?

Śrīla Śrīdhara Mahārāja: It may be. Lakṣmī Devī, and more than that is some respect. Lakṣmī Devī could not enter in Braja *līlā* proper. But Tulasī Devī could do so. And it is mentioned in some *Purāṇa*, Rādhārāṇī Herself says, when She's questioned by someone, "How have You got so much attraction for Kṛṣṇa?"

Rādhārāṇī told, "For a long time I served Tulasī Devī, for a long period of My life, even in different lives. So by her grace I have come in connection with Kṛṣṇa."

That is spoken by Rādhārāṇī Herself. You will find in *Garga Saṁhitā* or somewhere else. So Tulasī is given that respect also by Rādhārāṇī. Hare Kṛṣṇa. Her fortune that circumstance forced Kṛṣṇa to enjoy her, demand her inner service.

Hare Kṛṣṇa, Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, there seems to be a contradiction in *Prapanna-jīvanāmṛtam* that in one sense it says that one does not have to be perfect in the different *aṅgas* of *bhakti*, but if he surrenders those different *aṅgas* will automatically be attained.

Śrīla Śrīdhara Mahārāja: What is it in Sanskrit?

Devotees: *Śravaṇa-kīrttanādīnām* [*Prapanna-jīvanāmṛtam*, 1.40]

Śrīla Śrīdhara Mahārāja: *Śaraṇāgati*. No other process of service can be perfect. Without *śaraṇāgati*, there cannot be real entrance into the domain. So it will be all more or less show. *Śaraṇāgati* is the very life, very essence of devotion, so that must be present in every form of services. Without *śaraṇāgati* that would be mere imitation of service and not devotion proper, it will be a lifeless activity. *Śaraṇāgati* is the first condition.

Bhāratī Mahārāja: So the Sanskrit says:

*śravaṇa-kīrttanādīnām, bhakty-aṅgānām hi yājane
akṣamasyāpi sarvvāptiḥ, prapattyaiva harāv iti*

["Everything is accomplished by surrendering unto the lotus feet of Śrī Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.40]

Śrīla Śrīdhara Mahārāja: What is the Bengali?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If one is not able or has not the opportunity of doing other services, different forms of service to Kṛṣṇa, but only you have got *śaraṇāgati*, you will get everything in the future, *śaraṇāgati* will give everything. *Śaraṇāgati* is the basic thing, substance in devotional world, the most fundamental. The whole structure of devotional school is on *śaraṇāgati*. *Śaraṇāgati* may produce them, but without *śaraṇāgati* they may not stand, *ātma-nivedanam*. Without *ātma-nivedanam*, Prahlaḍa Mahārāja: *svātmārpaṇam nigamasya satyam*.

[*dharmārtha-kāma iti yo 'bhihitas tri-varga, ikṣā trayī naya-damau vividhā ca vārtā*
manye tad etad akhilaṁ nigamasya satyaṁ, svātmārpaṇaṁ sva-suhṛdaḥ paramasya
pumśaḥ

["Religion, economic development and sense gratification — these are described in the *Vedas* as *tri-varga*, or three ways to salvation. Within these three categories are education and self-realisation; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the *Vedas*, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental."] [*Śrīmad- Bhāgavatam*, 7.6.26]

The whole gist of the Vedic advice is *svātmārpaṇaṁ*, you give yourself wholly, dedicate yourself to the Lord. And that is the substance of all the devotional activity, give yourself, *ādaḥ arpyeta paścād kriyeta*.

[*sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta*]

Śrīdhara Swāmī also in his commentary about:

śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ [pāda-sevanam
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam]
iti pumśārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
[kriyeta bhagavatya addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

If it is already dedicated to Him then this *śravaṇaṁ kīrtanaṁ* they will get recognition as *bhakti*; otherwise everything is bogus. The *śravaṇa kīrtana*, if I hear to fulfil my own mundane purpose then it is no longer *bhakti*. If I make *kīrtana*, chant, preach, tell Hari *kathā* to make some money, then it will not be *bhakti*. Whatever I shall do it is for Him. That sort of bond forced aside will be accepted then whatever will be on that basis, that will be recognised as *bhakti*. It is the foundation where *bhakti* stands. Without *śaraṇāgati* all *karma*, all *jñāna*, all *yoga*, anything else, not *bhakti*. *Bhakti* means the result will go to the Lord, to my Lord. I am His slave, *nitya-dāsa*. I am His slave. I have got no independent personality, to keep any independent property. I am wholly His servant. Whatever I shall acquire, everything, the owner is He.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.108] *Nitya dāsa* means eternal servant; that is slave. He can, He has got the right to make or mar, to do anything with me as He likes, according to His sweet will. So with this feeling, whenever we shall make a *kīrtana* or *śravaṇa*, or *smaraṇaṁ*,

pāda-sevanam, that will be devotional activity. But if that is withdrawn everything gone to the hell. The plank of the stage where the dancing stage, if that is taken off, the whole thing gone. So *ādaḥ arpyeta*. *Śaraṇāgati* means self-dedication. And then the activity of the man of dedicated self will become *bhakti*, will be reckoned as *bhakti*. Whatever he'll do, he does on behalf of Kṛṣṇa. He must cite Kṛṣṇa, not separate interest.

*bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

Conscious of separate interest has made us different from Kṛṣṇa. And the common interest that He has all interest with Him then only it will be *bhakti*. And if that is gone, everything is gone. *Śravaṇa*, *kīrtana*, they are only mere forms, not life. But in order to have a living devotion, *śaraṇāgati* must be there. *Śaraṇāgati* means exclusive connection with Kṛṣṇa, exclusive identification with the interest of Kṛṣṇa. And if Kṛṣṇa is not seen, so Guru, Vaiṣṇava, in this way, self abnegation to the extreme and then self surrendering according to the degree, one will be benefited. Gaura Hari. And that will have peculiar different characteristic also. *Śānta rasa*, *dāsyā*, *sākhya*, and in different *rasas* also subdivision, in this way they will be located there. So it is mentioned that without *śaraṇāgati*, all the formal activities, they will lose the very life of therein and it will be something else than *bhakti*. Self-dedication, the land, plane of dedication that is that. Plane of exploitation, plane of renunciation and plane of dedication. The land of devotion. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, we feel that if we surrender unto you, if we can please you in some way; that our spiritual master will also be pleased.

Śrīla Śrīdhara Mahārāja: Yes. *Yasya prasādād*. Not only in my case; it is written in *śāstra*.

*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvamś tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam*

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual

master.”] [*Śrī Śrī Gurv-aṣṭaka*, 8]

It is found in *śāstra*. The criterion is there, here in this world the criterion will be there. By satisfying our Gurudeva we will satisfy Him. And if Gurudeva is dissatisfied with me, then He is surely dissatisfied. Hare Kṛṣṇa.

In the *Purāṇa*, there is; I don’t remember where it is mentioned; a good example has been given. The Lord is the sun, Kṛṣṇa is the sun. And the Guru is the water around and the *śiṣya* is the lotus. If Guru withdraws, then the very sun will dry, will burn the lotus. And the lotus will be cheered as long as the water is supporting and circumambulating the lotus. The sun’s rays will cheer the lotus, will help, will grow, will give vitality to the lotus, but as long as the lotus surrounded and posted in water. But water withdrawn then the very sun ray will burn it; on the land. That is the position of Gurudeva. It has been depicted nicely.

*yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvamś tasya yaśas tri sandhyam, vande guroḥ śrī-caraṇāravindam*

But Guru may be seen in different *rasa* of different types. So no, not much differentiation should be made. According to the awakening of my heart he is infinite potency, he is changing his mood, figure, etc. The Guru is there, my guide to the Absolute, who is my guide to the Absolute, to Kṛṣṇa, Guru is there.

Isvara tattva bheda na haya aparadha [?] Within Nārāyaṇa there is Kṛṣṇa, we may think, but difference in function. Nārāyaṇa, Lakṣmī, *gopī*, distinction and non-distinction *bhedābheda*, *acintya* is there. *Isvara tattva bheda na haya aparadha* [?]

Lakṣmī, the *gopī*, when they are in the form of Lakṣmī serving Nārāyaṇa, and the Lakṣmī in her inner heart when they have got the position of the *gopīs*, they are serving Kṛṣṇa in a particular way. So there is a continued connection between them, a different distinction and non-distinction. Both should be maintained, simultaneously. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But to the formal we should have our respect, but not that we should ignore the inner substance. Relative and the absolute, going all together: consideration. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Sva dharme nidhanam śreyah*, and *sarva-dharmān parityajya*.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ]*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

*[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]

We have to harmonise both of these great teachings.

Bhāratī Mahārāja: Mahārāja, we are feeling that by rendering some service to you, that that inspiration will increase.

Śrīla Śrīdhara Mahārāja: If you feel it sincerely within your heart, automatically it will be done. None can resist. If the feeling is real none can resist. Internally it will function, always not to show externally. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa.

End of 81.08.31.B

Start of 81.08.31.C

Śrīla Śrīdhara Mahārāja: You feel it within you; your sincere heart will be the guarantee there. Hare Kṛṣṇa. So now, today, we stop. Again we hope we shall meet again.

Devotee: We'll be meeting every day Mahārāja, and every night, I'll be watching this.

Śrīla Śrīdhara Mahārāja: Internally you may do. Hare Kṛṣṇa. Gaura Hari.

Devotee: Yes. Physically I have to go.

Śrīla Śrīdhara Mahārāja: *Anuraga annamaya ca* [?] Hare Kṛṣṇa. Only to return again.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: “Your grandfather is there. Though I breathe my last here, don't be discouraged. Your grandfather is there to back you.” That was the assurance of Swāmī Mahārāja to his disciples at the time when he thought that he was going away from the world. So much seriously his assurance was like that.

Bhāratī Mahārāja: Grandfather is always much more merciful.

Śrīla Śrīdhara Mahārāja: Sometimes more merciful. Raghunātha [dāsa] Goswāmī found Mahāprabhu again in Rūpa, Sanātana. Mahāprabhu departed and highly disappointed he left Jagannātha Purī and went to Vṛndāvana. “After having a *darśana* of Vṛndāvana I shall finish my life.” So much so he was in severe pain by the departure of Mahāprabhu. But he could not do so, but more energy he found in himself to live and to work. He found Mahāprabhu is there in Rūpa, Sanātana, in His advice, in His command. Mahāprabhu is there, he found. He could not die. But not only lived, but lived and produced so many things for us, as he has been selected to be the *prajojana* Ācārya. The goal, he has expressed, given us the highest destination. The summum

bonum of our life has come from him, *Rādhā-kīṅkarā*.

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.
Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Gadādhara.

...

Śrīla Govinda Mahārāja: They will try to come in Guru *pūjā*.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya. Dayal. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...connection with Mahāprabhu. Śacī Mātā.

[jagannātha-mīśra-ghare bhikṣa ye karīla,] apūva mocāra ghaṇṭa tahan ye khaila

["As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Mīśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers."] *[Caitanya- caritāmṛta, Madhya-līlā, 9.296]*

One *sannyāsī* of up country he was guest in the house of Śacī Devī and he tasted that *mocāra ghaṇṭa*, the preparation of the plantain flower curry. And he got such extraordinary taste there. Then when he was in Pāṇḍarpura in Mahārāṣṭra and he met Mahāprabhu. Mahāprabhu went wandering through the southern countries and went to Pāṇḍarpura and there met with that Raṅga Purī who told that, "Your elder brother Śaṅkarāraṇya, he breathed his last here in this place." Mahāprabhu got the information there, Śrī Raṅga Purī. And he told, "Once with our Gurudeva Mādhavendra Purī, we were guest in the house of that Jagannātha Mīśra. And Śacī Devī, Your mother, she prepared, cooked that curry of that plantain flower so nicely that we can't forget that taste." *Apūva mocā-ghaṇṭa tahan ye khaila. Śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādānna korena bhojan*, Bhaktivinoda Ṭhākura writes in his divine fashion: [In *The Songs of Bhaktivinoda Ṭhākura, Gītāvalī*, p 76]

*śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādānna korena bhojan
khāite khāite tā'ra, āilo prema sudurbār, bale, śuno sannyāsīra gan*

(1) ["O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, he became overwhelmed by uncontrollable symptoms of ecstatic love of God. O assembled *sannyāsīs*, just listen to this."]

"Sometime Mādhavendra Purī with his disciples was guest in the house of Jagannātha Mīśra and they were taking *prasādam* in the compound. And when taking that *prasādam* some wonderful flow of divine love awakened in his heart. *Khāite khāite tā'ra, āilo prema sudurbār*. He could not check so the divine *prema* rushed in his heart. *Sudurbār, bale, śuno sannyāsīra gan*. Then they began to address the

sannyāsī disciples there."

mocā-ghaṇṭa phula-bari, dāli-dālnā-caccari, śacī-mātā korilo randhan
[*tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan*]

(2) ["Mother Śacī prepared and cooked varieties of *prasāda*: semi-solid delicacies made with banana flower, a special *dhal* preparation, baskets of fruits, small square cakes made of lentils and cooked down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa Personally ate all the different vegetable preparations which were just like nectar."]

"What are you taking here, that has been prepared by our Mother Śacī Devī. *Tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan*. And because it has been cooked by her, and showing her heart, the heart of the cooker: Hari is attracted. And He has taken the first taste of all these things. So I feel that it is more than nectar. So sweet I have never experienced in my life; *sudhā-sama e anna-byañjan*."

yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
[*kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi*]

(3) ["O brothers! Everyone come and eat the *prasāda* of Lord Hari and chant His Holy Name! All the results that the mystics obtain by executing *yoga* will be obtained today by taking the Lord's *prasāda*. The entire universe glorifies the *prasāda* of Lord Kṛṣṇa. Lord Śiva dances in great joy on obtaining that *prasāda*."]

"What the great *yogīs*, what is their attainment, *yoge yogī pāy jāhā*, by only enjoying such things by our physical senses we can attain that thing. By great austerity and self control and directing him, pushing his mind towards the higher substance, higher inquiry, the attainment of the *yogī*, that can be easily had, got by us, only if we can enjoy the taste of this transcendental *prasādam*, substance here. And *yoge yogī pāy jāhā*, what they do not get with so much austerity you will get by enjoyment. It is such. *Āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi*. So go on chanting the name of Hari and take *prasādam*."

Nachi agai akaila suna [?] There is another, Vasudeva Gosh, he said that, "What should we speak about the greatness of Mahāprabhu, Śrī Caitanya Deva? He simply asks us to sing and dance, with all our heart and we will be turned into gold from iron. What a new method and wonderful method He has introduced here that only by rejoicing we shall reach the goal and no penance, nothing of the austerity and all these things we are to undergo for our great goal. Only by singing and chanting and this praying and dancing we shall go, we shall walk to the Goloka. What a new form and sweet form of *sādhana* the great Gaurāṅga has introduced in this world." *Nachi agai akaila suna* [?] "Everything, all the iron will be converted into gold."

yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi

kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'

"Be fully conscious to this fact. That Kṛṣṇa *prasādam* we very rarely find the mention of the greatness of the *prasādam* of Kṛṣṇa. *Tri-jagat kore dhanya*. It is not only my version, but it is broadly accepted. Only I am drawing your attention to that. And *tripurāri nāce jāhā pāi'*. And Mahādeva himself, Śiva himself, he once danced getting the taste of this *prasādam* once in Kailāsa he used to dance. Such a fortunate thing we have come across here. If we can only be awake to the fact. Śrī Rāṅga Purī told it to Mahāprabhu. "That *mocā-ghaṇṭa* we tasted there, we can't forget that taste."

Gaura Haribol. So Navadvīpa has got its special charm that He can dance you and through merrymaking it can help you to reach the highest goal of your life, from the most ordinary plane. Gaura Haribol. Gaura Haribol. Gaura Haribol. And I have selected especially the *aparādha-bhañjan-pāṭ* where Mahāprabhu has been most magnanimous, magnanimous to the extreme for the fallen, and absolved them from all sorts of offences. This is *the* place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Here I stop today.

[*Pranams*]

...

Śrīla Śrīdhara Mahārāja: ... to attend it.

Devotee: In London.

Śrīla Śrīdhara Mahārāja: In London _____ forty five minutes, at most one hour, they can't tolerate the theological lecture and thought, etc., in London. The first information came from there to here, to Prabhupāda.

Devotee: _____ [?]

Bhāratī Mahārāja: We can sit here for hours. We are thinking all day, when will we be able to sit the next time?

Śrīla Śrīdhara Mahārāja: The whole time, your thirst is not being quenched at all. But it is increasing, progressing. _____ [?]

No theology and no conception for any religion has given out, that twenty-four hours engagement with God. It is never to be found anywhere, but in Gauḍīya Vaiṣṇava, *aṣṭa-kālīya-sevā*. The *aṣṭa-kālīya-sevā* that has been designed, or that has been rather brought to light, that twenty-four-hours engagement in service of the Lord is possible for the *jīva*. It is never to be found anywhere in any theological conception of the world. That was told by Herr Schulze. [aka Sadānanda Dāsa, a German disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] Perhaps he's no more. His father was a monarchist, he told. Hare Kṛṣṇa. He was master of eight languages, he told. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Bhāratī Mahārāja: There's one *śloka* you mentioned yesterday, that Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura had mentioned explaining *satyam, satasya jonim* [?]

Śrīla Śrīdhara Mahārāja: When Brahmā is chanting praise of Kṛṣṇa just before His birth there perhaps this *śloka* occurs. *Dasamas kandha bhagavat* [?] Just before the appearance of Kṛṣṇa, Brahmā with other gods had come and going on with the hymns in praise of the Lord. There the first *śloka*, that is this *śloka*.
_____ [?]

What do you ask about this?

Bhāratī Mahārāja: What was the – yesterday when you were explaining that there are some persons who are worshippers of *satya*, are they impersonalists?

Śrīla Śrīdhara Mahārāja: That particular section, there are, and found in Gaya. They are not very particular about their creed. So he invited Guru Mahārāja to his house. And there, what is the true conception of *satyam, satasya satyam*. *Satya* is the basis, so we have to know much more about the proper conception of *satyam*, truth, what is truth. *Vedyam vāstavam atra vastu śivadam* [Śrīmad-Bhāgavatam, 1.1.2] *Vāstava-vastu*, reality, truth; the truth is personal. Truth is autocrat. Truth is absolute good. These things to be added to understand the real nature of truth, *vedyam vāstavam atra vastu śivadam tāpa-traya, vāstava-vastu: satyam* means *vāstava-vastu*. Reality, *vāstava-vastu*, two kinds: the substance of two kinds, the existence of two kinds. *Vāstava*, real and unreal, that is *māyic*, misconception, finite aspect of the truth. That is also truth. *Māyā* is also *nitya*. The *vāstava-vastu*, there conditioned and unconditioned, means absolute. Absolute according to Hegel, Absolute conditioned and unconditioned, finite, infinite combined, Absolute. Not infinite in itself is sufficient. There should be finite also in relativity.

Bhāratī Mahārāja: *Rta satyam*.

Śrīla Śrīdhara Mahārāja: *Rta satyam*, two kinds of truth. One truth, *rta*, according to me, which can be deduced from the truth. _____ [?] The data is there, and in geometry the theorem is there and there may be deduction. The truth, different conception of truth: that can be deduced from the data of the basic truth. That is also *satya*. Which can be deduced from the basic truth: that is also true. *Rta satya*, *rta* is also *satya* but a particular kind of *satya*. *Rta* means *gata* [?] which we can go, we can reach, which can be gone. Or in other words which can be produced from basic truth, which can be deduced from the basic truth; that is also true. *rtam satyam param brahma purusam kṛṣṇa pūṅgalam* [?]

_____ *visvarupa* _____ *rta satya netram* [?]

Two eyes of the Lord, *rta satya netram* [?] He sees through, that is, He comes to our contact with these two processes, and the consideration of finite and infinite. Through these two aspects we come into His connection; not only through finite, finite and infinite both, the deduced truth and the fundamental truth. Because the fundamental truth is there, and also what He creates, the variety, that which is created by Him: that is also truth. The truth created, anything created by truth, anything

constructed in truth, the *vilāsa*, that is also truth. And different differentiative characteristic over the fundamental base, that is also true.

Bhāratī Mahārāja: *Netram* here is meaning observing?

Śrīla Śrīdhara Mahārāja: *Netram*, yes, *netram* means observing. The instrument process by which we observe, we come to have a conception of a thing, understanding of a thing. A particular instrument through which we can come in contact with the outside world: *netra*.

Bhāratī Mahārāja: That was also in Viśvanātha Cakravartī Ṭhākura's commentary. He was giving that *rta satyam* as being *priya vani*. [?] *priya vakyam* [?]

Śrīla Śrīdhara Mahārāja: *Priya vakyam* ? *rta satya* ?

_____ [?] *Rta* means *priya*, he says?

Bhāratī Mahārāja: That synonym was given.

Śrīla Śrīdhara Mahārāja: What is there?

Bhāratī Mahārāja: I don't have the book; it's downstairs.

Śrīla Śrīdhara Mahārāja: *Rtyam satyam param brahma purusam krsna pungalam* _____ [?]

I understand that the meaning of *rta* is also *satya*. *Rta* means *satya*, *satya rta*. But when the two simultaneously produced, then two different kinds of *satya*, truth, two kinds of truth, one *satya* and another *rta*. That Cakravartī Ṭhākura says what is *priya*, what is sweet, truth as well as sweet, is *ānandam*. *Satyam ānandam*, *rasam*, *satyam ānandam*. And *cit*, *rta satya netram*, *netra mano buti cit* [?] *Satya*, *netra*, *netra* means conception by which we conceive, and *rtam ānandam*. Also what I like to say, *rta*, what is deduced in *satya*. The structure which we find on the foundation of truth, that is *sat-cit-ānandam*, that may go, *vilāsa*.

Bhāratī Mahārāja: Foundation.

Śrīla Śrīdhara Mahārāja: The structure which is standing on the foundation. Substance, then knowledge, and then *ānanda*; it may come to similar conception.

Bhāratī Mahārāja: As a background.

Śrīla Śrīdhara Mahārāja: Mere impersonal, not its impersonal foundation. *Rta satya netram* _____ [?]

In other words it may be *rta satya netram*, *Rg Veda*, sound. *Vede pasyanti panditah*. So, our vision and destination will be through *Veda*, revealed truth, *rta satya netram*. *Satya netram* and *rta netram* can be seen by one who sees, has got two eyes. *Rta satya netram*, two eyes, one through *Veda*, *śāstra*, and one direct perception, a *sādhū*.

Sādhū, śāstra, who can be approached, who can be seen by two eyes, or who has got these two eyes: he sees by these two ways or instruments. *Vede pasyanti panditah, rta satya netram. Satya netram* and *rta netram. Satya, sat, sādhu*, we can see Him through *sādhu*. And we can see *rta* as if it is *śāstra, Veda*. Both *sādhu* and scripture, these are the two ways by which He can be seen. *Rta satya netram*. We can approach Him through scripture as well as through *sādhu* direct, *sādhu śāstra, rta satya netram*. That may be another interpretation.

And Cakravartī Ṭhākura says *rta satya netram*. He has got two eyes, one really the justice, another mercy. Both justice, He sees us not only with the conception of justice, with the attitude of justice, but also He has got another eye, that of mercy. That also may be a good interpretation. *Rta satya netram*, which can attract mercy, deduced from the fundamental truth: which can attract mercy by deduction, which can produce mercy in Him. So, not with the eye of affection, but the eye of justice, according to the circumstance He's to distribute justice. That is not with vindictiveness but with mercy. And *rta, mahā-jano yena gataḥ sa panthāḥ*.

[*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-Parva*]

The real conception of the heart of the *sādhu* that is the fundamental conception of truth, and what has been produced by it as *śāstra*. That is also, through that also we can see Him. Through the practices of *sādhu, sādhu-ācāraṇa*, and *śāstra-upadeśa*, who can be seen by these two, *rta satya netram*. Hare Kṛṣṇa. Hare Kṛṣṇa. And also justice and mercy, He sees everything with justice and affection. That is mercy. Nitya Caitanya Dayal. Gaura Haribol.

Bhārati Mahārāja: *Nihitam ca satyam*.

Śrīla Śrīdhara Mahārāja: *Nihitam ca satye*. Who is accommodated in *satya*. *Sat-tasya-satya*, Who is the foundation of reality and who also has got his basis, has accepted *satya* as his basis. *Nihitam ca satye*. Standing on truth, the support of the truth in one side: at the same time he's standing playing on truth, *nihitam ca satye*. *Sat-tasya-satyam*. _____ [?]

That is taking a stand, placed on *satya*. He has accepted *satya* as his *āsana*s, as the plane where he is standing, or playing, support: in this way. *Satya* cannot stand without him and he has also taken stand on *satya*, on truth. That is the cause and effect of the truth, he's cause of the truth as well as he's the effect of the truth: both sides. *Nihitam ca satye* _____ [?]

means the pot: *satya* is the pot, and the substance within the pot is he: in this way. *Nihitam ca satya*, placed on truth. He's placed on truth. He has got; He has taken His seat on truth. *Nihitam ca satya*.

Bhāratī Mahārāja: Śrīla Viśvanātha Cakravartī Ṭhākura gives a synonym as being *antaryāmī*, because *nihitam* is meaning hidden, *gupta*, as Paramātmā.

Śrīla Śrīdhara Mahārāja: Paramātmā *rupena*, anyhow, *nihitam ca satye*. Then *satya*, what is *satya* here? Paramātmā has been placed where?

Bhāratī Mahārāja: As *nihitam*, *nihita*.

Śrīla Śrīdhara Mahārāja: *Nihita* means placed, has taken position on. Where? *Satye*, what is the conception of the truth there? He's not in this body.

Bhāratī Mahārāja: Hidden.

Śrīla Śrīdhara Mahārāja: Hidden in *satya*, He's hidden in truth. What has Jīva Goswāmī said there?

Bhāratī Mahārāja: I'll have to bring the literature, the book, from downstairs.

Śrīla Śrīdhara Mahārāja: And Śrīdhara Swāmī?

Bhāratī Mahārāja: There's only the Viśvanātha Cakravartī edition I have, here.

Śrīla Śrīdhara Mahārāja: He of course consulted both Śrīdhara Swāmī and Jīva Goswāmī. *Nihitam ca, nihitam guhāyām*. _____ [?]

[dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] *[Mahābhārata, Vana-Parva]*

It is placed, it is reserved in the cave of mountain. So Cakravartī Ṭhākura said that it is in the cave of the heart of the *jīva*. Who is *nimita*, who is placed there as Paramātmā. All right. He's there, but he says, "In the shape of Paramātmā, in the *guha*, *rdaya guha*. The cave of the heart as Paramātmā He's there, *nihitaṁ guhāyām*. *Dharmasya tattvaṁ nihitaṁ guhāyām*, so, *mahā-jano yena gataḥ sa panthāḥ*. *Nihitaṁ guhāyām*, placed, *guhāyām*, *nihitaṁ guhāyām*. And here, *nihitam ca satye*, secretly placed in truth. What will be the explanation? *Nihitam ca satye*, means He's placed over truth, *satye*, truth. *Satya-vratam*, what He says He keeps it, *satya-vratam*, He keeps His vow of truth. *Satya-param*, He's above truth, *satya-param*. *Tri-satyam*, He's truth in _____ [?] three ages. He's true for all ages, the past, present, and future, *tri-satyam*. Or in three *guṇas*, *satya*, *rajas*, *tamas*, everywhere He's truth, *tri-satyam*, *tri-loka*. *Tri-loka*, that is this mundane world, and the spiritual world, and

the *taṭasthā-loka*, everywhere is true, *tri-satyam*. *Deśa, kāla, pātra, kāla-vibhāva, deśa-vibhāva, pātra-vibhāva*: *pātra* and *pārśada*, *nitya-pārśada*, and *nitya-baddha* and *mumukṣu*. Everywhere is available and true for all, *tri-satyam*. *Tasya-param, satya-param, tri-satyam*. Then?

Bhāratī Mahārāja: *Satasya-yonim*.

Śrīla Śrīdhara Mahārāja: *Satasya-yonim*, He's said to be even the cause of *satya*. *Satya* is springing up from Him, *satasya-yonim*. *Nihitam ca satye*, again He's deposited with truth, He's moving the truth as the ground of His play, *nihitam ca satye*. And *satyasya-satyam*, again, *satyasya-satyam* is the very gist of truth, the very life of truth, *satyasya-satyam, saresa-saram*, truth of the truth, the very essence, the very gist about truth, *satyasya-satyam*. And *rta satya nitram*, then two kinds of eyes He has got: ordinary meaning, *rta* and *satya*, these two are His eyes, *rta* and *satya*. One I think one of justice and another of mercy, that may be *rta* and *satya*, as impartial estimation, and another, the possible, equity and [bosence ?] Justice and equity and [bosence?], practical, impartial and practical, theoretical and practical; two kinds of, in two ways He sees things...

End of 81.08.31.C

Start of 81.09.01.B

Śrīla Śrīdhara Mahārāja: Ke? Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, we see that when we read, that Navadvīpa Dhāma is a more merciful aspect than Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So, in the case of Jagannātha Purī, how is that adjusted?

Śrīla Śrīdhara Mahārāja: Jagannātha Purī that is compared with Dvārakā and Kurukṣetra. Mahāprabhu in Navadvīpa is more magnanimous.

Akṣayānanda Mahārāja: Yesterday you told that story how that man had a previous *saṁskāra*, bad *saṁskāra*.

Śrīla Śrīdhara Mahārāja: *Baddha*, yes.

Akṣayānanda Mahārāja: That he was thinking to enjoy with Durgā. He was trying to enjoy Mother Durgā, that man, that story you told.

Śrīla Śrīdhara Mahārāja: O yes, that Brahmānanda Bhāratī. Māyāvādī sort of that type, Sanātana Gosvāmī has written that when one has just attained his freedom from the

clutches of *māyā*, then Durgā Devī in a very beautiful form comes and prays to him.

"Why are you going away? You stay here. I shall try to serve you, to satisfy you." So that sweet charm is the last snare of *māyā*, and when one can cross that then he can enter, eligible to enter Vaikuṇṭha. The last trap of *māyā*, the *māyā* personified in a beautiful figure offers her service, charming service of exploitation, of enjoying mood. "Why do you go? I'm ready to supply all what is necessary for your enjoyment. Why do you enter into the land of service?"

The last, the last bullet: sweet bullet.

Akṣayananda Mahārāja: Our *saṁskāra* is also very bad, our *saṁskāra*. Jagāi Mādhāi. So we could come here we are very fortunate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes. And I selected anyhow this position. The most extended form of mercy was shown here in Kuliya Prakash in this Govardhana area. I anyhow with this consciousness I took my position here to come within the greatest circumference of His magnanimity. May be included where it is most extended.

Devotee: Magnanimity?

Śrīla Śrīdhara Mahārāja: *Aranyata, audārata, dayā, mahā-vadanyāya*, Mahāprabhu. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Where can we refer to that about Sanātana Goswāmī, mentioning about Durgā Devī coming?

Śrīla Śrīdhara Mahārāja: *Bṛhat-Bhāgavatāmṛta*. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So Mahārāja, there's various types of Gurus, formally; *Nāma, dīkṣā, saṁnyāsa*, maybe *śikṣā* Guru, so many different types. So how is respect adjusted to these different personalities?

Śrīla Śrīdhara Mahārāja: Yes. That is both formal, that is relative, another absolute, that is material; that is independent. We cannot but according to the capital we get we should be indebted according to the quality and quantity of what knowledge of devotion we shall get. We cannot but go on in that way with that calculation of our gain. The degree, the quality, the quantity of our acquisition of our gain, love, we cannot but be forced to give our recognition, our thankfulness, our gratitude, our whole heart. We cannot be insincere. Whenever we'll get, I must,

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

It is His will. According to the gradation of dispensation, and according to the gradation of my higher light and acceptance and practice, that will come, informally. Formal structure also we may give formally, and the informal recognition will be there, that is the absolute consideration, cannot but be. Especially in the *parakīya* Goloka, the formal respect to the ordinary married husband. And the whole heart that is a show: the whole heart drawn towards Kṛṣṇa cent-per-cent. But still some shackle. That is another thing. That is a special (leaned?) in *sādhana* also.

What our previous *saṁskāra*, previous tendency in the mind; that may be considered with the married husband. They have got some demand on us. The soul is there and his mental impulse is there, on the whole, and the mental impulse that is forcing the soul to abide by his direction. Then the whole mental impulse maybe considered as husband, the external demand. But soul is free. His transaction with the Supersoul, Kṛṣṇa, Paramātmā, Kṛṣṇa, there is freedom. But the *saṁskāra*, the tendency acquired by the previous lives they won't allow the soul to go away.

"First clear the debt to this nature as a whole and then you'll go out. You're within debt. You have enjoyed so many things from this plane and you are going out, deserting us. We have many things to realise from you as you had loan here."

So that may be compared with the formal, the husband. "Husband, he has got that claim over me."

But *parakīya* internally they say, "Oh!" Establish connection with the Lord: "Outwardly you posses everything in me, but my inner self you can't see. You can't have any demand there. I'm going on with that connection."

In this way also there is an adjustment in our *sādhana*. In our *sādhana* that is also a process. The *saṁskāra* allows him to do anything he likes, but he may not get the very internal substance what I am, really I am. That I know. Offer to Kṛṣṇa, the innermost of my heart. There Kṛṣṇa will come. And I am under bondage. I'm their prisoner, prisoner of this house, because I've got so many debts here. I was an exploiting agent. So much debt I've already incurred and they won't allow me to go out of this, of that jurisdiction. So ostentatiously I'm in their possession, but I take my inner soul's separate through *ruci*, through my inner intention I connect with the Lord, the subtle-most of the subtle. I sign that side. And external man may be in the obligation of *māyā*.

Akṣayānanda Mahārāja: That means not by *sādhana* but by attitude.

Śrīla Śrīdhara Mahārāja: By the surrender to that by attitude, attitude of the inner-most attitude. And externally, hypocritically, "I am Yours. I'm at Your disposal. You may do whatever You like with this external form." But the inner man is absent there. He's in another place. And the formal things are going on. "Whatever You like You may do with this body. And I'm also doing some duty to You, all these things." But all absent-minded activity, all dead, the machinery movement. The soul is gone elsewhere. That is also. And for the *śaraṇāgata* he's most like that, surrendered soul.

Akṣayānanda Mahārāja: There's a question. If we may be a preacher, we may be so called *para-duḥkha duḥkhī*, can that also be material?

Śrīla Śrīdhara Mahārāja: No, the spiritual consciousness cannot be material. *Para-duḥkha duḥkhī* means this fasting cannot, half clad, half fed, that is not *para-duḥkha duḥkhī*. *Para-duḥkha duḥkhī* in its real sense that, "He's apathetic to Kṛṣṇa." That is the source of all his sorrow. So that sort of *duḥkha* is recognised here, *para-duḥkha duḥkhī*. Not that, "He's a poor man so give some money. Or, he's a diseased man give some doctor." Not that sort of *duḥkha*. It is meant that, "He's devoid of Kṛṣṇa, in the clutches of *māyā*. Sometimes he's becoming an Indra, Chandra, Vayu, no position, sometimes the lowest, trees, creatures, all these positions." That inner poverty of ignorance and misuse of his own self - that is the disease there. And that draws the sympathy of the *sādhū*s. That sort of misery, *para-duḥkha* means that type of *duḥkha*, separation of Kṛṣṇa. That is the *duḥkha* and *sādhū* is attracted by that plenary misery and not the external consequences there. So not like Ramakrishna Mission, they're going to do away with the misery externally without caring for what is the real cause of all these miseries.

And *para-duḥkha duḥkhī* is, even a king who is master of so many things, he's also *duḥkhī*. Sanātana Goswāmī's diagnosis of misery will be in him also, though externally he's a very rich man, wealthy man, he's a big scholar, he's master of many things of this *māyic* world, he's also a poor man. So that sort of *duḥkha* he wants to remove, that devoid of Kṛṣṇa consciousness that is the real *duḥkha*. Everything, he has got in *svarūpa* everything, but little disturbance in the brain, and that disease in the brain that should be removed. Then he'll find everything there under the holy feet of Kṛṣṇa. Everything is there in *māyā*, all wealth is there, only the disease in the brain, wandering in the street, sometimes in a cool garden, sometimes in a desert place, does not matter. The real misery is in the brain, that *duḥkha*. Sanātana Goswāmī felt sympathy for that *duḥkha*, that want of Kṛṣṇa consciousness; that is the misery, and his heart cried only for that. Not for this external, ordinary opulence of *māyā*, etc. Devoid of Kṛṣṇa consciousness they're *duḥkhī*, they're sufferer. We may be king, or a scholar, or anything, everyone else, a leader, and with great glory, but still he's a man suffering from misery of [lack of] Kṛṣṇa consciousness. That sort of *dosa*, or sorrow, and he wanted to make remedy of that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So Kṛṣṇa says in *Gītā*,

na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ
[*bhavitā na ca me tasmād, anyañ priyatara bhuvī*]

["There is no one in this world of human society more dear to Me than he (who explains the secrets of *bhakti* to the devotees), nor will there ever be one more dear."] [*Bhagavad-gītā*, 18.69]

He says, "Who tells this *kathā* to My *bhakta*, he is most dear to Me."

Śrīla Śrīdhara Mahārāja: In *Bhāgavata* also, *bhūridā janāḥ*. "Who is the best giver, or giver of enough, who talks about Me." *Bhuvī grṇanti ye*.

*tava kathāṃṛtaṃ tapta-jīvanam, kavibhir īḍitaṃ kalmaṣāpaham
śravaṇa-maṅgalaṃ śrīmad-ātataṃ, bhuvī gṛṇanti ye bhūridā janāḥ*

[“O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [*Śrīmad-Bhāgavatam*, 10.31.9]

“The great givers are those that give My connection, My relation, who can distribute to the people, they’re the real givers, benevolent.”

Who can give the whole, He’s the infinite, infinite beauty, infinite *ānanda*, infinite *rasa*, those that try to give Him, Kṛṣṇa, to the world, they’re the best, the maximum givers. Otherwise all poor persons things, all hypocrites, hypocritical transaction, “No, no, no, what is good and he’s giving and taking,” all mechanical matter, mechanical, transaction of the machines. Without knowing what they are themselves, the earth, what is really good or bad, as engaged by *māyā*, a slave of *māyā*, and making transactions of this thing and that thing, agents of *māyā*. And *māyā* means devoid of truth, and where there’s no truth there’s no *ānanda*, no *rasam*. The real givers are those that can distribute Kṛṣṇa consciousness to the world. They’re the real party. Transaction is also here, otherwise all sham and all false, false giving. [?]

Who are making transaction of different things other than Kṛṣṇa consciousness, both of them will go to hell, one who is giving, one who is taking, both will go to hell, to the lowest position of suffering. Kṛṣṇa is the substance, *vāstava-vastu*, others are *avastava*, false dealing. They who are dealing with Kṛṣṇa they’re dealing with right things, true things. All else, their transaction is all false, concoction, so that is *māyā*. The land of *māyā* is misery. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: In the *Gītā* Kṛṣṇa says: “He who tells this to My devotee is most dear to Me. He who tells this knowledge to My devotees is most dear to Me.”

Śrīla Śrīdhara Mahārāja: Yes. “I’m the Ācārya.”

Akṣayānanda Mahārāja: Why does He say, “He tells it to My devotees?”

Śrīla Śrīdhara Mahārāja: “To My devotees” of lower order, and who tells he’s of higher order...

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...*madhyama-adhikārī*. He’s telling to the *madhyama-adhikārī* to help the *kaniṣṭha-adhikārī*. Where is it in the *Gītā*? Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. *te ‘pi yānti parām gatim*.

[*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*]

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

...
[*kim punar brāhmaṇāḥ puṇyā, bhaktā rājaśayas tathā
anītyam asukhaṁ lokam, imaṁ prāpya bhajasva mām*]

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."] [*Bhagavad-gītā*, 9.33]

[*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca*]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

Gaurasundara.

...
[From this section of the recording it is uncertain who is speaking to Śrīla Śrīdhara Mahārāja due to the gradual increasing speed of the recording]

...
Devotee: Mahārāja, sometimes there's a feeling that I'm going to preach but I don't have enough weapons. My weapons are very limited.

Śrīla Śrīdhara Mahārāja: But when a superior Vaiṣṇava wants me to do that, then with that, whatever capacity, whatever weapons, whatever _____ I shall do his, I shall obey his order, and gradually I'll get the next higher stage, position, by the higher Vaiṣṇava's command. That will be the test here. What should I do? I may ask from whom I have reverence for, "What to do?" He may say begin in a mean way, in a poor way, but by His will the equipment and capacity will come in no time if He really wants me to do the service. He's everywhere and He can do anything. I have got my limited capacity so I must give that to Him.

[*patraṁ puṣpaṁ phalaṁ toyaṁ, yo me bhaktyā prayacchati
[tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ]*]

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake

of that whole offering from such a pure-hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept.”] [*Bhagavad-gītā*, 9.26]

Whatever you have you give, you offer that for Him, whatever you have. You begin from there. Whatever capital you have got you begin with that trade. You begin your trade with whatever capital you have got. Then by divine will it may reach to be great, like Himalaya.

Of course, wait for some_____ favourable circumstances, wait and see.

What is the purport of the *śloka* you are searching for?

Devotee: I have some trouble reading the Bengali.

Śrīla Śrīdhara Mahārāja: Any Sanskrit?

Devotee:

*na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād, anyaḥ priyataro bhuvi*

[“In human society there is no one who pleases Me by his actions as does he (who preaches the glories of this *Bhagavad-gītā*, the Hidden Treasure of the Sweet Absolute), and (in the future) there will never be one more dear to Me in the whole world than he.”] [*Bhagavad-gītā*, 18.69]

Before that there’s also one *śloka*.

*ya imam paramam guhyam, mad-bhaktesv abhidhāsyati
bhaktim mayi parām kṛtvā, mām evaiṣyaty asaṁśayaḥ*

[“One who recounts the glories of this most hidden of all hidden treasures to My devotees - such a person, attaining supreme devotion for Me, will reach Me without a doubt.”] [*Bhagavad-gītā*, 18.68]

Śrīla Śrīdhara Mahārāja: “This is My secret advice, or instruction, and who will distribute it to others they’ll be much benefited and come to Me very soon.” That is the purport. “There is also something; that the high secret in the *sādhana*, the gradation there is in the *sādhana*. So what I say here, the *śaraṇāgati muna sādhana*. This basis of surrender through *sādhana*, that is most efficacy it has got, and who will say to other class of devotees the *śaraṇāgati* is the very soul of all services. You’ll get impression about that to other class of devotees, by distribution, by doing good to others, he’ll get promotion very soon to My inner most quarter, inner most.”

Kīrtana, just as when we swim in the water we push the water back and go ahead; *kīrtana* is something like that. In jet plane also I’m told that devours air, wind, in the front, and with some petrol or something it pushes in the back very forcibly and goes ahead. So *kīrtana*, to imbibe from Guru and to give a push to the outside world it can get us some progressive energy. What I get I also, then more we get more we can eat

from there and more we can push this side. The higher capitalist; we are middle capitalist, middle trader, as much as I can sell the higher capitalist he will give supply. "Yes! He's selling in a big way, extensive way, so give, supply him." That is the process: *kirtana*. Whatever you get you caste it aside. That pleases the capitalist. The original capitalist is very much pleased when He sees that, "What I'm giving to him he's _____"

There's another story in *Purāṇa*. Once Nārada he's going, roaming through a place. Some beggar, perhaps a poor *brāhmaṇa*, he's suffering very much from poverty. He came to Nārada. "You please Devarṣi, I'm suffering very much from poverty. My *karma* does not end. With a family I can eat one day and another day I cannot eat. What to do? Can you manage one thing for me? You are going to Vaikuṇṭha always seeing Nārāyaṇa. Please ask on my behalf that in my life whatever, in the whole life whatever amount of money has been allotted for me, may be given in one day in a fashion. In one day may I not get the whole allotment of my life. Then please try to do that. Then I shall finish the whole life's resources and then fast and go away."

Then again Nārada met him. "Have you asked on my account and told the Lord?"

"Yes. He said something like five rupees in the whole life you are to get."

"So please arrange that I can get."

"Yes, yes. You will get that. Whenever you'll awake in the morning you will find under your pillow that five rupees."

He took it. And the day after he removed his pillow and found five rupees. He took that thing, and marketed, the whole money was spent. And he invited many of his neighbours and finished the whole thing, by marketing, and wife cooking. And in this way he finished the whole capital.

Now the next day, "Now we have to fast, my whole life's income finished, now I have nothing to do but fast." But with some curiosity he removed the pillow, saw again that five rupees. "What is that?" That also he took and went to the market and finished the whole thing, invited the neighbours. Next day also he removed another five rupees.

Then people in the locality thought, "This man, living from hand to mouth, could not collect even his own food, and he's _____" [?]

Anyhow he's going on, happy with that.

Then another day he met Devarṣi Nārada.

"How are you doing *brāhmaṇa*?"

"Very well: very well."

"Why; how?"

"Whatever I get I distribute to the others, and these things I cook and _____ Then again I find _____ I can't understand how it is possible."

Then Devarṣi says, "Oh! I have understood. It was meant for you, but you distribute to others. So for that labour, you and your wife you can get food, because she cooks and you market, some labour, and you distribute. So as a wealth of that work _____ five rupees constant _____" [?]

Whatever we get from the Guru we'll distribute to others. So the capital continues to come, it's such a thing.

"He's a proper appreciator of My nature. So much so it cannot check him to give it to others. In his appreciation for Me is such genuine and intense, he cannot but distribute to the environment."

So by that pushing the water, or the air of the jet plane _____ The current, the understanding: that is pushed aside, behind. *Śravaṇa, kīrtana*, so not only *śravaṇa* or only *kīrtana*, but *kīrtana* means *śravaṇa*. One who will attend *śravaṇa, kīrtana* is compulsory for him. When he's going to preach he cannot but feel the difficulties of preaching. Many things will come. New problems will come. So he'll have to face new things. And then when he'll hear from the higher source _____ [?]

So when we do *kīrtana*, it is of a particular knowledge, practical knowledge, we're out for the collection of money. And the collection of money, that is also a constituent part of *kīrtana*. Because people won't care to hear you, but if they're to pay money then they're attentive to listen to you. And then they're benefited because their energy will be used in the service of the Lord. And when money, to part with, they cannot but give some attention to you, and thereby *kīrtana*, and then gradually enquiry will come from them. "Give some dollar. You have got less in your understanding. At least you're in the consciousness of your inner want." And whenever anyone comes to read *Bhāgavatam*, or to hear a *sādhū*, then that one day that truth will be attempted, that, "I could not answer that person really, but outwardly I gave some answer, but my inner self was not satisfied with that answer. But what is the real answer of that? I'm Your expectant. And when sufficient will come You'll just scatter that thing..."

_____ [?]

Śravaṇam kīrtanam, both combined, the rolling business, *śravaṇa, kīrtana*. I told to Dhīra Kṛṣṇa Prabhu, the rolling business that pays more. The capital is not kept standing, it's rolling, capital rolling. That pays us most. Gaura Haribol. Gaura Haribol. What's the time? Nine thirty. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Finished, is it?

Devotee: The other day we were discussing one verse...

Śrīla Śrīdhara Mahārāja: ...and it is mentioned that *māyā* should exist _____ that hospitals may not be closed altogether; something like that...

[The recording is too speeded up from here to make an accurate end to the transcript]

End of 81.09.01.B

Start of 81.09.01.C_81.09.02.A

Śrīla Śrīdhara Mahārāja: ...I heard this story, perhaps in nineteen twenty one.

Another gentleman, one day he gave lecture, we attended, he came back from Haridvar and Hṛṣikeśa also. He's also standing on the bench in the square addressing students and so many are talking. Many men standing on the bench, then they began to deliver lecture, and so many students out of curiosity they flocked there. So one day, that man is full of that white leprosy, coming back from Udbard [?] and other *tīrtha*. He told, in quest of whether the God is or not, whether the Lord is or not. With this idea he went to consult some *sādhus* there, a mile or two off, up there Udbard I met one *sādhū* coming down from the hill. And I fell flat under his feet and then asked him, "Have you seen God? Can you see Him?" This was my question.

"Yes. I have seen. Yes. He is."

"Can I see?"

"Don't you see?" In this way he cried aloud. "Don't you see Him?" In such a tone he cried aloud, "Don't you see Him all around? A flash of light came within me. I thought your unity in the consciousness of the birds, trees, everything is within one common flow of *ātmā*, I found in my heart. Then I was a little calmed."

And he went on in his own way. One gentleman gave a lecture like that. So many lecturers they're of different types.

Another gentleman, perhaps a Brahmo, he's delivering lectures, ridiculing *sanātana dharma*, the *sandhya*, *vandhana*, all these things. I used to perform *sandhya*, coming from a *brāhmaṇa* family, used to do that.

Then he referred to some Viṣṇupādi. "Viṣṇupādi is a place there in Haridwar, Viṣṇupādi. And the founders of the *sandhya mantra* they say *ganga tui viṣṇupādi*. They say that the Gaṅgā is coming from Viṣṇu Pādapadma, from the sweat of the foot of Viṣṇu the Gaṅgā is coming. But they do not know that there is Viṣṇupādi, there is a place near Haridwar and the Gaṅgā flowing nearby. And only for that Gaṅgā's name is Viṣṇupādi. But not from there, not she had her birth in Viṣṇu Pādapadma. But it is for that place and coming by that Viṣṇupādi place so its name is Viṣṇupādi and she does not come from the sweat of the holy feet of Viṣṇu. This is all ornamental. This is lie. It is false." In this way he gave.

But I put a question to him, ha, ha, ha. The Gaṅgā, the Bhāgīrathī is passing, and it is known as Hoogly River. From Hoogly, the lower portion is said to be, the river's name is Hoogly. So should we mean that that is the, that should be the name of that. Because Hoogly is there so we say Gaṅgā to be Hoogly River. But should we think that Ganges has no other origin far above? Then what is the matter, it is passing through Viṣṇupādi so Gaṅgā will be... Some people may think that Viṣṇupādi. From Viṣṇupādi the name of Gaṅgā may not come, but from Gaṅgā the place may be Viṣṇupādi. That also may be. That gentleman did not say anything. He did not reply. There is a place on the side on the banks of the Ganges whose name is Viṣṇupādi. And how can state that he's coming up from Visnu pādapadma, that cannot be. The Hoogly name, from Hoogly downwards it is Hoogly. But on the upward Ganges is that also Hoogly?

Hare Kṛṣṇa. So, I retire now. Gaura Haribol. You are making tape? No?

Akṣayānanda Mahārāja: Yes. We are told often that the Guru and *śiṣya*, if the *śiṣya* is not successful in this life we are told that the Guru will return by taking another *janma*,

another birth. So I want to ask does he personally take another *janma* or does Paramātmā *rūpa* manifest?

Śrīla Śrīdhara Mahārāja: Anyhow the relation will continue, continue. And whether that particular soul who was delegated in the previous life he will come, he will be sent or not, no guarantee. But anyhow the disciple will have consciousness of that. He will see that my former Gurudeva may be in different forms. Not unknown. He will see that I am known, not unknown, to my master. He was my Guru. He knows everything. But external form may not be similar, similar.

Suppose a disciple may come in a particular country, in a particular sect. The Guru may also come in a particular country, in a particular sect, particular education. That may be, may be. The *śiṣya* will come, the disciple will come to exactly the same position? That may not be. And the Guru will also come in that fixed position? That also may not be. But they will be able to recognise one another, each other. My Guru, he knows about my previous life. And the disciple will also feel that he knows everything about me. I am beginning in the same place.

