

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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82.03.05.A

Śrīla Śrīdhara Mahārāja: The Jagad Guru, he also expresses that he's in want. The *śaktyāveśa avatāra* especially for the scriptures; he's also saying that, "I am finding in myself dissatisfaction, discontent, and I can't account for the same why I'm so."

Devaṛṣi Nārada came and told, "Yes. I know. And you have done wrong, diabolically. And you are to compensate. It is necessary for the divine arrangement that you are to compensate for that."

So Infinite is of such character. To deal with Infinite, it is necessary that one who is going to deal with Infinite, he'll always be conscious of his weakness. Then only will he be able to draw light from Infinite.

So it is deplorable to think themselves so much impertinent, 'that we are masters of the whole.' That is direct disqualification, for any institution that wants to work under Vaiṣṇava

faith. Vaiṣṇava faith; from the beginning to the end, they're conscious of their own defect and want, imperfection – from the beginning to the end. And to feel that, that is to attract the grace; it is not their own property. The property of Gurudeva, property of the Lord, and as much as we are given opportunity of dealing with that thing, we can do only that. Never say that we are masters of any position. Such assertion is just the opposite. *Dambha*; that is the opposite of *dainya*, humiliation, and *dambha* is opposite, 'That I am master of the situation.' That should not be thought. That is not the direction proper. Of course, everyone, everybody is free to decide for his own.

And the Vyāsadeva, Devaṛṣi Nārada, they have come to hear what Śukadeva Goswāmī says. Vyāsadeva Himself He taught Śukadeva, but still he has come, "How the delivery?" Because He's always conscious of the infinite characteristic of the thing, of the knowledge; the knowledge revealed, that is of infinite character and none can know to its finish. He has again come with His own Guru, Vyāsadeva has come, Devaṛṣi Nārada has come, their disciples of disciples, how can represent, what sort of representation Śukadeva can deliver to the world? Eagerly they've come to hear. So the openness to infinite, that should be always observed; that characteristic, otherwise it is very dangerous.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Let them do it. Still it is in the protective side, pertaining to protection, but has not taken any aggressive attitude.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Vyāso vetti na vetti vā.*

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

[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]

We are out to deal with infinite. The primary sincere feeling will be of the fact that we are under, we are nothing. Only we can be an instrument by His liking. If He likes He can make instrument anyone and everyone.

mukam karoti vācālaṁ 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]

Our knowledge must make progress towards that line of thinking. It is He, He's everything, and He can make anything as His mediator, instrument. And as much time as He likes, everything at His disposal, His sweet will. We shall live always under His sweet will. We have

come out to serve His sweet will, sweet autocracy; sweet but autocratic temperament, but sweet we are told. We are out for that. Our masters are of that nature, sweetness, love. That voluntarily they come to submit to the servitors, but no right can be asserted. No right can be asserted, all voluntary.

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

Ha, ha. There are thousands of men from that side, and you are few, five, six, or ten...

...

Jayatīrtha Mahārāja: ... want to know whether or not you'll enlist me in your service, because my previous service was taken away from me.

Devotee: _____ [?]

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

Dhīra Kṛṣṇa Mahārāja: He, Jayatīrtha Mahārāja is saying he wants you to enlist him in your service, because his previous service has been taken away from him.

Śrīla Śrīdhara Mahārāja: Is it such?

Jayatīrtha Mahārāja: Well, they've given ultimatum that either I agree from today never to hear Your Divine Grace's words again, or otherwise I have to leave ISKCON. So taking those two things into consideration I decided that I could not become disconnected with your words. That it was easier for me to become disconnected with ISKCON. At least on that plane. I think the ISKCON which Prabhupāda started, you're also one of the members of.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Dhīra Kṛṣṇa Mahārāja: He says the ISKCON that Swāmī Mahārāja he began, you are also a member of that ISKCON.

Śrīla Śrīdhara Mahārāja: If you give so much stress to his words, he wanted to make me President.

Devotees: Jaya. (Group laughter)

Śrīla Śrīdhara Mahārāja: Because I remember that, once he came and proposed to me that, requested me to become President of ISKCON. That he did. Gaura Haribol. But it is very deplorable to me to think that the so called ISKCON committee is so eager to go away from me. In other words, I see that _____ [?] sincere feeling, this is heart's, and objectionable to certain extent, but still I cannot but think so. That principle they have got, the principle of ISKCON, not the _____ [?] but the spirit. If they're ISKCON properly, they're promised to a particular idea. So deviation from that idea is but a shadow of ISKCON. Created, designed by Swāmī Mahārāja, ISKCON. It is very lamentable thing. Hare Kṛṣṇa. Hare Kṛṣṇa. A sincere soul like you will have no room there.

It reminds me, when I was _____ [?] Kalna Congress Committee, nineteen twenty one, or so. The British Government also announced a rule that whoever will be in connection with the Congress Committee they should be all captured. Then the Bar Association of Kalna they took a resolution, they avoid the prison because the Congress also announced that we shall disobey law, because the disobeying program. So the Congress Committee of Calcutta composed mainly by the Advocates, they had a resolution that to save our Congress Committee we should not accept the direction of the Central Congress to disobey law. So there was one man who was, "No. I must obey the order of the Central Committee and I court arrest." Then he was dismissed from the local Congress Committee. "If you are here within then we will also be connected with your offence. So save us, the Committee, from courting the arrest." And he was eliminated. Then another, sober man, in the Committee, he told, "He who is really obeying the orders of the Central Congress Committee and he's eliminated. And bogus Committee we are satisfied with that. It is rather, we shall resign. We are not bold enough to carry out the order of the Central Congress Committee, we should resign. And that man who is new friend he will construct the Congress Committee."

So a sincere seeker after truth is simple and also a strong personality, then appreciated by Swāmī Mahārāja himself, you have no room, because you cannot separate yourself from myself. And who had so much affection all through his life from Swāmī Mahārāja. I enjoyed his company always. And I cannot give my, personality, real person, personal realisation, that is my own existence, to be flattered by their committee voices. Can't give ditto to their resolution. Anyhow, God's will. _____ [?] sincere that will bring victory with them, those that are sincere.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*[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]

Kalyāṇa means sincere to their purpose, but not power seekers. Power seeking, towards his nature in the administration. Hare Kṛṣṇa. Hare Kṛṣṇa. Considers me such a bitter, hopeless poison. My association is a virulent poison to the existence of ISKCON. So such severe warning against me. There will be conversations, that is they're open to all, they may find

fault there when what I'm speaking that is not according to the scripture, or in accordance with the advices of the Vaiṣṇavas. It is open. Gaura Haribol. So anyhow it's all for the best. We are to take to that maxim.

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

["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]

Whether the society or the Godhead? Whom to select? *Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm.*

*[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]

We cannot sacrifice our noble aspiration, the inner voice, our spiritual conscience. Under no circumstances _____ [?] we should be a traitor to my inner guide. That is my ultimate view, thoughts, cannot be insincere. We must not be insincere. Try to maintain ones sincerity, my sincere faith to the Lord. We're out for Him and not for me, acquisition in His name, as Guru *bhogi*, to enjoy, to exploit Guru. The exploitation in the name of God, exploitation in the name of Guru, and Vaiṣṇava, and *śāstra*, this is also existent. Perhaps now the time has come to make us careful from the continuation of such *anartha* on the way. The exploitation in the name of the Lord. Let us accept the poverty, the helplessness, in His name. He's our saviour. And for any other proposal of any committee, wealth, or resources, we should commit against my Lord of heart, Lord of love. We should stick to that, whatever circumstances may come to threaten us.

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

Jayatīrtha Mahārāja: They also passed a resolution, thinking that I would probably leave, they passed a resolution saying that if any Ācārya leaves ISKCON, then all of his disciples actually belong not to him but to ISKCON. They're devoted actually to ISKCON not to him. And therefore the other Ācāryas will be free to try to convince them to give up their spiritual master and take initiation from one of the other Ācāryas.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: They should have to take risk of that sort of behaviour, and that will be atomic bomb to their own disciples. The Tamal Kṛṣṇa Mahārāja I think he's taking the leading part. But that heavy position, awkward position, the other day he felt, and with the same argument with you, putting against them. Mostly on the basis of that he was reinstated. That this effect of changing the faith of their Guru, on the Ācārya, or Guru, will have reaction in the whole of ISKCON and will shake the very foundation. Is it a play, what Swāmī Mahārāja began there, is it a play? That the wholesale Ācārya and the disciple, their relation it is a fun? So lightly to be tackled. What will, reaction will come in the other disciples when connect and disconnect in any way. And the charge that was made by Rāmeśvara to me in a case of single person, and in such great difference. And they're making wholesale same, with a wholesale way, wholesale disease. It is horrible to think, the future of ISKCON. Gaura Haribol. God save them from such heinous and suicidal step they're going to take. Can't, unthinkable. They go from door to door and dissuade the disciples. Is it a business? Even the mundane merchants they will be ashamed to take such steps against their co-workers, who the other day had so much reverence, and he'll be treated like this. I can't think any more.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I am going, in Swāmī Mahārāja's words, "I'm going to faint, to think the future." Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What do you think?

Jayatīrtha Mahārāja: I think that in the name of Swāmī Mahārāja and in the name of Your Divine Grace we have to establish a genuine Vaiṣṇava society.

Devotees: Haribol.

Śrīla Śrīdhara Mahārāja: Or to save the ISKCON from its sure, immediate death, I shall be dumb? What do you think? I go to cypher. Henceforth I don't express myself in any way, I will be silent. Do you think ISKCON will be saved at the cost of that, by the same? It is intolerable that ISKCON which has got so much honour and prestige in the whole of the world, and they will entertain this campaign to sever the disciples wholesale from their Ācārya. Then, what the world will see, look at them with what relish, come with laughter, a ludicrous thing. His question of faith is being murdered. The faith is ready to be murdered. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What about Hamsadūta Mahārāja, is he there?

Jayatīrtha Mahārāja: Hamsadūta Mahārāja, when he was confronted with the proposal never to come and see Your Divine Grace again, he agreed with them. But he told me privately he didn't care much for them, he would do whatever he cared to do when he saw

fit. But that he would agree in order to keep peace with the institution. I think generally because he wants a good market for his books that he's printed.

Śrīla Śrīdhara Mahārāja: His diplomatically wording.

Jayatīrtha Mahārāja: But they did not leave me so much choice as that. They saw me as the ringleader of the whole rebellion.

Śrīla Śrīdhara Mahārāja: Yourself?

Jayatīrtha Mahārāja: Myself.

Śrīla Śrīdhara Mahārāja: The ringleader?

Jayatīrtha Mahārāja: I'm the ringleader, and they wanted to capture me for sure.

Śrīla Śrīdhara Mahārāja: And Dhīra Kṛṣṇa Prabhu is eliminated from the position of ringleader.

Jayatīrtha Mahārāja: He may be the co-conspirator.

Śrīla Śrīdhara Mahārāja: You are more dangerous?

Jayatīrtha Mahārāja: Yes, because I'm more powerful, therefore more dangerous.

Śrīla Śrīdhara Mahārāja:

[*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 Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

Jayatīrtha Mahārāja: I went to the farthest extreme that I thought I could to compromise. I offered them like this, that none of my Godbrothers would have to work on my behalf to enlist any new disciple. Only my disciples would go on like that. That I would agree not to display any picture of Your Divine Grace anywhere in our temple. That I would agree not to circulate your tapes to any of my disciples. And that I myself would only listen to your tapes in private. And that I would keep no picture in my own room of Your Divine Grace. To that extent I said I would compromise in order to keep the society in a unified condition. But that they refused to accept.

Śrīla Śrīdhara Mahārāja: Then you are to banish Śrīdhara Mahārāja from your heart.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Won't allow him enter...

Jayatīrtha Mahārāja: Exactly. They told me that exactly.

Śrīla Śrīdhara Mahārāja: ...the area of your consciousness. You must keep him outside, rather, cast him outside, throw him outside. Not only that, you will have to preach against him, join us in chorus.

Jayatīrtha Mahārāja: Yes. So I told them, I would be willing to be silent about Your Divine Grace, and that I would not propagate the matter but keep it to myself only. Because one or two had mentioned that my relationship with you was internal and could be kept that way. But then when they also went to say that even internally it could not be tolerated, even privately it could not be tolerated, then I thought this is impossible.

Śrīla Śrīdhara Mahārāja: Rāmānanda Rāya, went in *darśana* of Jagannātha, went straight to Mahāprabhu, Kaśīrāma Paṇḍita, met Kaśīrāma. Mahāprabhu told to Rāya that, "He has come from his place of service. Rāya, have you *darśana* of Jagannātha."

"No, no, I have come straight to You."

"What have you done? On the way to Jagannātha temple you did not go there, and you came straight to Me. What have you committed?"

rāya kahe, caraṇa — ratha, hṛdaya — sārathi / yāhāṇ lañā yāya, tāhāṇ yāya jīva-rathi

[Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."] [*Caitanya-caritāmṛta, Madhya-līlā*, 11.37]

"I can't help, my heart took me straight to You, even avoiding Jagannātha on the way. I'm helpless. What can I do? I can't help. My heart took direct to You. I couldn't control my heart, and so the body was carried."

And maybe your case is similar.

Jayatīrtha Mahārāja: There's nothing similar between me and Rāmānanda Rāya.

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

Jayatīrtha Mahārāja: They told me, "On one side is the opinion of all your Godbrothers, and on the other side only this Śrīdhara Swāmī's opinion." So I took it that - I heard one story once about how one Tulasī leaf was - that they were trying to weigh Kṛṣṇa, I think, and whether it's a bona fide story I don't know.

Dhīra Kṛṣṇa Mahārāja: Yes, it is.

Jayatīrtha Mahārāja: But some much gold of the queens of Dvārakā were placed on one side, and on the other side one Tulasī leaf.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja: I think that some of my disciples are captured by Your Divine Grace already, since coming here. So perhaps they'll infiltrate to the others your message. So I told them myself that I would not make a personal attempt to take even a *paīsa* from the institution, neither any building, neither any man, neither any other resource. Whatever came to me out of its own accord I would engage that in Kṛṣṇa's service, but that I wouldn't file or litigate even for a *paīsa* of the whole affair.

Śrīla Śrīdhara Mahārāja: That I cannot sell my independence, my freedom. My religious, my spiritual freedom, I can't sell for any price. That was your spiritual consciousness I cannot sell for any price. I must follow my own *caitya* Guru. The Guru within I can't avoid his dictation, disobey his dictation. At any cost I must maintain his prestige that is guiding within me, on behalf of Swāmī Mahārāja. Swāmī Mahārāja living inside me, I can't banish him.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: A most heinous, it is direct offence to the faith, the *śraddhā*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The other day the same question they posed.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The ruling, mental posing, attitude, prejudice, they come, the position of a ruling vanity, we are ruler.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: When Pāṇḍavas they are, after, in the gambling, and Draupadī's dishonouring, all these things, when there came another treaty that they will go to the forest for twelve years, and then one year in unknown quarter, then they may come and take the share of their kingdom. A decision was made and the Pāṇḍavas they're going to the forest, those five, and also Draupadī following. Kuntī also of course kept in charge Vidura, as mother, and the six are going to the forest. At that time Sahadeva, he was going, some only with - Bhīma, Duryodhana, er, Yudhiṣṭhira Mahārāja going with his glance upward, and Bhīma with his hands, fluttering. "Only after twelve years I shall satisfy the itching of my hands." Then Arjuna he's shedding tears profusely. And they have told what was the meaning. Arjuna when he will come back, "I shall use weapons in such a profuse way in a current to take the revenge." Then Nakula, or someone, he's smearing the ashes, that for son maybe. And Sahadeva, what I mean here, he went with his hands, with his palms, by covering his face with his palms. And what was the meaning, that he can't look, he was the astrologer,

Sahadeva, a very good astrologer, and it was said that he cannot look at the future figure of the empire, he can't, he's closing his eyes. The future, he's seeing the very dangerous future will come in the Kuru *varṁśa*. By the astrological knowledge he's fully conscious of that, and he can't see, cast his eyes, look in the environment. He's covering his face.

Same thing, something like that has come on me. I can't cast glance into the future of ISKCON. I'm afraid to look at their future. I feel from what step they're taking is deeply deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me, what he'll think of me? My connection is going besides them in circle from his activity.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The Pāṇḍavas are five, and the Duryodhana party hundred, so banished, Pāṇḍavas were banished.

End of 82.03.05.A

Start of 82.03.05.B

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. I was told from friends, several selected leading persons will come to meet here, is it not?

Akṣayānanda Mahārāja: We were also told that.

Dhīra Kṛṣṇa Mahārāja: This may be a later development.

Śrīla Śrīdhara Mahārāja: That is uncertain?

Akṣayānanda Mahārāja: In the light of this new news this may not happen.

Śrīla Śrīdhara Mahārāja: That is not possible. Who is the most enthusiastic member in this sort of last resolution, or conclusion? The leading man?

Akṣayānanda Mahārāja: Tamal Kṛṣṇa Goswāmī.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa?

Akṣayānanda Mahārāja: Yes. Ha, ha. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told, _____ [?] desperate. I want to send him to China. He's the greatest type of desperate man. _____ [?]
Who's inconsiderably bold, *dampita* [?] Inconsiderate and bold, desperate.

Śrīla Govinda Mahārāja: _____ any question _____ [?]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Any question _____ [?] Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Śrīla Govinda Mahārāja: Any religious question?

Dhīra Kṛṣṇa Mahārāja: This is the epilogue.

Śrīla Śrīdhara Mahārāja: So we may invite questions from the newcomers. Any enquiry have they got?

Śrīla Govinda Mahārāja: Do you have any questions?

Devotee: I used to visit Mahārāja a few years ago with Subhaga, and take *prasādam* here.

Akṣayānanda Mahārāja: Druvanātha used to come and see you with Subhaga Prabhu.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Druvanātha came...

Śrīla Govinda Mahārāja: _____ [?]

Akṣayānanda Mahārāja: He's been here before. He used to get your *darśana* before, together with Subhaga Prabhu.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: Mahārāja. In the case of reverses, how does one know, in the absence of his Guru Mahārāja, if this is Kṛṣṇa's plan, or if he's made some mistake?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's asking, in the absence of ones Guru Mahārāja, how does he know if it's not Kṛṣṇa's plan, or it's a mistake?

Devotee: If there's some reverse, some reversal.

Śrīla Śrīdhara Mahārāja: Mistakes, there may be many, the world is full of mistakes, but Kṛṣṇa's plan is at the back of everything, because artificial arrangement cannot remain. The free will is to be, many free will to be adjusted, to be harmonised. So free will has got its chance to keep its freedom, and then only harmony will be peaceful and happy. So generally it does not interfere with the free will of the *jīva* so this happens. The whole thing is like that. Otherwise His Absolute Will might have been in such a way that no disturbance, no prison, no *māyā* could be present to keep up the peace.

*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]

"I am independent and I don't interfere with their independence. Independently they should come to realise what is what, and accept the good, and that is desirable."

The one and many, the relationship not of coercive necessity, not of coercive character, not of necessity. Free adjustment. The Absolute freedom and so many relatively free parts there must be harmonised in some proper understanding, that is adjustment. Otherwise *māyā* could not exist, the *jīva* could not exist. They're all one, and that will be something like *nirviśeṣa-brahman*. The play, the *līlā*, presupposes one and many, and the relation sometimes opposition, sometimes acceptance, in this way. From the ultimate standpoint it will be seen like that. So the background has been given to us, whatever position you find, don't be discouraged, don't be unsatisfied. That is also within the boundary of the Lord, Kṛṣṇa. So don't be afraid, wherever you be, have your position. Last extremity, does not matter. But try to have faith in Him, that is good. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, how a householder can serve his Guru best, to achieve the best, good result?

Śrīla Śrīdhara Mahārāja: Not question of householder, that is posing, or a *sannyāsī*. The householder may be a better servant than a *sannyāsī*. Only how much he's prepared to sacrifice for the Lord. We have seen, when we were in the first Gandhi movement that so many *gṛhastha* like C.R. Das. He risked everything but so many volunteers ran away when chased by the police. But as *gṛhastha* he did not shirk back an inch. His sister, his wife, his only son, all arrested, he's unaffected. He's *gṛhastha*, the whole money is going away, does not care for it, he was *gṛhastha*. But many volunteers that left everything, all connection, to give them for the service of the country, they could not stand the frowning of the police at that time, we saw.

So in Rāmānuja *saṁpradāya* there is a story that there was one *gṛhastha* devotee, Dhanudas [?] and there were so many *sannyāsī* disciples of Rāmānuja. Rāmānuja had special affection towards Dhanudas. The *sannyāsīns* could not tolerate that. So one day Rāmānuja made some arrangement to show that why he had got such special attraction for Dhanudas though he's a *gṛhastha*. He, when the *sannyāsīns* went to take their bath, by his instruction, some of his disciples they interchanged the position of their dress.

So after taking bath from _____ [?] the *sannyāsīns* coming, "Where is my dress? Who has put his here? I don't find, I put my dress here. You have taken it there. In this way you have taken."

In this way such a quarrel came into existence that Rāmānuja had to come out. "What is the matter? You are all *sannyāsīns*. Only displacement of your dress from here to there has created you so much pain. But you are all *sannyāsīns*."

Anyhow, that was stopped. Then he managed, he called for Dhanudas. He came. And sent one of his most confidential disciples, "Go and take away the ornaments from the body of Dhanudas' wife."

He went, and she was lying on the bed. Dhanudas was called away to Rāmānuja, he was sitting there. And he was very stealthily taking away one by one what ornaments she had. And then when she turn her side, he came away, he fled away. And that was presented to Rāmānuja, such things have happened. Then Dhanudas was let off. He went to his house.

And his wife told, "Is there any dearth of money in the Maṭha?"

"Why do you say so?"

"That Prabhu, he came, and as you had not come, the door was not shut from inside, he entered and he took off one by one the ornaments whatever on my body. So perhaps there must be some want of money there."

"But then, what did you do?"

"Then I turned my body from right side to left side, and he fled, perhaps he thought that..

"Why did you do so? Why did you not allow him to take the ornaments from the other side?"

"Yes, only for that, when one side taken off, to give him the chance to take from the other side, I also turned the body."

"Then it is all right."

Then Rāmānuja presented, "That such is the case with Dhanudas and his wife. And they're *gr̥hastha*, and because I have much affection for them, you *sannyāsīns* you are very jealous of that."

So something, offering, that is a possession only, but the heart within, and as much as one can offer it to the Supreme he's great. In Mahāprabhu's time so many *gr̥hastha*. All the, many of the *parśada bhakta* they're all *gr̥hastha*, but they were not less important devotees. The question of heart, inner posing, not outer stand.

There was another *gr̥hastha* devotee of Rāmānuja, I forget the name. In a village perhaps, a very poor man. Rāmānuja, in a preaching tour, went to his house and became guest, and the husband has gone on begging, they lived on begging. And only the young wife was at home. And three, four, disciples, Rāmānuja became guest in his house. And what to do? How long after the husband will come can't be said. So how to manage with _____ [?] Vaiṣṇava, Guru _____ [?] has come.

Then she thought that one rich merchant, man, he had some attraction for this lady. That lady thought that, "I don't see any other way to serve my Gurudeva with his disciples. Only one ray of hope that if I go to that gentleman he may give enough, to serve them." She straight went to him and asked that, "I want some, in the absence of my husband, my Gurudeva with disciples has become my guest. I want to serve them well. So if you kindly give some articles, necessary things."

Very gladly he gave all these things, and thinking that his will will be satisfied. So she also was conscious of the fact and took everything, managed. When she cooked and served, and

Rāmānuja with his disciples taken *prasādam* and sleeping, taking rest, her husband came in. And first finding that there's honourable guests in his house.

And there was another, rich disciple of Rāmānuja, but Rāmānuja avoided them and came to the poorest man, poor disciple.

Then, after seeing he was very joyful, and then next thinking, "What about their, what they have taken?"

"Yes. I have managed anyhow. I begged from some gentleman all these things, and they have finished, taking rest. And I am waiting for you. You take what is there, the *prasādam* of the Vaiṣṇava, Guru, and after that I shall take."

Then, Rāmānuja was staying, Rāmānuja could guess that such a poor man, how she could manage to serve us in such a way. He asked the lady, "Take some *prasādam*, and the gentleman who has supplied all these things for the service of Nārāyaṇa, please give some *prasādam* to him."

Perhaps some other more secret arrangement. Like Bilvamaṅgala, when the lady went to visit the gentleman he took some *prasādam* of Rāmānuja himself, *ucchiṣṭha*, and offered to him. And he took it and his bad motive vanished, and he honoured the lady, and she came back. So this is also an instance that at the cost of her chastity she wanted to perform Vaiṣṇava *sevā*, Guru *sevā*. The body was hated, neglected so much so. The Vaiṣṇava *sevā* is of such high order it is almost inconceivable to us, almost inconceivable, but still, the example is there.

Once I, in Ellor, that Kovur Maṭha, Rāmānanda _____ [?] in the District of Ellor, I approached that for collection there, and one man told, there was a big *zamīndār*, and he had a case in the Court of Justice, some Balaram or someone, Rāmānanda *sampradāya*.

"If you get a word from the judge to the man, then he can help you substantially."

I myself and Mādhava Mahārāja, he was Hayagrīva Brahmācārī at that time, both of us approached the judge, Balaram or Baladev, something. And told that we want money for Rāmānanda Gauḍīya Maṭha there on the banks of the Godāvarī. We're out to collect funds and we think, we are told that one *zamīndār* he may contribute something substantial. And if you kindly give your word in any way then it may be successful.

"You *swāmījī*, do you request me to do this? There is a case in my court and he will expect something from me in return. Then you *swāmījī*, will you advise me to do that?"

I told yes, because in your *sampradāya* such examples of Vaiṣṇava *sevā*, or Guru *sevā*. We hold that this post is given by the Lord to you, and if you utilise this position for the service of the Lord then there will be no bad pressure, consequence. And in your *sampradāya* we find that the Ranganath temples are built by the *dacoits*. And one lady, risking her chastity, she served the Vaiṣṇava and Guru. So ordinary moral rules have nothing to do with the service of God. It is, *svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm*.

[*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhinām
yā dustyajam 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]

Crossing the law of the country, and even society, the absolute call of the Lord for the service should be attended to.

“Then yes, I shall do.”

Then through the Pleader _____ [?] Pleader, that gentleman he put a word to the Pleader, and of course what we wanted that *zamīndār* _____ [?] he did, gave that.

So this way, neither *gr̥hastha* or *sannyāsī*, who can give more from the inside, he can get more, he’s great. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

That Durvāsā’s case is like that. Durvāsā was guest to Ambarīṣa Mahārāja. And then he came to take his bath in Yamunā, Dvādaśī day. And Durvāsā found the time of *pāraṇa* is expiring so took something there in the banks of Yamunā. And he thought, “What Ambarīṣa is doing? He has accepted me as guest. Without feeding the guest one should feed himself. But at the same time the time of *pāraṇa* is also going away. Then what he’s doing? He’s regarding for Ekādaśī or regarding for guest like me?” Then he came.

And Ambarīṣa Mahārāja also consulted his assembly authorities, *paṇḍits*, scholars. “What to do? He’s my guest, I must feed him and then serve him, and then I shall take anything. But at the same time the *pāraṇa* time is being over. If I don’t take anything then the *vrata* will be disturbed, offence against the Ekādaśī *vrata*. What to do?”

They thinking advised, “Take one drop of water from the *kuśa* grass and put into the mouth. Then it will be taking something and not taking, both.” He did so, and waited.

And Durvāsā he meditated and saw, “Oh, he has kept *pāraṇa*, and neglecting me.” He came furiously. “You Ambarīṣa you disrespected me.”

“Then what to do? I asked the *śāstric paṇḍits* and according to their advice, I put a drop of water into my mouth. You see the things. But I did not eat practically, did not eat.”

“No, no. This is sufficient disregard to me.” In this way he tore one of his *yata*, the tuft of hair and threw against him, in the line of fire it is approaching to burn.

He is there, undisturbed. “If I have committed anything wrong, let my body be burned by the fire.”

But Nārāyaṇa, because he was an exclusive devotee, so He gave orders to Sudarśana to protect him always. At once Sudarśana came between and the fight began between Sudarśana and that fire that came out from the *jata* of Durvāsā. And that fire waning perhaps, created, and that was defeated by Sudarśana and pushing towards Durvāsā.

And Durvāsā thought, “What is this? As a reaction it is coming to burn me instead of burning him.” He began to fly away, to run from. Wherever he’s going the flame is following him. Then went to Brahmā, there also approaching. Then went to Śiva.

“No, no, we cannot give you protection against Nārāyaṇa. He’s direct servant of Nārāyaṇa. We are all helpless there.

“Then what to do?”

“Go at once to Nārāyaṇa, no other alternative.”

Then what to do? He went to Kṣīrodakaśāyī Nārāyaṇa. Then Sudarśana kept a little mild position. “This is the fact. You save me. You save me.”

"Yes, I shall save you, but first matter is such. I already ordered Sudarśana to protect Ambarīṣa. He's My continuous devotee, permanent devotee. So it has happened."

"Yes, unhappily. But what is your decision?"

Nārāyaṇa told, "You have to go to that Ambarīṣa. I can't do anything. I can't help you in any way. You are to go to Ambarīṣa."

"What do You say? You are Master of the situation. He's Your servant, and You like to send me to him, that means You won't help me."

"Yes."

"But what can I do?"

"That is the rule, fall."

"But he's a *gr̥hastha*, I'm a *sannyāsī*. And I'm a *brāhmaṇa*, he's a *kṣatriya*. And it is Your creation, and now, why do You break the law? And law is made by You in the *śāstra* that *brāhmaṇa*, *sannyāsī*, he should get the better position."

"Yes, that is so, but that is formal, but come to the absolute consideration."

"The *brāhmaṇadī*, You are *brāhmaṇadī*, You are supporter of the *brāhmaṇas* and I am a *brāhmaṇa*."

"Yes, I'm a supporter of the *brāhmaṇas*, because they have got their greater recognition for Me than others. But what did you do in the present case? Ekādaśī is the vow connected with Me, and Ambarīṣa gave respect to Me by observing My *vrata*. You yourself did *pāraṇa* to keep up your own *vrata*, vow. And he also, for My sake, he had to do that, and you could not tolerate that he honoured Me. Not for personal satisfaction, but he took a drop of water in honour of the vow that is connected with Myself, and you could not tolerate that he should serve Me. And you say you are a *brāhmaṇa* so I must oblige you, what is this? Then another, you say you're a *sannyāsī*, he's a *gr̥hastha*, but when you threw that fire to burn him, he did not fly away. He was standing there like a criminal. "If I have committed anything wrong let the punishment go on with me." But what about you? Being *sannyāsī* you are running through the whole of the universe to save your life. But he did not care to save his life Durvāsā. Who is greater, you consider."

Then Durvāsā was a little weakened. "Then if I go to him and he does not forgive me?"

"No, no. Go and see. He's not of that kind of Vaiṣṇava. They're not *brāhmaṇa*, they're Vaiṣṇava, go and see."

Then Durvāsā was compelled to come back to Ambarīṣa. And that Ambarīṣa standing in the same posture, thinking that, "What I did, what offence I did that on my account the *brāhmaṇa* is being disturbed in such a way? I am a sinner, a criminal. On my account the *brāhmaṇa* is being, have to suffer so much." In this attitude he's standing. "And how can I take food. He was my guest. Without feeding him, I can't take any food." He's waiting there.

And Durvāsā when came and found that, "Like a criminal attitude Ambarīṣa was standing waiting for me. First he will honour the guest and then he can, this way." Then Durvāsā came to him, and then still the Sudarśana won't care, He's going to burn Durvāsā. Then Durvāsā had to appeal to Ambarīṣa. "I went to Nārāyaṇa, He told that to come to you. You ask the Sudarśana that He may not burn me."

Then Ambarīṣa with folded palms began chanting praise of Sudarśana. "If I have a drop of devotion for Nārāyaṇa, if anything good things I have done in the world, so I pray Sudarśana You stop, don't harm my guest Durvāsā."

And then that Sudarśana then He was satisfied and Durvāsā was relieved.

So *gr̥hastha* and *sannyāsī*, *brāhmaṇa* and *kṣatriya*, the formal and absolute consideration. Devotion, our attract to the central truth, that has got paramount position. And all else are of relative value, everything. Attraction, adherence, faithfulness to the central truth that is all in with,

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 clarion call, we must keep it in the ear and heart always. Anything coming in clash with that absolute call must be rejected summarily. And one who has got that attitude in him, he's noble, he's great, he's perfect. That is the truth, that is to be enquired and to be known. Adherence. So Uddhava told the *gopīs*, *svajanam ārya-pathaṁ ca*, [*Śrīmad-Bhāgavatam*, 10.47.61] cross the law of the *śāstra* and their own relative consideration, everything. They have risked everything for the service, for the satisfaction of Kṛṣṇa. So Uddhava aspires, "That I like to have a birth in this Vṛndāvana as a creeper, or a grass, so that the feet dust of these divine damsels may touch on my head." That is the prayer of Uddhava who's the greatest of the devotees of Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So not much of the form, but the material things that can save us. Reality within the form, that is to be search for, and we must try to get that, whatever little, irrespective of all considerations of the outer cover. The spirit of the truth is this. The loving centre, absolute good, beauty, charm, that has been given. The faith, absolute faith in Him, and also our preparedness for the service of Him, to obey Him at all cost. That should be the object of our life, all. All animation must be of that wealth. And Mahāprabhu asked us to preach this, give this secret. The secret success of everyone is this, and go and talk to anybody you meet the secret success of their life. The success of your life lies here, Kṛṣṇa consciousness. This is Kṛṣṇa consciousness, the Kṛṣṇa conception of the ultimate cause. That should be the only object of our search, at every cost, and every time, every place, irrespective of anything else.

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]

ājñajaiḥ guṇān doṣān, mayādiṣṭān api svakān
dharmān samityajya yaḥ sarvān, myām bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

*sādhavo hṛdayaṁ mahyaṁ, sādhuṇāṁ hṛdayaṁ tv aham
mad-anyaṭ 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]

In Durvāsā, Ambarīṣa case this *śloka* occurs.

*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]

"As if I'm not free, *bhakta-parārdhīno*, I'm dependent on My devotees. Durvāsā, this is My attitude. I plainly speak to you that I'm not independent, I'm dependent to My devotees."

Why? That explanation is also given. *Dārāgāra-putra*, leaving their house, their sons, their wives, wealth, everything, they have risked them for My service. *Kathaṁ tāṁs tyaktum utsahe*, how can I be expected to desert them, Durvāsā? You consider it. One who has risked his everything, and for Me only, and how can I leave them, in any condition, in any plea? It is impossible. So though I am Absolute, Absolutely free, still I am as if I am dependent to them. My consideration is such. I can't throw them out easily. But this is my position you know. And they're also not traitor. I send it to them and you will be properly treated there. I have got every understanding."

*[ye dārāgāra-putrāpta-, prāṇān vittam imaṁ param
hitvā mām śaraṇaṁ yātāḥ, kathaṁ 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]

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

This is not imagination, this is realisation of the reality. Such world existing, such plane existing. Such transaction between the Lord and His servitors existing. It is concrete thing, concrete reality. And what I think to be concrete reality, that is all apparent, that can vanish any moment, and that's sure to vanish. But if we can take our shelter in such plane where

such *līlā*, pastimes, between the devotees and the Lord, we can acquire merit to have our life to live in that plane we cannot but be happy. And eternal life we may have there. With that aspiration we have come out. No charm for other dazzling apparent proposals that may come to entice us from all directions, from every direction. Eliminate, eliminate, *tanmo, tanmo, neti, neti, neti*. I want this. My selection for this Kṛṣṇa consciousness in Vṛndāvana. All else, that proposal that came to me from different quarters, that must be eliminated, dismissed. I'm here, missing that. The Vṛndāvana *līlā* is only acceptable to us. We consider ourselves to be fortunate enough if we get, like our choice for Vṛndāvana Vrajendra-nandan, where the God Himself ...

End of 82.03.05.B

Start of 82.03.05.C

Śrīla Śrīdhara Mahārāja: Carrying the shoe on His head of His father. And He's trying to touch the feet of His highest beloved. That God, homely God. God whom we can have in our home life. In home life, simple, plain, loving, best companion, Who can supply all the inner hankering fully to us. We hanker for that intimate, friendly relation with God. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. We're out for that, and by His grace let our thirst be quenched, satisfied. With His blessing, with the blessing of the Vaiṣṇava, Guru, and all good will from all. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we can know Him, we know everything. If we can have Him, we have everything. Such things, and so intimately, what more, what more we may expect. But not without any price. We shall be ready to pay for that. That is such attainment, such highest attainment of life if we think, we should be ready to pay anything as price for that. No sacrifice will be thought greater for that. We shall be prepared with this attitude to approach Him. But He's not cruel and harsh. He does not demand from us what is impossible, only what is real. He wants our heart, our cooperation, our free service. Our freedom He wants, our freedom. And if rather we can give, if we offer our freedom to Him, the freedom is more enhanced, in a more style colour the freedom comes out. Real freedom is in offering it to Him. That is real freedom. He's a hero who can, he's prepared to give his life everywhere, in every case of duty. Discharging his duty he can give anything, and his life, very easily, he's a hero. He'll give his life.

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

Through the banks of the Ganges Nityānanda Prabhu walked, wandered. _____ [?]

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"He's My life of life. Who will take the Name of Gaurāṅga, and he'll surrender him to the ideal of Gaurāṅga, take His Name, surrender to Him, and I shall serve you. I promise I'll be at your disposal. You only connect with Gaurāṅga, My Lord. My loving Lord Gaurāṅga you come to connect with Him and I'll be at your disposal, to supply any service to you."

In this way Nityānanda Prabhu wandered on both sides of the Ganges here one day.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Mahāprabhu when after five years of His *sannyāsa* He came to this place, He was so magnanimous that all sorts of offences committed against Him in His previous life, He released them so easily, *aparādha-bhañjan*.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govarddhana 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."] [*Chaitanya-Bhāgavat, Antya, 3.541*]

All satisfied, fully satisfied, all, who came they are fully satisfied. *Yā 're prabhu nā karilā dhanya*, their all prayers were granted very lavishly.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nītāi Gaura Haribol. Nītāi Gaura Haribol.

Did Swāmī Mahārāja approach America with committee rulers or some other capital? What was his capital?

Akṣayānanda Mahārāja: One day Dr. O.B.L. Kapoor he said to Swāmī Mahārāja, when he was a chemist, he said, "You make me that mixture so I'll get, I'll take that formula and get Kṛṣṇa *prema*."

And our Prabhupāda replied, "Yes, I know the formula but I cannot mix it yet."

He said, "What is that formula?"

He said,

*tṛṇād 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]

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What's the time now?

Akṣayānanda Mahārāja: Ten past nine.

Śrīla Śrīdhara Mahārāja: So any question?

Mādhava Mahārāja: Mahārāja, what is the difference between pure devotional service and the desire for the five kinds of liberation?

Śrīla Śrīdhara Mahārāja: Five kinds of?

Akṣayānanda Mahārāja: Five kinds of liberation, *sāyujya*, *sārūpya*, *sāmīpya*, *sārṣṭi*, *sālokya*, and *śuddha bhakti*?

Śrīla Śrīdhara Mahārāja: *Śuddha bhakti* does not want anything, even not liberation, *dharma*, *artha*, *kāma*, *mokṣa*.

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī*, *Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Ṭhākura*, page 136, ISKCON Press, 1980]

Bhaktivinoda Ṭhākura says in his song that, "I want Your need to be satisfied. If You like, You need to keep in the, amongst the birds, or the beasts, or in heaven, or even as hell, it does not matter. But I may live in Your connection, that is my only prayer. *Paśu pakhī*, animal or bird. *Ho 'ye thāki svarge*, either in heaven, or misery, in hell, does not matter. Only my concentrated prayer is in one part, Your connection. *Taba bhakti rahu bhaktivinoda- hṛdoye*.

nija-karma-guṇa-doṣe je je janma pāi, janme janme jeno tava nāma-guṇa gai

["Whatever birth I may obtain due to the faults of my worldly activities, I pray that I may sing the glories of Your Holy Name birth after birth."] [*Gītāvalī*, *Śikṣāṣṭakam*, 4.3, from *The Songs of Bhaktivinoda Ṭhākura*, page 135, ISKCON Press, 1980]

"Apparently my own *karma* I don't get relief from the consequence of my *karma*. According to my *karma* I may be posted anywhere and elsewhere, but only my prayer is concentrated to only one point, that Your connection, Divine connection. Connection, a thread of love, *prema*, of service. That is only, the whole prayer concentrated to only the fine

thread, Your connection. If You like me to go to hell, yes, I'm ready. No other plan, nothing of anything. Wherever You like to post."

The *gopīs* also told, when they're offered, requested by Nārada to give their feet dust for the medicine for Kṛṣṇa's headache. "You ladies, you don't care for your future life. You are courageous to give feet dust to the heavenly Lord?"

"Oh Nārada, we don't care for our future. We may be chaste. We may be put to eternal painfulness. We care little for that. But what He is, at least for the time being, His little satisfaction, relief, what we are told leaving His headache in pain. A point, a drop of pain, the least possible pain, to remove that, when we come across the news, to do away with that, to efface that our whole existence can be put into the eternal fire."

The risk is so much, and so they're so great. Inconceivably great is they're position who has got so much risk at their heart. Gaura Haribol. Gaura Haribol.

"Oh, nothing. Only His satisfaction. Only His satisfaction."

No consideration of ones own position."

Self forgetfulness, as we're told the Christians say, "The Christ died, was of self forgetfulness, in his attempt to produce satisfaction in the object of our love."

The very higher nature of love is such. Love means such things, sacrifice, surrendering. Sacrifice one into fire. Die to live. The degree of death should be such, not only mouth deep, lip deep. But heart deep, and to the extreme. Die to live. As much as we take risk to die for the truth, so much we're saved, the opposite. To have the truth, truth also comes to that extent within us. He's not bankrupt. So this is the key to the highest success of ones life. And that key was taken by Mahāprabhu and Nityānanda Prabhu to distribute to all of us.

"Take the key, enter the door, and go up to your highest, honourable position."

By dying you will come with the most high, noble flying colours. Die to live. Surrender to have. Surrender to the Infinite, you will have the Infinite in return. What more you want?

Christ told, in the construction of a particular church, "Many gave something, many contributed something." And He was asked, "Who has given the most?"

Then He pointed out, "This beggar."

"Why?"

"So many men they're, hundreds, *lākhs*, thousands, what he earned by begging during whole day, the wholesale in his possession he offered. And they offered partly. One *lākh*, one thousand, one *crore* one *lākh*, but he gave wholesale, whatever was in his possession."

So giving wholesale, whatever tiny it may be, we can get the whole. So what sort of fool he will be if he does not take such chance of giving the most valuable thing to Him we can get in return the whole Absolute? This is the way. Gaura Haribol. Gaura Haribol. And this is not imagination but this is the law of love. There is a plane of love and it is the general law in that plane, such a holy and divine place or plane for us to live. It was opened to all of us, if we like. *Śraddhā, laulyamātram*, only your sincere greed, feeling of necessity, and that must be sincere. All else will be arranged, by the company. Only your will and that must be sincere. A concrete business, a company. Gaura, Nityānanda has opened a company, and Swāmī Mahārāja took it to America, a company. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Are there offences to be considered when chanting the name of Gaurāṅga or Śrī Pañca Tattva?

Śrīla Śrīdhara Mahārāja: *Ki bolchen*, what?

Akṣayānanda Mahārāja: When we chant the name of Gaurāṅga or the Pañca Tattva mantra are there some offences there to be considered?

Śrīla Śrīdhara Mahārāja: Less offences. Sincerity will be necessary, always not considered. Only sincere will, that is here, and not past activities considered. *Aparādha vicār nai*, no new *aparādha* They will accept. Your sincere acceptance, all the *aparādhas*, past activities won't be considered. In no time that will be met by the company anyhow. They will take the risk. The mercy, there is great store of mercy with them. The justice, if you surrender to them, they have brought with them the infinite store of mercy, they will provide that to you. But your sincere admission is necessary from your part. With the fund of mercy in their fund they will meet always.

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

...

...festival time, many will come and I shall have to meet them and to talk with them to certain extent. So here I stop.

...

...a very good astrologer. Many places it says that he cannot look at the future figure of the Kurus, Duryodhana. So he can't, he's closing his eyes, that he's seeing the very dangerous future will come in the Kuru *varṣa*. By his astrological knowledge he's fully conscious of that, and he can't see, cast his eyes, look on the environment, he's only covering his face.