So, with such broadness we are to look at our Guru Mahārāja, so in this way it is *sākṣād-dharitvena*, not only the person but plus something else, Guru *tattva* means. And that manipulation is by the Lord or His *svarūpa-śakti*. But anyhow no disturbance will be about the past.

Akṣayānanda Mahārāja: They say, I don't know if it is correct, but they say that the Guru, because his disciple was not successful he may not return to the *Dhāma*, to the back to Godhead. But he may remain in this, in the *brahmāṇḍa*. That question...

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: They say that the Guru may not return back to Kṛṣṇa. He may not go. He may remain in this world. In that way...

Śrīla Śrīdhara Mahārāja: If that is the case then no Guru can return to Kṛṣṇa any time because the continuation of the disciple will remain.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So he will have no leisure any time in his life. But it may not be so.

Akṣayānanda Mahārāja: No. That is why I was ...

Śrīla Śrīdhara Mahārāja: He may be, sometimes he may be deputed himself, or others also may be deputed in that case.

Akṣayānanda Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But the inner instruction and inner feeling will be such, the

paraphernalia, that they will have no trouble for that. Officer may change but the function will go on smoothly.
_____ [?]

...

Bhāratī Mahārāja: You were saying he doesn't necessarily, the Guru doesn't necessarily remain. The Guru may return back.

Śrīla Śrīdhara Mahārāja: The Guru may return. The *Nāma* Guru, *mantra* Guru, *sannyāsa* Guru, they're all Gurus, but we must see something common in them, and so the expression, so the statement about the ontological aspect of Guru, the *sākṣād-dharitvena samasta-śāstrair*, [*Śrī Śrī Gurv-aṣṭaka*, 7] "I Myself."

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

"You should consider, you should look for there Myself. I am there. I am your Guru. In My different types of *śakti* or general recruitment in any way, I am Guru. It is My function to take you up. In different place but still I am there. I am there. I am there in My *mādhurya-rasa śakti* or *sākhya-rasa śakti*, *vātsalya-rasa śakti*, or *dāsyā-rasa śakti*, in a general way also."

Sometimes one may be recruited by Rāmānuja *sampradāya*, then maybe again converted into Kṛṣṇa *sampradāya*, Gauḍīya *sampradāya*. It is also possible. So internal link we are to...

Akṣayānanda Mahārāja: Then if they say that, 'he will come back, come back,' that is a mundane conception, a wrong conception.

Śrīla Śrīdhara Mahārāja: The main thread, the main thread. Not always, almost, to the beginners it is safe to say that he will come back. But ultimately we see that even that one may be transferred into another section, another section. This zigzag way also may reach according to the detection of his inner, unfolding of his inner necessity the departmental change may occur.

Or he will see the change in his own Guru. In the first sight he saw his Guru of one type. Then again in progress he will see the same Guru, he may be another thing found in their new thing, new thing. 'I could not detect so much depth in my Guru in the beginning. I saw him such and such, but now I find that he's something more and more.' In this way unfolding, here unfolding and there also unfolding.

So *āveśa*, *śaktyāveśa*, Guru is something like *śaktyāveśa*. But is it chance coincidence all these *śaktyāveśa*? And that is permanent *śaktyāveśa*, always, the *śaktyāveśa*. According to the necessity of the situation and by the will, by the dispensation of the Lord, they will be connected but they won't feel any disturbance,

due to His presence within.

Who will quench the evolved progress of one's heart, unfolding of heart, a new demand, new thirst, and that will be quenched by whom? He's Guru, he's Guru, and he will have not any scrupulousness or anything else. The internal thirst is being satisfied. And there is my Gurudeva. The unfolding, gradual unfolding, and the attendance of the same from the upper side, there is Guru, there is Guru. Guru, guide, with my progress, guidance of different type will be necessary for me. New guidance, new guidance, with the progress I shall be taken into different planes and new types of guidance, new life will be acquired, in this way.

But the main thread, the *raso vai saḥ*, the pure *rasa*, pure ecstasy, and that will, *hṛdaye nābhya nujñāto*, my inner heart will approve. Heart will approve, cannot but approve, cannot but approve. 'Yes. I want this. I want this. This is my fate, this is my fortune,' in this way. Otherwise, if any soul, *madhyama adhikārī*, he's once appointed as Guru, and so many disciples, and he will come again and again, he can't enter into *nitya-līlā* any time.

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: That cannot be. But anyhow, who will be connected, here, both parties will be satisfied, because of His presence. So He says *ācāryaṁ mām vijānīyān*. It is not meaningless. It has got sufficient purpose, *ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. Don't go to limit the Ācārya, don't limit Ācārya. So He says *ācāryaṁ mām vijānīyān, nāvamanyeta*. "You have come up, so the Ācārya whom you first meet perhaps you have surpassed him, first meeting of the Ācārya. *Nāvamanyeta*, don't see less in him, don't see him of lower position, *nāvamanyeta*. I was there, I was there. In a primary teacher I was there. As a schoolteacher there also I am, college teacher, so *nāvamanyeta*, don't see outside. I am your guide, in different forms I am your guide." So, *ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. "He has got special characteristic than an ordinary general Vaiṣṇava, Ācārya. For you, I am there." Hare Kṛṣṇa. "*Mayānukūlena nabhasvateritaṁ, backing so many Ācārya, so many Ācārya, I am at the back, working through them, mayānukūlena nabhasvateritaṁ, pumān bhavābhim na taret sa ātmahā*."

[*nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābhim na taret sa ātmahā*]
[*Śrīmad-Bhāgavatam*, 11.20.17]

"They're like helmsmen in different boats, Ācāryas. And I am the favourable wind helping so many boats to make progress."

Bhāratī Mahārāja: Don't limit the Ācārya, don't limit.

Śrīla Śrīdhara Mahārāja: "Don't limit. Try to see him in the same level with Me."

Akṣayānanda Mahārāja: In the *Bhāgavatam* our Śrīla Prabhupāda, he wrote

something in the purport in connection with the story of Dhruva Mahārāja, the third canto. He said Dhruva Mahārāja was very, very strong and he could take his mother back to the *Dhāma*, back to Godhead. So our Prabhupāda wrote, "If I have one strong disciple then he can take me back to Godhead." So we find this statement very mysterious.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Dhruva's Guru was his mother, his mother was *vartma-pradarśaka*, first guide. Just as Cintāmaṇi in the case of Bilvamaṅgala, so through her also that Kṛṣṇa, that Ācārya, *vartma-pradarśaka*. Then Dhruva came out pressed by his mother, first start from mother. Next from Nārada, then by dint of his *bhajana* when he attained the place, then again he took his *vartma-pradarśaka* Guru, mother. She was still left perhaps. So *vartma-pradarśaka* Guru, a very rare case we find that also, the *vartma-pradarśaka*, who gives the first start, to the *kaniṣṭha-adhikārī bhakta*, gave first start. But we are to consider the past life of Dhruva and also his mother. Dhruva in his past life he had some more progress and now in this life his mother, who was arranged by the Lord to give some starting, and then he adopted the path of *bhajana*. *Nimittam*, his mother was *nimitta*, starting. But both of them have previous life and previous progress in the proper direction.

Primary teachers, first they may deal with an extraordinary scholar in the beginning. Then he passes, and again have - the other day I told to someone that in [Edmund] Burke [1729-1797] we read that the grandson was so much qualified that he was conferred the title of lord. And to make him lord his grandfather was also to be made lord. So lord, the title comes from up to down, but here, from down to up. The grandfather, he was given recognition of lord and then father and grandfather. But first the grandson, he got the title of lord by the dint of his capacity. There was a case we read from Burke Conciliation, that American war. Hare Kṛṣṇa. Impeachment of Warren Hastings, these are the American Taxation Conciliation, in the Parliament, the Burke was a very good player, advocate, or barrister, something like that, he pleaded. And in B.A. class we had to read those things.

So it may be because by previous arrangements the less qualified he may give push to a more qualified person, when young. And then, in return he also may help him, help him. So Guru, he, he means that God consciousness in different sections and different places. From different directions one may receive help.

...

Akṣayaṇanda Mahārāja: *Cakhu-dān dīlo jei, janme janme prabhu sei.* [Śrī Guru-vandanā, 3] [He who has given me the gift of transcendental vision is my lord, birth after birth.]

Śrīla Śrīdhara Mahārāja: Whenever any difference we are to see the common thread, sometimes. Absolute will have the better consideration than the relative position. Both Absolute and relative consideration, and without that, then no progress is possible. Absolute and relative, both considerations must go side by side, side by side. Absolute has the primary position, and relative temporary, suiting to the purpose of time, space, and person. So in the longest journey of my life, and my greatest interest, we are already given, the keeps, the connection of the Absolute, always, always. So there is unity. Even in a Guru when he says, this ordinary Guru. The *śāstra* also has kept up that

link.

*parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam
karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[*Śrīmad-Bhāgavatam*, 11.3.44]

It is unable, if I say that don't eat fish, meat, etc, he won't come into the fold. But our policy is that they must come, so give some laxity. In the *śāstra* and Guru also there, similar Guru, similar *śāstra* is there, but hoping that they will take the way of that progress. So, so much generous, the *śāstra*, the *śāstra* is in the lowest, to the lowest generation, lowest section, and the Guru also similar is there, similar Guru and similar *śāstra*, similar *sādhu*. In this way the *śāstra* extended to the lowest plane to take up in the gradual process. The *śāstracar*, he has got in his mind that in this gradual process some provision they must be given, otherwise they will fly away. So they should be taken up in the gradual process. The universal mind is there. And that sort of consciousness is in the mind of the *Ṛṣi* that has prepared that *śāstra*, and Guru, *lakham*, all these things.

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."]

[*Śrīmad- Bhāgavatam*, 11.5.11]

You take wine, but under some condition, if you offer it to the particular *devata* and then take. You take meat and fish but don't take all sorts of meat, all sorts of flesh. And try to keep up without animal food on such day, and such day, such day. And by instalments they're taken up. *Vivāha vyavaya*, don't go freely to the women but you marry a wife and try to keep your enjoyment there only, in this way only restricting. Then, when he'll be a little grown up, no more, my son, enough has been done.

panca so dhan bhanam bajet palit latesu bhutanam nemitestu maha phalar [?]

The real progress awaiting you from such position and its nature will be such and such. When grown up little then that sort of duty will be attached to him. The *śāstra*, and *sādhū*, that is Guru, and is going to the extremity of the sinful area. Otherwise they will have no chance of coming up. But the disciples of *sādhaka*, in general they'll take up from their own plane and to go up. And there also they will find such Guru, such *śāstra*, all in the middle. Just as we see our jurisdiction of the light, very much intense we can't see, and very meagre we can't see. Sound also, very intensified sound we can't hear, and very less we can't hear. So we work in the relative position. But we are told to stick to the Absolute thread contained within, to understand the whole thing.

Ācāryam mām vijānīyān, nāvamanyeta karhicit. Don't undermine. *Na martya-buddhyāsūyeta*. Though you see some mundane characteristic there, sleeping, eating, all these things, but don't undermine, undermine. Then you'll be loser. Just as in the Ganges water, in the Śrī Mūrti, no stone, no wood, no watery substance, but it can purify, Ganges water can purify what, the water aspect? No. Another aspect, and that analysed ultimately we see the order of the Lord, His order that it will purify. The will, the purifying power, comes from His will, His will backing. So Absolute backing we shall try to find everywhere, and also the relative position we can't sacrifice, then we'll have to go to *nirviśeṣa*. He, with all His system, paraphernalia of different nature, characteristic, we want to have both, *śakti* and *śaktimān*. In no case we can sacrifice *śakti*, either of them.

When [Raghunātha] Dāsa Goswāmī says that, "I do not want Kṛṣṇa if Rādhārāṇī is not there. I want rather Rādhārāṇī." Then who is Rādhārāṇī? Who is Rādhārāṇī? She's full of Kṛṣṇa. Ha, ha. "So I want Rādhārāṇī?" So Kṛṣṇa is there, and in different relative positions He becomes, to the particular persons, sweet, sweeter, sweetest, in this way gradation is there.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: We are feeling our Guru Mahārāja's presence within you.

Śrīla Śrīdhara Mahārāja: It maybe for you. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: There are five principals for devotion, for *bhakti*, and one of the principals is residing in the *Dhāma*.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Is that for general devotees or just fortunate devotees?

Śrīla Śrīdhara Mahārāja: General means *madhyama-adhikārī*, who can discriminate.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Kaniṣṭha adbhikārī* cannot discriminate the various positions. Hare Kṛṣṇa _____ [?] Nitāi. Nitāi. Nitāi. Nitāi.

"Religion is proper adjustment." Our Guru Mahārāja used to tell now and then, "Proper adjustment." Proper adjustment, *sambandha-jñāna*, then the function will come accordingly, and the necessity, the destination, will be fixed on that, *sambandha-jñāna*. Sanātana Goswāmī is the Ācārya of *sambandha-jñāna*. Who is who, who is who, who am I, where am I, what am I? All these things, why I am troubled, what's the real purpose of my life?

Nitāi Caitanya. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The adjustment with the Absolute and the relative, nothing can be sacrificed, adjustment of the Absolute and the relative. And one thing we must always keep in mind, that we can't investigate all these subtle, higher knowledge as a subject. But according to the degree of our, our *śaraṇāgati*, surrender, the truth will come down to make Himself known to me. That thing we must always remember in our mind. Otherwise there will be some imitation, imitative spirit will be created. It is not under the jurisdiction of intellectualism. That is rather dangerous. Intellectualism is dangerous. That will help us to think that as if we have got the thing. It will be negligence to the infinite characteristic, the infinite aspect of the Lord. *Adhokṣaja*.

Sometimes I asked Prabhupāda, that Rūpa Goswāmī, he closes Braja *līlā* in one way, and Sanātana Goswāmī in another way. And both of them got their instruction from Mahāprabhu. Why this difference? Guru Mahārāja told, "Why it has been called *adhokṣaja*?" Ha, ha, ha. *Adhokṣaja* cannot be harmonised within our intellect. *Acintya bhedābheda*, *acintya bhedābheda*, both may be true simultaneously, *acintya*.

Vāsudeva-nandana, Nanda-nandana, the Ācārya harmonised the two children and then one entered into another. Baladeva is having *rasa*. The Ācārya explained the Baladeva made *rasa* of Kṛṣṇa in His heart. Externally He's seen to participate in the pastimes of the *gopīs* direct, but internally He's enjoying, He's making Kṛṣṇa to enjoy that *rasa* in His heart. He's not the enjoyer Himself. These are the harmonising instructions of the upper house. This is the way we shall harmonise. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, the different animals, and trees, insects, in the *Dhāma*...

Śrīla Śrīdhara Mahārāja: They're wholesale *cīnmayā*, they're not under bondage, but posing, difference of posing. Particular type of service and they have got fullest satisfaction in that plane of their service. They imbibe the best blissful internal feeling thereby and do not want any other. In their relative position they are fully satisfied there, fullest aspect. Just as in other *rasas*, *sākhya*, *vātsalya*, *yei rasa*, *sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāriḥ, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we

can understand that there are higher and lower degrees of love.”]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

He thinks that, “What I get, this is the best. I do not like to interfere in another. What I draw, this is the best position I have got.” *yei*, in *vātsalya*, *sākhya*, etc, *śanta-rasa* is also like – there’ll be different types. The trees are there, the *baluka*, the sands are there, so many animals and beasts are there, the birds are there, trees, creepers, but still the qualitative difference.

Uddhava, Uddhava, Dwārakā, the highest, he wants to aspire after the birth of a creeper in Vṛndāvana. Qualitative difference in *śanta-rasa*, Dwārakā also there is *śanta-rasa*, but the *sākhya-rasa*, highest type of *sākhya-rasa* in Dwārakā aspires after the *śanta-rasa* service in Vṛndāvana, when he has got a little peeping in the atmosphere of the type of quality of service in rendering in Vṛndāvana. He’s the highest in a particular plane but he has got this absolute consideration. Though relative position, he’s satisfied there, but absolute always supersedes, otherwise the unity, the connection of the whole, so everything will be dislocated and disorganised. So absolute consideration is possible from every position, from their own position they realise the supremacy of Vṛndāvana though he’s satisfied there. *A taṭasthā-vicāra*, that is also there, *yei rasa*, *sei sarvottama*. *Taṭa-stha hañā vicārile, āche tara- tama* [*Caitanya-caritāmṛta, Madhya līlā*, 8.83]

So it’s a difficult thing, relative and absolute, and the absolute has always got the better hand, superior hand. *Sarva-dharmān parityajya*, everywhere, absolute consideration, this Guru, *śikṣā* Guru, all these things.

Narottama Dāsa Ṭhākura has his Guru Lokanātha, but still he aspires after, “When the day will come when Raghunātha will take me by my hand and will guide me to Rūpa Goswāmī? You give some engagement here in your camp. You will surrender me to Rūpa Goswāmī.”

The absolute consideration underground!

Bhāratī Mahārāja: So the animals here in Navadvīpa are liberated.

Śrīla Śrīdhara Mahārāja: Liberated? Yes, liberated, and one who can see that in his Navadvīpa eye...

End of 81.09.01.C_81.09.02.A

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Śrīla Śrīdhara Mahārāja: ...Rūpa Goswāmī Prabhu.

*rādhā-mukunda-pada-sambhava-gharmma-bindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām
uttugga-sauhrda-visesa-vasat pragalbham*

devim gunaih sulalitam lalitam namami

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā."] [*Lalitāṣṭakam*, 1]

Her nature: *rādhā-mukunda-pada-sambhava-gharmma-bindu*, if a drop of sweat is found in the holy feet of Rādhārāṇī and Govinda, she can't tolerate that. And with the earnestness of million times intensity she comes to remove that drop of sweat at the feet of Rādhā-Govinda. That has been shown to be the direction where and in what intense degree of service and love she is living, her abode. Her abode is located where? It is the domain of love. And according to the intensity the gradation is there, and her quarter located in such a place. Rūpa Goswāmī Prabhu gives a glimpse of that. That so earnest, so eager in her rendering service to the Divine Jewel, that a slight necessity makes her a million times expansion, expanded, to do the service, to attend the service, small service, and so much eagerness for a small service, such a magnitude of eagerness. That is Lalitā Devī.

Rādhā-mukunda-pada-sambhava-gharmma-bindu-, *nirmmañcanopakaraṇe kṛta-deha-* *lakṣyām*, *uttugga-sauhrda-visesa-vasat pragalbham*. She's a little aggressive in her nature, but that is due to her too much intensity of love towards Them. A little forward, more forward, as if she's less modest, a little haughty it may seem. But what is the reason? She can't tolerate any drawback or any mistake in rendering the service. So sometimes her humility seems to be crossed, but that is due to the infinite intensity of the love towards Them, *pragalbham*. *Devim gunaih sulalitam*. But Rūpa Goswāmī says, "*Gunaih sulalitam*, we do not see the roughness, but that seems to us very mild and soft. Her little haughtiness seems to us to be softness. So humility, such is her internal wealth. *Lalitam namami*. Let us show our obeisance to her." Today is her birthday we are told from the scriptures. *Yam kam api vraja-vani*.

[*yam kam api vraja-kule vrsabhanujayah-*, *preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista-ghatanena krtarthayantim-*, *devim gunaih sulalitam lalitam namami*]

["I offer *praṇāmas* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

When she's roaming about the streets of Vṛndāvana, so many are coming with petition in hand, "Please enlist my name in the service of your group. I want to have

admission in your group." Not only that, she's taken immediately and also canvassing wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." So everywhere, she's also requested, and she's also requested, and she's also requested for the service of the Divine Pair. That is the nature of Lalitā Devī.

More we are told about her that she's a little more inclined towards Rādhārāṇī than Kṛṣṇa. Rādhārāṇī She sometimes cannot represent Her side out of Her humility, but before that, Lalitā Devī, she goes ahead to get the superior understanding for Rādhārāṇī's party, from Kṛṣṇa. Of course, that is the very deeper layer, deeper plane, of the Divine love affairs between Rādhā-Kṛṣṇa. That is too high for us. Still, we are told like that.

pūjāla rāgapāṭha gaurava bāṅge [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Our direction from Guru Mahārāja, "Don't tackle all those fine things of the domain of love roughly. Stand a respectable distance and try to view them with greatest, with utmost respectful reverence." Very fine, very subtle, very soft and susceptible is the plane of the divine love of such high degree. So fools rush in where angels fear to tread, keep always in your mind. Otherwise in the name of real love you will acquire something else.

guru-gaṇa-śīre punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."]

The very key to have entrance into that plane, to try to see, to look at them on the head of one's Guru Mahārāja. Then it will see that thing very brightly, "It is on the head of my Gurudeva." This is the secret that has been given to us by Bhaktivinoda Ṭhākura. Try to see it at the head, over the head of your Guru Mahārāja, then it will shine very brightly to you, *guru-gaṇa-śīre punaḥ śobha pāya śata-guṇa*. So don't be very aggressive in nature, there in that spirit you will be loser. *Pūjāla rāgapāṭha gaurava bāṅge*.

Lalitā Devī is a very beloved of both of Them, the Divine Couple, but she's a little more tending towards Rādhārāṇī, *Rādhā-dāsyā*. And our line of devotion goes through that. Different lines to approach Kṛṣṇa, even in *mādhurya-rasa* also, different. But through Rādhārāṇī, if we want to go to Kṛṣṇa we approach Kṛṣṇa in the side of the service of Rādhārāṇī, then our desired leader we can try to have Śrī Lalitā Devī. And then next position, Rūpa Goswāmī, from Rūpa through Lalitā towards Rādhārāṇī, that should be our, that way has been demarcated for us by our well-wishers. And we must consider it very soberly and sincerely and we shall try to learn how we should deal with them. They are all our Guru or guide, they're all our guide. If we have aspiration for a drop of that divine nectar of that intensity then we are to follow such course in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then any question? Gaura Haribol.

Bhakti Caru Swāmī: What is Viśākhā Devī's position in our line of...

Śrīla Śrīdhara Mahārāja: Viśākhā Devī's a little inclined, she's impartial mostly, more sober and sometimes a little inclined towards Kṛṣṇa. That is her position. And she's very expert in playing music with musical instruments and also singing, all these things. Viśākhā Devī.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Rūpa Mañjarī, Lalitā's line is.

Bhakti Caru Swāmī: Mahāprabhu *līlā* to Svarūpa Dāmodara Prabhu.

Śrīla Śrīdhara Mahārāja: Ah, Lalitā Devī, Svarūpa Dāmodara. Lalitā Devī's *avatāra* is Svarūpa Dāmodara.

Bhakti Caru Swāmī: Mahārāja, why didn't Rūpa Goswāmī take initiation from Svarūpa Dāmodara Prabhu?

Śrīla Śrīdhara Mahārāja: Mahāprabhu asked Svarūpa Dāmodara Prabhu to connect with Rūpa Goswāmī. Rūpa Prabhu, Rūpa Mañjarī has got direct connection also with Rādhā-Govinda in particular service. We are told when Rādhā-Govinda are alone the *sakhīs* may not have entrance there, for their grown up age, capacity. But the *mañjarīs* they are of less age so they have got free entrance in that position. At that time they get the chance of direct service. And the leader of the *mañjarī* class is Rūpa Mañjarī. So Mahāprabhu, *rāga-mārga*, the *rāga-mārga* He direct made connection with Śrī Rūpa, and also asked Svarūpa to be connected with him, "Whatever you know you please favourably distribute it to Śrī Rūpa." That was His request. So in *Guru paramparā* also we find:

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-svarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[This is the sixth verse, of eight, from *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. *Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Bhakti Caru Swāmī: Mahārāja, the other day I was just wondering, Rūpa Goswāmī and Sanātana Goswāmī had a brother, Anupama, and Anupama was a Rāma *bhakta*.

So what is their relationship, like in the spiritual sky, what is the relationship between Anupama and Rūpa Goswāmī and Sanātana Goswāmī? They are in Mahāprabhu's *līlā* and he's in Ayodhyā *līlā*, Rāmacandra's *līlā*, so do they have the same brother relationship?

Śrīla Śrīdhara Mahārāja: That external relationship of brotherhood. Just as Murari Gupta he was also amongst the *pārṣada*, paraphernalia of Mahāprabhu, but still he maintained his natural serving function to Rāmacandra, but with some tinge of Gaura *līlā*. So, some influence of Kṛṣṇa *līlā* had in Anupama, but mainly his attitude towards Rāma worship. Rāmacandra means *nīti*, too much addicted or...to morality, scripture, *vidhi-bhakti*, *maryādā*. That is something, some want in the quality of surrender. Kṛṣṇa *līlā* demands maximum surrender, especially in Vraja *līlā*, maximum surrender. And Kṛṣṇa also,

*ye yathā mām prapadyante, [tāms tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

The corresponding grace of Kṛṣṇa comes also in that intensity. So that is Svayaṁ-Bhagavān and the paraphernalia also must get that benefit that they're more wealthy, they also receive the most.

Bhakti Caru Swāmī: Can we also look at it this way Mahārāja, that from Rāma *līlā* ... they...

Śrīla Śrīdhara Mahārāja: Murari Gupta also had some connection with Gaura *līlā* and he has described Mahāprabhu's *līlā* also. But Mahāprabhu graciously showed him that He's Rāmacandra, so *abheda*. But still he's seen to stick to that Rāma *līlā* of Gaurāṅga knowing it fully well that Gaurāṅga is not less than Rāmacandra. Just as the relative devotees, *yei rasa, sei sarvottama*.

[kintu yāhira yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

The *vātsalya-rasa* group thinks that, "I am gainer of the highest type." *Sākhya-rasa* group they will also think that, "What I get, the bliss in my service, and that is the highest. Kṛṣṇa loves me most." This is a relative position and that can be applied here also.

*siddhānta-tas-tva-bhedo 'pi śrīśa-kṛṣṇa-svarūpayoḥ
resenot-kṛṣyate kṛṣṇa-rūpameṣā raṣasthitiḥ*

["Although Nārāyaṇa, the Lord of Vaikuṇṭha, and Śrī Kṛṣṇa are one and the same, on the basis of the fact Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered to be superior. In Him alone do all *rasas* find their final and absolute expression."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.32*]

Though it is not quite different, the same in different pastimes, the particular affinity, or *yogyatā*, ability, to serve in a particular position, that is the call. And the great hierarchy of adjustment, everywhere there should be some servitors or other, must be, *advaya-jñāna*, the harmony, the adjustment with different stages and different nature of servitors. But there is the gradation. And though that *taṭasthā-vicāra*, the absolute consideration is there, that does not mean that it should encourage us to be particular about the, or indifferent about the services of the lower order. We should not, we should be careful against hating and undermining the other servants, servitors in their respective position. That will be an offence to my Lord. We must not disregard those that are engaged in the services of different layers. That will hamper our own cause. Rather, our tendency will be opposite. We shall be hankering after the services of the lower nature. That is the nature and law of that.

Rādhārāṇī, She says, "By the grace of Tulasī Devī I came in contact with Kṛṣṇa." Though She's in the best eternal contact with Kṛṣṇa always, but still She says, "By Tulasī Devī's grace I have attained such position." That sort of,

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtaniyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam, 3*]

Mahāprabhu, this primary statement has got a very deep and deeper, deepest value. That pride cannot take us to hold a high office. But always our tendency and sympathy will be for lower services.

Rādhārāṇī Herself says, "My hankering is always towards the service of the divine feet. I want to serve like a maidservant. But because Kṛṣṇa wants to enjoy Me in another way, only to be the fodder of His earnest desire, I offer Myself in any way He likes. But My tendency is to serve His feet." That is Her nature. And that is the nature of the whole hierarchy. And that is the beauty.

Bhakti Caru Swāmī: Mahārāja, that we must aspire for the lowest service, so does it mean that we should aspire for the *śanta* or the *dāsyā*?

Śrīla Śrīdhara Mahārāja: That will, easy jurisdiction, that is from a particular position to come to a relation, and easy as itch. That will be their aspiration, confined to. And sometimes even they say about *varṁśī*, "That we are jealous of the position of the flute." So it goes like that sometimes. That is the key to success. Humility, with *trṇād api sunīcena*, *taror api sahiṣṇunā*, that is *śaraṇāgati*, that is the key to success. That will enhance the negative character of life, which can draw Kṛṣṇa maximum. Always towards, the tendency to go to,

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

["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]

That nature has been expressed in [Śrīla Raghunātha] Dāsa Goswāmī. "*Dāsyāya te mama raso 'stu*, my real internal sincere tendency must go to the lower side. I'm unfit." And that increases the *yogyatā*, qualification, that increases, the qualification, this quality. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu's *śikṣā* is that, *trṇād api sunīcena*. A long-standing prospect is there. *Trṇād api sunīcena*, *taror api sahiṣṇunā*, *amāninā mānadena*, *kīrtanīyaḥ sadā hariḥ*. That attitude will make you; will draw for you the greatest benefit. Don't try to go up but try to go down. And that is the key to success of that domain. Humble of the humble, humility of humility.

Bhakti Caru Swāmī: Mahārāja, we see that Nārada Muni is going everywhere. Sometimes he's in Vṛndāvana, sometimes he's in Vaikuṇṭha. Sometimes he's here.

Śrīla Śrīdhara Mahārāja: Everywhere.

Bhakti Caru Swāmī: What is Nārada Muni's original position? What is his relationship with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: *Jñāna-vimukta-bhakti-paramāḥ* [established in non-calculative devotion], that has been, there his position is located. *Jñāna-vimukta-bhakti-paramāḥ*. He has crossed...

Bhakti Caru Swāmī: *Jñāna* platform.

Śrīla Śrīdhara Mahārāja: ...the utility of knowing that the subjective tendency, as a subject we shall make Kṛṣṇa object of our knowledge. That has been crossed. And devotion, service, is the only thing by which we can really come to His connection. *Jñāna-sūnya-bhakti* [non-calculative and knowledge-free unalloyed devotion], and with some connection with Vraja *rasa* but from a respectable distance, as shadow.

Bhakti Caru Swāmī: Is it somewhere between *śanta* and *dāsyā*?

Śrīla Śrīdhara Mahārāja: *Śanta*, *dāsyā*, a different, *śanta*, *dāsyā*, and with a tinge of *sākhya*, *mādhurya* and *vātsalya*. He can approach those, but his real position is *śanta dāsyā*. *Dāsyā* somewhat, not compulsory, but free, and having connection with broad jurisdiction he can approach anywhere and everywhere with some particular purpose. Hare Kṛṣṇa. Nitāi. Nitāi.

Bhakti Caru Swāmī: It's so difficult to make out these transcendental relationships of the devotees of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Of course, it is of infinite character. So we must not forget that we are going to deal with infinite, *adhokṣaja*, infinite as well as *adhokṣaja*, our master hand. We are in the position of their objective existence. They're subject type, super subject. It is our audacity that we go to discuss about Them. But only being an instrument in the hand of our Guru or our guides that we venture to do so, to give some glimpse of the upper realm to attract people of fortunate type.

Atikrāntaṁ akṣajam, indriyajam. Avāṇ-manaso gocaraḥ, [the mind is full of misconception], we must not forget all these things, then everything is gone. *Adhokṣaja*, *Śrīmad-Bhāgavat* is very fond of using this expression *adhokṣaja*. Why? The *Bhāgavat* has come to deal with *aprākṛta rasa* which is very similar to this world, these things. So this warning has been repeatedly used there, *adhokṣaja*, *adhokṣaja*. *adhaḥkṛtaṁ atikrāntaṁ akṣajam, indriyajam jñānam yena*. Don't mix with your sense experiences. By very careful, very particular care you should take. Don't mix this with your worldly incidents. Warning here and there always repeated, *adhokṣaja*. *Yato bhaktir adhokṣaje*:

[*sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati*]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Be fully conscious that what you are going to deal with, that is not *māyā*, it is a fifth thing, a thing within the four walls, it cannot be limited, never. It is independent nature, it is vague, it can show you in variegatedness. So, you are seeing in a particular way. Don't think He's confined there only. He may take another shape. In this way, so be very careful that you are going to deal with a thing who is independent absolute. Ha, ha. So you can't make you forcibly enter into the cage of your knowledge, any particular concept you can't catch Him. He's independent and absolutely independent nature and infinite in nature. Still, *tomāya cākhāite tāra kahi eka 'bindhu'*, - *pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*.

[*prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana*
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu']

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.] [The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.]" [Caitanya-caritāmṛta, Madhya-līlā, 19.136-7]

"No limit. Like an ocean of *rasa*, only a drop I am try to introduce to you, with a drop, *eka-bindu jagat dubāya*." [Caitanya-caritāmṛta, Antya-līlā, 15.19] A little after He says, "This one drop is sufficient to cover the whole world, to inundate the whole world." It is a drop of infinite. A part of infinite is also infinite. So with this respect, this, the primary stage, this sort of conviction is a plane where we are to stand and then to enquire. This data, the deduction must come out of such data. Hare Kṛṣṇa.

aṇor aṇīyān mahato mahīyān, [ātmasya jantor nīhito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [Kāṭha Upaniṣad, 1.2.20]

In the primary stage all these things to be dealt with: unknown and un knowable.
avidya avikema pasup tavi vasam vīta [?]

The scholars have described Him like this and that is not lie, false. But still, a construction on the opposite side is there whose imitation we find in this side. *Vilāsa*, *cid-vilāsa*, like *jara-vilāsa* the *cid-vilāsa*, a great structure stands on the other side and it is only approachable through serving attitude, dedicating, surrender. The positive, the world of service, that is the real plane, *svarūpa-śakti*. And this plane, of aggrandisement, of exploitation, that cannot be the be-all and end-all of the existence. Exploit others and live, that is suicidal in itself. The civilisation, the science is increasing the circumference daily of extortion of power from the nature, making loan from the nature and that must be paid back to the farthing. To every action there is equal and opposite reaction. The civilisation wholesale is a negative one, negative one, it is on debt, debt from the nature, and it must be paid back. Every action, reaction, the exploitation, *jīvo jīvasya jīvanam*.

[*ahastāni sahaṣṭānām, apadāni catuṣpadām, laghuni tatra mahatām, jīvo jīvasya jīvanam*]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the

strong, and the general rule holds that one living being is food for another."]
[*Śrīmad-Bhāgavatam*, 1.13.47]

To keep up one body, thousands of bodies are to be sacrificed; then only one body can stand. This is a filthy conception of life, it is suicidal in itself. This is no civilisation, no life, a hateful aspect of the life that at the cost of other beings we are to maintain us. Whatever we shall go to maintain, thousands of lives to be sacrificed for that: a hateful conception of the life.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

The land, the plane of exploitation, then the plane of real renunciation, a negative reactionary plane, and then the positive plane of serving, of dedication, that is really civilised position, civilised position, to serve and live, serve and live. And in the beginning, the lower part, with consideration, but spontaneous and unconsidered enterprise in the service of love, that consequently holds the highest position in our conception. And that is Goloka Vṛndāvana. That is Kṛṣṇa consciousness, exhaustively, everyone is exhaustively, finishes himself, as if, in the service of the paraphernalia with Kṛṣṇa as the king. And that is most laudable and most higher form of life. Without any consideration, exhaustively to give one's own whole towards the Absolute Good, Absolute Adjusting Principle.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

To put food in the stomach, that is real health for the body, and not to put food in any part of the body. To pour water into the root of the tree, that is proper service of the whole tree, and not to pour water on the branches and the leaves, ignoring the root. That is anti harmony, anti existence, *sat-cit-ānanda*. *Satyam-śivam-sundaram*, the real conception of the truth is such, and to cut off the root of these fundamental principles, if we do not accept the plane of dedication, and dedication spontaneous. And that is real interest of our, of every unit in the organic whole is there. The real fulfilment of every unit, whatever we'll find, and wherever we find it, the fulfilment is in its highest sacrifice, and thereby it thrives also highly. That is the teachings of Mahāprabhu and *Bhāgavatam*. Give more and have more, not only in quantity but in quality, must be conscious of the quality. *Ahaituka*, causeless, without any calculation of any gain, give yourself, desperately, be desperate for giving yourself, giving yourself, and you'll be gainer also in that line. Give and have.

End of 81.09.05.A

Start of 81.09.05.B

Śrīla Śrīdhara Mahārāja: Ha, ha. What to speak of the lower creation, misguided, but giving must be to the highest centre. That thing of course is the only condition. Giving, that is Kṛṣṇa consciousness: and give to the real centre and you will have also consequently, corresponding with. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa consciousness, to receive the highest, valuable thing...

Bhakti Caru Swāmī: Mahārāja, Bhaktivinoda Ṭhākura _____[?]

"In the common place books of Hindu religion in which the *raja* and *tamas guṇa* have been described as the ways of religion, we find descriptions of a local heaven and a local hell. The heaven _____ anything on earth, and the hell as ghastly as any picture of evil. Besides this heaven we have many more places where good souls are sent up in the way of promotion. There are eighty-four divisions of the hell itself, some more dreadful than the ones which Milton has described in his *Paradise Lost*. These are certainly poetical and were originally created by the rulers of the country in order to check the evil deeds of the ignorant people. We are not able to understand the conclusions of philosophy. The religion of the *Bhāgavat* is free from such a poetic imagination. Indeed in some of the chapters we meet with descriptions of the hell and heaven and accounts of curious tales. But we have been warned in some place in the book not to accept them as real facts but truth as inventions over all the wicked and to improve the simple and ignorant."

Śrīla Śrīdhara Mahārāja: _____[?]

Misconception, the whole thing is false. It is a part of that false, illusory, and that has got also its efficacy in the illusion world. But when we are dealt with the real truth, we are concerned to deal with the real truth, everything is like a dream. In that way we are to harmonise.

Bhakti Caru Swāmī: Then what is the position of Yāmarāja?

Śrīla Śrīdhara Mahārāja: Yāmarāja, his position in this world that has got that sort of reality. The whole world is like a dream, a misconception. The part also will be misconception, but the real truth will be here when it has got anywhere any connection with the real world, *sādhū-saṅga* transaction, that is concerned. That is real in unreal. That has got connection with the real self of the soul. Soul is consciousness in the world of pure consciousness and this mind in the mental world of false ego, whatever is connected with that, in this aspect, that is all false.

Bhakti Caru Swāmī: And that's why it is said that one who has taken shelter of the Absolute Truth, for him there is no question of...

Śrīla Śrīdhara Mahārāja: No question of jurisdiction changes. Not under the jurisdiction of Yāmarāja, who has come in slight connection with the Absolute. A part of the false, that is also false, extremely false. But that has got its negative utility, so you can say.

Mādhava Mahārāja: Does it mean that the whole description of the universe by Śukadeva Goswāmī in fifth canto is imagination?

Śrīla Śrīdhara Mahārāja: That is imagination in this way. That he is saying about this world and the whole world is like that. That is in one way. If we are connected with this enjoyment or renunciation, exploitation and renunciation, that is false. And the Infinite has got accommodation of everything in Him. In that sense it is true. Everything is true only when having connection, everything is there. That is infinite. So finite cannot produce anything which is not in the infinite. It is rather a shadow, or a perverted reflection of the whole truth.

Bhakti Caru Swāmī: Mahārāja, I remember once you pointed out that the description of the universe, the basic description is that it is *chotada bhuvanatha markana* [?]

Śrīla Śrīdhara Mahārāja: Then I shall come to the foundation. When Mahāprabhu said that Śaṅkara has already denied the existence of this perverted reflection, but Mahāprabhu told that, "We cannot dismiss it summarily, because if it does not exist, then why you have come to preach, that this is not that?" In that way it has got its existence. But in consideration of the real world which is created by the help of *svarūpa-śakti*, there it has got no place. But in the relativity the conditioned has got a position with the unconditioned. So *māyā* is existing. In that sense it is true, but it is false in that it cannot give you the desired result you are searching after, is all false.

Bhakti Caru Swāmī: Prabhupāda used to say that, "This material nature is real, as a reflection, but it is not real as the reality."

Śrīla Śrīdhara Mahārāja: Reality, *avāstava-vastu*, _____ [?]

Unreal substance and real substance, if we are to say like that. Misconception, I think it is mine, but really it is not mine, it belongs to the Absolute. Everything belongs to Him. But we say, this is mine, and we are quarrelling with each other. This is mine. Really this is another's property. And we are fighting with each other. And so many things are coming out of that fight. And the difficulty is that the soul is connected with this mock fight. Otherwise it has got no value. But the dust of spirit very infinitesimal part of the spirit reality, that is entangled, so we are concerned with this mock fight. Otherwise nothing remains. All based on misconception. Just as magicians play, it is false, but still we are perplexed by his tactics. That is also true, in that way, magician, the hypnotiser; that proves they can show what is not real, and we cannot deny that for the time being.

Mādhava Mahārāja: Mahārāja, what is the basis of our realisation of any particular thing that is within our consciousness. In other words, we make the material world real for some reason, we make Kṛṣṇa real for some reason. What is that basis?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Bhakti Caru Swāmī: He's saying, "We make the material nature real, and we make also Kṛṣṇa real. But what is the basic criterion that makes sometimes the material nature real and sometimes makes us feel that Kṛṣṇa is real?"

Śrīla Śrīdhara Mahārāja: Only everything is Kṛṣṇa and His belongings. But we, and including our own self, but when we say something other than Kṛṣṇa, the difficulty arises thereby. Separate interest. The growth of the, consciousness of separate interest, that is at the root of all these evils. *Advaya-jñāna*, we are one with Kṛṣṇa, and whenever the seed sprouts that I have got some separate interest and not included in the interest of Kṛṣṇa that is the root of such mal conception, mal view.

*bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipping deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

This has been; the diagnosis has been given in this way. This universal disease of concoction of false conception: fool's paradise. We are living in a fool's paradise. And the very seed, very beginning as we can trace is at the inception of a separate interest. The first deviation from *advaya-jñāna* is the conception of separate interest, the necessity of separate interest, takes me off. And so many, including Mahādeva, Śiva: wholesale, if we deal it in the character of wholesale, then Mahādeva is the first rebel. From whom this ego of separate interest is to be seen, separate interest, _____ the master of the *māyāic* world is Mahādeva, sometimes voluntary submission and sometimes revolting temperament. So in that way we are all atomic Mahādeva. We want to be master of something. And because that is not true, be possible in fact, so in our concoction only, in our dream only we can satisfy the hankering of that lower self in us.

Akṣayānanda Mahārāja: Śiva means auspicious, *śiva mane mangal*, so his rebelling is also auspicious?

Śrīla Śrīdhara Mahārāja: Two aspects he has got, one other side, another lower side. The whole *taṭasthā-śakti* has been covered by him, Śiva. He has got that aspect of a devotee and also as a supporter of the demonic power. The two aspects we find in him. And we may have a good compromise there, that after giving indulgence to the demonic power he creates their confidence in him and ultimately he may try to lead towards the devotion of Nārāyaṇa. He's giving indulgence to the demonic power at the bottom of his heart maybe his good will. That these demons will have confidence

in him and ultimately he will lead them to the Vaikuṇṭha, to the service of Nārāyaṇa. Maybe it is at the bottom of his heart. So Śiva from this side, he's master of *māyā*, not servant of *māyā* like us, master of *māyā*. But still he has got connection with *māyā*. Most of his engagement is with *māyā*. So that is not a very happy position. He also sometimes complains to his master, "Why You have granted me such a position? Sometimes I have to go against You to encourage the demons. But this is my fate. This is my fate that You have given me such nasty service." He mourns sometimes. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Mādhava Mahārāja: Mahārāja, I don't know if you have answered my question exactly as I was asking it.

Śrīla Śrīdhara Mahārāja: This is Mādhava?

Akṣayānanda Mahārāja: Mādhava.

Śrīla Śrīdhara Mahārāja: Your question?

Mādhava Mahārāja: My question was; what is the element that makes us perceive something as real?

Śrīla Śrīdhara Mahārāja: What's real, what is the element? That is, the *śāstric* name is *śraddhā*, faith, and that is the developed stage of *sukṛti* by *sādhū-saṅga*. Those that are in the real plane, in the *nirguṇa* plane, *guṇātīta*, beyond creative world, world of creation, the *guṇātīta nitya jagat*, the agents of that world have come to establish some connection in our soul. The deepest element, what we think to be us, our soul. The connection with *sādhū* it produces something which is faith and that faith can see. *Śraddhāmāyo 'yaṁ loka*, there is a world which is only approachable by faith. Just as colour by eye, sound by ear, so there's a world only faith can see; faith can feel it, and no other senses. So that faith, that is the real function of soul and that is awakened by the agent of Vaikuṇṭha, of the infinite world, that is *sādhū*. That is *sukṛti*, *ajñāta sukṛti*, *jñāta sukṛti*, then *śraddhā*. And by *śraddhā* the *sādhū-saṅga*, the association with the *sādhū* increases, and transaction of the culture of the reality that takes place, and gradually makes us to be fully conscious that where we are living this is all transient, this is of enemy type. And friendly element, my home, is elsewhere, that is located to be in the world of pure consciousness and pure bliss.

Mādhava Mahārāja: Is that the same process by which the materialist, material person, sees this world as real?

Śrīla Śrīdhara Mahārāja: No, no materialist. Independent of all material, that is done by the; that injection is given by the Vaikuṇṭha, by the Viṣṇu *parśada*, in our soul proper, and that arouses *śraddhā* in us. That is the function of the soul, not of this material ego or senses, independent of that. When a patient is in a swoon the doctor sees him and he injects, and then consciousness comes, and then he can cooperate with the doctor. "That I have such and such, and such and such." But before one

patient can cooperate with the doctor, the doctor has got also something to do, when the patient is unconscious. So when one is fully engrossed in our material engagement the *sādhus* from other plane, like doctor, injects something. And that is the cause of our reawakening in our soul interest and consciousness of the soul.

Mādhava Mahārāja: [asks Akṣayānanda Mahārāja] Can you ask the question a little differently?

Akṣayānanda Mahārāja: The question I think Mādhava wants to ask, he says that as a devotee we have *śraddhā*, faith, but the materialist...

Śrīla Śrīdhara Mahārāja: The first awakening in a soul in bondage that is named as *śraddhā* and that is outcome of *sukṛti*. And *sukṛti*, that help, independent of him comes from outside, from the Vaiṣṇava. Vaiṣṇava *sādhū* creates *sukṛti*, independent of the individual and when that is sufficiently accumulated it produces *śraddhā*. Then cooperation with the doctor begins.

Akṣayānanda Mahārāja: But those who do not cooperate, they may say...

Śrīla Śrīdhara Mahārāja: At that stage the help may come only from the doctor's side by his own knowledge. No cooperation with this patient, but still the doctor through his *śāstra*, the knowledge of his books, he begins treatment.

Akṣayānanda Mahārāja: We accept that, but the materialist will say that we have got faith in something else. We have got faith in this world.

Śrīla Śrīdhara Mahārāja: Everyone may have some faith. The *guṇḍās* will say that we have got faith in *dacoiting*. The mere statement has got no value. Anyone may have given any statement, what is that? The innocent persons, the mad may be of different type, but that is madness.

Akṣayānanda Mahārāja: Yes, another type of madness.

Mādhava Mahārāja: One time Śrīla Prabhupāda asked us to prove that matter comes from life, using chemistry. I didn't know how to start.

Śrīla Śrīdhara Mahārāja: Yes, matter comes from life, that Berkley's theory that everything is concept but nothing. The conception of matter, that is within consciousness, not that the mind is in the world, but that the world is in the mind. Before you assert anything, the consciousness, it presupposes consciousness. They say the fossil, what is fossil? It is hard, it is black, it is so. But that is only a stage of consciousness. Consciousness pre-exists everything. Whatever you'll say that this is there, what is that? That is a concept. This is black, this is white, this is hard, this is soft, all these, that is mental stages only.

If you press the eye you will see something else. What does it come from? Is it existing outside? So not this fossil evolution of Darwin, but we say just the opposite.

Evolution from inside of consciousness is the cause of showing different things of the world. The evolution within and not outside evolution, what we ordinarily think: this is *Vedānta*. Not from imperfection to perfection, but a part of the perfection seems to be imperfect. Imperfect is producing perfection, this is a ludicrous thing. Rather it is more reasonable and easy to conceive that a part of the perfection is anyhow imperfect. We see, it is shown by us to be imperfect. That will be easy, more reasonable thing. We have to accept something, data of some type or else, the stone, the fossil, where does the fossil come from? And then fossil can produce the infinite. What is this foolish idea?

The fossil, the body is showing so many wonderful things to the doctors. How it has been built. How the brain has been built, it is producing consciousness, intelligence and wonderful genius is in the brain. The producer is only a material thing. But that wonderful thing which we find in the brain, the thought of a genius, that cannot remain independently. We say that really exists, that wonderful thing, the source of all wonders; that is existing. We must take data. The starting point must be the wonderful thing. And then so many things are sprung, if we analyse the atom we will be in wonder. Everything is wonderful. Only we give limitation to a particular atom. This is this, this is wood, that cannot be that. But again analyse the constituent parts of wood or a stone, you will see wonder. So Infinite is everywhere. Perfection is everywhere. Only we have produced a thing, our mind, and that is the trouble. The limited thinking of limitation, the nature we have acquired, that is the puzzle. And how to meet that question, that is to be solved.

Devotee: That's a very nice concept Mahārāja, that in everything there's perfection and eternity.

Śrīla Śrīdhara Mahārāja: But we are not ready to admit that, that is the puzzle. Wherever we are, from the biggest, from the lowest, everything is wonderful. But we won't admit that. We'll go to the fossil only, the fossil is producing everything. What is that fossil?

Mādhava Mahārāja: Mahārāja, these are philosophical arguments. But how can we prove to the scientists that matter comes from life?

[Group Laughter]

Śrīla Śrīdhara Mahārāja: _____philosophical topics.

You see, the Faraday told, when in the beginning of the electric generation, one lady asked after a few pieces of paper was moved by a wave of electricity; when it was generated first by Faraday, the lady asked, "What will be the utility of this Faraday?"

And he said, "Mother, do you say to me, tell me, what is the utility of a new born babe?"

What was your question? I forgot.

Akṣayānanda Mahārāja: He said, "These are all philosophical arguments."

Śrīla Śrīdhara Mahārāja: Philosophical, but death, is that philosophical?

_____ [?] The death is there to frustrate your all other things if you don't go to take shelter in philosophy. The philosophy can only face the greatest enemy death. The death on not a particular thing, of the whole world, the sun, the moon, the globe, everything will vanish. Science also tells us so. Still if we want to live, philosophy will help you to live, to have an eternal life and eternal peace, only philosophy can give you. And never all these sciences and all the glamour of this life, they're all enemy, deadly enemy, all leads but to the grave, the Gray's Elegy.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[*Elegy written in a country churchyard, 1751*]
(Thomas Gray, 1716-71, English poet)

A grave is true and to deal with the grave's problems philosophy only will relieve us. Otherwise, all finished. Philosophy also gives us hope that you live a peaceful life. These are false enemies around us, tempting, "Live. I shall help you." This is *māyā*.

[Laughter]

Bhakti Caru Mahārāja: Mahārāja, once you told me how to convince the scientists. You once pointed out that the material scientists are simply concerned about the objective nature. They don't care about the subjective nature, but the Vedic philosophy leads them to the subjective nature.

Śrīla Śrīdhara Mahārāja: Yes, that is transcending death.

Bhakti Caru Swāmī: Transcending death, yes, and then ultimately the Vaiṣṇava philosophy leads them to the point when the so called subjects become the object in relation to the supreme subject. The living entities, the subjects, the living entities, the *ātmās*, they become objects to the supreme subject, Paramātmā.

Śrīla Śrīdhara Mahārāja: Supreme subject, yes, it is *taṭasthā* and that is over, over *jīvātmā* -that is super-subjective realm, and we are to take shelter in that world. Just as when there is war in a particular country, he's taking shelter of another. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Any more questions Mādhava Prabhu?

Mādhava Mahārāja: When you said that the world is in the mind, isn't that idealism?

Śrīla Śrīdhara Mahārāja: Idealism, Berkley's idealism, not that we are in the world, but

world is our mind. Of course mind here we are not concerned. The mind is also the world. The soul is living in the soul region, and the mind, ego, everything, that is there, the basis is there. The soul withdrawn, nothing remains. Here also, life gone, the body will perish. So this neutron bomb or something, you'll take off the life, the structure will be there. This atom bomb will destroy the structure of everything. But we are to death-ray that will only suck the life out. And the whole structure will not be disturbed. So, soul withdrawn, nothing will remain. The party is soul. That is reality. And this is in the misguided soul, a misconception like a dream in a person, so example like that. The party is the soul, he is in concern. And if the soul is returned, the consciousness nothing remains, all darkness. And that cannot exist independently. So that is created by his revolting attitude, his unhealthy attitude.

Just as a man who is in a diseased condition he pronounces so many delirium. The disease is the cause of delirium, and not that delirium is existing outside. The cause, if you want to remove delirium, you must deal with the patient. His brain needs medicine. The world of delirium vanishes. So soul has got some disease and his world has come as delirium, and collectively also this world. Just as in our dream we may meet our friend and also our foes, with hard substance and water in a dream, so also collectively so many misguided delirious persons are being connected or disconnected.

Suppose, before this creation; as the scientists say, what was the first thing, where this concrete world was living? According to us this concrete world and where it was living before creation. First there was a sun, or ether, then it sprang up from the fossil everything has come, the consciousness has come, the same thing again.

Bhakti Caru Swāmī: Mahārāja, the other day I was listening to a tape of Śrīla Prabhupāda and Prabhupāda was pointing out that the way the dream is a reflection of the reality. Like when you are awake we're collecting many, many informations from this nature, and during our sleep, in dreams, those reflections are projected and we experience the dream. The same way when we analyse this nature we see that this nature also is like a dream and this nature is a reflection of the absolute nature.

Śrīla Śrīdhara Mahārāja: And much more. I met one *Vedāntist* he says, just in a dream, we see in a dream that I have entered a garden and so many trees standing, and it seems to be that trees are standing there from long time: it is already existing. But really it is only created by the brain only at that time. But we think that we have entered a jungle or hills and everything or water, but previously they were existing; in dream we feel that. But that is created then and there. From the mind it is created then and there. But we feel already existing, we have come in the garden, we have come in the tank. That was already existing here, we think in our dream, but really it was only created, creating its own atmosphere, environment. It is like that.

Bhakti Caru Swāmī: So Mahārāja, then one question came to my mind, is that who is actually supplying the informations of the spiritual sky? Like we're...

Śrīla Śrīdhara Mahārāja: *Sādhu, śāstra.*

Bhakti Caru Swāmī: No, that...

Śrīla Śrīdhara Mahārāja: That is the beginning Kṛṣṇa told:

*kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā
mayādaḥ brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ*

[The Supreme Personality of Godhead said: "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."] [*Śrīmad-Bhāgavatam*, 11.14.3]

"I transmitted through Brahmā the nature of real truth concerning Me. And from Brahmā, *śrauta* knowledge is knowledge, so the knowledge of revelation that is accepted. All this is false, a product of false experience, they have been rejected. So only *pramāṇa* is *śrauta pramāṇa*, that is coming from outside this illusory region. That should be accepted as *pramāṇa*, revealed truth. And never any knowledge which is based on any experience of this false world that cannot be reckoned at all as *pramāṇa*."

From outside the knowledge of reality was transmitted from Kṛṣṇa to Brahmā, Nārāyaṇa to Brahmā, and from Brahmā then it came but it was mutilated in many ways for the unfair nature, different nature of the disciples it was mutilated. And some inductive method also sprang up like mushrooms, so there is a jungle now. But if we want reality, the help must come [from] outside this illusory world. *Mayādaḥ brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ*.

"I first told to Brahmā, the creator of this world, that this is truth. And he wanted to preach that. Gradually it was modified by the ignorance of the locality, and now so many variegatedness there."

Bhakti Caru Swāmī: Mahārāja, I was thinking, I mean I had one question at the time that...

Śrīla Śrīdhara Mahārāja: Light can remove darkness, but darkness cannot create light. On the whole, this is the line of thought.

Bhakti Caru Swāmī: Mahārāja, in our dream we have all the experience, information in our mind, or in our brain of this nature. Now when you consider this nature to be a dream, then where from the informations are coming? Is it Paramātmā is supplying the information according to our desire? Our experiences in this mundane world is actually a dream. But the informations of these dreams are coming from the spiritual nature or the absolute nature?

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

I draw the conception about Him, that is to be blamed. And not that the tree will exist.
_____ [?]

The ideal of tree, ideal of difference in our experience, that is not to be blamed, that is not faulty. Only with what attitude I am looking at them, that is false and so the whole thing is false. My world of experience is false. My experience of a tree is false. But tree has got its utility. Just as in *Dhāma*, we see so many _____ trees, beasts, human figures. But when our real eyes will be awakened we'll have the *darśana* of a real *Dhāma*. Just as a map, a world map, and with map we are to study about the world, of the country, or a village, map...

End of 81.09.05.B

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Śrīla Śrīdhara Mahārāja: ...of the real thing which is represented in the map. Otherwise it is only a book. *Gīta*, *Bhagavad-gītā*, if no awakening we cannot see the advice of *Bhagavad-gītā*. Only to a mad man, a foolish, or to a beast, it is only paper and ink. And important, the *līlā*, *śāstra*, what is it? So the interest, the degree of the inner awakening and connection with the real aspect, that is there. Vighraha, that is also like that, Vighraha. Ganges water, all these. That is they're there, but only misguided we are, we can't derive our real interest from them.

*vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'
yāhān nadi dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi'*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."] ["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.55-56]

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
[sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]*

["That very personality who stole My heart during My youth is now again My master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy

here. I am eager to go back to that place on the bank of the Revā under the *Vetasī* tree. That is my desire.”]

[from Śrīla Rūpa Gosvāmī's *Padyāvalī*]

Exciting towards that, towards reality, they're all futile thing, exciting.

[?]

*nārāyaṇam ayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāmīnī-mayaṁ*

[A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇam ayaṁ*). Everything is an expansion of Nārāyaṇa's energy.] [Within *Śrīmad-Bhāgavatam*, 7.7.55, purport]

So according to the interest we draw the apparent interest, compelled by local interest; another vocabulary, our vocabulary of enjoyment we thrust into the creation of the Lord. The spectacle is to be blamed, not the thing. It may show me in different ways.

sarvatyā kṛsne murti kari janmal se dekhi te kai kal ja akhila mor [?]

andi bhuta cakra yar visaya duli te karmone se para tattva pai duti se [?]

It is He and His paraphernalia, and covered by all prejudiced spectacles we are seeing things as if they're mine, or belongs to a party that are friends of mine; in this way. But really it is all:

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
[tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]*

[“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.”] [*Śrī Īśopaniṣad*, 1]

Only difference in the stages of our interest of different kinds, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, and different sub-planes in the plane of enjoyment or exploitation shows different colours of the things around. And the wholesale *māyā* removed, everywhere it is He and He only. And the conception of the law removed... ..everything is receiving his impetus of activity from Kṛṣṇa consciousness, it is Vṛndāvana. No consciousness of this body or the mind or the country conception, the nation conception, the globe conception. All crossed: soul to Supersoul all deeper soul enters there. Everything you will find there.

Yaḥ kaumāra-haraḥ sa eva hi varas, [Śrīla Rūpa Gosvāmī's *Padyāvalī*] goes to Vṛndāvana, Rādhārāṇī and Kṛṣṇa. Is that false? Is that poetry? This is a poetry, this imagination. Only our deeper nature, only our self identification, everything depends self determination, who am I? Hegel's language, self determination: that is the end of

all of us, self determination, *svarūpa-siddhi*. Who am I, my deeper self? My mind, or my intelligence, or more than that? Where am I? Who is my real self? Who is the real party in me? Whose interest? My eyes interest, ears interest, or mental interest or the interest of my intelligence? Going inner, inner, then self interest, self determination, *svarūpa-siddhi*. That is to be attained. I must enter, I must get back my proper self. And in His connection I will come in the environment and see the world, what is it?

I am given some wine or some poison then I am besides myself and I am seeing things. And no sister, no mother, actuated by my animal motive, I am seeing a thing all for enjoyment. The crude tendency of lust, that is mustering everything, then I'm seeing what? Then when sober I am seeing so many things changed. In this way go deeper, deeper, and find who you are, what is your interest, and try to see the paraphernalia according to your interest. Self determination and you'll see things opposite as you are seeing it now. And that how, that may be affected. How can I go back to my self determination, proper? How to find out my own lost self, long missing link, long lost self? We may talk like that. How to find, or get back? And by His interest then we shall try to go back to home, back to God, back to home.

For a madman, only his brain disease should be removed, and he will find his home, his wealth, his everything is there. Only disorder in the brain, so disorder in the mind and the self diseased, *bhava roga*, this is a kind of disease. The central disease is *bhava roga*, the spirit of enjoyment. Spirit has made, separate interest has enticed me and has made me mad, and I'm roaming. And that disease should be removed. And the doctors must come outside. And by result the disease removed I'm quite at home: self determination. So many entanglements, questions, questions, all will finish at one stroke. When the brain disease is removed I am quite well. Everything is there. Like such nature.

Bhakti Caru Swāmī: *Bhidyate hṛdaya-granthīś.*

Śrīla Śrīdhara Mahārāja:

[*bhidyate hṛdaya-granthīś,*] *chidyante sarva-saṁśayāḥ*
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30]

That is somewhat, again more:

svarūpe sabāra haya, golokete sthiti:
[*muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*]

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Mayi dṛṣṭe 'khlātmani, with my interest: first with me and my first environment, then different environments; with all. How? God save me from our friends. Our charm for this material world of enjoyment should vanish. That is the trouble, to save us from the friends. That is the question. We love them. That is the enemy within. The enemy is within, that I have got attraction, I love this paraphernalia, I like them, that is the enemy. And those that do not like to enjoy there is also another mania of renunciation. They do not admit the reality, that a part and parcel of the whole, he has got respective duty for the whole organic, service, a life of service. Mere renunciation, *dharmagaṭ*, a strike: that is no solution.

The real engagement we must have got. And all engagements are not bad. The engagement in the positive side, that is life giving. The whole thing may be conducted but the standard is *sukha*, *rasa*, quantity and quality. The quality of *rasa*, that is to be judged. *Raso vai saḥ*. Here also *rasa*, and there also *rasa*, but the difference in quality of *rasa*. By stealing also we can get a sort of pleasure. And by making gifts to all, we also feel a sort of pleasure. But there is a distinction. This is also *rasa* that is also *rasa*. This is extraordinary; this is gross, filthy. Then qualitatively *rasa* will be improved, it will be purer. Then it will reach to the acme of Kṛṣṇa consciousness, surrendering everything for Him and spontaneous service reinstated. That distributes the highest type of *rasa* in quality and quantity. That is the main conception underlying all this. *Akhila-rasāmṛta-murtiḥ*. All different types of *rasa* is harmonised in that Personality of beautiful goodness. Our goal will be that. This *Bhāgavatam* says and Mahāprabhu says. And our heart will also approve when we shall have the touch of that thing in any way or other.

Hṛdayenābhyānujñāto, yo dharmas taṁ nibhodhata, Manu says. *Vidvadbhiḥ sevitaḥ*, which is not current in the ordinary person, but those that are well experienced in Vedic *śāstra*, Vedic knowledge, that the knowledge which is transmitted from outside for our help, for our relief. One who is experienced in that sort of knowledge, *vidvadbhiḥ sevitaḥ*, and they follow the rules of life, that sort, *sevitaḥas*. *Sadbhir*, and those that have accepted those Vedic rules practically in their life, not only the exponents of the Vedic truth, but also those that are practising that truth, that advice of the *Vedas*, *sadbhir*. *Nityam adveṣa-rāgibhiḥ*, and their external nature will be that they do not care much for the duality of this *jay para jay*, the *sukha-dukha* what we meet in the ordinary life, they do not care for that, *adveṣa-rāgibhiḥ*. *Hṛdayenābhyānujñāto*, and what will get the approval of the innermost heart, of your innermost heart's approval, that thing you should know as real religion.

[*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ*
hṛdayenābhyānujñāto, yo dharmas taṁ nibhodhata]
 [Manu-saṁhitā, 2.1]

...

That is also *lakṣaṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitya Caitanya. Nitya Caitanya.

[Bengali (?) conversations for about nine and a half minutes]

...

Mādhava Mahārāja: Someone asked me a question about the *Bhagavad-gītā*. In the eighteenth chapter Kṛṣṇa says: *Īśvaraḥ sarvva-bhūtānāṃ, hṛd-deśe 'rjjuna tiṣṭhati*, "That you surrender," Kṛṣṇa was telling Arjuna that, "You surrender to the Supreme." In the next verse He tells him that, "The Supreme is controlling everyone and that Arjuna should surrender to the Supreme," as if Kṛṣṇa Himself were not the Supreme, as if He were speaking of a third person.

Śrīla Śrīdhara Mahārāja:

*īśvaraḥ sarvva-bhūtānāṃ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā
tam eva śaraṇaṃ gaccha, sarva-bhāvena bhārata
tat prasādāt parāṃ śāntiṃ, sthānaṃ prāpsyasi śāśvatam*

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."] ["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.61-62]

That is Kṛṣṇa's function. Paramātmā we may think represents one of the functions of Kṛṣṇa, and the immediate superior to *jīva*, in the rank of Kṛṣṇa, rank of Nārāyaṇa. So He asked him, "Try to find..."

...

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ*

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13.23]

"Your immediate Master is there in your heart to guide you. You try to connect with Him... "Surrender to Him. Then He will... "Rightly... "With the concern of these worldly affairs, so come, go through the proper channel. My connection with you is something else. I say you go. He is also My representation, representative, but rather try to find Him and His direction. Then you will find peace. That local God who deals with local affairs, go to Him; that is entailed. I as a friend advise to you go and follow His direction and you will get your peace thereby. *Tam eva śaraṇaṃ gaccha, sarva-bhāvena bhārata, tat prasādāt parāṃ śāntiṃ*. [*Bhagavad-gītā*, 18.62] Then you will have a peep into a particular world which is independent of this world of good or bad, superior or inferior, as you say. Droṇācārya Ācārya, Bhīṣma, my Guru, and you are not feeling encouragement to hit them. So you will come over the surface of this world duality if you can have His direction. It will give you immediate relief of this duality of good and bad in this world: take you above the calculation of good and bad

of worldly sense. Accept His guidance that will be safe to you."

Hare Kṛṣṇa. Gaura Haribol.

Tam eva śaraṇam gaccha, sarva-bhāvena bhārata, tat prasādāt parām śāntim.
 "You'll be able to rise above the consideration of good and bad of this world and exclusively devote yourself to His direction. That will be helpful to you to get out of this worldly entanglement."

*upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
 paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ*

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13.23]

"His function we can experience in these different forms, *upadraṣṭā*, He's observing everything you are doing. He is deputed there, by Me it may be called, for that purpose. *Anumantā*, and willingly or unwillingly He can check you but little indifferent in His, indifferently He's watching your movements in every detail. *Upadraṣṭā*, *anumantā*, and He is indifferently giving approval, not always very satisfied or dissatisfied, anyhow approving your free actions. *Bhartā*, and He does not leave you but He accepts, continues in your guardianship. That position He has got. Though you do not obey always inner direction but still He does not leave you. He continues to be your guardian, *bhartā*. *Bhokta*, and also He has to feel something about you. If you follow His direction, He will be happy and if you ignore Him, He will be little disturbed, *bhokta*. *Maheśvaraḥ*, but He has got His special power to force you to do anything and everything, but still He does not use that special power over you. But still He's there within your heart. That is My particular function in every *jīva*. Just as the sun, without considering any gratitude or ingratitude of the world, he goes on giving light. So *hṛd-deśe 'tiṣṭhatam*, that is My one function who exists in all the hearts of all the *jīvas* that are to be found anywhere, *Īśvara*."

*aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām
 tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanah]*

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha Upaniṣad*, 1.2.20]

All-pervading aspect, *aṇor aṇīyān*, the smallest of the small. Everywhere He's residing inside. "The highest plane where everything is standing that is Brahman, and the smallest all-pervading space, that is also My aspect. That is also Myself, the smallest of the small, *aṇor aṇīyān*. All-comprehensive and all-pervasive aspect, Brahman, Paramātmā: the infinite of the infinite and the knower of the knower. This is My two aspects in the relativity of the world thought."

And there is another, *bhajanīya*, a new awakening in the soul. Here we are accustomed to enjoy anything and everything, to utilise anything and everything, whatever we come across, to our interest. How I can utilise this thing for my purpose, of such pleasure. Whatever we see, we connect with that.

But the Lord's nature of existence is just opposite. Whenever He's seen by anyone, he wants to sacrifice for the pleasure of Him, *bhajanīya*, *guṇa-viśiṣṭha*, that is Bhagavān. The conception of that substance when we come in His connection we want to give us all to produce His satisfaction. That is the characteristic of Bhagavān. And that is developed to the highest in Kṛṣṇa, *bhajanīya*. Here whatever we see we want to enjoy, the excitement we feel for enjoyment, but the God's position is just the opposite. Whoever comes in His connection he wants to make Him enjoy. That is just the opposite aspect of this world. *Bhajanīya guṇa-viśiṣṭha*. He's my Lord and I am to supply His enjoyment. Such nature He has got, attractive in all respects. That is just the opposite aspect of the world: *bhajanīya guṇa-viśiṣṭha*, Bhagavān.

And Paramātmā is like this, indifferent guardian, everywhere in every *jīva* He's there dictating, not forcing, but He can force. *Prakṛtis tvām niyokṣyati* ["By your nature, you will have to be engaged in warfare."] [*Bhagavad-gītā*, 18.59] *Kartuṁ necchasi yan mohāt kariṣyasi avaśo 'pi tat* ["Compelled by the work born of your own nature, you will act all the same."] [*Bhagavad-gītā*, 18.60] "With a special power He will come and engage you in this fight, if you fail to cooperate in the last moment. But you can't avoid, the force is there. But it would be better for you to obey Him consciously. You ask your inner guide."

Hare Kṛṣṇa. Hare Kṛṣṇa. Today we may stop here. *Jai Om Viṣṇupāda...*

End of 81.09.05.C

Start of 81.09.06.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: (Leads *bhajans*)

[*Śrī Rādhikā-stava* (from *Stava-mālā*), by Śrīla Rūpa Goswāmī]

rādhe jaya jaya mādharma-dayite, gokula-taruṇī-maṇḍala-mahīte.
dāmodara-rati-vardhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe.
vṛṣabhānū dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhe.
karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.

["O Rādhē, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhe, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhe, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhe, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in *prema sevā*. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhe, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me.”]

05:32

.....

05:38

[Śrī Rādhāṣṭaka, 2, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

- [1] *birajār pāre śuddha-parabyoma-dhām, tad upari śrī-gokula-bṛndāranya nām*
- [2] *bṛndābana cintāmaṇi, cid-ānanda-ratna-khaṇi, cinmoy apūrva-darasan*
tahi mājhe camatkār, kṛṣṇa banaspati sār, nīla-maṇi tamāla jemon
- [3] *tāhe ek swarṇa-mayī, latā sarba-dhām-jayī, uṭhiyāche parama-pābanī*
hlādinī-śaktir sār, 'mahābhāva' nām jār, tribhuvana-mohana-mohinī
- [4] *rādhā-nāme paricita, tuṣiyā gobinda-cita, birājaye parama ānande*
sei latā-patra-ful, lalitādi sakhī-kul, sabe mili' bṛkhe dṛḍha bāndhe
- [5] *latār paraśe prafulla tamāl, latā chārī' nāhi rahe kono kāl*
- [6] *tamāla chariya latā nāhi bāce, se lata milan sada-kala jace*
- [7] *bhaktivinoda milan dōhār, nā cāhe kakhona binā kichu ār*

[1] Beyond the Virajā River lies the pure spiritual sky, or the Vaikuṇṭha world, and above that Vaikuṇṭha realm lies the divine abode known as Goloka Vṛndāvana.

[2] The land of Vṛndāvana is made of spiritual gems and is therefore likened to a mine of fully cognizant and beautiful jewels. This transcendental realm is certainly a wonderful and extraordinary sight. Within that abode, where everything is fully conscious, resides Lord Kṛṣṇa, who is compared to a charming *tamāla* tree (which is considered to be the best of trees and possesses colour like that of a sapphire).

[3] Upon that blackish tree has appeared a beautiful golden creeper. Her name is Mahābhāva, due to being the essence of the pleasure-giving *hlādinī* potency. She is the conqueror of all realms, the supreme purifier, and the enchantress of Śrī Kṛṣṇa, who is Himself the enchanter of all the worlds.

[4] She is also known as Rādhā, whose friends, headed by Lalitā, are compared to

Her leaves and flowers. The creeper, meeting with all Her friends, firmly embraces that blackish tree named Govinda, and having satisfied His heart, remains there in great ecstasy.

[5] At the touch of the creeper, the *tamāla* tree blooms; but without Her embrace He can no longer exist.

[6] The creeper, without the company of that *tamāla* tree, is also unable to live. Therefore She always prays for Their meeting.

[7] Bhaktivinoda desires nothing else but the meeting of this divine couple, Rādhā and Kṛṣṇa.

...

08:42

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[Śrī Rādhāṣṭaka, 3, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

[1] *ramaṇī-śiromaṇi, bṛṣabhānu-nandinī, nīla-basana-paridhānā
chinna-puraṭa jini', barṇa-bikāśinī, baddha-kabarī hari-prāṇā*

[2] *ābharāṇa-maṇḍitā, hari-rasa-paṇḍitā, tilaka-suśobhita-bhālā
kañculikācchādītā, stana-maṇi-maṇḍitā, kajjala-nayanī rasālā*

[3] *sakala tyajiyā se rādhā-carāṇe, dāsī ho'ye bhaja parama-jatane*

[4] *saundarja-kiraṇa dekhiyā jāhār, ratī-gaurī-līlā garva-parihār*

[5] *śacī-lakṣmī-satyā saubhāgya bolane, parājita hoy jāhāra carāṇe*

[6] *kṛṣṇa-baśikāre candrāvalī-ādi, parājay māne hoiyā bibādī*

[7] *hari-dayita rādhā-carāṇa prayāsī, bhaktivinoda śrī-godrūma-bāśī*

[1] Śrīmatī Rādhārāṇī is the crest jewel of all the young women. She is the beloved daughter of King Vṛṣabhānu and is very fond of wearing blue coloured garments. Her very pleasing complexion conquers the beauty of cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Kṛṣṇa.

[2] Śrīmatī Rādhārāṇī, who is very learned in the science of *rāsa*, is artfully adorned with jewels, nicely decorated with *tilaka*, and covered with a beautiful corset. Her breasts are adorned with valuable gems, and Her eyes are anointed with black collyrium. Thus She appears as sweetness personified.

[3] Give up everything and become a maidservant at the lotus feet of Rādhārāṇī. Just worship Her and serve Her with great care and attention.

[4] Beholding Her effulgent rays of beauty, Rati, Gaurī, and Līlā abandon all their pride.

[5] At Her feet the good fortune of Śacī, Lakṣmī and Satyā is defeated.

[6] The *gopīs*, led by Candrāvalī, are all staunch competitors of Rādhārāṇī for Kṛṣṇa's favour. Yet they all accept their defeat by Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa.

[7] Ṭhākura Bhaktivinoda, a resident of Godrūma, always endeavours for the lotus feet of Śrīmatī Rādhārāṇī, the most beloved of Lord Hari.

11:05

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11:12

[Śrī Rādhāṣṭaka, 1, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

- [1] *rādhikā-caraṇa-padma, sakala śreyera sadma, jatane je nāhi ārādhilo*
rādhā-padmāṅkita dhāma, br̥ndāvana jār nāma, tāhā je nā āśroy korilo
 [2] *rādhikā-bhāva-gambhīr, citta jebā mahādhīra, gaṇa-saṅga nā koilo jīvane*
kemone se śyāmānanda, rasa-sindhu-snānānanda, labhibe bujhoḥa eka-mane
 [3] *rādhikā ujjala-raser ācārya, rādhā-mādhava-śuddha-prema vicārya*
 [4] *je dharilo rādhā-pada parama jatane, se pailo kṛṣṇa-pada amūlya-ratane*
 [5] *rādhā-pada vinā kabhu kṛṣṇa nāhi mile, rādhār dāsīr kṛṣṇa sarva-vede bole*
 [6] *choḍata dhana-jana, kalatra-suta-mita, choḍata karama geyān*
rādhā-pada-paṅkaja, madhurata sevana, bhaktivinoda paramān

[1] He who has failed to carefully worship the lotus feet of Śrīmatī Rādhikā, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful lotus flower named Rādhā...

[2] ...who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep-how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.

[3] Śrīmatī Rādhikā is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Rādhā and Mādhava is worthy of discussion and contemplation.

[4] He who cherishes the lotus feet of Śrīmatī Rādhārāṇī with great care obtains the lotus feet of Kṛṣṇa, which are like priceless jewels.

[5] Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.

[6] Having abandoned wealth, followers, wife, sons, and friends, and having given up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of service to the lotus feet of Śrīmatī Rādhārāṇī. This is Bhaktivinoda's solemn declaration.]

14:18

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14:30

[*Rādhākuṇḍataṭa-kuñjakuṭīra*, from *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

rādhākuṇḍataṭa-kuñjakuṭīra, govardhanaparvata yāmunatīra
kusumasarovara, mānasagaṅgā, kalindanandini vipula-taraṅgā
vaṁśīvaṭa, gokula, dhīrasamīra, vṛndāvana-taru latikā-vānīra
khaga-mṛgakula, malaya-bātāsa, mayura, bhramara, muralī-vilāsa
veṇu, śṛṅga, padacihna, meghamālā, vasanta, śaśāṅka, śaṅkha karatālā
yugala vilāse anukūla jānī, līlāvilāsa-uddīpaka mānī

*esaba choḍata kāhā nāhi yāu, esaba choḍata parāṇa hārāu
bhaktivinoda kahe, śuna kāna, tuyā uddīpaka hāmārā parāṇa*

["The grove-dwelling on the banks of Rādhā-kuṇḍa,
Govardhana mountain, the banks of river Yamunā;
Kusuma-Sarovara lake, Mānasa-Gaṅgā River,
The rolling waves of Yamunā, daughter of the sun;
Place of the rāsa dance, and Gokula, the gentle breezes,
The trees, vines, and Vetasa palms of Vraja;
The birds and animals, the sweet air of spring,
The peacocks, bumblebees, the flute's sweet song;
Flute, horn, His footsteps, range of clouds in the sky,
Season of spring, the moon, the conch, hand-cymbals;
I know all these things are nourishing
the pastimes of the Divine Couple,
I can feel they arouse the holy pastimes of the Lord;
I can never leave all these things so dear to me,
Without them I know I shall surely die;
Hear me, O Kāna, says Śrī Bhaktivinoda:
You are the only light of my life."]

18:18

.....

18:20

[Śrī Rādhāṣṭaka, 8, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

*rādhā-bhajane yadī mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātaṇḍa-rahita sūray nāhi jānī, rādhā-virahita mādḥava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadī vraja-rasa-rāṅga.
rādhikā-dāsī yadī haya abhimān, śīghra-i milā-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye mānī.
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇī.
heno rādhā-parīcaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.*

"If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādḥava without Śrī Rādhikā.

One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.

Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Śrutis*)

and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.

The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.

Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."

(*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131)

21:33

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21:34

[*Bhakti-pratikūla-bhāva Varjanāṅgikāra*,

renunciation of conduct averse to pure devotion, song 4.]

[From *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

āmi to' svānanda-sukhada-bāsī, rādhikā-mādhava-caraṇa-dāsī
duḥhāra milane ānanda kori, duḥhāra biyoge duḥkhetē mari
sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane
je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'
rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari
śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha
rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana
bhaktivinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane

[I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.

At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.

I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.

Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.

I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.

Nor do I find any pleasure in conversing with those who are opposed to Rādhā.

Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

24:50

.....

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the

ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.”]

.....

*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kunḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*

[Śrīla Raghunātha Dāsa Goswāmī prays: “I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”]

.....

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

.....

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

[“I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*.”]

.....

*divyad vṛndāraṇya kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrī śrī-rādhā-śrīla-govinda-devau, preṣṭhālibhiḥ sevyamānau smarāmi*

[“I constantly meditate upon that Divine Couple Śrī Śrī Gandharvā-Govinda, who are seated upon a wonderful throne highly decorated with brilliant jewels. They are sitting within the illustrious forest of Vraja, beneath a mind attracting desire tree, accompanied by Their dedicated servitors such as Śrī Rūpa Mañjarī, Lalitā Devī, and other intimate servants like the *priyanarma sakhīs*.”]

.....

*radhavan namaste dinam dante yar te punat puna [?]
srīmad rupa padam bhoja suji dui syam janme jan [?]*

.....

*śrī caitanya mano'bhiṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ*

[Narottama dāsa Ṭhākura said: “O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?”]

.....

*mukam karoti vācāṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[*Bhavārtha Dipikā, maṅgala stotram*, 1]

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26:40

[Bengali (?) and śloka _____?]

End of 81.09.06.A

Start of 81.09.06.B

Śrīla Śrīdhara Mahārāja: [Bengali _____] [?] 11:37 *Bhajans*.

Siddhi-lālasā, by Śrīla Bhaktivinoda Ṭhākura

- [1] *kabe gaura-vane, suradhunī-taṭe, 'hā rādhe hā kṛṣṇa' bo'le
kāndiyā beḍābo, deho-sukha chāḍī, nānā latā-taru-tale*
[2] *śwa-paca-grhete, māgiyā khāibo, pibo saraswatī-jala
puline puline gaḍā-gaḍi dibo, kori' kṛṣṇa-kolāhala*
[3] *dhāma-bāsī jane, praṇati koriyā, māgibo kṛpāra leśa
vaiṣṇava-caraṇa- reṇu gāya mākhī, dhorī' avadhūta-beśa*
[4] *gauḍa-braja-bane, bheda nā heribo, hoibo baraja-bāśī
dhāmera swarūpa, sphuribe nayane, hoibe rādhāra dāsī*

[1] O when, O when will this soul chant in Gaura-forest on the Ganges' banks the Holy Names "Rādhā" and "Kṛṣṇa" renouncing all the body's joys and drenched with all the tears I've wept amidst the herbs, beneath a tree?]

[2] When, at some outcaste's home shall I give up all thoughts of caste and beg to share with him humble *prasādam* and drink the water of the Saraswatī? Along the banks, my voice choked with my ecstasy I'll chant "Kṛṣṇa" in great delight.]

[3] And when will I bow down before a *dhām-bāsī* and beg from him a drop of mercy; when O when will I smear my body with the dust from a Vaiṣṇava's holy feet and wear the *avadhūta's* cloth?]

[4] Then I shall see no difference in the forest of Gauḍa and Vraja, and I will be transformed into a resident of the *dhām*. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.]

[*Siddhi-lālasā*, by Śrīla Bhaktivinoda Ṭhākura]

.....
13:33

Śrī Vraja-dhāma-mahimāmṛta, The Nectarean Glories of Vraja-dhāma

- [1] *jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan, śrī-govinda, gopīnātha, madana-mohan*
 [2] *śyāma-kunḍa, rādhā-kunḍa, giri-govardhan, kālindī jamunā jaya, jaya mahāvan*
 [3] *keśī-ghāṭa, baṁśī-baṭa, dwādaśa-kānan, jāhā saba līlā koilo śrī-nanda-nandan*
 [4] *śrī-nanda-jaśodā jaya, jaya gopa-gaṇ, śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ*
 [5] *jaya br̥ṣabhānu, jaya kīrtidā sundarī, jaya paurṇamāsī, jaya ābhīra-nāgarī*
 [6] *jaya jaya gopīśwara vṛndāvana-mājih, jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj*
 [7] *jaya rāma-ghāṭa, jaya rohiṇī-nandan, jaya jaya vṛndāvana-bāsī jata jan*
 [8] *jaya dwija-patnī, jaya nāga-kanyā-gaṇ, bhaktite jāhārā pāilo govinda-caraṇ*
 [9] *śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām, jaya jaya rāsa-līlā sarva-manoram*
 [10] *jaya jayojjwala-rasa sarva-rasa-sār, parakīyā-bhāve jāhā brajete pracār*
 [11] *śrī-jāhnavā-pāda-padma koriyā smaraṇ, dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtan*

[1] All glories to Rādhā and Kṛṣṇa and the divine forest of Vṛndāvana. All glories to the three presiding Deities of Vṛndāvana —Śrī Govinda, Gopīnātha, and Madana-Mohana.

[2] All glories to Śyāma-kunḍa, Rādhā-kunḍa, Govardhana Hill, and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

[3] All glories to Keśī-ghāṭa, where Kṛṣṇa killed the Keśī demon. All glories to the Vamśī-vaṭa tree, where Kṛṣṇa attracted all the *gopīs* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Śrī Kṛṣṇa, performed all of His pastimes.

[4] All glories to Kṛṣṇa's divine father and mother Nanda and Yaśodā. All glories to the cowherd boys, headed by Śrīdāmā, the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī. All glories to the cows and calves of Vraja.

[5] All glories to Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgala and Nāndimukhī, and beloved disciple of Devarṣi Nārada. All glories to the young cowherd maidens of Vraja.

[6] All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy *dhāma*. All glories, all glories to Kṛṣṇa's funny *brāhmaṇa* friend, Madhumaṅgala.

[7] All glories to Rāma-ghāṭa, where Lord Balarāma performed His *rāsa* dance. All glories to Lord Balarāma, the son of Rohiṇī. All glories, all glories to all of the residents of Vṛndāvana.

[8] All glories to the wives of the proud Vedic *brāhmaṇas*. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.

[9] All glories to the place where the *rāsa* dance of Śrī Kṛṣṇa was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine *rāsa* dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes.

[10] All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rasas* and is propagated in Vraja by Śrī Kṛṣṇa in the form of the divine *parakīya-bhāva* [paramour love].

[11] Remembering the lotus feet of Lord Nityānanda's consort Śrī Jāhnavā Devī,

this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the Holy Name.]
 [Śrī Vraja-dhāma-mahimāmṛta, The Nectarean Glories of Vraja-dhāma]

.....

Gaura Hari Haribol. Gaura Hari Haribol.

Gaura Nityānanda bol Haribol Haribol. Gaura Gadādhara bol Haribol Haribol.

[?]

20:36

Jaya Om Viṣṇu-Pāda...

22:10

[Bengali (?) and śloka, until the end of the recording]

End of 81.09.06.B

Start of 81.09.10.A

Bhāratī Mahārāja: ...we went to the Sonar Mandir and we met the *pūjārī*. Very nice man! And he has proposition of raising one *lākh* and then they would give the Mandir for our usage... One *lākh* and they would give us the property there, Sonar Mandir.

Śrīla Śrīdhara Mahārāja: They'd sell?

Bhāratī Mahārāja: Yes. So he proposed that we raise between us one *lākh* rupees, and then he could use that, that could be used for purchasing temple and property.

Śrīla Śrīdhara Mahārāja: What about the money that was deposited in the bank more than a *lākh*?

Bhāratī Mahārāja: That he does not know.

Śrīla Śrīdhara Mahārāja: So Vinodini wants to sell the mother's temple?

Bhāratī Mahārāja: Yes. I think it's mainly her sister's husband is interested.

Śrīla Śrīdhara Mahārāja: Her sister's husband.

Bhāratī Mahārāja: He left with that intention, of raising funds for that purpose.

Śrīla Śrīdhara Mahārāja: For that golden plate covered temple?

Bhāratī Mahārāja: Yes. Very beautiful: very beautiful place.

Śrīla Śrīdhara Mahārāja: That is very cheap, one *lākh*, very, very cheap.

Bhāratī Mahārāja: Yes, very cheap. Mahārāja, maybe you could describe the history of those three temples the Anu Prabuj Mandir and Sonar Mandir.

Śrīla Śrīdhara Mahārāja: On the northern side of this temple Ranu Temple there is Anu Maṭha temple; that is old. And on the eastern side of this Ranu Temple there is the King's Temple; Ranu's husband's temple. Three Manipuri Temple's there.

Bhāratī Mahārāja: So the King of Manipura he first came to Navadvīpa. Then he built for his Queen later, the Rani Mandir was built later.

Śrīla Śrīdhara Mahārāja: Yes; latest. First Anu Mahāprabhu then Queen's temple, then Rani when the King married again the Rani came away from the King and she wanted to devote her whole life in the worship to the Deity. And with her own fund she constructed this temple. The King gave some opposition but could not oppose successfully. Anyhow Rani established.

_____ [?] These ordinary things in Vraja, then to cultivate the religious conception in other place: outside Vraja.

Bhaktivinoda Ṭhākura when he first discovered the birthplace of Mahāprabhu, according to the divine dream, in order to establish it in the public opinion he organised fairs with many shows and display and plays and festivals. And there the dancing of the birds etc, was shown, and many other things.

Then one man asked him, "Have you discovered this birthplace of Mahāprabhu to show to the people the dancing of the birds?"

He told, "Yes! To be fortunate enough to see the dance of the birds in the *Dhāma* of Mahāprabhu, that is a great fortune, we consider. That I am there with the consciousness of the *Dhāma* to remain there as an ordinary resident, inhabitant, that is considered to be a great fortune."

And also [Raghunātha] Dāsa Goswāmī told in Vṛndāvana: "In Vṛndāvana, to speak ordinary things of the family matters that is more high, higher and higher, than to talk about religious things in other parts of the country. Adjustment, the deepest adjustment, I am one with the Vraja *vāsīs*. I am one of them. I have a permanent resident here."

This consciousness: all the talk:

Yat kinca tina guna tikatham gosthe samasthan rtam [?]
sadva nanda mukunda dvaitam lilam purnam purnam [?]

"Whatever has got any accommodation in the area of Vraja, Vraja *Dhāma*, automatically everything in a serving mood, in serving force. Otherwise they cannot have any entrance into that plane at all. Anyhow to secure a position within that area must be the greatest fortune. Otherwise none can never secure any position there. Everything there, consciously or unconsciously engaged in the service of Kṛṣṇa, supporting His *līlā* somehow or other, in *Dhāma*."

And our deepest position can help us to feel that, the truth underlying. No_____

no wave will have any clash. *Maya santusta manasa sadva sukham maya desa* [?]

All the waves that will come to us they will bring only good news. Only we fail to understand we are in such a plane of contest, but if you dive deep, *nirguṇa-bhūmikā*, then the *nirguṇa* plane, *satya*, *raja*, *tama*, three waves, that is clash of interest. Separate interests are engaged in clash, in different planes. *Guṇḍā*, *guṇḍā*, and the ordinary politician, politician and the *sādhū*, *sādhū*. contest in the three planes *satya*, *raja*, *sādhū*, *sādhū satya* approximately; politician, politician, *raja*. And the *guṇḍā*, *guṇḍā*, rowdy, rowdy, boisterous, that is *tama*. But if we dive deep, in the deepest plane if we can take our stand, then we shall see that everything is bringing good and auspicious news to us, the harmony. Then all this fight will seem to be business mockery like play, mock fight. These fights will appear to us as mock fight, not real fight. Because the interest for which the fighting is going on, that is baseless. And the suffering that is also temporary and not intense, not any permanent value, so the *ātmā* is not damaged by any external fighting. All this will help us to think that this is mock fight going on so we won't feel any disturbance for that. Kṛṣṇa is enjoying, all these mock fights, are enjoyed by Kṛṣṇa. And we also must partake into, take share in His enjoyment. It will come in that light. Hare Kṛṣṇa.

...

Bhāratī Mahārāja: Mahārāja, sometimes we see that three things are mentioned together. Sometimes we see that three different *tattvas* are mentioned together. That is *Śrī*, *Śrī tattva*, *Bhu*, and *Līlā tattva*. So what is the *siddhānta* of the Goswāmīs on those three?

Śrīla Śrīdhara Mahārāja: Yes. *Śrī*, *Bhu*, *Līlā* is considered in the case of Gaura Nārāyaṇa. *Śrī* Lakṣmī, *bhu śakti* Viṣṇu Prīya and by *līlā Dhāma*. in this way they are serving Gaura Nārāyaṇa. It is told like that. *Śrī*, *Bhu*, *Līlā*. *Sandini*, *samvit*, and *hlādinī*, general *līlā* by *hlādinī*. *Jñāna bala kriya ca* in *Upaniṣads*. *Samvit*, *jñāna*, thinking, *bala*, willing; and *bala kriya ca*, *hlādinī*, feeling; thinking, feeling, willing; three potencies generally we find in the relativity of the infinite existence. Three phases - *sat*, *cit*, *ānanda*. *Satyam*, *śivam*, *sundaram*. The basis, the foundation, and the enjoyer and the enjoyed; the background and the pastimes of enjoyer and enjoyed. Predominating and Predominated Moiety, negative, positive, predominated, predominating; and the background Baladeva. In this way everything is analysed. *Advaya-jñāna*, when first we, for our, *asvadam* means for our understanding, when we want to see by analysis, then we come to analyse Him in three aspects. Thinking, feeling, willing, *jñāna bala kriya ca*; *sat*, *cit*, *ānanda*, *satva* representative of fossil, and the background. Though all conscious and he thinks of the enjoyer who wants to enjoy, and what is to be enjoyed, what he is searching for, the enjoyment, *rasa*, *raso vai saḥ*, three aspects of the one absolute whole. First division we find it in three ways, three forms to understand. Hare Kṛṣṇa. *Śrī*, *Bhu*, *Līlā*. *Śrī* Lakṣmī, *Bhu* Viṣṇu Prīya, and by *Līlā śakti* for the pastimes the whole paraphernalia has been... Hare Kṛṣṇa. *Śrī*, *Bhu*, *Līlā*.

Bhāratī Mahārāja: So *Bhu* is taken as Lakṣmī Prīya.

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya, as far as I remember the *Bhu śakti* represented by Viṣṇu Prīya. *Śrī*, *Bhu*. *Līlā*, the ground on which the play is shown, paraphernalia, the

environment, comes from *Līlā*, the environment. Hare Kṛṣṇa.

Bhāratī Mahārāja: Viṣṇu Prīya's help is in which way; assistance in what way? The *Bhu śakti's* assistance is in what way? These three are assisting, so *Bhu śakti* - the assistance there is in?

Śrīla Śrīdhara Mahārāja: Yes, assistant, to help in direct, indirect way, for the propaganda work. By separation, by accepting the show of the pangs of separation she helped a great deal for the propaganda. Her attitude, her ideal helped a great deal. Her penances, melted the hearts of many and did away with the jealousy or antagonistic feeling about Śrī Caitanya Deva, especially in this locality in Bengal, and thereby facilitated the preaching of Nityānanda Prabhu possibly here. So her character contributed much to propagate Mahāprabhu's Mission. Gaura Hari.

As a *sannyāsīn* He wandered the length and breadth of India and she pained up in one place was so intensely she used herself in the worship of Hari *Nāma*, Mahāprabhu. That also had a very valuable contribution, especially to the locality which was fully surcharged with anti spirit of Śrī Caitanya Deva. The whole *tantric*, the furious type of *tantric upāsana* was in vogue here in this locality. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So in order to understand that Dāsa Gosvāmī's words that, "Speak ordinary words with the ordinary rural people of Vṛndāvana that will give us much more, draw for us, collect for us, much more spiritual wealth than to be engaged in other parts of the world with deep engagement in the talk of religious thoughts and others."

Bhāratī Mahārāja: That's very encouraging.

Śrīla Śrīdhara Mahārāja: Yes! Very encouraging, encouraging and also very far reaching knowledge is necessary, far reaching, *aprākṛta*. *Prākṛta vat no tu prākṛtam*. It is like very low nature of the creation world, but still it is the acme of the highest position of the theological world. Very rural, ordinary, *prākṛtam*, *prākṛta vat*, but not *prākṛtam*: the opposite. The highest reflected in the lowest position.

So much so that Mahāprabhu, He's advising Jagadānanda when he's going to Vṛndāvana. "Go there, always remain under the guidance of Sanātana Gosvāmī. Don't try to mix with the Vraja *vāsīs* very intimately. From a distance you will show honour to them but don't go to mix with them very intensely."

dūre rahi' bhakti kariha saṅge nā rahibā, tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā
[*Caitanya-caritāmṛta*, *Antya-līlā*, 13.37]

"Don't accept their habits of living."

For us: such instructions given to one of His *parśada bhaktas*, Jagadānanda. In *Caitanya-caritāmṛta* warning is given.

paścimera loka saba mūḍha anācāra, tāhān pracāрила donhe bhakti-sadācāra

["The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behaviour."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.89]

Rūpa, Sanātana preached there good practices. And they were very stupid and they did not know what real conduct should be. Hare Kṛṣṇa.

[From 23:00 Bengali (?) conversations until the end of the recording]

End of 81.09.10.A

Start of 81.09.10.B

[Bengali (?) spoken until 04:08]

Śrīla Śrīdhara Mahārāja: *Nirguṇa, guṇātīta*, the most important thing to realise. What is *nirguṇa, guṇātīta*, play, the subtle-most plane in the conscious world. *Nirguṇa* positive, and this is the negative aspect we are getting experience of, negative side. Only to take our stand in the positive plane and that is *nirguṇa*. No complaint whatsoever, difficulties all superficial. And all what we are taking so seriously, that will be seen in the spirit of play, no sting. When we shall get the touch of that plane, this is such a truth of such characteristic that all these fighting ways should appear to us like play, *līlā*. Because the loss which are counting in so seriously here by the fighting, by the clash, we shall be able to see that there is nothing, futile, equating to zero, which is so grave to us;

Jai para jai mana [?] This duality... *Mana praman jai para jai sukha duhkha* [?]

That is of zero power, of zero effect, so it is all play. That will come in comparison with the reality of the plane where we took our stand, and according to the comparative study of own soul's real interest. When we shall find our real interest this will be almost negligent, to the utmost. So both loss or gain, that will be like a play, a play value, nothing else, so meagre, so ludicrous. These serious things, one country is devouring another country, so many wailing, and perhaps the whole globe will vanish, then again created. Then all will be like a play, no value, no importance. We are giving much attention to the object for which the fighting is going on so we are serious here. But having a stand in that plane, in comparison with that, this will be nothing, compared to this, ludicrous. So that *nirguṇa-bhūmikā*, the plane of that *guṇātīta*, the plea of all subdivisions, the play of *satya, raja, tamā*, the creation, the sustenance, and destruction. When we shall come in connection with a matter which is free of creation, maintenance, sustenance and destruction, then this will seem to be a ludicrous thing, to partake with serious heart in these matters. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Anyhow, to get our position in that plane. That is so sure, so

true, so friendly, and so life giving, and so beautiful, charming, that this will be like trash. That is what is necessary for us. Gaura Haribol.

[Bengali [?]] spoken for about three minutes nineteen seconds]

...

Bhāratī Mahārāja: Mahārāja, there's one question that came up...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Tell the question.

Bhāratī Mahārāja: The question was, we know that Gaura-Gadādhara was Śrīla Bhaktivinoda Ṭhākura's favourite Deity. So the question was, what is the relationship: or we may say *rasa*, between Gaura and Gadādhara, is there some relationship there, or is that symbolic? _____ [?]

Śrīla Śrīdhara Mahārāja: *Prema-vaicittya* _____ [?] Separation, union: union in separation. Physically _____ [?] Not physical but in the physical sense. Though both of them present, wife and husband together, but some vow is there so they cannot enjoy mutually. Something like that.

The vow, They're separated, but still Gadādhara stands in the position of the spirit of Rādhārāṇī, spirit of Rādhārāṇī, in separation. But They're avowed here not to, that sort of *sambhoga*. Pure spiritual *sambhoga* that is as pure as anything. Highest purity is there. No filthiness, no filthy character of any enjoyment is there, but still the *līlā vilāsa*, it is like that. Sometimes in the case of Rādhārāṇī, Kṛṣṇa also, *prema-vaicittya*, both of Them closely existent, but still some memory of separation is so intense that They are feeling, though They are together feeling so much pain of intense separation. That is *prema-vaicittya*.

Once it is mentioned Kṛṣṇa is there, Rādhārāṇī is there, *sakhīs* are there. Rādhārāṇī sees Her image in the body of Kṛṣṇa. It is so transparent, the body of Kṛṣṇa. Rādhārāṇī's image is being seen there. And Rādhārāṇī thought, "Oh, there is another lady who's boldly connected with Him." So She is very much enraged in jealousy and Her attitude is like that.

Then Lalitā comes and she said, "That is not another *sakhī*. That is Your reflection on His body."

Then She became satisfied.

Separation in union that is *prema-vaicittya* is Gaura-Gadādhara, may be something like that. *Mādhurya-rasa*, but the vow has been taken. Just as in the temple, both husband and wife they are engaged in the worship of the Lord in the temple. What is their attitude? Not husband and wife, but one engaged in worship, another is giving supply of the materials of worship, with another mood. Something like that,

Gaura-Gadādhara.

Bhāratī Mahārāja: Mahārāja, in Lord Caitanya's pastimes, were there any *parśadas* which were *sādhana-siddhā*? _____ [?]

Śrīla Śrīdhara Mahārāja: It is told Sārvabhauma [Bhaṭṭācārya] and some others. Sārvabhauma has been accepted as *sādhana-siddhā*, and a few others, Prakāśānanda [Sarasvatī] also, those that were converted, in His *sannyāsa līlā*.

Bhāratī Mahārāja: Haridāsa Ṭhākura?

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura maybe, but he's told as Brahmā, some devotion he had. Only through curse he came in the Yamunā Kula because he stole away cows in Braja *līlā*. So he had to come to the _____ [?]

Akṣayānanda Mahārāja: But his *avatāra*, his incarnation as Haridāsa Ṭhākura seems more glorious than Brahmā.

Śrīla Śrīdhara Mahārāja: Yes, more glorious position he held.

Akṣayānanda Mahārāja: Although he came as a curse, but it was more glorious.

Śrīla Śrīdhara Mahārāja: Higher. Just as in the case of Nalakūvara and Maṇigrīva. The trees *tamil arjuna*, there was curse and they came to be tree and then gloriously came out, by connection with Kṛṣṇa. _____ [?] So many instances are there. The curse has become boon in connection of Kṛṣṇa.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ... from there, and these two with atom bomb and the General pressed ahead, German, Hitler's Germany. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: In the seventh canto Prahāda Mahārāja says, "We cannot have any enemy. I have no *satru*." So in the real sense, it is impossible to have an enemy. As in *nirguṇa* there can be no enemy.