Something like that has come in me. I can't cast glance into the future of the ISKCON. I'm afraid to look at their future. I feel what they did, step they're taking is very, very deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me? My connection is going to excite them in such unholy activity.

Śrīla Govinda Mahārāja: No, purify. _____ [?] purify ISKCON.

Śrīla Śrīdhara Mahārāja: The ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. The Pāṇḍavas are five and Duryodhana party a hundred. Pāṇḍavas were banished from the kingdom, along with possessions. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

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

Jayatīrtha Mahārāja's sacrifice and sincerity is of so high type that it will, this light will show like x-ray. Like a searching light, will show the defects in them. His life is so sincere and so

faithful for the cause. That will cast darkness to them, on their face, throw darkness. A man from such high position, he can live so easily for the truth, and still such a man is living.

Einstein once remarked, "A man who does not say a single lie, and who does not harm even a single mosquito or fly," about Gandhi, "That such a man once tread on this Earth, walked on this Earth, future generation won't believe it." That was the statement of Einstein about Gandhi. "And simple life, he never speaks a lie, and never harms a fly, or anything. Such a man used to live on the, rest on this Earth. Future generations won't believe it."

So _____ Mahārāja is so sincere that such a tempt-able position he was holding in ISKCON and he's leaving it only for his sincere hankering for the truth. Such prestige, such resources, position, and obligation to the disciples. So all that he's single handed his ideal will defeat them.

And Dhīra Kṛṣṇa Mahārāja firm, and his sharp intellect to find the real *siddhānta* in the *śāstra*. These are really the wealth of the devotee.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma.

Not a single man with a committee of so many was sent through the life so much by Swāmī Mahārāja. His future good name, presenting his future good name. They are so much against the principle.

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

Let the Divine Will guide us properly in our way. What could I say more?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Govinda Mahārāja _____ [?]

Jayatīrtha Mahārāja: Actually I also thought that since my *daṇḍa* which they gave me originally when they gave me the *sannyāsa* in Los Angeles, somehow I happened to come to India with that *daṇḍa*. And the *daṇḍa* which you gave me I left in Africa during my preaching tour there. So I thought actually that since they think that it's so easy thing to renounce *sannyāsa* Guru, so acceptable thing to renounce *sannyāsa* Guru, that my personal feeling is that I want to have it openly displayed that I'm also your *sannyāsī* disciple and not theirs. I want to return that *daṇḍa* to the chairman of the committee Rūpānuga Prabhu who's familiar with such things.

Devotees: (Group laughter)

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Guru and *śiṣya* relationship un-detachable.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: Kṛṣṇa cannot detach. Only Vaiṣṇava *aparādha* can detach. Kṛṣṇa cannot detach Guru *śiṣya* relationship. Only Vaiṣṇava *aparādha* can detach.

yadi vaiṣṇava-aparādha uṭhe hātī mātā / upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.156]

Śrīla Śrīdhara Mahārāja: Like a mad elephant, he can uproot the whole creeper.
Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

Jayatīrtha Mahārāja: I don't take any breakfast, lunch perhaps.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Once more Jayatīrtha Mahārāja has become a *sannyāsī*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Leaving everything. Kṛṣṇa wanted even the *gopīs* to take stand naked before Him. Gaura Haribol. Nothing, *nopadhi*, stand naked. *Sannyāsa* means to become naked almost before Him. Naked stand before His sweet will, giving up all sorts of prejudice, undesirable things.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: There is no practical feeling of the definitive, but only administration. Administration in the mundane administration tendency, unconscious of the holy faith, *śraddhā*, on the divine. Meddling with divine faith in such a rude manner, it is not possible. It may not come from the hands of the devotee. A devastation, this attack.

[about two and a half minutes of Bengali conversation]

Śrīla Govinda Mahārāja: This Chandrodaya Mandira opened by Mahārāja, and there is a *vigraha* of Swāmī Mahārāja. We can try to go there for *darśana*. If they not allow me we go to Yoga-pīṭha. No problem. But there is two big Ācāryas connected.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja specially invited me there for the installation of the Deity, and I went. Acyutānanda, then Bhāvānanda Mahārāja came as a driver in the car, and Acyutānanda was in his company. And I was taken there to install the Śrī Mūrtis.

Śrīla Govinda Mahārāja: I asked Swāmī Mahārāja, "What is the arrangement of the opening ceremony, what's the arrangement?"

Swāmī Mahārāja told me, "Mahārāja has come here, that is opened."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "He has come to open and his internal sentiment that is sufficient."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "That he has come to open the Maṭha. I have just done." That was his view. Gaura Haribol. Gaura Haribol.

[about one minute of Bengali conversation]

To take rest for some time and consider and discuss with all what's the next step to take.

Jayatīrtha Mahārāja: _____ [?] that which is poison in the beginning is nectar in the end.

...

Dhīra Kṛṣṇa Mahārāja: ...that I've given you *dīkṣā* but your connection is with the institution. You can stay if you like and *dīkṣā* from another Ācārya. But if you feel that there was something more spiritual in this connection with me, then you should come with me.

Śrīla Śrīdhara Mahārāja: So some coming, some staying, not all coming?

Dhīra Kṛṣṇa Mahārāja: Well so far I think most are coming. I have not heard of any who's not coming. Bhāratī Mahārāja has come, and Kana Giri has come also. Our Kanan Giri Mahārāja, the Godbrothers were speaking to him strongly to renounce his *sannyāsa* from Your Divine Grace. But he has decided to come anyway.

Śrīla Śrīdhara Mahārāja: And Caru Swāmī he's here?

Dhīra Kṛṣṇa Mahārāja: He was in Māyāpur and he was very disturbed how they are speaking there about Your Divine Grace. So he asked Bhāvānanda Mahārāja, "What is this? How can this go on, this Vaiṣṇava *aparādha*, this Guru *aparādha*."

Śrīla Śrīdhara Mahārāja: He says, Caru Swāmī, to Bhāvānanda?

Dhīra Kṛṣṇa Mahārāja: To Bhāvānanda, yes.

Śrīla Śrīdhara Mahārāja: Anyhow, Caru Swāmī is there.

Dhīra Kṛṣṇa Mahārāja: Or, he was, he may have left also.

Śrīla Śrīdhara Mahārāja: But has he left for Calcutta?

Dhīra Kṛṣṇa Mahārāja: I don't know.

I have one letter that my Guru Mahārāja wrote to Kīrtanānanda Swāmī which is very interesting. The question was, "Why is Arjuna, his name, not in the list of disciplic succession? In the line of disciplic succession it's Kṛṣṇa, Brahmā, Nārada, Vyāsa, Madhva. So the answer of

our Guru Mahārāja, he said, "Just like I have many disciples," he said, "these many disciples, they may also make disciples, and in the list of one group of disciples you may not find the name of another." He said, "But that does not mean that he was not in the disciplic succession." And then he said, "You do not even have to be directly the disciple of a person to be in the line." And then he said, "The list I have given in *Bhagavad-gītā* As It Is is a brief list. It is not possible to list all the names." And then he said, "Things equal to the same thing are equal to one another. This is an axiomatic truth." And he said, "Another point, that a tree may have many branches," he said, "but if you take a leaf from one branch, and you take a leaf from another branch, and you press them both, the taste, that is the conclusion." And he said, "So the conclusion that we present, and the conclusion of Arjuna, it is the same."

Śrīla Śrīdhara Mahārāja: *Ki bolchen?*

Devotee: (Explains in Bengali)

End of 82.03.05.C

Start of 82.03.05.D

Dhīra Kṛṣṇa Mahārāja:

*param brahma param dhāma, pavitraṁ [paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam, ādī-devam ajaṁ vibhum]*

["Arjuna said: O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour."] [*Bhagavad-gītā*, 10.12]

He accepts Kṛṣṇa, we also accept Kṛṣṇa, so the conclusion is the same, so things equal to the same thing are equal to one another. And then he gives the example of branches of a tree, taking a leaf from one, pressing them and the taste is the same.

So I think many times that Śrīdhara Mahārāja is being told things that our Guru Mahārāja said, that he never said. You understand this? Many times devotees are telling him that our Guru Mahārāja said this or said that, but he never said that. They're misrepresenting.

Devotee: These are all concocted.

Dhīra Kṛṣṇa Mahārāja: Many times, many times.

Devotee: Yes, many times. _____ [?]
About twenty devotees are coming Mahārāja to have your *darśana*.

Śrīla Śrīdhara Mahārāja: Who are the very enthusiastic in the expulsion? They are Tamal Kṛṣṇa, then Bhagavān dāsa, Rāmeśvara.

Dhīra Kṛṣṇa Mahārāja: And Brahmānanda.

Śrīla Śrīdhara Mahārāja: Brahmānanda, Kīrtanānanda.

Dhīra Kṛṣṇa Mahārāja: Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Bhāvānanda also?

Dhīra Kṛṣṇa Mahārāja: Jayapataka.

Śrīla Śrīdhara Mahārāja: Jayapataka also? All.

Dhīra Kṛṣṇa Mahārāja: Bhāratī Mahārāja, Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And who are less excited, less enthusiastic, who are they?

Dhīra Kṛṣṇa Mahārāja: Atreya Ṛṣi.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi.

Dhīra Kṛṣṇa Mahārāja: Hamsadūta.

Śrīla Śrīdhara Mahārāja: Hamsadūta is another type. Atreya Ṛṣi, Hamsadūta. And Satsvarūpa he is also extremist?

Dhīra Kṛṣṇa Mahārāja: I don't even know anything about him. Have you heard anything said about him?

Bhāratī Mahārāja: No. He was very quite.

Dhīra Kṛṣṇa Mahārāja: Neutral, not speaking.

Śrīla Śrīdhara Mahārāja: Rūpānuga?

Bhāratī Mahārāja: Satsvarūpa.

Śrīla Śrīdhara Mahārāja: Satsvarūpa. And Rūpānuga, the new chairman?

Bhāratī Mahārāja: Rūpānuga was against.

Śrīla Śrīdhara Mahārāja: Against, but very much enthusiastic, much excited?

Bhāratī Mahārāja: At the end. In the beginning he was hesitant, but at the end he was outspoken.

Śrīla Śrīdhara Mahārāja: But who was leading, Tamal Kṛṣṇa?

Bhāratī Mahārāja: I was speaking with six men at one time. And outspoken was Bhagavān and Kīrtanānanda. They are mainly, those two, and Jayapataka. Bhāvānanda did not speak with me, in that meeting.

Śrīla Śrīdhara Mahārāja: He felt beneath his dignity to talk with you?

Bhāratī Mahārāja: Yes. Nārāyaṇa Mahārāja came there.

Śrīla Śrīdhara Mahārāja: Today?

Bhāratī Mahārāja: Yesterday, day before yesterday. And he told them in my presence to, "Take him back." In my favour, he told them in my face, in my presence to, "Take him back." And Bhāvānanda Mahārāja said, "We are thinking about it. We are considering." So then I told Bhāvānanda Mahārāja in front of the other Gurus that I had never left him. There was no question of coming back, that I had never left. But he took some insult there.

Śrīla Śrīdhara Mahārāja: As regards *sannyāsa*, Swāmī Mahārāja took *sannyāsa* from Keśava Mahārāja who took *sannyāsa* from me. It is in the line. Keśava Mahārāja got mantra from me and Swāmī Mahārāja took mantra, *sannyāsa* from Keśava Mahārāja. So it is in the line.

Akṣayānanda Maharaja: So that means we all took *sannyāsa* from you. Those of us who took *sannyāsa* from Swāmī Mahārāja we took it from you. You are the *param* Guru, *param sannyāsa* Guru.

Śrīla Śrīdhara Mahārāja: Not derailed in the line.

Parvat Mahārāja: *Sannyāsa Īśvara*.

Akṣayānanda Maharaja: But these children cannot see the simple thing. Silly boys. They're so childish.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They are driving me out of ISKCON. Let us see who is driven out from ISKCON. Wait and see.

Akṣayānanda Maharaja: They don't know that you are also Prabhupāda, they don't know that. One Prabhupāda present in the world today.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Anyhow, there may be much test, every test to give us chance of going further, to rise, to get up to another step. Test means, nothing near [?] of success. What way I am to select. The circumstances, what do I select, what influences my selection of a new path, it is tested at every corner. To test our choice whether it is stereotype or it is fresh. Gaura Haribol. Gaura Haribol. What is *gatham gatik* [?] to go any way others have gone through, *gatham gatika* [?], mad. To follow in the footprints of others without any discrimination: whether this footprint is leading to the goal

or not. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Sambhanda*, *abhideya* and *prayojana*. *Prayojana tattva*, the ideal, *sādhya*.

Mahāprabhu asked Rāmānanda, *sādhya-sādhana-tattva*. "What is the end of My life, My destination, and how to attain that?" *Sādhya-sādhana*, *sādhya-nirṇaya*. What is the object of my supreme attainment and then how to reach there.

[*ebe se jāniluṁ sādhyā-sādhana-nirṇaya, āge āra āche kichu, śunite mana haya*]

["Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.118]

Attempt should be living, not stereotyped. So risk at every point, we must risk, looking at His divine feet. *Vaikuṇṭha vṛtti*, live in the eternity. Not that I am in the cage and the cage is set in a room, fortified room. *Bahava iha vihaṅgā bhikṣu-caryām caranti*.

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakti-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi grha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti*

["The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."] [*Śrīmad-Bhāgavatam*, 10.47.18]

One *śloka* within the ten *ślokas* which came from the lips of Rādhārāṇī. "What charm is there in You, those that have drunk a drop through their ears that nectar?" Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja should be offered a chair because he is before his disciples.

Bhāratī Mahārāja: _____ [?]

Devotee: Mahārāja, chair.

Dhīra Kṛṣṇa Mahārāja: Yes, Mahārāja wants you to sit in the chair, before your disciples.

Śrīla Śrīdhara Mahārāja: Your disciples are there, so many.

Jayatīrtha Mahārāja: But how can I sit in a chair in front of... But they're also your disciples.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: So far about twenty of my disciples have come and some of the others were intercepted at the gate of the Māyāpur Chandradaya Mandir and they are trying to speak to them and bring them before the GBC to hear the anti-statements. So we'll have to see whether they escape or not.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I may go that side?

Bhāratī Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Go with heavy heart, but still I cannot but appreciate your courageous efforts. You are faced with some peculiar difficulty. But in our way to progress we cannot avoid such incidents. In *Bhagavad-gītā* [18.66] we find, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* – to give up all conceptions of duties. It is not mentioned that *dharma*, means duty, *śāstric* duty, recommended by the scriptures and the great men, noble men, we have to reject that. It is not mentioned that ordinary engagements, but duty which has got some holy basis, that we also have to give up. For the absolute call we are to discriminate even in the ordinary holy engagements, and to select the higher ones. So, we must be awake in our journey. Our mentality for progress must be fresh. Like a young man we shall go on in advance towards the highest goal. Devotees they may be of different types.

*na tathā me priyatama ātmayonir na śaṅkaraḥ
[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]*

["Neither Brahmā nor Śīva 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]

"*Ātmayonir* Brahmā he's also considered Guru. Brahmā *sampradāya*. *Na śaṅkaraḥ*, Śaṅkara is also considered as Vaiṣṇava, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] *Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo*, Saṅkarṣaṇa elder brother, very keen close relationship. And always His duty to be after the satisfaction, the preparation of the satisfaction of His sweet will, Śaṅkara. *Na śrīr*, Lakṣmī Devī, who has got special advantage of special service, private service also to Nārāyaṇa. *Na ca saṅkarṣaṇo na śrīr naivātmā*. Even My devotee who is dearer to Me than My own body, My own self. At the cost of My own resources, or at the risk of My own position, I help My devotees. *Yathā bhavān*. You Uddhava, you are so much favourite to Me."

So, there is gradation among the devotees also. We shall be fully awake to this.

vaikuṇṭhara prthivy 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]

We are to go to a particular zone though we come out of the *taṭasthā dhāma*. *Taṭasthā*. Rāmeśvara Mahārāja says that Swāmī Mahārāja did not accept that *jīva* is coming from the *taṭasthā-śakti*. But how he has read Swāmī Mahārāja's writings I do not know. It is clearly stated,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

["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."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

Very clearly written there. So, *taṭasthā-śakti*, springing up from the marginal plane he is required to go up. Up on the soil which is of higher type than he himself is made of. So for the call of service we are to trample under our feet, so to say, the holy land which should be worshipped by us always. Superior in position than we are. But service is so great. Service can take us anywhere. Service taking the servitors of the friendly *rasa*, *sāhkyā rasa*, on the shoulders of the Lord Himself. Kṛṣṇa is carrying on His shoulders so many friends when He's defeated in a mock fight in Vṛndāvana. So service can do anything, give anything. Anything possible we may have to do for the service. The whole gradation in the section of devotees, the type and intensity of service. Śaṅkara, Baladeva, Lakṣmī, and then Uddhava; again that Uddhava says the *gopīs* are infinitely greater than our position.

In this way we have to go on. We are to go on, march on in our way for the service. So elimination of so many bona fide people also may take place, be necessary to eliminate so-called good companies also to march on for higher aim. Let the Divine Will bless us that with all sincerity we can advance toward our desired goal. We are out not for any comfort, not for any position, dignified position, or grandeur, splendour, or temples, gorgeous temples, and styles, all these things. Our real object is to satisfy our inner hankering for the divine service. And by the divine grace we hope we shall be successful in our highest attainment of life; that is to approach for the service the greatest absolute personality. And we shall know what is Kṛṣṇa consciousness proper. Kṛṣṇa consciousness proper, that is a living thing, that is unlimited, that is progressing. That is not under any methodical thinking also.

Yadāsīt tad aṅgulaṁ [Śrīmad-Bhāgavatam, 10.9.16] Yaśodā trying her best in her filial affection to tie around the waist of Kṛṣṇa, but the rope becoming two fingers less. Always again she's adding some more rope there, but again when she's circumambulated she finds that two fingers less.

So transcendental infinite is of such character, it is not within the fist of anyone. That sort of understanding we should not encourage when we are trying to achieve that absolute good. Perhaps, rather the progress on the other side.

Just as at that time what Jayatīrtha Mahārāja told. That a great magnitude of ornamental, the gold, jewels, so many, could not come to the weight of Kṛṣṇa. But only Tulasī *patra* with His Name that was sufficient to make Kṛṣṇa equal in weight.

So our humility, modesty, to be conscious that we are limited in all ways, from all sides, and we are fit for His pity. This aspect within us should be attended to and that thing may grow within us. We may not be after vanity of any type. But we are so mean, meanest of the mean, so that we may attract the grace of the great, of the noble, of the high. That should be our attitude, that we are very mean, we are very low, but we have come to the feet of the most benevolent and most high. That is our attention. With this sort of attitude we shall try to be tolerant, and always to be submissive and accommodating, and may be conscious always that we have come out for the highest thing. So no risk is greater for the attainment of Him. Any risk we may take to get His favour. We shall be prepared for that. He's all-knowing, omniscient, He's omnipotent, He can do anything and everything. And we have stood just in front of His divine feet for mercy. That temperament may linger. We may first have that sort of temperament within us, and then our attempt must be crowned with success.

Gaura Haribol. Gaura Haribol. More again when we shall meet.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja...

Akṣayānanda Mahārāja: That Kīrtanānanda and Jayapataka Mahārāja are coming.

Śrīla Śrīdhara Mahārāja: Coming?

Akṣayānanda Mahārāja: Yes, just now.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Just in a few seconds, they're here.

Śrīla Śrīdhara Mahārāja: Near. Come up here?

Akṣayānanda Mahārāja: No, just now coming; and Gopāla Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Where are they?

Akṣayānanda Mahārāja: Now coming, in the gate now. First here Gopāla Kṛṣṇa Mahārāja, and now Kīrtanānanda Mahārāja and Jayapataka Mahārāja.

Śrīla Śrīdhara Mahārāja: We may meet privately there.

Akṣayānanda Mahārāja: As you wish.

Śrīla Śrīdhara Mahārāja: Not in this meeting.

Devotee: _____ GBC, is assistant GBC.

Śrīla Śrīdhara Mahārāja: Another, anyone? No.

Akṣayānanda Mahārāja: No.

Devotee: _____ Subala [?]

Śrīla Śrīdhara Mahārāja: These four. Subala [?] Prabhu of course known to me. So Kīrtanānanda Mahārāja is the leading man here, senior.

Devotees: He is the senior man, yes, senior most.

Jayapataka Mahārāja: Śrīla Prabhupāda's first disciple.

Śrīla Śrīdhara Mahārāja: Oh yes, first disciple. And he has installed him there like a king.

Kīrtanānanda Mahārāja: Yes, actually millions of people are coming to see Prabhupāda now.

Śrīla Śrīdhara Mahārāja: Royal style he has installed him there.

Kīrtanānanda Mahārāja: So we wanted to come and speak to you a little bit because we are anxious for your blessings, and we are more anxious that you understand us, what we are trying to do for Prabhupāda.

Śrīla Śrīdhara Mahārāja: Who is talking?

Devotees: Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: Kīrtanānanda Mahārāja, yes. Kīrtanānanda Mahārāja is a very sober man and does not speak much. Is it not?

Kīrtanānanda Mahārāja: Well, when one is a fool, if he opens his mouth very much he will be detected.

Śrīla Śrīdhara Mahārāja: You speak little slowly. I can't follow. That was the cause, though I was requested by my Guru Mahārāja to go to the west, I didn't because I can't follow the intonation of the western pronunciation. That is the defect in me.

Kīrtanānanda Mahārāja: I said that I don't usually talk so much because I am a fool. And a fool can pass undetected if he does not open his mouth.

Akṣayānanda Mahārāja: Mahārāja said, "I don't speak very much, because," very humbly he says, "I am a fool."

Śrīla Śrīdhara Mahārāja: Fool?

Akṣayānanda Mahārāja: Yes, and if he opens his mouth we can detect who is the fool.

Śrīla Śrīdhara Mahārāja: Of course it is in Kautilya [?] *śāstra*. *Parvatya sovati mukhya yavat kincin nabasate* [?] But we are requested to talk about the Supreme Lord, and by that process all undesirability within us may vanish. Take to *kīrtana*, to speak, that is the general advice, to speak; speak always and only about Kṛṣṇa. Speaking means reproducing, to reproduce. Speak, when we speak something we cannot but be all attentive. We cannot speak nonsense. So when we shall speak we must be all attentive. It is difficult to have concentration within. So preaching or speaking forcibly makes us to concentrate to a particular call, reproduction, so we cannot be nonsense to the public. I must be alert on what I am speaking. In that way it has been selected as the highest form of means to the highest end in this Kali-yuga especially. But speaking must be in a proper way, speaking Kṛṣṇa.

yat paṇa chitya paḁam hare yasa jagat pavitrām paravim kore cit [?]
tad bayasam kirtan santi mamasa majat ahamṣa niroti [?]

On the other hand:

tad vāg-visargo janatāgha-samplavo, yasmin prati-ślokaṁ abaddhavyaty api
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhaṇaḥ

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 12.12.52]

Only when the content of our speech, the subject matter of our speech, is the absolute, it may not be ornamented, it may not be grammatically correct, or any defect, it does not matter. But the theme must be about the absolute. And that sort of word we shall always try to pronounce. It has been advised in *Bhāgavatam* in those ten selected stanzas that was given from Nārada to Vedavyāsa as the basis of *Śrīmad-Bhāgavatam* as we find it now. Gaura Haribol.

Kīrtanānanda is your name given by your Gurudeva, and you say that you are afraid of *kīrtana*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So, why your *kīrtana* must be bona fide, he does not chant unnecessary and unsubstantial thing. Whatever you speak, you speak truth. We are to take it in this way.

Kīrtanānanda Mahārāja: I am trying simply to remember what Prabhupāda told me and to stick to that instruction.

Śrīla Śrīdhara Mahārāja: Oh. It is good. But at the same time we shall think that, *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]

Vyāsadeva, who is considered to be *śaktyāveśa avatāra*, he gave most of the revealed scriptures. But still we see that Devarṣi Nārada has come and given stricture to him. In this way that, "What you have given to the world so far, you have done mischief positive to the people." His Guru is chastising him in such a way. So to understand the words of Gurudeva it is not so easy, it is infinite. Gurudeva is infinite...

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]

...and his words, he deals also with infinite. And it is not, we can't put it under limitation. That I have finished what he wanted to give me, we have understood it to a finish. We are always student. We shall remain student forever, because infinite cannot be finished. We shall have to remain student all through. Only if we can think we can finish anything then we are in relativity of *māyā*, not in relativity of infinite. Our Guru Mahārāja told that he is a monitor in the class, leader of the students. In his Madras speech, in a written speech he expressed, Bhaktisiddhānta Sarasvatī Prabhu, he told, "I am a monitor." Something like that we are all students we are, and will continue to be students, and we consider it fortune to remain student all along our life. Can't finish, none can finish. Even the highest devotees of every type they are also of the same opinion. They are unsatisfied always; unsatisfied that I am not able to do real service to my Lord. That should be the attitude, so far we have come to understand the thing.

Kīrtanānanda Mahārāja: Yes. Prabhupāda has given us so many, many volumes of books. We cannot begin to understand all that he has given us.

Śrīla Śrīdhara Mahārāja: Yes, yes he did an extensive work. But not the question of that side, we are to question our own side. He was full, but I am such a fool that I can't

understand your fullness. That should be the attitude of a real student of spiritual world, especially of those of Kṛṣṇa consciousness, students of Kṛṣṇa consciousness.

Mahāprabhu Himself He is saying, "I have not a bit of divine love within Me."

Kaviraja Goswāmī he was posing that, "I am the worst of the worst, meanest of the mean."

And that is not a formal statement only; that is their sincere feeling. And how they could produce such a magnanimous work? That explanation is also given. "Someone is forcing me to write, so I am writing."

Sanātana Goswāmī also told, "Who am I to relate about the internal affairs of the harem of the Lord, the Queens, what audacity? But someone is forcing my hand; forcing me to write all these things."

But we are very low, we are so mean. They stood by that side. "We are nothing but He is everything."

One gentleman from Ārya Samāj asked me there in Karachi, the leader of the Ārya Samāj of the place, "If finite can know infinite then He is no infinite."

I also could answer him just in his own coin, "If infinite cannot make Himself known to the finite, then He is no infinite." *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."]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

But only one way, the way down. He can meet on the way down. We cannot meet going up. The wholesale depends on Him, He's *adhokṣaja*.

Kīrtanānanda Mahārāja: That knowledge is coming through Guru.

Śrīla Śrīdhara Mahārāja: Hmm? What?

Kīrtanānanda Mahārāja: That knowledge is coming down through Guru.

Śrīla Śrīdhara Mahārāja: Through Guru, through scriptures. We may not think that Guru is limited in a particular body, or in a particular mind.

By *Bhāgavatam*, Mahāprabhu told, "Every word is Kṛṣṇa, every word is infinite."

We must have to come in connection in the relativity of infinite. When Mahāprabhu He gave explanations of *ātmārāma śloka* in sixty one ways, then Sanātana Goswāmī he told, "Oh, You are the Lord infinite, You can give infinite ways of meanings."

Mahāprabhu replied, "Why you praise Me, Sanātana? Don't you know *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself and every letter is Kṛṣṇa?"

Every part of infinite is infinite. Not that any number of finite can make infinite.

End of 82.03.05.D

Start of 82.03.05.E_82.03.07.A

Śrīla Śrīdhara Mahārāja: The dictionary, the grammar, all extraordinary about infinite. So we shall try to come very near infinite, but at the same time we must be conscious that He's infinite not finite. However near I may aspire after to become, but always I shall try to remain under the relativity of infinite.

Kīrtanānanda Mahārāja: Yes. We accept Prabhupāda that way.

Śrīla Śrīdhara Mahārāja: Yes.

Kīrtanānanda Mahārāja: Because he's our Guru, we have to accept him that way.

Śrīla Śrīdhara Mahārāja: That is material conception, *mad guru sei jagat guru*.

*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]

A universal conception we must have about our Guru.

Kīrtanānanda Mahārāja: But that is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Eh?

Kīrtanānanda Mahārāja: That is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Taught, no, he cannot have taught that. Our Guru Mahārāja once told that, "If I am required to explain, to give explanation of this *śloka* of *Bhāgavatam*, *ācāryam mām vijānīyān*, if I am under necessity to explain this *śloka*, should I leave the seat

and run away? I shall have to give explanation of that very *śloka*." How? So he might have given explanation of this *śloka* and so many other *śloka*, that Guru is infinite. He also said that his Guru is infinite; he's also of telescopic system, the infinite is going to up. Everyone, to him his Guru is infinite, he is nothing. And everything coming from his Guru, in this way it is possible. Otherwise this is the *sahajiyā* section that will say, "I am Guru, I am infinite." Guru never says so.

In *Prākṛta-Śata-Dūṣaṇī*, Madhvācārya has written *Māyāvādā-Śata-Dūṣaṇī*. So our Guru Mahārāja, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura he also written *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. There it is mentioned the Guru never says that, "I am Guru, I am infinite."

Kīrtanānanda Mahārāja: No, no. Prabhupāda never said that he was infinite, that he was God. But we can see; we can see God through him.

Śrīla Śrīdhara Mahārāja: Of course, try to see...

Kīrtanānanda Mahārāja: He is the transparent via medium.

Śrīla Śrīdhara Mahārāja: If you can see rightly, then... We must not think that we can see Guru Mahārāja rightly, but as much as possible for my condition.

Kīrtanānanda Mahārāja: But for my seeing I am dependant on him. How he wants me to see, I will see.

Śrīla Śrīdhara Mahārāja: Yes. We, and always we shall try to think like that. At the same time we shall think that I cannot attain the fullest degree. I shall try, I am out to try which is impossible, to know the infinite. I have come to try, I must try, but I can't try, I fail when I try. That should be the healthy attitude. I am trying but I am not trying satisfactorily, so I am not getting, I am always in want.

Kīrtanānanda Mahārāja: Our concern is not so much to know the infinite as to serve the infinite. Śrīla Prabhupāda has asked us to serve him by preaching all over the world. Therefore our movement is a preaching movement.

Śrīla Śrīdhara Mahārāja: That is not a new thing. You are preaching, all right. You are preaching as directed by your Guru Mahārāja, as much as you can catch, as much as you can understand him. Sincerely you are to do, but there are so many like you. We are also trying to move in the same way.

Kīrtanānanda Mahārāja: We're not saying we're the only ones, but we're trying to preach.

Śrīla Śrīdhara Mahārāja: We do not think you are one, there are so many.

Kīrtanānanda Mahārāja: We are trying to preach as he ordered us.

Śrīla Śrīdhara Mahārāja: So many and they are not one, they are of different stages. From different stages they are trying their utmost and some may not try also. Guru *bhoga* is also there. Guru *bhogi*, he wants to exploit in the name of Guru; that is also there we find. Guru *bhogi*, exploitation of Guru, it is also to be conceived there may be. So, criticisms of many so-called Gurus also in Gauḍīya Maṭha we found.

Kīrtanānanda Mahārāja: Any rate, I wanted to speak to you on behalf of the GBC about what has been going on.

Śrīla Śrīdhara Mahārāja: Yes. It is most deplorable. Swāmī Mahārāja very earnestly invited me in ISKCON and you are driving me out. All for the good, it is all for the best, I am to take in that way. I did not want to encroach within the presence of ISKCON, but Swāmī Mahārāja had much affection for me all throughout his whole life. He abused many of my Godbrothers but with the exception of me alone. And I think that I have much affection for ISKCON.

And he also asked me several times, "You are to look after them." And he tried his best also. Once he proposed me to accept the post of the President of ISKCON. But I am always a backward pushing man, ease lover. So I did not venture. And I have no capacity also that I will be President of a great institution throughout the length and breadth of the world.

I am a man of small energy, small energy and satisfied with very little thing. No much ambition, and at the same time some disinterestedness also is in me. And some sort of common sense. My Godbrothers and my Guru Mahārāja also had some certificate for me, not an aggressor. I was forcibly, almost, by affection force, I was taken in connection of ISKCON. And now I am being driven out of ISKCON. But still I cannot give up my own faith what I am fostering through my whole life of fifty-five years in Gauḍīya Maṭh, and well tried. And Swāmī Mahārāja to his last days he appreciated my nature, nature of non-aggression. He could not put trust in any other place, but he had trust in me. And up to his last days he maintained his faith in me. And still I think that I am a well-wisher of that great institution, what is the result of wonderful grace of Kṛṣṇa in him. But anyhow what is happening...

Kīrtanānanda Mahārāja: I think you are misunderstanding.

Śrīla Śrīdhara Mahārāja: I think you are making much of formality of administration divorcing the very spirit from it. That is my understanding. You are making much - all captured by the grandeur, the glamour, and not so much for the inner spirit of truth.

Kīrtanānanda Mahārāja: Personally I have great affection, and I know that many of my Godbrothers...

Śrīla Śrīdhara Mahārāja: We don't think that you have made monopoly of the truth, of the absolute truth. You few heads, you have got it, the monopoly as the object of your trade you think. I am not so foolish to give recognition to the committee which is affected by few heads like you. I consider you students, all students, not professors. In my consideration you are all students, and you will be healthy if you can think that you are students and not professors.

Kīrtanānanda Mahārāja: We are students, but we are students of Prabhupāda, and we must study Prabhupāda from his books.

Śrīla Śrīdhara Mahārāja: Yes, and I am in the rank of his friend, not disciple.

Another devotee: Therefore we give you our respect.

Śrīla Śrīdhara Mahārāja: Yes, you are giving.

Devotee: We don't want to commit any offence unto you.

Śrīla Śrīdhara Mahārāja: But now you are very much afraid of me because I am a plain speaker.

Kīrtanānanda Mahārāja: No, not exactly because you are a plain speaker, but because Śrīla Prabhupāda wanted to preserve this ISKCON.

Śrīla Śrīdhara Mahārāja: In my last days I am waited with some mean interest of making my position before I go to death. You think me like that.

Jayapataka Maharaja: We have never said such things. Neither have we expressed anything like that.

Śrīla Śrīdhara Mahārāja: My position is clear, I am not an aggressor. But those that are coming to me and asking me my advice in particular case, and I cannot but extend my sympathetic help to them. That is my position. I am not running hither, thither to entice persons, or to capture them. I am sitting straight here and anyone coming, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Mahārāja: But those who are coming are using you. They are using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I am not supposed to see things through your eye. I have got my own eye. I am in connection with - fifty-five years in connection with Gauḍīya Maṭh and whether I am bona fide, I do not require your certificate, any of you, in the whole of ISKCON, I don't want any certificate. I have got my way of thinking and many of my Godbrothers including Swāmī Mahārāja had confidence in me, in my thinking.

Akṣayānanda Mahārāja: But not these gentlemen. They don't have confidence.

Kīrtanānanda Mahārāja: Because Prabhupāda told us not to come.

Śrīla Śrīdhara Mahārāja: I am old man, I am tired, excited, and very, very sorry really I say, with folded palms, that you are ill-treating me, I am very sorry. Swāmī Mahārāja was so affectionate; I also treated with such affection to him. And rudely you are behaving towards me. I am very much mortified for that. But what I can do, I am an old man.

Kīrtanānanda Mahārāja: We have never said you are not bona fide. We have never said that.

Jayatīrtha Mahārāja: [shouting at Kīrtanānanda Mahārāja] You have said openly in your meetings so much.

Kīrtanānanda Mahārāja: [shouting at Jayatīrtha Mahārāja] I have never said that he is not bona fide. I have said that that's what Prabhupāda said. It's in his books, and because you don't accept his books that's your problem.

Dhira Kṛṣṇa Mahārāja: [shouting at Kīrtanānanda Mahārāja] Because you've never read them that's your problem.

Śrīla Śrīdhara Mahārāja: [shouting] Hey! _____ [?] Don't speak so much. In my presence at least, I do not like all this rowdy-ism. Now my final appeal to you that I am old, I am tired, I can't talk any more now. If you find any necessity to meet me, you need to come sometime after. Especially perhaps in the morning time, I am little in good health at that time. Now I am almost finished, I can't talk any longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.

Jayapataka Mahārāja: The point was that...

Śrīla Śrīdhara Mahārāja: Now I can't move. My energy finished almost, I can't speak any more.

Jayapataka Mahārāja: If you can just tell the Mahārāja that we just wanted to express that we had nothing personal and neither was anything personal meant.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja...

Jayapataka Mahārāja: It was a question only of what policy we had to follow in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now? I can't listen to that, I can't record. If you say I shall have to reply, but I am unable to reply. So you think that, "Mahārāja could not reply," I don't like that. So if you want to talk more, I am ready, but you must come some suitable time. I am not lacking in reasoning, or in representing *śāstric* quotation. Anyhow I am finished now. I can't talk more. Gaura Haribol. Gaura Haribol.

Jaya Oṃ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: Nītāi Gaura Haribol. Any newcomer today, no?

Mādhava Prabhu: Mādhava Tuali [?]

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu here?

Akṣayānanda Mahārāja: No, another Mādhava. He brought one new friend, whose name is also Mādhava. Mādhava Tuali. He's here, a member of their Institute.

Śrīla Śrīdhara Mahārāja: Where has he come from?

Mādhava Prabhu: He's from Behar.

Śrīla Śrīdhara Mahārāja: Behar. What part?

Mādhava Tuali: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] contributed, and some unknown for Bon Mahārāja's University, long ago of course, during British Period _____ [?]
There was one Mahārājah of _____ [?] small chief in Behar.

Mādhava Tuali: _____ [?]

Śrīla Śrīdhara Mahārāja: He was received when the first batch of preachers from England came back to India, in Howrah Station, Mahārājah Hatwa [?] Bon Mahārāja and two other German disciples came with him. Nineteen thirty five perhaps.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, then Prabhupāda passed away, some differences among the different disciples. So no money was sent to him there. He was a good collector when he was in India. He was known to so many chiefs also, as the Secretary of Gauḍīya Mission.

One day he found, that he told, not a farthing he had, but he'll put that into the box and the gas will come, then he'll be able to cook something, no money. But he's not disappointed. In the early morning in a near park he's taking the beads, counting the beads, and loud praise, taking Hare Kṛṣṇa. In this way.

Suddenly he found that in that park there were so many shrubs, and in some pot, he found something dazzling there, on the earth. He came, and after removing the earth he found a Śrī Mūrti, small, and took it to his quarter and he could trace that, *śaṅkha* (conch), *cakra* (discus), *gadā* (mace), *padma* (lotus) and according to *Caitanya-caritāmṛta* or *Siddhartha Saṁhita* he came to see and that Mūrti was Vāsudeva, according to the arrangement of the *astra*, *śaṅkha*, *cakra*, *gadā*, *padma*, according to the arrangement of the hands. *Śaṅkha*, *cakra*, *gadā*, *padma*, in this way the different name. So according to the arrangement of the *astra* he found that it is Vāsudeva. Then he began to worship.

Then that very day he came back, nothing to eat, but suddenly, perhaps the maidservant that used to brush the, and wash the utensils, she came with a paper that was given in the postal box. But when he took out the other letters that was left below. And that woman came with that. "Is it useful Swāmiji with you?"

Then he saw, "Oh. Davana [?] Mahārāja sent a cheque for a hundred pounds."

He wrote letters already to several chiefs already acquainted with him, and Davana responded. One hundred pounds he sent in cheque. Then of course he's satisfied, at that time he had no money at all in his hand. He went to the bank to cash it.

The bank says, "Yes, this is the cheque. But you are that Goswāmī, how shall I know? Some identification is necessary."

Then, already he gave a lecture there with Lord Zetland on the Chair, and so many other respectable men also present in the meeting. Suddenly he found that a copy of paper therein, and he got it and showed to the man. "Is this sufficient for my identification?"

"Oh. You are this Goswāmī?"

"Yes."

"Your appearance and the name, of course it is, it will do the service."

Then of course, in the bank the cheque was cashed.

In foreign land, and penniless, he had to experience such condition there, Goswāmī Mahārāja, the Founder of Gauḍīya Saṅga.

He took *sannyāsa* from me. First *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior Godbrother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, and from me. And next, [Bhakti Prajñāna] Keśava Mahārāja. Hare Kṛṣṇa. Gaura Haribol. He was very brave and pushing, Goswāmī Mahārāja. Single handed he could fight with many, hundreds. Such powerful argument he had, invincible.

Once I saw, he's asking a man in Ambala, "You should give something for the service of Kṛṣṇa."

"I have no faith. I won't give anything."

"No, no, you should give something."

"No, never."

"I must take it from you. I must take it from you, then I shall leave the place. I won't go without doing some good to you."

"How you can take? It is my money. If I do not pay, how can you take?"

"I must take. I won't go without taking. I must do some *sukṛti* to you. I have come for that."

So fighting going on. I am standing on the side. He's also white clad. I am also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his and if he does not pay, then how he can get? He has come to beg, but still he says, "No."

Persisting, "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa*, and I must do some *sukṛti* to you. I shall open the door for you."

In this spirit he's coming fighting, and so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something." Then by their pressure one rupee he handed over to him.

"And not one rupee, I'm taking one *lākh*."

Devotees: Hari bol. (Group laughter)

Śrīla Śrīdhara Mahārāja: "Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you. Kṛṣṇa will reward me profusely because I'm able to give some *sukṛti* to you. The worst type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So Gauḍīya Māṭha people they have come to beg, but not to beg, but to give. They want to give something, and only in the, formally they take something, but really they come to give something most valuable, the connection. They want to make connection with the Divinity, with the highest type of Divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their attitude.

Not an ordinary beggar, that one *paśa*, two *paśa*, or one *lākh*, two *lākh*, that is if they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world and only vicious circle, up down, up down, action reaction. But to connect with *nirguṇa* world. To connect with *saguṇa* in the encirclement of the *saguṇa* world, to connect with *nirguṇa*, the permanent plane, that connection to give, that is *sukṛti*. So to give connection to the people with the eternal plane of love divine, that is their duty, anyhow. Hare Kṛṣṇa. Gaura Haribol.

Must be conscious of that. Otherwise, what is indispensable, that is the connection of those agents with the genuine source. That is all important factor, the connection with the transcendental, all important, what is of inconceivable character.

[*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]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we are not affected in any way. The connection with such a plane which can take us to adjustment with such grave happenings, grave events. That what to speak of destroying one *jīva*, one animal, or one man, this is nothing. If you can destroy the whole creation you will remain unaffected by that grave result. Such plane is there, and we're to have connection with that plane of life. Kṛṣṇa consciousness. The *vilāsa* is so. The destruction is life, that is so. The destruction is life there, the destruction in the ordinary sense, that is also life giving to the proper persons that are being destroyed, amply benefited. The desirable death. Death we are facing every moment, every life. Where there is life there is death. But such a death which can kill the death itself forever, such death it is there. So that is desirable, that is help to the died man, and so the man who is the cause of such death he also gets uplifted. It is possible, it is such.

The cause of harmony is of such wonderful character that which may be such. And how, by approaching towards Him we'll be charmed to find His ways, that of wonderful stride, *adbutkrāma*, Urukṛāma, His strides are wonderful. Unthinkable, unknown and unknowable,

his strides, His *pādaki*. Wonder. How much of the environment we are acquainted with is nothing, so,

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyah śṛṇoti, śrutvāpy enam veda na caiva kaścit*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he cannot finish, no end of that feeling. Wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā Kṛṣṇa asked the mediator that, "Which Brahmā has come?"

The Brahmā was astonished. "Which Brahmā? Then there are other Brahmās also? Say that I'm father of Sanaka, Sanātana, Catuḥsana, and four headed Brahmā. You just inform."

Then he went. "Yes, take him in."

He went. And Kṛṣṇa with His temperament He saw that so many Brahmās are gathered there. And they're hundred headed, thousand headed, million headed Brahmās there. He's seeing Kṛṣṇa as well those Brahmās. Other Brahmās they do not know anything.

So I say the basis of that is hypnotism. The whole creation is His hypnotism. This Brahmā can say, other Brahmās they do not say. They say that, "Kṛṣṇa has come in my *brahmāṇḍa* and He has called me for some necessity."

But this Brahmā he's seeing that only, because he enquired, "Which Brahmā? What is the meaning of which Brahmā? Are there any other Brahmās?"

*naumīdya te 'bhravapuṣe taḍidambarāya, guṇjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgaajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guṇja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."] [*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, "Who is He, this boy, this cowboy, who is He? His ways are very questionable. He's moving is such, His movement in such a way He does not care for anyone. He's within my *brahmāṇḍa* but He does not care to know me even. What is this, this attitude? Who is He? He's not Nārāyaṇa. Only above me there's Nārāyaṇa.

His ways and manners I'm a little accustomed. But this boy is not that Nārāyaṇa. Anything can exist over Nārāyaṇa it is impossible. Then what is the matter?"

So to test Him he took away the cowboys and also the calves. And putting them somewhere else in the cave, he has again after a year has come see degradation and despair, how He's doing. Then also he found, yes, as he found. First, the same position, after one year he has come, but he's finding there He's in the same position, with the rod under His armpit, and with some morsel of food, He's out as if in search of His friends and the stolen calves. In this way, and everything going on as it is.

Then Brahmā, "What is this? Then have they come back without my notice." He again attended the very cave, but they're there as he'd kept them they're there. Then he, "What is this? Whom I stole they're all here, deposited here. And still when I go there everything is all right, no harm."

Then of course he was perplexed and fell at His feet. "I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You that You are regent, You hold the greater position even than that of Nārāyaṇa. But whatever I have done I want to be pardoned. *Naumīdya te 'bhravapuṣe taḍidambarāya*. You are venerable entity, I now come to know how. I bow down to You. *Te 'bhravapuṣe*. Your body is like that of a black cloud, *'bhravapuṣe*, cloud, black cloud. And that is some mystic representation. Black generally cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour help us to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pīta vāsaḥ*. Black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, these two, *taḍidambarāya*. You are un-known and un-knowable, Yourself, but Your dress, Your potency, makes You known to us by Your potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her, known through Her, *taḍidambarāya*.

Naumīdya te 'bhravapuṣe taḍidambarāya, guṇjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, we don't find anything about that here in Vṛndāvana. But in Vaikuṇṭha we're accustomed to find those things. But this is a new play. You have come to show Your play. Here we find, we come across a new conception, and wonderful, plain and charming. Plain yet attracting to the most. *Guṇjāvataṁsa-paripicchala-sanmukhāya*. With simple things, ordinary things, You have decorated Yourself, but it is so extraordinarily charming we find there it is impossible to understand and to describe, *rasa mukham*.

Kavalavetraviṣāṇa-veṇu. Rather, they're trying to show Your most ordinary position of a cowboy, A position of a cowboy, which is a negligible position in this world, of creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us...

End of 82.03.05.E_82.03.07.A

Start of 82.03.06.A

Śrīla Śrīdhara Mahārāja: _____ internally, and dis-united yourselves and joined Swāmī Mahārāja. What for?

Devotee: For spreading Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: You, yes, that is all important, is it not.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

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]

Not only non religion but all phase of religion we must forsake, abandon, only for Kṛṣṇa consciousness. Kṛṣṇa consciousness is so valuable and so accommodating. So everything, we shall take all risk for Kṛṣṇa consciousness. *Sarva-dharmān parityajya*. When I was young, I was a student in *Bhagavad-gītā*, when I used to connect with this line...

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāḥ]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out ones 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]

...I felt disconnected. *Sva dharme nidhanaṁ śreyaḥ*. Where I am, my duty, immediate duty, I must die for that, for discharge of duty. I was cowed down there, but whenever I came to *sarva-dharmān parityajya*, I got some strength of infinite character. The risk, everything for _____ [?] So unity, everything is laudable if it is in connection of Kṛṣṇa consciousness. For which Swāmī Mahārāja went there empty handed. I do not know, just by you, about Swāmī Mahārāja, when before he joined the mission to the last day of his life.

He asked me, from America, "That I don't feel well, I may die. Should I die here working for Kṛṣṇa consciousness, or I should go back to India?"

I told him that, I feel that Prabhupāda has given you that land for propaganda. It is in my mind. So I shall say, you give your life there working. And he took it up. I believe him best.

Devotee: Yes. There is no doubt about that.

Śrīla Śrīdhara Mahārāja: When this ISKCON, the conception of ISKCON, the very word came, before he perhaps some twenty years ago he began his actual writing, preaching, from a hired house in Calcutta. The *Back to Godhead* was published there, my article was there, and at that time he thought of ISKCON. But you have sacrificed so much. We have also got some experience of sacrifice in our mission, in the time of our Guru Mahārāja. And then,

what for? That is all important, and that is not a very cheap thing. Kṛṣṇa consciousness proper is not a very cheap thing.

*anyābhilāṣitā-śūnyaṁ, 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]

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā [koṭiṣv 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]

What is Kṛṣṇa consciousness proper, all important, only in human life it is possible to begin. And that is also very uncertain. So once connected one should try his best to attain to work towards as far as possible _____ [?] So the spirit of the thing should be kept in as much as it is possible. And then humility, and management, administration, everything is well and good.

_____ [?] He came here at least five, six times after he began his preaching. Before that also he came here, a number of times. I also used to live by his side, next door. Laboratory ground floor, I am first floor, a long time, anyhow. When he began his translation of *Bhagavad-gītā* consultation with me in a very deep way, anyhow. He requested me many a time that, "Please look after them. I am taking them this side. You have got some responsibility to look after them." In this way.

My nature is avoiding, not very inviting. But still he repeatedly came to me and requested me. And the first batch that he took here in India he kept here in my care. And it is I who suggested to purchase land now where the ISKCON is standing, managed. Anyhow I was all through friendly. Now I am also so but the things have been turned opposite. When I heard that many dissatisfied souls are going astray, away from ISKCON, and some of them I knew personally, then I felt pain in my heart. That such good souls are going away. I gave some proposal to them, that these persons should be accommodated. But they did not care to hear in the beginning. After some time, three important persons in the management they were rudely treated. And then both the parties, aggrieved and the aggressor, both came to me and I affected some compromise, and they accepted and things went on well.

Then also I find now and then evidently some persons are going away. And those that are in power and their power is growing, men and money coming in their hand, it is generally a trial for the Ācāryas. I have got experience of at least fifty five years about the mission here. In our Guru Mahārāja's mission so many split, and also I tried to make compromise, and did also something. In this way I'm staying, passing my days. I am a little indifferent character, I'm not interfere character. I do not want, I don't like any big company. Rather I like more to

read the *śāstra* and to understand the meaning from it in different ways. I've written some poems in Sanskrit, and books also in Sanskrit. Anyway, my mind almost always busy to find out the real meaning from the *śāstric* scripture, the *mantram* or the *sutram*, or anything. That is my general. But when such things are occurring - when some of the offended persons came to me and requested me to interfere in the matter, because Swāmī Mahārāja said many things about me within his mission and disciples. So some of them knew it and they asked me to interfere. Then when I gave some proposal but they showed deaf ears, then I asked them, try to help in my name in a relieving way.

Devotee: Who did you ask, and in which case?

Śrīla Śrīdhara Mahārāja: I asked, first came with eighteen points, one Hiranyagarbha. Now he's gone away. I'm sorry for him. I wrote to Tamal Kṛṣṇa...

Devotee: That was Pradyumna, Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh? Yes, Pradyumna. Pradyumna came first with eighteen points of dissatisfaction. I reported it to Tamal Kṛṣṇa. He was busy in his propaganda work.

Then he told, "Things are going on very well. I can't go now. When I shall go during Gaura Pūrṇimā I shall try to meet you, I shall meet you."

But he came, went away, did not care to meet with me. "Things are going on very well."

Then one Yaśodānandan, he was in charge of Vṛndāvana *gurukula* perhaps. He came. I saw he's a good man. But I heard that he's indifferent, important man, he's indifferent...

Devotee: He was a little sorry that he was not one of the Gurus...

Śrīla Śrīdhara Mahārāja: But I see _____ [?] not think that he's better than so many Gurus. Then next they came, "Three Gurus they're unfit and they should be discharged and punished." They came to punish three Gurus, as appointed direct from Swāmī Mahārāja. Anyhow I interfered and some compromise was affected, including Tamal Kṛṣṇa also. Then, in this way so many came and I'm hearing, and I told, go on with some relief work between them. In the meantime...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: I'm here to, as you say, unity, this is a unity effort only. United we stand divided we fall.

Śrīla Śrīdhara Mahārāja: I differ from you. That unity for what? Unity for bad thing that can create havoc.

Devotee: But how can it be bad thing when it is all meant for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: Yes, so, I say that the ideal is the all important and then next unity. Administration is the *kṣatriya*, the position of a *kṣatriya*. And the Ācārya work that is for the *brāhmaṇa* who does not care for this worldly achievement. That is for the *brāhmaṇas*, and the administration with the *kṣatriya*, finance with the *vaiśya*. The general conception here should be. So the *brāhmaṇic* temperament they should get, with *śāstric* knowledge, Lakṣmī is their, *śabde pare ca niṣṇātām*. [*Śrīmad-Bhāgavatam*, 11.3.21] Then in *Gītā*,

*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]

Then in *Upaniṣad* also, *Bhāgavatam*_____ [?]

*tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātām, brahmany 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]

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]

That should be the criterion of the Ācārya. Not a man who can conduct good administration, make money, and recruit more men, that is not the criterion of an Ācārya. So, those that are dissatisfied, to help them, that was my advice to the discontented. And in that way, and before this one thing I should say _____ [?] anyone who came to me and asked anything, they took it in tape. And that tape may be propagated anywhere. Everyone comes and whatever I say they tape it, tape of that and began to preach in their own way. In this way when I heard that Dhīra Kṛṣṇa Mahārāja he took some tapes from me and he has copied it and he's spreading it amongst the public. And I was told that that was appreciated. And those that came to hear that tape I am told that they had got some sympathy for me. In this way perhaps some persons were attracted towards me through the

tapes. And that is the cause of our trouble. Those that can hear from me through the tape they're having some sympathy towards me, and they come to me seeking for some help. I'm here, and those that are coming to hear from me, irrespective of anyone I say. In this way the trouble has arisen here. Some are more attracted towards my tape. Have you heard?

Devotee: Yes. I very much appreciate. I have also heard a tape last year. Only thing that their point is that by hearing your...

Śrīla Śrīdhara Mahārāja: I also like. It is a pride of us all, those that have faith in Mahāprabhu they cannot but feel proud that Swāmī Mahārāja has done such a wonderful work in his propagation. It is inconceivable by so many. And it will diminish, its position, its prestige, will diminish, that will be almost death to us, who want that Gauḍīya Vaiṣṇava should have a spacious field. But still, the justice should be there.

Devotee: Now their point is that by hearing your tape...

Śrīla Śrīdhara Mahārāja: Their point I have heard. They say whatever we give the majority of the committee that is absolute. I differ there. But I consider that you are all students in the line of truth. So don't think that you are all perfect. You are studying of a student. So try to be accommodating and try to keep the standard.

Devotee: One thing they say that by hearing your tapes the determination to serve in ISKCON will increase, instead they're trying to find fault.

Śrīla Śrīdhara Mahārāja: Some told me, one Dayādhara, he was a Dr. sent by Hamsadūta Mahārāja to me for initiation. Because he's sent by one of the zonal Ācāryas, and perhaps he thought of my tape or anyhow got some faith in me, I initiated. That gentleman having my, I've got one book, *Prapanna-jīvanāmṛtam*, a compiled book, compilation from many sources. That Dayādhara told that, "Your book," and some poems also I have composed in Sanskrit, "They're helping ISKCON in inestimable way. Deep rooted, making ISKCON deep rooted and also unbending." That remark came to me.

And it was not impossible. Swāmī Mahārāja spread Mahāprabhu's instructions very widely. And what I collected in that book, many very selected passages from many higher devotees. And that can help the very movement. It is desirable, it can be really thought. In this way my connection was to consolidate to make it deep rooted. But unfortunately things are going in such way that as if I'm standing in the opposite party. I don't think so. I think that my inclination, my advice, and my friendship with Swāmī Mahārāja that can help us a great deal. Both sides, from the constitutional as well as from the spiritual ideal, in my simple conviction. And I am there. In my old age, in my whole life I had no ambition, and in my old age I'm not such a fool that this time, at the cost of ISKCON, I'll try to immortalise [?] my condition.

Devotee: Now what their thing is that they always had great reverence for you, therefore whenever there was a crisis...

Śrīla Śrīdhara Mahārāja: Only when they do not differ from me.

Devotee: That is true. But whenever they had any crisis they always approached you as the most reverent Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: That is goodness.

Devotee: And even when there was a personal crisis Śrīla Tīrthapāda's life they directed, or two GBC directed him towards your good self.

Bhakti Caru Swāmī: No, no, that's not true. Śrīdhara Mahārāja wanted Tīrthapāda to come here.

Devotee: Jayapataka Mahārāja told Tīrthapāda also.

Bhakti Caru Swāmī: Anyhow Śrīdhara Mahārāja told me to come to you.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Tīrthapāda, who is he?

Devotees: Jayatīrtha Mahārāja.

Bhakti Caru Swāmī: Which incident are you talking about?

Devotee: Whatever, what I'm saying is that devotees have a great reverence you. It was not that, only thing that they're little bitter now is that some of the people who have some criticism against the movement.

Śrīla Śrīdhara Mahārāja: Reverence formal. What sort of reverence they have got towards me, do you think? Formal or material? Substantial, spiritual.

Devotee: Well I think for your knowledge.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: For your...

Śrīla Śrīdhara Mahārāja: No, no. Reverence for me is in a formal way, I think. At least now they have proved like that. They're more particular with formality, and formal help they want from me. But I'm not a man with formality. I more like spirit than form. Rather, I like to be a form breaker than form maker, if it is necessary for spiritual upliftment _____ [?]

Jayatīrtha Mahārāja: Yesterday they gave the report...

Śrīla Śrīdhara Mahārāja: And it is there, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]. what is that? What is the idea? *Sarva-dharmān parityajya*. And the highest goal, *svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm* [*Śrīmad-Bhāgavatam*, 10.47.61] Are you

acquainted with this *śloka* of *Bhāgavatam* which is said by Uddhava about the *gopīs* of Vṛndāvana, about their qualification? Are you acquainted with this *śloka* of *Śrīmad-Bhāgavatam*?

Devotee: No. Kindly tell me.

Śrīla Śrīdhara Mahārāja: So you should be connected and we shall have connection with the highest idea we have got in Gauḍīya Vaiṣṇavism. Where to go? What is our destination? What for we have come to ISKCON? A general call Swāmī Mahārāja has given to so many, crushing the pride of the present scientific civilisation. But what for? What is our aim, highest aim? You must be conscious of that, what for you have come. You soldiers, you are allied to fight with *māyā*, but what for? What is your aim?

Devotee: I'm thirty four.

Devotees: No, what is your aim? Why have you come?

Devotee: My aim is to serve the spiritual master and spread this movement.

Śrīla Śrīdhara Mahārāja: What is the conception? There are so many conceptions, Christianity conception, Islam conception, this *varṇāśrama* conception, Buddhist conception, Śaṅkarācārya conception, so many. But what is Kṛṣṇa consciousness that Swāmī Mahārāja gave to you?

Devotee: Our thinking is that we do not know Kṛṣṇa. We have no qualification to know Kṛṣṇa, but we know Prabhupāda, Swāmī Mahārāja. And therefore we want to serve him.

Śrīla Śrīdhara Mahārāja: Ah. That is _____ [?] thing. Why? What is your Prabhupāda? There are so many Prabhupādas in the world. What is the peculiarity of your Prabhupāda?

Devotee: He's putting us at the feet of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Then what is Kṛṣṇa? He did not preach about Him. He preached about Kṛṣṇa consciousness.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And what is that Kṛṣṇa consciousness.

Devotee: Surrendering to Prabhupāda means preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: No, no.

Devotee: And to practice Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: He captured your mind through preaching through Kṛṣṇa consciousness.

Devotee: Right.

Śrīla Śrīdhara Mahārāja: And what did you find peculiar in Kṛṣṇa consciousness that you left your previous religious ideas and joined Swāmī Mahārāja? You took so much risk. What is that Kṛṣṇa consciousness, you must know that.

Devotee: Yes, yes, we know whatever Prabhupāda has taught us.

Śrīla Śrīdhara Mahārāja: Not hazy, not taking the name of Prabhupāda. _____ [?]

Devotee: Kṛṣṇa is the Supreme Lord. Kṛṣṇa is the Absolute Truth.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is the Supreme Lord, that is a vague word. One will say Allah is the Supreme Lord. Another will say Jesus is the Supreme Lord.

Devotee: So He has a name, form, pastimes, paraphernalia, and they are non-different from Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Then, yes, you are to know what is Kṛṣṇa consciousness. Back to Godhead, what is that Godhead?

Devotee: We are being educated in our ISKCON society about that.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: We are.

Śrīla Śrīdhara Mahārāja: That education is not a mere fashion. That is reality.

Devotee: Our Guru Mahārāja he was there guiding this mission for thirteen years.

Śrīla Śrīdhara Mahārāja: I know your Guru Mahārāja better than you do.

Devotee: But he guided the mission.

Śrīla Śrīdhara Mahārāja: I knew him from the beginning till the last days of his life, so much so, once he proposed myself to be the President of the ISKCON. I refused. In his last days he wanted me to live along with him in ISKCON, to have my constant association.

Devotee: If I say something representing their story, you please not mind it what they're saying.

Śrīla Śrīdhara Mahārāja: Yes, say something, but whatever you may say that will be superficial to me. That won't reach to the depth of my knowledge and experience of Kṛṣṇa consciousness. Whatever you will see, and what all of you will see, that won't reach the depth of my knowledge about ISKCON, that is Kṛṣṇa consciousness, what is, who is Kṛṣṇa. You are all primary students, I think you so.

Devotee: Whatever we are our Guru Prabhupāda...

...

Devotee: _____ [?] I'm *mudha* number one, but I'm trying to serve Prabhupāda that's all. They're trying to spread his mission.

Śrīla Śrīdhara Mahārāja: That is good of course, trying for Prabhupāda.

Devotee: And that is our prime concern, to just give this life for Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Ostentatiously that is appreciated, appreciable.

Devotee: I just wanted to ask you one question, that there's rising in their minds, which may have disturbed, which induced them to make some decision that disturbed your feelings. And that is that if someone leaves ISKCON and criticises the different activities of ISKCON, or different authorities of ISKCON, then he comes to take shelter of you, then if you give them *sannyāsa* or recognition immediately, then it has a bad effect on ISKCON as a whole. So that is what their concern is.

Śrīla Śrīdhara Mahārāja: I can feel the present inconvenience of ISKCON. But still, those that came to Swāmī Mahārāja, and frustrated now and going back astray, and if they come to me and want some connection here, I am not running after them, but those that come to me, and they're rejected, but if I think that they should be kept in the fold and I give some connection, how can you say that I will be honourable not to do that.

ISKCON is not _____ [?] They came to Swāmī Mahārāja and now frustrated they're going away, and they have their complaints, and some complaints are true. Because I have got that sort of experience from our generation in our Prabhupāda's, our Guru Mahārāja's followers. We have got some sort of experience. So we can guess what is what to certain extent. When frustrated they come and want some help, how can I say that no, I can't help you. That is my trouble.

Devotee: But then, if they come and they get shelter then they sharpen their attack on the movement, so they increase that.

Śrīla Śrīdhara Mahārāja: Sharpen means, what is that? What is that attack? Is it severe preaching, my tapes? Or the members that appreciate my, what they get from my tape? You point out that, "In your tape these undesirable things are being out, these are not desirable. Objectionable, anything I am preaching against ISKCON." What I say that is a general thing

on principle. *Bhagavad-gītā*, *Bhāgavatam*, generally I explain so many *ślokas*. That is my Hari-kathā, my preaching is that, different types of *ślokas* I explain. My tape means that.

Devotee: That of course is appreciated by everybody.

Jayatīrtha Mahārāja: But they've been banned, all his tapes.

Devotee: ____ one thing.

Jayatīrtha Mahārāja: Appreciation should be put in proper perspective of the current situation. But his tapes have been banned, that after last night's conversation it was referred that his teaching was Māyāvādā, to some extent. These things should be presented as they are, what is the actual attitude of the current administration. And then it can be understood why I find it difficult to adjust my own spiritual feelings towards that.

Śrīla Śrīdhara Mahārāja: You see, Swāmī Mahārāja before his departure he told that, "I have said many things against my Godbrothers as a policy of preaching. But I put it, placed it to some of our Godbrothers, but I beg to be excused by them."

On the basis of that I asked your GBC that the portions where he has abused the Godbrothers may be omitted, on the basis of his last words. Because otherwise they're also coming to throw mud against Swāmī Mahārāja. Already they have begun. And I requested them not to do so. So I'm always trying to save the prestige of ISKCON. He abused for his propaganda almost all the camps of Gauḍīya Vaiṣṇava but save and except myself. And now they have begun to do that...

Śrīla Govinda Mahārāja: _____ [?]

...

Dhīra Kṛṣṇa Mahārāja: ...incident to occur. So I think Jayatīrtha's leaving is a major incident.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Compromise, my, the long and the short of your negotiation will be that you keep aloof from the affairs of ISKCON. What they may do or undo, you don't care, worry for that. You miss your, the object of your coming here?

Devotee: Myself?

Śrīla Śrīdhara Mahārāja: To make me silent?

Devotee: No, no, no. No.

Śrīla Śrīdhara Mahārāja: Then, whoever is dissatisfied with the present management of ISKCON, and if they come to me and if I give some sympathy to them, then I'm creating an opposite party thereby _____ [?]

Devotee: Because their feeling is that because it's a world wide mission there will always be some complaints. There maybe some dissatisfaction.

Śrīla Śrīdhara Mahārāja: Yes. Of course.

Devotee: Even at the time of Prabhupāda, our own Prabhupāda, there were people who had some difficulties and left the movement.

Śrīla Śrīdhara Mahārāja: Yes, I have got sad experience many have already left him. And in so many, all the institutions there is such.

Devotee: Yes, so, ah, but..

Śrīla Śrīdhara Mahārāja: Many coming, going, coming, going.

Devotee: But if this criticism becomes more intense then the management of the institution becomes more difficult. So that was the concern.

Śrīla Śrīdhara Mahārāja: Difficult, so they should be more accommodating, and they should be more earnest to the ideal. Swāmī Mahārāja went there empty handed, not with much wealth and power and splendour. But what was his capital? What was his capital?

Devotee: Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Then, that I want to trace more in Kṛṣṇa consciousness. And accommodating to the Godbrothers. Those I can feel that are sincere, they're sincere students. If I can find that he's a sincere student, but he's neglected by the administration, what should I do? As a servant of our Guru Mahārāja and Mahāprabhu should I extend my hand to him, or no, go away? What should I do? What should you do if anyone being a guest in your house, should we put some water or food, or he will drive away?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, they already came to your Prabhupāda and they're going disappointed and if they come before leaving the ISKCON and they ask something, and if I want to pacify them, and thereby a group, one, two, three, four, in this way a group, then what am I to do? Then I'm to close my door and sit in the room?

Devotee: No, no. When a group is formed like that, then there's some other preaching going on, so then there's another wider group is formed...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: You see, my idea is this, Swāmī Mahārāja, you see.

_____ [?] Our Guru Mahārāja sent a party of five or four in the beginning. Next he wanted to send me, but I was reluctant for some reason. Then he sent another one. Then when he was proposing me in Bombay, Swāmī Mahārāja was present there. And in course of his speech he told, "You all be prepared. You will have to go to the west for preaching." In Bombay.

And Swāmī Mahārāja pointed me out, "In your presence Prabhupāda requested me."

Then I came to recollect the thing that he was saying, "That all of you will have to go to the west for preaching."

Our Guru Mahārāja, Bhaktivinoda Ṭhākura foretold, our Prabhupāda began, and Swāmī Mahārāja came with flying colours, preaching in the west. So, our Guru Mahārāja he began the attempt. And he proposed me to go. I did not, for two reasons. One, that I can't understand the intonation, the pronunciation of the westerners. And the second, I'm not a pushing man, and don't want to mix with so many. So I modestly refused. Now, in my last days of life Swāmī Mahārāja has taken so many where I am sitting idle and asking me to look after them. And also I remember my Guru Mahārāja wanted to send me to the west for preaching, because there are so many, including our Guru Mahārāja, that my words are very suiting, suitable to the westerners. My reason, my knowledge, my dealing, all these things they appreciated, or they're of such opinion. And in my last days so many are coming at my door and I shall say no, you go away? How can I say so? Who was appointed in the beginning, several, forty seven years ago, that you go to the west for preaching, and I didn't. And they're coming at my door. And what should I, what treatment should I do with them?

Devotee: There is no difficulty with that as it is. ISKCON recognises your prominence as a prominent Vaiṣṇava and they come whenever there is any need they immediately come.

Śrīla Śrīdhara Mahārāja: Then? This is one, Caru Swāmī Mahārāja he has got some appreciation for me. He was direct appointed by Swāmī Mahārāja as an Ācārya though *gr̥hastha*. He has got some sympathy with me, and so many others also. But are they not reliable? All bogus persons are coming to me? Those that are approaching me they're all bogus?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: Then? Either I'm to blame, or those that are coming they are to be blamed? If you want to...

Devotee: No, but the, all union people, but if they're formed in many groups then the unity of the ISKCON as a whole may be in danger. This is the concern, this is the biggest concern.

Śrīla Śrīdhara Mahārāja: Yes, yes, that I know fully well. So they are to modify their policy. They should not stand firm that the majority of these few, there are several thousands of disciples of Swāmī Mahārāja and they may be leading to a twenty four. They should not think that their unity may satisfy the whole thing. They should also consider that what sort of conclusion they should come to in the meeting, substantially not formally. The majority of ISKCON, that is absolute, I'm the last man to admit that.

Devotee: But then how can we run the institution smoothly if there's not some arrangement like that, because so many groups are forming.

Śrīla Śrīdhara Mahārāja: Of course. No good administration can give Godhead, can it?

Devotee: No, no. It is just, it is for the propagation. Prabhupāda has organised for the propagation.

Śrīla Śrīdhara Mahārāja: Then? That is all approximate and relative, all approximate and relative. We should be conscious of the fact.

Devotee: Yes Mahārāja, but Prabhupāda himself organised.

Śrīla Śrīdhara Mahārāja: Because we are approaching towards infinite, so everything is finite, however greater it may be. With that consciousness we shall try to move.

Devotee: Yes Mahārāja, Prabhupāda himself organised, and his most concern was that we should all work jointly together.

Śrīla Śrīdhara Mahārāja: There are some also that say that they're all self made Ācāryas. I don't know. I don't say so. But there are some who say that Prabhupāda did not appoint any Ācārya. Rather he told,

*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]

"Every one of you speak up whenever, whomever you come across about Kṛṣṇa consciousness." That was his general call.

Devotee: Well here's one of them. You can ask him whether they were appointed or not.

Jayatīrtha Mahārāja: Now there's complaint amongst the men there that the whole conception of Ācārya as you presented it to the GBC when they came here originally in nineteen seventy eight, at Gaura Pūrṇimā, there was something mistaken in that...

End of 82.03.06.A

Start of 82.03.06.B

Jayatīrtha Mahārāja: ...that the individual Ācārya must be completely subordinated to the committee, GBC committee, and that the disciples should be trained to understand that their real relationship is with ISKCON, and their relationship with the Ācārya is the secondary thing. It was explained to me this morning. And they think that your advices in the beginning to set up the Ācārya system in a particular way, that has been the cause of much trouble for them. The Ācāryas are all relative, they're not absolute, and they all have their...

Śrīla Śrīdhara Mahārāja: Self effulgent.

Dhīra Kṛṣṇa Mahārāja: Not self effulgent.

Devotee: No, not that way.

Jayatīrtha Mahārāja: They're not self effulgent. And therefore the Presidents and GBC are now thinking if they're not self effulgent since they were appointed Ācāryas, therefore they're second class Ācāryas and they can't be considered absolute, even to their own disciples, but that the absolute consideration will always be what the committee decides, not what the Ācārya says.

Śrīla Śrīdhara Mahārāja: Whatever he mentioned, said, I think that is all commendatory, all relative, not absolute. It is not possible. You see, the plane is such.

When Uddhava asked Kṛṣṇa, "Why so many forms of religion?"

Kṛṣṇa told, "In the beginning it was one, and I told about what is religion to Brahmā. And from Brahmā it came to his different disciples, and every disciple understood it in a modified way according to his own mental conception. And when in their turn they gave delivery to the same thing the differentiation began."

Prakṛti-vaicitryāt and pāramparyeṇa, it is, we can't stop differences.

That is also told in *Bhagavad-gītā*, "I told it to Manu."

Manur ikṣvākave 'bravīt [Bhagavad-gītā, 4.1]

Sa kāleneha mahatā, yogo naṣṭaḥ parantapa [Bhagavad-gītā, 4.2]

[śrī-bhagavān uvāca

imaṁ vivasvate yogaṁ, proktavān aham avyayam

vivasvān manave prāha, manur ikṣvākave 'bravīt]

[The Supreme Lord said: "Previously, I imparted to Sūrya this changeless path of 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."] [*Bhagavad-gītā*, 4.1]

evaṁ paramparā-prāptam, imaṁ 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]

In this way the plane is such that things in the starting, as the nature be there, gradually degraded, modified. So the recommendatory but cannot be absolute.

Devotee: So far, whatever our Guru Mahārāja says, that was the standard of absoluteness. And since Guru Mahārāja is not physically...

Śrīla Śrīdhara Mahārāja: He could not say so, that this is absolute. He did not say. He could not say, and he did not, because he knew that he's talking about infinite.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
He says that what he told, that is absolute.

Devotee: No, because, for the upliftment of the disciple, the spiritual masters instructions are absolute. And since it was his instruction...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. Kīrtanānanda last night came to say so. But I asked him that Gurus position may be absolute, but your understanding of Guru and his instructions, is it absolute?

Devotee: No. Individuals are not absolute.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: But collectively as a body as a whole it is absolute.

Śrīla Śrīdhara Mahārāja: No, can never be. That is foolish.

Devotee: Because that is the only representative of Prabhupāda.

Śrīla Śrīdhara Mahārāja: That is foolish.

Devotee: That is the only representative of Prabhupāda. That's what we say.

Śrīla Śrīdhara Mahārāja: Then everything is absolute because whatever incident comes to be effected by the will of Kṛṣṇa, even a straw moves by the will of Kṛṣṇa. So everything is absolute, we are to consider.

Devotee: Considering that this is a spiritual movement, this is Kṛṣṇa consciousness movement, Kṛṣṇa consciousness movement is a representative of Kṛṣṇa on this Earth. That is what we are thinking. Therefore it is absolute.

Śrīla Śrīdhara Mahārāja: No, it is not like that. I like, what I wanted to say, at least, I like Kṛṣṇa consciousness, ISKCON should not have any monopoly of preaching over the whole world. But all my Godbrothers they also may do something in their part, everyone, you also, myself, everyone should do something for the propaganda of Kṛṣṇa consciousness. Why the others should be banned, eh?

Devotee: No banning.

Devotee: There's no banning.

Śrīla Śrīdhara Mahārāja: Then? All should be fair field.

Devotee: But ISKCON should not be splintered. United we stand, divided we fall.

Śrīla Śrīdhara Mahārāja: Fair field, let all say what Kṛṣṇa consciousness, eh? Why should we stand in the way of that? Let them say. The free market. Nation and ocean free.

Devotee: That free market should not be developed by splintering ISKCON. Let ISKCON also preach, others will also preach.

Śrīla Śrīdhara Mahārāja: Yes. ISKCON will go on with their preaching, others may also go on with preaching, with Kṛṣṇa consciousness, with Mahāprabhu, Nityānanda Prabhu, all may join, what harm? Fair field. There must be a very wider view.

Columbus, he discovered America. Should it be meant that only his people will go and live there? Others won't go?

Devotee: We're not saying that. We want that everyone should preach.

Śrīla Śrīdhara Mahārāja: Everyone, it should be Kṛṣṇa consciousness, that is to be marked, the Kṛṣṇa consciousness, we'll be satisfied for that. Mahāprabhu, what Mahāprabhu wanted to preach, Kṛṣṇa consciousness, Gauḍīya Vaiṣṇavism School. But too much dogmatism.

I heard and that pained my heart, then that, he's a good soul, I knew him, that Bhāvānanda Mahārāja. Bhāvānanda Mahārāja trampled down one book, *Gauḍīya Kaṇṭhahāra*, that was very favourite of our Guru Mahārāja, and the collection of all from different *śāstras* to help the preacher, *Gauḍīya Kaṇṭhahāra* was planned. Quotations from different scriptures to help Kṛṣṇa consciousness preachers. But that was trampled simply because that was not composed by Swāmī Mahārāja, that valuable book was trampled under foot. Then I sent some intimation to him, you please beg forgiveness, and in a very beautiful way, a grand way, issue one edition of *Gauḍīya Kaṇṭhahāra* to get released from that offence. It is *śāstra*, and it is collected by our Guru Mahārāja I know, and it was helping to a great extent the preachers, meant for the preachers, collection from highly valued books. Should I appreciate that, because that was not translated by Swāmī Mahārāja?

Devotee: Who was it published by?

Śrīla Śrīdhara Mahārāja: Er? Published maybe from different Press, but collected by our Guru Mahārāja.

Devotee: Paramahansa Bābājī's [?] book.

Śrīla Śrīdhara Mahārāja: You know the book. It is with us also, and that helps a great deal. That was meant mainly for the preachers. Highly valued book.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ____ [?] And Swāmī Mahārāja did not want that?

Devotee: No, that is definitely wrong. Unless there was some criticism of our Guruji inside.

Śrīla Śrīdhara Mahārāja: No, no, that was long before that was printed and published. *Ke?*

Jayatīrtha Mahārāja: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I will be happy to the extreme if you can effect conciliation.

Devotee: I was just wondering if they can still come and talk with you, frankly and freely. Yesterday I think the meeting broke up abruptly, so it would be nicer if you give them some one other time. This is what my concern was, because I am just a small man.

Śrīla Śrīdhara Mahārāja: Yes. I gave them time. They're always welcome, anyone always welcome, and I'm ready to talk with them. This will be Hari *kathā*, Kṛṣṇa consciousness, spiritual understanding, it is preaching.

Devotee: It is they can freely express their opinion and you can reply to that. And that way some consensus may be arrived at.

Śrīla Śrīdhara Mahārāja: Of course. More freely. Everyone should have. Yes. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Tomorrow, is it not possible tomorrow?

Śrīla Śrīdhara Mahārāja: Maybe. Maybe tomorrow morning. Hare Kṛṣṇa.

Devotee: Thank you very much for your enlivened discourse.

Śrīla Śrīdhara Mahārāja: Even whole days I am unfit and I am invalid.

Bhakti Caru Swāmī: Mahārāja, I also, when I got the news, what happened, what they did to Jayatīrtha Mahārāja, I immediately felt that only you can save the situation now. And I so immediately rushed back here, and I thought that I'll take you to Māyāpur, because if they do not come...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Yeah, I heard that. Dhīra Kṛṣṇa Mahārāja just told me. So it's nice if they come here.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Your name is?

Yaśomatī-nandana dāsa: Yaśomatī-nandana dāsa.

Śrīla Śrīdhara Mahārāja: Yaśomatī-nandana, very charming name.

Yaśomatī-nandana dāsa: Thank you. Prabhuṇāda gave.

Śrīla Śrīdhara Mahārāja: Yaśomatī-nandana, *para ki?*

Yaśomatī-nandana dāsa: *Braja-baro-nāgara.*

Śrīla Śrīdhara Mahārāja: *Braja-baro-nāgara, gokula-rañjana kāna.*

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

Raghupati Upādhyāya. Mahāprabhu was charmed to hear, *śrutim apare smṛtim itare*. "Let them go on with their *śruti* and *smṛti*, but *aham iha nandaṁ vande*. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] My heart is inclined towards the obeisance of Nanda. Why? *Yasyālinde paraṁ brahma*."

One lady also told here in her lecture, when Swāmī Mahārāja came with many disciples, "That what attracted us to ISKCON is this, that we can live in a family with God. God can accept our service as family members. This has attracted to ISKCON."

So aham iha nandaṁ vande, yasyālinde paraṁ brahma. The Para Brahma has come.

*kṛṣṇera yateka khelā sarvottama nara-līlā nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara nara līlāra haya anurūpa]*

["Lord 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]

The *aprākṛta līlā*, similar to that of human society, but it is just the opposite. Perverted reflection here, and original there, but very similarity is there.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-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]

Ātma-bhūyāya ca kalpate. "That means they're considered as My own."
Viśate tad-anantaram, tato mām tattvato jñātvā, viśate tad-anantaram

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

"Ultimately knowing who am I ontologically, then they enter into My domain. Into Me, that in My group, in My, in the system where My servitors are trying their best to satisfy Me."

Gaura Haribol.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: We are out for the same.

Yaśomatī-nandana dāsa: Please bless me that I can _____ [?]

Śrīla Śrīdhara Mahārāja: Our inner thirst is for the same. And we should think that we come, in a group we come together, all from different sources. But particular aim and there may not be any pollution in that aim, that highest object. That is all important. Organisation next, first ideal, and next, organisation, to facilitate, to preach the ideal. If ideal is drawn away the organisation can give mischief to the people.

Yaśomatī-nandana dāsa: _____ [?]

Śrīla Śrīdhara Mahārāja: Just as Jīva Goswāmī has mentioned, take from the mantram, formula, take the Name, then put another name, it will go to the opposite site. Take Kṛṣṇa, put Kali or Śiva, it will take to the, all other words are there, but the Name is Kṛṣṇa. Take out the Kṛṣṇa and put Śiva, it will take you, carry you to another direction. So also the ideal, organisation there may be many, and more perfect organisation as military, but the ideal is all important. Otherwise, if for another ideal a good organisation is engaged that will very hurriedly take to our doom. So organisation makes first ideal, Kṛṣṇa consciousness.

Yaśomatī-nandana dāsa: But the ideal...

Śrīla Śrīdhara Mahārāja: Organisation must be subservient to Kṛṣṇa consciousness proper. That is my contention, nothing more.

Yaśomatī-nandana dāsa: But our idea is that the ideal is non different from the organisation.

Śrīla Śrīdhara Mahārāja: You all say the organisation because it is created by Swāmī Mahārāja it is a perfect one. So this organisation whatever they will create, the majority, that is God. I differ there.

Yaśomatī-nandana dāsa: For that we're not deviating from Swāmī Mahārāja's thought.

Śrīla Śrīdhara Mahārāja: _____ [?] should seek, they should search after.

Mahāprabhu Himself told, "*Kṛṣṇānusandhāna*, I am searching for Kṛṣṇa."

Vyāsadeva says, "*Brahmansandhāna*, *brahma-jijñāsā*, I am enquiring, what is Brahman."

Jaiminī says, "*Dharma-jijñāsā*."

In this way, all, they're out to search the infinite, the absolute. And it will be foolish to think that whatever this body will dictate that there is Kṛṣṇa consciousness. The difference is here, and that is most important difference. You are to think it for your own interest, and for the interest of all of us.

Devotee: They say that because in *Bhagavad-gītā* Kṛṣṇa says that there will never be a servant more dear than the one who preaches. And because Prabhupāda exhibited such preaching vigour that has never been exhibited before, that he is the most compassionate personality. Therefore they say that the ideal of the organisation is to give everyone Prabhupāda. Because the conviction is that if we certainly give Śrīla Prabhupāda to everyone then they will get all the mercy of Kṛṣṇa and eventually all the realisation of Kṛṣṇa consciousness. They say, because Prabhupāda exhibited the most compassionate nature and the most successful preaching effort in the world, that we simply have to now rally around Śrīla Prabhupāda and present Śrīla Prabhupāda _____ [?]

Śrīla Śrīdhara Mahārāja: Who are you? Who is he?

Jayatīrtha Mahārāja: Jīva Pavana. First initiated disciple of Śrīla Prabhupāda. Second initiated by myself.

Jīva Pavana: This is the mood _____ [?]

Śrīla Śrīdhara Mahārāja: I have told repeatedly the difference what you say. Mostly, those that are coming to me they all say like that. The general tenor of all the questions that are coming from ISKCON, it is of such nature. What you say that is not new thing.

Jīva Pavana: But that is that the ideal, the organisation may have its defects but that the ideal is already there.

Śrīla Śrīdhara Mahārāja: But what I say you are to understand. Yes. But I say that, I told last night to Kīrtanānanda, the Vyāsadeva is considered to be *śaktyāveśa avatāra*, and he delivered most of the *śāstras*, and still Nārada came and abused him. "Whatever you have done so far that is nothing. You give *Bhāgavatam* to the people."

Yaśomatī-nandana dāsa: That is because Vyāsadeva was not a pure de... he was not presenting pure devotional service. But Prabhupāda presented the pure devotional service.

Jīva Pavana: And Prabhupāda gave us *Bhāgavatam*.

Jayatīrtha Mahārāja: He's only saying that even Vyāsadeva agreed to be chastised.

Śrīla Śrīdhara Mahārāja: You are to understand what is this, this is not my statement. What I say it is in *Bhāgavatam*.

Yaśomatī-nandana dāsa: Yes.

Śrīla Śrīdhara Mahārāja: So you are to adjust, how it is possible. Vyāsadeva is accepted as *śaktyāveśa avatāra*, and he has given all the, most part of the scriptures. Then also...

Yaśomatī-nandana dāsa: But we consider Śrīla Prabhupāda more than that.

Śrīla Śrīdhara Mahārāja: _____ [?] What is the reason, we are to enquire why. The Brahmā is the first Guru of Gauḍīya *sampradāya*, Madhva *sampradāya*, he's benumbed by Kṛṣṇa *līlā*. Madhvācārya, Rāmānuja, they're all great Ācārya, still, we are to criticise them. So, we are to think deeply everything in our own interest, and we don't get by half something and produce and reproduce that _____ [?] not that. We are to understand all these things in details and adjust and digest. It is there, how it is possible, that the giver of *Gītā*, *Bhagavad-gītā*, *Vedānta*, all these things, he's chastised by his Guru Mahārāja. How is it possible? It is there.

Yaśomatī-nandana dāsa: Because he did not really _____ [?]

Śrīla Śrīdhara Mahārāja: You are to digest that. So the answer is there, the answer is there. The year, by instalment, by the will of the Lord, there by His order extensively may be given by a particular instalment which is possible. His order to give a particular instalment to all.

Devotee: But I still don't understand...

Devotee: Vyāsadeva's giving a particular level...

Śrīla Śrīdhara Mahārāja: How we are to adjust all these things, from the scriptures, it is there. It is in *Bhāgavatam*. How is it possible? We are to adjust. It is not my creation, or my whimsical statement. It is there. How you are to take, you please explain it.

Bhakti Caru Swāmī: There is also that *divya-jñān hr̥de prakāśito*, [From *Śrī Guru-vandanā*, 3] that the very scripture, the realisation is coming in the heart.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: What is being presented is very simple affair, that Śrīla Bhaktivinoda Ṭhākura he predicted that there would be a personality who would come and be responsible for delivering the Holy Name of Kṛṣṇa all over the world. The conviction of ISKCON is that Śrīla Prabhupāda is that personality. And the ideal of ISKCON is simply to deliver Śrīla Prabhupāda to the world. He's the person *Bhāgavatam*. He brought us the *Bhāgavatam*. He lifted us out of our nescient condition, and that the feeling of the ISKCON body is that we may have so many defects on our own, but just as Prabhupāda gave the example, we simply have to deliver the mail, just like the postman. He may not be very expert but the message is in the letter already. So our feeling is simply that we are, have to deliver. So the mood at the temple is simply we have been sitting and hearing Prabhupāda *līlā* every morning, how Prabhupāda came to the west, how he picked us up, we're becoming absorbed more and more in Prabhupāda *līlā*. And in this way we're feeling that we understand, through Prabhupāda, what is the mission of Lord Chaitanya, and a little bit about Kṛṣṇa. That's all we know is Prabhupāda. This is the feeling. And so although no one is attacking your position as a Vaiṣṇava, we feel that the general mood of the family is being disturbed since Śrīla Tīrthapāda is not there to share in these loving exchanges and remembrances of Śrīla Prabhupāda. That is the general mood, it's coming from that, from the heart, not so much from a managerial...

Śrīla Śrīdhara Mahārāja: So, you differentiate from one Guru with another Guru.

Devotee: Yes, because Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Yes, you differentiate from...

Devotee: *Acintya bhedābheda tattva*.

Śrīla Śrīdhara Mahārāja: Hear me. The present Ācārya and your Prabhupāda, there is much difference? Eh?

Devotee: Yes. Because Śrīla Prabhupāda we say is Jagat Guru, because in *Bhagavad-gītā* Kṛṣṇa says, "The most dear servant..."

Śrīla Śrīdhara Mahārāja: And the disciple of the present Ācārya they will see that their Guru, their Ācārya is not Jagat Guru, is it?

Devotee: They say yes, the idea is that Śrīla Prabhupāda is Founder Ācārya...