Śrīla Śrīdhara Mahārāja: No enemy, but still there may be some conception of enemy that is for the service of Kṛṣṇa. Enemy consciousness is also there, antagonistic, but the conclusion is to satisfy Kṛṣṇa. Rādhārāṇī's greatest enemy is Chandravālī, the competitor. And amongst the *rasa* there is also a spirit of animosity, *vātsalya rasa* and *mādhurya rasa*; *vātsalya rasa* is always jealous that *mādhurya rasa* people are capturing my son, taking Him away from me. They have conquered a major portion of the heart of Kṛṣṇa. _____ [?] But now there is separate interest and that interest is better so they are by nature the *vātsalya rasa* and *mādhurya rasa* _____ [?] it has been told, like that, but that only to fulfil the desire of Kṛṣṇa, for the interest of Kṛṣṇa. So it is pure, purest of the pure.

Akṣayānanda Mahārāja: So when Lord Caitanya told Jagadānanda Paṇḍit, “Do not come too close to the Vraja *vāsīs*. But that _____ is there.

Śrīla Śrīdhara Mahārāja: Superficially, though He is advising to Jagadānanda really it is for us. To warn us that they may not be scrupulous to keep their physical practices but we should not imitate them externally.

Akṣayānanda Mahārāja: Yes. Prabhupāda has written that the Vraja *vāsīs* have a relation of *vātsalya* but Jagadānanda Paṇḍit’s relationship was different. Therefore close association would have been unfavourable.

Śrīla Śrīdhara Mahārāja: Not all *vātsalya*, but mainly *vātsalya*.

Akṣayānanda Mahārāja: Meaning generally. Would that have been in the enmity of different *rasas*?

Śrīla Śrīdhara Mahārāja: In the Vraja *vāsīs* section many times they are not all followers of Caitanya Deva. Nimbarka, Viṣṇuswāmī, other people also are there, followers. So Jagadānanda was very much intolerant as he went to strike Sanātana Goswāmī with the cooking pot. Intolerant that Sanātana Goswāmī would associate with any Māyāvādī *sannyāsī*, could not tolerate; so very eccentric.

“So he would create some havoc. No spirit of toleration. He quarrels with Me here, he won’t care anybody there. For his own interest he will create quarrel there. So always be under the guidance of Sanātana. He is a sober man. He knows how to deal with whom in that place. So he is My entrusted leader there. You must remain under his guidance. And generally I ask you not to mix closely with the Vraja *vāsīs*. Then your intolerance will pick quarrel there.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja where can we find the reference to that about, you said that Rūpa Goswāmī had said it is higher to speak about ordinary matters in the *Dhāma* than religious matters outside?

Śrīla Śrīdhara Mahārāja: Raghunātha dāsa Goswāmī. “To talk about ordinary matters in that atmosphere, that is greater to me than any religious talk outside. And that will help us to couch, to form our mentality in a particular way, will make us intimately connected with a particular form there; that will come, will be of great help.”

The pot will be good and the substance within we may keep it. The pots, to secure a good pot, to keep the butter and something else, that is a great achievement, something like that. And if we have got that deep vision then we can see Kṛṣṇa in them. But if not so, still that adjustment, that environment to be acquainted with, that is a great gain. That must be the spirit of his talk, ordinary talk. And also it gives the

peep into the eternal *līlā* of *Dhāma*. The background if you may feel or may not feel, but in the background there is the Braja *līlā*, the *nirguṇa* plane, there is backing, this *prapañca līlā*. There is that thing. So anyhow after all this would be.

Bhāratī Mahārāja: Mahārāja when you say *Dhāma vāsī* do you mean the general residents or the residents such as the Six Goswāmīs?

Śrīla Śrīdhara Mahārāja: It includes everything, that is we want to try follow the ideal, giving away the surface of our experience. When we use that word, really, the meaning underlying is that we shall try to find out who is *Dhāma vāsī*, what is *Dhāma vāsī*, what is *Dhāma*? *Dhāma vāsī* that means trees, creepers, the animals, the human, all, *Dhāma vāsī*.

Yat kinca kita kum _____ [?]

Everything *Dhāma vāsī*, that is to remind us that in the real plane, we are showing the mask, the real plane, to hit the ideal conception of the deepest plane, the word is used for. We shall try to find out *Dhāma vāsī*. Not superficially, my mind, my senses may not allow, but the consciousness must be in the background of my experience with the surface. In the deeper position there is that *Dhāma*, that corresponding vision is there, but I can't see. But still according to *śāstra*, according to the words of *mahājānas*, I am to see that underground there is such thing here. At least with this idea, with this respect we must approach them. Everything, even a dog, even a jackal, even a bird, what to speak of human beings there: the ideal in the background; to remember that we are told of *Dhāma vāsī*. I may not see, I may not have immediate experience, but still this is surcharged with such atmosphere.

_____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Bhāratī Mahārāja: He is adjusting Hanumān also.

Mahārāja, it seems to be from our previous *saṁskāra* there are different impressions left in the mind. So the hardest impression to cross over is the impression which was left from *strī saṁga*. That is the hardest impression. So when that impression comes and one is reminded then one should immediately take the Name? Or what is the..

Śrīla Śrīdhara Mahārāja: Eh? I don't follow.

Bhāratī Mahārāja: From previous *saṁskāra* there are different impressions which are left in the heart, in the mind. So the deepest impression of the *baddha-jīva* is sex desire.

Śrīla Śrīdhara Mahārāja: Attraction for sense desire, yes.

Bhāratī Mahārāja: So to cross over that should one simply...

Śrīla Śrīdhara Mahārāja:

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

Regard has awakened of Kṛṣṇa. *Nirviṇṇaḥ sarvva-karmmasu*, indifferent to all other activity. *Veda-duḥkhātmakān kāmān*, he really realises that all the activities of this world ultimately they produce the fruit of misery, *duḥkha*, or sorrow, affliction produced by all activity here, *veda-duḥkhātmakān kāmān*. *Parityāge 'py anīśvaraḥ*, but cannot be master of the situation, *parityāge*, cannot give them up fully, *parityāge 'py anīśvaraḥ*, he's not master, he can't control the situation, *parityāge 'py anīśvaraḥ*.

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan*

["But the *śraddhā* or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."] [*Śrīmad-Bhāgavatam*, 11.20.28]

"Then what should he do at that time? *Tato bhajeta mām prītaḥ*. He'll try, he should try his utmost, as much as he can gather with maximum affection, attraction, he'll try to direct towards Me, *bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ*. And more firm and firmer determination he will attend to the cause, to come to Me. *Duḥkhodarkāṁś ca garhayan*. This should be the attitude. He will abuse himself to the highest degree, intense degree. 'What I have done? I am trying to achieve the purest of the pure, and such filthy things continuing in me.' He will abuse himself like anything. 'I am a beast. I am a hypocrite.' In this way the fire will be burning, fire burning within him, *duḥkhodarkāṁś ca garhayan*, blaming, abusing himself, to the utmost. *duḥkhodarkāṁś ca garhayan*."

Proktena bhakti-yogena _____ [*Śrīmad-Bhāgavatam*, 11.20.29]

To pass under such circumstances for the time being, for the span of time that burning stage, helplessly he is doing something, a misdeed. And then a reaction comes. Again doing such thing a greater reaction is coming of painfulness within

repentance, in this way. But he won't give up the position of going up. Just as: *Bhau astkrta padanam bhau* _____ [?]

A child when he begins to walk sometimes he falls down. Still again with the help of the barrier where he falls, with the help he again comes up and begins walking and again falls and again come up and begins walking, in this way.

*proktena bhakti-yogena bhajato mām 'sakṛn muneh
kāmā hṛdayā naśyanti sarve mayi hṛdi sthite*

["When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed."] [*Śrīmad-Bhāgavatam*, 11.20.29]

Then very soon he will find that all those evil tendencies have been done away with. They're gone. They are finished. When?

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante [cāsyā karmāṇi, mayi dṛṣṭe 'khilātman]*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.20.30]

He will come to such a stage.

*tadā rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye
ceta etair anāviddham, sthitam sattve prasīdati*

["As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."]

[*Śrīmad-Bhāgavatam*, 1.2.19]

After a great fight they will have to retire if in this time with the association of the good, of the *sādhū*, and those books. Anyhow the *bhakti* practices must not be given up or slackened. With more attention they will follow that system of practices. And gradually one day, gradually he will find that they are retiring, those enemies they have accepted their defeat and going away. And then he will find peace.

_____ [?] And when he will come to see the presence of the Lord _____ [?] The tidings of the Lord coming, surrounding him from every direction, and they will vanish. They are strangers after all. They are not rightful residents of the place, of the heart or mind, so they will have to go away. Such a broad and wide conception of the faith, of *śraddhā*, Kṛṣṇa is there, devotees are there, and

they are not a product of imagination, but reality. And when they come to realise the position, the reality of the reality, when they come in touch with the reality of the soul, Super-soul, Kṛṣṇa consciousness proper, then they will go. But it is not very easy to get out of their contact. So;

*ādau śraddhā tataḥ sādhu-saṅga' tha bhajana-kriyā
tato' nārtha-nivṛttiḥ [syāt tato niṣṭhā ruciḥ tataḥ
athāsaktis tato bhāvas tataḥ premābhyañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

A stage, first *sādhu-saṅga*, then *śravaṇa*, *kīrtana*, *guru karan*, *varaṇa-daśā*, in *bhajan śravaṇa*, *kīrtana* etc, *sādhu-saṅga*, *bhajana-kriyā*, *tato' nārtha-nivṛttiḥ*. And the result of that *bhajan* the *anārtha*, undesirable things, will go away. This is the consequence, inseparable consequence or result of our *bhajan*. And our *bhajan* will take the realistic characteristic. *Śravaṇa kīrtana* and other duties which we are to undergo now, when it will come to realise its real position, touch the reality, the region of imagination _____ [?] the reality, then *anārtha-nivṛtti*. *Niṣṭhā*, the next higher stage is *niṣṭhā nairantaryya* which means continued memory of Kṛṣṇa consciousness, continuous Kṛṣṇa consciousness. _____ [?]

Just as when oil is poured, a continual flow, not drop by drop but a continual flow. So the Kṛṣṇa consciousness will remain always in some form or other. Then *anārtha-nivṛtti*, the complete retirement from the hands of undesirable feelings. Then *ruci*, *niṣṭhā*, *ruci*, then real taste of Kṛṣṇa consciousness will grow. After continuing *anārtha-nivṛtti*, then *niṣṭhā* means continued Kṛṣṇa consciousness, Kṛṣṇa feeling, then the real taste for Kṛṣṇa consciousness will grow. It will grow into *āsakti*. When even sometimes it is of less intensity we shall be very much disturbed. "Oh!" Then *asakti*, then *bhāva*, then *prema*, then *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. In this way it's developing in the spiritual relationship excluding the plane of body consciousness, or mind consciousness, or reason which is applied in the loss and gain of this transient world when all gone.

Bhāratī Mahārāja: Very difficult.

Śrīla Śrīdhara Mahārāja: Of course.

Bhāratī Mahārāja: Not very light.

Śrīla Śrīdhara Mahārāja:

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭīśv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

It is very rare.

*manuṣyāṇām sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām veti tattvataḥ*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

It is very difficult of course. Very, very, very, very, very difficult, otherwise, *sahajiyāism*, the imitation school, they imitate Kṛṣṇa *līlā*, Vṛndāvana *līlā* within their flesh and blood, in the region of flesh and blood. Hare Kṛṣṇa.

Bhāratī Mahārāja: Sometimes it is seeming almost impossible.

Śrīla Śrīdhara Mahārāja: Dāsa Gosvāmī has said, (*bart path?*), those thieves that fall on the way, what is the name? Thieves or dacoits that fall on the travellers, when a man is travelling from one country to another there are some thieves or some *dacoits* that jump on him and snatches his wealth, bandits, plunderers _____? (*bart path?*) means street, who jumps on the street, who jumps on the travellers; *kāma*, *krodha*, they are like (*bart path?*). He is walking towards the road to Vaikuṇṭha. And they are waiting here and there and sometimes jump on the stranger. When such danger will come, Dāsa Gosvāmī he asks us to cry aloud for the help of the *sādhus*.

End of 81.09.10.B

Start of 81.09.10.C_81.09.11.A

Śrīla Śrīdhara Mahārāja: ...then one should cry for the help of the *sādhus* because they're posted to protect, the *sādhus* that will come from the spiritual world to the mundane world, to spiritual world coming and so many *sādhus* are given charge to protect the travellers. So he will cry aloud, "I am going to be plundered, please protect

me. Give me protection!" With utmost fervour there, he's with all his nerves to the extreme, "I won't be allowed to be plundered by you. Oh, you saviours on the street, come, I am a prey to all these plunderers of the nasty type. Please protect me, give protection." And the *kāma*, *krodha*, the *lobha*, they are jumping. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. There are so many artificial ways also.

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na śāmyat]*

[“The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc).”] *Śrīmad-Bhāgavatam*, 1.6.35]

The practices of *prāṇāyāma* and the other *āsanas* they may help us to a slight degree, but ostentatiously, superfluously. But the deep seed will be eliminated, that can be done only by taking Mukunda in the throne of our heart, taking Him, taking Kṛṣṇa, feeling Kṛṣṇa in our heart. *Mukunda-sevayā yadvat, tathāddhātmā na śāmyat*. But with artificial means if you go on *prāṇāyāma* for the time being this *kāma*, *krodha* may seem to be of little less power, but that is not a permanent cure. Then when that is gone again it will come. It is temporary relief it may give us from the hands of this *kāma*, *krodha*. *Yamādibhir, yama, niyama, āsana*, etc, the *yogīs*, the *jñānīs* they accept this as to quench the inner thirst of the material world, and go on with _____ and go on with *dhyāna, dhāraṇā, āsana, samādhi*, etc, and with some outward practices, they guard here. But the devotees, they have no faith in that. That is artificial. They only want to invite Vasudeva in all phases of life, and permanently set away with them.

Bhāratī Mahārāja: Mahārāja, in the beginning we are supposed to follow. But it seems that there is a point when there is imitation and then following because we have no qualification; then if we try and follow then there is actually some type of imitation there. So what is the difference between the...

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhāratī Mahārāja: At what point does *anukaraṇa* become *anusaraṇa*?

Śrīla Śrīdhara Mahārāja: *Anusaraṇa* means sincerity and *anukaraṇa* only for *pratiṣṭhā*, to copy, to imitate, to copy *anukaraṇa*, to imitate. Without inner purity only to imitate things outwardly, to get the glory of a *sādhū* or something like that, to imitate. And *anusaraṇa* means to attain it from within the heart, sincerely, *anusaraṇa* means sincere progress, and *anukaraṇa* means artificial.

So it has been practically experienced that responsible services can help us from falling to the prey of those *kāma*, *krodha* etc. The faith first, *śraddhā*, *sādhū-saṅga* and *śraddhā*, and deep engagement with the duties attached by the master, deep engagement: especially engagement for the mind, not only for the body. Mental

engagement only you can get by responsibility. Some responsible service is given to the disciple. He takes it up in his brain, and he cannot but think that 'my mind is engaged there, generally.' So no chance the mind gets for thinking about the other world. So, deep engagement and with the responsible service, that in the physical sense that helps us a great deal. *Sādhū-saṅga*, *sad-grantha* really they will be of help.

But practically serving, *pariprasāna*, *sevāya*, as much as we are able to engage ourselves in the deep responsible services, they will come and peep and go back. "No time, he is deeply engaged, he has no time to be enticed to give attention towards us." In this way they will have to retire, then coming twice, thrice, five times. "Oh, no time, no attention he has got to spare towards us. He is very deeply engaged," they're flying away. So *sevā*, and also not even physical but mental *sevā*. Mental, that means responsibility only can capture the mind. With responsibility, the mind is compelled to think about that, otherwise mind may be free and the body is working, labouring, to engage the mind in intense service that is responsibility. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotees: *Jaya Om Viṣṇu-Pāda...*

...

Śrīla Śrīdhara Mahārāja: In an ordinary country there is the country and also capital. The capital where the existence and the position of the king is more fortified, more intense, more strong, than in the ordinary country. So the Lord is everywhere and concentrated existence in *Dhāma*, like capital. So with our eye opened, we can feel that, the special characteristic of *Dhāma*. Everywhere we shall see His presence, and especially in *Dhāma* with particular intense strength. That should be the calculation, with the awakening of the real eye, we can feel, we can appreciate, otherwise those that have got no eye, no question of *Dhāma*. And in the *Dhāma*, there is also already the hierarchy. They're all in serving attitude. Whether birds, beasts, the worm, insect, trees, everything, their contribution is towards the divine pastimes. They are all contributing unit and nothing in their heart or their gesture, posture, their movement; nothing but to help the pastimes of the Lord. *Dhāmera svarūpa*, *sphuribe nayane*.

*[gauḍa-braja-jane, bheda nā dekhibo, hoibo baraja-bāṣī
dhāmera svarūpa, sphuribe nayane, hoibo rādhāra dāṣī]*

["I will see no difference between the inhabitants of Vraja Bhūmī and those of Navadvīpa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī."] [*Siddhī-lālasā*, 1, in *Śaraṇāgatī*, from *The Songs Of Bhaktivinoda Ṭhākura*, p 54]

Otherwise it may apparently seem to us like anything, like a jungle, like ordinary things. The Ganges water, the purity is only with them who have got that *śraddhā*, otherwise to other's eye ordinary water. Vighraha, Śrī Mūrti. Śrī Mūrti of Jagannātha in Purī, the awkward figure, half hand, half feet, the eyes like that; but Mahāprabhu hours and hours standing and He's shedding tears. None could take Him back from the place. What He used to see there, Mahāprabhu? That figure to our eye. So according

to the depth of the vision of our inner eye we come to that plane where the *Dhāma* is, Vighraha is, Gaṅgā, purifying Ganges water, only *śraddhāmayo 'yaṁ loka*. Just as, _____? No eye, what will do the glass? [Without eye, what good is a mirror?] In glass we find the reflection but the eye is absent. What you will see in the glass?

So the eye, the *śraddhā*, is necessary. According to the *śraddhā* the differentiated character of *Dhāma* with other places will come, will manifest in his sight, disclose its real acquaintance. Everything depends on *śraddhā*, faith. Faith is the effective thing, no other. To have our connection, if we want to have any link with the moon, or the sun, an ordinary instrument won't do. But some plenary thing, something like electricity or so, that can give connection with the sun, with the moon, all these things. In that plane we are to approach. So only by the help of the plane of *śraddhā* we can approach the infinite. If we want at all then by the help of the eye, or the nose, or ear, or mind, or even by intelligence, reason, we cannot hope to come in connection with that finest plane, the fundamental plane of the existence of this world. The finest plane which is underlying this creation, if we like to have any connection, then only through *śraddhā*, we can hope to establish any connection, or investigation, or of anything of the kind, *śraddhāmayo 'yaṁ loka*, through faith. Then there is a question against it, that credibility, blind faith, faith may be blind, yes. When there is the qualification of blind, then non blind faith is also there. By the help of that healthy faith...blind faith is diseased faith, but by real faith, healthy faith, we are to connect with them.

On the one hand, we are limited, what experience we may have, that is also limited and how much faith we can accumulate, to have. Infinite, when I am going to establish any connection with the infinite, there is infinite possibility, but faith, can be how much. Its source is a finite thing like me, and how much more he can imagine. His imagination must also have a limit. But the infinite even crossing the limit of any sort of imagination it exists. Infinite is so spacious, so great, so big, that our imagination also fails there. How much we can imagine? We are born and brought up in a cell. Our experience also limited. Our imagination is also limited, so imagination also cannot be so much extended, cannot take infinite character. We must be conscious that we are going to connect our relationship with the infinite, and our greatest imagination is only a point there. I cannot finish it. So imagination should not stand in the way. How much we can imagine? We are atomic existence. How much may be the length and breadth of our imagination? That is also very poor in comparison with the infinite, so we must not be allowed to be afraid of our imagination. More than imagination we cannot have any conception, cannot imagine so broad, so big the infinite is. So we must not be cowed down by that blind faith or all these things.

More than that, infinitely more than that there exists. So faith can only help us to that direction. And when we have some connection then it is told, the key is with Him. To know Him, the key is not within us, within our hand. The key to make Himself known is in His hand. And when He will open the door we can enter. And as much as He likes to make us see, we can see that much only. So we have to first accept before we approach and expect to know Him, we must prepare ourselves with this attitude.

Adhokṣaja, because He does not allow us to enter into His domain He is not existent? Maybe! What harm He has got for that? We are loser, so *adhokṣaja* realm.

Rāmānuja introduced this to Śaṅkarācārya. "Because you cannot enter as a subject and make it an object of your investigation so you are refusing that I don't accept such thing to be existent. What does it mean? You foolish, you may be satisfied with your imaginary tendency. But really there is a domain and when He wants to take us in within His jurisdiction we can have some sort of experience. That is *adhokṣaja*."

Śrīmad-Bhāgavat has always warned us with this expression, *adhokṣaja*. He is *adhokṣaja*, transcendental, supramental. We cannot enter that domain as a subject, as knower, as an investigator. But as much as He allows us, how much knowledge He allows us to know, we can know that only. Still we have to admit that there is such a realm. That is super subjective, we are subject and that is super subject. The *jīva caitanya*, the soul is not the final existence.

Socrates he told, "The soul is immortal. The soul can live independent of matter. It is an independent unit, soul," Socrates told. It is independent of matter and not production of matter. And the soul is not the final substance. Just as in comparison with matter the soul's position, so soul is considered like matter and his knower Supersoul is there, Paramātmā, and onward, subjective realm, onward, more and more. They are masters. We cannot be master there. We can be servant only. If we want to enter into the highest position we shall accept the position of the slave of the slave. Then only we can get the chance of entering into that domain. It is not unreasonable. The matter, the gas, the sky, the ether is the limit of existence. Some people may think like that. Some people may say, earth, water, ether, some say ether and electricity that is the limit of the existence. "But no, soul is there," Socrates told.

Soul, existence transcending matter, of all its phases, so also that human soul that is only a particle of the gross side of the absolute: more finer, Supersoul is existing, and so on. Just as in the material creation so many stages there are, earth, water, also stone, the wood, so many things, the gold: so there also in spiritual substance, there is also gradation in that.

Generally too in the lower part Vaikuṇṭha, and the higher sphere is Goloka, the land of love. Knowledge, that may be divided into three classes, *sat*, *cit*, *ānanda*. The objective existence, the subjective existence like *caitan*, *jīva* soul, and another fundamental categorical different thing *ānandam*, or happiness, or ecstasy. That is not only *cit*, not only subjective, but fulfilment of the subject. That is *ānandam*. That is full in Himself, *ānandam*. And that is the main element to be found in Goloka. The knowledge is rather subservient there. The knowledge, *jñāna*, *anubuddhi*, perception, experience, may be transcendental, but that is also subservient, subdued. And the automatic flow of *ānandam* that is the real characteristic of the Goloka section, the beauty, the harmony, *jñāna sunya bhakti*. *Jñāna* does not play any part there. Something like intuition. Intuitively they move and full of ecstasy. No movement by calculation. *Sambhanda jñāna*, intuition. *Sambhanda jñāna*. How and where from it comes they may not care to know. They are an instrument in the hands of that

ānandam, ānanda mayo vilāsa. That is Goloka.

This we are told. If we have got faith, then we shall take the trouble of making a journey towards that. The faith should be the guide. The greed, *lauḷyam*, our attraction, our feeling of necessity for that thing, *śraddhā*. that goes ahead. "Yes, I want that," then I begin. Just as Hegel said, "The idea approaches first, then the action." So *śraddhā*, "Yes I want that thing." Then I shall take the trouble of approaching towards that. So there is, we are told that the highest position is such that is intuitive labour of love there, *vilāsa*. And that is the conception of the highest quarter where one can find the best happiness, or ecstasy. One who has got attraction for that then he will take the trouble of accepting and going to that place.

That is given by *Bhāgavatam* and Mahāprabhu, this is the *satyam śivam sundaram*, the land of beauty, *satyam* - the conception of existence, *śivam* - the land of good; and *sundaram* - the land of beauty. *Śivam* means *maṅgalam* - that is which is safe of mortality that is *śivam*, unassailable existence. Assailable existence, mortal existence, that is also that energy, the material energy that also exists. But there is a land where no death, that is considered to be *śivam, maṅgalam*. And *sundaram*, the positive life of attraction. One aspires to live such life. Life worth living that is *sundaram*. The land is there in the highest quarter.

Mahāprabhu He called us for that, and *Śrīmad-Bhāgavatam* also. There is a soil and you may be a child of that soil if you find yourself, analyse yourself deeply, you will find that you are a child of that soil. You are not created for this land where you are always suffering from apprehension of this and that uncertainty; apprehension and uncertainty always troubling you. You must cross, go up, and you will find the *śivam*, no apprehension. But the positive life, if you really like to have then you are to go, to enter into the area of Goloka, the land of beauty, the land of love. No consideration of calculation, no necessity of any reasoning, nothing else. No fraud, no deception can ever be dreamt of there in that land. So calculation, reasoning; they have got no place at all there, automatically all good, all beauty, all fulfilment there. It is the general conception. Then for His satisfaction Yogamāyā has designed it in such a way that they are also afraid of missing Kṛṣṇa; Kṛṣṇa also afraid of missing Rādhārāṇī, or Yaśodā, all these things. This is designed to maintain the pastimes there. Not out of necessity, but as a fashion it is maintained, for the purpose, not for want.

[?]

Bhakti Caru Swāmī: Just now, what we heard from your lotus mouth that Kṛṣṇa *līlā* is not a necessity but an actual fashion. This is a most revolutionary concept. It's so wonderful! That actually Kṛṣṇa is not in need of anything, not even the pastime, actually.

Śrīla Śrīdhara Mahārāja:

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [Ujjvala-nīlamanī]

Rūpa Goswāmī gives this example: the serpent goes by crooked, zigzag; that is nature. So in the land of *prema*, the *māna*, *abhimāna*, all these, that is the nature, a fashion, and not out of necessity, that is the way, that is *vilāsa*.

Bhakti Caru Swāmī: Mahārāja, the last time that you commented on Lalitā Devī's appearance day you were saying that how Lalitā Devī goes out in the streets of Vṛndāvana, like with her pen and paper and...

Śrīla Śrīdhara Mahārāja: Canvassing right and left. "Come and join my camp. I shall give you engagement in the service of Rādhā-Govinda." That is infinite. Ha, ha, ha.

Bhakti Caru Swāmī: So Mahārāja, for an aspirant, for somebody whose aspiring for devotional service with such a thought that, "Yes, I can enrol myself in that particular..." Can he have such an *abhimāna*, that does he...

Śrīla Śrīdhara Mahārāja: Of course, otherwise why that exists. That is infinite, no limited room that says, "All the vacancies fulfilled. No, don't force any new servants." It is not like that.

Bhakti Caru Swāmī: No, but I was thinking that if it is on the part of the aspirant...

Śrīla Śrīdhara Mahārāja: Oh yes, only...

Bhakti Caru Swāmī: *Drstam*, whether he's, precocity, *drstada*.

Śrīla Śrīdhara Mahārāja: *Drstada*, that is audacity, impertinence.

Bhakti Caru Swāmī: Audacity, yes. Is it an audacity for him to aspire to go and ask to be engaged in this *mādhurya-līlā*?

Śrīla Śrīdhara Mahārāja: Cannot but, necessity _____, necessity, do not care all these things. Internal necessity has no law. When anyone finds in him, mechanically, unconsciously he will go and appeal, "Enlist my name," can't resist. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: This question was actually troubling me a lot Mahārāja. After hearing that it was such a wonderful idea. How wonderful all these great devotees of the Lord are, actually wanting simply to take them to the engagement.

Śrīla Śrīdhara Mahārāja: No want of facility on that side. Caitanya Mahāprabhu said,

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

[“Whatever may be lacking is on My part. There is no defect on Your side.”]

“The want, whatever it is in My part. In the other side there is no fault.”
It is said by the Ācārya.

*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*

[“O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but My great misfortune is that I have no love for Your Holy Name.”] [*Śikṣāṣṭakam*, 2]

“I don’t find any taste for You. It is hard like rock. No taste. So unlimited grace on Your side. But I am so mean, so low, so hard.”

But these things also cannot come without the relativity of that. Such thought cannot come. When really in the relativity of that world then also such thought comes, “Oh! So much grace.” He is feeling that grace. And feeling unqualified in himself and the fortune has begun there, we may take it. Necessity is the mother of invention. The *śraddhā* has come, *śraddhā* showing on his front, such a great prospect and he is very eager to attain that but he fails. But that failure is also in one sense participating in a particular position. He is already in the relativity, otherwise he cannot say such statement, make such statement. Hare Kṛṣṇa. That is infinite, whatever you want to attain but still unsatisfied because that is infinite.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam [prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.45]

Very successful in His attainment: no. “I have not got it in My possession, because it is impossible to get Him in possession.”

But possession also is there in the negative sense. Negatives possession of the

positive, that is of that nature. "I am so negative, and so much positive She can attract. As much negative characteristic is found in a particular place, the attraction for the positive is so much there. That is the underlying truth.

So Rādhārāṇī says, "I am in the highest need of Kṛṣṇa."

So much feeling of the necessity of the absence of Kṛṣṇa not to be found anywhere as in Her heart. And that satisfies Kṛṣṇa. He wants, setting aside all demands He comes to satisfy the demands of that heart where it is in the highest degree. Is it natural or not natural? Dedication. We are the unit of the aspect of the Moiety of dedication and not of fulfilment. Fulfilment is a stagnant thing. That is a qualification in the limited world. With the unlimited such attitude that won't go, can't go, with the unlimited. There fashion is like that. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. *Kṣudhā*.

Bhakti Caru Swāmī: Unquenchable thirst.

Śrīla Śrīdhara Mahārāja: Unquenchable thirst, and a drop very sweet, very, very sweet, a drop, very, very sweet, unquenchable thirst.

In Madras one gentleman put question to me. "Your highest ideal is Caitanya Deva but He has a dangerous conception. Always mad with want of something and crying and rubbing face in the wall. So intense madness for the want of Kṛṣṇa: that is a dangerous thing to us. We are rather afraid to take that ideal for our life."

upadiya visala hai vitara ananda maya krsna premi adbhuta carite [?]

That the extreme hankering for the truth, that in itself, that is *ānandam*. That I want only truth, nothing else, that is *ānanda*, not possessed by any unessential thing, that is the negative characteristic, that is nature. And there is the highest fulfilment there, the negative aspect, the intense feeling of negativity. That is the highest attainment in its fullest position. Fulfilment of life is there, *śakti*, necessity, negative.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhāratī Mahārāja: So Mahārāja, that negativity means humility?

Śrīla Śrīdhara Mahārāja: Humility begins from humility.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Produced goes to that negativity, humility, but not humility in the relativity of the, this exploiting world, but in relativity of that dedicating world. Not clear?

Bhāratī Mahārāja: What is the highest concept...

Śrīla Śrīdhara Mahārāja: Humility not measured by the standard of the misguided souls, but by the standard of the Vaiṣṇava, humility. Whatever it be it must come from the normal standard, the measurement, and never by the standard supplied by the misguided souls, so many patriots, so many politicians, so many humanitarians, no. Not by their standard, but the standard must come from the normal position, from the land of dedication. Not by land of renunciation or exploitation or extended exploitation. Hare Kṛṣṇa. Ke? _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Also Mahārāja, humility in the spiritual world means that I am the person who needs Kṛṣṇa the most. Is that...

Śrīla Śrīdhara Mahārāja: Humility, that I am nothing, I am nothing, humility. Why should I seek honour? What quality I have got that I shall think that I have got a position? What position I have got? No position.

Bhaktivinoda Ṭhākura says, "The *trṇād api*, the _____ [?] the grass has got its some position, but I am *vikṛta*, I'm misguided. Not any real position of a straw I have got, *vikṛta*, misguided, that is...

Bhakti Caru Swāmī: Perverted.

Śrīla Śrīdhara Mahārāja: Perverted, and mad, I'm aside myself. The grass has got some...

End of 81.09.10.C_81.09.11.A

Start of 81.09.11.B

Śrīla Śrīdhara Mahārāja: ...negative value, not any positive value of a straw, because *vikṛta*. With my intelligence I'm going against my interest. The intelligence is there but this is misguided, going opposite, but *trṇā* is there, cannot move, but I can move in the negative side, so I'm in more humiliated position than a straw in fact. What I have got that's only to misguide me, but *trṇā* has got its fixed position there, he's not going in the wrong way, so I'm lower than that *trṇā*. In this way. Whatever I got as my property that is all to harm me. In the worldly sense I may hold a superior position than a grass, than a tree, but what of that? They're all misusing, rather, used for my injury, benefit, against me, against my interest. So I'm in a lower position than the *trṇā*, than the straw.

I have got weapons and I am armed, but armed to suicide, to commit suicide. It is better that arm should not have its – a mad man if he's got a dagger then he's dangerous. He will be saved if the dagger is snatched away from the mad man. Any

time he may put on his head, on his eye, he's mad.

Akṣayānanda Mahārāja: What does Śrīla Bhaktivinoda say about *taror api sahiṣṇunā*?

Śrīla Śrīdhara Mahārāja:

trṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

That also may be seen in that same light. That *taror*, he is to forbear his former action, to have guard against result of his former activity. But we, must have guard, we must be alert, not only of the former but also present. In the present moment also I may commit some wrong, so my position is more dangerous than a tree. Tree is only reaping the result of his previous action, but my position, not only previous to tolerate the bad reaction of a previous life, but also to guard myself against my present mal activity. So more forbearance is necessary, position is more dangerous than a tree. Am I clear? Do you understand?

Devotee: _____ [?]

Akṣayānanda Mahārāja: I asked the question, what did Śrīla Bhaktivinoda Ṭhākura say that was regarding *trṇād api*, and what did he say again regarding *taror apī*?

Śrīla Śrīdhara Mahārāja: *Taror api sahiṣṇunā.*

Akṣayānanda Mahārāja: Mahārāja said that the tree is suffering on account of its past activities. I may perform sinful activity now, so I'm worse than a tree.

Śrīla Śrīdhara Mahārāja: The present activity I also have to forbear, to check them, so more careful in my attitude of forbearance, more dangerous position. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nītāi. We are in such a position, what is my preference, what is my special attainment, that is going against me.

...

Bhakti Caru Swāmī: Śrīla Viśvanātha Cakravartī Ṭhākura he says that *smaraṇam* is of prime importance as a devotional service to the Lord, above even *kīrtanam*. Or is it subservient to *kīrtanam*?

Śrīla Śrīdhara Mahārāja: There are some of the opinion because *smaraṇam* is exclusively connected with consciousness, concerning subtle part of our existence, so that should be the most effective form of *sādhana*, the means. But our Guru Mahārāja, and Jīva Goswāmī Prabhu, and also Kavirāja Goswāmī Prabhu, laid stress on *kīrtanam*, especially for the beginners. Guru Mahārāja says in, *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava ke? 'Who is a Vaiṣṇava?'*]

kīrttana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava
[*Gauḍīya Kaṇṭhahāra*, 3.24]

Nirjjana bhajan, smaraṇ, exclusively devoted to one's own self, unconscious of the environment one may go on with his *smaraṇ* within, but that is not at all possible for the beginners. *Kīrttana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava*.

And Jīva Gosvāmī Prabhu says: *Anyangam yajane ke* [?]

kirtanakhya bhakti-samyoga-naiva [part of verse 13.41 in *Gauḍīya Kaṇṭhahāra*]

If other forms of *sādhana*, *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-sevanam*, all these, but they must be subservient to *kīrtana*. That is the purpose, and the preaching of Mahāprabhu, because in Kali-yuga especially *kīrtana* has got its own characteristic. Śukadeva Gosvāmī says:

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

[Śukadeva Gosvāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

[dvāparīyair janair viṣṇuḥ pañcarātrais ca kevalam]
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [*Muṇḍakopaniṣad*]

kṛte yad dhyāyato viṣṇum, tretāyām yajato makhaiḥ
dvāpare paricaryāyām, kalau tadd hari-kīrtanāt

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."] [*Śrīmad-Bhāgavatam*, 12.3.52]

When it is mentioned about the incarnation of Mahāprabhu in *Bhāgavatam*.

kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair [yajanti hi sumedhasaḥ]

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."] [*Śrīmad-Bhāgavatam*, 11.5.32] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 3.52]

Yajña means sacrifice, dedication, which is *saṅkīrtana-prāyaś*, the principal thing which is *saṅkīrtana*. *Yajanti hi sumedhasaḥ*. So in this Iron Age *kīrtana* has got its own special privilege granted by the Supreme Lord, so *kīrtana*. And Mahāprabhu's speciality is there, by preaching, by *kīrtana*. He conducted Hari *kīrtana*, inaugurated Hari *kīrtana*. So *kīrtana* has been accepted by our Guru Mahārāja, Jīva Gosvāmī and others. And to write, that is also *kīrtana*. Writing is also within the jurisdiction of *kīrtanam*, assertion, to preach, to take it to others. So, just as to be engaged in answering the questions of the environment, so there is automatic concentration which is very rare in this *yuga*. Concentration, when one is making *kīrtana* he cannot but be all concentrated, all attentive, automatically, otherwise he cannot talk irreverently. So intuitively he must be all attentive. And for that, *kīrtana* has been recommended to be the highest form of *bhajan*, especially in Kali. All ages, especially in Kali. Mahāprabhu also said, and five forms, just as nine forms in *Śrīmad-Bhāgavatam*:

śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam.
[iti pumsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatya addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

Mahāprabhu says five amongst them principal.

sādhū saṅga, nāma-kīrtana, bhāgavat-śravaṇa
mathurā-vāsa, śrī-mūrttira śraddhāya sevana

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā *Dhāma*, and faithfully worshipping the Deity."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.128]

bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare
mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya
prema-dhana

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of Love for the Lord is attained."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.70-71]

So *Nāma-saṅkīrtana* has been considered *saṅkīrtana*, *kīrtana* has been considered to be the best thing. It is decided by the Ācāryas. And especially that is given by our Guru Mahārāja and the basis is also in the *śāstra*. But Viśvanātha Cakravartī Ṭhākura, if he has mentioned anywhere that way that will mean only that this *kīrtana* has got the relativity of the material environment, and the *smaraṇam* is independent of the material consideration. From that point he might have recommended that *smaraṇam* is the highest. But that is not accepted in the general way; his special opinion.

Bhāratī Mahārāja: Mahārāja, at the time of Baladeva Vidyābhūṣaṇa there was one person whose name was maybe Kavirāja Purī.

Śrīla Śrīdhara Mahārāja: Kavirāja Purī?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I don't know, there was one Rūpa Kavirāja.

Bhāratī Mahārāja: Ah! Rūpa Kavirāja. Yes. I'm sorry. He had that misconception.

Śrīla Śrīdhara Mahārāja: He had some: I don't know much about him. I am told that he has been discarded from the line of *mahājana*. He has been stamped as *boti-bari*, he considered himself to be very big and so eliminated from the *sampradāya*, in general, *boti-bari*. There was another, Rūpa Kavirāja, and there was another in Orissa, one Jagannātha, *boti-bari* Jagannātha. They thought themselves too much, than the general Vaiṣṇava of the time could think that. *Boti-bari* Jagannātha, he was a contemporary of Mahāprabhu Himself. And his tendency goes towards *māyāvādā*. Thought himself too much, and had no respect for the existing Ācārya of that time. Kṛṣṇa.

Bhāratī Mahārāja: This Rūpa Kavirāja was placing more stress on *smaraṇam*.

Śrīla Śrīdhara Mahārāja: Maybe.

Bhāratī Mahārāja: Viśvanātha Cakravartī he was called to defeat him on these points.

Śrīla Śrīdhara Mahārāja: He quoted Rūpa Kavirāja?

Bhāratī Mahārāja: No. He did not quote him, he quoted from his commentaries on the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Who, Rūpa Kavirāja?

Bhāratī Mahārāja: No, no. Viśvanātha Cakravartī quoted from the third canto *Bhāgavatam*, *tikā*, and he defeated him.

Śrīla Śrīdhara Mahārāja: Whose *tikā*?

Bhāratī Mahārāja: His own *tikā*.

Śrīla Śrīdhara Mahārāja: He has quoted whom?

Bhāratī Mahārāja: Himself. Viśvanātha Cakravartī.

Śrīla Śrīdhara Mahārāja: Has quoted from where?

Bhakti Caru Swāmī: From his own *tikā* of *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Where has quoted?

Bhakti Caru Swāmī: Mahārāja, this Rūpa Kavirāja was claiming that *smaraṇam* was on a higher platform of service than *kīrtanam*. So then the assembled Vaiṣṇavas they requested Śrīla Viśvanātha Cakravartī Ṭhākura to come and defeat Kavirāja Purī on this point. So when the discussion was going on Viśvanātha Cakravartī Ṭhākura he defeated Kavirāja Purī by quoting from his own *tika* of the *Bhāgavat*.

Śrīla Śrīdhara Mahārāja: How?

Bhakti Caru Swāmī: I don't know what...

Śrīla Śrīdhara Mahārāja: What was his point?

Bhāratī Mahārāja: He did not divide them. He showed that they were a process, they could not be divided.

Bhakti Caru Swāmī: *Kīrtanam* and *smaraṇam* cannot be separated at any stage. It is at different stages.

Śrīla Śrīdhara Mahārāja: *Arudhka* and *aruruha* [?] When just attempting to climb up to the highest plane there are two kinds; one *goṣṭhyānandī*, another *viviktānandī* [aka *bhajanānandī*]. Those that follow the course of *viviktānandī*, separate *bhajan*, exclude, secluded *bhajan*, they take to *smaraṇam*. Without mixing with the environment they keep a secluded life and go on with their *smaraṇam*. And another *goṣṭhyānandī*, who are engaged always in *kīrtana*. two divisions there.

But it doesn't prove that one is superior to another. Two types, just before attaining the highest plane of *paramahamṣa*. that is the *uttama-adhikārī*. The *pracāra*, the *kīrtana* confined in the *madhyama-adhikārī*. And just before attaining to that

plane of *uttama-adhikārī* where all activity stops, two sections, *goṣṭhyānandī*...

In *Caitanya-śikṣāmṛta* perhaps Bhaktivinoda Ṭhākura has clarified in this way, *premāruruṅṅsu*, two sections amongst the *premāruruṅṅsu*, who are just climbing up to the final position, crossing the *madhyama-adhikārī* and reaching to occupy, or to be introduced, or to be placed on the plane of *uttama-adhikārī*. 'Everyone is going on with his own *bhajan*. Only I cannot do that.' He's busy about himself. Just before that two sections are *bhajanānandī* and *viviktānandī*. *Viviktānandī* they generally like secluded life and go on with *smaraṇam*. And those that are of *goṣṭhyānandī* type they go on with *kīrtana*, preaching, and also attain the highest position without coming to the school of exclusive *smaraṇam*.

And Guru Mahārāja clearly said that *smaraṇam* in lower position that is injurious. We should take to *kīrtana*. *Kīrtana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava*.

And the Sahajiyā School they are more fond of *smaraṇa* than of *kīrtana*. They are followers of *smaraṇa*. Lives a secluded life and within their mind they go on with recollecting their own age, their identification with a particular *sakhī*, her duty, and how her place of attendance of a particular *līlā* under the guidance of a particular *sakhī*, in a particular place in Vṛndāvana, all these things. They are required to go on meditating by their so called guru. That is the process amongst the Sahajiyā School.

But we do not admit that. It is all false imagination, like that. They are not fit for the plane. They have not got real *sambandha-jñāna*, what is what. Only they go on with the habituated repetition of a particular mental speculation. And *anartha-nivṛtti*, other progress based on that cannot be affected by it. What they think is their achievement that is mere concoction. They are not aware of the facts, this Virajā, Brahmaloṅka, Vaikuṅṭha, Goloka, all these. They are, *pukura-curiwāle* [pond thieves] *pukura-curi*, _____? Just as to steal away a tank, *pukura-curi*, _____? That is self deception, something like, we think it to be so, *smaraṇam*.

Bhakti Caru Swāmī: Trying to steal a pond, you know it's not possible, because it doesn't belong to anyone. How can you steal a pond?

Śrīla Śrīdhara Mahārāja: So just as Gaura Kīśora Bābājī Mahārāja told when he went on with *smaraṇam*, and there was another *bābājī* who constructed a *kuṭīra*, cottage nearby and he also went on imitating Gaura Kīśora Bābājī Mahārāja, *mādhukarī*, and sitting, and meditating, and wearing such cloth, in this way the imitation. Then once Bābājī Mahārāja remarked, "That one, if a lady enters into the room of pain, labour room, she cannot produce a child. Only by imitation, simply entering into the labour room a lady cannot produce a child. There are many things before that."

So only imitating the *paramahansa bābājī* the *bhajana* cannot come, cannot be effected. *Śuddha-sattva*, must have connection with the real plane. And then all those speculation like things may come in.

nā uṭhiyā vṛkṣopari, ṭānāṭāni phala dhari', duṣṭa-phala karibe arjjana
[*Kalyāṇa Kalpataru, Upadeśa, 18*]

Bhaktivinoda Ṭhākura said, "That without taking the labour of climbing in a tree, if one wants to draw the fruits then what sort of fruits you'll get there? You must have to go up through the tree and then you can touch the fruit."

Otherwise it is only your imagination, a mad man's feat. So *śuddha-sattva*, there is really so many planes. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā. *Brahmāṇḍa bhedi yāya*.

[*upajīyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

Mahāprabhu says that creeper of *bhakti*, that grows and rises up to Goloka and she had to cross these planes, first to cross Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloka. *'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana'*. They do not care to know what is the conception of Paravyoma, what is Virajā, what is Brahmaloka and what is *brahmāṇḍa*, they do not care to know. But only whenever they go to such guru they get some *mantra* and go on meditating. But in such stage, if he goes on meditating Rādhā-Govinda *līlā*, instead of Rādhā-Govinda *līlā* he will rather entangle with the ladies and gents of this world and he will be entangled into the domain of lust and will have to go to hell instead of going up to Goloka.

Charma mansa maya kama prema chid ananda dhama [?]

So imitation is not success, it rather degrades, imitation degrades.

Devotee: Mahārāja, *kalpanā* _____ [?]

Śrīla Śrīdhara Mahārāja: *Kalpanā* is something like imagination.

Devotee: *Kalpanā*, imagination _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *kalpanā* _____ [?]

Devotee: *Kalpanā*, _____ [?]

Śrīla Śrīdhara Mahārāja: *Kalpanā* _____ [?] imagination. Ideal, thinking, meditation, mental exercise, *kalpanā*.

Bhakti Caru Swāmī: Mental exercising _____ [?]

Śrīla Śrīdhara Mahārāja: No. Mind is another thing. Mind is not, *śraddhā* is connected with soul, and mind with matter - *ātmā* - mind is material, *khaṁ mano buddhir eva ca*, part of material potency.

*bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca
[ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā]*

[“My deluding potency in this world is divided into eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego.”] [*Bhagavad-gītā*, 7.4]

This is the production of the material potency and *jīva* is the production of *parā-śakti*, the principal potency and *svarūpa-śakti* is higher than *jīva*. And mind *manodharma*, mental speculation, that has got nothing to do with truth. That is drawn from the material world, the world of misconception, so mind is full of misconception, no truth. *Avāṇi-manaso gocaraḥ*, mind cannot reach to the stage of feeling the truth, of the perception of the truth proper. It is only related to mundane things, as exploitation.

Bhakti Caru Swāmī: But pure mind is a product of *śraddhā*?

Śrīla Śrīdhara Mahārāja: Mind cannot produce, just as fossil cannot produce life, so mind cannot produce *śraddhā*. *Śraddhā* is original, fundamental thing. When he awakens, mind vanishes. Just opposite in relation. Just as darkness cannot produce light, light comes darkness vanishes. So truth comes, real pure consciousness comes, mental speculation vanishes. It is concerning to misconception, mind. It is an element of the *aparāśakti*. *Khaṁ mano buddhir eva ca*, subtle and gross. Gross is *vaicitra mano bhaum*, and subtle *man buddhir ahaṁkāra*. They are of material. And the soul is transcendental and *svarūpa śakti bhajana goloka vaikunṭha*, that is supra transcendental, on the other side of the soul. Not in the lower side where the mind is to be located. Mind comes out of the false ego and it is made of exploitation, exploiting tendency. *Aher rday mora mana vrndavana*. “My speculation is on the other side.” Mahāprabhu says. “Not this mind.”

Bhakti Caru Swāmī: Yes. There's another mind, Mahārāja, which is the pure mind which is produced...

Śrīla Śrīdhara Mahārāja: Pure mind, that should not be told by mind. Mind words should not be used in that way. Then everything will be there. The senses also there in the Goloka, so many things, but this thing is not that thing.

Bhakti Caru Swāmī: No, because this is a product of *śraddhā*. But the other is a product of sense exploitation.

Śrīla Śrīdhara Mahārāja: Sense exploitation. So this mind we have to get relief of, the

exploitation, we are surrounded by such poisonous thought.

Tato bhavē mano nasa sadve mano nigrāha loka nanta [?] (In Tiranya Upakan?)

All the *sādhana*s are common in this, that the mind should be destroyed.

Mano nigrāha loka nanta [?]

There may be different phases, forms, types of *sādhana*, the means to end, but they're one in here that mind should be finished, *mano nigrāha loka nanta* [?] Should be checked!

Bhāratī Mahārāja: Mahārāja, you were talking about *kīrtana*. In *kīrtana* Bhaktivinoda Ṭhākura shows in the *Śikṣāmṛta* there are different types of *kīrtana*, five types. So one type is *japa*. So then Rūpa Goswāmī showed that there are three types of *japa*: *mānasika*, *vācika*, and *upāṁśu*. So which is proper for us, and which has the greatest effect?

Śrīla Śrīdhara Mahārāja: *Upāṁśu* means only no sound, but movement of the lips, that is *upāṁśu*.

Bhāratī Mahārāja: Whispered, yes.

Śrīla Śrīdhara Mahārāja: And there is sound and *upāṁśu* and the lips also not moving: three kinds of *japa*. Which is the superior, you say? If it is real then what goes to the internal side that will be superior. But that must be of genuine type, must be *japa*, not imitation. Our attention should be always to the lower side. If we can perform that in a real way, then the promotion cannot be checked. But without being qualified if we are very eager to go upward there is tendency of fall down, falling down. So:

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, *sākhya*. 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]

That sort of temperament should always be followed in the case of *bhajan*. *Dāsa-dāsā nehudāsaḥ dehinam*. [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80] Always try to stick to the lower duty. Promotion is inevitable. But eagerness for promotion: that is enemy. That is for *pratiṣṭhā* and *pratiṣṭhā* will undermine the whole thing. Hare Kṛṣṇa. Hare Kṛṣṇa.

Prabhupāda says that is only, the imitation comes from the attraction for *pratiṣṭhā*. that I want to hold the superior position, to get some name. But that is the

great enemy. Don't be the prey of that type of *pratiṣṭhā*, eagerness to hold the higher, superior position. *Dainyam*, rather to go down, that is the healthy sign of a devotee.

Bhāratī Mahārāja: Mahārāja, we see in the *Hari-bhakti-vilāsa* that sometimes the *mahata* of chanting silently is there. Then we see in other places that the *mahata* of chanting very loud, as in the case of Haridāsa Ṭhākura is very great. So what is the adjustment?

Śrīla Śrīdhara Mahārāja: But what do you think?

Bhāratī Mahārāja: Loud.