Śrīla Śrīdhara Mahārāja: No, no. I am speaking of Swāmī Mahārāja and the present Ācārya.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Founder Ācārya is another thing.

Devotees: _____ [?] They say that any Ācārya in ISKCON after Prabhupāda are...

End of 82.03.06.B

Start of 82.03.07.B

Śrīla Śrīdhara Mahārāja:

*[naumīdya te 'bhravapuṣe taḍidambarāya, guṇjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya]*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guṇja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[Śrīmad-Bhāgavatam, 10.14.1]

...lakṣmaśriye mṛdupade paśupāṅgajāya. And Your movement is very slow but sure, *apadobhay* [?] Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness in the highest conception of things mixed, is garbed, dressed in a very plain thing, it has given a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming. Being creator also, I fail to understand what is this creation. I am proud that I have created so many things in the world, but I am lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṅgajāya.* Movement is slow but sure and

beautiful. *Mṛdupade paśupāṅgajāya*. You may be the son of that human being, even that who keeps the cows, not very high status in the society, or in the scripture. But is this Your personality, wherever You go You can make it to hold the highest position, what is this? *Mṛdupade paśupāṅgajāya*. Whoever You be, my vanity expired, defeated. To You I am taking refuge. I surrender. Please help me understand what You are really." In this way Brahmā surrendered.

Madhvācārya, he, in his conception, of Ācārya mentality, he could not harmonize with this *brahmā mohana* chapter with Guru. The *sampradāya* Guru, the first inaugurating Guru of the *sampradāya*, Brahmā *sampradāya*, Madhva *sampradāya*. So Madhvācārya has omitted these two chapters on *Brahmā mohana* from *Bhāgavatam*.

But Mahāprabhu, He did not, He accepted Śrīdhara Swāmī's edition, belonging to the *śuddhādvaita-vāda* of Viṣṇuswāmī; *rāga-mārga*. They are followers of *rāga-mārga*, the Viṣṇuswāmī *sampradāya*, the branch of which is Vallabha *sampradāya* at present. Many in number: especially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokula, in New Dvārakā they have established the Vallabha School, they're followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those *Brahmā mohana*, two chapters in his book and has given his commentary. Mahāprabhu accepted that, in *Caitanya-caritāmṛta*, there we find mentioned. But Madhvācārya he could not accommodate, that how Guru may be seduced, how? He's all knowing, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

"Because we," our Guru Mahārāja used to tell, "We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point as the creator or as the controller, but the sonhood, that He's in the centre. He's not in the circumference anywhere, His position. And not from one side He is furnishing everything, creating everything, He's at the back. No. He's in the centre."

That is the conception of *Bhāgavatam*, sonhood, consorthood, family expression is there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So, the father is controlling Him, mother is abusing Him, punishing Him. He is also shown to fall at the feet of His beloved. That is also, we are to accommodate. And why: what for? *Prema*, the love divine: that can make Him such. So how high the precious thing, that love divine is. After liberation, then the service of calculation. And then at the highest plane of whole creation, our whole world eternal reigns the love, the *prema*. And that all emanates from one personality: Śrī Rādhikā, emanating just as rays of light emanating from the Sun. So She's at the centre and Her extension all sides. Baladeva one hand supplying the energy, the existence, maintaining at the background, and the ecstatic side is controlled by that particular potency which can make the absolute independent a ball in the play of Her hand. So to say, it is inconceivable, it is incalculable, it is such.

aham 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]

"Yes, I am, I have freely accepted this subjugation of My devotee. Yes Durvāsā, I have got no independence of My own. The *bhakta*, the devotees, their treatment towards Me is of such wonderful way that it makes Me subservient to them. It is so charming, so loving: that *prema*, *bhāgavata prema*, *pañcan-puruṣārtha*, the fifth end of life."

And Mahāprabhu came with that news to this plane, Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful, and we may have the taste of that nectar, and life also in that ocean of nectar plane. Living in the waves of that plane, ocean of love, ocean of nectar; that is our highest object. The personality can be maintained, we should necessarily not dive deep and lose our own personality, individuality. It is not necessary at all for that. But *prema* is of such nature, *amar-milita-ani* [?] you are living, but you are living on His behalf. Be wholesale converted into His service, it is a wonderful thing. You can keep your personality, still for the interest of Kṛṣṇa, of the whole, of the absolute. No selfish, no separate, no conception of separate interest, separated existence. The merging not physical, this mortal merging, not losing any variety, merging: *Mayātma-bhūyāya ca kalpate vai*.

[*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito 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]

Tato - viśate tad-anantaram.

[*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram*]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]

[*Bhagavad-gītā*, 18.55]

"They enters into Me. To Me means they are person in My family. Among the circles of My friend he enters. *Viśate tad-anantaram. Ātma-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own."

It is living merging, not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose oneself into the ocean of consciousness; as compared with our *susukti*, the sound sleep, not that. Very sweet, we may be lost in swimming in the sweet ocean, ocean of sweetness. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *No vidyate prabhu* [?] So Mahāprabhu has accepted.

So our Prabhupāda once told when Parvata Mahārāja enquired, “When Kṛṣṇa, when Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing that all dealt almost equally, equal treatment to one and all, that did not satisfy Her; all of same value. So She suddenly disappeared. Therefore there was a competition of singing, dancing to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī, at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa, He was engaged in that combined singing and dancing, suddenly found that Rādhārāṇī is absent. So He left the whole in search of Rādhārāṇī and met Her on the way. And when after going for some time Rādhārāṇī told that, “I can’t move. I can’t walk more. If You like to go somewhere else, You are to carry Me, I can’t go.” And Kṛṣṇa disappeared, disappeared suddenly.” This question was put by Parvata Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered. He was little disturbed to hear such question, apparently here the disregard of Rādhārāṇī. So he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he could not, he was not supposed to hear anything against Her, as if. He told, “What do you find about devotion here?” In a rather excited mood he answered Parvata Mahārāja. “What *bhakti* do you find here, that you have asked, to put this question to me.” He rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written in, as his *anubhāva*, translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonized in this way; that Kṛṣṇa wanted to experience in such stage, “If I vanish what will be the mentality in Her?” Only to experience that event He did like this. To enjoy that sort of circumstance, helplessness, in the dark night in the jungle; how She can fare? What can be Her attitude, to enjoy? Then of course He came in.

But Prabhupāda, our Guru Mahārāja, could not tolerate even. “What is devotion? Then where is devotion proper to be traced where?”

Devotion is there in its flying colour where the absolute becomes subservient to the devotee. And the positive becomes powerless near negative. The negative is so powerful that the positive, as if losing its existence, separate; something like that. There is the victory of devotion, the negative side, the drawing. The juice is there and the drawer is there, extracting juice from the fruit. The extraction is in the most intensified condition, there is devotion. The victory of the devotees, there is devotion. Where the Absolute accepts His defeat towards His servitors, there is really the presence of devotion proper, dedication proper, surrender proper. Surrender is so powerful that even the Absolute it can capture. We are out for that. For that potency we are out for. And who posses them, they’re all in all, they’re our masters. Where that power is intensified, our look towards that direction must be. For our own interest, for our highest interest, we shall try to look that side where we find that that thing is very dense and in very condensed stage that potency is there. Our aim should be directed

towards that. We are beggars for that. We are not beggars for anything which is found in this mundane world of high position.

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye
mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*

[Śrī Caitanya Mahāprabhu says: "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]

Eliminating everything our aim is directed towards one, that most intensified condition of the service divine for the Lord of love. That is our beginning, our end, our middle, everything. We should try to convert in such a way that it can go there like a rocket sent towards the unknown quarter; beyond the jurisdiction of our sensible experience of acquisition.

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

Today, the circumambulation of Madhyadvīpa and Kīrtanakhya dvīpa [?], our party has gone there. Kīrtanakhya [?], *kīrtana*, *saṅkīrtana*, the central service recommended by Mahāprabhu especially for Kali-yuga. *Saṅkīrtana*, to listen and to reproduce what we listen to; to hear and to tell. The telling, the giving expressing, giving vent to, is reproduction that is more powerful thing, *kīrtana*. We are to exert to our utmost for *kīrtana* purpose. *Kīrtana* means to preach, to preach, and that has been recommended as the highest method of our attainment, especially for the beginners. Assert as much as you can, engage every nerve for preaching, for spreading the truth you'll imbibe from the higher source. That attitude in general you take up and try to practice. Thereby you'll be benefited most, exert yourself. Exert yourself to spread the news of the Lord, that is truth. And then His omniscient supply from above will be continued lavishly to you. As much as you can sell, so much you will be furnished with materials by the capitalist. So go on. Capitalist not of this mundane world but capitalist of real property. And what will be the property? That devotion, serving, that *prema* is the only property in the world, what can dispossess us of everything, and it can fulfil the want of all, compensate, can take the place of everything. Only this *prema*, no other things can give us such perfect help to us, only *prema*, only love. Love is above everything, love is only the wealth in this world.

Dharma, *artha*, *kāma*, *mokṣa*, in the lowest sense *kāma*, sense experience, that is wealth for which everyone is running after, the *kāma*, sense pleasure. And then *artha*, which can make the sense pleasure permanent and distributable to others, *artha*. Then *dharma*, our duty; duty distribution to the public, to the environment without any remuneration. That is to give loan to the bank something like to the nature and I shall get it afterwards in my after-life. I am depositing in the bank I am giving it there but that is all sense pleasure, nothing else, *dharma*, *artha*, *kāma*. And the fourth is *mukṭi*, to know that this wealth is not wealth, this is only fascination; this is only progress in the wrong way.

So we must try our utmost to get out of this witch. The play of the witch, we are playing in the hand of the witch of *māyā*, fascinating us with these lower things, sense pleasure of different forms. So we must get out. But get out for what? Get out not to commit suicide, to enter into *samādhi*, no. There is a life, living what for, living worth. That is *adhokṣaja*, and there I may find myself in a more bright colour, not that it is not there, neither is it a very hazy thing, but more bright colour. I shall find my own individuality there in that plane. That is Vaikuṇṭha in reference to the infinite we shall see. Vaikuṇṭha means infinite, where there is no crookedness, no calculation, no limitation, to live in eternity, as a factor in eternity. That I must be conscious of the environment as it is eternal, it is un-finish-able, it is un-calculable by me, but still with optimistic view I must live there. Whatever is coming from unknown quarter, I can rely on that. But here that everything in my possession, within my fist; I can't rely. But that whole world is unknown, but still reliable.

[*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*
suhṛdaṁ sarvva-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 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]

That they're not dealing a blow to you, they're meant to send the wave of affection and love to you; in this way. Not frustrating, not treacherous waves. Vaikuṇṭha as a whole, the whole thing is conducive and healthy. And we are living under the sky in relativity with the infinite. Without any design, without any expectation, only whatever is coming, and I am:

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]

Live in the sky, under the sky, not under any shed to protect you. You will find the sky is your protection, the Vaikuṇṭha. The infinite fully knows of your existence and He knows fully how to deal with you, what is your welfare, all these things; as well represented there. *Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*. And then the highest stage is that of Goloka, the domain of love divine. And that is almost - everything is wonderful there, and something like limitation to be found there, the father, mother, the sister, the servant, the consort, so many things. Something like known and hazy unknown infinite in the form of finite. Infinite in the form of finite can be experienced there. That has been recommended by *Bhāgavatam* to be the thing of our highest aspiration.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord 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]

And Mahāprabhu, Nityānanda Prabhu, and others, Advaita Prabhu they came with this. Not only came this time, but they come now and then with these tidings to the world, that we have got such high prospect in our life. And in coming anyhow in human birth if we do not try for that prospect for our own self we do commit suicide, something amounting to suicide. So those things are dealt in various ways and the *dhāma parikramā* inviting so many of the same plane to try for that, to acquire that wealth, whatever small and of lower character it may be, but it's object is connected with that highest plane as given by Mahāprabhu, Śrī Caitanyadeva the Lord of love. Distribution of love, Mahāprabhu, Śrī Gaurāṅga; that Kṛṣṇa consciousness and Swāmī Mahārāja took to your door and so many of you have assembled here, Gaura *dhāma*. Some told me that Swāmī Mahārāja expressed that, "Vṛndāvana is my home and Gaura Maṇḍala is my place of pilgrimage," something like that.

Jayatīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: Eh?

Jayatīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: Place of worship? But Vṛndāvana is my home.

Jayatīrtha Mahārāja: And, "Bombay his office," he said.

Śrīla Śrīdhara Mahārāja: And Bombay his office. That is propaganda centre. Worship, so high, inconceivable, that home comfort is being distributed from somewhere. I want to revere that position, worship. That home consciousness faints there, so high, worship. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Through that worship I can come home, the process of worship.

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

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

That is peculiar. Svarūpa Dāmodara has given the idea that both *līlā* eternal. Generally we think that Kṛṣṇa *līlā* is previous, Dvāpara-yuga, and then next Gaura *līlā* to distribute that thing to the people after that. But in broader consciousness both *līlās* are eternal.

Towards the *smārta* it is Kṛṣṇa *līlā* in Vṛndāvana, not *nitya-līlā*. "He kindly came to this level once in the human land and showed His grace, infinite grace. Showed His favour to those that were living in the mundane world and they are fortunate enough."

But our Goswāmīns, by the instruction of Mahāprabhu, by His inspiration, they tried to prove that this Kṛṣṇa *līlā* is not a temporary, not a whimsical, but it is eternal. This Vṛndāvana *līlā* is eternal, not that a part of the *līlā* of Nārāyaṇa as Kṛṣṇa. But Kṛṣṇa *līlā* is the supreme most and it is eternal. Always it is going on. And as such, and the distribution of Kṛṣṇa *līlā* to the public, this is also eternal; that they like to give it to others. This is not confined to a particular circle of friends. But this is approachable by others also. Here comes the incarnation, here comes the necessity of Gaurāṅga *līlā*. Now, whether Gaurāṅga *līlā* is temporary or this is also eternal, then they come to understand that, "No. This is also eternal; to try to distribute."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Going to see for some time. _____ [?] Then I dissolve the meeting now.

That this is also, Gaura *līlā* is also eternal out of necessity, it cannot be temporary, Gaura *līlā*. They are finding this is also part, to enjoy within and to distribute to all, this is also eternal. And Svarūpa Dāmodara composed that *śloka*. Whether this is first, that second, no question, both eternal. Sometimes combined and sometimes divided, They are going on with Their pastimes in this way. So Gaura *līlā* and Kṛṣṇa *līlā*, Vṛndāvana and Navadvīpa *līlā*, both eternal; one enjoying within Themselves, another distributing that very higher juice to the outsiders.

Jaya Om Viṣṇu-Pāda...

End of 82.03.07.B

Start of 82.03.08.A.B

Śrīla Śrīdhara Mahārāja: ...of Mādhavendra Purī's departure. Brahmā-Madhva- *sampradāya*. The first connection with Gauḍīya type of theism in Brahmā-Madhva- *sampradāya* we find in Mādhavendra Purī. Mādhavendra Purī's connection with Madhva *sampradāya* is clear. Then we find the seed of *rāga bhakti*, first we can trace in Mādhavendra Purī. In his famous *śloka*, what Mahāprabhu Himself pronounced and tasted. That is, when at the time of his departure Mādhavendra Purī is supposed to think in the line of this stanza.

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram, dayita bhrāmyati kim karomy aham*

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of

Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"]

[*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā*, 8.34]

While chanting this stanza, which is supposed to be composed by Mādhavendra Purī himself... _____ Govinda Mahārāja _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham*

Mādhavendra Purī. "*Ayi-dīna-dayārdra-nātha*. I am so helpless and hopeless, frustrated in my last days. I don't find any ray, or any optimistic vision. I'm almost cornered. *Dīna-dayārdra-nātha*. And I am to pass away. But with what I am passing did I get here my Lord? Quite disappointed I shall have to go. *Ayi-dīna-dayārdra-nātha*. But You are so benevolent I am told, I heard. *Dīna-dayārdra-nātha he, mathurā-nātha*. Now You are the Lord of Mathurā. Perhaps You don't remember the helpless and disappointed section who have no other alternative but Yourself. You are now in Mathurā. But what about us? *He mathurā-nātha kadāvalokyase*. We are waiting for the days, hoping against hope, the day that will dawn with Your grace. Anyhow we are sustaining, but it becomes almost impossible for us - last moment, can't. *Kadāvalokyase, hṛdayaṁ tvad-aloka-kātaraṁ*. Quite helpless, no consolation we can give to our aching heart. No other alternative, we can't find any alternative but Your grace. *Kadāvalokyase*. We don't feel ashamed now to clearly put forth our prayer to You, when will You remember us again. *Kadāvalokyase, hṛdayaṁ tvad-aloka-kātaraṁ*. We can't console our heart within. *Aloka-kātaraṁ, dayita bhrāmyati*. Loosing its balance, the heart loosing its balance, *aloka-kātaraṁ*, perturbed to the extreme. *Dayita bhrāmyati kiṁ karomy aham*. We don't find any ways and means how to set right our position. Quite nonplussed, non balanced, deranged, such is our stage, hopeless."

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati [kiṁ karomy aham]*

"You are the Lord of our heart, so nothing private to You. You know everything. *Dayita*. Without You it is impossible for us to drag on our life. Everything known to You. But we have reached to the extremity of our patience."

In this way he's praying to Kṛṣṇa. *He mathurā-nātha*. Of course when he's posing with the *gopīs*, siding with the *gopīs* of Vṛndāvana, Mādhavendra Purī's supposed to do that, his appeal to the *mathurā-nātha*. And when he went to Mathurā, necessarily the *gopīs* were in the ocean of trouble and disappointment. So espousing the cause of the *gopīs*, at heart he's feeling oneness with the *gopīs* and praying to the *mathurā-nātha* in this way.

Mahāprabhu, when He went to Mathurā, He repeatedly chanted this *śloka*, and showed His allegiance to Mādhavendra Purī.

One gentleman whom Mahāprabhu found, some genuine symptoms of *rāga bhakti*, he, that gentleman, that Sanoḍiyā *brāhmaṇa*, a *brāhmaṇa* of lower caste, who found Mahāprabhu Śrī Caitanyadeva, wandering in Vṛndāvana in His mood of quest of Kṛṣṇa. Then he invited Him to his house as guest, and asked Mahāprabhu, "You revered *sannyāsī*, have You any connection with Mādhavendra Purī?" The Sanoḍiyā *brāhmaṇa* suddenly put this question to Śrī Caitanyadeva. "Have You got any connection with Mādhavendra Purī?"

"Yes. Yes. He was My Guru's Guru, Mādhavendra Purī."

"Oh. Now I can understand. That without the connection of Mādhavendra Purī it is impossible to find such symptoms in ones movement as I saw in You." That gentleman told to Mahāprabhu.

Then there was some discussion, and he told, "Mādhavendra Purī, he accepted me as his disciple, and I got some sort of touch of this sort of *rāga bhakti*. I did not find it anywhere, but Mādhavendra Purī only started in this modern age what is *rāga bhakti* proper in modern age. And they accepted me as his disciple, and also took *prasādam*, he was guest in my house, though I am a fallen *brāhmaṇa*, not up to standard, when the *sannyāsīs* generally take their *bhikṣā*."

So Mahāprabhu told then, "I shall also take *prasādam* in your house. What Mādhavendra Purī did that is My responsibility, My example. You are Vaiṣṇava, and I'm not going to consider the pastimes of other *sannyāsīs*, that they may not take *prasādam* in your house, but I shall do it."

Kṛpa daya sri madhavendra puri sambandha [?] In this way Mādhavendra Purī is supposed to be the very sprout of Gauḍīya Vaiṣṇavism, the faith. And which came out in full fledged form in Mahāprabhu. Mādhavendra Purī, Īśvara Purī, then Śrī Caitanyadeva. It is described in *Caitanya-caritāmṛta*. Mādhavendra Purī. And he was Guru of, not only of Īśvara Purī, the Guru Mahārāja of Śrī Caitanyadeva, but also we're told of Nityānanda Prabhu and Advaita Prabhu and Puṇḍarīka Vidyānidhi. These are all disciples of Mādhavendra Purī.

Mādhavendra Purī's birthplace was _____ [?] near Katwa. Still his tomb is shown there, Mādhavendra Purī's *samādhi*, in Kulumbha [?] _____ [?] Katwa.

_____ [?] nearby. There is one *gram*, village, there the tomb of Mādhavendra Purī is shown, sign. He was a *sannyāsī* of that time, very, very reputed man. And it is supposed that he took Nityānanda Prabhu from His house. Begged Him from His parents when Nityānanda Prabhu was twelve years or so, something. And Nityānanda Prabhu wandered different places of pilgrimage following Mādhavendra Purī. His day of departure was last, yesterday was his disappearance. All right. Gaura Haribol. Gaura Haribol. Mādhavendra.

So where it could be traced, there our interest. There our interest.

Īśvara Purī served Mādhavendra Purī in his last days very intimately.

[*Īśvara-purī gosāñi kare śrīpāda-sevana,*] *svahaste karena mala-mūtrādi mārjana*

[“Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.”] [*Caitanya-caritāmṛta, Antya-līlā*, 8.28]

Īśvara Purī he cleansed, kept him cleansed in his last days, Īśvara Purī, with his own hands cleansed him from stool and urine, it is mentioned.

And there was another disciple of Mādhavendra Purī, ostentatiously. He came to advise his Guru. “You, why do you fall prey to this lamentation, mourning? You should think that you are Brahman. You have no reaction of this world. You think like that.” That gentleman, that Rāmacandra Purī, one of his disciples of Mādhavendra Purī came to advise his Guru in his last day. “Why do you think that you have something here for your attachment, and you are mourning in separation of that? Give up all these attachments of things mundane, and think you are Brahman yourself.”

Then Mādhavendra Purī rejected him. “Be off, you fool. You have come to console us in this way. If I die seeing your face then I shall have to go to some undesirable place. Be off. You don’t understand what is my position. I don’t, I am suffering that I don’t get Kṛṣṇa, and you fool you have come to console with *brahma-jñāna*, be off.”

And so Mādhavendra [Rāmacandra?] Purī’s faith was lost. So much so that he came to blame Śrī Caitanyadeva also in Purī. That we find in *Caitanya-caritāmṛta*.

Paramānanda Purī was also disciple of Mādhavendra Purī. He was favourable, sympathetic to Śrī Caitanyadeva, had much attraction and respect for Śrī Caitanyadeva, though his Godbrother, Īśvara Purī’s disciple was Śrī Caitanyadeva, formerly. But Paramānanda Purī showed much reverence.

But once Rāmacandra Purī came to Purī, Puruṣottama, and came to see Śrī Caitanyadeva in His quarter, and found some ants that are passing through. “Oh. Why these ants are wandering here? Surely some sweet meat was here last night, so the ants are roaming about. Oh. What’s the fun? These *sannyāsīns* taking the red robe externally. They have got attachment for sugar. This is most undesirable. We should not stay in such a filthy place any longer.” And excited he went away.

Śrī Caitanyadeva was there with devotees. He went away. Mahāprabhu called for His attendant Govinda. “Govinda, only one *paśa* Jagannātha *prasāda*, whatever you get, that will come here for Me. If you do otherwise you won’t find Me here any longer. I shall be off. And you and Baninātha, another two that stay here when I’m in attendance, you go and beg elsewhere and take *prasādam* according to your choice. But only one *paśa* price *prasādam* will come to enter here in My room, nothing more.” Strict order, and that was done.

A *brāhmaṇa* came that day with *prasādam bhikṣā* for Mahāprabhu, only one *paśa* worth portion taken off from it and the others returned. The *brāhmaṇa* began to cry. “What is my

fate? How I came to satisfy, to serve the *sannyāsī*, I have come to commit offence against what is my _____ [?], anyhow."

And outwardly Mahāprabhu seemed to be emaciated day by day.

The report went to Rāmacandra Purī. "That you remarked in that way, seeing the ant, and now the condition of that offence is such. Strictly your remark is being followed."

Then, what can he do? Men after men, man after man, is going and rebuking Him in a different way.

He came again. "Oh, You are so much emaciated. This is also not the way of, to *vairāgya* by the *sannyāsīns*." Then he pronounced the *Gītā* [6.17], *yuktāhāra-vihārasya*. "Otherwise without food You become so weak then how Your *bhajan* will be performed?" Anyhow he modified his previous remark.

He went away, Mahāprabhu. Showed His respect duly and sat silent. Then again He went away.

Then Paramānanda Purī, the Godbrother of Rāmacandra Purī went there. "That man is of such characteristic. Why do You care him. His remarks have no value. You may not bother for that. He does not know Your position, who are You. He has come to advise You. Such audacious, all these things. Otherwise we will be nowhere. If You be so stern to us only by the remark by one gentleman then all of us will be troubled. And it does not behove that You'll behave with us in such a cruel way."

In this way they appealed, many of them. Then Mahāprabhu doubled it two *paīsa*. In this way things went on.

So Īśvara Purī, Paramānanda Purī, on one side, and Rāmacandra Purī other side, coming from the same source, Mādhavendra Purī. Mādhavendra Purī is accepted as the _____ of Gauḍīya Vaiṣṇava faith. The *sannyāsī* who got the spark of Vṛndāvana love divine in his heart. He expressed symptoms in that way. And from him generally the Gauḍīya Vaiṣṇava School is traced when he came. So in the midway his divine arrangement.

In Madhvācārya we don't find, who took his direct *sannyāsa* from Vedavyāsa, and we hear that he met Vyāsadeva also in Badarikāśrama. But we don't find any justice to the Vṛndāvana *rasa* in Madhvācārya's writings.

Transcendental things of such order. He's autocrat, especially. Wherever His grace comes down it is hard to trace. Only the fortunate can have eye to see, to mark, to get.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

They're bewildered, the Rāmānuja section, their thought is Lakṣmī Nārāyaṇa *upāsana* is that of the highest order. The Gopāla Bhaṭṭa Goswāmī's father, Vyenkata Bhaṭṭa, in whose house Mahāprabhu stayed four months continuously, in Śrī Raṅgam during Cāturmāsya. And

there also He showed His grace to Vyankata Bhaṭṭa, mentioning that how Kṛṣṇa *upāsana*, Kṛṣṇa consciousness is higher to that of Vaikuṇṭha consciousness, or Lakṣmī Nārāyaṇa consciousness. Only in a curious way.

"That why Lakṣmī Devī had inclination to participate in the *rasa līlā* of Kṛṣṇa? Nārāyaṇa, She found everything, and very private service of Nārāyaṇa done by Her. Nārāyaṇa is the fullest, then Lakṣmī Devī should not have any aspiration for any other thing. She had got the taste of the quality of the highest thing. Why this mention we find in *Bhāgavatam* Her aspiration towards *rasa līlā*? Nevertheless it is found that She could not enter, could not get any admission. Only She made penances for that but not admitted. What is this?

In other words, on the other hand, we find when the *gopīs* they're meeting with Nārāyaṇa, or even Kṛṣṇa in the form of Nārāyaṇa, they're showing their respect, natural respect to Nārāyaṇa, and pray that, 'Bless us that we can get the grace of Kṛṣṇa. Our heart may stick to Him.' That is their prayer. They have no charm for Nārāyaṇa."

In this way He managed to put to change him, Vyankata Bhaṭṭa, towards Kṛṣṇa *līlā*. *Kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28]. The highest type of *rasa*, *raso vai saḥ*, the *rasa* in magnitude and in quality, that is to be found in highest order in Kṛṣṇa consciousness. Kṛṣṇa consciousness. We hear Rāmānuja and Madhvācārya in their *sampradāya* in a general way.

"But when the fight between the Pāṇḍavas and Kaurava then we are different, otherwise we're one, a hundred and five brothers. A hundred and five brothers we are," Yudhiṣṭhira told, remarked. When Duryodhana, etc, were defeated in perhaps Kamavan or somewhere, by the Gāndharvā and taken prisoner there from. "Oh, we're a hundred and five." The battle on the outside. And when there will be fight amongst us, we're five, they're a hundred."

So this is also our position. To understand the Vraja *rasa*, *raso vai saḥ*, the type and intensity of *rasa*, the quality and quantity of the *rasa* to be concerned, specially the quality. We are to sell our heads towards the divine feet of the *vrajavāsīs*, of the inhabitants of Vṛndāvana. Swāmī Mahārāja told that, "My home is in Vṛndāvana."

So Vṛndāvana, we are sold, our prospect there. And modestly we are to differentiate from those great paraphernalias, the pioneers and propounders of Vaiṣṇavism, by the Vaiṣṇava faith. That *cīd vilāsa*. Their spiritualism is not near spiritual zero. A spiritual matter is spiritual. But it is dynamic in its character and the differentiated world is there. Hare Kṛṣṇa.

Kṛṣṇas tu bhagavān svayam. Svayaṁ-Rūp, Svayaṁ-Rūpa, then Prakāśa and Vilāsa divided into two. Again sub-division, Prabhāva and Vaibhava. Prabhāva-Prakāśa, Prabhāva-Vilāsa. Vaibhava-Prakāśa, Vaibhava-Vilāsa. In this way it is differentiated there, in Vṛndāvana, Mathurā, and up to Dvārakā. Manu Saṅkarṣaṇa, Ādi Caturvyūha, in this way it has been differentiated according to the *rasa*. Hare Kṛṣṇa. *Rasa* is the gold for that. *Rasa* is the gold, and so many stages (life's stand?) According to *rasa* the valuation to be ascertained, the *rasa*, in quality, quantity. All these things to be analysed and understood. Everything is there. *Sat-cit-ānanda*, *sundaram*, *rasam sundaram*. Harmony, beauty, ecstasy, similar. Charm, *prema*, that is the highest substance ever found in any consciousness. What are reflected into the

consciousness as ever this surpasses, the Vraja *rasa* surpasses everything, if scrutinised in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa. We are servant. We are sold to that sort of experience, divine, transcendental, as we may call it. No other charm of any other plane or any other pastimes than in Vṛndāvana. And we are, at the same time, thankful not only but we're also surrendered to the authority that can take us in that position. And we can find if we mark with more attentive eye, that *rasa* of Vraja is in Navadvīpa also in a different way. In a different way, if we can, with the eye of Rāya Rāmānanda Prabhu, Svarūpa Dāmodara, etc, we can look into the Navadvīpa *līlā* then more glorified than Vraja *līlā* is here. What is so dear, so valuable, unavailable, that is of its own accord is being distributed here, that *rasa*. That *rasa*, how wonderful is here.

Our fate should be tied with the divine feet of the Kṛṣṇa as His agent in disguise. Kṛṣṇa, Rādhā-Govinda, has come in disguise to offer Themselves of Their own accord to the fallen souls as we are. So our real fortune is to be found, to be traced here only. We should purchase ticket here and we'll be found automatically here, there, everywhere. If we approach there direct it is difficult to enter. But if we attend here, very easily we can get this and that together. Then we'll be able to see there, the followers of them are of same rank. Some more interested this side, some that side. And there are some also who have equal appreciation of both the parties. Just as in Kṛṣṇa *līlā* we're told that some are more inclined towards Rādhikā and some towards Kṛṣṇa. And there is another group who are interested with both parties equally. So also Kṛṣṇa *līlā* and Gaura *līlā*, Narahari Sarakara and others we find more tending to Kṛṣṇa *līlā*. And there are others who have got more taste for this Gaura *līlā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

That Vasu Gosh and others they say, "We could not live. It would not have been possible for us to live if Gaura *līlā* would not have come to exist."

[A man announces something from the street from a loudspeaker while passing by the Maṭha]

One old lady is missed, they say _____ [?] Gaura Haribol.

One party from one party, another party perhaps entered, it may be. Old lady could not differentiate, possibly. Both parties meeting in a place and left there in one party.

Then, he pronounced half, and finished. _____ [?] No more.

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

*vīpadaḥ 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]

In *Bhāgavatam* also, and this is also pronounced by Queen Kuntī. It is mentioned by Swāmī Mahārāja. Queen Kuntī.

End of 82.03.08.A.B

Start of 82.03.08.B

Śrīla Śrīdhara Mahārāja: No risk, no gain. *Vināyakānikapa-mūrdhasu prabho*.

*tathā na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ
tvayābhiguptā vicaranti nirbhayā, vināyakānikapa-mūrdhasu prabho*

["O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."] [*Śrīmad-Bhāgavatam*, 10.2.33]

Mentioned in *Bhāgavatam*. Those that want to achieve their highest goal independent of Your help, there, it is like a boat without a rudder, *vātāhata* [*Śrīmad-Bhāgavatam*, 1.5.14], with helmsman, the wind, drifted in wind, in the current wind. No direction, sometimes this side by the current, sometimes that side by the wind, *vātāhata-naur*. That is their position. The different forces of the environment are whimsically playing with them, no end. But who have taken shelter in You, their fate is not such, of anarchical position.

Tathā na te mādharma tāvakāḥ kvacid. Those that have got shelter under Your Divine Feet and direction, their fate is not like a boat in the anarchical position. But, *na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ*. The wave of attraction for You is like a rope tied to Your Divine Feet. So, *tvayi baddha-sauhrdāḥ*, the friendly, the affectionate rope is there, tied, fixed to Your Divine Feet. *Tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ*. No possibility of going astray without _____ [?] endlessly. *Bhraśyanti mārgāt tvayi baddha-sauhrdāḥ*.

Tvayābhiguptā vicaranti nirbhayā. By Your *abhiguptāḥ*, Your protection, Your careful protection is always guiding us in a safe way, *vicaranti nirbhayā*. They do not care, going this side, that side, but the rope is, from any position is taking towards proper goal. The rope is, the connection is there. They do not care whether this side, that side, not to, with the help of the compass or any other thing, not so much disturbed. But I also sometimes out of curiosity to go this side, that side, but still their destination is fixed at the same time.

Tvayābhiguptā vicaranti nirbhayā, vināyakānikapa-mūrdhasu prabho. And those, the leaders of the, by putting, by placing their foot on the leaders of the miscreants, putting the foot on the head of the leaders of the miscreants, they make advance surely towards You.

*tathā na te mādharma tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhrdāḥ
tvayābhiguptā vicaranti nirbhayā, vināyakāṇīkapa-mūrdhasu prabho*

They pass over the head of the leaders of the miscreants, towards You. *Sauhrdāḥ*. By, they can boast of such fortune, without caring for all sorts of hindrances that may come. Because they have got that connection of *nirguṇa*. Under Your, already they have got that insurance. Insurance ticket that the protectors, they will look after them. So they need not have to care, take care of themselves, but the guardians, their responsibility guides them in a proper line. So your devotion is of such quality, need not be afraid of anything, any quality of obstacle. Hare Kṛṣṇa.

*vipadaḥ santu tāḥ śaśvat, 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]

Any adversity may come, but the heart's connection with Him, with His Holy Feet, that will guide us safely towards the goal. We need not bother about that, *vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro*, whatever comes, if connected.

*[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]

"I am there. I am there."

Upadaya viditam buddhi mam carante chara buddhaya [?]

Understanding, understanding, understanding, superseding understanding, intelligence, all these things, but ultimately His understanding covers everything. His omniscience, and His omnipotence, is over everything. So He says, "Your connection, I am coming." And that, *sukṛtaiḥ pūrvva-saṁcitaiḥ*.

*bhaktis tu bhagavad-bhaktasaṁgena parijāyate
sat-saṁgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṁcitaiḥ*

["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*]

Anyway if we get that connection we are safe, wherever we're posted in our life.

paśu-pakhī ho 'ye thāki sarge vā 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."] [*Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Thākura*, p 136]

In the physical sense I may be posted even in the beast, or trees, or insects, or anywhere physically, but heart's connection, the fine thread if I possess, then, those that have got real eye to see they'll consider that a Māyāvādī nearing the Brahman so high that his position is hopeless. But with their fine thread one is living in the vegetable kingdom his prospect is very bright. Those that have eye they can see this, that the physical posting has got no value. The inner wealth, that will come to assert itself in no time. So the prospect of anyone, the position of anyone, should be calculated according to the inner purity of tendency, and not by external opulence or position. Those who've got that real eye to see things in a proper way.

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

The purity of purpose, and the highest purity that it is Kṛṣṇa word, two words, proper Kṛṣṇa consciousness. Kṛṣṇa consciousness, not the words pronounced by the lips, not lip deep, but it must be heart deep, not lip deep, heart deep.

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

There is another *śloka* in *Nārada-pañcarātra* or something like that.

*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] [In the purport of *Śrīmad-Bhāgavatam*, 11.1.13-15]

What is not mentioned in any authentic scripture, *śruti*, *smṛti*, *pañcarātra*, *Purāṇa*, never to be traced anywhere, such sort of self evolved things, that comes to create havoc in this world, to the ill fated. Quarrelling springs up like mushrooms with some idea, *yo yac chraddhaḥ sa eva saḥ*.

[*sattvānurūpā sarvasya, śraddhā bhavati bhārata*
śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

When men of same feather flock together, as I was told of Rajaneesh, in Bombay one gentleman, he came out with some conception of religion. So many flocked. Now I'm told that's finished, that's gone away. _____ [?] says that no trace in Bombay side for the Rajaneesh group. Only a part of them to save their position has gone to America or somewhere, but it is finished, their career finished in Bombay. _____ [?]

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi / sahajiyā, sakhibhekī, smārta, jāta-gosāñi
[ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi karī]

["The names of the *sahajiyā saṁpradāyas* are as follows: *āula* (a mendicant sect following a very easy course of worship), *bāula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), *karttābhajā* (a sect of "followers" of Śrī Gaurāṅga in Bengal), *neḍā* (literally means: "shaven-headed." Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), *daraveśa* (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean "hippy"), *sāñi* (literally means: "religious instructor"), *sahajiyā* (literally means: "easy-ist." Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhibhekī* (one who imagines himself to be a *gopī*, and adopts the dress of a woman), *smārta* (formalistic and materialistic *brāhmaṇas*), *jāta-gosāñi* (caste *goswāmīs*), *ativāḍī* (proud devotees), *cūḍādhārī* (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and *gaurāṅga-nāgarī* (those who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a *sannyāsī* in His *ācārya-līlā* He avoided all association with women). One should avoid associating with these different classes of imitation devotees."] [*Gauḍīya Kaṇṭhahāra*, 13.111]

[*Gauḍīya Vaiṣṇavism*, part one, p 331]

In this way so many mushrooms suddenly spring up, and cause disturbance for some time, then goes away, like allergy in the body.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

What's the time?

Devotees: Nine o'clock.

Śrīla Śrīdhara Mahārāja: Any question?

Devotee: Mahārāja, how did Mādhavendra Purī introduce the worship of Śrī Rādhā?

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: How did Mādhavendra Purī introduce the worship of Śrī Rādhā, Śrīmatī Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. When Mādhavendra Purī went to Vṛndāvana, and he was circumambulating Govardhana, he got a dream where the Govindadeva gave a dream to him. He first took His seat on the banks of Govinda *kuṇḍa*. And changing from Vṛndāvana *līlā*. And he had one nature, he accepted his livelihood in such a way that he won't beg anything from anyone else, but whatever will come of its own accord to him he will take that _____ [?] So, fasting he's waiting near Govinda *kuṇḍa*. But on the hill in the forest, there some ladies sometime come to take water from that *kuṇḍa*. _____ [?] Kṛṣṇa Himself came in the form of a boy, cow boy, and offered some milk in an earthen pot to Mādhavendra Purī.

"Why do you fast? Why do you not eat by begging? Anyhow, the ladies came to take water from the *kuṇḍa*, and they sent this little milk for you. They could trace from your face that you've not taken anything the whole day. So this milk is sent by them. You take it."

Then he took the milk, and was very much charmed by the natural beauty of the boy. He could not forget Him, get Him out from his mind. He had a sleep there, and got a dream. That very boy has come to him in dream.

"Mādhavendra Purī, I'm waiting for you from long time. I'm nearby in a forest. There I am, and covered by so many bushes and other things. Recently, by fear of the Mohammedans, some devotee, to save Me from molestation, put Me here in the jungle and went away. And I'm waiting that Mādhavendra Purī, My devotee will come and discover Me and install Me and will make arrangement for My *pūjā*, worship, My service. So you..."

He gave possible conception of the place, in the dream, and Mādhavendra Purī, early morning woke up. He went straight to the local persons, and with their help he cut the jungle, could locate the place and cut the jungle and found that there, covered in the jungle the Vighraha, the Gopāla. And he installed there. That was his, and that is still now worshipped in... Mahāprabhu went and had *darśana* of the Gopāla. Rūpa, Sanātana, they also had much respect for the Gopāla. But afterwards when Vallabhavācārya, he afterwards submitted to

Mahāprabhu, and was respected by his followers, Rūpa, Sanātana, he disappeared. Then his sons, Vitrācārya [?] and others, were very much depressed by the bereavement of the revered father.

Then Rūpa, Sanātana, gave him some engagement, "That this Gopāla, you take the charge of service of the Gopāla."

And from there that Gopāla is under the service, it is in the train of the service of the Vallabha *sampradāya* and now it is in, we are told, in Masudja [?] that Gopāla. So Mādhavendra established that worship there.

And Gopāla one day gave another dream, "That bring that chandan sandal from Jagannātha and long time I was almost buried under the prestige of the jungle, and I have some sort of itching sensation. And to remove that you apply the sandal paste." And then also Mādhavendra Purī _____ [?] all these steps. But he went to Vṛndāvana on pilgrimage and there Gopāla accepted him and his service. That we find here. And Gopāla's treatment, some very intimate treatment with him.

And his own *śloka*, just before his departure that shows his inner heart, the awakening of his inner heart, in connection with Gopālaji. *Alokadan* [?], the process by which a devotee can attain that superior type of *bhakti*. There it is mentioned that the *krpā siddha* is a line which causelessly comes to one devotee from the upper layer. So here we find the Mādhavendra Purī had no connection of his Guru in this line. But his attitude and his previous birth's *sukṛti* was of such type that Gopāla Himself came directly and begged his service, and thereby automatically the paraphernalia was awakened in him in its proper way so that was appreciated by Mahāprabhu and others, that Mādhavendra. A natural gift from Gopāla Vṛndāvana, we find in him. It can't be traced by Guru *paramparā* in him, so it is *krpā siddha*.

Gaura Haribol. Gaura Haribol. Who's asking the question?

Devotees: Buddhi yoga.

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

Devotee: You were speaking of Govinda *kuṇḍa*. This Govinda *kuṇḍa* in front of the Maṭha is non different from that one?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: You told that Mādhavendra Purī was sitting near Govinda *kuṇḍa*. And he's asking is this Govinda *kuṇḍa* opposite, is it the same?

Śrīla Śrīdhara Mahārāja: We are told that that is in Govardhana, and here in Govardhana, it is told in the *Dhāma parikramā granth*. So *kuṇḍa* nearby as Prabhupāda in Caitanya Maṭha he had that Gaura *kuṇḍa*, that Rādhā *kuṇḍa*, Nitāi *kuṇḍa*, Śyāma *kuṇḍa*, in this way, Rādhā *kuṇḍa*, Śyāma *kuṇḍa*, Gaura *kuṇḍa*, Govardhana. In this way it is coming, the connection came in my mind. And near Govardhana the *kuṇḍa*, Govinda *kuṇḍa*.

Parvat Mahārāja: *Śrī-krṣṇa-caitanya rādhā-krṣṇa nahe anya ...*

[From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Śrī Guru-paramparā*, 6]

[And *Caitanya-caritāmṛta*, *Madhya-līlā*, 16.281, purport]

When we hear that some of His devotees are also double incarnations, like I heard, I don't know if it is proper, that Rāmānanda Rāya is the incarnation of Viśākhā and also Arjuna. Is there any connection that some of His associates are double incarnations also?

Śrīla Śrīdhara Mahārāja: Arjuna, some similarity, some similar symptoms is the cause of such remark. Their nature, that is also permanent, not flickering. That sort of quality is also found here in a lady, Viśākhā. Rāmānanda Rāya is viewed by the *mādhurya rasa* disciples as Viśākhā Sakhi in the internal affairs. And externally in *sākhya rasa* some conception of Arjuna, very sober and very skilful and very submissive mind. These qualities of Arjuna are found in him on his external *sākhya rasa*. But internally Viśākhā they're sober and impartial, almost neutral. A little tending towards Rādhikā, and also with proper consideration and sympathy towards Kṛṣṇa. That sort of *mādhurya* plus *dāsyā*, service, was also found in him. So those that are connected and concerned more with *mādhurya rasa*, they like to see him Viśākhā. But those that have got no such appreciation for *mādhurya rasa* likeness, love, outwardly they see the characteristic of Arjuna in him. So it has been mentioned in many places that in one main person the flickering of the non important personages also are combined.

Just as when a Governor comes to visit a District, for the time being the Magistrate's function is absorbed in him, in this way.

So Svayaṁ-Bhagavān Kṛṣṇa, Yuga-Avatāra Kṛṣṇa is there. Mahāprabhu Svayaṁ- Bhagavān, Rādhā-Govinda and Yuga-Avatāra, that is absorbed there.

So Yaśodā absorbed that Dharā. Nanda absorbed that Droṇa, absorbed in their function in a formal way. And Vasudeva, Nanda, Sutapa, and others, in this way, the *urvaśīs* and the *gopīs*. This fashion, this sort of conception we find to appear in many places, this is possible. One function, one junior function has been taken by a greater function in him for the time being, in that way. A function of less importance also is merged in an important function for the time being there. The custom is invoked we find. It is possible. Gaura Haribol.

Just as a man says, "Oh, you are going there? One servant it was necessary to send for this purpose. When you yourself are going, do this little service of me also. I may - it is not necessary that I shall send the servant again there. You are going so you do this. This little function, important function, this is not possible by the servant. You are to go and this small less important service you can do this." In this way.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: In the material world, every action produces reaction that is considered to be *karma*. If in the spiritual world, every action produces reaction, so how do we consider the actions and reactions accumulating in the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. Difference is clear, it is separate interest, self centred, sense centred, and that is God centred, centred, Absolute centred, a great difference. Apparently similar but really it is just the greatest opposite possible.

Bhaktivinoda Ṭhākura says, "Mark very attentively that there is more difference between *kāma* and *prema*, lust and love, *nāhi haya*, Yet this lust is not the love. What is the difference?"

Bati vai kami premi vedi naya tabu kama prema nahi paya charya mamsa nahi kama [?]

[kāma-preme dekho bhāi, lakṣanete bheda nāi / tabhu kāma 'prema' nāhi haya]

["My brother, lust and love appear as one and the same; yet, lust is never love."
[*Kalyāṇa Kalpataru*]

The lust is concerned with the flesh and blood, and *prema*, *cid-ānanda-dhāma*. And what is love divine that is concerned with the highest conception of ones spiritual identification. Hari.

[ataeva kāma-preme bahuta antara] kāma - andha-tamaḥ, prema - nirmala bhāskara

["Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun."] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

So different that one is the dense darkness, and another is the fine Sun. This is the so great difference, but similar. Eh?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol.

Jaya Om Viṣṇu-Pāda...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. His birthday today.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: We shall get some good *prasādam* today.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?]

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

Mādhavendra *prasantar* [?] I am never to be _____ [?] Mādhavendra Purī.

Devotee: Mahārāja, I have already small question. My question is that if a person leaves their body when he has just taken his first initiation, or if he leaves his body if he has taken second

initiation, or if he has left his body if he has taken *sannyāsa*, what are the different levels of his ultimate...

Śrīla Śrīdhara Mahārāja: *Ke bolchen?* You say what you understand.

Akṣayānanda Mahārāja: If a person leaves the body, at death maybe he has first initiation, second initiation, or *sannyāsa*. If a person has *Hari-Nāma dīkṣā*, *Hari-Nāma*...

Śrīla Śrīdhara Mahārāja: After *Hari-Nāma dīkṣā* he leaves the body.

Akṣayānanda Mahārāja: Otherwise *Pañcarātriṇa dīkṣā*, otherwise *sannyāsa*, different gradations, what will be the difference?

Śrīla Śrīdhara Mahārāja: By surrendering to a real agent of the Lord our life is insured. Whatever we may go, we won't be lost. There will be search and I must be taken in the real path, almost guaranteed.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
[*sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāṅra caraṇa bhajaya*

["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*, 4.192-3]

The record, his name is taken into the records.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-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]

Kṛṣṇa takes in His notebook the name and he won't be lost any longer. That assurance we get from the above.

[*kṣipram 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]

*tatra taṁ buddhi-saṁyogaṁ, labhate paurva-dehikam
yatate ca tato bhūyaḥ, saṁsiddhau kuru-nandana*

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."]

[*Bhagavad-gītā*, 6.43]

"Wherever he'll go he'll get that connection again, and from there he'll begin his journey towards Me. In this way, if in one life he cannot make sufficient progress, still, he won't be disconnected forever, any time. Once connected, no disconnection is possible. He takes the care, wherever he is. And help comes to take him towards Him. The arrangement is there, *na me bhaktaḥ pranaśyati. Kaunteya pratijānīhi*, this is not a secret dealing, this is public. You declare it to the public. It is open thing, guaranteed, this guarantee, open. I want to make it known to all that *na me bhaktaḥ pranaśyati*. Anyhow getting connection with Me his saving is guaranteed."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: That means Gurudeva, the Guru will have to come back to this world as long as his devotees are there.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa in any form of Guru, he'll be thought like that, oneness. The well-wisher aspect of the Lord, good, mediator, well-wisher. Hare Kṛṣṇa.

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

*ācāryaṁ 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]

"I am there represented, delegated. It is My transaction. None can give Me without Myself. So you are to consider that I am going there to take you. This mood you develop in your - in different form but I am there. None can give out Me, Myself, away to anybody else. So that understanding will be within, that I am there." *Yam evaiṣa vṛnute tena labhyaḥ.*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutenā]
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."

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

"If I do not like to distribute Myself there is no power in the world that can connect that. It is My function. It is My authority. My sweet will. And of course it is expressed through My devotees, through My agency, but the power of the agent that is Mine. The delegated power, the source is Mine. I am the source. In that way you are to connect. Don't be afraid by drifting this way, that way. I am there with My own acquaintance, nature, love, knowledge, everything."

End of 82.03.08.B

Start of 82.03.11.B_82.03.13.A

Śrīla Śrīdhara Mahārāja: ... in such intense and such confidential service. That should be the attitude of a real devotee. They'll appreciate my service.

"No. You come. You take the position of Ācārya."

And you say, "No. I'm afraid of taking the position because so many will come to give me respect of Guru and God, I won't be able to digest. So forgive me. I can't take the position of the Ācārya. That is very dangerous to play the part of God."

*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]

"The disciples will gather and they will treat me as they treat the Godhead Himself, most dangerous for me, forgive me, I won't think myself fit for the position. The possibility of being led astray is dangerous position. No."

"No, no, you'll have to do. By order of your Guru, you are to imbibe his grace, no *pratiṣṭhā tāre kaha* will touch you. I say you'll have take this."

"Of course, then if You order me. What to do? I've no other alternative. But please protect me from the fascination, that will come in You Name, and I shall devour that in full in my own stomach. What will come for You, and I'll devour, most dangerous."

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

The negative characteristic of the potential nature always should be maintained; "That I am nothing. Whatever I'm to do on Your behalf, Your strength, Your inspiration, Your delegation, must come within me to do Your service." That sort of negative. "I'm nothing, but You are

everything. By Your grace I may do anything and everything, but independent of I have no value." This sort of consciousness should be always. Gaura Haribol. Gaura Haribol.

*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]

Rādhārāṇī says that, "People love to say that I've got some black name connection with Kṛṣṇa. But I think I'm not so much fortunate that I may have that connection with Kṛṣṇa. Then, they're simply abusing Me. But if I could get that I'd think Myself to be the possessor of the highest fortune. Kṛṣṇa *kananki* [?] The people say, but I have no, I can't feel Myself of that high standard that crossing the social and scriptural law I have My connection regard towards Kṛṣṇa. That high faith, the highest type of faith, Kṛṣṇa connection at the cost of the risk of anything and everything, and in the good name, and the good fame, for nears, dears, all crossed, and only Kṛṣṇa. That is of the highest position. But I fear, that I am sure, I have no attempt to such stage of Kṛṣṇa connection with Kṛṣṇa consciousness."

The attitude is like that always. "I'm nothing. He's everything. I'm nothing."

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.
Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Devotee: Mahārāja, sometimes we meet people who have system where the guru tells the disciple what is his *rasa*, and what is his service to Kṛṣṇa. One of our God-brothers asked our Śrīla Prabhupāda about this, and he said that, "This is not bona fide. That the spiritual master doesn't tell the disciple..."

Śrīla Śrīdhara Mahārāja: _____ [?] What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Sometimes Guru asks the disciple to serve him?

Bhāratī Mahārāja: No. *Siddha praṇālī sambandhe* _____ [?]

Śrīla Śrīdhara Mahārāja: I've not come to that stage. Our Guru Mahārāja repeatedly asked,

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

That is still to be attained. But only through the scriptures, what faint we have, from distant, and with fearful way we are to study. But that is to be left above. We don't venture to

come in direct analysis of all these things. That is to be kept above. That is there. We don't want to be atheist overnight, like this Lalitā Prasāda and Hiranyagarbha. Not so easily.

First, conversion, wholesale, to Kṛṣṇa consciousness, that is Kṛṣṇa's service, that must be finished, wholesale conversion, transformation, by cultivating Kṛṣṇa consciousness. Every atom of my physical, mental, spiritual body should be converted into that. Then the specification, the differentiative higher *mādhurya rasa* service distribution will be possible to enter into that domain. Otherwise it will be - one will fall into this mundane world, it will be very cheap to them. With the colour it will be such a crime, such an evil tendency will be created against that that will be very difficult to achieve in one's life, or lives together, *aparādha*. So it is not curiosity. Rather, it is atheism we shall say. Theism it is, and I shall get in time. The environment is conscious of me, and that will come to help me there. I'm a theist, not atheist.

"That today I want, otherwise I won't have it. And what I'm doing that will promote me there. No, no. If I miss I'm gone. Whatever I'm doing at present that is nothing."

We are not of that type. We have got, what towards, what we're doing in this dress, that is also fetching very high value. We are confident. We have experience, that it is also very high value, and that highest value that is not very cheap. I shall get if I can work successfully here that will come down to me. The call will come down naturally.

Our Guru Mahārāja has remarked about all those things very seriously. It is atheistic, according to our consideration, to jump only to that, then I shall finish that, "Oh! Everything I have known." This is nothing. It is all imagination, a kind of imagination. The actual realisation, like day, like Sun, it will come.

The Bābājī Mahārāja's remark, that the lady, the daughter says to the mother. "When I shall give birth to my child please wake me. When sleeping perhaps I may give birth to my child."

Then the experienced mother says, "No, no. I shall not have to rouse you, to make you awake. You will rouse me from slumber. It is of such nature."

Bābājī Mahārāja, Gaurakīśora Bābājī Mahārāja, Guru Mahārāja of our Guru Mahārāja, he remarked to one imitation *bābājī* this way. It is not in such case of imagination. It is reality.

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

Is Akṣayānanda Mahārāja here, no?

Aranya Mahārāja: Akṣayānanda Mahārāja he's taking care of some devotees who are sick, in the blue house. Two devotees are sick, they have malaria, so he's taking care of them.

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

Bhāratī Mahārāja: Parisevan has come today. _____ [?]

Śrīla Śrīdhara Mahārāja: You all create some engagement and programme for your preaching campaign and engage yourselves according to your capacity and your object, your

aim, gradually. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura. Where is that Aranya Mahārāja? Is he here?

Aranya Mahārāja: I'm here.

Śrīla Śrīdhara Mahārāja: Then what about your, that land? Some structure, some room should be prepared, eh.

Aranya Mahārāja: Today, this morning, we're going with Govinda Mahārāja and that Mistry.

Śrīla Śrīdhara Mahārāja: So as early as possible some sort of shelter should be constructed there. Gaura Haribol. And to start with your own programme of Kṛṣṇa consciousness. Gaura Haribol. Gaura Haribol. As according to adjustment of your own capacity. Gaura Haribol. You know it best, what way to begin the service. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja he has removed the burden from his shoulders and he says that, "I shall stay here peacefully without any worry and study something here. No responsibility, but only with the free responsibility of a student I shall pass some days here." That is his present thought. Cleared of his burden, disciples. Gaura Haribol. Gaura Haribol. Gaura Haribol. In a way he has defeated them, doubly.

Bhāratī Mahārāja: Doubly, yes. Yes. This morning we were speaking. Twice he has defeated them.

Śrīla Śrīdhara Mahārāja: Defeated them. "That I'm not one with you. I'm after something more. And what you're aspiring after, the clash is not there. The point of clash with you is not there what you think to be, not competition, in the same plane. But I'm after something else, transcending which you think me to be." So another stroke on their head. "Don't consider me to be one of you."

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

The position of Ācārya, that should not be allowed to be so much misconceived way. It must be cured of misconception, disease. Hare Kṛṣṇa.

Rāmacandra was requested to take possession of the throne, not only by the people, relatives, their own, for whom the throne was reserved, including Him, Bharata also, but Rāmacandra had no charm. He had His charm for the truth.

"So My father might not have pronounced through his lips that I'm to be banished by his obligation to my stepmother, but I'm his son, I'm his heir. I must clear my father from his debt to my stepmother. So I must go to forest. I must go to forest."

And so, and others, "No. You must get on the throne."

"No, no. I'm not only heir of the throne, but I'm also heir to carry out the debt, to clear the debt of My father. I'm heir so I must take the risk of clearing the debt of My father towards My stepmother. I must go to forest. Father may not speak it through his lips due to his

intense affection for Me he could not speak, but it is My duty. I think that I must keep the words of My father what he gave to My stepmother. So I must go to the forest."

But others are madly requesting, "No. Give some delegation and You come to take the throne."

But, "No. Where is delegation? When one is unfit to do a particular duty he may appoint delegation. Otherwise when he's himself fit to perform the duty delegation not meant for that case."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I began early morning with him, so I am tired also, so I take leave of you. Gaura Haribol. Gaura Haribol. Gaura Haribol. Go and take some *prasādam*.

...

Anyhow, as in _____ [?] either you protect or you leave. You come, your accommodation is here and we shall post around there immediately.

_____ [?]

...

There is a saying that scholars have stated, scholars have got their taste in the *Bhāgavatam*. There is one saying like this, that the scholars are tested when they come to understand the instructions of *Bhāgavatam*. The *Bhāgavat* does not allow the scholars to pass their time in idle talks. *Bhāgavat* gives a call to all the scholars that service is necessary, not imaginary speculation is the be all and end all of life, but *sevā*, service. That is the criterion by which ones improvement of development is to be measured. *Jñāna sunya bhakti*, the end of scholarship. The scholarly speculation, that is not the end of life. Theoretical life is no life. Life is practical. But only, not for your own interest, but for the interest of God.

karmany 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]

The result is with the Lord. The fruit is with Him. And work is with you, and only in that case it is for the service. Everything will be service. Even murder may be service. Hanumānji murdered many. Arjuna. Kṛṣṇa, He murdered, we find.

[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]

But that murder is not ordinary murder. So we are to take it in that way. And ISKCON has conceived it very properly at this time. Anything, up to anything. This is the general way.

But Mahāprabhu did not approve that.

tr̥ṇād 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]

He gave another point, *sunīc* and *sahiṣṇu*. That in different stage to Arjuna it was in *kṣatriya dharma* it was necessary. But Bhaktivinoda Ṭhākura says, "That same *Gītā* if delivered to Uddhava, Uddhava, though *kṣatriya*, he could not begin fighting, but he should go to the Himalaya for Kṛṣṇa cultivation.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[jojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, 'Leave aside action, and cultivate knowledge.' Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."]
[*Bhagavad-gītā*, 3.26]

The *kṣatriya* mentality may go that side. But Mahāprabhu has ordered *tr̥ṇād api sunīcena, taror api sahiṣṇunā*. Don't give any opposition to anyone, but silently tolerate all forms of opposition coming to you. And give, offer respect to others and don't want respect for you, for yourself. With this attitude you go on with *kīrtana*, spreading the name, the glory of the Lord. That will be the most effective to take us to there. And surrender should be at the bottom, the very foundation, and the Lord will come to do on behalf, whatever will be necessary after that. That should be your way, and not the Hanumān or Arjuna or others.

"In this *bhajan* that I give you instruction, it is not of that, not of that type. This is of this type. Embracing rather *sattya guṇa*, not of *raja* and *tama guṇa*, acted here in this *Nāma bhajan*." So,

Bhidyavatam bhagavati parikṣat [?] It does not mean that if you are threatened with some danger you will shirk from your *saṅkīrtana*. But go on *saṅkīrtana* disarmed, only having your faith in God. He's the protector. He'll do necessary things. Mahāprabhu did not stop *saṅkīrtana* but He vigorously went with *saṅkīrtana* party and disarmed, approached the public who came to disturb. But that was managed, disturbance came to end. So not only by armament and violence we shall approach the enemies of *saṅkīrtana*. But at the same time

we must not stop, we must not be cowed down thereby and leave *saṅkīrtana* and *pracāra*, preaching. We shall get stopped, but as much as possible in a gentle way we must go ahead. We must stop, neither we shall accept any violence. Let the God's wish may be done, His will. That should be our attitude. We don't leave the battlefield, at the same time we must not be violent. Go on preaching *kīrtana* in a modest way. And if anything comes of course we are to tolerate that.

When I heard in the present Chaitanya Chandrodaya Maṭha some attack came from outside in Gaura Pūrṇimā time, Swāmī Mahārāja was there, present, he sent a *kīrtana* party outside I was told. Do you know, any of you know? He asked, "Go on with *kīrtana* on the road." They entered to disturb within the compound and some scuffle was there. Some also had wound and bloodshed also. Then Swāmī Mahārāja asked them to, "Go outside on the road with *saṅkīrtana* party, *khol*, *karatāla*. And what attack comes to you face bravely." And they did so, and then the attacking party withdrew, went away. Some five, six, in the beginning of Chaitanya Chandrodaya Maṭha such thing happened there once.

So we can't stop, but we must not be violent, be aggressive, but we shall go on with. Kṛṣṇa will come to protect us, with this, if we're doing in the right way then of course He will come. Otherwise whatever may be the fate this is not a thing which I can dismiss immediately and I can be a gentleman, ordinary gentleman giving up all these troubles which come in the way of preaching. That should be the general attitude of us, as far as I have realised.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nītāi Gaura. World is such, troubles will come. So we are asked to be,

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]

Don't create any attitude which can invite opposition. Don't invite opposition. *Trṇād api sunīc* already your ways will be so much humble that it cannot invite opposition. Still the opposition comes your attitude will be, *taror api sahiṣṇunā*, to forbear it to the extreme. Just like a tree, it is cut down, its branches cut down, may not be water, anything, but silently it is going on with its vitality. *Taror api sahiṣṇunā, amāninā mānadena*. Generally the hitch comes from this name and fame. So you'll try to give honour to everyone, one and all, as they deserve honour. And don't hanker for any honour for yourself. Don't want any good name for you, that *pratiṣṭhā*. You are trying to do your service and it has got no end, no satisfaction is possible. It is infinite character. Service of the infinite is also of infinite character. No room for satisfaction, self satisfaction, that I have done so many, so much service. That is not possible for the real servitor because service of infinite character it has no end. So *amāninā mānadena*, don't seek any honour, don't create, invite, any opposition, but give honour to all as much as possible.

Hare Kṛṣṇa. Gaura Haribol. Nītāi Gaura Haribol.

...

... while preaching, I and Mādhava Mahārāja, at that time white clad *brahmacārī* and talking with an LDO [?].

In course, his view is very puffed up with his knowledge, of scholarship, higher bred, so many things, so many philosophies. "Eighteen kinds of philosophy I established, all these things."

I'm trying to make him understand that to understand this divine philosophy there is a particular process. That is not mere intellectualism, something more. But he won't hear. Then I told him, what a slave of senses will understand philosophy?

And he was persistently and tenaciously he was sticking to his own, that blind statement.

I had to speak like that, that what a slave of senses will understand philosophy?

Then he was too much infuriated and got out of his chair and began to walk.

And Mādhava Mahārāja told, "Perhaps he may come with his revolver." Ha, ha, ha, ha.

Ten past, at night, ten past already in his own office stoop. So we went. He's so much infuriated, enraged, perhaps he may take out his revolver now. He stood for some time silently then silently he walked out. There's one chance.

And in Sylet also so many young men they came to oppose our meeting there, but could not. The political leaders were criticised little drastically there. I told, that only those leaders, it is not land only for those leaders. But India has got also many other greater sons. The Vyāsa, Vasiṣṭha, Janaka, Yājñavalkya, and Śāṅkara, Rāmānuja, Madhvācārya, Śrī Caitanyadeva, this is their country also, and what they have told about the good of their country we are to look for that. Only Subash Gosh, this political revolutionary leader, or Baykincha Ruti [?] who gave the literature, supplied the literature for the revolutionary independence, this is not the country only for those two sons. But there are other greater sons, and they're appreciated from the whole of the world, and what is their consideration we are to discuss and understand that also. So if you are child, and Mahāprabhu's predecessors they were, they belong to this Śrī hatta. And Gauḍīya Maṭha is taking the message of the son of those that were inhabitants of Śrī hatta, so we should feel proud for that. And what do you feel, what will be the Subash Gosh, that political revolutionary leader, his attack and everything will come _____ [?]

And gradually they're dispersed.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

We should not create any disturbance. We should not be a party to create any violence. But in spite of our staying, our maintaining humility, if any violence comes like a coward we shall not run from this corner to another corner we are to stand down, we are to face humbly thinking of our Lord. What can we do?

Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Mahāprabhu was preaching in the Andra district one Bhudd Ācārya, big Bhudd Ācārya was defeated and he managed in the name of *prasādam* many nasty things were

covered some food and that was extended, that was given to Mahāprabhu, "We have taken *prasādam* for You."

But suddenly a big bird came and took that pot by his beak and fled. And these persons they're enjoying, and then that metal plate that fell in such a way on the head of that Bhudd Ācārya and he fainted, he's almost dying.

And there the disciples they began to wail, began to cry. And came to Mahāprabhu, "What is this? How the bird can come and take and then hit our Ācārya."

Then Mahāprabhu told, "Oh, go with Kṛṣṇa *Nāma*, then your Ācārya will rise again."

Gaurasundara. Gaurasundara. What to do? Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Now what we are to think? The way in which we're going, is it faulty? We may think what way we want to march on, is anything there wrong. Anything wrong, O Lord, O Gurudeva, please show me the real path." Are we going on the wrong way? To our own sincerity we think that what we are doing is not bad, it is good. It is devotional as far as we have understood. Hare Kṛṣṇa.

So last night I am told that two gentlemen came from London. Jayatīrtha Mahārāja.

Jayatīrtha Mahārāja: Yes, well, one of my disciples and his wife, they came from London last night. They gave interesting report that some of the disciples there are not very willing to surrender to the GBC, and that they want to come here. So, some of them, at any rate, are coming. About twenty five of them are coming probably tomorrow. But I sent the message back to the GBC to Satsvarūpa whose there in London now, I sent the message back through this disciple of mine who came, that I'll send these men back when they come and that I've given instructions for all of them to work with you. But still some of them say that they won't work with you under any circumstances. So then we should perhaps meet and discuss what to do with these few fanatics who won't give up my association.

Śrīla Śrīdhara Mahārāja: So you have passed in a general way those disciples to join with them?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And then you say they'll come here, but...

Jayatīrtha Mahārāja: There's one hundred of them there.

Śrīla Śrīdhara Mahārāja: One hundred.

Jayatīrtha Mahārāja: Yes. Twenty five of them who are already on the plane that's coming this morning. So it's too late to try to stop them I thought...

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Jayatīrtha Mahārāja: The others have got their tickets, they're ready to come, but not until Wednesday or Thursday _____ I told them not to come, to stay there, and work with the GBC.

Śrīla Śrīdhara Mahārāja: Then others, then what they want to do there, they, the Satsvarūpa, Rāmeśvara, who have gone there to take possession of the temple, will they allow your disciples to remain in the present state, or they will go on with new initiation and other things? What do you think?

Jayatīrtha Mahārāja: Well, I think they'll be a little cautious in dealing with my disciples, a little cautious. But the situation has become very poisoned now.

Śrīla Śrīdhara Mahārāja: About the *gr̥hastha* of course they cannot force them. But those that are living in the temple if they do not submit to their proposal that they should again, leaving you they should take again initiation from another Ācārya, and if they can't do so then they will be ousted from the temple.

Jayatīrtha Mahārāja: It may happen like that.

Śrīla Śrīdhara Mahārāja: And what they will do? Those ousted, extreme devotees, they're all expected to come this side, or they can't find a place for their own there? Hmm?

Jayatīrtha Mahārāja: If it happens like that, that some are ousted, then I'll probably have them come here for some time, and then we'll make out a plan what to do. I was thinking of, if we get a small group of devotees here, twenty five, thirty devotees, I may want to start one travelling *saṅkīrtana* party in India with bullock carts, and go from village to village. And do Hari *Nāma saṅkīrtana*, distribute *prasādam*, and just have discussion of Kṛṣṇa topics with the Vaiṣṇavas along the way.

Śrīla Śrīdhara Mahārāja: And the financing in the beginning?

Jayatīrtha Mahārāja: Financing, we'll send a few men for doing collection in the west.

Śrīla Śrīdhara Mahārāja: In the west. You are to begin with, some capital is necessary.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And then of course it may be self supported gradually.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ... one *gowallah*, the cow man, he came and perhaps did something. I asked him to go away. He does not like to go away. Then when I got a little excited he told that, "You have come in our clutches, and you are talking with us so excitedly you will have to reap the result."

What result I'll have to reap?

"That I am following you, go, wherever you like to take me."

So I went to that corner, then that man fled. What you can do? They're also courageous that Govinda Mahārāja, Hari Charan. Nimāi also courageous but little easily propagated [?]. He's a good talker, he can talk so much and according to his age he invites some violence.

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

In the _____ [?] period, about eight years ago or so, one _____ [?] was taking bath in the tank. At that time the tank was under fencing. And some while taking bath they passed some stools also in the pond. Information came to me and I asked, there was one Muslim, my devotee, Gosh [?] he told, "Stop all sorts of entrance into the tank."

I did so. Then one _____ [?] he went to take his bath. He was informed that Mahārāja has ordered none will touch the water and take bath.

"No, no, I'm not doing anything, harm, I'm taking bath simply. I don't like to obey the orders of your Mahārāja."

That information came to me. I went down, and hearing that I'm coming he fled away. Then from there and, I'm an old man of sixty, er, eighty almost, and you are a young man of twenty. Why do you fly away for fear of me? Stand there. And so many persons on all sides they're _____ [?]

And Mahārāja, old man coming _____ [?] Then I went and he stood there just in front of the land, in front of the _____ [?] he stood. Then when I reached him, you come this side. He went to the middle of that land _____ [?]

Then very silently he says, "We are only taking bath. No harm."

And no harm for taking bath, but ordinary nasty people they usually here, taking bath, passes stools, all these filthy things _____ [?]

"No, no. That we shall guard. No more restriction."

So it is all right. You take the charge. But no molestation in the front of my temple, in the Govinda *kuṇḍa*. We venerate it like anything, a venerable thing to us, and that will be polluted, and I can't tolerate that.

"No. We shall take _____ [?]

All right. I have no objection. Then you take care these things _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa is there. We should not worry so much.

Sometimes, some, perhaps congressmen afraid of the communist, at night came to take shelter here. I told them in the back foot, to keep the back door open. If they come in this way I shall keep under lock and key, and if they come and break the door you will fly away. In this way I told.

And sometimes the marshals came, "You will have to give some shelter in this place, this tin shed."

I can't do that. Ordinarily, suddenly you come and take shelter, that is another thing. And to give, to attach some boons for your permanent abode, I can't do that. Then I see two or three days after police has come at night and by torch they're [searching] this bush, that bush, searching for the _____ [?]

But not sheltered here. Can't do anything. But I have not consciously harboured any _____ [?] here, but suddenly if anyone comes for his life I give temporary protection for the time being. That I do. Indiscriminate _____ [?] or whatever have come for life, I take for some hours and go.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.

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

So, I'm not feeling well, a little feverish. Hare Kṛṣṇa. Gaurasundara. Gaura Haribol.

Akṣayānanda Mahārāja: We can take your leave Mahārāja. We'll take your leave now.
Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja:

*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]

_____ [?]

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

So general survey of the whole existence. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. One who passes hundreds of births following the duties recommended as in *varṇāśrama* system, they do that, *brāhmaṇa, kṣatriya, vaiśya, śūdra*, those that are sympathetically cultivating consciousness. And to help that, those that are organisers of the nations or countries, peace lovers. Third section next, the financier, finance supplier. And the fourth, general labour. Like army, the whole nation is marching from nescience to science, in this way. In hundreds of births one can discharge his duties in, as recommended in a system of *varṇāśrama*. To discharge the duty of course it is compulsory not to want any remuneration for discharging the duty, *niskarma*. Without wanting anything in return, if

simply as ordered by the Lord, *Veda*, revealed scriptures, so I do it. I don't want anything in return. Then he can be raised to the office of the controller of one *brahmāṇḍa*, Brahṁā, through whom creation begins and who is in charge of controlling mainly the whole *brahmāṇḍa*. His office is in Brahmāloka, or Satyaloka, Brahṁā, and through his disciples, *manasa putra*, mental sons, of his disciples, he begins the rule of the country. *Viriñcatām eti, agatyati, apnoti*, he can attain that position, the administrator of the whole of *brahmāṇḍa*. That is the, one whole part of creation. *Tataḥ param hi mām*.

"After then he comes to me." This is the statement of Śiva, Mahādeva. "Next he comes to me. If he discharges his duty of a Brahṁā successfully then only he can come to my position, my office."

Tataḥ param hi mām. *Mām* means *aham*, me, myself. *Avyākṛtaṁ*, there is one qualification, *ākṛtaṁ*,

_____ [?] differentiatively developed world. *Avyākṛtaṁ*, _____ [?]
Ākṛti means form, *ākṛti* means *visesa* form, a special form. *Avyākṛtaṁ*, not very special forms. That is something hazy which cannot be differentiated very clearly. That is the position of Śiva, *avyākṛtaṁ*, *mām avyākṛtaṁ*, non distinguishable position. Because Śiva represents the *taṭasthā-śakti* as a whole we can say. Including the supply towards the world, and also that are passing away from this world to Vaikuṇṭha, their beginner stage, Śiva. This world consciousness or the lower consciousness, so *avyākṛtaṁ*, not well discriminated. *Param hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ*. Then again there is *vaiṣṇavaṁ, padaṁ*. *Viṣṇu sambande avaiṣṇavaṁ padaṁ bhāgavato yathāham*. *Svadharmma-niṣṭhaḥ pumān eti, atha bhāgavato vaiṣṇavaṁ, padaṁ eti*.

After this, that crossing my position there is another sphere were the *bhāgavata* who are after Bhagavān. Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. One whose person naturally attracts others to serve Him, lovingly. *Bhajanīya-guṇa-viśiṣṭha* Bhagavān. There are other meanings also, but Jīva Goswāmī Prabhu has preferred this meaning, Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. Whoever comes in contact with Him, he likes to give Him loving service, affectionate service. He's Bhagavān. So *bhāgavato*, and those that are of such temperament, such nature, they live above me *atha, ananta*, after me. *Vaiṣṇavaṁ, padaṁ*, they're also known as *vaiṣṇavaṁ, padaṁ*, that is Vaiṣṇavas are living there. *Yathāham*, myself also, *vibudhāḥ kalātyaye*. "O gods." He's addressing the gods, Mahādeva, *kalātyaye, kalā* and *kasta, kasta* means background, *kalā* means development of the background. *Kalātyaye*, wholesale dissolution of any sort of development or forms, wholesale dissolution. There's complete stage of equilibrium, no differentiation, no specification, none of the type. Nothing of the nature, nothing could be discriminated, traced, experienced, or even talked on, thought out.

In *Manu-saṁhitā* we also find such condition has been described.

*āsīd idam tamo bhūtam, aprajñātam alakṣanam
 apratarkyam avijñeyam, prasuptam iva sarvataḥ
 [tataḥ svayambhur bhāgavān, avyaktavyam jayan idam
 mahābhutādi vṛtaujaḥ, prādur āsin tamonudatḥ]*

["Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *taṭasthā* means equilibrium: *āśid idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *alakṣaṇam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep."] [*Manu-saṁhitā*, 1.1.5-6] [*Subjective Evolution of Consciousness*, p 24]

Just in sound sleep, nothing can be traced. No reason, no experience, no judgement. Something like that stage, *kalātyaye*, total dissolution. "At the same time I also take shelter there." Mahādeva says. Where? *Vaiṣṇavam, padam*. Where the *bhāgavatas* live. So surveying the whole creation, the *nitya līlā*, to this *brahmāṇḍa līlā*. *Yathāham vibudhāḥ kalātyaye*. So this *brahmāṇḍa* of *varṇāśrama* and then Virajā Brahmaloḥa, then Paravyoma, that is *svarūpa-śakti*. *Taṭasthā-śakti jīva, māyā aparā-śakti, parā-śakti. Tṛtīyā śaktir-īṣyate*. In *Bhagavad-gītā* we find two kinds of potency, *aparā, parā*. *Aparā*, this mundane world is the product of *aparā-śakti*.

[?]

Conscious unit within this, supplied from *parā-śakti*, higher potency. Only two kinds of potency mention here. In *Viṣṇu-Purāṇa* we find, *kṣetrajñākhyā tathā-parā, tṛtīyā śaktir-īṣyate*.

[*viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā-parā
avidyā karma-saṁjñānyā tṛtīyā śaktir-īṣyate*]

["*Viṣṇu-śakti*, the energy of Kṛṣṇa, is threefold: *parā-śakti*, or the Lord's superior, spiritual energy; *kṣetrajñā-śakti*, or the marginal living beings; and *avidyā-śakti*, or the illusory energy, which is characterised by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarised in three categories - namely, the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."] [*Viṣṇu-Purāṇa*, 6.7.61] & [*Gauḍīya-Kaṇṭhahāra*, 8.20] & [*Śrīmad-Bhāgavatam*, 11.11.4, purport]

There is another also, third potency by which the real domain of the Lord has been created or sustained, *tṛtīyā śaktir-īṣyate, svarūpa-śakti*. And here in *Bhagavad-gītā* when two *śaktis*, two potencies are mentioned, the third potency of the more internal higher potency is included in God Himself. His *dhāma*, His paraphernalia, His *līlā*, all is considered as one with Him. _____ [?]

So the wholesale dissolution of the mundane world, then Śiva who is considered to be the master of this *aparā-śakti* of the worldly potency. He's connected, involved with this *aparā-śakti*. *Aparā-śakti* as a whole considered as Puruṣa, *puruṣete*, Who enters into the ground, the mundane energy, *yayedam dhāryate jagat*.

*[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]

Which entering into the mundane substance makes it moving, *yayedam dhāryate jagat*. So wholesale dissolution, then the conscious aspect as *para-śakti* only has connection with *vaiṣṇavaṁ padam*, the lower portion of the Vaikuṇṭha. That is Śivaloka, Śiva, Mahā-Viṣṇu, almost entering into Mahā-Viṣṇu. Then Garbhodakaśāyī-Viṣṇu, Kṣīrodakaśāyī, They also retire into Mahā-Viṣṇu. The most fundamental background of this mundane world. So this is the background of this world of creation. And then this mundane, there are different mundane worlds, there are different stages. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, upwards, and then, _____ [?] etc.

In the lower we are told.

*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]

Wherever we go we are to return back. We can't maintain our stability, our position, certainty or surety. But moving by the waves of action, reaction. *Mām upetya tu kaunteya, punar janma na vidyate*. If possibly crossing that land of equilibrium we can go up then of course we are saved, we acquire a substantial position there.

*[na tad bhāsayate sūryo, na śāśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ 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]

We enter into the domain, the kingdom of Kṛṣṇa, Nārāyaṇa. And there, generally no question of reaction because the cause of reaction is removed. And then only we can enter

there. The cause of reaction is exploiting tendency or renouncing tendency. Exploiting, everything is meant for my comfort, self centred.

Our Guru Mahārāja used this word, geocentric, and the opposite heliocentric. Helas or something the Latin name of Sun perhaps. Heliocentric means Sun is in the centre, and geocentric the Earth is in the centre. So geocentric means necessarily self centred. Everything is meant for me. I am to enjoy as much as possible. This is this world. And there, heliocentric, that is God centric, God centred. So no self centred tendency remains in those souls that are entering into Vaikuṇṭha. They have already accepted God centred nature so they are safe. Their object towards the God, and they get supply, they get help from that centre. So their position is unsafe, and more, more safe. And that *avyākṛtaṁ*, Virajā, Brahmaloka. That is the buffer state, neither exploitation, nor service.

They, like the exploiters, do not think that 'everything is for me, or my enjoyment.' At the same time they also do not admit that, 'I am for someone else. I am independent. I don't want anything for my enjoyment. At the same time I'm not to be enjoyed by anyone. I'm for myself. By myself and for myself. I'm not for any other being.' No cooperation with the higher centre, higher sphere. That is the marginal position, between the two fences, sitting on the fence policy, neither that side nor this side. I'm independent. This is misinterpreted, *so 'ham* ['I am that'], misinterpreted, *aham brahmāsmi* ['I am Brahman'], *so 'ham*, these Vedic *mantrams* were misinterpreted by them to support their opinion, *tat tvam asi*, ['Thou art that.'] You are that thing. They have gone so far as to say through the lips of Hanumānji who is an example of a bona fide servitor of Rāmacandra.

*deho budha aham daso smi mano budha tadam sakha
atma buddha tade varam te nistha virarate* [?]

Something like that. "When I consider myself, identify myself with this body, I am Your servant. But when I'm on the mental plane I think I am Your part. I am servant, that is the best, lowest conception. And the middle conception, that I am Your part, *atma buddha tade varam*, when I consider my soul then I am one with You." Their composition, so their thinking is like this. So really they have no fulfilment of life. Life is useless, just like sound sleep, *samādhi*, meaningless, purposeless, no object of life, no aim, only to withdraw from the mortal world, that is enough, withdrawal from the negative prospect of our life. No preaching positive life. So in their consideration everything is *māyā*. And if we want to get out of *māyā* we are dissolved from, nothing is. That is the very position of __ [?]

So *Bhāgavatam* [4.24.29] says, Śiva, *avyākṛtaṁ*, *mām avyākṛtaṁ*. "After Brahmā, then above Brahmā I am there. And this is very hard to understand, my position, that I am the master of *māyā*, at the same time the service beginner. On my topmost capacity I begin, I rather merge into this serving domain. And here I am also as a master, but not real master, seem to be master of this mundane, because this is all false. But that is my peculiar position." Mahādeva says.

Sanātana Goswāmī has mentioned in his *Br̥hat-Bhāgavatāmṛtam*, when the *jīva* soul is passing away, crossing this *māyā*, the Devī Māyā may dutiful call comes to him and requests him not to leave her company. "You remain here. I shall serve you. Why do you go away, leaving me here alone?" Appealing tone the Māyā proposes her servitors, to the liberating

soul. But if he gives consent, then again that *taṭasthā* position, he again comes here. But if he can get relief of that subtle most stages of consciousness and can enter, crossing that domain, can enter *Vaikuṇṭha*, he's more or less safe, crossing the buffer state there, *Vaikuṇṭha*. *Vaikuṇṭha*, that land of service, the land of gentlemen who does not want to consume anything for his own selfish desire.

akincana aki laksan saranagati akinanera aki laksan tar madhye pravi atma samarpan [?]

Śaraṇāgata devotee, a surrendered soul, *akiñcana*, one who's selfless and self surrendered. Two sections of people, selfless people and self surrendered. One thing, selflessness is common in both the sections. But a surrendered soul, that is something positive. What is that? *Ātmā-samarpaṇa*, self opposition, dedication. He's already *akiñcana*, does not want anything, like the previous man, *akiñcana*, don't want anything. *Śaraṇāgata* devotee he also will say, 'I don't want anything.' But something added. 'I want to offer myself for some cause. For my own self I don't want anything. I don't want anything for myself. But I want to offer myself, to give myself off to another higher entity.' This is added to *akiñcana*, to selflessness. He does not want, but he wants service. So what is service? We are to understand thereby, service. 'Nothing I want for my own satisfaction, but I sacrifice myself for the satisfaction of some higher being.' That is added to *akiñcana* then it becomes *bhakti*. When eternally serving creed is accepted then the selfless soul becomes a devotee. And serving to whom? The *viśuddha-sattva*, his serving land, land of service is *viśuddha-sattva*, and that is also degree of development. General hemisphere, first half is *Paravyoma*, and the higher half is *Goloka*, *Braja-dhāma*. One is calculative service, and the higher...

End of 82.03.13.B_82.03.16.A

Start of 82.03.22.B_82.03.25.A

Śrīla Śrīdhara Mahārāja: ... in that respect. Then you say you are a *brāhmaṇa*. But his tendency to do My *vrata*, that was more earnest and you do not see any superiority there. But he sees superiority, and he had consulted the *brāhmaṇas* also, the ministers. The *brāhmaṇa* ministers were consulted before he took that *pāraṇa*, only a drop of water. You could not tolerate.

And another thing, you say you are a *sannyāsī*. What is this *Durvāsā*? He's a *grhastha*, he's a *kṣatriya*, but he did not go back when you wanted to destroy him. But your case, you were running for fear of your life through the whole world. So who is holding superior position? You *brāhmaṇa*, you *brahmajñā*, you should not identify yourself with your material body, but you were so much engrossed and identified with your body for fear of burning of that body you were running through the whole of the world. And *Ambarīṣa*, what did he do? He stood still, did not budge an inch to save his body. So consider, so many other things are also discussed.

*aham bhakta-parārdhīno, hy asvatantṛa 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]

"I am again pleading, pleaded. You will have to go to that Ambarīṣa. My court is not bona fide to give judgement. You shall have to, this is My decision."

"How is this? You are supreme power. And they're all..."

"No. No. There is a relation of affection and love. That is something else. *Ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija*. Oh *brāhmaṇa*, know it for certain that I am rather dependent to My devotees, *bhakta-parārdhīno, hy asvatantra*, as if I have no freedom against them. This is My position. And you will have to abide by such law of affection. My relationship with My devotees is of such nature. *Sādhubhir grasta-hṛdayo*, they have swallowed up My heart, *bhakta-jana-priyaḥ*. And the devotees are very favourite to Me."

And another thing,

*sādhavo hṛdayaṁ mahyaṁ, 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]

"Our position is such, as they give their whole heart towards Me, I also cannot but offer My whole heart towards them. Action reaction, visa versa."

*ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "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]

"Whoever approaches Me with whatever nature, My reaction towards him is of similar nature. They have given everything.

*ye dārāgāra-putrāpta-[prāṇān vīttam imāṁ param
hitvā mām śaraṇaṁ yātāḥ, kathaṁ 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]

"They have left their wife, and they have left their home, they have left their children, friends, everything, for Me only. And how can, I cannot respond him in similar way towards them? You decide yourself. *Ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija. Ye dārāgāra-putrāpta.* Everything they have sacrificed only for My satisfaction. *Katham tāmś tyaktum utsahe.* You consider, how can I leave them in their time of danger? It is impossible. You will have to go back to that Ambarīṣa from where this originates, this affair has got its origin, beginning. You go."

"If he does not show any..."

"No, no, just go and see. They're not of your type. They're of another type. You go, you'll have to go, and please go. And you'll see that how, what type of persons they are, My devotees."

What to do? Durvāsā had no other alternative but to go back to that Ambarīṣa. Durvāsā was astonished to find that Ambarīṣa in the same posture he's standing.

Thinking himself as a great offender, "The *brāhmaṇa* _____ [?] the *yogī* _____ [?] Durvāsā, who is considered to be born in a part of Mahādeva. He's dishonoured by me, and how shall I go and take food. The Ṛṣi is misbehaved in such a way, how my misfortune. Oh Sudarśana, for my protection You are driving that man like a beast. How can I tolerate?"

In this way he's in repentant mood. In same posture Ambarīṣa, one year he took, and Ambarīṣa standing, stopping all the engagements.

Durvāsā approached him and as if he attempted to fall at his feet.

He suddenly came and opposed him. "What do you do? You are my venerable _____ [?] You are Nārāyaṇa to me. You are my guest. So you please be satisfied with me and be gracious and take food. Then only I can go and take my *prasādam*, otherwise I can't."

Durvāsā says, "Sudarśana won't allow."

Ambarīṣa began to chant things in praise of Sudarśana. "You Sudarśana, Your eyes are always vigilant over the devotees for their protection. You are so great. If I might have done any good activities, any devotional action, You be propitiated, be satisfied. I request You not to disturb this *brāhmaṇa* who is my guest, honourable guest. And a guest should be considered as Nārāyaṇa's delegation. It is in the *śāstra*. So if You have got any sympathy, a drop of sympathy towards me, please don't try to be aggressive towards this *brāhmaṇa* who is my _____ [?]

So Sudarśana, what to do, He had to retire.