Śrīla Śrīdhara Mahārāja: Only to know the meaning theoretically that won't help you much. Try to carry the spirit of the thing, the spirit of the truth. When it is real, it is laudable. We are to differentiate between imitation and real, the sham and genuine. That is the main thing. And how to trace that, whether it is genuine or it is adulterated? We must always be very attentive, all attentive towards that, the genuineness of the thing. So when it is backed by the *sādhū*, by Guru of very high type, then you can do anything and everything, by his support, whatever you do, *kīrtana* etc. And when this meditating has been praised, has been called more efficient, maybe in a particular case, if you go to chant, the opposition will be so great you'll be nowhere, you'll turn to be an atheist, if you have got no sufficient support to fight against the odds. In that case it may be so. Don't venture to attack the enemy when your position is weak, in that case. But when backed by so many generals, so many ammunitions etc, you must march on. That will help, *kīrtana*. But *sādhū-saṅga*, the real thing is *sādhū-saṅga*, the association with the higher power. Otherwise nothing has got any value. *Sādhū śāstra*, your stand must be on the real plane, and the cultivation of real thing, that is *the* importance, always. And to keep up the reality of the *bhājana*, whatever is necessary as *sādhū-saṅga* for the weak for the *sādhaka* and for the scripture and knowledge. *Sādhū śāstra*, *kṛpā*, then *kīrtana*, that will be the best preaching.

So Vṛndāvana dāsa Ṭhākura says one feeds himself, another feeds thousands and feeds himself. Who is the greater? *Kīrtana* means he is cultivating himself as well as at the same time he is helping so many to cultivate. But when you have got no capital of your own if you go to preach then you will meet such opposition that will be *asat-saṅga*, and the bud will be nipped. In that case only *kaniṣṭha-adhikārī* without backing you do not go to attack others. *Kīrtana* means to preach, to attack others, in another way. So you will be turned into an atheist, don't venture, *kaniṣṭha-adhikārī*.

Āpana-daśā, *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, then *prapanna-daśā*, then you can preach independently. Otherwise only with the help of some *prapanna-daśā* you can go to preach. Hare Kṛṣṇa.

Our connection with the reality, and we have some absolute conception of the reality, and from that from that position we can never be moved, removed. Some such stable position, that is what is necessary, invulnerable, sure position, what is what, *sambhanda-jñāna*.

Then the differences that we find in the writings of the Ācārya, what will apply

where, we shall be able to understand and harmonise. Under what circumstances has this been advised to be taken up, and under what circumstances the other thing has been advised to be taken up: some practical knowledge. Everything about Him is good so we must not make ourselves very busy to understand technical things, the *smaraṇam*, the *bhajan*. What is really necessary - we must do the *bhajan*, *śravaṇa*, *smaraṇam*, *kīrtana*, and sitting here and to know every details, then we shall begin *bhajana*, this is all idle talks. Mainly *kīrtana*, that has been given in the age of Kali, inaugurated by Mahāprabhu, by *Bhāgavatam*, and many other things. Go on, *kīrtana* but *sādhū-saṅga*.

*sādhū saṅga kṛṣṇa nāma ei matta jai,
vaikuṇṭha nāma grahaṇam aśeṣāgham haram viduh
[Śrīmad-Bhāgavatam, 6.2.14]*

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

Because we are weak, and when one is irresistibly placed in a position, and can never be removed from his position, he can go on with himself alone, and he will create so many helpers and march in a batch, just as our Guru Mahārāja did. First he began to chant himself alone, almost, then gradually so many gathered nearby, and the whole batch marched on in different ways.

One day he told to an attorney _____ [?] in Calcutta, "First I began singly, myself, and now five hundred men have come to talk the same thing on my behalf, within this ten years or so." Hare Kṛṣṇa.

End of 81.09.11.B

Start of 81.09.11.C_81.09.12.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, this morning you were talking about humility. So what is like the perfection of humility in our practical devotional service? Practically, what is the perfection of humility, for the *kaniṣṭha-adhikārī*?

Śrīla Śrīdhara Mahārāja: Ha, ha. May be of different type in different persons, so he has to think out his own way, the humility. And not to encroach on the rights of others, humility, and also he should not be such as to kill one's own self, humility. It must be natural.

Once when we entered the present Bagh Bazaar Maṭha, there was a festival from the hired house. The Deities came in the chariot, and singing and dancing, then Deities were removed in the temple and then *mahā-prasāda* distributed. At twelve or at one o'clock we went to take, went to bed, and my bed was just nearby the bed of

Professor Sanyal. He was very humble.

Then in the morning that Professor says to me, very slowly that, "Last night I felt so much weakness that I thought that I was dying. I thought that I shall rouse you."

I was just on his side.

"Then I thought no! Why should I disturb Vaiṣṇava? He is so tired today, and taking rest, let me wait. And when I waited a little then I got, I gained some strength. And then I did not disturb you. But now also I am very weak."

Very slowly and very sober, he was speaking these things. He was dying and he did not rouse me, only being afraid of disturbing my rest. When I heard in the morning from his lips, of course very gently he put it, but it came to me like thunder.

I at once went to Prabhupāda and informed him that such is the case. "That gentleman was dying last night but he did not disturb me."

They also knew, Prabhupāda and other Vaiṣṇavas they also knew that that man was of such type. So at once they took attention and they called for a doctor, took serious steps.

So sometimes that sort of humility I think it is dangerous. Because his life is a valuable property to Guru Mahārāja, not only of himself, he is not concerned with only his interest, but he should live in the interest of his Gurudeva. So I could not relish that sort of, appreciate that sort of humility. So everything must be of real characteristic, with some connection with reality. I am thirsty. I won't request any Vaiṣṇava, "Please help me with a glass of water." Or something like that. Then my disease may continue and there will be penny wise pound foolish. So common sense should be utilised always. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Akṣayānanda Mahārāja: When our Guru Mahārāja was in Vṛndāvana, Śrīla Prabhupāda, he was lying on the bed, before he left he could not eat anything. Practically not even one glass of water. But I marked anyone who came, any visitor, he would always say, "Give them *prasāda*." Even in that condition, he himself could not eat.

Śrīla Śrīdhara Mahārāja: He wanted to travel the whole of Vṛndāvana, *parikramā* in bullock cart. But Kṛṣṇa Dāsa Bābājī Mahārāja's help was sought and he came and anyhow he could stop him from that dangerous campaign in that serious condition of health.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So Mahārāja, you said that we should always take the humble...

Śrīla Śrīdhara Mahārāja: Everything, *bhajan* of different forms, everything is good, *śravaṇa*, *kīrtana*, *smaraṇa*, anything in connection with the Lord. We are not blaming anything. But according to our capacity, our position, what will be most effective, the consideration and discussion only about that. But we must remember that we should

not neglect: that will be to, committing offence. 'The *smaraṇa* and other *bhajan*, *pāda-sevanam* they're of lower order.' We must not be, boast proud enough to condemn them in such a way. But still very cautiously and not only to satisfy curiosity, but when necessity will arise, then only we shall have to approach to test the superiority of looking about Śukadeva, about Ambarīṣa, all these things. But we must not venture to take it up as a play. They are all serious things. To take one Vaiṣṇava over another, to consider, that is not a very light thing; very subtle points. They are devotees and to place one above another with our rough necessity, we must not try to do that. It is not an academic thing. As a professor we shall coach the students with some theoretical knowledge of these things. It should not be accepted in that line. The practical side we shall always be conscious of. They are all great. And where am I? And I am going to make decree and dismiss over whom? There should be some limit to our adventurous audacity. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Sarvabhavana Prabhu was relating last night that you had said once that humility is accepting no position. Humility is also seen in not being willing to accept position.

Śrīla Śrīdhara Mahārāja: Yes. Then?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is all right. What do you say now? I am still sticking there, no position, because a servant has got no independent position. His position is always under the command of the master. His position is of infinite possibility, humility. He is most humble to his master, not to the *guṇḍās*. His main position is humility, humility must be towards whom? I am humble, I am lower than the lowest, to whom? Towards my master, towards his own, Vaiṣṇava, I am humble there.

So Hanumānji when it is necessary to burn _____ Laṅkā his humility is not disturbed. He is as humble as anyone in carrying out the order, the interest of Rāmacandra. Wholly given, wholly surrendered. Humility in other words is surrendering. Humble, otherwise no opposition to the instruction, to the command of the master. He's related to Vaikuntha, to the upper section. Humility: not to the ordinary street drone or tiger and serpent. Humility does not mean, does not drag them into relativity, the serpent, the tiger, the jackal. But relativity to the Vaiṣṇava, that is the real plane where he takes his stand. So he's concerned with them. And humble means he does not resist. Whatever comes he only goes to carry out the order. He's humble. He possesses humility, without opposition he knows to carry out, *sunīcatā*.

No prejudice, not sitting on a seat of prejudice; humility. Generally we think humility to the outside world, but the meaning is not that. To the standard thinking person, they are misconceived, they are mad. Not humility in the standard of madness, to the mad people, the mad man has got no standard of his own. These are all misconceived to be mad. So humility means, has got a standard, and standard we must have from a standard world. Do you follow? No?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Prabhupāda has interpreted humility. The humility is absent where there is enjoyment, the spirit of enjoyment, aggression. Enjoyment, exploitation means aggression. There cannot be humility. Do you follow? Only cent percent service: there is humility. There is no humility when there is exploitation and renunciation. These two are in opposition with the normal nature of the world. These are all misconceived. They are enemy. They are a challenging element to the normal reality. Do you follow?

Bhāratī Mahārāja: Yes. That brings another – we understand that line...

Śrīla Śrīdhara Mahārāja: And the spirit of exploitation and spirit of renunciation, both of them are revolt against the proper, smooth working of the truth. So they are all misconceived. And real humility must be in relativity with the truth, full aspect, and not with the misconceived world, the standard not of the misconceived, the madman. Follow?

Bhāratī Mahārāja: Yes. What about spiritual aggression, for competition? There is a competitive spirit amongst two persons who are doing the same thing, then where is the place for humility there?

Śrīla Śrīdhara Mahārāja: There is humility if it is really service: because its object is the centre and inspiration, cooperation, direction from there. As he feels he does so. He is connected with the Absolute Centre. So they can be arranged by Yogamāyā. He is not responsible. The necessity from the centre, as he told in the morning: fashion, not necessity.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna
udañcat]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] *[Ujjvala-nīlaman]*

It seems to be crooked. But it is not crooked. It is very nature. It is necessary only for the variegatedness of the services of Kṛṣṇa. From there: designed from up. They are not responsible for that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: So we must not infringe on the property of others. There may be competition but we should not infringe on the property of others.

Śrīla Śrīdhara Mahārāja: Our duty will always be to dedicate ourselves more and more intensely and as we shall be interfered with the higher agency we shall do. We must keep ourselves ready always for that. The handling from the upper house we shall obey cent percent. No; without any hesitation. That is our duty. Whatever will be asked of us to do we shall do.

In a war field if the general asks a particular battery to go in the first battle, they say, "Why not the second one should be ordered, commanded to go, why should we go first? We shall die and the last battle they will rejoice the victory. Why should we go first?"

What do you say?

Bhakti Caru Swāmī: That is not dedication.

Śrīla Śrīdhara Mahārāja: The military will shoot you then and there. Ha, ha, ha. That is my consideration of the above, decision from the above. And it is not left on you, battalion number one, two, or three, or four who will go, it is not... Only the highest brain, they have the command. The complaint against that highest command, that means to die, to be done away with immediately.

Bhakti Caru Swāmī: So Mahārāja, then when the Pañca Pāṇḍavas were on the *mahāprasthāna* Arjuna had followed the instructions of Kṛṣṇa ditto, whenever Kṛṣṇa said shoot, he shot, whatever instructions he received. But we have seen in one case Yudhiṣṭhira did not follow the instructions ditto of Lord Kṛṣṇa. But all these people fell before Yudhiṣṭhira. Why did Arjuna have to actually fall down?

Śrīla Śrīdhara Mahārāja: That is not the criteria of the highest devotion. Yudhiṣṭhira's achievement that was for another thing; and the devotion proper is not connected there. That is some *sattva-guṇa* mundane affairs. The Yāmarāja, the dog went on, but Arjuna had to fall, Bhīma had to fall. The test was something else, connected with mundane world. And they went to Sarga, what is that, not the highest thing of achievement. That is only a show of the outer case of the Pāṇḍava. But real Pāṇḍava as *sakhā* to Kṛṣṇa, that is separate. They already saw there Duryodhana and others they're there. What are they? After death they are all having their good position, honoured position there; they met. Yudhiṣṭhira went with his own body and found what, that *sattva-guṇa deho*.

To die in the battlefield for a *kṣatriya* he is rewarded by heavenly life, and they were there. And Yudhiṣṭhira went to that place keeping his body, and others could not, already reached. But the plane was *sattva-guṇa*, somewhat like that, Sarga, and not Vaikuṇṭha, nor Goloka, nor Dvārakā, nor that Mathurā etc. That is *aprākṛta*, not, it is *sattva-guṇa*.

Double, that Keśava Avatāra, the white and the black hair of Brahmā he gave it, "This will go and save you from the horrors of the sinfulness you are suffering from."

?

But Kṛṣṇa and Balarāma came. They took up those two robes but they are only...

Bhuvalankar Avatāra not Svayaṁ-Bhagavān Avatāra of Vṛndāvana, that is another thing.

So also it has been seen in many cases, the outer case is something else, and the inner man is another thing. He also absorbs the lower personality. Just as when the viceroy comes, the *rasapati* comes to Calcutta, then the *rajuphal's* function absorbed in him, if he likes. When the king comes to visit the colony, all the officers, their power really vanishes in him. Whatever he wants done that will be done, by everyone, their own respective personality dead. So when higher power descends in the lower case, the lower case has got no value. Then when retires the lower case has been left, and the higher case goes up. *Ke?*

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Nitāi... Vanquished; ha, ha, ha.

Bhāratī Mahārāja: Ha, ha, ha, ha. Mahārāja, sometimes you speak very sweetly and then other times it seems very cutting.

Śrīla Śrīdhara Mahārāja: Very harshly, sweetly and harshly, enraged.

Bhakti Caru Swāmī: As soft as a rose petal and as hard as a thunderbolt.

Śrīla Śrīdhara Mahārāja:

*vajrād api kaṭhorāṇi, mṛdūni kusumād api / lokottarāṇām cetāmsi, ko nu vijñātum
īśvaraḥ*

["The hearts of those above common behaviour are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"] [*Caitanya-caritāmṛta, Madhya-līlā, 7.73*]

It is of course mentioned, harshly, when some attack is on the person of a Vaiṣṇava, some injustice on them, temper may be hot. And I am also being a party to that. I am entangled. Committing some offence against them, so easily irritated. Why should I not stop in the beginning? I am carried so far as to disturb their honour. That is the cause of irritation. Hare Kṛṣṇa. Hare Kṛṣṇa. And the responsibility is mine and I am dragging you up to that distance.

_____ [?]

...

We want to come to an adjusted position, former position, that if I have committed any offence when dealing with so many subtle things about the great personages, any offences, Nityānanda Prabhu, please take those off and keep me in my normal position as I have got from you all: *aparādha. Aparādha naho kama* [?]

Perhaps Kavirāja Goswāmī. "I'm dealing so many great things...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: To deal with so many, such character of so high type, with so much audacity, we should beg to be excused, to be pardoned to Nityānanda Prabhu, *patita-pāvana. Adoṣa-darśī*, He does not take any offence generally. Nitāi. Gaura Hari. Gaura Hari. Fools rush in where angels fear to tread. Where angels fear to tread, like a fool may rush in, in the subtle-most, in the very realm of sentiments of the high order, he's told that to beg to be excused.

The *siddhānta*, *apa-siddhānta*, that hits, that strikes, any *apa-siddhānta* taken to Mahāprabhu He felt much disturbance. So Svarūpa Dāmodara heard first, then he would send it to Mahāprabhu. Otherwise Mahāprabhu was disturbed in a very cruel way. *Apa-siddhānta* hits the final cause of the higher thinking persons.

Namadatī tatas kandi yata bhadatī bhadata [?]

Haridāsa [or Jaḍa Bharata?] told, "I do not feel pain on my shoulder when carrying the palanquin, but you grammatically _____ [?] That is striking more. That is more injurious to me; that break in the law of grammar. That is a great shock to me, and not the pain from carrying you on my shoulder. That pain I do not care for."

So subtle beating is there in the high sphere; in the higher sentiment they may be offended. So this is not curiosity and necessity, and with all humility, with all respects to them we shall try to enter into that plane without disturbing any plant or any person who is roaming in that sphere. Otherwise it will be pure intellectualism and not Hari *kathā*.

Jaya Om Viṣṇu-Pāda Paramahansa...

End of 81.09-11.C

Start of 81.09.12.A

Śrīla Śrīdhara Mahārāja: So that will be the authentic history of his life, especially the earlier, the major portion of his life. Last days may not be mentioned there. But he came in a big family, famous family, in the *kāyastha* family, Datta, Upadi. And the Vivekānanda also came out of the same family, Hartcolla Datta, Calcutta, famous family of substantial name and fame. But his maternal uncle's house was at Ula where Lalitā Prasāda has constructed Maṭha, Prabhu-pāda's younger brother Lalitā Prasāda.

Bhāratī Mahārāja: Bir Nagar.

Śrīla Śrīdhara Mahārāja: Bir Nagar, near Bir Nagar there was a big village named Ula

and the Mustafi were the landlords there. And they were the mother connection of Bhaktivinoda Ṭhākura. His father became poor and he was born and brought up in Ula. And he studied in Kṛṣṇa Nagar College, School, College, in Kṛṣṇa Nagar.

Then, of course he had some exceptional talent. He came in connection with the then educated society amongst the students. And especially there was one Mr. Da, Christian missionary who established Scottish Church College. He remained in his connection. He was encouraging the young Bengalis at the time, attracting most of them towards Christianity. And many, _____ [?] and others, they became Christians.

Bhaktivinoda Ṭhākura once, there was some association and some journals were also published from that association. Bhaktivinoda Ṭhākura also contributed one essay, but Da Sahib [?] was displeased with him. He told that, "It is atheistic temperament, so I don't expect it from a young man of your type. Here we have tried to prove that everything is coming out of blind nature. There is God."

Anyhow, gradually he had close association with the Brahmo Society. They are supposed to be advanced in culture, followers of Ram Mohan Raya. And his first friend was the eldest brother of Rabindranatha, Dajendranatha Tagore was his very intimate friend, in this way.

He had to accept some service for livelihood, and government service he got, and posted in Orissa in the position of SDO, in charge of some sub-divisional officer. And sometimes he was also posted as an inspector of the Purī Jagannātha temple to supervise so that there may not be any corruption, all these things.

At that time he came in connection with *Bhāgavatam* when he was engaged in the service of the Jagannātha temple. And tried to read it, then he was gradually captured by *Bhāgavatam*, and the life of Śrī Caitanya Deva and *Caitanya-caritāmṛta*, all these things, from Purī, came in connection.

The Brahmo Association expected much from him because he was of scholarly character; could write well, argue well. But coming in contact with *Bhāgavatam* when he was serving in Dinājpur he gave his speech on *Bhāgavatam*. There he separated himself completely from the Brahmo School and he was seen to side with the Vaiṣṇava School of thinking, Vaiṣṇava, Mahāprabhu. And gradually he read these *śāstras* also and wrote many books of the Vaiṣṇava *śāstras*.

Then after retirement when he wanted to go to Vṛndāvana, to live there, to pass the rest of his life there, he got a dream, and repeatedly, to find out, to discover the proper birth place of Śrī Caitanya Deva. He could not neglect that dream. And again he entered into service in Kṛṣṇa Nagar. And there the records of the local place he used to consult. And then by the help of the records, as well as inspiration, he discovered the birth place at Yoga-piṭha, Māyāpur. Then, more interested, he visited the whole Navadvīpa Maṇḍal and from the old scriptures also he gave a description of the old and modern of the whole *Dhāma* of Mahāprabhu. And established a *sabhā*, a committee, association, committee, so that the *sevā pūjā* of that place may continue: and lastly he handed it over to our Prabhupāda.

Prabhupāda was his: his first son was one Anada Prasād, the second was Rādhikā Prasād. Anada Prasād by first wife, he had two wives, married twice, Anada Prasād only one son and first wife died. Then by second wife Rādhikā Prasād, then Kamala Prasād,

then Bimala Prasād, our Prabhuṇāda, fourth. Anada Prasād, Rādhikā Prasād, Kamala Prasād, Bimala Prasād. And then Balada Prasād, Lalita Prasād, Virya Prasād, _____ Prasād, eight sons and two, three, four daughters, perhaps.

But Bimala Prasād from the beginning had given to the devotion of Mahāprabhu and was of very independent spirit, did not mind to read, continue his study systematically. Went to Sanskrit College, up to Sanskrit College he continued his study, but he had a spirit always to fight in favour of Vaiṣṇavism with anyone and everyone. And that sort of fighting spirit was the cause of leaving his college. And then home study, including *jyotiṣa* also. And whenever any opportunity he had he used to discuss in favour of Vaiṣṇavism with anyone and everyone; could not tolerate if anyone says anything against Vaiṣṇavism, as Gauḍīya Vaiṣṇavism.

So once he challenged Īśvara Vidyāsāgar [a famous Sanskrit scholar of the time], then Rabindranātha [Tagore], in papers also, and through writing, and Charan dās Bābāji: in many places.

So, so much so, Bhaktivinoda Ṭhākura felt little disturbance: "What will be your future? You're aggrandising, do not follow a particular system in your life."

He answered: "Don't be anxious for my future. I will manage anyhow."

Then he went to visit the South, places of pilgrimage in the South, just as Mahāprabhu did, and gathered many ancient Vaiṣṇava information, and in *Anubhāṣyam* [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's commentary on *Śrī Caitanya-caritāmṛta*] he recorded...

End of 81.09.11.C_81.09.12.A

Start of 81.09.12.B

Śrīla Śrīdhara Mahārāja: ... service of Māyāpur, and hesitatingly he accepted that in the beginning, but to his last moment he conducted the service very faithfully. And in that matter, from the physical standpoint Kuñja Bihārī Vidyābhūṣaṇa, lately [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, helped him a great deal. And gradually many scholars also came around him and with their help he started this movement. He got inspiration to preach and he did so up to the last moment of his life.

Bhaktivinoda Ṭhākura's other sons, they're not, Lalitā Prasād somewhat inclined towards Mahāprabhu's line, others indifferent mostly.

Then, when Bhaktivinoda Ṭhākura passed away, Bimala Prasād, he arranged a condolence meeting in a public hall and many respectable gents were invited. Amongst them Vipin Pal, then the Principal of Metropolitan Schools, some Scottish _____ [?]

The leading personages of that time spoke very highly about Bhaktivinoda Ṭhākura. "He gave new thought to the society in general. His articles were of original character, not stereotyped things. His investigations about Vaiṣṇavism have exceeded all the modern Ācāryas."

Śīśir [Kumār] Ghose, "The seventh Gosvāmī. We heard of six Gosvāmīs in the time of Mahāprabhu but Bhaktivinoda Ṭhākura's writings have proved that he holds the seventh position amongst the Gosvāmīs. So extensive and original writings he has

left for us about the teachings of Śrī Caitanya Deva."

In this way Bhaktivinoda Ṭhākura left the world. And his literature, he's in his literature, present forever, systematic. On scientific basis he has delivered suitable to the modern age, his writing has given us about the teachings of Mahāprabhu and *Bhāgavat*. Our debt at his holy feet has got no end.

Prabhupāda was, though Prabhupāda took initiation from Gaura Kīśora Dāsa Bābājī Mahārāja as suggested by Bhaktivinoda Ṭhākura, but still he held Bhaktivinoda Ṭhākura as his real Guru, substantially. Formerly only by the order of Bhaktivinoda Ṭhākura he took Gaura Kīśora Dāsa Bābājī Mahārāja as Gurudeva. Bhaktivinoda Ṭhākura selected for him. But what we have found in him he knew that Bhaktivinoda Ṭhākura is Guru from the internal consideration, we find. His outside and inside was filled with Bhaktivinoda Ṭhākura and Bhaktivinoda Ṭhākura not in the physical sense but in the spiritual sense.

He installed many Maṭhas with the name of the Deity as Vinode Vilāsa, Vinode Rāma, Vinode Ānanda, Vinode Pran. So he saw through his Gurudeva Bhaktivinoda Ṭhākura. His attempt to approach Rādhā-Govinda and Mahāprabhu is inconceivable without Bhaktivinoda Ṭhākura's intervention in him. He was full of Bhaktivinoda Ṭhākura.

I think I attempted to write something about Bhaktivinoda Ṭhākura and that was the key of his affection towards me, I thought. Because I tried to give publicity of the greatness of Bhaktivinoda Ṭhākura's character to the public in a systematic way, so his attention was drawn to me. It is my own feeling.

One who is a little attached to Bhaktivinoda Ṭhākura he can give him everything for that. That was his spirit. So he thought to be indebted in Bhaktivinoda Ṭhākura's holy life, Bhaktivinoda Ṭhākura.

So much so he saw Rādhārāṇī and Gadādhara in him, the highest ideal of Guru *tattva*. In Gaura *līlā* Gadādhara in *mādhurya rasa*, and in Kṛṣṇa *līlā* Rādhārāṇī.

He also told once, "That if we rise a little higher and look up, then we shall find Rādhārāṇī in Gurudeva. If we raise our head a little and try to find, then we shall find it is the Rādhārāṇī who is doing the function of Gurudeva from the back, channels, position of instrumentality. But really, the source of grace, the Guru is coming from the original source of service, of love. So he used to see Bhaktivinoda Ṭhākura in that light.

*sākṣād-dharitvena samasta-śāstrair, [uktas tathā bhāvyata eva sadbhiḥ]
kintu prabhor yaḥ priya eva tasya, [vande guroḥ śrī-caraṇāravindam]*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

We are asked to see Gurudeva not opaque but transparent. Transparent to such a degree that through him in the highest end first conception of service, can be seen, can be had there, we can get there. If we are earnest then we shall find the highest link

from the very source, original source. So we are requested not to see Guru as limited, limited in his ordinary personification, but transparent mediator of the highest function in his line. If only our vision is deep we can see that, according to the depth of the *śraddhā*, our vision, of the disciple, the Guru's will, the Lord is there. The Guru *tattva* is a peculiar thing, very peculiar, very noble, very broad, wide and very deep. So we are warned against thinking Gurudeva was with mortality. So Prabhupāda used to, in his ideal conduct he has shown it to us, how much earnestness one may have for Gurudeva. We have seen in his practices and ways, advices. (Goodbye *kaniṣṭha*?) Bhaktivinoda Ṭhākura was wholesale awake in him, everything for Bhaktivinoda Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nine o'clock?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāratī Mahārāja: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura would openly criticise Śvarachandra Vidyāsāgar.

Śrīla Śrīdhara Mahārāja: Yes, Vidyāsāgar, though he was a young boy. Vidyāsāgar wrote in his book, "*Īśvara-nirākāra-caitanya-svarūpa, Īśvara-nirākāra*, without any figure and He's a mass of consciousness."

So he went to him, the boy, he was a boy, went to him, "What have you written here? You say Īśvara and then say *nirākāra*. Where have you got it? Īśvara, the creator, the master, and He is *nirākāra*. Where have you got Īśvara is *nirākāra*? He has got some sort of *ākāra* [form], *cidākāra* [transcendental form], *nirākāra caitanya svarūpa*. Only mass of consciousness but without any figure, and He's the creator. Where have you got?"

In this way challenged. But he was very young. Vidyāsāgar may not care. But still he did his duty. That was his temperament. He will give some challenge. Without that, whenever there is something wrong against the creed of Mahāprabhu, he must go and give some challenge. Otherwise he could not find peace in him.

"That I have done my duty, I have given up position. When it came to my consciousness, I have done something; that is satisfaction, that I opposed it."

Hare Kṛṣṇa.

Bhāratī Mahārāja: No compromise.

Śrīla Śrīdhara Mahārāja: No compromise, protest. "Whatever you say I protest it. I represent a particular party that does not recognise your thought."

Hare Kṛṣṇa. Rabi [Rabindranātha] Tagore wrote articles in some book, in disguise, and Prabhupāda also protested that in a name that also in disguise, protested, went on protesting his writings. Gaura Sundara. Gaura Sundara. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, where did you spend most of your time with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura? You spent some time with him, personally?

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Sarasvatī Ṭhākura? Yes. In the later portion of my life I got chances to live with him, now and often. Perhaps he used to like to take me with him. Many persons used to come to visit him, and to talk with them in a respectable way, to represent his teachings to them, he used to keep me with him. And when he used to, later in his life, he used to speak something, his memory faded, so some appropriate *śloka*s from the scriptures in what line he is going, saying, that should be supplied. Very few of us we could do that; one, Vasudeva Prabhu, myself, and sometimes Śrautī Mahārāja; very few. That one, he's going on in a particular way and he's searching some *śloka* in support of his speech. So we used to supply that, what is necessary to help his speech in the line in which he is going on. The appropriate proofs from the scripture, that is to be supplied to him. In that case Vasudeva Prabhu, then next myself could help him in that way in his later days.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Bhaktivinoda Ṭhākura when he began the service of the *Dhāma* and Mahāprabhu, to attract the people, attract the public to accept his discovery that this is *Dhāma*, he had to do many things. Sometimes, that was a lonely place at the time, in a meadow is a temple, not temple, then the *pukha* building and there Mahāprabhu. And generally cooks, *brāhmaṇa* cooks, did not stay there for a long time. In a lonely place they were afraid, and the Mohammedans are very nearby. So to continue the service he had to undergo many undesirable things. That is this *gangica*, sometimes he had to prepare *gangica* by his own hand for the cook, *gangica*, that intoxication, he had to prepare, otherwise the cook would flee away. So many things, respectable persons had come. He had to make arrangement for their tobacco, and many other things.

Our Guru Mahārāja also did, to the extreme. When [Sir John] Anderson, the Governor [of Bengal], he was invited to Māyāpur, at that time, of course the arrangement was made with the Calcutta Hotel to bring appropriate food for him, including meats and other things. The hostel man was invited to make arrangement for the dishes of the Governor and his paraphernalia. Anyhow he had to do.

And in foreign preaching also when he told about that, I modestly protested, that the meat dishes, non vegetable dishes, if served in the Maṭha compound, then there will be a blame on the mission.

"No, No. Thousands of births ago I have decided all these things. We have to do anything and everything for the service of Mahāprabhu." That was his answer. "*Vaikuṇṭha vṛtti*, no *kuṇṭha*, no limitation. Anything I am prepared to do for the service of Mahāprabhu, for the propagation. The grace of Mahāprabhu should be distributed in the length and breadth of the whole of the world. And for that anything should be done. No stone unturned. Physical connection is no connection. We shall try to save our internal purity. That is all."

Hare Kṛṣṇa. Gaura Haribol.

And Swāmī Mahārāja also did the same thing, took the risk of external

contamination with filthy things to save so many souls from that habit of impurity, impure diet. He had to go to the place of that atmosphere, anti atmosphere, to save them. The house is on fire so if one likes to deliver them, to save them, the inhabitants, then he must take some risk, of some abscess, some boil in his body, if he wants really to save them, to enter the house which is already on fire to save the inmates of the house. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Śrīla Ṭhākura Bhaktivinoda he was also, he had a great vision for the world.

Śrīla Śrīdhara Mahārāja: Yes. He saw in his divine eye that *prema dharma*, the religion based on divine love, that is so self evident in character. "That the intelligent people cannot keep them away from such conception of pure religion as the highest love, *prema*. The fine intellect cannot but detect the purity in the love in the religion in its highest conception. So the western thinkers if they are not much prejudiced, they cannot but appreciate the doctrine of divine love as given out by Śrī Caitanya Deva. So I'm sure that in the near future many of the western scholars they will come under the flag of Śrī Caitanya Deva." And he delivered such lectures here and there.

One gentleman Hiran Datta, was a good scholar, a theosophist when he came to preside over a meeting in Bagh Bazaar Temple, some public meeting. When one Mr. Barchard came with [Bhakti Saranga] Goswāmī Mahārāja while returning from England, Hiran Datta was president of meeting. He told, "When we were students of City College, Bhaktivinoda Ṭhākura delivered a lecture there to this effect. That in near future the western scholars will come and join with the *saṅkīrtana* under the banner of Mahāprabhu. I see it plainly, clearly." He told that, "I am the witness and I am seeing the beginning of that; that the western scholars are coming. I heard the lecture in my young days. And in my older days I saw the evidence. It is going to be true. I am very much glad for that."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi.

Akṣayānanda Mahārāja: You had the *darśana* of Ṭhākura Bhaktivinoda at that time?

Śrīla Śrīdhara Mahārāja: No. He left the world nineteen fourteen. I joined the mission nineteen twenty six. After twelve years. Hare Kṛṣṇa.

There was one Parvat Mahārāja who lived at the next house where Bhaktivinoda Ṭhākura in Godruma he used to pass his old age. He told there was only a partition wall between the house of Parvata Mahārāja and Bhaktivinoda Ṭhākura at Surabhi-kuṇja at that time he was living. From about three o'clock he woke up, in his last days, and took the Name of Kṛṣṇa, Hare Kṛṣṇa, this *mahā-mantra* at the top of his voice. He told that as if he's calling some man who is far away. He's calling a person. With this spirit he was pronouncing the *mahā-mantra* as if he's calling a person, calling someone. Hare Kṛṣṇa, at the top of his voice. But we could think how a human being can do such things continuously? And wandering in the garden, and there was a cement chair and when he could not stand, he took his seat there for some time. And

then again walking and chanting at the top of his voice, Hare Kṛṣṇa, Hare Kṛṣṇa, just as calling some person with such animation in the voice, life-full voice, the person he is calling, with this spirit. Not in a formal way but a material hankering he is calling for the Lord.

Hare Kṛṣṇa. Gaura Haribol.

And I heard from another source, Rāma Gopāl Vidyābhūṣaṇa, an M.A.P.L. [?] He told, "Once we went to visit him, that a government officer, an educated man, he has become Vaiṣṇava *Bābājī*. We went to see him. And some amongst us asked him, 'please speak something about Kṛṣṇa *Nāma*.'"

He stopped for a little, "Oh, you want to hear about Kṛṣṇa. You want Kṛṣṇa *Nāma*?" In this way he continued for some time. "Kṛṣṇa! You are so fortunate. You have come to hear Kṛṣṇa *Nāma*." Then the consequence of such inquiry had such influence on his body and mind, that as it is written by him in the poem:

[*Śrī Nāma-Māhātmya, The Glories of the Holy Name*]

[By Śrīla Bhaktinoda Ṭhākura]

(1) *kṛṣṇa-nāma dhare koto bal*

*viṣaya-vāsanānale, mora citta sadā jwale, ravi-tapta maru-bhūmi-sam
karna-randhra-patha diyā, hṛdi mājhe praveśiyā, variṣoya sudhā anupam*

[What power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The Holy Name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.]

(2) *hṛdoya hoite bole, jihvāra agrete cale, śabda-rūpe nāce anukṣan*

kanṭhe mora bhaṅge swara, aṅga kāṅpe thara thara, sthira hoite nā pāre caran

[The Holy Name speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.]

(3) *cakṣe dhārā, dehe gharma, pulakita saba carma, vivarna hoilo kalevara*

mūrchita hoilo man, pralayera āgaman, bhāve sarva-deha jara jara

[Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discoloured. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions.]

(4) *kori' eto upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare*

kichu nā bujhite dilo, more to' bātula koilo, mora citta-vitta saba hare

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad by having stolen away my mind and all my resources.]

(5) *loinu āśroya jā'r, heno vyavahāra tā'r, varnite nā pāri e sakal
kṛṣṇa-nāma icchā-moy, jāhe jāhe sukhī hoy, sei mora sukhera sambal*

[Such is the behaviour of Him in whom I have taken shelter. I am not capable of describing all this. The Holy Name of Kṛṣṇa is independent and thus acts on His own sweet will. In whatever way He becomes happy, that is also my way of happiness.]

(6) *premera kalikā nām, adbhuta rasera dhām, heno bala karaye prakāś
īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna, citta hari' loya kṛṣṇa-pāś*

[The Holy Name is the bud of the flower of divine love, and is the very abode of astonishing mellows. Such is the power He manifests that when His Holy Name starts to blossom a little further, it then reveals His own divine form and qualities. Thus my heart is abducted and taken directly to Kṛṣṇa.]

(7) *pūrṇa vikaśita hoīyā, braje more jāya loiyā, dekhāy more swarūpa-vilās
more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kore sarva-nās*

[Blossoming fully, the flower of the Holy Name takes me to Vraja and reveals to me His own love-dalliance. This Name gives to me my own eternal spiritual body, keeps me right by Kṛṣṇa's side, and completely destroys everything related to this mortal frame of mine.]

(8) *kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy
nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera uday*

[The Name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.]

[Thus ends *Śaraṇāgati* by Ṭhākura Bhaktivinoda, translated by Dasaratha-suta dasa]

Cakṣe dhārā, dehe gharma, sweat, pulakita saba carma, vivarna hoilo kalevara, mūrchita hoilo man, the mind unconscious. Pralayera āgaman, bhāve sarva-deha jara jara. Kori' eto upadrava, creating so much disturbance. Citte varṣe sudhā-drava, nectarean current in the heart, more ḍāre premera sāgare, and puts me into the ocean of ecstasy of love. Kichu nā bujhite dilo, more to' bātula koilo, could not make out anything, can't feel about the circle environment, bātula koilo. Mora citta-vitta saba hare, I lost myself in that sort of thought.

*premera kalikā nām, adbhuta rasera dhām, heno bala karaye prakāś
īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna, citta hari' loya kṛṣṇa-pāś*

more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā

*kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani,
nitya-mukta śuddha-rasa-moy, nāmera bālāi jāta*

"Many things I can't remember. All these stages were displayed in his body and mind. I saw with my own eyes." Simply he inquired. He came to hear. "You are so fortunate. You have come to hear Kṛṣṇa Nāma from me. Kṛṣṇa! Kṛṣṇa!" In this way he entered into another domain. And so many feats and expressions came in his body and mind; convulsions, tears, all these things." That I heard from an eye witness.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Before Bhaktivinoda Ṭhākura's appearance the Vaiṣṇava tradition was very much neglected.

Śrīla Śrīdhara Mahārāja: Very few *śuddha* Vaiṣṇavas were to be found before Bhaktivinoda Ṭhākura. But he came and modernised, and adjusted the religion in a modern garb and so it was easy for many regardful students to come and accept the *śuddha* Vaiṣṇavism. It was molested, widely, in a wide way by the so called followers. The real ideal was eclipsed and so for the inquisitive it was difficult to have real entrance and real attachment for Gauḍīya Vaiṣṇavism. Especially the *bābājī*, the Vaiṣṇava from any caste and they could marry. And only taking Name and no other practices or real earnestness for the truth. Anyhow dragging on with their life and mixing with no pure practices, nor pure habits as especially in the name of religion, mixing with women. That brought in return a hate for them in the society. And those *goswāmīs* that took up the initiation as their trade because they had such low connection, low association, they lost their honour in the general society of the gentleman. The *goswāmīs*, *bābājīs*, they lost their prestige in the society because of their imitative character. But Gauḍīya Maṭha came out with the real spirit of the religion and also pure practices subsequently following. So the attention of the educated inquirers after truth, their attention was drawn by Gauḍīya Maṭha and they flocked together.

Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Bhāratī Mahārāja: After one hears about great personalities like Ṭhākura Bhaktivinoda we feel very insignificant. We have no existence. After hearing about his life we feel as if we have very little importance.

Śrīla Śrīdhara Mahārāja: Which was insignificant?

Bhāratī Mahārāja: No, we feel _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! You think yourself very insignificant?

Bhāratī Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Not insignificant but useless.

Śrīla Śrīdhara Mahārāja: We can utilise, we can do our might, contribute our might as much as possible for the service of Bhaktivinoda Ṭhākura. That means the service of Mahāprabhu, and that means the service of Kṛṣṇa, and that means the service of the whole universe, wherever there is life, and that service to my own soul, my Gurudeva, everything. It includes within its harmony, everything remains. What Bhaktivinoda Ṭhākura gives us, we shall find:

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

[“By knowing Him, everything is known - by getting Him, everything is gained.”]

The broadest thing, broadest conception of our duty, including myself, the whole of the world, the Lord, everything.

End of 81.09.12.B

Start of 81.09.15_81.09.19.A

Akṣayānanda Mahārāja: ... but we are told that when Nanda Mahārāja comes that Droṇācārya enters into him, enters into the personality of Nanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: We are told that's stated in *Gaura-gaṇoddeśa-dīpikā* that the same personality of Droṇa enters into the personality of Nanda.

Śrīla Śrīdhara Mahārāja: Then, what for?

Akṣayānanda Mahārāja: We wanted to ask that.

Śrīla Śrīdhara Mahārāja: Why does the ultimate come to such idea? But what does he want to prove by it? What is the necessity that Droṇa will enter into Nanda?

Bhāratī Mahārāja: This idea came from possibly the Kṛṣṇa...

...

Śrīla Śrīdhara Mahārāja: The necessity to prove that Droṇa was in Nanda. Some reference there must be. What is that?

Bhāratī Mahārāja: Must be from *Kṛṣṇa-Sandarbhā*, something there.

Śrīla Śrīdhara Mahārāja: Why it was necessary to prove that. What is the circumstance? I want to know that; with Droṇa.

Bhāratī Mahārāja: Well Mahārāja, sometimes before Kṛṣṇa's appearance...

Śrīla Śrīdhara Mahārāja: Is he that Droṇa, Dron means that fighter Droṇa?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now *dron* means a kind of crow. What is Droṇa?

Bhāratī Mahārāja: No, the personality Droṇācārya.

Śrīla Śrīdhara Mahārāja: Droṇācārya, it is mentioned?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I want to see that portion. Droṇācārya entered into Nanda, why it was necessary to prove, where it is mentioned. I want to know that and then I can answer. Droṇa. I recollect some sort of expression I came in connection, not very important, but still maybe Droṇa, Nanda; Droṇācārya, Aśvatthāmā.

Bhāratī Mahārāja: Well Mahārāja, before Kṛṣṇa appeared there were many prayers which were offered to Kṛṣṇa and weren't...

Śrīla Śrīdhara Mahārāja: Like?

Bhāratī Mahārāja: I think He heard Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Oh! *Brahmā-stava*: all the *devatas* with Brahmā, their leader.

Bhāratī Mahārāja: Yes. So some of the demigods were instructed to take birth so that Kṛṣṇa's *līlā* could begin, or making arrangements for that, so did some of those demigods enter into other personalities? Yes?

Śrīla Śrīdhara Mahārāja: Yes. They were asked to enter into different personalities to help His *līlā*. So the general Kṛṣṇa *līlā* is of sweet nature, not of fighting. So where there is fighting that is to: opposing with the environment. Then the gods, the demigods in those, they came out with their function, to discourage the disturbances, to rid the disturbance, opposition. It was the function of the demigods. And the Kṛṣṇa *līlā* with His mates that was always playing, singing, dancing with the sweet side of the

līlā, pastimes, that was in Vṛndāvana. But the *āsurā* killing and the other meeting with the unfavourable circumstances, that is all done by the demigods.

...

You don't remember the reference of Droṇa and Nanda?

Bhāratī Mahārāja: Nārāyaṇa Mahārāja had mentioned that coming from the *Kṛṣṇa-sandarbhā*. So I would have to find the reference.

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa-sandarbhā* it must be but in what occasion it came? Why it was necessary? What aspect of Droṇa was found in Nanda? That is to ascertain first, why it was necessary that Droṇa entered in Nanda. _____ [?]
Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, when the demigods...

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāratī Mahārāja: What would be the relationship when one personality would enter into another personality: that would be, they would reside within the heart? _____ [?]

Śrīla Śrīdhara Mahārāja: That is just as one light absorbs another light, something like that. No physical, the mental, greater thing absorbs the lower thing. Just as the air or fire can absorb; a small fire is absorbed in the bigger fire, something like that. Just as in a particular idea. A philanthropist when he takes the position of a politician for some time, that politician is present in a philanthropist. A learned man he accepts the position of social work for some time, that dedication, something like that. That idea is present in the greater idea; a smaller idea has been accepted for the time being. Such way, it is there.

Bhāratī Mahārāja: Mahārāja, how do we adjust that we see that Arjuna and Prahlaḍa Mahārāja they comprise Haridāsa Ṭhākura personality?

Śrīla Śrīdhara Mahārāja: Prahlaḍa Mahārāja and Haridāsa Ṭhākura they are in the case of forbearance. Prahlaḍa had to undergo, to demonstrate the, our submission to the Lord. The external punishment, his external torture may come and that was accepted. So in that case we see similarity between Prahlaḍa and Haridāsa Ṭhākura who was also tortured by Kazi and others in different ways. But in spite of that torture, he stood firmly in his position. So the ideal that the devotees of Kṛṣṇa, of Hari, sometimes they are to pass many worldly torture. In that aspect Prahlaḍa Mahārāja and Haridāsa Ṭhākura in that point they're one and the same. They firmly stick to their principle of devotion in spite of the unfavourable environment, so much so to the torture of the highest degree. In that respect they are one, Haridāsa Ṭhākura and Prahlaḍa. And Arjuna, Prahlaḍa is compared with Arjuna, where?

...

Nitāi. Nitāi Gaura Haribol. What Nārāyaṇa Mahārāja mentioned about Droṇācārya

and Nanda, what was the necessity to mention that Droṇa was within Nanda, what was the necessity there?

Bhāratī Mahārāja: He was giving different examples of different personalities who entered into others during Kṛṣṇa *līlā*. So the question arose, what was the relationship?

Śrīla Śrīdhara Mahārāja: The example.

Bhāratī Mahārāja: And relationship, what would that be?

Śrīla Śrīdhara Mahārāja: Just as the function of lower officer is absorbed in higher officer, something like that, functional, a functional question, a function.

Bhāratī Mahārāja: And then he had mentioned in the *Gaura-gaṇoddeśa-dīpikā* that Arjuna and Prahlaḍa, those two personalities contributed to Haridāsa Ṭhākura.

Śrīla Śrīdhara Mahārāja: Prahlaḍa is represented there. And Arjuna, Arjuna is found in Rāmānanda Rāya, Viśākhā and Arjuna, the two functions were seen in Rāmānanda. But Arjuna in Haridāsa Ṭhākura, that's a new idea coming to me, Arjuna. Who is that? Haridāsa Ṭhākura, Arjuna, Haridāsa Ṭhākura rather Brahmā, Brahmā and Prahlaḍa, not Arjuna.

Akṣayānanda Mahārāja: I think that's a mistake.

Śrīla Śrīdhara Mahārāja: Yes. Brahmā was there. Brahmā Haridāsa. He is known as Brahmā Haridāsa. It is said that the Brahmā stole away the cows and the calves and the cowboys to test who is Kṛṣṇa. So for that offence Brahmā had to come in the Muslim School to take birth. But a formal, but materially Haridāsa Ṭhākura's position is not lower than Brahmā.

A fallen stage: just as Yamal-Arjuna. Two sons of Kuvera they were engaged in merry making after drinking and cursed by Nārada, "Go and be *sthāvarā*." Which means non moving life, trees. And came as Yamal-Arjuna in Kṛṣṇa *līlā*, and they cried, wailed, repented, and tried to pacify Devaṛṣi Nārada, and blessed with that curse was blessing for them.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Nītāi. Nītāi. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, at the end of the Yadu dynasty when the Yadu dynasty was to be destroyed, after the destruction also some personalities returned back and the divisions within were seen. So, like you said, it is a matter of function, some purpose there.

Śrīla Śrīdhara Mahārāja: Yes. Function means that idea and that sometimes takes form in a subtle plane or sometimes in the gross plane, as is necessary. They may stay in their formal position, also their function may be transferred. The gods that entered into them, they are present in their position also, when their function was extended

there. It does not mean that the gods that entered into them, they disappeared here. Not always like that. Sometimes when curse or something, obeying. So their function is also there and also their spirit, their function is transferred there. The particular type of function is transferred, a representation.

Gaurasundar. Here we end. Try to finish that translation.

Bhāratī Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: ... our consciousness, that will help a great deal to do away with the anomalies we have got. It will help to proper adjustment, consciousness, relativity, that can come, new addition, new light, new progress, new self analysis.

Akṣayānanda Mahārāja: But we could not get that without Vaiṣṇava, *sādhū-saṅga*.

Śrīla Śrīdhara Mahārāja: To be awake in search of our real self, real interest, that is what is the most urgent necessity of everyone, self determination, the attitude of self determination, the intuitive search for self determination. The peace, the love of peace, without self determination, that is a drawback, disqualification. There must be difference in quality of peace, the gradation. What is the ideal of real peace? Ordinary peace conception is a stagnant one, *śānta-rasa*, only finder of peace; they're followers of *śānta-rasa*, peaceful life.

Akṣayānanda Mahārāja: But no service, service?

Śrīla Śrīdhara Mahārāja: Service is another thing. Die to live. Something like that. Dedication. It is in the appearance of giving something, giving the whole thing. But really he becomes a gainer in that risk. A risk, a risk for the absolute; that is the capital for gain, that I shall risk everything for the Absolute cause, for His satisfaction. And that reaches acme in Vṛndāvana. They risk everything for the satisfaction, for a slight satisfaction of the Supreme, they are ready to sacrifice everything they can conceive to possess.

Oxymoron, what is oxymoron? A rhetoric expression! Apparently what seems to be injurious, it seems to be wrong, but really we find there is the truth. Oxymoron: a sort of *alanikāra*, rhetoric expression, oxymoron.

When in I.A. class we had to read Milton, Stopford Brooke's Milton, criticism on Milton's works by Stopford. Then we were required to read out all this.

[Stopford Augustus Brooke (1832 - 1916) was an Irish churchman, royal chaplain and writer. He was born in the rectory of Glendoen, near Letterkenny, Donegal, Republic of Ireland]

Oxymoron. *Bhauma* means *jyotiṣa*, the outward expression of the pure conscious world, spiritual world, a hazy view of the spiritual cosmos. Then after we cross the threshold we shall find the cosmos. But with the nature and intensity of our sacrifice, our degree of our dedication, we'll be allowed to enter into the internal nectarine movement.

When we eliminate that idea we become imitationist, *sahajiyā*. So we must be

very careful about that. The mundane, this is a reflection, perverted reflection. Here also we can get everything but it is perverted reflection. Even Māyāvādī they may not have any aspiration of the worldly enjoyment, but taking the Name of Hari, Kṛṣṇa, Rāma, and have some sentiment, feeling, shivering, then that tears etc, may have. But that is also a kind of reflection, not the real plane because he has already committed himself to the creed that Nārāyaṇa or Viṣṇu or Vaiṣṇava everything this side Brahman within the jurisdiction of mundane area.

In *Hari Nāma Cintāmaṇi* we'll find that they may also show some sorts of devotional signs in their body and mind, but their creed has sealed their entrance into Vaiṣṇava proper. Vaiṣṇava is this side, Brahmaloka *nirviśeṣa*, that is their creed. So they're fixed, though *sahjyāism* may not be there, but still their devotion is not of pure type. Because *sattva-guṇa*, it may be in the jurisdiction of *sattva-guṇa* at most. That is within misconception. They have not real faith that across the conception of Brahman, on the higher, deeper vision, there is Vaiṣṇava, Goloka, etc. They can't understand about the real nature of dedication, self dedication.

By dedication we come in the relativity of another perfectly different world. And dedication is better than abnegation or renunciation. Renunciation of the evil that is good, but that is destructive, that will lead us to the zero conception of everything. And by accepting and searching and attaining our inner self as unit of the world of dedication we find a new world before us, new land. That they can't believe. The Māyāvādīs cannot put faith in that, that if we are wholesale converted, our innermost self is a member of the plane of dedication, they can't believe that.