And Durvāsā he was satisfied and he took *prasādam* there, and then Ambarīṣa took *prasādam*.

And then, from then Durvāsā Ṛṣi wherever he goes, on all sides says, "What is the greatness, what is the magnanimity of a Vaiṣṇava? I have seen with my own eyes, my own experience, how great they are. What are you doing by this *yoga* and other attempts, futile. But how resourceful are the servants of Viṣṇu, Nārāyaṇa, or how magnanimous they are. They are the jewels of the world. They are the hope of the world, and everyone should honour them if they want their real benefit."

In this way _____ [?] was described in *Bhāgavatam*.

So real Vaiṣṇava, his position is such. For those that are dedicated to the Absolute Personality, and the actual reaction is also so. So the Lord is not heartless machine. We have come to a hearty Absolute, Who has got heart, everything.

I remember one lady during Swāmī Mahārāja's lifetime delivered lecture in this Nat Mandir. She told that, "We have come from so far away under the banner of Swāmī Mahārāja. As regards for myself I'd like you to know, I'd like to inform you that his call impressed me most, here only, that we can live as a family man with our Supreme Lord. We can live as a family, we can serve Him as a family man. And He also considers us as a family man."

*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]

This *ātma-bhūyāya*. In *Bhagavad-gītā*, *viśate tad-anantaram, tato mām tattvato jñātvā, viśate tad-anantaram*.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aiśvaryamaya-svarūpa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."] [*Bhagavad-gītā*, 18.55]

"After this they can realise Myself, My real nature, and then enters into Myself. What is that, what is the meaning 'entering into Myself?' That they enter into My family life. *Mayātma-bhūyāya ca kalpate vai*, in *Bhāgavata*, *ātma-bhūyāya ca kalpate*, that they're given recognition in the midst of My own members, *ātma-bhūyāya ca kalpate*. That I consider them as My own, even sometimes more than Myself."

As He's saying to Uddhava. "Uddhava, you are so dear to Me, so beloved. Even Brahmā, Śiva, My elder brother Baladeva, My wife Lakṣmī Devī. What to speak, even more than My body, I like you. I like you, I love you, even more than Myself. More than I love My own body I love you, your spiritual body, that is Myself." [*Śrīmad-Bhāgavatam*, 11.14.15]

prana gopi gauri esi [?] It is mentioned in many places that, "More than My life I consider you to be superior, Uddhava, devotee."

So, such things are there and they're real. But we; that is the standard of our ideal, our ideal, our goal is of such quality. Again very, very high, at the same time we should not think that I have attained it, I have got it, only to prove that it is imaginary, it is futile. It is there, it is the real of the real. But still I am infinitesimal, I am fallen. Only with the help of the rarely found Guru, Vaiṣṇava, that we can hope to such a great level; where we can be one with the Supreme Lord. This is the most important quality of what is called love or *prema*, love divine. It is the special qualification of *bhāgavat prema* that it can raise the tiny soul to the level of the most favourite of the Lord Himself. That is not a peculiar blessing in me, but this peculiar, extraordinary qualification in devotion, or *prema, rāga, anurāga*.

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

Through faith, *śraddhā*, Bhaktivinoda Ṭhākura says in one of his songs: "Give up everything and let us flock together to sing in praise of *śraddhā*."

Śraddhā can give anything and everything. We may be the poorest of the poor, meanest of the mean, but *śraddhā, prema*, it is of so high quality, substance, that slight connection of that takes us very near and closer towards the heart of my Lord. There are so many there from the servitors they're also so magnanimous, so gracious, that it is possible, becomes possible for us to enter into that divine domain of love. It is possible and found in Vṛndāvana, Braja, the Kṛṣṇa consciousness, Svayaṁ-Bhagavān, Brajendra-nandana, it is there. The friends, the consorts, the parents, servitors, the paraphernalia, the Yamunā, the hill, the forest: everything of peculiar loving type of divine existence. *Vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad*.

*[barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhṛad vāsaḥ kanaka-kapīśaṁ vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ]*

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī, kuṇḍa, mandāra, parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

When Kṛṣṇa is entering into the jungle, into the forest to keep up the cows, the *Bhāgavata*, Śukadeva, he's giving a slight description of the fact. What is the matter? Kṛṣṇa is putting one foot after another, and the Earth as if she's feeling the *ramaṇa sukhā*, the most loving concentrated pleasure of union the Earth's feeling. The very Earth which is seen to be gross matter, the Earth is feeling like a living heart, that she is getting the thrilling touch of the

high ecstatic sensation as if union in high love. *Vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*. The friends are saying, "Around the play, in His play, how beautiful, how charming, how loving His ways and actions and words and gesture. Everything all charming, the beauty, and practices, just everything of divine capturing love, *prema*."

That is Kṛṣṇa consciousness. We are all out of our houses, and our present engagements and environment, with these high aspirations that one day by the help of the Guru, Vaiṣṇava, we may be taken into that divine land, which is giving dream of the divinity. That may be far off, but still, we won't accept anything as our highest goal except that.

*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]

Exclusive devotion: and our attention towards that. By the grace of the Vaiṣṇava and Guru; *śikṣā, dīkṣā*, wherever they are, we pray for their blessings that we may not be led astray. But we may go safely under their guidance towards that high Kṛṣṇa consciousness in Vṛndāvana. Gaura Haribol. Gaura Haribol. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ... should be conscious that Kṛṣṇa is all pervading and He's omniscient. He's everywhere and He's noting our present condition. He's all seer. So, there is some peculiar purpose underlying this circumstance. Nothing is without any meaning. It has got also some meaning and some deep meaning. We need not be discouraged. We must try to keep our sincerity to our faith.

*[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]

If we're to be sincere to our own creed, nothing can harm us, disturb us. We can at the same time, cast our glance into the *Purāṇic* examples, both of men and women. That those that were living that were under hard trials in their life, they are notable personages.

So much so that once Yudhiṣṭhira Mahārāja told to Devaṛṣi Nārada, "Devaṛṣi, I am afraid that considering our life in different stages of testing, different adverse circumstances, none will come to love Kṛṣṇa. They all know that Kṛṣṇa is our close friend, but still we are suffering,

outside, in such a hopeless manner. So this will discourage persons to come to devote their life towards Kṛṣṇa."

But on the other hand Devarṣi Nārada told, "What do you think, Yudhiṣṭhira Mahārāja, what you have lost apparently that is nothing. But what you have gained, what is that? In every circumstance you feel any difficulty you remember Him and He's at your door. Whom the *yogīs*, the *jñānīs*, the devotees in general, cannot have a peep of His *darśana*. And whenever you remember Him in any situation peculiar, He's at your door at once. What do you say? This is your great achievement."

So something like that.

Kuntī Devī she also prayed that, "Keep me in unfavourable circumstances so that my attention towards You may remain intact and living. And that is the best prospect of anyone's life and prosperity and everything. The real success is there."

So, the apparently adverse circumstances, only for our test, how much we are really faithful to our own creed. So we must stand firm. We won't be cowed down by the different positions in this birth, in this world, we may have to face. But it is to test our real chastity of our faith. And we must hope, by the grace of Guru and Vaiṣṇava we must pass through this ordeal.

At the same time I cannot but mention the fine, the most fine adherence to the Vaiṣṇava creed of Jayatīrtha Mahārāja. His heart is so sublime, so pure, does not care for anything which the world they aspire after, but exclusively given to that. Generally understood as some abstract, but it is reality in his heart; the search after Kṛṣṇa. As Mahāprabhu did:

kāhān mora prāna nātha murali-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]

The call of that great flute we are to attend. Our ear should be open to that; and all else will:

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye
mama janmani janmanisvare, bhavatad bhaktir ahaituki 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]

The *śloka* of Mahāprabhu.

*anyābhilāṣitā-śūnyam, 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]

Elimination and selection will go side by side to the highest stage also. We shall be conscious and wakeful to our own proper realization _____ [?]

veda vihinars mitayo vihinar naso vina yasya yatam vihijam [?]

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*]

Different interpreters of *Veda* and our scriptures, different leaders of different communities, even in the religious section, but the real *mahā-jana* says that the Lord Himself, He gave the path of revelation through Brahmā in the beginning of the creation. And that current we must try to select and accept and follow by the elimination of any other. He Himself told to Uddhava that, *prakṛti-vaicitryād*, and *pāramparyeṇa*.

*[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇāṁ
pāramparyeṇa keṣāñcit 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]

The mutilation of the truth is bound to be disfigured by these two methods in this mundane world. But a fortunate soul he will have the eye of sincerity to understand what is the real path chalked out by *mahā-jana*, Vaiṣṇava and Ācārya. And to adhere to that, that is Ācārya-ship. The follower of the Ācārya, of an Ācārya, can become an Ācārya. The fitness is there. Who can understand and follow the real Ācārya, he's Ācārya. He's safe for the ordinary people to come under his direction. We hope the Vaiṣṇavas, the Lord, they will guide us in our path.

*[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]

So His blessing on our head, we shall march on towards Vṛndāvana. Kṛṣṇa consciousness, what the great Swāmī Mahārāja has given up to the western people in such a wide magnitude.

Jai Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jai.
Jai Śrīpada Bhaktivedānta Swāmī Mahārāja kī jai.

So today we dissolve the meeting here with your permission.

...

Śrīla Śrīdhara Mahārāja: ...spiritual eye, the combined *saṅkīrtana* of the westerner and the easterner. And our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura attempted.

We first saw one German devotee, Herr Schulze [Sadānanda Dāsa], another, one Baron. The third we are told that one Bowtell, Mrs [Daisy] Bowtell, took initiation [becoming Vinode Vani Dasi] in Gauḍīya Vaiṣṇavism in London by the founder of Gauḍīya Saṅga, [Bhakti Sāraṅga] Goswāmī Mahārāja.

And then I saw [A.C. Bhaktivedānta] Swāmī Mahārāja with two followers here, one Acutyānanda another Rāmānuja. And they lived here for three weeks in that building. And that time the Navadvīpa municipality gave a reception to them, it was arranged.

And then gradually you all have come to fulfil the spiritual estimation or conception of Bhaktivinoda Ṭhākura. We are fortunate enough to see what Bhaktivinoda Ṭhākura saw in his spiritual eye. In our physical eye we are seeing and we are very happy to find that the divine love, as expounded by Śrī Caitanyadeva; that should be the only engagement of all of us.

And that is the highest attainment for which Vedavyāsa, the greatest exponent of the revealed truth in the world, was chastised by his Guru, Devaṛṣi Nārada. “What you have given, that is nothing. What I say now to you, give *that* to the world, then your gift will be fulfilled, attain fulfilment.”

So the fulfilment of life is in divine love. And that is towards Kṛṣṇa, Svayaṁ-Bhagavān, in different phases of life, of engagement. Whole time engagement, twenty-four hours engagement with Kṛṣṇa is possible only in *mādhurya rasa*.

That gentleman, that German gentleman, though we knew it, but he first gave a clear description: “That nowhere in the world, in no religion, we can find twenty-four hours engagement with God. It is only given in Vṛndāvana and in *mādhurya rasa*. That a *jīva* may have twenty-four hours engagement with God, it seems to be impossible, and by the grace of Mahāprabhu it has been given such great hope. The greatest hope ever we can conceive; service. And service of that quality is possible.”

So by gradual process, it is not a very easy thing, we must not take, but our aim is the highest; we must be proud to think of that. And gradually one day or other we shall reach there. This is our fortune, we may think it out. There may be many obstacles on the way, does not matter. No obstacle is worth anything if we can attain the twenty-four hour service of the Supreme Lord. No price is considered to be greater, high, what we get in exchange of it. The highest prospect, the sweetest, the most charming, the most beautiful, the most conquering thing, and that is all love. All love, self giving, love means self giving, self sacrificing, self

dedicating. Ostentatiously, nothing to get, but everything to give, and thereby something arises which will conquer the whole heart to its fullest extent.

Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja has very widely given by the grace of the Lord to the westerners. And you have all come with sincere heart for the same. And we hope the Vaiṣṇavas will be pleased with you to sanction with that great gift.

Gaura Haribol. Gaura Haribol. I am sick. I can't speak any more. So with this little talk I want to retire. Jayatīrtha Mahārāja will speak something?

Jayatīrtha Mahārāja: First we have one small presentation to make to you.

Śrīla Śrīdhara Mahārāja: Garland.

Jayatīrtha Mahārāja: A very small token from the western world, representative of the Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's grace. Gaura Haribol. Gaura Haribol.

Devotees: Haribol.

Devotee: Śrīdhara Mahārāja kī.

Devotees: Jaya.

Parvat Mahārāja: It's not a very common garland.

Aksayānanda Mahārāja: It's a special garland.

Śrīla Śrīdhara Mahārāja: Special garland?

Aksayānanda Mahārāja: There are many notes here.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: Many notes.

Śrīla Śrīdhara Mahārāja: Note?

Parvat Mahārāja: Between the flowers.

Śrīla Śrīdhara Mahārāja: Flower and money; of course, money.

Jayatīrtha Mahārāja: Fifty rupees for each devotee who has come, approximately, so five thousand and one.

Śrīla Śrīdhara Mahārāja: There are note, many rupee, or dollar, what are they?

Jayatīrtha Mahārāja: I'm afraid to say they're only rupees.

Śrīla Śrīdhara Mahārāja: Rupees, you have converted. Western converted into eastern.

Aksayānanda Mahārāja: But not one rupee, fifty rupees each.

Śrīla Śrīdhara Mahārāja: Fifty rupees each. It is managed by your holidays, all these things managed by your holiday.

End of 82.03.22.B_82.03.25.A

Start of 82.03.25.B_82.03.29.A

Śrīla Śrīdhara Mahārāja: More than that. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Śrīla Prabhupāda was never short of money. Kṛṣṇa always sent so much money. Because Śrīla Prabhupāda was always expert at utilising.

Śrīla Śrīdhara Mahārāja: Yes. Empty handed he went and with a full chest he came back.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He told that your energy and the eastern brain, western energy combined; that can do a great deal for the promotion of the propaganda of divine love.

"Peace hath her victory not less renowned than war." Milton. In Milton we find, "Peace hath her victory not less renowned than war."

I told Jayapatāka the other day, that power mongering, that is not the way to conquer. Something else, you should try to find out that, to keep up those followers of Swāmī Mahārāja together. Those that are in charge they should have to make some sacrifice and penances and shedding tears. Not by taking the attitude of worship measures, to rule. This is not a mundane thing to rule over, but through heart we shall try to attempt. What is wanting in us that we can't keep them together as desired by Guru Mahārāja in such a short time? They should look out for that. Gaura Haribol. At the same time,

bahave viprihamvad vikra yayad dina musidya dina [?]

Those that have tasted a drop of that divine nectarine, they do not care for anything of this world. They become poor, poorest of the poor. And at the same time, whom they leave, they are also, with heavy heart gives him send-off. Heavy heart gives him send-off and he

wanders from one tree to another tree for his shelter. Going just as the bird from one tree to another tree he also with heart within, within his heart he has got that wealth and he wanders from the shade of one tree to another tree. And he himself is not very puffed up with pride but very doing in searching of some wealth as if he has lost. To find out his lost wealth of heart. With this attitude he's running from one tree to another tree. And also those that have got some affection for him, they're also shedding tears, that he's not accepting any comfort which is offered by them. No comfort, no ordinary comfort he seeks for search after something else which has got long missing link. The divine link that he feels within his heart, he wants to find out, to trace the source of that missing link. In this attitude from one place to another he's wandering. He's also not in a very happy mood because he's searching his wealth, not yet got. And those that were his friends they're also not happy because he left them. He does not relish their company, and wandering hither thither to search his lost wealth.

sarvadiya atumbha dina musidya dina bahave viprihamvad vikra yayad caranti [?]

Not afraid of any support of the mundane world. Don't care. At heart they have some conception that the source of everything, the source of satisfaction is above, not here. Not here; it is in some divine quarter and I am to propitiate this divine will. Without whom, without whose connection my life cannot be fulfilled, cannot have any fulfilment. My fulfilment is there. I am searching for my fulfilment of life. It is not the lower fulfilment of satisfaction can tie us any longer. We are in search of that.

Kṛṣṇānusandhāna, *brahma-jijñāsā* in *Vedānta*, took the shape of *kṛṣṇānusandhāna* in Mahāprabhu, the lover divine. 'Divine lover, I am in search of Him. I can't find rest anywhere here in the world, but His grace, by His glance, little I want, *kṛṣṇānusandhāna*.' And He has also taught us to go in that way. Give up all your quests, all your engagements and take *dīkṣā* in *kṛṣṇānusandhāna*, search the Lord of your heart. The Lord of your heart, He can fulfil, give fulfilment to the fullest of your satisfaction which you want. You don't know. Knowingly or unknowingly you are searching for Him. You are searching for Him. You are thinking that this will satisfy. Whenever you meet the position you will find that no, no satisfaction. Then from that you will go to another thing, 'Oh that will satisfy me,' when you reach then no satisfaction.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha [-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahlaḍa 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]

Unfortunately we are not conscious of the fact that only Kṛṣṇa can satisfy our, He can quench the thirst of our inner heart. And Mahāprabhu came with that. Swāmī Mahārāja took it to you in that country. You have all come with the quest of that great, greatest wealth. And I hope our superiors will look to your wants and you will get satisfaction by their grace. Your will, will be fulfilled.

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

You are not habituated to this climate, to this form of diet, and also many, many things. But still with so much privation you have come to that land, holy land of Mahāprabhu, and you are undergoing the pains of living here. And I cannot make arrangements suitable for you, so I am asking my people to get some independent arrangement for you. You may suitably arrange to keep up your health. Rūpa Goswāmī has said,

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125*]

Phalgu vairāgya, what I must, which will help to attain my object I shall accept that. I shall accept that generally in this way that I am to keep up my health well, as much as possible, easily, and then to go on with my service.

avincya katha buddha hari sambandhe madhava [?]
asakti veta sambandha sahita sakale madhava [?]

Properly adjusted we should accept the environment in such way and that will help me to the attainment of the service of Mādhava. Gaura Haribol. So Jayatīrtha Mahārāja to address something; and others also. Gaura Haribol.

Jayatīrtha 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."]

Our thanks for the mercy of Śrīla Śrīdhara Deva Goswāmī we know are coming spontaneously within in the heart of all the Vaiṣṇavas here. You are so kindly giving us your shelter and shown us in fact more hospitality than we've found in other places in the world. Maximum amount of mercy you've shown to us here. Surely, rather on the opposite side we are very much afraid that we are causing you a great inconvenience by staying here and

creating so much noise and distraction for Your Divine Grace. And we know that you're always absorbed in tasting the nectarean mellows of love for Kṛṣṇa and we don't like to disturb your service. So at any rate we are very thankful that arrangements are being made separately so we won't be able to create offence to you in this way. But of course we must shamelessly admit that whether we stay here or whether we stay in our own camp, we're actually here in order to obtain your *krpā*, your mercy. And one way or the other we hope that you won't deny us that. And especially we know that you can also give us mercy of Śrīla Prabhupāda and all the predecessor Ācāryas as well, and the mercy of Mahāprabhu Himself. So we are here in the mood of that *cakora* bird, or *cataka* bird, simply looking to you, to your lotus feet for the shower of mercy that we know is always emanating from the feet of the *mahā-bhāgavata* devotees. So simply in search of that, in want of that, we've come as beggars to your door. And we know that because Vaiṣṇavas are the most magnanimous gentlemen, that you won't turn poor beggars like ourselves away, especially since we have been turned out to some extent of our own home. So we have come here to our grandfather's house seeking shelter, and it would appear as if we've come home, in the genuine sense of the term. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Speaking so much in praise of me, I am not fit for that. What little bit I could have done for you, that is the minimum one should do. I'm doing that only, because I hope that I bear a drop of sympathy towards Mahāprabhu and Gurudeva and his *sampradāya*, I cannot but do. At the same time I am ashamed that what I should have done I could not do. I could not do due to my disability. Still I considered it to be my fortune that so many of you have got love and attraction and sympathy for me. And so I may hope that my predecessors will be satisfied with me and that will help me to the attainment for my own higher goal. Your company is a proof that still some grace is left in me by the mercy of our Guru, Vaiṣṇava, Mahāprabhu, Nityānanda Prabhu. That is my solace. Gaura Haribol. Anyone, Aksayānanda Mahārāja, Bhāratī Mahārāja?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Parvata Mahārāja, yes. Hare Kṛṣṇa.

Bhāratī Mahārāja: If they ask us to perform this *aṣṭa prahar līlā, kīrtan*?

Śrīla Śrīdhara Mahārāja: Generally we don't attend because there is the smoking amongst the parties that participate. They do not observe the rules, so smoking etc, the gangika, the tobacco, all these things. So that is *sahajiyā*. Bhaktivinoda Ṭhākura says when one *śuddha bhakta* is conducting, under the leadership of a *śuddha bhakta*, if any *saṅkīrtana* we may participate otherwise not. When *nāmāparādha*, *nāmābhāsa*, is predominating, we should not join and indulge in that. At least one *śuddha bhakta* and under his leadership the *saṅkīrtana* going on, then we can participate. All may not be *śuddha bhakta* but the leadership must be from *śuddha bhakta*.

Bhāratī Mahārāja: Because from Calcutta, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, you entered into the room where he was chanting.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: In Calcutta, I think it was there, and he said, *puspa phelte pale hoy* [?] that story.

Śrīla Śrīdhara Mahārāja: Ha, ha.

[From 17:30 until 34:43, the end of the recording, is Bengali [?] conversation]

End of 82.03.25.B_82.03.29.A

Start of 82.03.29.B

Śrīla Śrīdhara Mahārāja: ... leaves the stage of prolapse. This medicine will help us. At least I have found like that. And in many places also its application I have experienced.

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["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]

I have repeatedly told this also. A bad workman quarrels with his stools. There is a saying in English literature. Whatever circumstance we find around us, that is earned by our own *karma*. None to blame. The first thing we are to take in this way. This is truth. Stern reality. This is our earned - none to be blamed. Not only to adjust oneself with his present circumstances, but we are to advance more. What is that? That is what is more important. Not only this is adversity, but this is grace of the Lord. This is what is necessary medicine of my present stage. We are to accept our environment in such an optimistic way, not in a reluctant way. The circumstance, adverse circumstance, that seems to me to be adverse, that should be faced that we are face to face with our friend and not an enemy. We are to invite, we are to welcome any adversity with this spirit. Then it will immediately change its face. This is the most, the highest type of medicine to face the danger as it is a friend. The first step, that this is my own earned, none to blame for this. And the second step, and it is the necessity, real necessity at this stage, this medicine, to uplift me. Because, every event can't come without the sanction of the Absolute. Without His sanction no movement is possible. And He's a friend to me, affectionate guardian from whose hand everything is passing to me. It is necessary, it is *the* necessity, so He has sent this to me. And if I hesitate I'll have to suffer.

But I must welcome, welcome, this is coming from my Lord, my dear Lord. With this attitude if we can approach the circumstances of any type, then at once the sky will disfigure, it will come with opposite smiling face the atmosphere will come.

Just as, suppose a boy is disobeying his affectionate mother, and mother is going to punish the boy. But whenever the boy will come into such consciousness, "Yes mother, I have done wrong. You punish me more severely. Yes, I know that I deserve such punishment. Give me more than that. You punish me more, repeatedly."

At once the motherly heart will come out full of affection. "No, no punishment. He has gotten it, he has come to real consciousness, his offence no more." With vindictiveness, mother cannot punish her son. Only to mend him, only to purify him, that is the necessity of the punishment.

So the Absolute arrangement, dispensation, "I've got no vindictive will, wish, in the back." The ultimate reality without whose consent nothing, even a straw cannot move, He's all alert in my, in everyone's case, He's always alert. He's omniscient, He's omnipotent, He's all mercy. So we are not guardian less, we have got our guardian. And He's seeing everything, so I need not be afraid of any misdeed, any wrong doing over me. It is not an anarchical land. There is government, good government, and the highest authority is my friend. He's my sympathetic friend.

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-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 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]

One can get peace only when he can understand that all the activities meant for His satisfaction, He's friendly to me.

"*Suhṛdaṁ sarvva-bhūtānāṁ*. I have not vindictive spirit to retaliate over so many souls. It is necessary for their purification."

So I am to tolerate. But whenever the purification is finished, no longer any punishment is dealt with. So *bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, suhṛdaṁ sarvva-bhūtānāṁ*. He'll be friend of all the dangers when you can realise it really, in fact, then only all troubles, all apprehensions, disappear from our heart forever.

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtāṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["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]

When we can inspect the circumstances with a clear and a real vision, closer attention, then it will come out. What comes out? *Tat te 'nukampāṁ susamīkṣamāṇo, samīkṣa*, means perfect inspection. *Susamīkṣa*, whole meaning, perfect examination, testing. Then we shall find that this is this. ‘This is not a ghost, but this is a tree, or this is my father, figure, not ghost. I thought it is a ghost coming and approaching towards me, no, no. My affectionate father is approaching towards me.’ Something like that, *susamīkṣamāṇo*.

Bhuñjāna evātma-kṛtaṁ vipākam. At the same time, whatever difficulty will come to make us suffer, we won’t allow them to go away because it is the result of my own deed. Why should we turn to go to others? I must embrace it, otherwise I shall be a coward. I have done wrong and the result will be suffering to another person, what is this? What I have done wrong I must have the reaction. It is gentleman like. So I won’t allow the suffering, the result of my my own bad *karma* to go away. I must take it in a gentleman like spirit. *Bhuñjāna evātma-kṛtaṁ vipākam*.

At the same time, *hṛd-vāg-vapurbbhir vidhadhan namas te*, and simultaneously showing my heart felt gratitude towards the providence. ‘Oh, You have - Your action has got no fault, know that. You have done the just thing, as given to me.’ Our gratitude to the authority we shall show, offer. ‘Yes, You have done all right. I’m suffering, I shall give thanks to the proper agents of the suffering, and think that the results of my bad deeds are being finished. No that very soon I’ll get out of the reaction of all my bad deeds.’ This should be the attitude. Whatever the misdeed I have done I must finish that, and who will help me to finish the consequences of those bad deeds they’re my friends, and no sooner I shall be a pure type.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam, hṛd-vāg-vapurbbhir vidhadhan namas te. At the same time in thought, word, and deed, not only lip deep thanks but heart felt thanks towards the authority. *Jīveta*, if one can lead such a life, life of such a type, *mukti-pade sa dāya bhāḥ*, no sooner he will get rid of all the troubles that he’s feeling, everything. This is the recommendation, “Do this. Very soon you will be relieved of all the troubles. Don’t try to avoid them. Neither try to suffer them with much reluctance and hesitation, but invite them. The justice is coming from my Lord. It is for my good. And welcome it, and very soon it will be finished and you will be liberated from all these troubles.

To face the danger, the adverse circumstances, *Śrīmad-Bhāgavatam* has come to teach us in this way. Face adverse circumstances with this spirit, this is real spirit, this should be of facing the troubles and you’ll get relief very soon. So we’re in the midst of this world. These problems are always hunting us, and *Bhāgavatam* has given His advice in this way. “Be courageous, don’t allow yourself to go into despair, don’t be disappointed, but have courage and face courageously and with well meaning. With thought, deed, and word, *kāya-mano-vākya*. In word also you try to say, to chant the *śloka* of *Bhāgavatam*, *Gītā*, etc, and in thought also you try to take in, and in your activity also you translate those advices in your life. Then no sooner, very sooner you will get relief, and real relief, honourable relief. Not by bribing but by dint of your own right you will work out your liberated stage, and where you will be eligible for the service of Kṛṣṇa.

That is the negative side. In the positive side also there is many things to say. That is the union in separation. We find that *vraja-vāsīs* they're eternal friends, eternal companions of Kṛṣṇa, they're also suffering sometimes by Kṛṣṇa's *viraha*, etc. That is another thing. That suffering is joy. From here we take it that they're suffering. Yaśodā is suffering so much for the separation of her affectionate son. But that suffering is not suffering in the real sense. It is a form of joy. As in the ordinary poetry, in poems also we find. "Our sweetest songs are those that tell of saddest things." Someone, Shelly or Keat or someone.

["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]

"Sweetest songs are those that tell of saddest things." Sometimes one profusely sheds tears when we are reading some piteous history. Rāma, Sītā, then so many others there are in different ordinary poems and also religious poems. But we shed tears but we cannot give up the book. Through tears we go on to give us our goal, and more, and the tears are running. What is this? We feel some sweetness, some taste, some taste. They're religious people but they're suffering, suffering for the cause of God.

Christ is being crucified. The crucifixion because He says, "That is God, He is everything. He's our Master, and we must worship Him in a general way." He says. For that purpose He's to be crucified. We must be very aggrieved to find this, and at the same time we cannot give up the book, we want to read it more and more. How His sacrifice, the great magnanimous sacrifice for the good of the mankind.

So that is sweet. To sacrifice for God. To sacrifice for something good, that is sweet in some sense. So Kṛṣṇa's connection of any way, that is very sweet, sweet. His separation is also sweet, and union is also, cannot but be sweet. Sometimes also in union there is separation, *prema-vaicittya*.

"He's there but a wave of thought came in My mind, if He leaves Me what will be My fate? And so grief is capturing the heart, but the object is there in My front." This is in the case of Rādhārāṇī, *prema-vaicittya*, a type of affection wave is such, the object of affection is on the front but some apprehension. "If He leaves Me what will be My future?" With that there's suffering, intensely suffering.

But this is also, in any way the affinity towards the truth, towards the Love Divine, that is *ānandam*, joy, ecstasy. There is beauty where there is love. So it is only a form, different form, but in reality that is *ānandam* because the background, the whole thing is real, not deceitfulness, but opposite in this world. Here if one can have opulence, but still at the background that it is transient, really, and the man must be uneasy. He may be a king, he may be a great general, but the relativity in which he's existing, that is deceitful, that is treacherous, so he cannot find here any blissfulness, any cheerfulness, any happiness in a real way, substantial way.

So the *Bhagavad-gītā* repeatedly encourages us, "Go on thinking what is your duty you go to discharge. Don't try to look for the result, the consequence. Consequence, it is in My hand. It is in My hand. But your quota, the duty, it is, it has been given to you, you do, but the

consequence does not depend on your activity. Your activity producing a small wave, a weak wave, but there are so many waves outside you, and they will be combined and the resultant will come accordingly. That does not depend on you. You have got no control over the result. It is the resultant. As you are producing a wave, there are so many infinite units they're also producing waves in some such way. And all waves mixed together will produce the common result. So you don't care for it, it is not your at your hand, don't care, worry for that, for the result. So a selfless way, thinking about Me, that is the all controlling centre, putting your trust on the all controlling centre, you give your quota. You contribute your partial energy to the world of infinite, looking at the all controller. Otherwise if you go to get the calculated, your estimated result, you'll be frustrated, your energy will be wasted, useless. Don't take this wrong way. So the consequence, the result is with Me, and the work, your partial duty, that is only with you. This naked truth you'll have to accept in your life, otherwise you cannot be satisfied, for wrong calculation of the circumstances outside. Every moment you'll be frustrated. Don't make you the prisoner of that frustration in your eternal life. Leave it to Me."

"This is the highest policy. The highest principle of life is here." The *Bhagavad-gītā* comes here to teach us this. "Don't do, to worry, to modify the whole world, only you mind your own self what is really in your command. That also partially, circumstantially, you are to bear to control you. But still only if you attend, give your whole attention to your quota you'll be best benefited. And all else leaving to Me."

This is the way of living a life properly and we can thrive by following such rules as given. We are living in the infinite, and the infinite is not a stone like substance. The infinite is all conscious, all intelligent, all loving. He's infinitely superior in all respects than us. So we should not disbelieve Him to our own difficulties. That will increase our difficulties. We should learn to believe Him, the infinite represented by whom, and go on. That is harmony in life. Seek harmony not discord. The ultimate reality, ultimate controller, He's for harmony. He's harmony Himself. He's beautiful, harmony, harmonious, loving. Harmony, beauty, loving, ecstasy, that is of similar thing. So He's harmonious, and harmony will satisfy you only, not discord. Don't be a member to the discordant, to create the world of discordance, discord. But try to be a member of the world of harmony. And this is the way by which you can in no time, a very short time, you can come in connection with the world harmony, in that plane. In the sea, on the surface, so many waves, but dive deep, no waves are disturbing you. So on the surface we are seeing so many disturbing small waves clashing, in clash together, but in the deepest, if we connect with the deep sea there is no such wave clashing.

So there is a plane, *nirguṇa* plane, the *sattya, rāja, tama, triguṇa* of *māyā*, this separatism, clash between separate, consciousness of separatism. But dive deep and you'll come in touch with the more universal characteristic of the world, and *nirguṇa*. *Vaikuṇṭha* is *nirguṇa*, and positive love, not only *nirguṇa*, not only independent of clash, but welcome adoration, with adoration welcomed you - positive love you will find if you go more deeper plane of this world. And that is *Vṛndāvana*, *Kṛṣṇa* consciousness. *Kṛṣṇa* consciousness, not only not disturbance producing, but it is love producing. Not only justice, but it is the land of mercy, land of love. Love means who compensates others' defects, that is love. By self dedication, compensating others' defect, that is the land of love. That is the land of mercy. That is in

Vṛndāvana, in the deepest existence, in Kṛṣṇa consciousness. And over that we are to pass through Vaikuṇṭha consciousness that is of justice. And here clash and injustice in this *māyāic* world, Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka, *brahmāṇḍa*. A clash of separate consciousness, separate interest, clash of separate interest. But passing through Brahmaloaka if we enter, in Brahmaloaka it is equilibrium, then passing through that if we come, Vaikuṇṭha, the land of justice. Then again deeper, if we can make progress to go we'll find Kṛṣṇa consciousness, the land of Divine Love. There everyone is compensating others' defects, as if. No defect really, but still the tendency there like that, love and mercy, self sacrifice to keep others' happiness. To sustain the general happiness of the place, everyone is contributing something, labour of love, that is the land Vṛndāvana. Kṛṣṇa consciousness, which has been given in *Śrīmad-Bhāgavatam*, and Mahāprabhu Śrī Caitanyadeva He came to point out that. In scriptures you will find different stages of advices, but the highest advice, you may not know, the goal of life has been given to us that Kṛṣṇa consciousness, that Vṛndāvana consciousness. And that is also differentiated way we are to see. In *vātsalya rasa*, some *sākhya rasa*, *mādhurya rasa*, *svakīya*, *parakīya*, specially in Vṛndāvana. In Vṛndāvana almost everything is *parakīya*. *Parakīya* means the relation not acquired by any right, but only free choice. Free choice, even crossing the ...

You see, justice is a good thing. We cannot have any complaint against justice, but still, mercy is higher thing. If we can conceive that then we can conceive even the crossing the social laws, social law, the scriptural law, rules, we venture towards the Absolute Truth. We cross the law of justice, the social law, the religious law, all these things. But towards whom? Towards Him who is the Master of everything. He's really the Master of everything. And the law distributed, this yours, this is his, this is third man's, in this way. That is justice. Justice means law. Law means adjustment of right between many. But when one is Master, Absolute Master, how can law come there? No law can come there. He's the Absolute owner of everything, absolute good, perfect. He should not be the owner? Educated person like me he'll have some right? The absolute intelligence, absolute loving tendency, the power must not be vested there? The Absolute Good? The power should be vested, distributed amongst the deceptive gentlemen? What is this?

So in Vṛndāvana, above law, the good dictator, good, absolute owner. That sort of consciousness comes within. And also, one thing is there. Yaśodā, her affection is towards the child, but the apprehension in the background, "That some say that child does not belong to me. I may lose this child. Such an affectionate child I may - it may be lost. There are some in the background they say that this, something, He's God. Some say He's Vasudeva's son. The Garga came, sent by Vasudeva to give the name Kṛṣṇa. So there is a rumour that He's not my son, He's Vasudeva's son, Devakī son, He's not my child." This sort of background pushes this affection to the highest intensity, "That I may lose the object of my affection. My affectionate eyeball may be removed."

So with much intensity, as much as possible, her heart can command. With that love, affection, she comes to nurture the boy, to serve the boy. Mother's friends are also servants in some way. Sweet servants, at the cost of their life they want save the interest of the child. Ordinary servant, how much service he can render, he can give? But parents, they're also servants. The friends are also servants, confidential servants, playing, sometimes taking on

the shoulders, in different ways. All serving but in different type, different sweeter type service, in this way. *Parakīya*, friends also servants.

"Some say that He's not of our own rank. He's divine, He's Lord Himself. Then, we may lose His company. Then how we'll keep up our life if we cannot, if we're not allowed to play with Him? In such a beautiful way, His charming way, He's playing with us. If we're deprived of that, how can we keep up our life?" *Parakīya*. "I can, it is not my right. The company which I get properly it is not as the result of right, but I can lose any moment. It may be withdrawn from amongst us."

This apprehension increases the intensity of their respective service and love towards the prime cause. So this is Vṛndāvana, the land of love, land of mercy. Of course from the lower standpoint, that Kṛṣṇa consciousness, Mahāprabhu, wanted to give it. It is His domain. He's the guardian. He's the Master of the highest there. And in *mādhurya rasa*, not to speak of, whole time engagement is possible only with the Lord in *mādhurya rasa*. And the apprehension of losing, of separation, he's also in the most intensified degree, and so the *parakīya rasa* in that sweet service, its intensity in earnest grade of degree. In this way. This has been given by Lord Himself, that Kṛṣṇa and Rādhārāṇī combined, Mahāprabhu, by Himself.

Nityānanda Prabhu announced from door to door. "Oh, come to Gaurāṅga. You don't know how you'll believe, what prospect you'll be connected with. Take the Name of Gaurāṅga. I'm touching your feet." Nityānanda Prabhu shed tears profusely from door to door. "Take, accept Gaurāṅga. Accept His teachings. Then you don't know the inestimable prospect in your future waiting for you. Don't dismiss Gaurāṅga from your door. He has very graciously come to your land here." In this way Nityānanda Prabhu's wandering here.

And so many agents are still trying to bear that, carry that flag, according to their capacity as much as they can. And our Swāmī Mahārāja did wonderful, that the flag of Mahāprabhu, Nityānanda Prabhu, or Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda Ṭhākura, he went to the west, far west, and came back with a flying colour. So many as the result we find so many of you even here also. That thing is such. And I hope you will get the taste of this high, divine love, at your heart. This sort of divine drop of love will enrich you, every heart of you, and you will be, in your turn spread it in the environment wherever you'll be.

*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]

The Lord Himself says in *Bhagavad-gītā*, "*Mac-cittā*, their whole attention, mind, is on Me. *Mad-gata prāṇā*, the whole life, the whole energy also My conception commanding them. *Mad-gata prāṇā, bodhayantaḥ parasparam*. When they talk with one another, each other,

they talk about Me. My devotees when they talk with their friends, their nears and dears, they talk about Me. I am the object of their talking, eating, playing, whatever they mix with Me they do, they deal everything mixing Me with that thing. *Bodhayantaḥ parasparam, kathayantaś ca mām nityam*. Always go on talking about Me. They have found a miracle in their life, the most precious jewel they have found, and talking only about that, and about Me. *Parasparam, kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*. And thereby they feel, *tuṣyanti, prasāda*, when we talk of sweet food, satisfied. Talking about Me they feel such pleasure, such ecstasy, joy, happiness. And *ramanti ca*, and even the union of the husband, wife, there, they feel this sort of pleasure. And that type of pleasure also they feel in Me, in *ramanti ca*."

Even Śaṅkarācārya, he has also that interpretation, that, just as,

*yuvatīnām yathā yūni, yūnañca yuvatau yathā
mano 'bhiramate tadvan, mano 'bhiramatām tvayi*

["Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You."] [*Bhakti-rasāmṛta-sindhu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

It is in the *Arcana Kana*, the prayer. The servant is praying to the Lord when performing *arcana*. Just as a young man's mind is captured by a young lady, and a young ladies mind is captured by a young man, so in that way...

End of 82.03.29.B

Start of 82.03.29.C

Śrīla Śrīdhara Mahārāja:

*[yuvatīnām yathā yūni, yūnañca yuvatau yathā
mano 'bhiramate tadvan, mano 'bhiramatām tvayi]*

["Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this

attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You.”] [*Bhakti-rasāmṛta-sindhu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

...yuvatau yathā, mano 'bhiramate tadvan, mano 'bhiramatām tvayi. “I pray You capture me wholesale.” That is the prayer of the servitor to the Lord. “To capture me wholesale, by every atom in my life, every nerve in my life, in my body.” Then they’re surcharged with Your thought, Your love, and Your activity. And this should be our prayer. “When to be captured, captivated, by the Absolute Lord of love, to every inch of our existence.” That should be our - this is Mahāprabhu, this is *Bhāgavat*, this is Nityānanda Prabhu, our Guru Mahārāja, A.C.Bhaktivedanta Swāmī Mahārāja. They all tried to take us in such form, in such plane of life, but approximately what I’m saying to you is not.

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

Any question? Any question from any quarter? Gaura Haribol.

[?]

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

Nitāi Gaura Haribol. No question? Then our Bhāratī Mahārāja may address...

Bhāratī Mahārāja: Yes, one question.

Śrīla Śrīdhara Mahārāja: One question, by whom?

Sārvabhauma Bhaṭṭācārya dāsa: Sārvabhauma Bhaṭṭācārya dāsa.

Śrīla Śrīdhara Mahārāja: Oh, new gentleman, eh? Come from, come yesterday? No?

Devotee: No.

Bhāratī Mahārāja: He’s Swāmī Mahārāja’s disciple.

Devotee: No. Tīrthapāda’s disciple.

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya, a great logician.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya was an outstanding scholar in logic, *nyāya*. Gaura Haribol. Gaura Haribol. Gaura Haribol. What is your question?

Sārvabhauma Bhaṭṭācārya dāsa: I was wondering if you could explain how the *jīva* comes to the material world in the first place? How he becomes envious of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He’s asking how the *jīva* comes to the material world in the first place?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Primary eh? ABC.
Then in Sārvabhauma type I shall answer.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hari Charan _____ [?]

You are to deal with reality. Is it necessary for you to know from where you've come? Or what is your real necessity, immediate necessity? There is trouble, how to get out of the trouble? That should be the question, or it will be...

This is somewhat luxury, this question, this sort of question. First I want to get relief from the pains I'm in the midst of. That is practical, genuine, sincere. First opportunity I want to get out of fire. Next it may come that how I was caught by fire. And when I'm within the fire, that enquiry committee how I came within the fire, to get any certain enquiry committee is not necessary. First I want to save from the fire, then when I shall get out, then that question may come how I caught fire, next.

This is curiosity hunting philosophy _____ [?] How I am to get out of the fire? That should be the real question of earnestness, practical question. And these are philosophical to satisfy philosophical curiosity, but have got no practical value. So that background we may know. Jīva Goswāmī has given, Rūpa Goswāmī has written that,

Krte sadya bhavet sadyo bhavasa sadhu navita [?]

Mukti siddhasya bhavasya prakatum hr̥di sadyata [?]

It is within but it is covered, and to discover and to come out with the inner wealth. That is it is within us but it is covered, and to discover it, then we see we are in real possession. It means that it was with me. How could I lose it? How I have lost this? It comes such question in its turn. Then Jīva Goswāmī has given the explanation.

The general *jīva* soul which we find in this world, that comes from *taṭasthā*, the marginal position. Not in the positive participation, neither in the negative, but *taṭasthā*, marginal potency there is. The in carrying current and the out carrying current, and between the two there is some margin, there is some equilibrium stage. And the equilibrium has been disturbed and then this negative side movement has been created. And the *jīva* which were in dormant form in that equilibrium, that has come to this negative side to exploit. In this way the first start of the *jīva* soul in the world of exploitation has been told, described. Mahāprabhu says,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'
[sūryāmśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)].
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108-109] & [*Gauḍīya Kaṇṭhahāra*, 10.14]

We are to harmonise that *jīva* in the *taṭasthā* he's created, if we told, but his automatic existence is endowed with two adaptability. *Taṭ* means margin. Margin may be thought out to be endowed with two possible adaptability. Adaptability for exploitation, and adaptability for dedication. But in the most marginal, most germinal form which cannot be detected. Detected,
ākṣara, kūṭa-stho 'kṣara ucyate.

*[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
 kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate]*

[“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 as 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.”] [*Bhagavad-gītā*, 15.16]

Kūṭa-stho means beyond trace, tracing, which cannot be traced. That is *kūṭa-stho*, undistinguishable position, undetectable position, that is *kūṭa-stho*. *Kūṭa-stho 'kṣara ucyate. Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate.* What is already mingling in this exploiting energy, that is *kṣaraḥ*. And *ākṣara*, what is in the position of the undetectable plane, indiscriminable plane, that is equilibrium. And if equilibrium is being disturbed then some coming this side, and some may go that side, in this way, *kṣṇera taṭasthā-śakti*. *Taṭ* means margin. *Taṭ* means neither land nor ocean. That is called *taṭ* in Sanskrit, neither land nor ocean, the margin between the two.

So in carrying, out carrying, and the margin equilibrium position, and equilibrium is disturbed by the waves of both sides. And thereby many come, many from that undetectable quarter is seen to come to this world of exploitation. And here also by the grace of the Lord so many agents _____ to recruit them to their higher prospective world where they can have higher prospect in the world of dedication. And by their gracious activity of relief work the souls they're imparted with some sort of injection of *nirguṇa*, the dedication. And that is accumulated gradually in them, create a tendency to challenge his present land of exploitation, challenge his prospect of this land of exploitation, and it is deposited more and more and creates a tendency in him to go towards the land of dedication. In this way the devotion is being preached and so many new recruitment from this world goes to that. And so many others also from that marginal infinite point, the line is infinite, the plane is also infinite. So the marginal aspect of infinite, so many comes again here. In this way it is to be mathematically understood.

But, just as who are in the plane of dedication, they sometimes at their, between the quality of their play, they manage to come here sometimes, by giving some curse, this or that, as if, they come here. But that is coming temporarily for play. Just as the Americans with some visa, passport, can come here and stay for some time and go away to their land. But for ordinary _____ to go to that land it will be difficult, to get passport, and visa, and then to enter. But from higher position anyone can come and secure the passport, visa, playfully, and comes and goes very easily.

So from the land of dedication anyone can come by the order of God, of the Lord. Or in a group with some plan or some scheme comes to this world for the benefit of the world. And

they, after passing some time in pastimes, and they vanish, go up to their own position. That is also a class, but there that is playfully come, not come here in a prison house. So many officers, and so many visitors can also enter in a jail, in a prison house. But the entering of the prisoners in the prison house, and the outside visitors in the prison, that is not one and same, different. One as a visitor and another as the result of his own crime, permanently habited there. In this way.

Is it clear, Sārvabhauma ji, or any sub issue, eh? Generally I have described. Now if any particular point within this you'd like to ask you may ask. You have asked, but many one they have this curiosity they will also hear. So you may ask question, for the benefit of all.

Devotee: Śrīla Śrīdhara Mahārāja, what is the actual cause of the disturbance?

Śrīla Śrīdhara Mahārāja: What disturbance?

Parvat Mahārāja: That makes the *jīva* fall down from marginal to external, what disturbs the sleep condition?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Disturbance, the movement, that may be sometimes innate and sometimes external. The Mahā Viṣṇu is at the back and He creates the,

*mama yonir mahad brahma, tasmin garbham dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata*

["O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the material potency). From that place, all beings headed by Lord Brahmā are generated."] [*Bhagavad-gītā*, 14.3]

The Mahā Viṣṇu Who is at the back of this, on the other side, the side of dedication, the current of dedication, on the upper side we may say, there is Mahā Viṣṇu Who is supposed to be the Master of this land, the no man's land, the *taṭasthā*. *Taṭasthāloka*, that buffer state, that equilibrium state, that is divided from subtle standpoint into two. The exploiting side, half almost, is called Virajā, like some watery accommodating position, that is the highest conception of *prakṛti*, of matter, or exploitation, in the subtle form. And the other side that is on the dedication, that is...

And the Brahmaloka, that is the lowest conception of consciousness. Consciousness means enjoyer, and Virajā that is object of enjoyment. Enjoyer and enjoyed, *prakṛti puruṣa*. *Puruṣa* is enjoyer, *prakṛti* is enjoyed. Then this side the half is Virajā, *prakṛti*, and the other side, the Brahmaloka, is *Puruṣa*, type, but not clearly expressive. Undetectable, indiscriminate able, position. Now, from Brahmaloka the enjoyer unit is pushed to this side, and that is pushed by Mahā Viṣṇu Who is the personal conception of the first, the most lower conception of the enjoyment, enjoyer as a whole. The Mahā Viṣṇu, His push creates some disturbance here. He's free, by His free actions some push comes into the *prakṛti*. And that is called that *tal-liṅgaṁ bhagavān śambhur* [Śrī Brahma-saṁhitā, 8] The *ikan* [?] of Kāraṇārṇavaśāyī, a glance, as if a glance is cast on the Virajā, the objective representation in its finest form represented as Virajā, *prakṛti*. The most crudest form of enjoyed element is *prakṛti*, and there the glance is

cast, *ikan* [?] it has been described as *ikan*, ____ [?] glance. First conception of enjoyment that comes, and thereby, backed by that Mahā Viṣṇu, is just superior to that Brahman this massive conception of the crude subjective plane, pushed from the back side, or upper side, creates some movement, and thereby some are forced to come somewhat this side. Mahā Viṣṇu, *jagat katya* [?] *Apa eva sasayado* [?]

In *Manu-saṁhitā* also, *tata svayambhu-bhagavān apa eva sasayado* [?] Generally water is, has been selected to be the example of *prakṛti*, Virajā. And the light has been suggested to be the conception, to carry the conception of consciousness, something. Brahmaloka is some light, mass of light. And mass of water. Something like, light and water. That analogy, these two analogies have been used for *prakṛti* and *Puruṣa*, as Virajā and Brahmaloka, anyhow.

And if we are to trace the cause of the cause of the cause, the prime cause, then His sweet will, He's making *līlā*.

Hegel says, "He's for Himself." Absolute must be by Itself and for Itself. So He's for Himself. Not responsible to anyone. His automatic play is *līlā*. From the Absolute consideration we are forced to come to this point, that what is causeless movement, that is *līlā*. Causeless dynamic existence means *līlā*, His pleasure, His sweet will. Ultimately everything is attributed to His sweet will. The prime cause is not under any law of necessity. We find Him in such a way. That should be the explanation of everything, the very root.

Hegel's side in German, he was also of such opinion. "Reality must be by itself and for itself. He's His own cause, and He exists to fulfil His own purpose." That is *līlā*. We see it. But ultimately it is His *līlā*. Everything is meant for Him, not for any part.

"And partial necessity is also there. It is subsidiary, under Me."

Can't you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Devotee: So Mahārāja ...

Śrīla Śrīdhara Mahārāja: *Artheṣu abhijñāḥ svarāṭ*, in *Bhāgavatam*, [1.1.1] Also this as Hegel says, it is in *Bhāgavat*, *svārāṭ*, *artheṣu abhijñāḥ*, He knows the reason of everything, and He's absolute, *svārāṭ*. Not to give explanation for His movements to anyone else. That is His position, in *Bhāgavat* says. *Artheṣu abhijñāḥ*, but for what? Only it is known to Him, and, He's *svārāṭ*, He's autocrat. So no explanation can be called from Him. It is automatic, automatic autocrat in dynamic movement. It is His *līlā*. And law and necessity, it is all with the underlings and we're striving for that for better satisfaction.

Eh? What do you say?

Parvat Mahārāja: I was going to ask, then the ultimate goal of the Māyāvādī philosophers is to go sleeping on the *taṭasthā-śakti* line?

Śrīla Śrīdhara Mahārāja: Yes, that equilibrium, that Brahmaloka.

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam 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]

They return to that position, which is *taṭasthā* in the conception of the Vaiṣṇava, the Brahmaloka there. And in time, in *Rāmānanda Rāya-saṁvāda* it is mentioned.

'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]

Those that aspire after exploitation, enjoyment, and those that want permanent retirement, *mukti*, salvation, liberation, complete, what is their real position? Then Rāmānanda Rāya gave an answer to the query of Śrī Caitanyadeva. The '*mukti, bhukti vāñche yei, kāhān duñhāra gati?*' that was the question. The answer came, '*sthāvara-deha, deva-deha yaiche avasthiti*'. Those that aspire after enjoyment they get *deva-deha*, the position of the [demi] gods and get good arrangement for their enjoyment and then comes back. And those that aspire after liberation they go to the *sthāvara-deha*, just become a Himalaya or a tree in Australia.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: There is one tree living for five thousand years, found there. In Allahabad also there was a tree of long life. We are told that Rāmacandra He took His seating under the shade of that tree, that Okayabot [?] was the name. And Kṛṣṇa also came to play under that tree sometimes. And when the British constructed a fort that trunk of that Bota [?] tree that was uprooted and it was kept there, perhaps now also they have kept it to show that the oldest Botabika [?] trunk is here. So long, long time. *Sthāvarāṇām himālayaḥ*.

[maharṣiṇām bhṛgur ahaṁ, girām asmy ekam akṣaram
yajñānām japa-yajño 'smi, sthāvarāṇām himālayaḥ]

["Of sages, I am Bhṛgu; of sound vibrations, Om; of all sacrifices, the repetition of the Holy Names; and of the immovable, the Himālayas."]

In *Bhagavad-gītā* [10.25] it is mentioned that: "I am the choicest thing in every section, so I'm Himālaya amongst the *sthāvara*."

So *sthāvara-deha* means the body of a mountain. He wants unconscious position. Liberation means not subject object relation, subject object both combined together. *Darśana*. I'm seeing the finger, finger when reaches the seer more then more vision. So object and subject, knower and the known, when they combine then that becomes Brahman point. And he does not mind if he's Himālaya, only unconscious for long time unconscious existence. So externally that may be Himālaya _____ [?] Or so many planets there are, they have got also life, their personality, they're in such a big figure. The trees also have got personality, the stone also.

Even Huxless [?], the scientist Huxleigh [?] he told that so small stones which are called as gotin [?] when burned it gives life, a kind of stone. That movement he measured, in one *lākh* of years perhaps one millimetre, but movement, life is there in the stone, a kind of stone. So there is life in stone also in mountain. And in Earth, in so many planets, they're also persons, but they have got such a big figure.

Just as elephant and an insect, the *ātmā*, the soul in the insect and the elephant that is one and the same, similar. But the body is such a huge and such smallest small, microscopic small. But *ātmā* is another type. It can exist in both the places.

So Himālaya, the great mountain, a soul, a liberated soul he's sleeping as Himālaya for *crores* of years. That is *mukta jīva*, *sthāvara-deha*.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād [avisuddha-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]

Just as that gentleman wanted to sleep only, that Kumbhakarna. He wanted a good sleep, an endless sleep he wanted. So *mukṭi*, the *sāyujya mukṭi* is like that, of that type, of same, a long period of sleep, so *sāyujya*. The object and the subject related together combined, no bifurcation. That is either as exploitation or as dedication, the bifurcation of two kinds. Otherwise the both combined, mathematically. The seer and the seen.

Anyone, saying something from that quarter?

Kulangana: Śrīla Śrīdhara Mahārāja, my name is Kulangana.

Śrīla Śrīdhara Mahārāja: Oh, Kulangana, yes.

Kulangana: Could you kindly explain why people complain that Kṛṣṇa is immoral.

Śrīla Śrīdhara Mahārāja: Yes, ha, ha. Because they complain they're the culprit.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: They think that they're possessor, they're owner of someone. That Kṛṣṇa is the absolute owner of everything, they can't conceive. So they establish themselves in a false way.

'That I have got some right. The others have got some right.' Against Kṛṣṇa they want stand, make a stand. 'That we have got right against Kṛṣṇa. Kṛṣṇa is not absolute righteous owner of everything. So no, he's not infinite. Finite has got some demand in the infinite, and that not of submissive but against.'

And began, first came, as if we can trace, from Mahādeva, the master of *māyā*, the *puruṣa* as a group in general they deviated. The consciousness, the so many units of consciousness, or a mass of consciousness, which deviated from Kṛṣṇa consciousness. That is, Kṛṣṇa is all in all, the Absolute Autocrat, Beautiful, that is the prime cause and that is the Master of everything: from this consciousness deviation came. And in Śiva consciousness, who is the representative in general of the deviated souls, *pratīka* [?] He says that,

*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]

The beginning of apprehension is here. 'That I have got some separate existence. I want some separate property to master over.' From here the consciousness of exploitation came, and this is blackmailing, this is black marketing, 'that we are also owners.' This false ego, that is the cause, 'that Kṛṣṇa is not absolute owner of everything, absolute enjoyer of everything. But we have got also our right.' This separate consciousness, *dvitīyābhiniveśa*, that is the cause of all troubles.

And He's above law. Our inner heart which can feel this real truth that Kṛṣṇa, the centre of all attraction, He's the owner of everything, Who can attract everyone by His beauty and love. He's the sole owner and enjoyer of everything. And who comes in contact with that plane, that current, they cannot but contain them but to be at the disposal of that inner sweet current of the fundamental existence.

Do you follow, hmm? Can't understand? Any question again? Eh?

Kulangana: I could understand.

Śrīla Śrīdhara Mahārāja: Ah, try to understand in this way that He's the Absolute owner. All that say they're owner, that is, he's created, his creation, created by him, to suit his purpose. And He's above law. Law comes only for us to regulate many. But where there is only sole owner, autocrat, law coming from Him but law is not above Him. He's the Absolute owner and enjoyer and doer, everything, is in Him Absolute position, holds Absolute position in

Him, in His conception. Ultimate cause is such, it is master of everything. His will regulating every atom of existence. If we can accept that, about Kṛṣṇa, and He's all love and beauty, we cannot have any grievance. He's owner, He's thinker, knowledge, and He's beauty, *sat-cit-ānanda, satyam, śivam, sundaram*, the Master of all existence, the Master of all consciousness, knowledge. And the Master of all sweetness, Absolute. And everyone has natural hankering for Him, and He's for everyone, not for any partial position. For everyone He is, because He's the most fundamental. He must have to represent and fulfil, give fulfilment to everything. And when we put some objection, 'We want our position, that we have got some hold over some energy' that is false.

Kulangana: Otherwise we can say that we are envious of Him, we are envious of God.

Bhāratī Mahārāja: _____ [?]

Kulangana: So why we say that He's immoral because we're envious of God.

Śrīla Śrīdhara Mahārāja: Yes. Yes, yes. We have got objection to call a spade a spade. The truth is truth. We have got objection. The Master, He's our Master. We have got objection to say that we have got one master, that ultimately the cause is one, the commanding principle is one. The separate existence, we have got a separate interest. We can't tolerate the enjoyment of Kṛṣṇa as unlimited. And still, so many forms have been created by Him to enhance His position of enjoyment. That is another aspect.

This *parakīya* system has been evolved by Yogamāyā to increase the union to its highest intensity, it is necessary, what is not formed in *svakīya*. When publicly it is admitted, socially and scripturally it is admitted that He's the enjoyer of all of us, there the enjoying intensity is in general standard. But to make it more intensified, their position of union is necessary to be created in the environment by Yogamāyā.

So Jīva Goswāmī has shown from the scriptures that Rādhārāṇī in fact is Kṛṣṇa's own sweetheart. But the posing in Vṛndāvana as *parakīya*, that She belongs formerly to someone else, to some other husband, and to make it very precious and make it very risky and even blameable, the position has been made of a _____ [?] and risky type, and then the intensity of union becomes greater. It has been explained in that way also. If we, it is true, but if we can follow, by Yogamāyā. Not only in *mādhurya rasa* but in also, as I told previously, in *vātsalya*, in *sākhya* and others. He's our, we are to serve Him, but the service may not be eternal, permanent. Only in any time I may lose such opportunity. That makes one to make the whole of his energy to collect intensely to engage in the service of that respective type.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nītāi Gaura Haribol.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Śrīdhara Mahārāja, I've been a disciple Śrīla Tīrthapāda. How can I render pleasing service to him?

Devotee: As a disciple...

Śrīla Śrīdhara Mahārāja: Who is he? What is...

Navanita cora dāsa: My name is Navanita chora dāsa.

Śrīla Śrīdhara Mahārāja: Navanita chora. Yes. How you can render service to him?

Navanita chora dāsa: Yes, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You can render service to him by carrying out his orders in a general way, it may be seen.

End of 82.03.29.C

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Śrīla Śrīdhara Mahārāja: ...then you are to consult me with, privately you may consult with me, discuss with me. But generally his connection has taken you to this sort of life, and thankfully you must obey him. Hare Kṛṣṇa. Gaura Haribol. By the will of the Supreme he has given you this connection with this light and this prospect. So by supreme arrangement it is expected that through him you will get your aspiration satisfied, with that point, that channel, generally. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Another question Mahārāja.

Devotee: Śrīla Śrīdhara Mahārāja, while also performing our daily activities, should we meditate on Lord Caitanya Mahāprabhu, or can we meditate upon our *dīkṣā* Guru?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Everything should be done proportionately, not one is in full. Perhaps every point has got importance. The Guru, general Guru, and what is shown by the Guru, the *śāstra* Guru. Bhagavān has come as Guru. Then there is *śāstra* guide, Guru, and *śikṣā* Guru, *dīkṣā* Guru, *sannyāsa* Guru, and canvassing Guru, this *vartma-pradarśaka*. From so many points I can get my benefit, spiritual, and I should be proportionately open and dedicated towards them for my own benefit.

Earning money from different sources, the money is coming to me, and I must not stop the opening through which the money is coming, flowing to me. As much as I find money flowing towards me I shall give that sort of attention. If am am clever then the source and the source of that source in this way I shall have to have estimation and to show my attention accordingly, and proportionately, to my gain.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. We must be realistic, we must be awake of our own interest, what is what, and what direction it is coming from. We must be awake. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Question here Mahārāja. Śvetadvīpa.

Śrīla Śrīdhara Mahārāja: Śvetadvīpa. What is his question?

Śvetadvīpa: Can you explain the point between the king and the flatterer?

Bhāratī Mahārāja: The point you made between the king and the flatterer.

Śrīla Śrīdhara Mahārāja: Flatterer, the king and the flatterer. What is at the bottom of this question?

Śvetadvīpa: The king wanted a jester...

Bhāratī Mahārāja: But what's your motive? What do you want to know?

Śrīla Śrīdhara Mahārāja: Eh? Here no flattery, no extent of flattery is possible with the Supreme Authority. How much flattery? Flattery means what is not there, to ascribe that thing to him. That is flattery. To sing the glory of a king, and to make flattery of the king, that is two different things. Is it not? Flattery means false praise. What do you think? Eh? What is flattery? It means false praise, false glorification. Is it not?

But in Absolute there is nothing false. In Kṛṣṇa everything - what much you can perceive and produce? He's infinitely good, holding higher position. No, nothing can be raised into the position of flattery. What is real, the fact is there, that is beyond our ability to glorify Him. A tiny *jīva*, how much it can make praise about Him, highly, what is not there. It is impossible. Flattery is never possible in Kṛṣṇa, or in Gurudeva, etc. Flattery is in the, that role may be played in the *māyāic* world. Hare Kṛṣṇa. No flatterer of Kṛṣṇa is possible. Ha, ha, ha, ha. That empty glorification, that is not possible there. So much glorification is necessary, the Brahmā, the Anantadeva, they're always singing but don't find any limit.

Lag badhi chari ya sunyi dari bari [?]

The Anantadeva with His unlimited lips is sing the glory of the Supreme Lord but can't finish. When the flattery will come there?

Devotee: _____ [?]

Kulangana: I would like to say that that means we can't cheat God.

Śrīla Śrīdhara Mahārāja: What does she say?

Kulangana: We can't cheat God. It's not possible to cheat God.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, it is true, we can't cheat Him. We can't cheat Him, for He can see more than I can see myself. Hare Kṛṣṇa. I do not know fully, I do not know me, myself, fully. But He knows infinitely in the full way, knowledge about me.

Kulangana: But I was reading in the *śāstra* that God doesn't know Himself.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. The *nirguṇa*, He knows His own qualification and for that He's to take as if another shape, Baladeva. He has got His *śakti*.

sukha-rūpa kṛṣṇa kare sukha āsvādana / 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]

He can feel Himself as He's the Absolute Ecstasy, everything. But to make it explicit to us, our only source of help is His potency, the *hlādinī*. That can distribute. He's full of ecstasy and that ecstasy to be distributed to us some potency is necessary. He Himself is *ānandam*. But to distribute that to others a potency is necessary. And His potency, that distributes Him to others, that is His external self. Nothing is beyond Him. Everything is within Him in a particular sense, and not within, that is also. But through His potency He's known to others.

And also, the potency of ecstatic portion of Him, that is knowing, know, consciousness thinking, willing, thinking and feeling. Things may be for our understanding may be classified under these three heads, in general. Thinking, that *anubhuti*, which can understand, which can feel. That is mainly in Kṛṣṇa. But the feeling, the satisfaction, self satisfaction, that is also His part but that part is meant as *hlādinī, ānandam ca, sat-cit-ānanda*. The feeler and the felt of ecstasy, and the energy which maintains the existence both. These three aspects of the Absolute. So it has been described in the *śāstra* that Kṛṣṇa the feeler, mainly the feeler, the thinker, He feels Himself as *ānanda* and that part is represented in the fullest form in Rādhārāṇī. So He's charmed by the beauty of Rādhārāṇī. He thinks, the thinking, the main aspect of thinking, Absolute, He's charmed by the feeling aspect of the Absolute.

And Baladeva represents the general existence, the foundation, of the whole, the willing, the energy. And thinking, the feeler, and *hlādinī*, the felt, the ecstatic, ecstasy. In this way it has been divided for our understanding. But in total everything is one.

And there is something more to understand. Something under Baladeva and Rādhārāṇī, the two aspects. Something up to *sākhya rasa, vātsalya rasa*, it is commanded under Baladeva, the existence. And Rādhārāṇī from the *mādhurya rasa* is a separate department,

that wholesale transaction, that is a separate department. In very subtle form it has been described in this way.

So, it is mentioned that Dvārakā Kṛṣṇa when He comes to see a portrait of Vṛndāvana Kṛṣṇa He's charmed to find His face. "I was so beautiful in My days of Vṛndāvana." He's charmed. He Himself, *sukha*. *Sukha-rūpa kṛṣṇa kare sukha āsvādana. Sat-cit-ānanda* as a whole represented in Him. But if we are to see Him in a more differentiated way then we are told like this, that His *hlādinī* aspect, and this thinking, Vāsudeva aspect, the thinker, principal thinker, the principal existence, and the principal object of thinking, aspiration of thinking, they may be *jñāna, bala, kṛiyā, ca*, as in *Upaniṣad, vividhaiva śrūyate, jñāna-bala-kriyā ca*.

*[na tasya kāryaṁ karaṇaṁ ca vidyate, na tat samaś cābhyadkikaś ca dṛśyate
parāsyā śaktir-vividhaiva śrūyate, svābhāvikī jñāna-bala-kriyā ca]*

["He does not possess bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge, and thus there is no difference between His body and His soul. All His senses are transcendently divine. He is absolute substance. Any one of His senses can perform the action of any other sense. Nothing is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural consequence of His divine will. In other words, whatever He wills immediately becomes reality. His divine energies are threefold: His knowledge (*jñāna-śakti*) potency (a.k.a. *cit-śakti* or *saṁvit-śakti*), His strength potency (*bala-śakti*, a.k.a. His existence potency, *sat*, or *sandhinī-śakti*), and His pastime (*kriyā-śakti*) potency (a.k.a. His ecstasy potency, *ānanda* or *hlādinī-śakti*)."] [*Śvetāśvatara Upaniṣad*, 6.8]

Bala means energy, general energy. *Jñāna* means the feeler, the enjoyer. And *kriyā* the *vilāsa*, the pastimes, for which He's hankering. He has given Himself to the wave of pastimes. *Jñāna-bala-kriyā ca*. And thinking, feeling, willing, these three aspects of the Absolute. And they have got their respective position, but they're ultimately one, representing one. But when differentiated, first in three groups, and then so many branches of different groups. But one is not independent of another, having some co-relation.

Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nītāi Gaura Haribol. Nītāi Gaura Haribol.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahārāja, how should we regard the inhabitants of Navadvīpa Dhāma?

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is according to ones stage one will do. The highest stage, not to disturb anyone and to adjust with them. Skilful adjustment, that according to my necessity, according my stage and necessity, I'm shown the way. But really there is perfection behind. With this attitude we should try to mingle. Apparently if any animosity we find, we are to take that in my spirit, to my test it is necessary. But in real representation it is not so.

Everywhere, still as the capitol and the country, the difference between capitol and ordinary country. So the Dhāma and ordinary. Everywhere there is abode of the Lord. A special feature in Dhāma, that is special presence of the king in his capitol, but everywhere he's placed. So Dhāma should be seen as the gist, the substance, substantial representation, and there at least we must adjust. In the country abroad we may speak freely, but at least in the capitol we must be a little careful in seeing and speaking, because there is intense power of the king is there. My good or bad future may be easily created there, in concentrated place. So we must be careful to deal specially in Dhāma, but always we must be careful in our dealing. Not anonymous, what is anonymous, and what is enemy, animistic, that is the origin in me not outside, just as began,

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtāṁ vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["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]

I'm the cause that I have come, I am thrust here. I am put into prison. Why? In prison also there is gradation. According to my *karma*, my sin, I'm put in a particular prison. There is no mistake in the calculation of God, or nature. As that computer, a machinery calculation. So I'm put in a particular position due to, that is my fault. I'm responsible and the responsibility of my position not to be attributed to the environment. That will be wrong for me, and injurious for me.

So Dhāma in concentrated position, and anyhow and everywhere the same truth is applicable but with lower importance, and here it is increased importance, Dhāma. Just as in capitol how to deal with the king, and in ordinary country. There is concentrated position and scattered position. This sort of... Eh?

Bhāratī Mahārāja: Mahārāja, everyone asks, "Are the Dhāmavāsīs liberated?" Everyone always asks this question.

Śrīla Śrīdhara Mahārāja: That is in *mukta desti*, Dhāmavāsīs liberated. But *māyājā*, by measurement, by measuring interest, the main interest of the measured quality we see otherwise. When that screen is removed then I shall see the Dhāma proper. *Māyājā*.

Through the *śāstra* we are seeing the Braja *līlā* of Kṛṣṇa, as she told, 'a debauch, a thief, an aggressor, all these things.' But when we want to see through the *śāstra* by gradual process we are to conceive, 'Oh, the holiest position may be such. Most purest position may be such.'

But ordinary people, 'Oh, the fools they run after Kṛṣṇa. The example, a debauch, a thief, a liar, aggressor, and he's the ideal?' The ordinary person will see.

But who can see through a particular process given by the scripture and the *sādhū*, that their *śraddhā* that will console, 'Oh, in higher conception it is possible.'

So according to the stage of our consciousness we can see things, the pure, impure.

*yā niśā sarva-bhūtānām, tasyām jāgati saṁyamī
yasyām jāgrati bhūtāni, sā niśā 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 un-interrupted 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]

What is day to one that is night to another. What is night to one that is day to another.

Hare Kṛṣṇa. Hare Kṛṣṇa.

That lady, one of the ladies told that, "Only the jealous persons, they will have objection against Kṛṣṇa." Who are jealous, want to be Kṛṣṇa himself, he will say that, "Kṛṣṇa is doing wrong." Who wants to become himself Kṛṣṇa, the enjoyer. The jealousy, that cannot allow ourselves to accept the conviction that Absolute Good He will have autocracy over everyone, and that will be good for all. The Absolute Good, He will have full control and there cannot be anything wrong. This plain conception we cannot admit.

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

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol.

Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya.

Devotees: Jaya.

...

Kulangana: ... when Lord Rāmacandra came on this planet they sent Him to forest.

Śrīla Śrīdhara Mahārāja: What does she say?

Bhāratī Mahārāja: _____ [?]

Oh, so like yourself?

Devotees: [Group laughter]

Bhāratī Mahārāja: No? _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...foam and bubbles, if we find in the Ganges water, that cannot remove the purifying capacity of the water by the stream of Ganges. So also in a Vaiṣṇava if we find some physical defect in the body or in the mind, that cannot remove his purifying capacity from within. Through his ways it is shown he's connected with the Supersoul, and Super, Supersoul Kṛṣṇa, Nārāyaṇa, etc.

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

So this is an important *śloka* in *Upadeśāmṛta*, by which we should not try to identify with physical, jumble together the physical and spiritual things. The learned men may have a weak body, and an intellectual giant may have a weak body. So the intellect can stand without the strong body just as. So the soul can be connected with any body which is seen by us by our eye experience. We are to gradually understand the function between matter and spirit.

When the Lord Himself appeared here, though we could see with our fleshy eye, when Kṛṣṇa, Mahāprabhu, and other incarnations come down, our physical experience also can have some conception of Him, but that is not real. If it would be so then all would be able to recognise Him as God. Śīsupāla, Dantavakra, Jarāsandha, they could not recognise Kṛṣṇa as God. So physical appearance has got nothing to do with the real connection with Godhead. Our soul's eye must be awakened. On the whole our soul experience must be awakened to have some idea, or according to the growth of awakening of our soul experience we can understand. Some can understand Nārāyaṇa, some Brahman, Paramātmā, some Dvārakeśa or

Vṛndāvanēśa, in different *rasa*, all depends on the soul's awakening. And inner awakening we can have experience of the Absolute Truth in our respective necessity, innate necessity.

So we'll always be very careful to differentiate between this sense experience, our mental experience, and the soul experience. And though there is gradation in the soul experience also we are to count for that, we should be prepared for that discrimination in the soul's experience also. Hare Kṛṣṇa. Any question?

Devotee: Śrīla Śrīdhara Mahārāja, there appears to be some worries, that even though the Ganges water is very spiritually purifying, but it may be materially damaging to the health of the devotees. Could you perhaps clarify that phrase.

Śrīla Śrīdhara Mahārāja: Nimāi, *ke bolchen?* May damage materially, but the real devotee he will try to get the spiritual benefit at the cost of the material damage.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Eh? Suppose I find that the Vaiṣṇava he's seen with some infectious disease, and if I take his *prasādam* the disease may come in me. What shall I do? If I take *prasādam* of the Vaiṣṇava it will be wholesome for my soul, soul's body. But it may contaminate my physical body. So at the risk of the physical body I must take his *prasādam* for my souls benefit. What do you think?

Devotee: Yes. It is clear, Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. There was one Vāsudeva Vipra when Mahāprabhu was, from Purī He was in a tour in the South, then in Śrī Kurvan He met one *brāhmaṇa* who was suffering from leprosy but he was a pure devotee. Mahāprabhu became, was guest to, in the house of a *brāhmaṇa* named Kūrma, and Vāsudeva Vipra the devotee he got the intimation that, in his heart he could, he might have heard that God Himself has appeared, Kṛṣṇa, and He's in Purī and He may come this side. And he heard that He has come in our village. But before he could meet Him Mahāprabhu left the village and going off. Then from the heart that news reached him that He has left the village. Then with very emotional and earnestness he fell on the ground.

"Ha Gaurāṅga, I could not have a *darśana* of You. You came so far but I could not get Your *darśana*."

When Mahāprabhu was going His such thought arrested His progress and He ran back and welcomed him. That *brāhmaṇa* whose whole body, not only that leprosy _____ right stage. So much so that it is mentioned that the worm, or what is that? Worms are falling, worms are coming out of the sores and he's putting the worm again into his body, [so] that the worm will [not] die. He was of such spirit, and such developed leprosy in his body. But he was a devotee. Mahāprabhu came and embraced him and the body was transformed immediately we are told.

Sanātana Goswāmī when he came from Benares to Purī through the jungle route, and there was such atmosphere and water that he developed itches, a kind of itches into his

body. And when he reached Purī he was oozing that wound, so many oozing with some sort of juice from the body. Then Mahāprabhu went to embrace him and he's running away.

"I am of such, born in such a mean section. And the body is such, of lower stuff that so many itches on my whole body and they're emitting a bad smell and juice. Don't touch me my Lord, I'll be offender."

But Mahāprabhu did not care and embraced him. For a few days it was going on in that way. Then Sanātana Goswāmī told to Haridāsa, "I think I must leave the place, soon, and go to Vṛndāvana, because I cannot tolerate that my Lord, He'll embrace me, this filthy body, and all these nasty things will get smeared on His beautiful body. I can't tolerate. I must leave the place. Or I may do one thing. This nasty body I shall place just before the wheel of Jagannātha and it will be crushed, will crush me to death. Then I shall go in next birth I shall get a good chance of higher birth."

Then it was taken to Mahāprabhu by Haridāsa Ṭhākura. Then Mahāprabhu told, you are to note this very carefully, very carefully that Mahāprabhu told, "The body of a devotee is not material, it is said. Usually Māyāvādī who do not care for this material good or bad, they also not care of the filthy or the pure character of this material thing. And what about devotees, they have some higher consideration."

bhakte-deha 'prākṛta' kabhu naya, cid-ānanda

*[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 tānra 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]

"It is mentioned in the scriptures that the body of a devotee is not which is seen by our fleshy eye experience. It is not confined there. *Bhakte-deha 'prākṛta' kabhu naya*. What we get experienced through our eyes, nose, etc, body senses, physical senses, one should not limit the standard of purity of the body of a devotee in that layer, *prākṛta' kabhu naya*. It is said in the scriptures, but I see that just like this ordinary material body, so many itches are there. Then what to do? I'm to believe in the revealed scripture, or to believe my eye experience? I see the filthy characteristic in the body of a devotee, but in the scriptures we are made to understand, we are wanted to understand that this is not material body.

So Kṛṣṇa, to test My genuine devotion, He has produced these things for My test, My examination, to examine My sincere affinity towards the scriptural truth, this thing has been produced by Kṛṣṇa. If I stick to My material experience then I lose My faith in the scriptures. So Haridāsa I can't do that. I can't do that. It is Kṛṣṇa's will that has produced, and only for

My test. I can't fail in the examination. I must - that this is not the material, but the special will of Kṛṣṇa to test Me, this has been created for Me, whether I'm accepting that."

Devotee: Haridāsa Ṭhākura told...

Śrīla Śrīdhara Mahārāja: No. We don't think. No. Haridāsa Ṭhākura told, "You are our guardian, an affectionate father, mother, so just as mother by her affection she does not care the dirtiness in the stool of her son, through affection. Through affection and love, that makes Him ignore the dirt in us. Oh our Lord, devotee, we are dependent on You, and You have got much affection for us. And so Your affection does not allow You to read the defect in the object of Your affection. This is our finding." Haridāsa Ṭhākura told.

Then Mahāprabhu, after two days, one day suddenly ____ and the whole thing disappeared. Sanātana got his purest devotional body, in the external world. But Mahāprabhu also in the meantime mentioned, "That you say that it is a filthy thing emitting bad odour, but I don't think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama*...

...

[pāriṣada-deha ei, nā haya durgandha / prathama divase pāilun catuḥsama-gandha]"

["Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk]." *[Caitanya-caritāmṛta, Antya-līlā, 4.197]*

*kastūrikāyā dvau bhāgau, catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ, śaśinaḥ syāt catuḥ-samam*

["Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*."] *[Garuḍa Purāṇa]* [From *Caitanya-caritāmṛta, Antya-līlā, 4.197* purport]

End of 82.03.29.D_82.03.30.A

Start of 82.03.30.B_82.03.31.A

Śrīla Śrīdhara Mahārāja: ... got his purest, devotional body in the external world.

But Mahāprabhu also in the meantime mentioned, "That you say that it is a filthy thing emitting bad odour, but I don't think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama*. Sandal, this camphor, and something like that, four *catuḥsama*, good scent mixed, combined, I got that scent in his body, really speaking."

...

[pāriṣada-deha ei, nā haya durgandha / prathama divase pāilun catuḥsama-gandha]"

["Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk]." [Caitanya-caritāmṛta, Antya-līlā, 4.197]

*[kastūrikāyā dvau bhāgau, catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ, śaśinaḥ syāt catuḥ-samam]*

["Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*."] [Garuḍa Purāṇa] [From Caitanya-caritāmṛta, Antya-līlā, 4.197 purport]

...

Physically it may be nasty to the ordinary man of physical consciousness. So by all these we are requested, our mind is requested to attend, to draw our attention to make distinction of the goodness of spiritual and material differentiation. The spiritually good thing we may see in a material defective thing, but we may not be misguided by that. The transcendental purity we are after. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes *paramaharṣa* Vaiṣṇava does not care for any physical purity, but their heart is as pure as anything. _____ [?] but physically they may not be very careful for the purity. There was one Vamsī Dāsa Bābājī here, Vaiṣṇava respected, he commanded universal respect here. Vamsī Dāsa Bābājī. Sometimes it was seen that some filthy things are around him. Our Param Guru Gaura Kīśora Bābājī Mahārāja he sometimes lived in a, very near, in a room that was very near to public latrine, so that ordinary people may not approach him. Then to teach us that the physical impurity is not so much injurious as this mental. Physical impurity, purity is not so dangerous as mental purity, impurity. Sometimes to avoid the mentally filthy persons, *sādhu* they take their shelter near the physical impurity. Our Gaura Kīśora Bābājī Mahārāja he lived in a room nearby public latrine. Physical impurity but avoiding this mental impurity. That is more dangerous. Hare Kṛṣṇa. Hare Kṛṣṇa.

Any question? Who is here? That Kulangana?

Devotees: Yes, she's here.

Śrīla Śrīdhara Mahārāja: Her question yesterday, that only out of our jealousy we can't recognise Kṛṣṇa. It is a very good idea. In *Bhāgavatam* [1.1.2] also, *nirmat-sarāṇām satām*, from the first *śloka*, perhaps.

*janmādy asya yato 'nvayād itarataś 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 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]

Then the second.

*dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
[vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]*

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”] [*Śrīmad-Bhāgavatam*, 1.1.2]

The Vedavyāsadeva in his introduction to *Bhāgavatam* in the second *śloka* he mentions this. “That I’m preparing this scripture. Why? I have given many things to the world ____ [?] We are told. But what is the necessity of this new inauguration? *Projjhita-kaitavo 'tra paramo nirmatsarāṇām satām*. This is specially prepared for the non jealous people. Jealousy, *matsarāṇām* _____ [?] One who cannot tolerate the good of others, *matsara*, can’t tolerate.”

Our Guru Mahārāja told that, “The Māyāvādīs they’re all *matsara*, they can’t...”

Like that Washington slogan, “No taxation without representation. We don’t accept any prime cause if we’re not represented. *So ham*, the prime cause I must be there, otherwise I won’t admit that is the prime cause.”

And Guru Mahārāja told, “Geocentric and heliocentric conception. Because I am here on this Earth so Earth must be in the centre. The others say, ‘Though I’m not in the Sun, but we admit that Sun is in centre and not our Earth.’”

So, the *matsarata*, that the spirit of jealousy does not allow us to recognise that Kṛṣṇa is all in all, and we have got no position but that of a slave of Him. This is self abnegation, *nirmatsara*, who has got no trace of jealousy in their heart, they can accept such type of Godhead of the Supreme Cause must be like that. Our defective position should sincerely prove to us that we may not have a position in the Supreme place, then we cannot deviate in such lower conception.

So everything is for Kṛṣṇa. Nothing for me. But by the great grace of the great Lord, I may be considered as a slave to Him. The self abnegation, the *tyāga*, the renunciation, the living renunciation. That is dead renunciation. The living renunciation is there in the dedication and

the dedication of the fortune, of the faith, at the disposal of the Absolute. There lies real renunciation, of self abnegation, that *nirmatsara*. Only they can have the conception of the Absolute Truth as Kṛṣṇa the autocrat, the despot. He's the owner and enjoyer of anything and everything, even including me. So this is the highest abnegating spirit, that is dedication, *nirmatsarāṇām satām*.

Jealousy is the greatest enemy in us. One who has got a pinch of it he cannot come in Kṛṣṇa consciousness _____ [?] because Kṛṣṇa is all in all _____ [?]

But by doing that they're benefited also, most. He's autocrat, He's above law. So as He comes to grace me no law can bind Him. I have got that fortune, so it is not a loss but it is the gain of us, that He's autocrat, He's above law. He's merciful, He's graceful. So we can have, can consider us to be fortunate because so low we are, if by justice He's to come we have got no hope. But only graciously He can come and uplift us to any position He likes. That is our prospect here.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kulangana: My name is Kulangana. So yesterday I said that Lord Rāmacandra was sent to the forest, Daṇḍakaranya forest. But myself I don't feel like sending to the forest. I feel that I come to the spiritual abode. I don't think that I am condemned. I feel it extremely hard to express my happiness to be here. I don't think that I'm in India, I didn't come to India. My spiritual master A.C. Bhaktivedānta Prabhupāda he said that, "In India people there are interested in politics." And he couldn't start his movement so he come to West.

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Devotee: _____ [?]

Kulangana: And it's very nice to take bath in the Ganges. But I am the most interested to have association of a great Vaiṣṇava to make...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Only show your nobility, the noble heart. Hare Kṛṣṇa. Gaura Haribol. Another gentleman was putting a question?

Kulangana: Please forgive my offences at your lotus feet.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, how do we tell which Vaiṣṇavas we should listen to and hear philosophy from? How do we judge which personality it is beneficial to listen to?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Just as light is self effulgent, how can I see that this light gives more lustre than another. In that way. The recipient will make you acquainted that this light is stronger, this sound is stronger, and this is of lower order. In this way. Whatever you are

searching, whether that is coming more intensified way, or pure way, or filthy way, or this lower degree of current. In this way. The feeler will say. The sincerity, the sincere capacity of recipient, of receiving, that will be the guarantee. *Hṛdayenābhyanujñāto*, the heart, the approval of your inner heart, that will be the guarantee. In *Manu-saṁhitā* [2.1] the definition of religion, of duty, has been given in this way.

*vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

That is generally observed by those that are learned in the revealed scripture, *sadbhir*. And that is also corroborated by the saints who do not differentiate between the worldly good and bad. *Nityam adveṣa-rāgibhiḥ*. Who does not care, has no attachment for the good and bad of this world, *sevitaḥ*, accepted by them. *Nityam adveṣa-rāgibhiḥ, hṛdayenābhyanujñāto*. And the third group whose internal approval, *yo dharmas taṁ nibhodhata*. The real conception of duty must have these three certificates. One from the revealed scripture. Another from the current *sādhū* who does not care for worldly benefit of loss or gain. And the third, internal recognition of his sincere heart. By these three things we are to judge whether it is true or untrue, be saved for our safety. Nutshell I say. Do you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: But is it clear?

Devotee: Yes, it's clear.

Śrīla Śrīdhara Mahārāja: All right. You are to think and think, then it will be clear.

Devotee: One question at the back.

Śrīla Śrīdhara Mahārāja: Eh? Yes. What?

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ātmā*, who says that all *ātmā* are of equal status? No, never it is. They have got their specific capacity and prospect. Every unit has got its something common and something precious, everywhere. The gradation there, there are so many atoms, but if we have got eye to detect the differentiation in the atom that is also possible. Really it is so. No one soul is totally identical with another soul. No atom can be completely identical with another atom. The differentiative nature is universal. No two things can be identical, some difference and something common.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Where will they go? Those that come in this world from the marginal stage who are getting the connection with the _____ [?] marginal connection, they go, cross over.

*'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana'*

*[upajiyā bāde latā 'brahmāṇḍa' bhedi' yāya
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe 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*]

He can cross with the help of the *sādhū*, Guru, that marginal position very easily.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In peculiar stages that is possible, not in general. But in special cases, by the special will of the Lord, by a very powerful devotee of the Lord. It is possible that from that slumber they can be identified and taken to. But that is very, very rare, in special case.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hmm. Because they're not awake, they're completely in slumber, deep slumber. To detect, to find, to take us, that is a very peculiar strategy is necessary. Only in the special case that is possible, not ordinary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: From Mahāmāyā the recruitment is possible from Brahmaloka and Virajā, but that is very rare, by the special order of the Lord. He knows everything. Though it is undetectable, *ākṣara, kūṭa-sthaḥ*, but in the eye of the Lord everything is clear. So may be possible, but very, very rare.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Purity, that may be of two kinds, apparent and real. Apparent purity is *sattya guṇa*. *Tama guṇa* in this world may be to make the best of a bad bargain. The whole thing is bad, but there is distinction in bad and bad, more bad and less bad. During the *sattya guṇa* the purity is according to that. But the Absolute purity is not, that is of another type, *nirguṇa* type, wholesale purity, *nirguṇa*. That is maybe found in the midst of apparently physical impurity, in a bad, the devotion may be traced. Slight purity may be found apparently in the midst of this material impurity. So it is real purity, and this is comparative purity in this *māyā*. The wholesale is misunderstanding. Less misunderstanding and gross misunderstanding. So less misunderstanding is little purer, but apparent is misunderstanding. Something like that. So purity is absolute purity. Sometimes it may be seen in material impurity for the time being, but still it is purity of the highest order. And whatever purity it has attained that won't be finished and that will take him to the highest position. The absolute purity and the relative purity we are to distinguish.