Akṣayānanda Mahārāja: Mahārāja, can the Māyāvādīs be - in some cases they cannot be converted to Vaiṣṇavas, never?

Śrīla Śrīdhara Mahārāja: Yes. Very rarely, very rarely, and there's the two cases seem to be clear, in Śukadeva and Bīlvaṅga. Their future was bright. Śukadeva almost he was lost in the Brahman conception. He had a real touch of the spiritual world. Connection with spiritual world was a reality in him. But he could not believe there may be any further progress within that. He was satisfied with that.

*pariniṣṭhito 'pi nairguṇye, [uttamaḥ-sloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānam yad adhītavān,
tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] – ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Then by the gracious and incident, intention and helping attitude of Vyāsadeva anyhow he was converted. But he was a good student, bona fide. So *Bhāgavata* came

through him specially to have a position, to give position *Śrīmad-Bhāgavatam* to the scholars including the Māyāvādīns and *yogīns* etc. Śukadeva was accepted as the proper medium to place it properly over the Māyāvādī thought. He was well versed in Māyāvādī *vicāra*, he was rather settled there. And anything coming, passing through his consciousness to this world, that cannot but be approved by the Māyāvādī arguments. So he was chosen to be the deliverer of *Bhāgavata* view, of *Bhāgavata* School.

And Bilvamaṅgala also started his life with the Māyāvādī conception. Then by the sudden inconceivable grace of Kṛṣṇa we see him converted suddenly into pure devotional life. So one of his names is Līlāśukha, Bilvamaṅgala's another name is Līlāśukha, a type of *śukha*. His pastimes, the example in his life was shown as that of *śukha*, Līlāśukha.

Just as if enemy has got a very close relation he can partly play of the greatest enemy, like Vibhiṣana, like ordinary brothers come from the same womb, same mother. The closer person if he is opposed, he can do the greatest mischief. So *jñāna*, the *karma*, the energy of the enjoying world cannot oppose devotion so much as *jñāna*, almost child of the same plane can stand in opposition of *bhakti*.

Bhāratī Mahārāja: There's one verse in *Upadeśāmṛta* describes the different gradations in the *Dhāma*: *vaikuṇṭhāj janito*.

Śrīla Śrīdhara Mahārāja: Yes, two comparative gradations, one in respect of the place, another person.

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
[kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kūṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kūṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

That is one. And another is:

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tad vad iyaṁ tadya-sarasī tām nāśrayet kaḥ kṛtī*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Upadeśāmṛta*, 10]

Concerning person and concerning the place, side by side, development in the worker and the place of working; a devotee and the plane of devotion. The gradation has been given there. By such adjustment we come to know what is what in the world of devotion, if we can properly adjust ourselves with these advices, *Upadeśāmṛta*. Then another is: *yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām*, another *śloka*:

*kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādrg eva vyadhāyi
yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti*

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmī, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused."] [*Upadeśāmṛta*, 11]

So the highest praise of Rādhā-kuṇḍa. But here it is mentioned *snātur*, one who has taken bath in that Rādhā-kuṇḍa. But our Guru Mahārāja he gave light that *snāna* means not to dive this physical body, but your soul must have got a bath there, in that *kuṇḍa*. So physically you are to honour. Don't jump into the water you see. But you can take a drop on your head and think yourself you are purified. The *snāna* means not physical bath. It is the bath that is to be coloured with that tinge.

Akṣayānanda Mahārāja: Our Guru Mahārāja forbade it, to jump in. Our Guru Mahārāja said it is forbidden to jump in. He would not allow.

Śrīla Śrīdhara Mahārāja: Fools rush in where angels fear to tread.

Akṣayananda Mahārāja: Yes. He said it would become *nāraka-kunḍa*, if we go there.

Śrīla Śrīdhara Mahārāja: Not to consider it to be of physical utility, Rādhā-kunḍa, Vṛndāvana.

rādhā-padāṅkita dhāma vṛndāvana yāra nāma [tāhā yena āśraya karila]

[“He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma’s sublime mellows? Please understand this most attentively.”]

[Śrī Rādhāṣṭaka - from *Gītāvalī*, *The Songs of Bhaktivinoda Ṭhākura*, p 118 – 9]

Whose name is Vṛndāvana? Where there are the footprints of Rādhārāṇī. The conclusion of everything goes to the highest consciousness of spirit as well as service. All the meaning, analyses, commentary, must go to that one direction; anyhow the direction will go to that side.

Hare Kṛṣṇa. Hare Kṛṣṇa. Rāma Rāma.

Whatever is done, for whose interest? Not the form of the practices but the object for which it is being done. That will purify, that will justify, or act. It may be thieving, it may be murder, does not matter. But for what purpose, having connection with the happy pleasure of the Absolute Sweet Will, or have connection with some lower plane? Whose agent you are? That is to be considered. That you are working as an agent, that must be first condition, and not for your interest. And whose agent you are; king’s agent or queen’s agent? The queen’s agent surpasses even the king’s agent. *Rādhā-dāsyam*, whose agent you are. That will be *amṛtam* and that will be poison, some agency of *māyā* senses, the poison producing, an unproductive Māyāvādī. And a nectar producing devotion. Reaction, what reaction will bring, the movement you are starting, the wave you are starting, what will be the reaction? It will be ascertained that you are connected with whom? The conception of Absolute; what is your conception about the Absolute? That will come in question.

Bhārati Mahārāja: Mahārāja, there were two points you made yesterday which I thought I will ask again today. And one of those was that you were describing the *śloka*, *mām hi pārtha vyapāśritya*:

Śrīla Śrīdhara Mahārāja:

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [Bhagavad-gītā, 9.32]

Anyone from any place however deplorable position he may be considered to hold anyhow...

End of 81.09.15_81.09.19.A

Start of 81.09.19.B

Śrīla Śrīdhara Mahārāja: ...prove himself to be sufficiently strong.

"My slight connection can dissolve the all filthy... It does not matter anything. Only My connection is enough. My slightest connection is enough to remove the most filthy environment."

That is the inner meaning. Kṛṣṇa consciousness is disinfecting, of such high quality that no dirt can stand if it comes in His connection, cannot but be purified.

*mām hi pārtha vyapāśritya, [ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim]*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [Bhagavad-gītā, 9.32]

"In any way: by constitutional method or unconstitutional method, in any way. If he has slight connection of Mine in any way."

So broad-hearted, He says. And again we are told:

'kṛṣṇa-nāma' kare aparādhera vicāra, [kṛṣṇa balile aparādhīra nā haya vikāra]

["There are offences to be considered while chanting the Hare Kṛṣṇa *mantra*. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic."] [Caitanya-caritāmṛta, Ādi- līlā, 8.24]

That what about Gaurāṅga, and what more about Nityānanda? Then will it transform ourselves to be atheist, that none can purify me? What will be the answer? That Kṛṣṇa says such. Then we are told that Gaurāṅga is more generous. Then again we are told that Nityānanda is infinitely more generous. But still we are left impure. What is the solution? Only one answer is given hither thither.

Durdaiva vilāsa, amara durdaiva nami ihājani nānurāgaḥ [Śikṣāṣṭakam,2]

"The slightest cooperation that is demanded of me I am in lack of that. Still I am under trial."

That is the general conception of the servants of the Vaiṣṇava.

Bhāratī Mahārāja: Mahārāja, there was one conception which yesterday you were talking about how the *strī* can become the most qualified servant.

Śrīla Śrīdhara Mahārāja: *Strī* means the conception of negative self. *Strī* with the conception of women, the negative relation is there. But if it is used for a filthy thing that would be more filthy, and when it comes in the connection with a higher agent then it would be more.

That is a, suppose there is a student who is very credulous, whatever is said to him, he takes it as truth. But when he's under a bad teacher, then easily he will swallow up all the erroneous advices. But when he comes into the connection of a higher educated man, he will easily accept the advices that come from the higher professor. So credulity, earnestness is good, but earnestness misplaced that is disqualification, and if properly placed it is high qualification. Something like that. The negative attitude is good, but negative to a bad positive, then negative is in a most deplorable condition. And when the negative relativity is a higher thing then it will benefit more, than ordinary hesitating receiver. That is the purpose.

Strīyo vaiśyās tathā śūdrās [*Bhagavad-gītā*, 9.32]. In this world that *strī* mentality, the credulity, easily, the tendency which easily falls to the prey of anyone, that sort of mentality when it comes in connection with the rogue, that is a very deplorable condition. But when again that comes in connection of a higher agency, then it will be benefited that much. That sort of mentality: that easily they can accept; *strīyo vaiśyās tathā*.

Śūdra also, *śūdra*, serving mentality, cannot have no independent thinking, *śūdra*. Generally who are of such nature that when they are given some work, they do that. But cannot, whether bad or good, they cannot ascertain. Only you order, they can do that. He is ready to do his labour and not direction. That mentality, *śūdra* mentality, only labour and not director. But when director, the mentality of dictator that though apparently seems to be superior, but in Vaikuntha where service is necessary, the dictatorship mentality, that will hamper his progress. Rather the mentality of serving, following the direction of dictator, that will help him there, as a servant. So *śūdra* mentality will be helpful, because there we are not to master but to serve, we are to obey and not to command. That will be their general temperament, to serve, to obey. So *śūdra* mentality will be. But this *śūdra* mentality is not that *śūdra* mentality. Not same but similar. Just as *kāma* and *prema* similar, not same, opposite, but similarity they have got, in that way. Service, *śūdra* means service giver, and *strī* means only the mentality to make herself object of enjoyment, not enjoyer, that sort of thing. Similar not same, rather the opposite.

[*ataeva kāma-preme bahuta antara*] / *kāma* - *andha-tamaḥ*, *prema* - *nirmala bhāskara*

["Therefore lust and love are quite different. Lust is like dense darkness, but love

is like the bright sun.] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

One holds the highest position, surrender to the highest. And surrender to the lowest; that is most miserable. Surrender is good but surrender proper. Surrender to the high. That is appreciable. And surrender to the low that is deplorable. Kṛṣṇa, Rāma, and *indriya*, the satisfaction, to follow the dictation of our base sense pleasure; that is the worst type of life. And at the same time to be subservient to the highest pleasure of Kṛṣṇa's sweet will, that surely will be the highest position. *Kāma - andha-tamaḥ, prema - nirmala bhāskara*, opposite, this is the bitterest and that is the sweetest, most filthy and most pure. Opposite, Sumeru, and Kumeru, southern pole and northern pole.

Akṣayānanda Mahārāja: Mahārāja, in *śānta-rasa* without service there is a danger of Māyāvādā contamination, or are there some very elevated devotees in *śānta-rasa*?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Māyāvādī almost similar or sometimes same.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

[Lord Brahmā and the other demigods said: "O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Whenever it is found there a Māyāvādī is going to take as if the position of the throne of the Lord, for that crime he is hurled down with a great force and he comes to be in the lowest position of this created world. Like a hill or earth, something like that.

In Rāmānanda discussion, Mahāprabhu, Rāmānanda Rāya:

'mukti, bhukti vāñche yei, kāhāñ duñhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

Who aspires after enjoyment, that is *sagar, deva-deha*, and *mukti vāñche*, and one who aspires after salvation, *mukti*, liberation, his position is to go *sthāvara-deha*. Very similar, in *samādhi* no conception of environment, and in the fossil also no conception of environment, so similar thing. Sometimes he actually goes there. The

reaction is such. To abhor, to try to frustrate the *līlā* of the Lord, to go to the concentration camp, the rebel. The rebel is sent to the concentration camp. "Go, live in the fossil, as a fossil. No consciousness there, whatever you want, no consciousness of the environment."

Ye 'nye 'ravindākṣa vimukta-māninas, that thinks himself to be liberated of the highest type. *Vimukta-mānina*, *viśeṣa mukta*, not ordinary liberated but liberated, the highest among the liberated, thinks themselves. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. But there is great error, great misconception, very big misconception of the very wide type, like that of a criminal, *aviśuddha-buddhayaḥ*. *Āruhya kṛcchreṇa param padam*, by dint of their free activity and energy with great labour they come up to the highest position of liberation, *param padam*. *Tataḥ, patanty adho*, from there they are forced to come towards the lowest position.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

Go to the highest, if you cannot catch the current higher then you will have to revert; come down. And a big you are to come down, little later it may be. But you can't catch the inner current. The external current won't allow you to stay here and to create stagnancy forever. So some sort of move will come and you will be hurled down. And that does not matter for you. You do not like any consciousness of environment, so deep sleep, and to become a fossil, similar thing. And the underlying object is that such a, the revolt, the rebel of such a highest type cannot be tolerated. They should be put by the universal administration in the cell, in concentration camp. "I am Lord of everything." That is a crime. Ultimately they have come under the jurisdiction of type of crime. "I do not care even their administration. I challenge the administration. I am all in all." This is a sort of crime when it is viewed from the respect of the whole. They are considered to be criminals, the rebels. So they have got some sort of punishment for the wholesome of the Absolute.

Bhārati Mahārāja: Mahārāja, when you say they approach the throne...

Śrīla Śrīdhara Mahārāja: Yes. *So ham*, when this audacity comes to this *so ham*, "I am the Absolute," then in subtle consciousness that is a great offence, a great crime. And so the punishment in that form comes on his head. And he's sent down to be fossilised. So that is not unreasonable if you consider from the standpoint of the goodness of the whole absolute region. So I am not master but I am only enemy of recognition of the real master. That also comes within the jurisdiction of crime. Do you follow? I don't like to encroach on the right of anything else. At the same time I do not care for any higher authority. So from the absolute standpoint, that is also a crime, and crime of the high order. And so the punishment is due. And they are sent to the concentration camp to become fossil. Activity totally stopped. Begin your life again,

your chance again given to you. Go, begin from there. This is not injustice. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja. What is the force which causes them to fall?

Śrīla Śrīdhara Mahārāja: Nature, *māyā*, *prakṛti*.

Akṣayānanda Mahārāja: If *kaniṣṭha*, neophyte devotee...

Śrīla Śrīdhara Mahārāja: Mahādeva, Śiva, they are the master of the buffer state.

Bhāratī Mahārāja: Buffer?

Śrīla Śrīdhara Mahārāja: Buffer state, no man's land. Buffer is an English word. Between two countries there is a space, no man's land or buffer state that is called, the marginal position which is not under the control of anyone. Just as between France and Germany there was a land which was under some international control for some time.

Bhāratī Mahārāja: Something like the iron curtain. That's a division between West and East Germany. There's a division. No man's land.

Śrīla Śrīdhara Mahārāja: Now Berlin, crossing the Eastern Germany portion, they're to enter into Berlin, the westerners. The Berlin has got, in demand of both the parties, but the area around Berlin that is under Eastern Germany. So there is a road through which one is to pass Eastern Germany and then enter Berlin. Berlin also divide into two now.

But before this there was one, after first great war the shar [?] was between France and Germany and that had some international control. And it was mentioned after ten years or so there would be privy sight, vote, and the people, both French and German both population is living in that area. Then after ten or fifteen years there would be a privy sight, that is vote, and if you vote for Germany it will be under the rule of the Germans, but if you vote for French then it will come under the rule of France.

But when Hitler came in power, when England was busy for the coronation of George the sixth perhaps, in that time Hitler occupied Rhineland which was arranged to be under German administration but no military will be posted there, Rhineland. But he entered military into Rhineland.

Then next he came to handle the shar [?] and the vote came on his favour, Hitler's favour. That also came under him. Then he took Austria, he himself and one Sulsnik. Sulsnik went to see him, Hitler, and he was made prisoner. Then Hitler stood for the vote in Austria, he was an Austrian, Hitler. Then he got the vote himself. Then Austria was added to Germany.

Then he came to interfere with Yugoslavia. The portion of the German population was given to the Yugoslavian after the first great war. Then they had a wall against Germany but through Austria no defence wall. So Yugoslavia at that time most

reluctantly Chamberlain came to understanding and a portion of Yugoslavia was given to Hitler.

Then he came to the Danzig question. "The Danzig is my harbour and I want a corridor through Poland to reach that harbour." At that time they came to interfere, "That we can't." Then Hitler attacked Poland, and Poland lost. There was a treaty with Russia at that time. Russia took eastern portion of Poland and western portion came to Hitler.

And then the world war began. France was very eager to declare war previously but England only kept him stalled, then came and they were crying for America's help but America did not come very easily.

Then Hitler one by one - first Poland, then he took next summer through Denmark and Norway he captured. Next month war of Flanders: the whole Belgium as well as a part of France. That was taken up within a month by blitzkrieg, and the next year perhaps he came to capture France. And there was one Mister Peinte, military general. Then Peinte _____ naval general, they met and made peace with Hitler, "That don't devastate our land." To perish France from the eminent destruction, they came to some understanding.

And there that British was in a very clumsy position because French navy and British navy side by side in different harbours to release the Germany. Now France ordered the French navy to separate himself from the British, a very peculiar. Churchill ordered, "Destroy, if French navy does not come to combine with us, destroy them." In some ports the destruction came in some port. They flew away.

Darla [?] he went to South French Africa, and there he was murdered by some British. _____ anyhow some _____ he wanted to have his visit and put his dagger into the neck of Darla and Darla was killed instantly.

Then Peinte was there, the general of land soldiers. Hitler captured but not disturbed.

Then England thought, "Now my turn..."

The grand horse, great mercy of America come but was too late, getting too late. If you do any _____ we'll be lost. Hitler knows the value of time," Churchill told, praised his enemy, "He knows the value of time."

And at that time, First World War there was Wilson, President. And this time Kennedy, or who was the dictator, President of America, I forgot?

Bhārati Mahārāja: Churchill came later no?

Śrīla Śrīdhara Mahārāja: Churchill was in England. Roosevelt. Churchill wanted to meet Roosevelt in the Atlantic. And at that time he didn't find any man in England to be his successor for a few days when he'll meet Roosevelt in the Atlantic privately. Then he called one Mr. Smut from Africa, Southern Africa and placed General Smuts in his place, in his position. Churchill was the dictator of England at that time. No law, all laws were withdrawn, only the absolute rule of the president. Smuts was installed in place of Churchill. And Churchill, we wondered, that not anyone was found in the whole of England to replace Churchill only for few days. But General Smuts he was taken in from Africa to take the position of Churchill. Anyhow, they met. America of course came to save England.

But there was another, perhaps the greatest mistake in Hitler's life. One of his generals was Hess. He was cultured about this astrology. He told, "If we go towards western side we'll be victorious."

But Hitler told, "Though we have got a pact of non aggression with Russia but they're _____ we can't trust them, can't believe them. So if we jump over England with all our powers then if Russia comes from the back side we'll be nowhere." So Hitler decided to attack Russia and that was the greatest, the grave decision and dangerous decision in his life.

Hess, at that time Hess in a plane he jumped in England, and tried to make any peace. But Churchill was strong enough. He put him straight into the prison. "I don't believe Hitler."

So no truce was possible. But anyhow Hitler thought that, Russians also at that time they were going on increasing their air positions just in the western frontier. So that also excited Hitler. "And if we jump to conquer England then Russia will suddenly jump on us."

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Bhārati Mahārāja: You were saying Hitler was excited seeing the Russians were increasing their air? History class.

Śrīla Śrīdhara Mahārāja: Then Hitler wanted that Crete. There was one island. He wanted that his supremacy over that island Crete which was in the mouth of Dardanelles [Strait]. "The British will, if I attack Russia, then the allied force will go through Dardanelles Channel to help Russia." So Crete was in the possession of the allied power. So he had to take risk to capture that island Crete. And through gliders, that was a wonderful thing. They're in full possession. The British holds, the French and all, in full possession of that in military power. But Hitler wanted to go to the Crete shore, he had to come to Greece, to conquer Greece, and then Crete. So he ordered for the conquer of Greece, this side. Grecian soldiers fought bravely but they fell before the mercenary warfare of Hitler. Hitler honoured the Greece generals. He allowed them to keep sword with them.

At that time also he used one expression, "Napoleon in his time he told there will be no walls, but if walls comes in your way you cross over something like Napoleon told: But I say if walls stands in your way, you blow it out. We are in such haste we can blow up the house." In this way anyhow he came, sometimes blown over.

Then attacked Crete. Crete in fullest _____. When Greece was captured then they put all their forces in Crete. But Hitler wanted to capture that. And first gliders and this wax man, from the human figure but made of wax. That parachute coming down. And they think that soldiers are coming so they began to shoot. And then in the middle of wax man one or two gentleman, real men came down. In this way so intensely he sent planes that are shot, again coming, and shot again coming, wax man, and real men and in this way he landed and from the navy also from this side captured Crete. And allied party had to retire wholly.

Then Crete captured then he attacked Russia. In the beginning he could not but blitzkrieg Russia, vast country. His blitzkrieg failed. Within the first week of the month

he's to arrange, mobilise, and the second week, third, fifth, sixth of the month he attacked. And he finished almost within two weeks. This Norway, this Belgium, the Flanders, and France attack, all was of such characteristic. Within two weeks, war finished, in such a way. But Russia was a vast country. The generals failed, the blitzkrieg failed. And they had also used defensive arrangement, Russia, big tanks and many weapons. And their factories, on the eastern side near _____ so beyond the reach of Hitler's planes. In this way they could not break through the defence line.

Then next year, one year lost, next year the general was changed, and one Mr. Bock he was given the responsibility of breaking the line of Russia. And Bock I noticed, he anyhow broke the line. And immediately two hundred miles he marched in the inner country, that General Bock.

Then Russians were disturbed. Stalin cried aloud, "The hateful enemy has entered our homeland and we must, all of us must oppose him." In this way I found that Stalin cried aloud.

And Hitler told, "I want Stalingrad." Perhaps that was a good centre of weapon producing factories. "Stalingrad I want." But Stalingrad far off from Germany, so to capture Stalingrad all Hitler's resources were spent away. He tried his best, he captured Yugoslavia, Greece, Austria, and all the factories. They were producing ample ammunitions for his purpose.

But still, and Americans came. They came to supply Russia with everything, even shoes, dress, food, and everything.

And Japan, he joined Hitler only in the fight with British and Americans in this side. With America and British, Japan came to fight with, but he did not, he was silent about Russia.

According to me that was one blunder. If at that time when Hitler went to Stalingrad, if Japan also attacked Russia from the other side, then Russia succumbed altogether. Then the direction of war might have been changed. But Japan was aloof, in that side.

There was an understanding that, "I shall only keep the British and Americans with my resources. I won't be able to, at the same time, to disturb Russia."

Anyhow, then came, Japan was very strong, and he declared, Japan declared, "That I am prepared for a war of hundred years. I have got so much resources and ammunition." And Japan's word, that was also marvellous. In the Philippines every small island, they are capturing like reeds, Japan soldiers are, one by one reeds and they are destroyed like anything. But still they are going on capturing one island after another and in this way the whole Philippines were dispossessed, Americans were dispossessed.

And the two British big navies were destroyed with a suicidal army with bombs in their armpits direct jump from aeroplane into the chimney, and two big navies they were destroyed in this way. So British had to withdraw from that portion.

Hitler told, "I have got to learn something from Japan..."

End of 81.09.19.B

Start of 81.09.20.A

Śrīla Śrīdhara Mahārāja: Perhaps his quarters are at Chanchilla, Chanchilla Hospital, Misra, Dr. Misra, eye specialist. Chanchilla has got a Maṭha, there is a centre in Chanchilla, Devānanda Maṭha has got a centre there, Chanchilla.

Devotees: Oh! Sounds the same!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.
Trivikram Mahārāja he's in charge, he lives there in Chanchilla Maṭha.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Then, how far your translation?

Bhāratī Mahārāja: Well, we are waiting for Govinda Mahārāja to come, so we can use those books in the room.

Śrīla Śrīdhara Mahārāja: Otherwise?

Bhāratī Mahārāja: Otherwise it's finished.

Śrīla Śrīdhara Mahārāja: The whole?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The whole is finished?

Bhāratī Mahārāja: Everything is done, yes, it's completed, I have some questions I'll ask you when they come, we're proof reading, as we type, when the questions arise, then I will ask.

Śrīla Śrīdhara Mahārāja: Any question?

Bhāratī Mahārāja: Um, I was just doing translation of the *Sat-sāra-kriya-dīpikā* and Gopāla Bhaṭṭa he's showing very nicely, he's discarding *pitṛ* and *devata* worship. In the beginning he's showing that. So what is the, we still see in Vṛndāvana that persons are doing *pitṛ* there, doing *śrāddha* to the *pitṛs*.

Śrīla Śrīdhara Mahārāja: Generally the *gṛhastha* Vaiṣṇava, for the social cause, formally they perform those rites, but not, this is for the *Vaidantic* Vaiṣṇava. *Ānanya saran*, those that have taken refuge exclusively, taken shelter under the holy feet of the Lord, they do not do anything else, but everything for the service of the Lord.

*ananyāś cintayanto mām, [ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham]*

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of

Me alone, and who worship Me exclusively in all respects.”] [*Bhagavad-gītā*, 9.22]

But those family men who are feeling obligation for their sons or their wife and other things, only *pitr deva* should be eliminated, that will be hypocrisy. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They cannot give up, those that are:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[*ahaṁ tvāṁ sarva-pāpēbhyo, 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]

It is for them that they will leave other gods, *pitr devo*, everything. But one who has got his attraction towards the son, towards wife, towards society, and he gives up *pitr devo*, that is a hypocritical action. So he should, a man of that status who is providing for the wife and he should also contribute something to *pitr devo*, generally the *gr̥hastha* he does so. Prahlaḍa Mahārāja did *śrāddham* for his father and everywhere it is mentioned in *Bhāgavatam*, *Purāṇam*. But *pulasaya*, *niskama*, as a social duty he observed. But materially I am feeling obligation for my children, for my wife and only about *pitr devo* I have got no duty; that is anomaly. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Akṣayānanda Mahārāja: That comes under the *pañca mahā yajñā*?

Śrīla Śrīdhara Mahārāja: Yes. But as much as one can avoid, so those that have given up everything and devoted themselves for the service of Kṛṣṇa, and Kṛṣṇa and *kāṛṣṇa*, Vaiṣṇavas, they should not do all these things.

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ, na kinkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam

[“Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.”] [*Śrīmad-Bhāgavatam*, 11.5.41]

Who has given up all obligations for all sorts of discharge of duties, he who has eliminated, *deva*, *deva ṛṇī*. A man is born with five or six kinds of debt, *deva ṛṇī*. We are indebted to the air, to water, to rain, so many natural things, that is *deva ṛṇī*. We are from childhood, when from our birth, we take help from the environment, that is *deva ṛṇī*, we are in debt to the nature.

Devarṣi ṛṇī, we from our very birth, we take the advantage of the knowledge which has already been given for us to the society. The *rṣi*, the research scholar, this electricity and others, the scholars have discovered many things and we get the facility of that, and the knowledge, the letters, all these things already given by the society. Society means especially the scholars, *rṣi ṛṇī*, that is *rṣi ṛṇī, devarṣi*.

Bhūta, bhūta ṛṇī, we get from plants, the vegetable kingdom, the animal, the milk, and so many other things, the dog protecting, so *bhūta* means ordinary animals.

Devarṣi, devarṣi bhūta, āpta, especially the relatives, nears and dears, they also we cannot but accept their help, the relatives, *āpta, āpta* means relatives, kinsmen, *bhūtāpta*.

Nṛṇām, and generally from the human society we get something, this rice producing, cloth producing, and these things.

Bhūtāpta-nṛṇām pitrṇām, and we get something also from the *pitṛ*, the fathers they have left some property for us, and gave birth to our body, in this way, *pitṛṇām, pitṛ matrṇī*. In our childhood they bring us up, in this way we are indebted to father and mother.

Pitrṇām, devarṣi-bhūtāpta-nṛṇām pitrṇām, na kiṅkaro nāyam ṛṇī ca rājan, he, *na kiṅkaro*, this is the general obligation, but a man who is exclusively devoted to Kṛṣṇa, he is not indebted to anyone. *Na kiṅkaro nāyam ṛṇī ca rājan*. Who?

Sarvātmanā yaḥ śaraṇam śaranyam, gato mukundam parihṛtya kartam. One who has given up all his duties and taken up refuge under the holy feet of the Lord, he is not liable to any debt to anyone. Only he who has completely surrendered to the feet of the Supreme Lord, he is not indebted to anybody. Otherwise when we are living we are awake in the social position, the *jīvātmā*, he of course is obliged, he has got obligation to so many. But when one has dived deep, to see only that all superficial agents of Kṛṣṇa, Kṛṣṇa is the all in all, He's all in all, and they are all His servants, so the whole energy he can devote, he will devote to the master, won't care for any *devata* or anyone from: they should be considered as agent of Kṛṣṇa. So he does not feel obligation to anyone, but only to Kṛṣṇa, when one has gone in the plane of deep understanding.

devarṣi-bhūtāpta-nṛṇām pitrṇām, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaranyam, gato mukundam parihṛtya kartam

This is one thing, that what we should do, if we do not do that, the devotee, then he does not commit any sin, *ananya-bhakta*. There are *viddhi* and *niṣid*, two sections in the duty, some say this we must do and this we must not do. *Viddhi*, the ordinary, we should do all this duties, and *niṣid* we must not do all these things. So this is about *viddhi*, generally we should do this, but the *ananya-bhakta* Kṛṣṇa if he does not do that thing, he is not to be blamed, no charge can come on him. And that is *niṣid*.

sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaḥ kathañcid, dhunoti sarvaḥ hṛdi sanniviṣṭaḥ

[“One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord.

Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin." [Śrīmad-Bhāgavatam, 11.5.42]

What one should not do if Kṛṣṇa *bhakta* does that, then no penance for him, no punishment for him. There are two aspects, two sides. Do you follow? What we should do a *bhakta* is not doing that, if he is *ananya-bhajan-bhakta*, exclusive devotee, then what one should do, if he does not do that, he's not to be blamed, no charge can come. And another side these should not be done but *ananya-bhakta* if he commits that thing, outwardly, but he cannot be punished. What is that? *Sva-pāda-mūlaṁ bhajataḥ priyasya, tyaktānya-bhāvasya. Ananya bhakta*, he has given up everything, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* [Bhagavad-gītā, 18.66]. *Tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid.* But if anyhow any wrong deed is found in him he is not to be punished, because what is to be his jurisdiction changes what punishment is to be given to him or not, that is on the hand of the Absolute. But the society, the king, and the law of the country must not go to interfere with him. This is more difficult. So:

*apī cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [Bhagavad-gītā, 9.30]

"If anything to do I shall do it. He has exclusively taken refuge under My feet and I have taken his charge. If he commits something wrong, it should be taken generally by My inspiration, insinuation, so none should come to interfere with him. It is My duty to look after him. *Apī cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ.* When I have accepted, things does not belong to anyone, everything belongs to Me. So if he commits any wrong in the eye of the society, the society thinks that, that thing belongs to ABCD, so they are wrong, he's doing all right. And that may be in two stages, one in the stage of a *sādhaka*, and another in *siddha*, when he's *siddha* he's committing the perfect thing. Who is he that he's doing wrong? But he does not wrong, make any wrong. And the *sādhaka* may commit but that may be forgiven by Me, and you have nothing to do, to come and interfere in the matter."

Do you follow?

Bhārati Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Not completely.

Bhārati Mahārāja: What is that in relationship to *niyamāgrahaḥ, niyamāgrahaḥ?*

Śrīla Śrīdhara Mahārāja: Yes, *niyamāgrahaḥ*, two fold meanings, *niyamāgrahaḥ*, too much, too much affinity to abide by the law, and that is one side. And another aspect, *niyama āgrahaḥ*, does not accept any law at all, not willing to abide by any law, *niyama āgrahaḥ*. *Niyamāgrahaḥ* - both bad, two aspects bad: the middle side, *yuktāhāra-vihārasya*.

[*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu*
yukta-svapnābodbodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

We should go, follow, the middle path, the easy path, not extreme. *Niṣiddhā*, one should not steal it, but the *ananya-bhāk* devotee he's seen to steal it. He's stealing some flower and taking away and offering to his Deity, but he's stealing flower. Then how should he be dealt with? Stealing, that is crime, the society, the *śruti* law that we will come to accuse him, "That why you have stolen?" Then he may say, "I have not stolen. It all belongs to Kṛṣṇa. For the service of Kṛṣṇa I am taking it." That is his vision, if sincerely, then he's not to be punished.

"One who is stealing because for My purpose, if he steals something for My purpose that is not stealing, because his vision is so deep he sees everything belongs to Me. He is doing rightly. So *niṣiddhā koronay* what is forbidden by law, by social society, and even by the *śruti śāstra*, but if he's really sincerely exclusive devotee to Me, none should come to interfere with his apparently misdeeds."

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: "From the absolute standpoint he's seeing and the relative standpoint cannot come in clash, and if it comes cannot stand. That is *nirguṇa*, his movements are *nirguṇa*, true from the sense of *nirguṇa* plane. But this *saguṇa*, there gradual from *tama* to *raja* then *sattva*, then going *nirguṇa*, if they encroach upon the right of the *nirguṇa*, who are My direct servants, then they are wrong, their relative vision is wrong. He's in the absolute plane, whatever he's doing considering Myself to be the unchallenged master of everything, he's right and they are wrong. That this thing belongs to A, that it belongs, this woman belongs to that gentleman. This is all contract amongst you, but from the absolute sense that has got no position."

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: "Everything belongs to Me and one who does work only,

only backed by My consciousness, he's doing right."

So that is little hard thing to digest for the society! Ha, ha, ha, ha.

Bhāratī Mahārāja: Yes. They also try to find fault in Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Kṛṣṇa.

Bhāratī Mahārāja: Kṛṣṇa stealing...

Śrīla Śrīdhara Mahārāja: Yes, "Kṛṣṇa stealing, and Kṛṣṇa coming to the wives of others, that is wrong, He should be punished." Eh ? (laughter) They are more than Kṛṣṇa.

The Mary, the mother of Christ, she was the wife of Joseph someone, eh, but it is told that Mary got child from God's inspiration, not from the husband.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So in the, practically to digest all these things; of course such devotees are very rarely to be found, and generally a devotee should not venture to do all these things because it will create disturbance in the society.

Bhagavān, Lord says, Kṛṣṇa: *loka-saṅgraham evāpi, sampāśyan kartum arhasi.*

*[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ
loka-saṅgraham evāpi, sampāśyan kartum arhasi]*

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."] [*Bhagavad-gītā*, 3.20]

Only looking at the welfare of the ordinary people, one should not go to do that, generally, then there will be chaos in the society and they will be doomed.

*na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ
sa yat pramāṇaṁ kurute, lokas tad anuvartate*

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

*utsīdeyur ime lokā, na kuryāṁ karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ*

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

Loka-saṅgraham evāpi, sampāśyan kartum arhasi [*Bhagavad-gītā*, 3.20] To save the ordinary society, we sometimes abstain from doing lawless things. Looking at the benefit of the ordinary people we should go according to general law. Kṛṣṇa. Kṛṣṇa.

Bhāratī Mahārāja: This morning we were talking about you had said, one day before that the devotee can even murder, murder and steal for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Anything because the centre, the vibration coming from the Absolute, if it is so.

*prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā, kartāham iti manyate*

["All the various activities are in every way carried out by the (senses activated by the) modes of material nature. But a man deluded by identifying himself with his body and its extensions thinks, "I alone am accomplishing this."] [*Bhagavad-gītā*, 3.27]

They should be punished. So *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]

Yudhiṣṭhira did not accept the direction of Kṛṣṇa, to tell a lie to Droṇācārya, 'that Aśvatthāmā is dead,' he hesitated.

When Droṇācārya told, "I don't believe You, but if Yudhiṣṭhira says that Aśvatthāmā is dead, because I know that Aśvatthāmā is immortal, but if Yudhiṣṭhira says that Aśvatthāmā is dead then I'll believe."

Then Kṛṣṇa asked Yudhiṣṭhira, "Say it, tell!"

Then he hesitated, then again pressed, "Yes! Aśvatthāmā is dead, but it is an elephant."

There was one elephant named Aśvatthāmā. Aśvatthāmā means who cries like *aśva*, means the horse. The horse, what is the technical word, the sound of the horse?

Bhāratī Mahārāja: Neigh, neigh.

Śrīla Śrīdhara Mahārāja: Neigh.

Bhāratī Mahārāja: Uh huh.

Akṣayānanda Mahārāja: Whinny.

Bhāratī Mahārāja: Whinny, neigh.

Śrīla Śrīdhara Mahārāja: That one Aśvatthāmā when he was born, he gave sound like the horse, so Aśvatthāmā. So one elephant was also named in that way, he cried like a horse, that elephant, so Aśvatthāmā. "Aśvatthāmā is dead, but it is an elephant." And Kṛṣṇa arranged in such a way, "Aśvatthāmā dead, it is elephant," and at that time the drum was sounded loudly, and that could not enter the ear of Droṇācārya. Only first portion he attended, "Aśvatthāmā is dead, Yudhiṣṭhira said," then he was besides himself. And in that position Arjuna cut off the rope in the bow, and that bow one end was here and another in Droṇācārya's head, was disturbed.

And at that time Dhr̥ṣṭadyumna approached and beheaded Droṇācārya. He was born to kill Droṇācārya, Dhr̥ṣṭadyumna, in a sacrifice by Drūpada. Drūpada and Droṇācārya they are perhaps class mates, but somehow or other they had some antagonistic feeling. Droṇācārya when he was training to the Kauravas and Pāṇḍavas, Guru *dakṣiṇā*, at the time of Guru *dakṣiṇā* he wanted, attack Drūpada, and Drūpada was attacked, disturbed.

At that time Drūpada he also managed to arrange a sacrifice, *yajña*, "That Droṇācārya, this retaliation I shall take."

So from the *yajña* Dhr̥ṣṭadyumna came out, to kill Droṇācārya, Draupadī's brother. And Dhr̥ṣṭadyumna beheaded Droṇācārya.

Arjuna was very much displeased when Dhr̥ṣṭadyumna was going to kill him, to behead him, Arjuna cried out, "Take him, take the Ācārya to my side, capture."

But he did not care, he beheaded. And Arjuna was very much enraged and began to rebuke Dhr̥ṣṭadyumna. Dhr̥ṣṭadyumna was also excited and went to attack Arjuna. The disciple of Arjuna was Sātyaki, he came from the Yadu *varṇśa*, Kṛṣṇa *varṇśa*, he went to attack Dhr̥ṣṭadyumna.

Then Kṛṣṇa told, "What you are doing? Still the enemy party is strong enough and you are quarrelling within yourselves." And He cast a glance to Bhīma, "Separate them."

Bhīma came between separated them, Dhr̥ṣṭadyumna and Arjuna, forcibly.

And then Sahadeva came with a serious lecture. "What are you doing? The enemy is at your head and you are mad in your internal quarter, you are so excited, and all these things."

Then everything was calm again.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When an exclusive devotee, he will cross the social law and do something wrong, so if he takes any advantage from the society he also must be prepared to get the punishment also, without any grudge, from the *nirguṇa* plane. Not only ostentatious in our eye, that is an enjoyment, he will approach that, but punishment also, which is in our eye, he won't avoid, he will with a smiling face he will accept the punishment. *Jai para jai mana paman* [?] Even death with smiling, that is given by Kṛṣṇa. The death

offered by Kṛṣṇa, everything coming from Kṛṣṇa. When sweet meat is here 'that is Kṛṣṇa' and when a bitter thing, 'oh no,' that is hypocrisy. Hare Kṛṣṇa, Gaura Haribol. Everything comes from Him and that is sweet, whatever the formal valuation of it may be in the misconceived world of *māyā*. Hare Kṛṣṇa.

Rāmacandra, when the proposal came that He will be installed tomorrow morning, His temper is sober, not very much cheerful. And when He got the news that His father has entered into an obligation, an understanding with His stepmother, already committed, then also in that if He wants to oblige, obey His father's will, then He will have to go to the forest. His temper is also just as it was when He had the proposal of sitting on the throne, the temperament is not disturbed. He's only following the duty. "The father's will I am to observe." To sit on the throne or to go to the forest, banishment, the temperament is same. Only:

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

["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]

"I am only come to discharge My duty, in the face of duty in the worldly sense it may be very joyous and it is maybe very sorrowful, it does not matter, it is My duty, is to obey My father, obey the law. I'm doing that." He's only present there, "How to ascertain what is My duty and to do the duty."

And whatever, in the eye of the people, ordinary, ordinary people in the world of misconception, it is laudable or deplorable, we may not care about that. *Jai para jai*. What is the value of a mad man's dancing or crying? They are mad, under misconception, sometimes crying, sometimes dancing; no value. So he's in relativity of something else, we are to take it. He's in the relativity of something great, so these things matter very little to him. *Raso 'py asya, param dṛṣṭvā nivartate*.

[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, param dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

He does not, the ordinary, this worldly *rasa* has got no value in him, he's mad in another type of *rasa*, transcendental *rasa*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaurāṅga. Nitāi Gaurāṅga.

Akṣayānanda Mahārāja: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Some devotees say if you take Kṛṣṇa *Nāma* at the time of death then you can go into Goloka Vṛndāvana, and if you take Rāma *Nāma* you cannot. So I want to substantiate that.

Śrīla Śrīdhara Mahārāja: The inner conception that is responsible. The Rāma, when he's pronouncing the word Rāma, if he means for Dāsaratha Rāma his attraction will be there, Ayodhyā, if Paraśurāma he is attracted to another place, and if Rāma means Rādhā-ramaṇa Rāma he will go to Goloka, the inner meaning.

Akṣayānanda Mahārāja: Of the devotee.

Śrīla Śrīdhara Mahārāja: Of the devotee, that will guide him.

Akṣayānanda Mahārāja: Very nice.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

When I had my... my name was Rāmendra Candra, so he gave Rāmendra Sundara.

I asked, "What should be the meaning of Rāmendra?"

Then he told, "Rādhā-ramaṇa Rāma. Rāma means not Rudhī, Dāsarāthī Rāma."

So I asked him, "What should I think of this, about the meaning of Rāma?"

Then he told, "Rādhā-ramaṇa Rāma."

And then it was again transformed into Rāmānanda dāsa, when I was selected, when we go to discover the place on the Godāvarī, where Mahāprabhu and Rāmānanda met. Bon Mahārāja, myself, Hayagrīva Brahmācārī, etc, five, we five, in the first party went to discover that place, and *pādapīṭh*, to establish, install footprints there of Mahāprabhu. Then my name was changed from Rāmendra Sundara to Rāmānanda dāsa.

Akṣayānanda Mahārāja: That's wonderful.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So I am very much attracted in the divine discourse of Mahāprabhu and Rāmānanda. I find everything there. The whole teaching is covered in that talk. From the lowest *varṇāśrama*, from *varṇāśrama* up to the highest *Rādhā-dāsyam*, we find there, and even Mahāprabhu in His full fledged conception. *Rasa-rāja mahābhāva*, this aspect of Mahāprabhu was never expressed anywhere, only there in the Godāvarī. On the banks of the Godāvarī He showed to Rāmānanda who was He, Both combined, the highest, two halves combined, *rasa-rāja mahābhāva*. We don't see anywhere, that sort of revelation, self revelation of Mahāprabhu. Godāvarī, sometimes it is called Gotami Gaṅgā. Some say that Kṛṣṇa River after Godāvarī, there is one big river, on the _____ perhaps, there is Kṛṣṇa.

Some say that is Gotami Gaṅgā, or some says this Godāvarī is Gotami Gaṅgā.

Akṣayānanda Mahārāja: How did you find the place?

Śrīla Śrīdhara Mahārāja: Huh?

Akṣayānanda Mahārāja: How did you locate that place?

Śrīla Śrīdhara Mahārāja: Yes that place was located, approximately; we enquired there, on the banks. When Mahāprabhu met Rāmānanda, Rāmānanda was the Governor of that province, deputed by Pratāparudra the Emperor of Orissa, who was ruling that province, Andra Province, under Rāmānanda. And when he came to take bath thousands of *brāhmaṇas* followed him. We thought from that that must have been some big festival from the nature of Rāmānanda's taking bath in Godāvarī. And that place must be some holy place, holy ground. Then we found that there is Gopada Ksetra, the holy place detected on the bank. There is an embankment, by the government, they did not allow any construction inside, so just on the side of the embankment, we tried to find one land.

Then one gentleman came to, made a gift of a small land there, one Rāma Candran, on other side of river, from Raja Mahindri. Whose land is nearby we went on in our enquiry, and found this is a small plot, this belongs to a particular gentleman, his name is Rāma Candra, he lives at Raja Mahindri. We approached him, and he, out of his own accord, he came to make a gift of that land to us.

And there the small temple was constructed and installation of the footprints took place. Prabhupāda accepted that and he made the first worship there, and that was open to all. Then again that was declared a Maṭha and the Śrī Mūrtis were placed there. In that small temple first, only footprints, then now some other temple they have made for the Deities.

And then nearby there was one acre, or two acres of land perhaps. I was in charge of Madras Maṭh at that time. I had some money in the temple fund of Madras. And when I was told that the nearby land is going away, it is being purchased by another gentleman, then with that information I came there and anyhow managed to get the half portion of that and add it to the small plot. Now perhaps that area is in the possession of Rāmānanda Gauḍīya Maṭh. Hare Kṛṣṇa. And also one small building with veranda, that was constructed by me, the first building there, from some collection of the Ello, the district town of Godāvarī, West Godāvarī District Ello, from there I collected funds and constructed one room. Before that we lived in a hut there. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, in the *mahā-mantra* the Hare, Hare is a name of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: It is according to your *adhikāra*. When one is firmly established to conceive Rādhā-Kṛṣṇa at the back of everything, *svayam-rūp* and *svayam-rūpa*, They are at the bottom of all sorts of conceptions of all things good, then only that sort of meaning will come, and nothing else. Otherwise for the

beginners, for Hare one may take Nṛsiṁhadeva, Rāma, this Daśaratha Rāma. And the Kṛṣṇa that Kṛṣṇa also, of different type, there is one Kṛṣṇa in Vaikuṇṭha, Who is the *vaibhava*, about twenty-four, first Nārāyaṇa, then four, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, four *vyūha*, and everyone has five again. Then there is also one Kṛṣṇa in Vaikuṇṭha, then Kṛṣṇa, Dvārakā, Mathurā, all these things, this type, but the highest type, highest...

End of 81.09.20.A

Start of 81.09.20.B

Śrīla Śrīdhara Mahārāja: ...the side of Rādhārāṇī. That is the highest conception of Kṛṣṇa. When one cannot come below from that plane he will see only Hare Hara, nothing else more, Hara Kṛṣṇa, Rādhā Kṛṣṇa. Rādhā Kṛṣṇa completely, perfectly installed in *mādhurya-rasa* and holding the highest position of that *darśana*, they cannot come out. He comes out only for the interest of that party, he can come anywhere and everywhere, but his interest is under lock and key there, on the behalf of his service of that quarter he may come, he is there, he represents that plane. Then Hara means Rādhā, who can even snatch the attention of Kṛṣṇa, Hare Haran, Haran, Haran means to steal, to steal, one who can steal, the most expert in stealing. Who? Who can steal the mind of Kṛṣṇa even. She is Hara, the Haran, the stealing in its highest capacity is Rādhārāṇī, and Kṛṣṇa who can attract most, eh, in the absolute sense They're Both represented there. They can't deviate from that consciousness, they go on Rādhā Kṛṣṇa, Rādhā Śyāma, cannot think, cannot but think anything but that that level, he can't come down from the interest of Rādhā Kṛṣṇa, he cannot allow himself to be out. Hare Kṛṣṇa. That is the position of our highest aspiration. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Hara can, you said, according to *adhikāri*, according to *adhikāri* one is perceiving.

Śrīla Śrīdhara Mahārāja: That sort of meaning will, will awake in one's mind, it will be awakened. It is in the inner function and it will be discovered by *sādhana*. The cover will be removed and it will spontaneously come up from the core of our hearts in the spiritual sense. He can't contain, he can't but, he can't help, in such a way the meaning will spring up from the fountain of our heart, won't be able to avoid. That is the root of the highest source of the meaning.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: At the same time I feel that I cannot express myself correctly, fully.

Bhāratī Mahārāja: Mahārāja you were saying there would be, according to ones

adhikāra there would be different conceptions.

Śrīla Śrīdhara Mahārāja: Eh?

Bhārati Mahārāja: According to ones *adhikāra* there will be different conceptions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhārati Mahārāja: So is that conception also there for Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Uh?

Bhārati Mahārāja: Different conceptions of Rādhārāṇī are also there?

Śrīla Śrīdhara Mahārāja: Yes, differs. Lalitā Devī looks after the interest of Rādhārāṇī more than that of Kṛṣṇa. Viśākhā, almost neutral position, there are others who are more interested with Kṛṣṇa's interest. In the highest section it's like that. And from different section also different *rasas*, the conception of both always, difference is always, *bhedābheda*, *acintya*, *acintya bhedābheda*, continuing all through. No two things is one and same, congruent, *bhedābheda*, and that is *acintya*. That should be, that should run all through everywhere, distinctive, differentiated, always. Even Rādhārāṇī in Vṛndāvana, Rādhārāṇī outside in Kurukṣetra, different: Kṛṣṇa also, in Dvārakā, in Mathurā, all different mood, nature. But in comparative study, the highest conception we are to enquire and understand. *Taṭa-stha*, *yei rasa*, *sei sarvottama*.

[*kintu yāñra yei rasa*, *sei sarvottama* / *taṭa-stha hañā vicāṛile*, *āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya līlā*, 8.83]

Everyone in his own position, he finds that, "This is the highest. I do not want more." But sometimes when there is any clash, then they come to realise under the painful necessity, they have to realise, "No, he, his position is greater than that of mine." But not always, temporarily to admit! So the *tara-tama*, superior and inferior in *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. But the general conception, even of the *śanta rasa*, "That we hold the very happy, we hold happy position, the happiest, because I don't want another position."

The Yamunā, *baluka*, the trees, the creepers, the birds, they are all full in their own position, they conceive like that. That is the arrangement of Yogamāyā, by the will of Baladeva and Kṛṣṇa, for the interest of the *līlā*. But *bhedābheda* always, that is the absolute standpoint, *acintya* and it must not be harmonised within our brain, but some sort of remote idea we can have.

Hare Kṛṣṇa. So whenever we shall venture to talk about those things with very carefulness, and respect, we shall try to approach. And we must think we are going to

deal with a living thing, not with a dead body, that we are analysing in the, in the, what is, the anatomy?

Akṣayānanda Mahārāja: Laboratory?

Śrīla Śrīdhara Mahārāja: Laboratory, we are analysing and being a subject there, object there analysing, not with that spirit. But we are going to talk about our masters. I do not know whether I shall be taken in any time in future. But only because I have heard from a source which I respect most sincerely, only I go to that. And what little taste I can derive I do, that is my wage; that is my wage.

Kaṣi kaḍi ani kori apani chay kṛṣṇa nama koreye kori man prambam [?]

Kavirāja Goswāmī _____ [?]

Make me dance like anything, now he stopped dancing, my dancing inspiration, now I sit idle. The necessity of the environment; in the form of environment things come to us and excite and take something from us, exacting something. Hare Kṛṣṇa, Hare Kṛṣṇa.

*acintyāḥ khalu ye bhāvā na tāms tarkaṇa yojayet
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābhārata, Bhīṣma Parva*, 5.22]

What is unthinkable we are engaged to talk about that, what is unthinkable, un-knowable, unthinkable, we are engaged to talk about that thing; unthinkable.

*mukam karoti vācāṁ [panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram*, 1]

When he's not qualified to speak anything through his mouth, but he's transformed into a *vācā*, means who speaks much.

Bhāratī Mahārāja: Talkative.

Śrīla Śrīdhara Mahārāja: Talkative, he is transformed into talkative one, his internal inspiration made a dumb talkative. *Mukam karoti vācāṁ panghum langhāyate girīm*. One who cannot walk, he jumps over the mountain, made to jump over the mountain. *Ghāyate girīm, yat kṛpā tam*. The central energy in the form of grace can do anything

and everything.

Mahāprabhu Himself says, "What I tell you Sanātana I do not know what is that thing. Only this much I feel that something is passing through Me to you. And I'm also feeling simultaneously that you are very fortunate to be recipient of that flow, Sanātana."

Kṛṣṇa is such. *Vyāso vetti na vetti vā.*

[*aham vedmi śuko vetti, vyāso vetti na vetti vā*
bhaktiā bhāgavatam grāhyaṁ na buddhyā na ca tīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Whatever He wants to do, that is done. Śukadeva was the great exponent of *Bhāgavatam*, but it is not found that he is in the highest position of Kṛṣṇa *līlā*. What he is delivering through his mouth, through tongue, so many high things have been transmitted through his tongue, but he may not have his stand in that plane. We don't find that Śukadeva has got his permanent position in Rādhā Kṛṣṇa *līlā*, in the *mādhurya rasa*, in a particular *sakhī* also.

And also we find in the *Caitanya-Bhāgavat*, when Mahāprabhu asked Śrīvāsa Paṇḍita, "What type of devotee, you think about Advaita Prabhu, My Advaita, My Nara?"

Śrīvāsa Paṇḍita said, "Like Prahlāda and Śuka."

Mahāprabhu was excited. "Eh! What do you say? The Śuka and Prahlāda, they are child of the primary school, the student. You compare My Nara, My Advaita, who has got connection with the high *līlā* of Mine only you compare to Śuka and Prahlāda."

But what Śukadeva has given to us through his mouth that is unfathomable. He's delivering *acintya bheda sa*, he's going on, if things were coming through him flowing in a natural way. What he has got delivered through his nectarine tongue, that has no comparison in the world ever, anywhere. But still he's considered in that way, from the general position of his previous consideration, Śukadeva. *Yagamo vikra visatam* [?]

After giving delivery to all these things he went away along with the beggars to nowhere. He did not care to meet Vyāsadeva his Guru, his father and Guru, and his Guru Nārada, they're in the meeting. He did not care for that. He chose to be unseen. He came from unseen and entered into again, untraceable, solitary life, but there was his Guru, Param Guru, he did not care. Hare Kṛṣṇa. So he was selected as some machine, loud speaker, something like that. Inspiration came only to help, that *Bhāgavata* is above *Vedānta*, above *jñāna*. The *jñānīs*, *yogīs*, they formed the major

portion of the audience, so Śukadeva was necessary. *Śuka-mukhād amṛta-drava-saṁyutam*.

[*nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ*]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

To them, to the audience at large, and it was proved that *Bhāgavat* is more than this non differentiated *nirviśeṣa-vādī*. Śukadeva was necessary, Śukadeva was necessary. That must come from him then those fellows will have some regard. At least they won't care, "Oh, we know all these things, from *Padma-Purāṇa*, from *Brahma Vaivarta Purāṇa*, we have seen all those things. What is there more?" But when coloured by the *brahma-jñāna* of Śukadeva Gosvāmī it was delivered, with rapt attention they gave their hearing, ears, to *Bhāgavatam*. So:

*pariniṣṭhito 'pi nairgunye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānam yad adhītavān*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [*Śrīmad-Bhāgavatam*, 2.1.9]

Gaura Haribol. Nītāi Caitanya.

Bhāratī Mahārāja: So Sūtadeva Gosvāmī also was *brahma-vādī*?

Akṣayānanda Mahārāja: Sūta?

Bhāratī Mahārāja: Yes, Sūta, later.

Śrīla Śrīdhara Mahārāja: Not so much.

Bhāratī Mahārāja: Not so much.

Śrīla Śrīdhara Mahārāja: He had no such position, a big position in the society, only his father, he was entrusted by Vedavyāsa, Vyāsadeva, with the *Purāṇa*. The *Purāṇa* section was given to his father. He read the *Purāṇas* and he was expert in the explanation of *Purāṇa*, his father. But it is not found that he had any particular creed, he was included in the particular creed of *nirviśeṣa*, *brahma-jñāna*, or *yoga*, or anything else, but *Purāṇa*. But his special characteristic was as *śrutidhar*, once heard fresh he could keep it in memory, *ugraśravā*. Whatever he heard he did not forget that, that was his qualification. He attentively heard, kept the whole thing within him, and

again he vomited the whole thing there.

Akṣayananda Mahārāja: Mahārāja, in Caitanya *līlā*, who is Śukadeva Goswāmī, in Caitanya *līlā*?

Śrīla Śrīdhara Mahārāja: The persons of the *parśadas* have said Kavirāja Goswāmī. But he is of another type. Just as Arjuna, Rāmananda, is combined of Arjuna and Viśākhā *sakhī*, so Kavirāja Goswāmī is Kasturi Mañjarī there and also Śukadeva's work. Śukadeva's specialty was the *rasa* and philosophy, ontology and poetry, of course spiritual, combined. And in Kavirāja Goswāmī we find those two, ontology, *tattva vicār* philosophy as well as poetry, the *alanka*, the *kaḥa*, *rasa*.....*caritāmṛta*. In *Caitanya-Bhāgavatā* *rasa* may be there of some order, but no ontological aspect represented there about Caitanya. Ontology as well as *rasa*.....that we find in *Caitanya-caritāmṛta* and *Bhāgavat*. Rūpa Goswāmī also we find *rasa* and philosophy, poetry and philosophy, ontology. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, in the different *tikās*, the different *tikās*, like Baladeva Vidyābhūṣaṇa, and Viśvanātha Cakravartī, they are also representing a different...

Śrīla Śrīdhara Mahārāja: Yes, little difference there, Baladeva tending toward Madhva School, more connection with the Madhva School. Viśvanātha Cakravartī he of course in the Gauḍīya School. But Bhaktivinoda Ṭhākura has detected some anomaly in Viśvanātha Cakravartī when he praised much the Māyāvādā Ācārya, author of *Advaita Siddhi*, that Madhusudan Sarasvati. Outwardly he accepted *Bhāgavat* but in the conclusion on the basis of *Bhāgavat* he wanted to prove Māyāvādā. So he is more dangerous and a greater enemy. But Cakravartī Ṭhākura has mentioned his name with some respect. That Bhaktivinoda Ṭhākura could not tolerate. "Ultimately he is a Māyāvādī, *jīva* and Bhagavān are one and same, and outwardly he is enchanting so many devotees of lower order towards him. He's more dangerous, *vedāśraya nāstikya-vāda*."

[*veda nā māṇiyā bauddha haya' ta nāstika, vedāśraya nāstikya-vāda bauddhake adhika*]

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

So he should not be given any recognition. But Cakravartī Ṭhākura has given some respect to that Madhusudan Pada, Sarasvati Pada. Viśvanātha Cakravartī Ṭhākura, he did not, perhaps he has left it for his predecessor and successors, that work for Bhaktivinoda Ṭhākura, to detect that fine point.

Bhaktivinoda Ṭhākura was very keen in his analysis of the previous exponents, Tulasī dās, Mira Bai, they are rejected from *śuddha-bhakti* school. But generally people think that they are devotees of the higher order. But they are not accepted by

Bhaktivinoda Ṭhākura, Prabhupāda. They want to cross, to ignore the whole *svārūpa-śakti* department, and want to connect themselves direct with Kṛṣṇa, which is impossible. That is concoction, cannot but be concoction. Ignoring the whole eternally existing *svārūpa-śakti* system, the whole system ignored, and they want to have direct connection with Kṛṣṇa, which is impossible. So they are in *māyā*, misunderstanding, misconception, there. That is maybe *sattva guṇa*, not *nirguṇa*. *Nirguṇa*, who has got real *śuddha-bhakti* connection, they must be awake to the real fact that the hierarchy is there, the eternal servitors of different *rasas* there. And there is the hierarchy and he must have some position, location there, anywhere in that system. The system, but the whole system ignored by these fellows, so this cannot but be concoction. They're deceived. With all these feelings, dancing, etc., they are all baseless, baseless, ignorance, the non recognition of the *svārūpa-śakti* and so it is fictitious, cannot but be fictitious.

Bhāratī Mahārāja: Mahārāja, where is Viśvanātha Cakravartī giving recognition to this Madhusudana, which place is it?

Śrīla Śrīdhara Mahārāja: I don't remember. Some *Bhāgavata tikā* or his *tikā* maybe. I found in Bhaktivinoda Ṭhākura, in *Jaīva Dharma*, *Caītanya-śikṣāmṛta*, somewhere perhaps it may be mentioned by Bhaktivinoda Ṭhākura. Madhusudana Pāda in his *Gītā tikā*, in commentary in *Gītā* and *Bhāgavata* somewhere he has mentioned perhaps.

Bhāratī Mahārāja: Some people in Vṛndāvana, they were saying that this Madhusudana Sarasvatī was the same persons as Viśvanātha Cakravartī.

Śrīla Śrīdhara Mahārāja: No.

Bhāratī Mahārāja: They were saying he is exactly the same.

Śrīla Śrīdhara Mahārāja: Never, their words are there, and who can eye, who can read, who can understand the meaning, it cannot come from them, an ordinary imitationist *bābājīs*, who are not concerned with the real thing, but a process of imitation only.

Akṣayānanda Mahārāja: The general people are mad for Mira Bai, and...

Śrīla Śrīdhara Mahārāja: There was one Ramakrishna *bābājī*, he's considered, by all the Vraja *vāsīs* in general that he's *siddha mahātmā*. But only Prabhupāda discarded him.

Then he had one disciple, I met both, Ramakrishna *bābājī* also, and when I went to Kadivan, Kaila [?] the place of Lokanātha Goswāmī's *bhajan stal*, Sakhī Bābu gave money and I constructed the *bhajan-kuṭīra*, for which one *bābājī* came to our Prabhupāda in Rādhā-kuṇḍa, "That the *bhajan-kuṭīra* of Lokanātha Goswāmī Prabhu is ruined and please reconstruct the same."

And Prabhupāda gave him hope, but Prabhupāda departed in the mean time.

Sakhī Bābu reminded me, "That when the man in charge of *bhajan-kuṭīra* of Lokanātha Goswāmī, some _____ came to Prabhupāda and Prabhupāda gave consent

to rebuild it. If you do," he asked me, "I shall give you the money."

I consented, I went there and reconstructed the building and put also a marble in the name of Caitanya Sarasvata Maṭha and mentioning the name of Sakhi Bābu, who supplied the money. That place, at that time was under some direct disciple of Ramakrishna *bābājī*, Rādhāramaṇa.

Bhāratī Mahārāja: In Bangladesh? Bangladesh, this place is in Bangladesh?

Śrīla Śrīdhara Mahārāja: Yes, Maimansing [?], his birth place was Maimansing, he's perhaps B.S.C. Past or failed I do not remember, perhaps he could not pass B.S.C. examination, but anyhow he was a good scholar and he had got variegated capacity, he could capture men, by talking and so many qualities. That gentleman, that Ramesh dās Bābājī, he was in Kaila, in that *bhajan sthali* when I reconstructed the place. Then they are generally apathetic, we are red clad.

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsire dimu, ki kāya uhāya]

["This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā*, 13.61]

So we were red clad. They were reluctant to accept us amongst them, and we also did not care for them as the imitationist. Anyhow the reconstruction of the room, the *bhajan-kuṭīra* should be done, we are going on. Then I told him one day that, "We take this red cloth, the *sannyāsī varṇāśrama* and to prove that *bābājī* they are more than that. They first become *sannyāsī*, and then he may be promoted to the position of *bābājī*."

He was highly satisfied.

"The Prabhupāda our Guru Mahārāja, filling the gap, from any position, don't venture to accept the position of a *bābājī*. It is the position of the Guru of the fourth *varṇa*, that is *sannyāsīns*. So *bābājī* we consider to be the position of the Guru of the *sannyāsī*."

He was highly pleased.

And at the same time I told him when, "But we do not consider the present imitationist, that they are holding the proper position, they are false, hypocrites."

Then he was infuriated, and then he was, he told me, "You are an atheist."

"Yes so called atheist we are, as regards the *bābājī's* position of the present Vṛndāvana area." Then I came out finishing the work.

Then I heard from Kṛṣṇadāsa Bābājī, he was there in Nandagrama, that, "That gentleman, one, the *varṇie*, the sweeper, a sweeper's girl of very young age used to come there to sweep and all these things, and this *bābājī* he used to help her with some cloth or this that. And outwardly he showed himself that he's a girl, it's his girl, he's the father and she's the daughter in that way outwardly, he anyhow that was the act, his propaganda. His propaganda was that, he is the father and that small girl is his daughter, and she comes and sweeps the place of Gosvāmī Mahārāja, Lokanātha Gosvāmī's place, so I beg from some _____ and other man a cloth to her or this to her,

this. At last that gentleman was caught red handed there with that girl. Then he was forced to leave the place."

But that gentleman he could not tolerate that we are *sannyāsi*, *bābājī* is our Guru, higher rank, but at the same time we do not consider you to be worthy of that position."

He was very much infuriated. Then he left the place and went straight to Mathurā, and he was an educated man, he began coaching students, a private tutor. He took the vocation of a private tutor, gave up begging, as *bābājī*, he was in such a position.

And I am told that at that time he met Keśava Mahārāja, he met Keśava Mahārāja and the same question arose and Keśava Mahārāja told him that, "Whether you complain that we give this sacred thread to anyone and everyone."

That was their complaint. "That anyone and everyone will come and the Gauḍīya Maṭha will confer sacred thread on them, and the red cloth."

Then Keśava Mahārāja put a question to him, "Whether sacred thread is superior or the *kaupīna* is superior?"

Whoever comes to them, they give *kaupīna*, and makes him *bābājī*.

So Keśava Mahārāja put this question, "We are lavishly giving this sacred thread to anyone and everyone, we admit that. And you give *kaupīna* to anyone and everyone, without much consideration. What is the superior?"

Then he cannot but say the *kaupīna* is superior than sacred thread. He's compelled to say that.

"Then we give sacred thread, that is of inferior quality to anyone and everyone lavishly, and you give that higher symptom, that *kaupīna* to anyone and everyone, then who does greater wrong to the society?" He could not say anything.

Akṣayānanda Mahārāja: Trapped, he was trapped.

Śrīla Śrīdhara Mahārāja: "The *kaupīna*, we consider *kaupīna* to be the higher. What Śrīmad Mahāprabhu gave to Sanātana Goswāmī that is the highest thing. Anyone should venture to take that garb, but first become *brāhmaṇa*, get the, acquire the qualification of a *brāhmaṇa*, that you come really to give your importance to the *caitan*, to the consciousness. Then in the higher, more high position, he will get exclusive remembrance of Rādhā-Govinda, that is the highest thing. The *kaupīna* is only for that form of life. And for the ordinary, that spirit is above matter. First accustom yourself to think like that, the spirit's importance is always above that of matter. Come to this stage, consolidate your position there, and from that position you try to go up in the highest position of spiritual conception. Without omitting this then it will be imitation, the material things you will mistake as spiritual; that means to imitate. That is the highest position of the spiritual, not material. And you are smearing mud on the body and say that it is nectar. That we can't admit. It is a wholesale false forgery." So:

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate*

vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117]

The steps we are to cross consciously, these are the steps on the way. And from here, and you are dreaming of that thing and thinking you are all *siddha mahātmā*. We hate it. You are blasphemy. You are all blasphemy to Mahāprabhu and His *sampradāya, kalonka*.

Bhāratī Mahārāja: I was feeling, I was staying in Vṛndāvana, and it was like desert because there is no *sat-saṅga*. In Vṛndāvana I could find no *sat-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes, Prabhupāda told once, "That I came to Vṛndāvana," in this way, he pushed his forehead, "I came to Vṛndāvana, such a great place. My fate, I could not see one Vaiṣṇava here, I could not find a single Vaiṣṇava here, it is my misfortune." In this way he struck his forehead.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja _____ [?]

Yesterday the bus must have come to Māyāpur, Saturday, the bus trip. I thought some may come here from there, Calcutta, Māyāpur, bus trip, with the bus trip must have come, and this morning I expected anyone may come here, but none come.

Hare Kṛṣṇa, Gaura Haribol, Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol.

Bhāratī Mahārāja: Jaya Mahārāja. Jaya Om Viṣṇu-Pāda Paramahamṣa Parivrājakācārya...

End of 81.09.20.B

Start of 81.09.21.A

Śrīla Śrīdhara Mahārāja: ...that his loving temperament is also old, so something is being snatched. Kṛṣṇa.

Akṣayānanda Mahārāja: I had one dream. I met Prabhupāda and I was telling him about you. And he was enjoying. I told him, in my dream I told him all my life I have used the word 'thank-you', thinking it was very great. And then I told him what you said, everything in detail, and he was laughing. He said, "You know Brahmo-Samāja?" I

said I heard from Śrīdhara Mahārāja. It was a very nice dream, very vivid. I was reporting.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: I was so shocked to learn about this, to learn about the meaning of 'thank-you.' I got a shock.

Śrīla Śrīdhara Mahārāja: Shocked? Why?

Akṣayānanda Mahārāja: Because I thought it was such a good thing, and I didn't understand previously. Everyone will say. In our country... It's not proper, not nice, I had never thought in that way.

Śrīla Śrīdhara Mahārāja: That is a custom, but I don't hear it. Because it seems to me underlying position the thank giver is such of separate party. He gets something, in place of some sacrifice he's getting, trading, a business. But this benefit to me, I am not included in you. *Sambandha-jñāna* _____ [?]

Akṣayānanda Mahārāja: When I went to England it reminded me that if walking in the street by accident somebody will collide and then collide, that was premeditated. So I expected we will collide and then say excuse me. But they will say first excuse me and then I am going out of my way, this attitude. It reminded me of that. In our western countries people are so much violent actually. The nature is so... Sometimes we cannot imagine how we could come to this path because our background is so bad.

Śrīla Śrīdhara Mahārāja: Cover of independence, freedom. Freedom is a thing which seems to be above God, some slave mentality, very afraid of slavery. But we preach rather slavery. We are in favour of slavery. Really we preach for slavery, but not slavery to anything else but the whole, not for any part, but slavery, faithfulness to the whole.

In the military department faithfulness perhaps the first thing required, is it not? No independent consideration. In the military department blind obedience, blind obedience. Only hesitation *bas* bullet, in military department. There we can appreciate slavery.

But conscious, not blind, *jñāna-sunya-bhakti* blind, slave of love, not of impotency, is the acme of higher realization. Rather that is the highest fulfilment of freedom, highest fulfilment of proper freedom, slavery, to the Lord of love.

What to speak of *jīva* soul. Even the Absolute love is so enchanting and so peculiar substance that Kṛṣṇa also, the Absolute is also eager to become slave to the devotee, *bhakta-parārdhīno* [Śrīmad-Bhāgavatam, 9.4.63]. The most charming thing that *svarūpa-śakti*, *hlādinī-śakti*, specially the *śakti*, the potency, the negative. The negative means some respect is lord of the positive. But ways and means is separate. Positive is aggressor and negative is attractor. Aggression is a type of energising and attraction is also a type of energising, but opposite, opposite, *acintya bhedābheda*.

Nimāi, He has got highest appreciation for *acintya bhedābheda*. A very strange

expression. Anything can be backed by *acintya bhedābheda* and the dignity is maintained. Dignity of the highest is maintained there, and the expression is given. Not to put the unlimited in a limited cage, in the cage of limitation, not to put the unlimited. Respect is fully maintained of the Absolute, *acintya bhedābheda*, all most comprehensive at the basis of *sambandha-jñāna*. *Sambandha-jñāna*, who is who, what is what, where I am going, all these fundamental questions, if we are to solve. The most accommodating ground is *acintya bhedābheda*, *bhedābheda* and *acintya*. There's the rub, *acintya*, all right reserved. Gaura Haribol. And it is very wholesome, healthy for the soul. Whatever you say, your statement whatever it may be, but *acintya* is reserved for the Absolute. So you may be saved from committing any offence when you are making any statement. By making any statement you are going to make infinite finite. You are making a statement and you say about infinite, but what you say that is a finite thing. But the *acintya* that will save you, the honour is given to there.

Once in Bombay Maṭha I got a Mohammedan book written by one Mohammed Ali, erudite scholar, I heard his name for years. He's, in that book now and then he's mentioning the name of Mohammed. And whenever Mohammed this name is mentioned, "Peace be unto you," all the time. Mohammed, "Peace be unto him. Peace be unto him." Whenever, wherever taking the name, "Peace be unto him." To take his name means to disturb him. The underlying thought is that such a low person is audacious to take the name such a great person to dishonour him. So, "Peace be unto him." I may not disturb him, to take the name.

One gentleman from Navadvīpa Dhāma, a good scholar, a graduate, a high officer from Calcutta, company; he came to complain to me against his elder brother. "He always takes the name of Rādhā, Rādhā, Rādhā, every now and then always Rādhā, Rādhā. Rādhā, She may not be disturbed thereby? Always taking, if anyone takes my name always then I must feel very disturbed. But Rādhārāṇī does not feeling disturbed?" He came to me to lodge a complaint against his elder brother.

I told him, Rādhārāṇī's permission of course to a limited circle and Hare Kṛṣṇa for the wider circle it is for the benefit of them it is already sanctioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Mahārāja, *svarūpa-śakti* is the same as *hlādinī-śakti*, same thing?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* is a combination of *sandhīnī*, *saṁvīt*, and *hlādinī*, but some aspect, some leading, predominating. In some *rasa sandhīnī-śakti* predominating, somewhere *saṁvīt* predominating, and somewhere *hlādinī* predominating. But in the comparative study when we can understand the predominance of the *hlādinī* we appreciate that to be the highest thing in *śakti*. Everything is accommodated there if we are to have a very subtle view then *śanta*, *dāsyā*, *sākhya*, *vātsalya*, everything is included there, presupposed.

Ānanda pradhana, asundara pradhana, classified into three phases, *sat-cit-ānanda, sandhīnī, saṁvīt, hlādinī, satyam, śivam, sundaram*. One whole may be classified into three sections. But if we enter into ontological discussion in details then we shall have to admit that *saṁvīt* is greater, is better than *sandhīnī*, because the *sat, satyam* existence is there. And something more than it is spiritual *cetan*, conscious. And mere *saṁvīt* may not be conscious, something like fossil, mere *satya*, existence. Mere existence does not give any full acquaintance of the thing. But when conscious, the existence is presupposed and some feeling is there. It is more added, connotation increases. Then consciousness may be there but satisfaction may not be present there, existence there. When in consciousness existence is presupposed. But *ānanda*, or satisfaction, ecstasy may not be present there. But in the layer of ecstatic joy, beauty or love, *hlādinī*, they are both, the other previous two phases, existence and feeling, consciousness is presupposed. And something more and that is *ānanda*. *Ānanda* presupposes both things, consciousness as well as existence. But existence may not include consciousness, or consciousness may not include joy. So in that sense *hlādinī* occupies the first position. But *anubhāva*, the feeling, the experience, want to experience that beauty, that must be there, must be there. In that sense Kṛṣṇa, the *saṁvīt*, He has got His position. Without consciousness no feeling of *ānanda* is possible. But *ānanda* means already consciousness. Kṛṣṇa is consciousness, main consciousness feeler, feeler, and is satisfaction from *hlādinī*, full. And the arrangement of the platform of the paraphernalia, environment favourable, that is arranged by *sandhīnī*. The stage and the player and the stage and for which the play is meant, that *ānanda*, three things are necessary in the play, the environment, and the player, and the object of play, necessity for play.

Bhāratī Mahārāja: Mahārāja, *maṅgalam* and *cit*?

Śrīla Śrīdhara Mahārāja: Generally, because generally *satyam, śivam*. Where is mortality there we cannot feel side by side *maṅgalam*. Where there is death, death cannot go together with *maṅgalam*. So transcending death, existence transcending death, there we find *maṅgalam, satyam, śivam*. Śiva means *maṅgalam*. And *maṅgalam* if properly followed we can find there that *maṅgal* is beauty, love, *prema*, in its full feature. Not only not death but positive ecstasy! *Maṅgalam* is via media transcending death but may not have overflow of love or beauty. But it is above death so it is considered *maṅgalam*. *Śreyaḥ-kairava-candrikā- vitarāṇam*.

[*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*
śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam 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]

When we are independent of the relativity of the mortal world, we acquire the position of *śiva*, that is *maṅgalam*. Then there's, *Śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam*. We are in a position to contact with the higher sphere, to be gainer from that company. So *śiva*, that is emancipation from death, from the jaws of death, that is *śiva*, in general. Unassailable existence, permanent foundation, then there we have a structure of our life, entrance into the *svarūpa-śakti* and everything is there, *sundaram*. *Sundaram* is the capitalist real and others are beggars, more or less. The worst of beggars he cannot arrange for his own food. Then the second class of beggar though they have amassed much money, they again want more and more. *Crores* and *crores* they wants these, he's also beggar. And *sundaram* of course he's also a beggar, but beggar of the positive immediate transaction. Always begging, unsatisfied. He's getting and unsatisfied. The satisfaction in the process of begging itself, that is *sundaram*. They don't say that we are satisfied. That is only rather possible in Brahmaloka, in Śiva, satisfaction, and not that we taste that. Śiva is also in want, in want.

Then the question is, if everyone is in want but in want of what thing? That will come into question. Everything in want. In an organic whole every part is in want, in demand of the cooperation of the other. So it is natural, every part in an organic whole, a living organism, every part wants the cooperation of the others. But healthy organism and unhealthy, dying organism or no organism: by renunciation no organism. And this perverted organism, the hankering and dependence on the other parts, but motive is bad, exploitation. And the higher section pure organism is there, but the nature of dedication. That will be the difference. Perverted reflection, the organic whole for selfish thirst, to quench selfish thirst of exploitation, or there, the noble thirst for dedication. Every part wants to dedicate for others. That will be the main difference. Or in the middle nothing, no consciousness, *sāyujya-mukti*.

Bhārati Mahārāja: Mahārāja, sometimes *svarūpa-śakti* is also considered *bhakti-śakti*?

Śrīla Śrīdhara Mahārāja: Yes. *Svarūpa-śakti*, *bhakti-śakti*, same, *mahābhāva*, the negative, the attraction for dedicating to the central whole, the nature will be such. *Bhakti* means that. *Svarūpa-śakti* means that. But the nature of the whole system is that of dedication. Dedication, and there the key of fulfilment, dedication, that is natural. Exploitation, the opposite, that is artificial and injurious. And real fundamental life should be that of dedication. That should be the normal. We are cast towards the abnormal section of the negative existence. That is the consideration.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti, *bhoga*, *bhukti* and *bhakti*. *Bhukti*, *mukti*, *bhakti*. *Bhoga*, *tyāga*, *sevā*, three phases, abnormal, normal, and marginal, between the two, *abscissa*, positive, negative, and *abscissa*, margin, anyhow. Hare Kṛṣṇa. Happiness not in taking but in giving. By giving we thrive, and by taking we die, we perish. That is the principle. If we are to live

in a cooperative society, everyone should be contributor, then the cooperative society will thrive. But in a cooperative society if everyone is drawer, that will perish no time, very soon. So healthy life is that of dedication, contribution: not of absorption. That is *bhakti* cult. *Bhakti* cult is based on such consideration. More you give, more you have. And more you take, more you lose. Is it not?

[?]

You are told that I am speaking neither Bengali nor English. What I say you please listen to. What does it mean? That the wave that is coming, it is hitting direct your heart, the soul. So independent of the language it can work.

[?]

Akṣayānanda Mahārāja: Many times in India Prabhupāda would speak Hindi and most disciples would go away. He said, "Do not go away; stay." I would always stay. I could not understand but I got greater satisfaction just to hear the sound, although I could not understand.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Some power is generated, electric generation. And that spreads itself. And it touches, works in its own plane independently.

Mahāprabhu when in Jhārikhaṇḍa path from Vṛndāvana, the tigers, the elephants, the deer, they began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. The medium was language? When Mahāprabhu danced and chanted Kṛṣṇa and so many animals also began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. No language. Independent of the language. It can work in another plane, the innermost heart, who has not come in connection with any language of the sort.

Bhāvānanda Mahārāja told when he was first recruited, the chariot is going and circumambulating the chariot chanting Hare Kṛṣṇa *mahā-mantra*.

Tamal Kṛṣṇa met him, "What is the matter? Do you know Kṛṣṇa?"

"Who is Kṛṣṇa?"

"Have you come across *Gītā*, *Bhagavad-gītā*, *Bhāgavatam*?"

"No, no, what is *Bhāgavatam*? What is *Gītā*?"

Whatever he says, "No."

Have you heard the name India?"

"Yes I have heard."

"There Kṛṣṇa came as God," in this way was talking.

Then, "But I could not understand anything but the chanting is going on, and enthusiastically. And I entered into that circle and began to dance and chant. And then I fell down, fainted. When I awoke I was taking Hare Kṛṣṇa, Hare Kṛṣṇa. Then with some water perhaps on the face and some nursing I awoke and I found that I am going on with the chanting Hare Kṛṣṇa, Hare Kṛṣṇa. I was converted." Bhāvānanda Mahārāja meeting ____ program. He told this in the meeting there.

Hare Kṛṣṇa. Hare Kṛṣṇa.

When Mahāprabhu was in Vṛndāvana, one Rajput young man came to Him in Imṭalā perhaps. "I have come."

"What do you want?"

"I want to be a servant of the Vaiṣṇava, Vaiṣṇava dāsa, Kṛṣṇa dāsa. My inner tendency makes me to come out in search of Guru. I want to offer myself at his feet. I come for that, and I think You have attracted me. Please accept me as Your slave, Kṛṣṇa dāsa."

We are told that he preached in the Murdarn [?] district in Punjab. There are many Gauḍīya Vaiṣṇava, the Kṛṣṇa dāsa he preached that side.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

[?] *kṛṣṇa tāre kare pāra*.

kṛṣṇa, tomāra haṇa' yadi bale eka-bāra, māyā-bandha haite kṛṣṇa tāre kare pāra

["One is immediately freed from the clutches of *māyā* if he seriously and sincerely says: 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.]" [Caitanya-caritāmṛta, Madhya-līlā, 22.33]

*sakṛd eva prapanno yas, tavāsmṛti ca yācate
abhayaṁ sarvadā tasmai, dadāmy etad vrataṁ mama*

["It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on."]

[Caitanya-caritāmṛta, Madhya-līlā, 22.34]

37:57 - 43:00 Bengali (?)

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Dayal. Dayal.

Nirmala durdaiva name nahi anurag [?]

Tuñhu doyā-sāgara tārayite prāṇī, nāma aneka tuwā śikhāoli āni.

[O Lord! You are an ocean of mercy, and so You have brought the teachings of the glories of Your unlimited Holy Names to deliver all souls.]

Sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā.

[You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name.]

Śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoili karuṇā-nidānā.

[The Holy Name is a *cintāmaṇi* gem, a divine touchstone, and is non-different from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.]

Tuwā doyā aichana parama udārā, atīsoya manda nātha! bhāga hāmārā.

[This is Your mercy, O Lord, You are supremely kind. But, O Lord, I am most wicked and unfortunate.]

Nāhi janamalo nāme anurāga mora, bhaktivinoda-citta duḥkhe bibhora.

[I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness.] [Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam*, song 2]

To dive deep in despair, that is the sign to come in relatively to the divinity. *Viraha*, in one sense *viraha* is a positive thing, it is no non-existent. It is existent. *Viraha*, union in separation, union proper and union in separation, another _____ [?] Infinite embraces everything. Those that are not conscious of infinite they are also accommodated.

End of 81.09.21.A

Start of 81.09.21.B_81.09.22.A

Śrīla Śrīdhara Mahārāja: Union in separation, that is proper union with the infinite. And to come in concrete union, that depends upon Him, that is very rare. So *jīva*, jurisdiction of the reach of the freedom of the *jīva* is union in separation. Not the question of intensity. In *sādhana* also union in separation, *bhāva bhakti* also, *prema bhakti* also, union in separation; this is a common ground for the *sādhaka*. But if gone deeper found when real union takes place at least once, then the separation will be very, very intense, very, very intense. It'll also have no limit, type in different *rasa*. The degree depends on that classification of union. The deepest union is possible only in *mādhurya-rasa*. That makes one mad, almost mad, *mahābhāva*, a madness in the highest sanity, mad insanity. In the highest form of sanity, there is madness. It is opposite, *mahābhāva*.

[Bengali (?) for approximately thirteen and a half minutes.]

"Please take me along with Him. I can't tolerate Your separation."

When Rūpa Goswāmī Prabhu was taught in Allahabad, in Prayāga, confluence of Yamunā and Ganges _____ [?] "Please take me along with You. I can't tolerate Your separation."

Mahāprabhu told, "You are always with Me and what I say you do that then it will really be your presence with Me."

It meant that to be physically near is not properly near; nearness in the mentality. If we want to have association with a superior then only by obeying them we can retain our position nearby. Not by any other physical or mental way. Only as a waiting servant, whatever the instruction comes, ready to do that. That is the means to be in the association, spiritually, nearness of distant, not in the sense of miles in the physical plane. That is calculated by *anugātam*, submission. Submission is the way of measurement whether he's near or far. The measurement is, the unit is of such

character.

Sada sange acar tumi punascar ascay nilacale [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Physically far away, spiritually very close. And physically very close, but physically near, but spiritually may be far off. To live in the same plane! Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhārati Mahārāja: Mahārāja, I have one question from the *Caitanya-Bhāgavat*. So in the *pratha madyai* [?] there is descriptions of *Madhya-kāṇḍa*. So in one verse it is being described about *maha-laki* [?] So it says:

madhya kaday rukmini veshay narayana nachilin sthana pilo sarva bhakta gane [?]

So in the *vibriti*, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he has written:

Rukmiṇī devī maha laki ar sri kṛṣṇa vaidhi padī mahishi, then, *tini jagat mata* [?]

Now the question is, then Śrīla Bhaktisiddhānta Saraswatī Ṭhākura writes:

Darana poshen lila moy paramata, atta tatta armatri tatta armatrito vitra parkas kori [?]

So I couldn't really figure out how to express that into English. He says:

Darana poshen lila moy paramata [?] That's all right, then the next line:

Atta tatta armatri tatta vitra parkas kori [?] So exactly what that implies?

Śrīla Śrīdhara Mahārāja: A mixture of two planes. Generally Rukmiṇī is connected with Dvārakēśa. But Paramātmā is Kṣīrodakaśāyī. Gaura-Nārāyaṇa when He came to preach the *yuga dharma*, Hari *Nāma*, that is the duty of Kṣīrodakaśāyī, Paramātmā. Paramātmā is always in connection of the *jīvātmā*, to supervise his activity, and watch, and inspect him as guardian, though indifferent. But always the guardian's eye, vigilant eye is there, and that is Kṣīrodakaśāyī.

And Vṛndāvana dāsa Ṭhākura he has expressed his opinion that Mahāprabhu was Avatāra of Kṣīrodakaśāyī. That is Gaura-Nārāyaṇa. But Kṣīrodakaśāyī Viṣṇu is Paramātmā. And for the nurturing, for the sustenance of the *jīva's* interest Kṣīrodakaśāyī is entrusted, His function. So Kṣīrodakaśāyī and Paramātmā have got some interest to help the *jīvātmā*. This is the general rule, general way.

Now, how Rukmiṇī who is connected with Dvārakēśa comes in this field that is the difficulty. And there is of course, Nārāyaṇa came with His own potency. But they should not command any respect in that *lilā*. Viṣṇu Prīya, Lakṣmī Prīya already gone, disappeared, Viṣṇu Prīya was there. But she was not in position to become mother to all these *parśada* devotees, for the purpose of this, for the interest of the *lilā*. It was not possible to take her, for her to take the position of the mother ostentatiously.

And because Mahāprabhu had some connection within from that Kṛṣṇa Avatāra, so from there some delegation came from some higher level. It was not practical for Viṣṇu Prīya to do the part, to play the part of the mother of the devotees. So because she was connected with Kṛṣṇa *lilā* in this special Avatāra, special Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa, so for necessity the potency from the higher level came to help.

And *vātsalya* cannot be traced in Lakṣmī Devī in Vaikuṇṭha. Lakṣmī Devī, she has got not any son or daughter, so no filial affection is displayed there, in Nārāyaṇaloka. So necessity in Dvārakā; Rukmiṇī is mother of Pradyumna etc., so that potency of

Kṛṣṇa had to come down to play the part of Viṣṇu Priya because circumstance did not allow her. She was too young, and the ordinary environment was not favourable to accept her as mother in this play.

So to give a divine characteristic, crossing Lakṣmī Devī because no filial affection there, so Mahāprabhu had to connect with the Dvārakā potency and Rukmiṇī Devī had to appear in that arena. And Mahāprabhu Himself took her garb and also some display of her majestic affection, affection mixed with having the body of some *aiśvarya* so that people in general have some respect for the same.

So Rukmiṇī, is shown that though He's playing the part of Gaura-Nārāyaṇa but unconsciously, consciously sometimes yet He's more than that comes to the field. Unknowingly, only following His sweet will, the potency of higher plane are coming to help Him in His *līlā*. He wanted to perform a particular type of *līlā*. And it was not possible within the jurisdiction of His present form of the order of Nārāyaṇa, so Kṛṣṇa *līlā* had to give, supply some potential energy to come down and perform the *līlā* smoothly.

And also Mahā-Lakṣmī is superior to Lakṣmī Devī. Sometimes Lakṣmī Devī in Vaikuṇṭha also is called Mahā-Lakṣmī, but still Rukmiṇī Devī's position is higher than that of Lakṣmī in Vaikuṇṭha. It is *aiśvarya* and that is nearer approach to Svayaṁ-Bhagavān. Dvārakā position of Kṛṣṇa is superior to Vaikuṇṭha.

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
[vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kunḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?"] [Upadeśāmṛta, 9]

Madhu-purī, Vaikuṇṭha and Madhu-purī midway there is Ayodiyā and Dvārakā. So as Mahāprabhu is concerned with Kṛṣṇa and not with Rāmacandra so much, so Dvārakā potency came to help Mahāprabhu in His Gaura-Nārāyaṇa *līlā* where *vātsalya-rasa* was thought to be necessary. *Vātsalya-rasa* is not to be found in Vaikuṇṭha. *Vātsalya-rasa* begins from Ayodiyā, Dvārakā, Braja, for necessity of *vātsalya-rasa*. And so it is not found in Vaikuṇṭha. From a higher region it had to descend to help His *līlā* for the time being. So it was the function of Paramātmā for the welfare of the *jīva*.

Rukmiṇī Devī is above Kṣīrodakaśāyī and Lakṣmī-Nārāyaṇa, Mahā-Lakṣmī. Or she may be called Mahā-Lakṣmī. But *vātsalya-rasa* is there which is not found in Kṣīrodakaśāyī, nor in Vaikuṇṭha Nārāyaṇa. So *vātsalya-rasa* means to go higher. And

when that higher connection will come to this lower by the special will of Śrī Gaurāṅga who is within Kṛṣṇa and without, *yuga* Avatāra, Kṣīrodakaśāyī. Do you follow the ontology?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then you are to adjust. King came to visit a place of a district magistrate. Local people gave an application to the king which is under the function of district magistrate, "Please help us in this way." But the king found that magistrate jurisdiction is not here. So he used some special power. And above magistrate, from above function, he, because he's a king he is not limited to the power of magistrate so he utilised his free will and what is not in the jurisdiction of the magistrate he did that for the application of the local people. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Something like that, because he was king. So Mahāprabhu as He was Kṛṣṇa, He easily could invite Rukmīṇī in the field where Rukmīṇī was not necessary. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this way it was managed. Do you follow?

Akṣayānanda Mahārāja: Yes.

Bhāratī Mahārāja: So He's showing two functions, potion...

Śrīla Śrīdhara Mahārāja: *Dharana* potion - that is to look after the welfare of the *jīva*. And that is the function of Kṣīrodakaśāyī, the Paramātmā.

[?]

Where *māyā* and *jīva* is concerned the function of Paramātmā is there. Here Mahāprabhu what He is doing there, that is with the connection of *jīva* and *jagat*, *māyā*. So it is the function of Paramātmā. But He came to help the *jīva* in the function of Paramātmā, but what He wished He did not find in the jurisdiction of Paramātmā. So He went to Vaikuṇṭha but Vaikuṇṭha has got no filial affection, so He had to go to Dvārakā and from there invite Rukmīṇī within Him; and to finish the function. That was *anyataka*, that was a drama He was playing. Hare Kṛṣṇa.

Bhāratī Mahārāja: So the *atta tatta*?

Śrīla Śrīdhara Mahārāja: What is the spelling? What is the meaning?

[?]

Bhāratī Mahārāja: I think it means extensively on a wide spread way. It says...

Śrīla Śrīdhara Mahārāja: Extension; *atta tatta* means extended. It extended itself, Paramātmā, _____ extended himself to _____ and so it was not found in Vaikuṇṭha, He had to go to Dvārakā. *Atta tatta* for His extensive characteristic _____ When _____ that extension was necessary for motherly affection to foster them, so He had to go to Dvārakā, next nearest *vātsalya-rasa*. To take *vātsalya-rasa* from the store of Dvārakā, because it was not in Vaikuṇṭha, nor in Kṣīrodakaśāyī, Lakṣmī Devī. That is Lakṣmī and she has got not *vātsalya*, no son, no child. So, because *vātsalya-rasa* is necessary towards _____ it was extended to _____ and so _____ in the nearest store was in Dvārakā so Rukmiṇī had to come. Really the function of Paramātmā, but when _____ was necessary towards _____ nurturing, sustaining, so He had to go beyond Vaikuṇṭha to Dvārakā, the nearest store of *vātsalya-rasa*.

Bhāratī Mahārāja: So we can, in the English, in the second line it says: *Nachilan stana pilo bhakta gan* [?] So Lord Caitanya enacted as if He was feeding them.

Śrīla Śrīdhara Mahārāja: In the form of Rukmiṇī Devī, in the dress of Rukmiṇī Devī, He danced there. And whether His form of Rukmiṇī was genuine or not, to prove that perhaps, "Yes! I'm really Rukmiṇī." And to prove that He invited the devotees to take, to suck the breast. "I am Rukmini."

Bhāratī Mahārāja: But He kept His own form.

Śrīla Śrīdhara Mahārāja: And this is not only a show. There is substantial reality there, to produce confidence, to arouse confidence and strengthen in the heart of His devotees that He has got that supernatural position. When Caitanya Mahāprabhu, Gaurāṅga willed, He really, He could take the body of Rukmiṇī herself and not an ordinary imitation show.

Bhāratī Mahārāja: Mahārāja, why is Lord Caitanya sometimes referred to as Gaura-Nārāyaṇa?

Śrīla Śrīdhara Mahārāja: Generally Gaura-Nārāyaṇa because of the Yuga Avatāra. Every Kali-yuga there comes generally one Avatāra to preach Kṛṣṇa *Nāma saṅkīrtana*, at every Kali-yuga. But in twenty eighth *yuga*, once in a day of Brahmā, that Rādhā-Kṛṣṇa combined comes in that order. And Yuga Avatāra absorbed in Him.

Bhāratī Mahārāja: There's one other thing that came up here Mahārāja. There is one *līlā* here where Caitanya Mahāprabhu, He accepts the *tandula* [?] So two types of rice are there, there is *siddha* and also *atta*. So *atta* means hot but heated.

Śrīla Śrīdhara Mahārāja: *Siddha* means _____, *atta* means which is not boiled. From the paddy, the white rice is taken up, and the husk removed, without boiled. And the *siddha* means what is boiled once, then it is dried in the sun and then the husk removed, it is *siddha*. Generally here in Bengal and Orissa and perhaps Sind, they accept this boiled rice, *siddha chal*. That is more easily digestible, and also a little bigger in size, easily digestible. And the *atta*, which is not boiled but un-husked rice,

small in figure and that is little, *gurupak*, not very easily digestible. So, but that is considered to be the purer type.

Bhāratī Mahārāja: So this is in Bengal, they use mostly *siddha*?

Śrīla Śrīdhara Mahārāja: *Siddha*.

Bhāratī Mahārāja: I saw they're boiling before.

Śrīla Śrīdhara Mahārāja: But in U.P. and others, other parts in Madras, they use *atta*. They hate this boiled rice *siddhajal*.

End of 81.09.21.B_81.09.22.A

Start of 81.09.22.B

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: So there's one other thing that came up here.

Śrīla Śrīdhara Mahārāja: Where is the letter? It's with you?

Bhāratī Mahārāja: I gave it to him, Nimāi.

Śrīla Śrīdhara Mahārāja: Nimāi?

Bhāratī Mahārāja: Yes. There's another thing here, it says:
madha kande caitanyer avasese patra brahma durlava narayani paila matra [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu, out of His own accord gave some *uchistam* perhaps *tambul*, chewing gave Nārāyaṇī, a small girl of Śrīvāsa Paṇḍita or his brother. Nārāyaṇī was his girl, daughter of perhaps Śrīvāsa of Śrīvāsa's brother.

Bhāratī Mahārāja: His brother, *bratris patri*.

Śrīla Śrīdhara Mahārāja: Brother yes, mother of Vṛndāvana dāsa, Nārāyaṇī. Mahāprabhu out of His own accord gave some *uchistam* to her. Not very accessible by Brahmā himself, Nārāyaṇī got that fortune.

Bhāratī Mahārāja: Yes. The only trouble was *avasesa*.

Śrīla Śrīdhara Mahārāja: *Avasesa* means *uchistam*, remnants. And out of His own accord Mahāprabhu gave her that *uchistam*, a small girl.

Bhāratī Mahārāja: Mahārāja, what is the Rāmānandī *sampradāya*? That is a branch...

Śrīla Śrīdhara Mahārāja: Of Rāmānuja. Deviation is there. Rāmānuja *sampradāya*, they are strictly worshippers of Lakṣmī Nārāyaṇa. But the Rāmānandi they select the Sītā-Rāma the most revered Deity for their worship. Ayodhyā is the centre of the Rāmānandi, and they are more given to some *vairāgya*, and they're opposed especially to Śāṅkarite.

Śāṅkara School also created some *naga*, *sannyāsī*, when necessary to fight first with the Buddhists, then perhaps with the Vaiṣṇava. And the Rāmānandi they have got also *naga*, half-soldier. And they are also very eager to fight with Śāṅkara School, or others, to establish the dignity of Rāmacandra, Sītā-Rāma.

But Tulasī dāsa is considered to be a member of Rāmānandi *sampradāya* who are especially a devotee of Rāma-Sītā, they are called Rāmānandi. They have also *Vedānta tika*. From *bhāṣyam* Rāmānanda perhaps, or someone in their generation, composed from *bhāṣyam* on *Vedānta*.

But I did not read it direct, but I saw in Bhaktivinoda Ṭhākura perhaps from *Jaiva Dharma* that they foster within their heart *mukti* to be the highest, *mumuka*, want *mukti*. Whenever through worship anyone attains *mukti*, *mukti* is superior than *bhakti*. So their *bhakti* is gone. It's not *śuddha-bhakti*. But ordinary people they may not think like that. But still some of the Ācārya of that *sampradāya* has connected the *sampradāya* with that, *mumuk*, *mukti*, wants *mukti*. At least they want *mukti* for the service of Rāma-Sītā. That also may be.

But the Gauḍīya Vaiṣṇava doesn't care for *mukti* even. "Whatever You like, wherever You want, You like to post me doesn't matter. I want Your service, *bhakti*. And service of You or Your devotee. Wherever You place me, it matters little." That is Gauḍīya *sampradāya*.

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [Bhaktivinoda Ṭhākura, *Śikṣāṣṭakam*, 4, page 136 of his Songbook]

"You may put in hell. I won't care for that. But Your connection through devotion, that is my only demand, not for any local posting."

But there are some who want that after liberation, "I must have Your, liberation, after that Your service." Conditional, that is also to be found somewhere.

But the *gopīs*, the Vraja *bhajan*, there's no room for any condition: unconditional dedication to the Lord. "Yes, hell, I'm ready to go for Your service if it is necessary. I'm ready."

Service, serving spirit of that degree is to be found only in Vraja. In Gauḍīya *sampradāya*, not any condition.

Bhāratī Mahārāja: So they are originating from the Rāmānuja *sampradāya*, the Rāmānandis?

Śrīla Śrīdhara Mahārāja: Rāmānuja. And from Rāmānanda another *sakhā* as *kavis*, the

disciple of Rāmānanda. "We were by caste and he created another *sampradāya*." There are so many.

Akṣayānanda Mahārāja: He's very popular.

Śrīla Śrīdhara Mahārāja: _____ [?] So many branches mixed with Śāṅkara and Vaiṣṇava together, Tukaram in Maharastra, so many divisions, subdivisions, *prakṛti-vaicitryād*, *pāramparyeṇa*.

[*evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇāṁ
pāramparyeṇa keṣāñcīt pāṣaṇḍa-matayo 'pare*]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]

[*Śrīmad-Bhāgavatam*, 11.14.8]

Cannot but deviation to accommodate their forced to accommodate deviation.

Akṣayānanda Mahārāja: What was Tukarama's position?

Śrīla Śrīdhara Mahārāja: *Pāramparyeṇa* and *prakṛti-vaicitryād*. Due to the variegated nature of disciples and then successors and disciples, disciples, disciples that is also *prakṛti-vaicitryād*. So the Lord has to come down here to set right what is already modified, polluted. To set right, to put it in its former glory and purity, He himself comes.

[*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*]

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

And sometimes sends His own man, "Go and set right everything there." Already polluted, *prakṛti-vaicitryād* and *pāramparyeṇa*, so again to put in its pristine purity, original purity He had to come now and then.

Akṣayānanda Mahārāja: Mahārāja, what is the position of Tukarama?

Śrīla Śrīdhara Mahārāja: Tukarama we are told that he was the disciple of a Mahārastrian *brāhmaṇa* who was connected with Śrī Caitanya Deva at Benares. Not any authentic report, but from outside we gather that Tukarama took initiation from a *brāhmaṇa* and he heard from him about Caitanya Deva. That is mentioned in some _____, in some song of Tukarama. Caitanya the name is found in his songs. From there some research. The elder brother of Rabindranatha, he was the first ICS of India,

Satendra Tagore. He wrote a book about that, that Tukarama was in the line of Caitanya Deva. It is mentioned in Bhaktivinoda Ṭhākura's writings that Satendra Tagore mentioned that Tukarama was in the line of Caitanya Deva. It is found in Satendra Tagore's writings, who was the first ICS and elder brother of Rabindranatha Tagore. I found it in Bhaktivinoda Ṭhākura's writings.

Bhāratī Mahārāja: Rabindranatha Tagore had many brothers which were famous writers?

Śrīla Śrīdhara Mahārāja: Yes, he is the fourteenth amongst his brothers and sisters, he is last. And the first is Dvijendra, and second was Satendra. In this way there were so many brothers and sisters and the last, and fourteenth was Rabindranatha. So Rabindranatha once opposed, some said that in the last days, in the old age, the son may not be so fit. An old man's son may not possess good health, a good brain. So Rabindranatha opposed, "I am the last son, my father's fourteenth son, but am I am less qualified?"

Hare Kṛṣṇa. So it depends upon *brahmacārī*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol.

Bhāratī Mahārāja: In Rabindranatha Tagore's family, there were also many other famous poets, within his family?

Śrīla Śrīdhara Mahārāja: Yes, somewhere among brothers. One of his sisters Sadnukumari, she wrote many things. Then Dajendranatha also wrote some articles, eldest brother, and Satendranatha also. Then one brother Savandranatha he had more artistic endeavours, making dolls, artist he was to produce some dolls etc.

His father was Davendranatha and Rabindranatha's grandfather was Darukanatha, Prince Darukanatha. He was very favourite to Queen Victoria. So much so that there was a talk I heard from Swāmī Mahārāja that Edward the seventh, the son of Victoria, his face cutting and Darukanatha's face cutting was very close. The face cutting of Darukanatha's figure and the Edward the seventh, the son of Victoria, most very similar, and Darukanatha had very closer connection with Victoria. So some have got, in a particular section there was rumour that Dharukanatha had very closer connection with Queen Victoria. I heard it from your Swāmī Mahārāja Prabhupāda.

Prince Darukanatha, in a very high style he moved, a moneyed man, and in England also he holds great respect and his company was _____ [?] A big man of England at the time, aristocratic family, his style was also like that, Prince Darukanatha.

His son Davendranatha he was religious minded, and he entered Ram Mohan Raya's Brahmo-dharma, mixed Hindu and Brahmo, mixed we find in Davendranatha, and in later days more Brahmo than Hindu. And then Rabindranatha, all came, Davendranatha, the founder of Balpour _____ [?] Davendranatha, Rabindranatha's father. And sometimes he went there and he sat in penances in Amala Kuñja. Many things he did in the type of previous *ṛṣi tapovana*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhārati Mahārāja: What was it *satyam, maṅgalam, advaitam*, who had said that?

Śrīla Śrīdhara Mahārāja: Their *mantram* is *santam, śivam, advaitam*. Rabindranatha told, the other day I found in paper, in his last time he requested some of his brother's wife or something like that, "You please, in the last moment help me to recollect the *mantram, santam, śivam, advaitam*." That was their *mantra, santam, śivam, advaitam*, *advaitam* is the last, and *śivam* not *sundaram*, charming.

Advaita, that is merging in *advaita*, means whether an organic whole or non differentiated whole? Whole, *advaya jñāna*, it is admitted by all spiritual thinking men, *advaita*. But what is the proper conception of that *advaita*? Other things remain or everything vanishes into a non differentiated oneness? Then how from that position have all these things sprung up? That is also like a fossil, spiritual fossil; *advaita*. If we do not admit that this organic whole, it is *nitya*, non differentiated static, the *nitya*, the eternal is only static. Why it should not be dynamic, why the eternal substance should not be a cosmos, a harmonised whole? *Advaita* means organism, one organic whole, a dynamic harmony. That should be the conception otherwise the dynamicity springs up from staticity. That is the original where from the motion comes, and that as if no consciousness. Where from this consciousness comes? The same difficulty, the fossil then this Brahman.

Why shouldn't I accept that what they say this is product, but that productive characteristic is eternal? If we want to something eternal we must have to accept. But why shouldn't I accept that the dynamic organic whole, what is produced, why that is not eternal? And higher things, the product is of higher nature and the lower nature can produce higher things, and this is permanent, and the higher things cannot be permanent? Things of higher conception that cannot be permanent, that cannot be eternal? Only when the question of eternity will come we must have to go to the static conception, either to fossil or to Brahman, the spiritual fossil. From equilibrium the movement comes. Why not movement is eternal? In the present day, rather I find that nothing can remain static in the sky, higher sky. Everything is moving. If a sputnik is to be sent, that is always moving, cannot make it fixed, difficult to make it fixed. So dynamic character, that is natural, outside the world. So dynamic characteristic: that should be the eternal thing, the essence of everything, and the static rather a diseased condition, paralysed condition of the dynamic. Dynamic is the original. And static is a paralysed condition of the dynamic. It is artificial. It is the disease. And the dynamic is health. That is the basis of Vaiṣṇava *dharma*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. The original thing must have to be static, and must have to be of very lowest order, and whatever good, whatever higher, that must have sprang up from that fossil. This is a bad type of mentality.

But the revealed truth always helps in this. There is God. "Let there be water. Let there be light." There was light, there was water. The truth rather, in this way, the truth lies. By His order things come into existence. Not that this is producing God, fossil is producing God. God is not producing fossil.

[?]

Replacement by God, self-sufficiency, that is not laudable, *kudha*, hunger is necessary. I am full fed, full belly. That is not a healthy sign. Hunger is healthy sign.

Always we want more progress. That presupposes progress. Hunger means progress. "I'm unfit, I'm unsatisfied. I want more and more." Spiritual thirst must be traced within. Not stagnant. Hare Kṛṣṇa. "I'm hungry, I want more food, from Your grace. Mahāprabhu, I want more and more." *Eho bāhya āge kaha āra* ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.51-313] More and more.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Hare Kṛṣṇa.

So today I like to take leave of you. Nitāi Caitanya. So are you satisfied to hear the news that came from Dhīra Kṛṣṇa, or it is disturbing? What do you think?

Devotees: It was expected.

Śrīla Śrīdhara Mahārāja: He is going to establish an independent centre there for the activity independent of ISKCON. That means a battle is being created there, going to be created.

...

What type of ghost?

Bhāratī Mahārāja: I don't know. It came and putting pressure, holding me very tight on the floor, against the floor, holding down. I could not get up.

Śrīla Śrīdhara Mahārāja: You laid down perhaps on the back?

Bhāratī Mahārāja: Maybe, possibly yes.

Śrīla Śrīdhara Mahārāja: Maybe, and your hands on the breast.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is the cause.

Akṣayānanda Mahārāja: Yes, I mentioned that.

Bhāratī Mahārāja: Ah, yes.

Śrīla Śrīdhara Mahārāja: This weight, in the dream that is mental body, this consciousness of this weight on the breast, on the heart, that gradually develops into that thing pressing. When you'll awake you will find that the hand is there. So you are to be careful about the habit of putting any weight of the hand even on the breast when sleeping. Better to sleep on the side, left side after food, of course on the right side then heart is under relief. The heart is left side, left side pressure may come, of course when old and when right side heart is in the upper position, no pressure. But we are told that on the left side after food, the digestion becomes easier, becomes easy. I also experience sometimes that hand on the back lying and with hand on the chest, then some sort of dream that someone is pressing. Then when awake found the weight of the hand, and heard also several times such stories. Hare Kṛṣṇa.

Bhāratī Mahārāja: So that's not ghost?

Śrīla Śrīdhara Mahārāja: Never, in the area of Mahāprabhu, what ghost can enter. He would be afraid of coming. Of course there are ghosts in the *Dhāma* also of different type. When I came here to live, the cluster of the bamboos that was a notorious place for the ghosts. Even the _____ *wallah* they were much afraid to pass under this bamboo cluster. They used to say that bamboos are lowered and when passing over it suddenly jumps up and cast him in any way the ghost is arranging all these things, so many stories. I came, I never found anything.

Our Maṭha also, in Dacca Maṭha in a hired house very easy rent, get a ghost haunted house in _____ [?] only fifty rupees monthly rent. That was a notorious place for ghosts.

Even the college hostel, the college students accepted that as their hostel. But one night found that they were boiling meat in a cauldron. And they found that the cook's head is pushed into the cauldron, in the boiling cauldron, and they left all.

But our party rented that very cheap, no ghost. But, something, a ghost haunted place because outside the broad jungle road of the town, city and the other side so many houses around and in the middle dilapidated condition, jungles, so many rotten things were there, dilapidated, a very favourite place for the ghost to live there. Such was the thing, we the other side. So many houses around, and the middle portion is the more nasty of the nasty, so very favourable position of the ghosts who lived there.

Bhāratī Mahārāja: Mahārāja, jeanies?

Śrīla Śrīdhara Mahārāja: Jeanie and the ghost also same thing is it not?

Bhāratī Mahārāja: Jeanie is not a female?

Śrīla Śrīdhara Mahārāja: When *guṇḍā*, independent of this physical body, that is ghost. That type of mental person, free of this physical body, flesh and blood; that may have that position. And sometimes the *yogīs* of the bad type, they also have got some *siddhi*, and when they leave this body and for some punishment, cannot enter in any high place they remain as ghosts.

Bhāratī Mahārāja: Mahārāja, in Māyāpur I saw something very strange. There was light close by coming down to the ground. Not so fast, but relatively fast, and then after some distance from the ground, disappeared. I saw several times.

Śrīla Śrīdhara Mahārāja: That may be some un-extraordinary feats of nature. So many gas, so many rays, so many animals there are who emit a sort of light, all these things generally found. A kind of jackal when they open their mouth, the saliva that is like light in the night, so many beasts like the jackal type if they open their mouth there is light. And when close the mouth, no light. There are so many types of insects and animals that can emit light, just as this glow worm. So there are many similar things. Even there may be some creepers that show light in darkness. That is to be mostly found to be in the hill area. The creepers can emanate light. In the *Gandharbas*

it is mentioned _____ *śāstra* Kavya Kalidās, that from the light of the particular creeper the *gandharba* they utilized that for their own friendly purpose. The creeper emanating light, phosphorous. From the ground also sometimes phosphorous things are seen in a particular way, in the form of light, phosphorous. So in most places we are misguided by the peculiarity of natural incidence. But still there are ghosts, I don't deny that.

Bhāratī Mahārāja: But in the *Dhāma* the ghosts are fewer?

Śrīla Śrīdhara Mahārāja: Yes, of different types.

Bhāratī Mahārāja: I saw there was one Muslim man and this Muslim he said some *mantra* and he held one stick and the stick was taking him to one, to find a thief, to find one *chor*. There was a *chor* who had taken some money.

Śrīla Śrīdhara Mahārāja: Oh, to catch, some stick, yes, that is also possible. It is also shown in our Maṭha. I was not eye witness, I heard. There was one God-brother. He could show all these things. By *mantram*, he fasted the whole day and in the evening, Mādhava Mahārāja and so many others bold and cunning persons they were present when those feats were shown to the Maṭha people. Two bamboo sticks were given to a gentleman and they put it in this way, bamboo stick, and he put *mantram* and some offering, in this way, and do this, do this, he began to order and these two gentleman were forced to go to a particular side, to find out the man and where the thing is hidden. He forced these two persons. They were unwilling but they were drawn forcibly towards a particular place and found that that thing was there and he took it in the public. Then he asked the man who placed the thing there, "Go fetch him, catch him." He went to them. That I am told, they're reliable, this Mādhava Mahārāja, and so many others they were eye witness there. _____ [?] does not matter. Subservient, so many things, nothing is impossible. Everything, whole power is there of different type and different nature and there may be subsidiary, so many, this hierarchy. *Samantra tantric*, what is it in English?

Bhāratī Mahārāja: *Samantra tantric*?

Śrīla Śrīdhara Mahārāja: The lower, the master over them, *zamīndār*, *zamīndār*, in this way the *samantra* emperor. The emperor under him so many chiefs, under them so many land owners, under them so many big ranks, in this way, by gradual process the power is also distributed in that way in various lines. Amongst soldiers also there are ranks. Amongst the police there are also ranks. Amongst CID there are also ranks. So in every phase of creation, good or bad, there may be some hierarchy: system, and of variegated nature. That under *māyā*, and under ordinary god, under some *sādhū*, this is *siddha*. Śaṅkarācārya etc, they also wanted seeker of power, *prākāmya*, *īśita*, *aṇimā*, *laghimā*, *vyāpti*, all these *siddhis* necessary for them to display over the society and to get some special benefit for that. Only real Vaiṣṇava hate them all.

No yoga siddhi na puna brahma na napravestam nacapa varestem [?]

naca va siddhi na pumam varamva samanjasā vidha kamsi [?]

"I don't want anything but your grace."

"Oh, all harmonizer, I want Your grace. I don't aspire after all these things."

The plane of the heaven, not the post of the Brahmā, the creator, or the position of the absolute emperor, absolute ruler of the whole world, or the supremacy over the underground animal or subterranean region what is unseen at present to our senses. I'm renouncing at present or which is acquired by the *yogīs* the authority over the nature, different phases of nature, or not cessation of rebirths, *mukti*, I won't come in this world again, I must not be born again, stop of my birth I don't want. Only I want You. Who are You? Who harmonises everything, the master of everything and who has harmonised everything, accommodated everything, I want Him, all harmoniser, that is the Absolute.

Vṛtrāsura says as Citraketu who by curse came to be in the birth as Vṛtrāsura and when retiring from the life of demon, for the last time he's again praying to the Lord. "I want this."

Na jāta vaka vimatam stanyam vatsya kulata [?]

Priyam pri eva visamya mano virindaka kadikam [?]

"My mind is very eager to be united with You my master. How?"

Na jāta vaka vimatam [?]

Just as the small cubs of the birds when their wings are not grown, they hanker after the presence of their mother when she will come and put some food into their beak. The earnestness which they look after the path of their mother, the young birds.

Stanyam yatha vatsya kulata [?]

All the animal cubs they hanker after naturally, intuitively, for their mothers.

Priyam pri eva visamya [?]

Or the lady lover she awaits for her beloved who is long away from her, with earnestness she awaits his union. In such a way my mind is mad to meet You my Lord.

Mano virindaka kadikam [?]

O lotus-eyed Lord, my mind is very eager to have Your *darśana*.

Citraketu, who was the classmate of Mahādeva: in the class where the teacher was Saṅkarṣaṇa. Śiva and Citraketu they are both students in the School of Saṅkarṣaṇa, their Guru.

And Parvati once put curse on him. The story is in *Bhāgavat*. Do you remember?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Here I take leave of you.

End of 81.09.22.B

Start of 81.09.23.A

Bhāratī Mahārāja: ... maybe can be elaborated on with Bhaktisiddhānta Sarasvatī Ṭhākura *bibriti*, so it will be clear. Some things are not so clear. So I was wondering.

Śrīla Śrīdhara Mahārāja: Yesterday I spoke about that Rukmiṇī *nityam*. I want to hear that *bibriti* again. _____ [?] Kṛṣṇa.

Bhāratī Mahārāja: *rukmini devi maha laksmi o sri krsner, sri krsner vaidā patni mahishi, [?]*
tini jagat mata dharan poshan lila moi paramatma ata tatta o ata tatta vya tito, ata tatta. [?]

Śrīla Śrīdhara Mahārāja: *tini o paramatma, jagat matrīto*, then?

Bhāratī Mahārāja: Then it says *ah tatatto*.

Śrīla Śrīdhara Mahārāja: No Just before that.

Bhāratī Mahārāja: *Dharana poshana lila moi, paramata*, then dash.

Śrīla Śrīdhara Mahārāja: *Paramātmā*.

Bhāratī Mahārāja: Yes, *Paramātmā*, then dash.

Śrīla Śrīdhara Mahārāja: *Parama toī moi*.

Bhāratī Mahārāja: *Paramātmā*.

Śrīla Śrīdhara Mahārāja: *Paramātmā ata tatta*.

Bhāratī Mahārāja: *Ata tattva o matrīto vṛitī prakash kori. [?]* Then,
tini vatsalya vichara sva asrito gana ke' dude pan kori acha nay. [?] Then he says:

krsna mata krsna pita krsna dhana prana, ei jana sri krsna shako lilar akhar, [?]
thag boliya shakale sri krsna ke matri sajai pari ganit o bushita koriya [?]
thar nikat hoite je nija bhoga moi seva grahan koriben ei ruk nai, [?]
krsna adoka adhokshaja bastu sutrong naswar jagateir sevika rupini [?]
jnana ner heyata take sparsa koritei samarta hoina. [?]

Śrīla Śrīdhara Mahārāja: All right.

Bhāratī Mahārāja: So there's one thing I would like you to say. Last night you were talking about the social lineage, Nilambar Cakravartī and his relationship with Śacī Devī, then Vasudeva Sārvabhauma, if you could give a synopsis of their family. If you could give a synopsis of their family social positions that would be very helpful.

Śrīla Śrīdhara Mahārāja: What of that?

Bhāratī Mahārāja: So Nilambar Cakravartī, he was an associate of Vasudeva Sārvabhauma?

Śrīla Śrīdhara Mahārāja: Nilambar Cakravartī was classmate of Viśārada, who perhaps father of Vasudeva Sārvabhauma. What is written here?

Bhāratī Mahārāja: Yes, that he's the father. *Shistine mahesh, maheshvara, visharader putra o gopinatha bhatta acharya shallok chillan* [?]

Śrīla Śrīdhara Mahārāja: Vasudeva Sārvabhauma, Vasudeva Sārvabhauma.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was brother-in-law of Gopīnātha Ācārya and he was son of Mahesh Viśārada.

Bhāratī Mahārāja: Yes, and Nilambara Cakravartī?

Śrīla Śrīdhara Mahārāja: He was classmate of Viśārada, Sārvabhauma's father, Mahesh Viśārada.

Bhāratī Mahārāja: Acha, I see, so Śacī Mātā in relationship?

Śrīla Śrīdhara Mahārāja: Nilambara Cakravartī's daughter.

Bhāratī Mahārāja: Acha.

Śrīla Śrīdhara Mahārāja: Śacī Mātā.

Bhāratī Mahārāja: Ah huh, I see.

Śrīla Śrīdhara Mahārāja: So Sārvabhauma told that, "Nilambara Cakravartī is classmate of my father, and Śacī Devī, Nilambara Cakravartī's daughter is in social relation, my sister, and Nimāi is my sister's son, my sister's son. I am His maternal uncle. He's my nephew, maternal nephew, my sister's son. And He's very beautiful, and He looks like a genius and I have much affection on Him.

But you Gopīnātha, you tell that he is the incarnation of God. He's a good boy. You are making some conspiracy to eat his head." (chuckle) "He's a good boy, a young genius and very beautiful to see, and I have got much interest on him because in my father's connection, social connection, he's my sister's son. I want to look at him in the eye of a guardian. But you fellow, you are making too much of him, that he is incarnation of God, and you want to spoil his life." (chuckle) That was the nature of the audacious statement of Sārvabhauma to his brother-in-law, to his sister's husband, Gopīnātha. Hare Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, there is another thing here which...

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: In English what this would be? It's describing Svarūpa Dāmodara before Svarūpa Dāmodara his *brahmacārī* name is given here.

Śrīla Śrīdhara Mahārāja: Puruṣottama Ācārya, Puruṣottama Ācārya was his previous name, before, Svarūpa Dāmodara, Puruṣottama Bhaṭṭa Ācārya. In Navadvīp, he had much appreciation of Nīmāi Paṇḍit, Mahāprabhu. Puruṣottama Bhaṭṭa Ācārya, his previous name. But though in his early *līlā* of Mahāprabhu, we don't find much mention about Puruṣottama Bhaṭṭa Ācārya, but later on we are told that Puruṣottama Bhaṭṭa Ācārya was closely, perhaps from a distance with some awe and respect, he was watching the *līlā* of Mahāprabhu, Nīmāi Paṇḍit, *bālyā-līlā*. When Nīmāi Paṇḍit took *sannyāsa* then he could not tolerate it. He ran to Benares and took *sannyāsa*, but he was half mad, after the whole ceremony of *sannyāsa* finished he ran away, so his name remained as Svarūpa. Svarūpa is the title of *brahmacārī*. Prakāśa, Caitanya, Svarūpa, Ānanda, these are symptoms, prefixes are added in the name of a *brahmacārī*, Prakāśa Ānanda, Nitya Svarūpa, Kṛṣṇa Caitanya and Prakāśa Caitanya, Ānanda, Prakāśa, Caitanya, Ānanda, Svarūpa, these four, these are part of the name of *brahmacārī*.

Sometimes Nityānanda Svarūpa also told, Nityānanda was not a *sannyāsī*, but He was a *brahmacārī*. But He performed Vyāsa *pūjā* in Śrīvāsa Aṅgan. There some say that He was a *sannyāsī*, but there He had no special garment either for *sannyāsī* or *brahmacārī*. He was very independent spirit. Hare Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, it says here that, before Svarūpa Dāmodara met Lord Caitanya, he had desired to take, what is called *yoga-pata*, *yog-pata*.

Śrīla Śrīdhara Mahārāja: *Yoga-pata*.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is a sign of a *sannyāsī*, *yoga-pata*, he did not accept, before that he fled, so the name Svarūpa remained, that of a *brahmacārī*, the sign of *brahmacārī*, Svarūpa. *Yoga-pata* means *kaupīna*, *vaiba*, the *sannyāsa*, a form of formality of a *sannyāsī*, he did not accept he fled away, half mad. Because his heart was burning for the separation of Mahāprabhu, he was not normal thinking. So when *sannyāsa* function half done, he ran away. (chuckle) His Guru was some, is Caitanyānanda, or someone who is Guru, where he was taking *sannyāsa* in Benares, but he couldn't stand the whole function, he ran away.

And he met Śrī Caitanyadeva after two years, in Purī. Mahāprabhu welcomed him, "You have come Svarūpa, I have got two eyes back, I see through your eye." *Bhāla haila, andha yena dui netra pāila*.

[*tumi ye āsibe, āji svapnete dekhila / bhāla haila, andha yena dui netra pālā*]

[Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 10.122]

"I feel that I have regained My two eyes, lost eyes, I have got, you have come."

Sākṣāt mahāprabhura dvitīya svarūpa. Just a double: facsimile of Mahāprabhu.

[*kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa*] / *sākṣāt mahāprabhura dvitīya svarūpa*

[Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.] [*Caitanya-caritāmṛta, Madhya-līlā*, 10.111]

saṅgīte — gandharva-sama, śāstre br̥haspati [*dāmodara-sama āra nāhi mahā-matī*]

[Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Br̥haspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 10.116]

His scholarship can be compared with Br̥haspati, the highest, biggest scholar in heaven, Br̥haspati. And the *saṅgīte*, in singing line, may be compared with Gandharva, who are very expert and notable for their singing capacity. So in song and in, as well as in scholarship, he was unique, in the *sampradāya* of Mahāprabhu. And in Mahāprabhu's *parichay* in the fourteenth *śloka*, which is the basis from which we know who Mahāprabhu was, that comes from Svarūpa Dāmodara. It is quoted in *Caitanya-caritāmṛta*, the whole structure, steel frame of the Caitanya *līlā* supplied by Svarūpa Dāmodara.

Kavirāja Goswāmī has quoted, who is Nityānanda *tattva*, who is Gadādhara, who is Caitanyadeva, who is Śrīvāsa Paṇḍita, all these things, Advaita. The whole structure is given by Svarūpa Dāmodara, and that is followed by all, Sanātana, Rūpa, then Kavirāja, Lokanātha, they have accepted that. Advaita was such and such, Mahā Viṣṇu, Nityānanda as Baladeva, Caitanya, *Rādhā-Govinda-milita-tanu*, Gadādhara, Rādhārāṇī emptied, _____ the whole thing. The basic acquaintance of Caitanya *līlā* comes from Svarūpa Dāmodara. And the structure has been formed on that foundation: that is Svarūpa Dāmodara, everything in Gaura *līlā*.

And Lalitā in Kṛṣṇa *līlā*, who is the guardian, who thinks herself the only guardian of Rādhārāṇī. Even she does not care for Kṛṣṇa, her affection, blind affection towards Rādhārāṇī. Even sometimes she gives stricture to Kṛṣṇa. "You don't know how You should treat my mistress, how great She is, how great affection She has got for You, You do not know that. You come to compete with Her? Who are You?" (Chuckle) In

this way she chastises sometimes Kṛṣṇa Himself, such position she holds, and such great affection she bears for Rādhārāṇī, her guardian. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: So it says here that Svarūpa Dāmodara, *gaudīya vaiṣṇava sampradaya ek matra mallik*. [?] For this reason, you've explained. It's very nice.

Śrīla Śrīdhara Mahārāja: *Viśwambara priyaṅkara, śrī-svarūpa dāmodara.*

*[mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jivana viśwambhara priyaṅkara
śrī-svarūpa dāmodara, śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."] [From Śrī Bhaktisiddhānta Saraswatī Ṭhākura's *Śrī Guru-paramparā*, 6]

[From *Songs Of The Vaiṣṇava Ācāryas*, p 90-3]

Then comes in the routines. *Ya mitra rūpa sanātana eho gaurāṅga, svarūpera bhāṇḍāra*. It is also, Śrī Gaurāṅga *līlā*, the store, that is in the store of Svarūpa Dāmodara. *Teṁho thuilā raghunāthera kaṇṭhe*. He extended something to the throat of Raghunātha. *Tāhāṁ kichu ye śunilun*. "Whatever I have got, a few drops from my Guru Raghunātha, I am going to describe it, elaborate that here." Kavirāja Goswāmī says. *Gaurāṅga svarūpera bhāṇḍāra*. "Gaurāṅga is in the store of Svarūpa, and from his *bhāṇḍāra*, the storehouse, he gave something to Raghunātha. And from Raghunātha, my Gurudeva, I got something, and now that, oh my beloved listeners, readers, I am going to contribute to you a part of that." So *svarūpera bhāṇḍāra*. Svarūpa Goswāmī, he knows everything about Gaurāṅga, he is the master, the master Ācārya.

*[caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra, teṁho thuilā raghunāthera kaṇṭhe
tāhāṁ kichu ye śunilun, tāhā ihāṁ vistārilun, bhakta-gaṇe dilun ei bheṭe]*

["The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Goswāmī, who has explained them to Raghunātha dāsa Goswāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Goswāmī I have described in this book, which is presented to all devotees.]

[Caitanya-caritāmṛta, Madhya-līlā, 2.84]

Bhāratī Mahārāja: Mahārāja what was the, Rāma, Rāmānanda Rāya, Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Viśākhā, *sākhya-rasa*, they are friends.

Bhāratī Mahārāja: Says that the father of Rāmānanda Rāya, Bhavānanda.

Śrīla Śrīdhara Mahārāja: Son.

Bhāratī Mahārāja: Father.

Śrīla Śrīdhara Mahārāja: Father was Bhavānanda.

Bhāratī Mahārāja: Paṭṭanāyaka.

Śrīla Śrīdhara Mahārāja: Bhavānanda Paṭṭanāyaka, *kāyastha*, Orriya *kāyastha*. Bhavānanda had five sons, the second perhaps is Rāmānanda, second or third, something like that. Vānīnātha he was, like a servant he attended Gaurāṅgadeva, in many ways he served, Vānīnātha. And Gopīnātha, he was a manager of a particular state of Pratāparudra. Gopīnātha, Rāmānanda, then that Vānīnātha and there are another two [Kalānidhi and Sudhānidhi]. Nitāi Gaura-Gadādhara.

Bhāratī Mahārāja: Mahārāja, what, if one compares the *Caitanya-caritāmṛta* with *Caitanya-Bhāgavat*, I had read in Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's *Vibrti* that the *Caitanya-Bhāgavat* is like the first half.

Śrīla Śrīdhara Mahārāja: First half, generally the *Adi līlā* the first half has been given by *Caitanya-Bhāgavat* elaborately, and the second half, he did not describe. That was mainly Purī centred, and he remained here, so he did not get much information, he did not like to interfere with that Śeṣa *līlā*. Only what short sketch he heard, he only gave, he only wrote about that. And his conception about Caitanyadeva and His *līlā*, of course he has given a statement very fluidly and very emotionally, but as regards the *siddhānta*, the ontological aspect of Śrī Caitanyadeva's teachings, it is not to be found very accurately there. But *Caitanya-caritāmṛta* we find the real *siddhānta*, the ontological aspect of Śrī Caitanyadeva, we find there. That is more valuable to us.

There is another book, *Caitanya Maṅgala*. That is also a little more sentimental. And sometimes going to help, so much so that, it was to help that Gaura Nāgarī *vada*. So he eliminated that portion.

And there is also *Bhakti-ratnākara*, which was written after two hundred years of Śrī Caitanyadeva. There also we find a tinge of Gaura Nāgarī *vada*. So we are not to follow that side there.

...

[?] Nitāi Gaura-Gadādhara. Nitāi.

Very hot huh, in the morning sweating, body sweating.

Bhāratī Mahārāja: Mahārāja, there was one word here which Vṛndāvana dāsa Ṭhākura has used, he is describing Nityānanda Prabhu, it says, *sesa kande nityananda maha malla raya*. So this *malla*?

Śrīla Śrīdhara Mahārāja: *Malla*, wrestler.

Bhāratī Mahārāja: Wrestler, *achar*.

Śrīla Śrīdhara Mahārāja: He does not care for anyone, a very desperate follower. He's roaming half mad here and there, and requesting people to take refuge under Śrī Caitanyadeva, to join the camp of Śrī Caitanya. *Bhaja gaurāṅga, kaha gaurāṅga*. And fearlessly, the *smārta-panḍit* they were very inimical to Him but He did not care. He showed that, "I have got infinite strength. I won't care for you, or a fig for you." Very boldly He used to wander through the length and breadth of Bengal, especially on two sides of Ganges defying the *smārta-panḍit* and the *tantric*. So *mahā madhurai*, He was just as a big wrestler does not care for anybody, fearlessly He roamed everywhere. So Nityānanda without caring, the great enemies of the *smārta* and *tantric*, the two sections influential in the society at the time. They were very much against Śrī Gaurāṅga, but Nityānanda cared fig for them. With fearless look He used to roam here and there and preaching, "Give up everything and come to join our camp. And don't be afraid of the society, and those social leaders, you need not care a fig for them. I am here." In this way, with such attitude He preached.

Mahāprabhu sent Him to Bengal. "Nityānanda You don't remain in My company, Bengal is there. The worst place, I also failed, I also ran away from Bengal. But without You no one will be able to help the Bengalis, so You select that as Your zone."

The most atheistic, the *nyāyaics* were there, *nyāyaics* means atheist, mostly atheist, the *nyāyaics*, and Navadvīpa was the capitol of the *nyāyaics*, of whole of India at that time. *Nyāyaics* as logicians, logicians, "Yes there may be a maker of this world, someone, some Īśvara, but what are we to do with him? _____ [?]" "When we find this world, must have, there must be one who has created this world, this much we can admit from logic, but nothing more. There is a creator, when the created thing we see, someone must have created. Then there may be a creator of this world. That much, no more we find from our logic."

The *nyāyaics* they are a kind of atheist, intellectual atheist, and the *tantric* the oppositionist, direct oppositionist to Vaiṣṇavism. "The potency is everything, *māyā* is all, and your Kṛṣṇa, Nārāyaṇa, all created by, they all come from *māyā's* womb, from the womb of *māyā*." *Māyā* is everything; that is the *tantric*.

And the *smārta*, the *karma-kāṇḍī*. "The *karma* is everything. As we shall do, we shall reap the result. What devotion will have to do here? As you do, you will get the results accordingly. So don't go hither thither, stick to your *karma*, duty. We have come to discharge duty, and strictly adhere to that duty. Wherever you have come you have got some duty, in relation with the paraphernalia, and go on discharging your duty, that is all. And if there be any God, he is bound to give you fruit according to your *karma*, so *karma* is everything."

Isvara the *karma phala prayojan* [?] "He gives, he joins particular result to particular *karma*, that is His duty."

Karmanga bhuta [?] "But you will be dealt according to your *karma*, so be attentive about your duty, nothing else, more concerned, your highest concern is with your *karma*. If you do good *karma*, Īśvara is bound to give you good result, if you do bad *karma*, he is bound to give you bad result. So he is a secondary position, *karma* is the primary thing." This is *smārta vāda*.

Bhāratī Mahārāja: The *Tantrics*, they use *agama* what is their *śāstra*?

Śrīla Śrīdhara Mahārāja: Yes *agama*, that is *Tantra śāstra*, *agama*, _____ *Veda*. That mainly comes from Śiva, the plane of renunciation. "If we secure power, acquire power, then who is my mother, she will be my wife, come under my control." *Bhama*, *ma bhama*, *Bhama* means wife.

Bhāratī Mahārāja: *Bhama* meaning which...

Śrīla Śrīdhara Mahārāja: Wife.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "When I shall become Śiva, by following the path of *yoga* and this *tantra*, I shall attain the position of Śiva. When I shall attain the position of Śiva, then the *prakṛti*, the *māyā*, will be my wife, my servitor, master of *māyā*, Śiva. When I shall attain liberation, then *māyā* will be subservient, her position will be subservient. Now I am fallen in a trap, in her trap she's interfering, handling with me like anything, like mother, I come from her."

...

[From 31:10, Mostly Bengali (?) spoken, with a little English]

Śrīla Śrīdhara Mahārāja: That is nature of the healthy body, to be hungry, satisfaction is *māyā*, limited, connection with infinite means more and more, _____
[?]

End of 81.09.23.A

Start of 81.09.25.A

Śrīla Śrīdhara Mahārāja: _____ [?] I can't ask you to go away with your _____ [?]
You are a *sādhū*, boy minor, mother crying and family?) crying. I'm also much disturbed. And being a *sādhū* you say you won't ask me to go away, to come to us." But this is your vision. But my vision is this, that a *jīva* is in the ocean, up and down with the waves, and going down gradually. And anyhow he has come to the shore. And again I shall push him into the ocean. We consider his eternal life. This time he has come to you, but he has his eternal chain of life, birth and death and only he can be saved. Back to God, back to home, he's coming home and I shall push him into the ocean of this death and birth. _____ [?] I can't be so cruel. Do you feel?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So who wants to come under the banner of Mahāprabhu but cannot put faith in the present Ācārya. We are not going to take away, to entice

that are going to ISKCON. But that won't go to ISKCON but wants Kṛṣṇa consciousness and Mahāprabhu, we want to help those souls if possible, if necessary. He may come. How can we say, "No, no, we won't." That is the spirit. Kṛṣṇa is above. Mahāprabhu is above. Swāmī Mahārāja is also above. Let them judge. Whatever will come we shall have to do. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So yesterday in the second chapter of *Caitanya-Bhāgavat* there was one explanation about Lord Caitanya's older brother, Viśvarūpa. So I was wondering, Viśvarūpa is also taken as a non different form of Balarāma? How does that coincide with Nityānanda Prabhu? What was Their relationship?

Śrīla Śrīdhara Mahārāja: Yes. Balarāma means His function was not exactly so high as that of Nityānanda, so He was absorbed by Nityānanda, He entered into Nityānanda. Nityānanda's activity and importance in the service of Lord Gaurāṅga was great in magnitude, and Viśvarūpa's connection is less powerful. It may be of the type of Saṅkarṣaṇa. Nityānanda Prabhu and Balarāma of Vṛndāvana, Balarāma of Dvārakā, Balarāma of Vaikuṇṭha, the Saṅkarṣaṇa, different division, have got difference also as in the Personality of Kṛṣṇa. So that is of a little lower type and He entered into Nityānanda, finished His function.

Here also He had some connection with Bala Gopāla, not direct. That Kasi [?] *vipra* case, for the third time his arrangement was to cook _____ and again to offer it to Bala Gopāla. But He did not have the chance of looking at these pastimes, arranged from distant. And then when the *vipra* offered to Bala Gopāla they were all very eager and busy to keep Gaura Gopāla in a confined room. But without their notice Gaura Gopāla came out and took the *prasādam*. And _____ *vipra* when he came, Gaura Gopāla showed him His position, that of Kṛṣṇa in Vraja, all these things, and he was benumbed with joy. That his *iṣṭa-devata*, the ideal of the Lord for which he is passing his days has come before him, and in this present vision and he found his mission is successful.

But Viśvarūpa's function was to connect, but He could not present Himself in that area, so little distantly He arranged this. We do not find He has got inclination, intense inclination towards Kṛṣṇa *upāsana*, but we do not find any clear shape of that *upāsana*, nor in the line of Śrī Caitanya Deva, as He inaugurated. Only He wanted that Nimāi may not stay at home and go on with household life, but He must come out and become a *sannyāsī*. In a dream He appeared before Nimāi and asked Him to follow Him in the path of *sannyāsa*. But not any positive instruction that, "You must engage Yourself in eternal *bhajana* or *kīrtana* of Kṛṣṇa." That we don't get from Him in a definite and positive way. For the negative side He is helping Him. So the lower phase of Nityānanda we may find in Him, in Viśvarūpa. Śacī Devī, She got a vision, in Nitāi She saw Viśvarūpa once, Viśvarūpa the elder brother of Nimāi.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Viśvarūpa is Saṅkarṣaṇa but Nityānanda Prabhu was a little higher, holding higher position. *Anga angśī*, in this way, *angani*. *Anga*, Nityānanda *angi* and Viśvarūpa is *anga*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Bhāratī Mahārāja: So Viśvarūpa stayed in the background, most of the time.

Śrīla Śrīdhara Mahārāja: Yes, background, not in direct help in the direct *līlā* of Mahāprabhu.

Kṛṣṇa.

...

To help the spiritual, subservient, must be subservient to the spiritual ideal, socio-political. Of course we cannot avoid society and a sort of politics, but that must be subservient to the pure spiritual ideal. And it is difficult to stick to that principle throughout the life. We must be a bona fide student, otherwise we are influenced by the environment and enters into the socio-political life of the structure by personal or in the group. That is a danger. And the cause is *pratiṣṭhā*. That is the greatest enemy to a devotee. The greatest enemy of the devotee is *pratiṣṭhā*, self consideration, *pratiṣṭhā, so ham vicāra, pratiṣṭhā*. "I want to establish myself in a separate glory."

My glory is in my surrendering in the slavery of Kṛṣṇa, Guru, Kṛṣṇa. Surrendering in slavery, in promoting the negative aspect of my life, and never any positive. And who is established there, in the normal, negative feeling of his highest ideal, he can, on the behalf of his master, he can interfere with the positive activity of this world. But his head already one with his master. Only he can assert, he can chastise, he can control.

That is considered to be *pralāpita vakra*, that is madness in Gurudeva. That is not, Gurudeva says, "I am not normal here. When I am inspired by my Lord to control, to correct, to assume the subjective activity, I am abnormal. My normal identification is only in the service, cent percent. But when I am to take some *pūjā* from the disciple, to assert in a particular way, to chastise and to fight with the society, that is all abnormal function. That is not mine. That is only by inspiration. I cannot but do that, and that is not my action, power, from up." That is the idea, *pralāpita vakra*.

Mahāprabhu Himself said, "Sanātana, I am teaching you so many high things, but this is not Mine. They are only passing through Me I feel. What I say I am just like a delirium, what I say to you. But I can't check, He's passing, Kṛṣṇa is passing through Me. Apparently I am speaking, but in fact it is not so. What I say I don't know. I'm talking deliriously."

And our Prabhupāda also mentioned in a letter to our Kuñja Bābu [Bhakti Vilās Tirtha Mahārāja], *pralāpita vakra*, when he is giving advice to Kuñja Bābu in a particular way, "I am *pralāpita vakra*," to a disciple, to correct him, to chastise him, *pralāpita vakra*. "I am asserting myself. I can't serve Kṛṣṇa. I can't follow the advice of Mahāprabhu. I am burned wholesale inside." That is the normal position, the negative position, crying, burning. "I can't get service. I can't do it to the point." The burning desire for the service in connection of the infinite; such should be the attitude of a servitor. "I can't do, I can't. I am helpless. How I shall be able to do?" The hankering in the background to do: but the unfitness on the surface. "I am unfit." That will be the inner feeling of a true servitor of Kṛṣṇa, Mahāprabhu. Gaura Haribol. Gaura Haribol. "I want more, I want more."

*na prema-gandho 'sti[darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"Not even a speck, a particle of *prema* in Me, a particle of divine love, not yet I have got." The highest ideal is of such nature. "Not even a drop of that nectar of divine love I have in Me. And I am going mad. All is imitation. All these feats that I show as a player that I have got love for the divinity, this is all play, a false play."

Gaura Haribol. That is the road we are to make progress for. On that road we are to walk. No tinge of satisfaction, no possibility. Burning for, burning. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, once you were explaining the nature of *bhakti*. You said that *bhakti* is such that we can see it in others but we cannot detect *bhakti* in ourselves.

Śrīla Śrīdhara Mahārāja: Yes. In two ways we can conceive. We can see that it is there in others, his activity, his nature, his practices, shows that he has *bhakti*, confidence in Kṛṣṇa. But I don't feel that in me. But he can see in others. That is one thing.

Another thing, in him from the negative side, whenever he's asked, "Why do you go on in the false chase? You're engaged in a false chase, wild goose chase. When you don't get, why do you go that way?"

Then he will be furious. "Don't talk with me, to leave this." *Visaya kathā*. What is not connected with the Lord, if any topics, he won't be able to tolerate that, "But say about Kṛṣṇa." If you talk about any other thing he can't tolerate. "No! I want to hear about Kṛṣṇa." That will be - in that way if you think that you have got no love for Kṛṣṇa then you hear all these things what is not Kṛṣṇa. "No, no." Then he'll be furious. "I won't _____ You say about Kṛṣṇa." That is the point of measurement, something from the indirect side, indirect evidence. And direct you feel, "Oh, there is *bhakti* here, but only I failed to achieve."

habe kṛṣṇa bhajan kore ei mātṛā... [?]

He sees that everyone, they're obeying Kṛṣṇa. Only I am the rebel. As much as he approaches the *mahā-bhāgavata-adhikāra* so selfish that, "Everyone has got, I can't get." That sort of selfishness good in indirect way, "I can't." He wants more and more. So much is given to him but still, "I am earnestly in demand. I want. I can't live without more food." That is the nature, *mahābhāva*. "I can eat so much and you are giving only this, a point. How I can be satisfied?" But your hunger has got no limit. Foodstuff is

very small quantity. They are satisfied with a little morsel of food. They are thinking that, "Yes I have got enough." But you want more and more, unquenchable thirst you have got. That is the peculiar thing of *mahābhāva* _____ [?]

Hungry, in the infinite, hungry, to eat everything. Eat means serving, we must not forget, that in the form of service. "I want to serve everything, the whole service it is my responsibility to offer, to actually do the whole service of Kṛṣṇa, otherwise I can't live. The whole service must be given to me. If you want to allow myself to You I can't."

The ant and elephant, the difference must be observed between ant and elephant. If in elephant standard you give to ant standard food, if you distribute to the elephant, elephant will go on, he'll be finished.

So Rādhārāṇī is elephant standard eater and all else almost ant standard eaters, so *sevān*, small. One *lākh* of elephant food, one *lākh* of ant may be fed by that. Hare Kṛṣṇa. Hare Kṛṣṇa.

But in the soil of infinite there is no question of any want. No want. As much as you can you take to be satisfied, your fullest thirst, or hunger, so to hanker more that is the qualification. No question of want there. So increase your hunger, thirst. Go on increasing hunger, thirst, go on increasing thirst to drink nectar. No question of want. *Eka-bindu jagat dubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] "One drop is sufficient to quench the thirst of the whole world," Mahāprabhu said. This is a partial acquaintance of the infinite, that the one drop is enough to satisfy the whole. And the most voracious eater is *mahābhāva svarūpiṇi*.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Qualitative dependence?

Śrīla Śrīdhara Mahārāja: Qualitative difference must be there also quantitative difference in Rādhārāṇī. The lower quality food and the less quantity may satisfy ant, but in the case of elephant not only quantity but quality should also be improved. The comparison of an elephant may not be of such type but in the case of the Vaiṣṇava world both quantity and quality. Higher hunger is not in quality but in quantity also, otherwise higher earnestness can't come, only not quantity but quality, quality. To maintain hunger of that standard, high standard not only quantity but quality is also necessary. Hare Kṛṣṇa.

Just as if you want to have a big construction. Small construction may be earthen, or maybe wooden, but big structure if you are to construct then the quality of the stuff is necessary, some iron or other hard stuff is necessary to have a big construction. The earthen construction may break down, wooden construction may stay for some time. In this way, the greater, the higher, both quality and quantity, otherwise it cannot be, durability will be challenged.

Bhāratī Mahārāja: So Mahārāja that taste is according to *sukṛti*?

Śrīla Śrīdhara Mahārāja: Yes, *sukṛti*. Normally the *sukṛti* begins, but in the way it may be changed, modified. In *sādhū-saṅga*, Bilvamaṅgala started with some *sukṛti*. That in the beginning was not very good quality. But on his way he came across the greater ideal when he was on the way, walking, it came.

So law is there and also sweet will is also there, not only of the Supreme but also of His servitors. They're free. It is difficult to chalk out any final line of action when so many free agents are concerned about that. Otherwise their freedom will be checked.

So it is difficult like in a mathematical way to calculate that this rocket must reach the moon; in such a way by calculation. But when hampered we are to detect another planet in particular sight. Oh, attraction for that, there was a fault in our calculation. Another body is attracting so the paths were not straight. By method of residue they are to find out another planet. It must go this side. The attraction, this that, calculation must go, chalked out the way, in this way. But when we see that it is not gone in that way then another body is attracting, interacting in the way.

So also there are so many *sādhus*, they have got their independent will. They come across and from there they, the passenger may get some more help. The quality may be improved. So the material final calculation is not possible in the case of the spiritual independent world where so many good spirit wills are travelling, wandering hither, thither also and their motive is to help the passengers always, Kṛṣṇa travellers.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja you often describe that the diseased condition is when one considers he has already attained the object; this is a diseased condition. One's hunger has already been fulfilled. So you said that is the unhealthy position. Just like this man came, he said, "I am *paramānanda*." And you were saying that this is a diseased condition, to think you are filled up, satisfied.

Śrīla Śrīdhara Mahārāja: Yes. Satisfied, not in want. Who came here? "I am *paramānanda*. I am fulfilled." Oh, this Batchi, "I am in full ecstasy." That is a diseased condition. "I am hungry." That is rather a healthy sign, a sign of health.

Akṣayānanda Mahārāja: Mahārāja, in *Bhāgavatam* there is that one verse:

vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame
[*yac-chṛṇvatām rasa-jñānām, svādu svādu pade pade*]

["We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment."]

[*Śrīmad-Bhāgavatam*, 1.1.19]

Śrīla Śrīdhara Mahārāja: Oh. *vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame*. No end of satisfaction. Not that we are disgusted, *vitṛpyāma* does not mean that we are disgusted with all these topics, but our thirst increasing more and more, as much as we hear about these things, thirst increasing. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So without *sādhū-saṅga* we could not get that taste. They say *svādu svādu pade pade*, but we could not get...

Śrīla Śrīdhara Mahārāja: *Svādu svādu pade pade*, as much we taste so much we hanker and again supply again the new taste, new taste, *prati-padam pūrṇāmṛtāsvādanam*, [*Śikṣāṣṭakam* 1], ever new, not stale. *Svādu svādu pade pade*. At every point we are having a new satisfaction; a satisfaction of new type.

Akṣayānanda Mahārāja: Without *sādhū-saṅga* we cannot get that? It's not possible.

Śrīla Śrīdhara Mahārāja: *Sādhū-saṅga*, *grantha-saṅga*, sometimes within when discussing about the *śloka* or any word of *sādhū* within also maybe evolved. *Sādhū-saṅga*, not only externally but internally also we can have *sādhū-saṅga*, or *caitya* Guru as you may say, *sādhū-saṅga* may be internal. I am saying of a *sādhū*, I am thinking, a new light may, one may permit. And then *śāstra* also, I'm thinking about the meaning, new revelation may come.

Bhārati Mahārāja: Mahārāja, once you described that *caitya* Guru, he is the impression which the spiritual master has left within ones heart.

Śrīla Śrīdhara Mahārāja: That may be the guide. My Gurudeva said so. I could not understand that, but by recapitulating within me, now unfolding new light, *caitya* Guru. The Guru when I am associating him in my mind, internally. *Caitya* Guru - Guru that is within me. When I am having association of my Guru, a thought of relativity. This is so then it must be so and so. In this way out of the law of relativity many things will come from within. In our inner nature also we pray to Gurudeva and he also may send new light to me. The *śāstra* also can do so.

Citasta, that is within. *Cit* means pure consciousness. From there it comes, not through eye, not through ear. Without the help of the external senses, from within, from higher self, it may come down to me, verify the further advices of our Gurudeva when he delivered it to you, in book or his talk. In this way so many things we realise. So many new things we may realise in the line. But we must be cautious also that it may not spring from any mundane desire.

*bhukti-mukti-sprhā [yāvat, piśācī 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*, *Pūrvva*, 2.22]

Neither from exploitation, nor from renunciation stage, it must be serving plane. And that also not conditional serving, not very worshipful and awe inspired service of *Vaikuṇṭha*, but spontaneous, automatic, for love, for sacrifice, not for any gain in return. All the stress must be put there. Which I got from my Gurudeva and *śāstra* that test must be there. It may spring from my lower nature, how to differentiate from them. So sometimes I may put to our confidential associates, "I got this sort of insinuation, revelation from within. It is revelation or it is some old remnant of any

sleeping desire? What do you say my friend?" We can test it, if there is any doubt there, any suspicion, any hesitation, you may put to test to those whom we rely on, so *sādhū-saṅga. Bodhayantaḥ parasparam.*

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

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

They'll say what is *dadāti, guhyam ākhyāti prcchati.*

[dadāti pratigṛhṇāti guhyam ākhyāti prcchati
bhūṅkte bhojayate caiva ṣaḍ-vidham prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*, and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Upadeśāmṛta*, 4]

By that it will be consolidated, purified, and the journey will be a safe one.

Bhāratī Mahārāja: So then you said when the quality increases then the quantity will decrease.

Śrīla Śrīdhara Mahārāja: Yes. Decreases, quality increases, *bodhayantaḥ parasparam*, same cycle will be limited and more limited, the quantity will decrease. And the scripture also, not ordinary, higher scripture only can help you in that stage, and a few friends only can help you in that stage. So quantity decreases in this way.

Gaura Haribol. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Haribol.

Have you taken anything, *pāraṇa*?

Devotee: Little.

Devotee: I was reading in *Bhagavad-gītā* the *karma* of the living entity has no beginning, so how something that is temporary, is not eternal, can be without beginning?

Śrīla Śrīdhara Mahārāja: *Karma* has got its beginning but that does not come within the jurisdiction of the world of limitation. Because when *jīvātmā* by the exercise of his free will out of curiosity he first enters into this *māyāik* land, from then he came as a factor of this limited world. So his participation is beyond the beginning of this limited world. So it is said, *anādi*. *Anādi* means it does not come within the jurisdiction of this limited world, thought of limitation. First participation then entrance into the world of

consideration... ...form of thought. First participation and then come within the calculation. Calculation is not possible in the eternal world, in our way. So he came within the jurisdiction of our calculation after participation. So it is, beginning is before, *anādi*, before this finite relativity, the conclusion of this mundane sphere. The eternal thing is entering into a final area. So *anādi* means it could be traced previous, previous history unknown in this mundane world.

An American enters into India, and the CID is keeping his history, directions, and his report to the government. From his entrance when he landed here from that we can give his history, but he may have his history beyond entrance into India, in America. That is unknown. Something like that. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you say, "In this world," you mean in this *janma*?

Śrīla Śrīdhara Mahārāja: In this *janma*?

Bhāratī Mahārāja: Yes, in this lifetime.

Śrīla Śrīdhara Mahārāja: Yes. The history may begun _____ in Bengal, and in Punjab can be traced, but in Russia it may not be traced, something like that. This *janma*, the *sūkṣma-deha* that is within the book of Yāmarāja it may be found. In his previous life he was there, there in this way, under jurisdiction, this life of flesh and bone, and this mental body, from one body passing into another body. That is within the record of the provincial secretariat. That is also mundane, but subtle and gross, and different grosses. The birth number one, birth number two, three, four, but that is within the jurisdiction of the material agents, inspectors. And only the soul, the eternal soul which has entered here and getting so many dresses, before entrance into the jurisdiction of India, what was his nature of life or activity that is unknown. So that is *anādi*, his entrance is...

End of 81.09.25.A