We may stop here. You may get time to cook and to do the serving duty.

I'm not also feeling well.

Devotee: Jaya Om Viṣṇu-Pāda Paramahamṣa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya!

...

We try to let our hours following some rules, which is connected with our human nature and _____ [?] But there are so many worms and insects, they have their full generation within one hour. Within one hour of our measure, that may be a few lives together, there are few generations. And also we are told that one day of Brahmā, or one night of Brahmā, that means in our calculation it is *crores* of years. So small span of time may seem to us a long, long, time, period. And space also like that. Time and space, these are the factors of thought, thinking. The controlling subject is there, Super Subject. He's controlling. The idea, style, more or less, or more space or less space, the whole thing is controlled by the Super Subjective Area. We are told, the night when the *rasa līlā* took place, by the special desire of the Lord, one *brahmaratri*, that *sahasra yuga*, in human measurement, was entered into that night. Possibly it was arranged like that. One *brahmaratra* was managed to enter into our ordinary night space, time, span of time. But still the *gopīs* thought, just a twinkling of an eye the whole night passed away. Only as a twinkling of an eye, *nimesh* [?] that is twinkling of an eye. The whole night passed away so small span, though a *sahasra yuga* of measurement of Brahmā's night was entered into it, by the Supreme Agency.

So it is all questions of relativity. We are depending, we are floating on the whimsical wave of the sweet will of the Lord and His potency. We are play dolls. We are floating in the waves

like play dolls. That is our position. So only we shall try our best to be, not in opposition: always in submission, *ānukūlyena-kṛṣṇānu-śīlanam*.

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

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Not *prātikūlyena*, contributing, with the attitude of some contribution towards the fulfilment of the *līlā*. His *līlā* ocean. The waves of the *līlā* in an ocean. It is playing like that. We shall keep to the side of the authority, *ānukūlyena*, not in opposition but we should try. Everything is infinite, the *mādhurya-rasa*, the friend *rasa*, *sākhya rasa*, *vātsalya rasa*, anything which is in the relativity of the infinite, all infinite. And what is one's own natural *rasa*, that seems to him to be the best type.

Yaśodā won't say that the *mādhurya-rasa* will be better. She can't say. "Oh, this *vātsalya rasa* is the best."

The *sākhya*, the friends will also say like that, feel like that. "That what we realise from our relative position, the friendly service, that is the highest. That is the highest."

[*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]

Whoever is naturally in possession of a particular attitude towards the service of Kṛṣṇa, he considers that to be the best. This is the general way. But still, *taṭa-stha hañā vicāṛile, āche tara-tama*. If it is possible to judge indifferent, withdrawing from the relative speciality of particular service, then calculation is possible, and then superiority and inferiority can be judged. It is possible also. *Taṭa-stha hañā vicāṛile, āche tara-tama*. More and less, this is there if it is possible for anyone to become indifferent from, withdrawal from the relative position of the *rasa*, and then to calculate. Then they have calculated the *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, in this way the development goes on, and can be understood. Hare Kṛṣṇa.

So *nimesena* [?] A twinkling of an eye. One *yuga*, this one light year, they say light year, the ray of the electricity means so quickly that it can circumambulate within, in one second it can circumambulate seven times this Earth. That is one *lākh*, seventy five thousand miles in a second, that is the...

Only one *lākh*, then how much distance it can cover? Light year, that one year that ray can go, run, as much as traced, that is called light year. And by that measurement they say so many stars are there, it is of the distance of so much, light years. Such measurement is there also, and more and more. But all controlled by the Super Subject.

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]

One _____ [?] one twinkling of an eye, that can be converted into one *yuga*, twelve years of time. Mahāprabhu says that, "I can't have *darśana* of the Lord. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ*. One twinkling of an eye seems to Me like one *yuga*, twelve years."

Viraha, this is controlled by the centre. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

raso vai saḥ. [rasaṁ hyevāyaṁ 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] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

We are all subservient of *rasa*, ecstasy, beauty, love, every one of us from the core of our hearts we are thirsty of that divine blissfulness. Knowingly, unknowingly, every one of us, consciously, unconsciously, it is our innermost nature that this thirst of that particular *rasa, sukham*. We can't say, anyone of us, none of us can say that. We want satisfaction. We want fulfilment. Everyone of us must feel, must seek, admit, that we want fulfilment in our life. And how to get the fulfilment that is the problem. And so, so many sciences have come, knowledge, and the diligence of different types they approach us to fulfil our innermost hankering, that our *rasa*, innermost.

Some say, "We want energy, power." Some say, "No, we want knowledge." But some say, "We are, we want beauty, we want love." In this way it has been dealt with scientifically, and shown. But those that have told that it is, "What is love, that we want really, from our heart. We belong to that section, and no energy, no knowledge, no power even can satisfy our inner hankering. But beauty and love. That is what we want from the core of our heart. And *Śrīmad-Bhāgavatam* and Mahāprabhu Śrī Caitanyadeva They came with this idea, that your diagnosis, that your real inner most want is not for anything else but for love. And if you want to go to that land to live in, then you are to follow the particular process, to reach that highest plane of life, through dedication, through *śraddhā*, through faith. In such way, the Lord of love, and His domain. That is such and such. You are to hear, you are to increase your earnestness, your thirst for the same, and to accept a particular process through which you can reach there. That is what is wanting, devotion.

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

Gaura Haribol. Gaura Haribol. Any question, from any quarter?

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Devotee: She said, "How can we increase and develop our faith?"

Śrīla Śrīdhara Mahārāja: Ha, ha, general question. By improving our serving attitude, and coming in connection with *sādhū* and *śāstra*, scripture and living scripture. Living scripture. If we can, if we like to better our pecuniary position, then anyhow we have come to a place where the money is, anyhow we shall have to come and then to see how we can get money from there. So also if we want that divine love, anyhow we are to come to a place where that love is. So in the heart of a *sādhū* we find a trace of that love, pure love, divine love. We are to differentiate between lust and love, and the differentiating trace is this, that sacrifice. Die to live. Love always wants to give, die to live. By giving we can get it. As much as we can give, and as freely we get it as a reaction we get that thing. By taking we lose, we can get loan. By giving what we get in reaction that is good. And the quality of giving our gift will also bring in return such quality of things for us. Offer and have. Dedicate yourself and automatically you will get the benefit. Don't want anything for yourself. Unqualified surrender and dedication, and similar noble things you'll also get in return. Be noble, be generous, in your gifts, in your dedication and in that quality you will - nature is not bankrupt. The Lord is not bankrupt. As much as you will risk in your dedication, so much you'll be benefited. Unconsciously you'll find that is within you, it has come automatically. Gaura Haribol. Gaura Haribol.

*ādaḥ śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudāñcati
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]

Rūpa Goswāmī is describing the gradual development in the way of love. First *śraddhā*. Before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*.

*['śraddhā' - sabde] - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

If I discharge my duty towards the central truth, of love, then everything is done. We may concentrate, control the whole of my energy and dedicate to a particular central position. And others...

End of 82.03.30.B_82.03.31.A

Start of 82.03.31.B

Śrīla Śrīdhara Mahārāja: *Śraddhā*. Before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*.

*[‘śraddhā’ - sabde] - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

[“*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.62]

If I discharge my duty toward the central truth of love then everything is done. We may concentrate, control whole of my energy and dedicate to a particular central position and others all will be served automatically. As we put food into the stomach the whole body is served. Like that. Pour water into the root of the tree the whole tree is nourished. So, to get such faith within one’s heart that is the very important thing for us that it is possible. It is possible, the central truth is there, this conviction. If we discharge our duty in His connection everything is done. We should not be partial, we should not be prejudiced. To become out of all prejudice is to try to find the centre. Eliminating the branches if we mind to the centre that is not to suffer under any prejudice but that is freedom. We are to find it.

*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]

Give up all your duties that you are so busy in discharging. You can easily eliminate, you can easily take off from all engagements and direct towards the centre. You won’t be the loser thereby. This faith. Such policy of life is possible. And not only possible but it is the best beneficiary to us. If we disconnect from the whole of the environment and concentrate towards the centre, that will be no elimination in the proper sense, but that will be to be centred. To be centred and that is what is necessary for the progress of our life.

This faith, *śraddhā*, then *sādhū saṅga*, then to come in connection with those that are engaged in such campaign, necessarily we shall select their association, their company. And thereby the transaction will be give and take. “What shall I do? What you are doing you are moving in such and such way and you are improving. So please instruct me how I can move

from my present position, I can utilise my position, I can improve my position, I can go make progress further towards the truth." In this way *sādhū-saṅga*. *Śravaṇa*, *kīrtana*, comes in there to listen about that and to reproduce that to the public. Thereby cultivation thereby strengthens ones own faith and position by reproducing, *kīrtana*. *Smarāṇa*, in time of leisure also to think about that, what I am doing, what is my prospect, how to attain all these, thinking. *Pāda-sevanam*, then it will take me to some such a stage that there is a figure. A figure there is the duty of the heart to discharge; the head is there, the mouth is there, the hand is there, all these. What we find in the human society, that has got their original position in the ideal of the highest type. So *pāda-sevanam*, the lowest part I can help. Help means soothing service. In this way *pāda-sevanam*.

That will come within us and will require to be satisfied by such activity, a particular feeling of service, particular type of service to the Absolute. He's personal, He has head, He has eye, He has leg, He has everything. Otherwise where from these come in the human beings and in the animals also? What is not in the cause cannot come in the effect. What is in the effect that must be in the cause. So, in the ideal there is existence of such humanly fashion.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord 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]

Mahāprabhu is enjoying in a very pathetic mood. "You are so near to Kṛṣṇa. The highest *līlā*, the highest pastimes of the highest order, that is very near to this human fashion. So, in one respect we are very near to Him."

So this *pāda-sevanam*. Then *arcanam*, *vandanam*, always from the core of our heart to appreciate. Appreciate His existence, His nature, His dealings towards us, His pastimes of different ways, to appreciate them; *vandanam*. *Sakhyam*, to come nearer to His service. To come in the confidential area, to enter the confidential area of service of the Supreme, *sakhyam*. *Ātma-nivedanam*, and on the whole everywhere the spirit, the general spirit will be to dedication, self dedication. That noble nature of our life's quality from within to dedicate, to make one's self empty by giving. Generally we think by giving we lose the thing, but it is not so. By giving we gain. We give in gross form, we get as reaction in a subtle form, and in higher form. So by giving we do not lose, by giving we gain. Especially in the case where we give to the higher place. By giving, that is by giving, by serving we gain as remuneration of the service in some noble coin, noble reaction we get. So *sakhyam*, *ātma nivedanam*, in all these ways we are required to deal with the higher nature. And thereby we gain, we get clear conception.

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālāḥ
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]

Generally we have some conception of the object of our service, how, what nature He is, and our serving attitude also increases in the meantime. And our indifference to what is non-God, that is to enjoy up to renunciation, that also decreases. We feel disturbed if we are anyhow connected with the spirit of renunciation, or encroachment, or exploitation. That we shudder to come in connection with exploitation and renunciation. No question of exploitation and no question of renunciation. Why? There is fulfilment in the noble line of all our lives. Why renunciation? Renunciation means negative side.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Bhaktyā sañjātayā bhaktyā.*

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, 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 will increase *bhakti*. The dedication will help our progress in the line of dedication. _____ [?] "Nothing succeeds like success." Something like that idiom in English. Hare Kṛṣṇa. Hare Kṛṣṇa. *Sādhū-saṅga*, *śāstra-saṅga*, the statements, the advices of the *sādhū*s that are collected in books, to try to understand, to follow that, to cultivate that. And that also with the help of a living scripture that is,

"yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-carāṇe]

["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]

To get the real standpoint of our learning from the scripture we want a teacher repeat it, proper teacher from which we are to understand. *Ācāryavān puruṣo veda*. One who has got a real guide, a real professor to teach, he can understand the meanings of the revealed scriptures. It is very hard to try to get out the real purpose what is embodied in the revealed scriptures. So it is necessary that a proper guide, proper teacher, we should get from whom

we shall read, under whose guidance and instruction, *pranipāta*, *pariprasna*, *sevā*. And higher living agents necessary for our promotion, progress, that is general way.

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

Cultivation, proper cultivation of the truth, that will give us progress, proper cultivation. And proper, that is in this way, in the presence of the experts of the department. If any error they will detect and help us, guide us. That is in every case, here also it is such.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari.

This is the general, if we take Hari *Nāma* also in this process, *nāmāparādha*, *nāmābhāsa* we are to dismiss and make progress towards *śuddha-nāma*.

asādhū-sange bhai "kṛṣṇa nāma" nahi haya
["nāmākṣara" bahiraya batu nāma kabu naya]

["O brothers, the holy name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the holy name is never the name proper."] [*Prema-vivarta*]

& [*Gauḍīya-Kaṇṭhahāra*, 17.55]

If we take the name, the divine name of the Lord that is a most helpful process towards the achievement of devotion. But there also, *asādhū-sange bhai "kṛṣṇa nāma" nahi*, we cannot take properly the name in the company of the non-devotees. *Nāmākṣara" bahiraya batu*. We may be seen to labour, to pronounce the sound, but only the form cannot produce the essence within. The essential help also must have to come, and that is, can be attained only through the approach of serving or dedication. So dedication, *bhakti* is everything.

Although a Māyāvādī can also take the name, a parrot also can take the name, a machine also can take the name. But mere sound, a peculiar vibration in the physical ether, that is not the real thing. But the inner vibration where the man is, where the soul is, the vibration must be there. Something must be produced, cultivated there in the soul, in the heart. Who is the receiver, who is searching for his own satisfaction? It must come in association of that point, of that plane. *Nāma* and every process of devotion must touch the soul, the inner party, real party. The cultivation must be in the real plane, not in the physical or mental aspect of the soul. These are all covering, physical covering, mental covering. The party, the man, the person who is the soul, and the cultivation, whatever, it must take place in that plane anyhow. We are to take it there, the soul's plane. Have to rouse the soul to awake. And the soul can only cooperate with the Supersoul, that plane of Kṛṣṇa, Vaikuṇṭha, Goloka. The activity must be,

[sādhū saṅga kṛṣṇa nāma ei matta jai]
vaikuṇṭha 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."]

The name, the sound must be Vaikuṇṭha, must be of infinite character not only of this phenomenal word. Words must not be confined into the phenomenal plane, must be deep culture, soul culture. Soul and Supersoul culture, the attempt must be in that plane. We must

be very careful about that. The depth, about the depth of our culture; it must be within the core of our heart, in the very essence of our existence. That we shall be very mindful of.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Not lip depth but heart depth where we are, where the man is, that is the soul, and then our inner most thirst can be quenched. It must be detected, the thirst is where to be located; in the core of our heart, and our action must satisfy. It must be of that type, that quality.

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

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

[A loud *kīrtana* starts now downstairs making the dialogue less perceptible]

Devotee: What should we desire; should we desire to serve Kṛṣṇa or should desire to __ [?]

Srila Sridhara Maharaja: Eh?

Devotee: He said should we desire to serve Kṛṣṇa _____ [?]

Śrīla Śrīdhara Mahārāja: To serve Kṛṣṇa?

Devotee: To serve Kṛṣṇa, birth after birth.

Srila Sridhara Maharaja: Eh?

Devotee: Birth after birth.

Śrīla Śrīdhara Mahārāja: Birth after birth.

Devotee: Should desire to go back to Godhead in this life?

Śrīla Śrīdhara Mahārāja: Desire of course should be _____ [?] that immediately I can get, immediately. But our preparation must be that it may not be possible for fallen soul like me. So birth after birth I must be prepared at any cost I shall want to go there. How many births or birth it may take I am ready for that. But I may want it immediately because it may be possible by His grace, grace of the master it is possible _____ [?]

But it may not be possible. I shall be prepared how many long maybe time to _____ [?]

I can't live without that. _____ [?] I have but no alternative but to go to Him. No other alternative, no other prospect is possible for me, how long time, how long energy how _____ [?] required of me, I want that only, nothing more. As soon as possible _____ [?] fortunate. That should be the attitude as _____ [?]

the fulfilment of life of course gladly we must accept that. That is service, that is not enjoying _____ [?] But I must not think that for immediate _____ [?]

For immediate gain I must not sacrifice the quality of my service. I want to get the highest thing, however time it may be _____ [?] I want the best thing but whatever time will be required I must allow myself for the same. But our hankering should be there as soon as it is possible for me to get _____ [?] By His grace it may be possible immediately, but that does not mean that I shall _____ [?]

I must be ready to pay for that, the real thing, that should be the _____ [?]
Hare Kṛṣṇa.

*āśliṣya vā pāda-ratām pinaṣtu mām [Śikṣāṣṭakam, 8]
na dhanam na janam na sundarīm [Śikṣāṣṭakam, 4]*

Eliminating all sorts of enjoying and renunciation mood. Not only as duty but for the Lord's satisfaction. _____ [?] the service not deviated by the consciousness of duty only. _____ [?] only for the satisfaction _____ [?]
not anything in remuneration, that sort of service. _____ [?]
The quality must be of high type, highest type, but the question of time that depends on His will, His sweet will...

End of 82.03.31.B

Start of 82.04.04.A

Śrīla Śrīdhara Mahārāja: _____ [?] And also they're to have some respect of the Muslim and Christian Religious Institutions. May not be too much whimsical where the provincial government of Communist influence. So, _____ [?]
in their government consideration.

And as for yourself I want to have a separate institution and you may consider its public character as you like. There is Dhīra Kṛṣṇa Mahārāja, Akṣayananda Mahārāja, Bhārati Mahārāja, Parvata Mahārāja, Aranya Mahārāja. You others, you may consult and do what you want. One which suits you, both in India and outside India. Such an institution you evolve with the consultation of the lawyers, but independent of this Caitanya Sāraswat Maṭh. That is how I told it from the beginning.

That Dhīra Kṛṣṇa Mahārāja, when he wanted to do something in connection with this institution, I told him plainly, "No, this will be separate and private, it is that I want to maintain that character as I, in the beginning I found."

And your institution you rely according to your suitability of purpose. And perhaps of international colour, character, and so it may have to be registered by.

And the rules and regulations, of course I have got the copy of, the Māyāpur Caitanya Maṭh still is a private concern. That Yoga-pīṭha is semi public from the beginning, the birth place of Mahāprabhu. And Bagh Bazaar also the first registered Mission. And then Goswāmī Mahārāja, Keśava Mahārāja, Mādhav Mahārāja, they have all registered Missions. And Mādhav Mahārāja's rules and regulations printed copy with me. If you like you can have a copy of that, in consultation with that, or Bagh Bazaar, or anything you may want, that is my idea. But immediately that is not possible. You consult amongst yourselves and you form one suitable to you, independent of ISKCON, independent of Caitanya Sāraswat Maṭh, but keeping connection with Caitanya Sāraswat Maṭh. This is my idea. And another, in the meantime perhaps some collection is necessary there for the publication of the book you may utilise our...

Śrīla Govinda Mahārāja: Recent books.

Śrīla Śrīdhara Mahārāja: Recent books. And as I am the sole trustee, I then give sign for that. That is the underlying principal. With this basis you are to write to that gentleman, Mādhav Mahārāja. This is how you do that, and collection that. Our Bhāratī Mahārāja may start in a day or two to help him. And _____ [?] is there. We told him fifteen thousand rupees necessary so he sent fifteen thousand for the printing. Now printing is just on his face, he will see how much is necessary, so he may also contribute for the printing charge. And from friends outside also, because our estimate was fifteen thousand, now we see almost forty thousand.

Devotees: No, more; fifty-five thousand.

Śrīla Śrīdhara Mahārāja: Fifty-five; so beyond our estimation. So from westerner or from other friends you may collect. And our Bhāratī Mahārāja he has got also some influence and especially he's involved with the committee of making collection, all these things, so he may go and join there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Our Guru Mahārāja's Maṭh, Caitanya Maṭh; that is a private concern. But Yoga-pīṭha, the birthplace of Mahāprabhu, that is a public institution. But public does not take much care about that. Caitanya Maṭh takes all the care. But still it is a public character, this Yoga-pīṭha. So my position will be like that. Mine is a private, but though I may not control the management, still I shall have some moral connection or religious connection with the institution. In this way it is to be evolved.

Akṣayānanda Mahārāja: For the new institution.

Śrīla Śrīdhara Mahārāja: Yes, some moral or religious obligation, not legal obligation.

Akṣayānanda Mahārāja: Yes, very good.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Yes. Prabhupāda's name should be in there.

Śrīla Śrīdhara Mahārāja: Yes, some representation.

Śrīla Govinda Mahārāja: Sāraswat Vedānta Society.

Devotee: Combination between Prabhupāda and Guru Mahārāja. The name should be some combination.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?] But it is not legal. Bhaktivedānta is name; his name is Bhaktivedānta. His title, *sannyāsī*, is Swāmī. That is, name not always used. Title always used. Mr. Chatterjee come, Mr. Banerjee come. Saraswatī Ṭhākura, we are saying Bhaktisiddhānta, not Bhaktivedānta.

Śrīla Śrīdhara Mahārāja: Society registration that cannot be abruptly done now, with some consideration over all the previous, that society registration book...

Akṣayānanda Mahārāja: Consulting them.

Śrīla Śrīdhara Mahārāja: Consulting, then you shall prepare as soon as possible. Now you go on in the previous private way as much as you can on faith. This based on the faith you can go on, but it will be done very soon after consultation of all the previous similar existing registration books.

Śrīla Govinda Mahārāja: Another question is there?

Akṣayānanda Mahārāja: No, no question.

Śrīla Śrīdhara Mahārāja: Have you finished the _____ [?]

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You all may take seat. Today is Ekādaśī day, a special day for special service of the Lord. Generally our service...

End of 82.04.04.A

Start of 82.04.06.A

Śrīla Śrīdhara Mahārāja and various Vaiṣṇavas discuss in Bengali [?] for the whole recording.

End of 82.04.06.A

Start of 82.04.06.B

[Bengali?]

End of 82.04.06.B

Start of 82.04.06.C_82.04.14.C

[Bengali (?) until 07:00]

Parvat Mahārāja: I just want the name of the newspaper.

Devotee: Yugante [?] Bengali daily newspaper.

Parvat Mahārāja: And your name?

Devotee: Armit Chakar [?]

Parvat Mahārāja: Hare Kṛṣṇa. Thank you. When is it going to be published?

Devotee: It may be that in our hand twenty eight lives at present in our hand.

Parvat Mahārāja: Twenty eight, of these months?

Devotee: No. Twenty eight lives.

Devotee: Twenty eight life times.

Devotee: In our hand, it is twenty ninth now. So it's published once in a week.

Parvat Mahārāja: Oh, I see.

Devotee: And it may take time, about twenty nine weeks.

Parvat Mahārāja: Twenty nine weeks. Oh. We thought it would be something immediate.

Devotee: And before that there was one Bengali book titled *Who's Who and Directory*, in Bengali. That life of, er, Prabhu...

Parvat Mahārāja: Śrīdhara Deva Mahārāja.

Devotee: Śrīdhara Mahārāja included there, published in the month of May. That book published in the month of May. And before you see the newspaper you can see in this edition.

Parvat Mahārāja: Thank you. Hare Kṛṣṇa.

Devotee: But after the sixth part of this book it will be published in English.

Parvat Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Parvat. I went to ask the name, and the newspaper, for recording purposes.

Śrīla Śrīdhara Mahārāja: That Yugante [?] reporter?

Parvat Mahārāja: Yes. He told that on the microphone here, so we recorded also. He said that maybe in twenty something weeks it will be published. Yes. One person a week, one great personality a week. So they have about twenty seven, twenty eight.

...

Śrīla Śrīdhara Mahārāja: ...you _____ [?] some money to keep the local _____ [?] is it?

Akṣayānanda Mahārāja: No. I don't know anything about that.

Śrīla Śrīdhara Mahārāja: _____ [?]

Aranya Mahārāja: That Daśaratha Sūta said that.

Śrīla Śrīdhara Mahārāja: _____ [?] Get some money and then you can distribute some *prasādam*.

Akṣayānanda Mahārāja: No. I never asked anyone for money.

Śrīla Śrīdhara Mahārāja: _____ [?] I shall consult with him and then I shall give my opinion _____ [?]

Akṣayānanda Mahārāja: But I never asked anyone for money.

Śrīla Śrīdhara Mahārāja: And he went to Māyāpur, he came from that side _____ [?]

...

... already given to there. Only try to mix with them that will help you to take them, to that place. That place, the land of Kṛṣṇa. The land of Yaśodā in the *vātsalya rasa*, Nanda. Where the Lord bears the shoes of His father on His head. And that is natural there, where Yaśodā can whip her child for thieving so many things, stealing so many things. And He's there.

The *bhakti*, the devotion, the love, the play can play with Him in such a way. It is possible. The Infinite has been, has become the servant of the finite, as if. As if, He's so low that He's subservient to the finite. So, so low, or so high He is, His high position where we may be taken, so close connection, it is possible.

But the, *nirmatsarāṇām satām*, then one qualification is necessary *Śrīmad-Bhāgavatam* [1.1.2] says in the beginning. "All these attainments are in your favour, in your fortune, but one condition, *nirmatsarāṇām satām*, this is only for those people, honest people. The honesty is to be tested, to be examined, that honesty must be of this type, *nirmatsara*. Complete elimination of the element like jealousy within you, jealousy."

If jealousy is there, *matsara*, *para sri kartara*, *matsarata*, *matsara* means *para sri kartara*, one who cannot tolerate the good of others. That is *matsara*. *Matsara* is he who cannot tolerate the good of another, that is, he's *matsara*.

So Māyāvādīs all *matsara* because they cannot tolerate that any other thing will hold the supreme position where he's not being represented. With this idea they can go only up to *mukti*, Brahmaloka. And after Brahmaloka, if they're to enter, they will have to admit that without his representation the highest thing can remain, highest things are existent. So they're not *nirmatsara*.

But *bhāgavata*, the devotee, must be *nirmatsara*. Our Guru Mahārāja used to use this analogy, heliocentric and geocentric.

So ham means geocentric. 'Because I am on the Earth, Earth must be in the centre. I won't admit any other plan or proposal. I am on the Earth so Earth must be in the centre.'

But heliocentric, 'Though I am not on the Sun, but I admit that Sun is in the centre.' So the devotees they're of heliocentric thought. 'He's all in all. I may be His negligent part, but I am not all in all.'

But Māyāvādīs will say, 'No. *So ham*. I am Brahman.' They're all geocentric.

And heliocentric are the devotees. 'No. Kṛṣṇa is all in all.'

So *nirmatsarāṇām satām*, *matsarata*. 'I must be represented. I do not admit anything more. No taxation without representation. No admittance of giving any rent where I'm not the manager.' So that Washington's slogan.

So *nirmatsarāṇām satām*, *matsarata*, *parasri karata*. The toleration of others prosperity, superiority, that is that everyone is my Guru, in other words. Whatever I shall find there, everyone is my Guru, and my guardian, and my affectionate friend. That sort of consciousness we are to get, we are to earn, the *nirmatsarāṇām satām*.

Then only can we be admitted into the plane of Vṛndāvana. *Nirmatsara*, self eliminated to the highest sense, then you'll be there, you'll be played. Everything is *nirmatsara*, but they are, the type is there, but the bad essence is not there, bad odour is not there. So there, everything is adored, everything. The Nanda's shoes are being adored on the head of the Supreme. What is the position? The shoe of Nanda is taken on the head, by whom we say, take to be The Supreme Entity.

Because there is no *matsarata*, *parasri karata*, none has any conception of the superiority of, cannot tolerate the superiority of others. It is such. The plane, the first faith is that, the creed, the general creed is that, and there of course development for the *līlā*, the development, the big and small, all these things are there. But the party feeling, this separate consciousness of that sort of party feeling is eliminated. That is *līlā*, play.

Real fight and mock fight. In drama one is killed, a man who is killed in a drama fight, he gets more applause than the killer, it may be.

Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] told that, "Simha prasena ____ [?]" Simha killed Prasena, then Simha was again killed by Jambavan. Because it is *līlā* so who is killed, killer and the killed, both are satisfied. Both, who is killed, he's feeling misery? No. Because killing is not in fact eternal. Eternal, *cetan*, in Vaikuṇṭha nothing is killed, all is

eternal, all is consciousness. Then the play of killing and being killed, that is only a form, only a form, and both are satisfied. Who is being killed, who is robbed, he's also satisfied, and who is robbing he's also satisfied. A play. That is *līlā*, without causing any real misery to any party.

The movement is going, movement does not effect any dissipation. Movement generally means some dissipation of energy, dissipation, but here the movement without any dissipation, rather promoting energy, the opposite. Because the very nature of things requires it, where there is no death, where there is no pain, but still the drama, the play is going on like that. So we are to understand in that way, because it is of the soul. The soul is immortal. Supersoul, what is the question of being in mortality. And what is immortal that is constant. There is no dissipation. There is no mortal transformation. It is already a constant thing. And still play is going on, as if, killer, killing, all things, and giving, non-giving, in infinite.

If we deal with zero, so if we can deal with infinite, if you deal with zero everything is unaffected, all transaction zero. Then where you are you are that, no progress, no loss. So also if you deal with infinite the similar case, no loss, no gain, it is there. But still there is the environment, the play is there, *cid-vilāsa*. So it is difficult to understand what *cid-vilāsa* is. It is easy to find that the prime cause will be non-differentiated, non-specified, like zero, like slumber, deep slumber. The prime cause, the foundation of the whole, to conceive it is easy, that must be something like zero. But the infinite is also similar to zero, but it is positive, this is negative.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Līlā-māyā*. Gaura Hari.

The land of occupation, the land under possession, and the land where we give our own possession to Him. Everything in possession given to Him. And thereby they get some reciprocative possession. Giving everything he gets some higher honour.

Suppose a king he has given everything to the subjects, he has got nothing, he's a beggar now. But he gets some respect from the heart of everybody, because what he had he has given everything. By that he has got everything. He has conquered the heart of everyone. So he's a king of another world. So something like that. Give everything to the extreme and you have the extreme. It is possible. So,

*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]

"Who gives everything to Me, he becomes Mine, cent percent. He becomes Mine who gives everything to Me. Thereby he becomes My own."

This is natural. This is not a redundant hyperbolic thing. Give everything to Him. And you also belong to Him. And He comes to you, visa versa. So don't want anything, even *moksa*, even liberation.

'Gauḍīya Maṭha preaches slave mentality.' That was the general complaint. 'Not dignity of the attainment, of their prospect, but slave mentality they want ultimately. That it is the most dignified thing to be a slave to that Highest Entity. Stands for the dignity of the human race. Wants to the stage of master of this *māyā* to the slave of the Absolute. Wants to take you up there. To become slave means friendly, wholesale giving, friendship, the friendly position of the Supreme Entity. Slave means that.'

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

Any question? _____ [?]

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

_____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: He's not here?

Akṣayānanda Mahārāja: He's not well.

Śrīla Śrīdhara Mahārāja: Not well?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: He went to Kṛṣṇaga yesterday. But after that I did not meet him.

Akṣayānanda Mahārāja: Not feeling well.

Śrīla Śrīdhara Mahārāja: Only heard through someone that partly successful. One accepted, another he'll go to Calcutta. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: So one question...

Śrīla Śrīdhara Mahārāja: I'm told, yesterday evening by Yenavendra [?] Prabhu...

Akṣayānanda Mahārāja: One boy would like to ask a question Mahārāja.

Śrīla Śrīdhara Mahārāja: Hmm? Yes, what is it? Nitāi Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, you were saying earlier on that the leaders of the masses should be honoured so that they will not be an obstacle on the path of devotional service. So

if they are an obstacle, somehow or other they do present some obstacles on the path of devotional service, should we still honour them?

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Nitya-siddha, disciple of Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his question?

Akṣayānanda Mahārāja: He's said, "You're saying we should honour the leaders of the masses so that they don't give some obstacle. But if they do give an obstacle should we still honour them?"

Śrīla Śrīdhara Mahārāja: That is conditional. If you give more honour, by that degree of honour he may be conquered. Generally to avoid with some honour, that is the process given by Mahāprabhu, *amāninā mānadena* [Śikṣāṣṭakam, 3]. Your dealings will be generally that it will be more effective in the long run. *Amāninā*, you don't want any honour from them, but you will give their due honour. That process generally to be used, and in the long run that has been seen to be more successful in our way, in our journey.

But if it's not possible everywhere according to the temperament of the person then they will have to suffer from the reaction. But on the whole that has been found to be the highest process. Because the journey is not very short, a long way, and that attitude has been considered to be the most useful. *Amāninā mānadena*, don't want any honour but give honour to them. You are to adore. In *Bhāgavatam* also, *prema-maitri-kṛpopekṣa, bālīśeṣu dviṣatsu ca*.

*[īsvare tad-adhīneṣu, bālīśeṣu dviṣatsu ca
prema-maitrī-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]

Those that are against you, with indifference, indifferent to them, not attack, offensive for offensive, that will waste your energy more, but avoid, avoid. If you stick to that, in the long run you'll be victorious, *upekṣāḥ*. *Prema*, love, affinity towards God. *Maitrī*, friendship with the devotees. And *bālīśe*, that ordinary ignorant, to be benevolent towards them. And to the enemy, indifference. The general recommendation from *Bhāgavatam*.

And by Mahāprabhu something more.

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]

Don't oppose anyone, give opposition to anyone. But still, if any opposition comes to you, try to tolerate. And especially, don't encroach on the honour of anyone, but give honour to all. This policy will help you more, for the longest journey.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

All the positive energy we can collect should be devoted towards the, should be dedicated towards my highest aim. Maximum we can gather should not be wasted in any other way but to my highest end. And at the same time we shall be conscious. "If He likes to protect me He can do. I'm not living in the relativity of a stone. But all conscious and omniscient and omnipotent entity, He's seeing everything. And if He likes He can interfere. As in the case of Prahlad and so many other devotees, He participated to protect His devotees."

Parvat Mahārāja: May I ask a question?

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: What Rūpa Goswāmī says in *Upadeśāmṛta* that one of the causes of fall down is to over endeavour to get things which are very difficult materially. So what is the limit of our endeavour to get things for Kṛṣṇa which are very difficult?

Śrīla Śrīdhara Mahārāja: Everywhere 'you cut your coat according to your cloth.' That is *yukta-vairāgya*, that is applicable everywhere. As our Guru Mahārāja told, *mahārambha*, that a man who has got the capacity of managing a kingdom, an empire, he can find more time, make much time, much leisure. And another man he cannot manage his own family of two or five members, the whole time engrossed there and becomes mad to manage a family of five. So according to the capacity one's to adjust himself in his ways, *sādhana*.

Suppose if a devotee's a king and there's molestation in the temple under his rule, he can't be indifferent. He's in that position, he has got his duty, he must go to protect and give punishment. Because he's a king in the position of the government so he will - but indifferently he may do that, as his duty, not as a man. Ostentatiously he may go on doing his duty, but internally he may be non-interfering.

Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, *vāgrāhī*, *sāgrāhī*, two types of people. One reads, hears, and collects many things in the form of advice and understanding, but they cannot find out the gist, the very substance of the thing. But *sāgrāhī*, they collect the very gist of everything and eliminate the *vyādhī*. And the *sāgrāhī*, the highest class of devotion. Externally he's managing the government and society, everything he's doing, but internally perhaps he's a *gopī* of Vṛndāvana. A *gopī* internally, there he's another, and he's doing his duty in that way. But externally he's a king, or he's a general, he's fighting. So such double function also one may have, sometimes, not always.

madhu kusum ada pi badra api kato ami madhu kusum ada [?]

Sometimes the most stern and hard personality, over, but in the internal he may be softer than a flower, more soft than a flower his heart may be. Hare Kṛṣṇa.

Rāmacandra, who was aching after, when Sītā was taken away by Rāvaṇa, weeping of Rāmacandra created a river we're told. The Vaicarani [?] was created by the water of the eyes of Rāmacandra so much for Sītā Devī. Again, He banished Sītā Devī.

badra api kato ami madhu kusum ada [?]

Hare Kṛṣṇa. *Līlā*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says that, "In the beginning He instructed this science to the Sun god." Didn't He instruct it first, this science to Brahmā? Was Brahmā not the first one?

Śrīla Śrīdhara Mahārāja: No. Vaivasvata, the son of Brahmā was Vaivasvata _____ [?]

*imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, [manur ikṣvākave' bravīt]*

[“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.”] [*Bhagavad-gītā*, 4.1]

Vaivasvata Manu, the son of Vivasvān was Manu, the first Manu, who compiled *Manu-saṁhitā*, the law, the *dharma* of the *varṇāśrama*.

*imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt*

*[evaṁ paramparā-prāptam, imaṁ 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 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*, 4.2]

“In course of time that is all vanished. Again the same thing I am repeating to you.”

Parvat Mahārāja: We thought that the first created being who received transcendental knowledge from Kṛṣṇa was Brahmā.

Śrīla Śrīdhara Mahārāja: Yes. *Tene brahma hṛdā ya ādī-kavaye* [Śrīmad-Bhāgavatam, 1.1.1] In the way of inspiration He revealed everything, impressed everything to Brahmā. And Vaivasvata when He talked in son of His form. You may consult the *tikā*, as mentioned there in form of whom He talked with Vivasvān. I don't remember. *Imaṁ vivasvate yogaṁ, proktavān aham avyayam.*

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't think, or maybe, so many *tikās*, Viśvanātha is the most elaborate.

vivasvān manave prāha, manur ikṣvākave' bravīt [Bhagavad-gītā, 4.1]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa [Bhagavad-gītā, 4.2]

That is *karma yoga*. Do, but don't be, don't worry with the result, consequence. Do as your duty.

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]

"Do as duty, never abandon it, and don't aspire after the consequence. Because the result, the consequence is with Me. You are a part, and the consequence depends not on the respective small part of duty, but it depends on the, as the resultant of the whole, whole universe. So it is with Me. The resultant is with Me, result is Mine, but your partial duty you may do, you should do. But the result, that your part will produce your desired result, it is not possible. So many duties and the results must be combined together and a resultant will follow. So it is with Me. Leave it with Me. So *karmaṇy evādhikāras te, mā phaleṣu kadācana*. All is always Mine."

[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 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]

Bhoktar, I am fallible.

hrday yat karma haram sri krsnaya sama pita maste [?]

*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]

Do, leaving the result to the Infinite, then you'll be unaffected. Otherwise if you pin down with that result which is impossible to get...

End of 82.04.06.C_82.04.14.C

Start of 82.04.07.A_82.04.14.A

Śrīla Śrīdhara Mahārāja: ...of coming direct to Mahāprabhu Himself. And who, that is Mahāprabhu, gave his charge to Svarūpa Dāmodara who is considered to be the second 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]

His charge was handed over to Svarūpa Dāmodara. And then once he faltered and again he came to Mahāprabhu. "Why You have made me leave my *samsāra*? And what is my aim of life? I don't understand clearly. You please instruct personally."

Then Mahāprabhu told him, "I have given your charge to Svarūpa Dāmodara. He knows more than I know, so don't undermine him. Still, if you have got any liking to hear from Me direct, I say these things."

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously.

Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa-*līlā*.”]

[*Caitanya-caritāmṛta*, *Antya-līlā*, 6.236-7]

These four lines again He repeated. “Don’t care for good *prasādam*, food, don’t care for good food, *bhāla nā khāibe*. Or good dress, *āra bhāla nā pariibe*. *Grāmya-kathā nā śunibe*, *grāmya-vārtā nā*. First line, don’t attend to worldly discussions, material discussions, don’t enter there, *grāmya-vārtā nā*. And you yourself also don’t discuss these worldly things with anyone. Neither you listen to, nor you speak about the mundane things. And don’t try to get the good dish, and nor for good dress. Then, *amānī mānada hañā kṛṣṇa-nāma sadā*, without caring for the environment you should go on with taking the Name of Kṛṣṇa. Not hankering for any fame, prestige, but you will give prestige to everyone. You will try to give prestige to everyone, but don’t hanker for the prestige from others. *Amānī mānada hañā kṛṣṇa-nāma*. In this mood go on taking the Name of Kṛṣṇa. And Vraja Rādhā-Kṛṣṇa *sevā*, and sometimes if you feel tendency to your highest object of life, do that very secretly, don’t take it out in the public, but in your mind in meditation you may go on with Rādhā-Kṛṣṇa pastimes.”

And that was granted to him, and that Govardhana Śilā and *guñja-mālā*. Then again Mahāprabhu took him by his hand and put it to Svarūpa Dāmodara, that he has crossed, already he put to Svarūpa Dāmodara. “That Svarūpa Dāmodara’s prestige, the Vaiṣṇava prestige to keep up, again He put to Svarūpa Dāmodara.

And Raghunātha dāsa most faithfully he, as long as he lived, he tried his best under the direction of Svarūpa Dāmodara. But when Mahāprabhu Himself and Svarūpa Dāmodara suddenly expired, departed, then he thought, “Why should I live here? It is difficult for me to go on with my life. And also I should see once Vṛndāvana _____ [?] Rūpa, Sanātana is there, Mahāprabhu’s favourite disciples.” He started for Vṛndāvana and sometimes it peeped in his mind that, “Giridhari is given to me by Mahāprabhu Himself. I’m surrendered to Him. But I can’t tolerate my longevity here. Life is rather a great burden, can’t, emphatically. I shall climb up the Govardhana, and (depart the soil?) by accepting a fall from the peak of the hill, I shall leave my life, give it up.”

With this idea within he went to Vṛndāvana. But after meeting Rūpa and Sanātana a diabolical change, revolutionary change came in him. “Where should I go, leaving Rūpa, Sanātana? They’re living incarnation of Śrī Gaurāṅga. Always following the teachings of Śrī Gaurāṅga. They have not a minute left outside, continuously living with the teachings of Gaurāṅga very carefully.” So he saw Mahāprabhu in Rūpa and Sanātana and lived there. And he learned many things from Rūpa Goswāmī and Sanātana.

Sanātana was given the charge of all those devotees that will come to live in Vṛndāvana. So Sanātana strictly applied that direction of Mahāprabhu, and he took care especially of Raghunātha dāsa.

His indifference was unlimited, did not care for his body, least. One day Sanātana found he's living near the Rādhā-Kuṇḍa but his consciousness somewhere else. Sanātana found a tiger came and took water, drank water from Rādhā-Kuṇḍa, first caste a glance to Raghunātha dāsa and drank. Sanātana found it from a distance, then came to Raghunātha. "What do you do?"

Then Raghunātha he took the feet dust of Sanātana Goswāmī.

Sanātana Goswāmī said, "I have one request."

"No request, you order me, please."

"You must live in a cottage, and not under the shade of the tree, this is my request to you. Anyhow I shall ask a gentleman to make a small cottage for you here. You please stay there. This is my request to you."

"If you order I must do that."

In this way Sanātana used to take care of the devotees of Mahāprabhu in Vṛndāvana there.

Śikṣā Guru, first Yadunandan Ācārya formal initiation. Then Mahāprabhu's care. Then from there the caretaker was Svarūpa Dāmodara Prabhu. And from there he went to the care of Rūpa, Sanātana, *śikṣā* Guru, and how he accepted them.

_____ *yate punah punah srimad rūpa padambhoga* _____ [?]

Dikṣā Guru and *śikṣā* Guru he, Mahāprabhu's company, close company he already got, but how he's living under Rūpa Goswāmī Prabhu. *Śrīmad rūpa padambhoga* _____ [?]

"I aspire that every birth I come, I may be considered to be a dust in the feet of Śrī Rūpa."

_____ [?] Taking a straw, catching a straw _____ [?]

To catch the straw by the teeth means the token of the highest self abnegation.

"I am the most unfortunate, most fallen, most needy. And I'm confessing that I'm the most mean, a token of meanness amongst, to the fullest extent that one takes the straw in the teeth. _____ *yate punah punah* [?] "Again and again I pray exclusively that I may be granted the position of feet dust of Śrī Rūpa Goswāmī."

What sort of adherence to Śrī Rūpa Goswāmī who came to be the *śikṣā* Guru in the last? And Sanātana, about him also, he has written un- grudgingly. *Vairāgyam, sanātanaṁ taṁ prabhum āśrayāmi, para-duḥkha-dukhī, vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam.*

"Who forcibly forced me to drink the *rasa*, the liquid juice of devotion, mixed with abnegation, not exploitation, abnegation, abnegation, mixed with *vairāgyam*. *Bhakti rasam prayatnair*. With much endeavour, or request, or forcibly even. *Bhakti rasam prayatnair, apāyayam*. Who am I? *Anabhipsum*. I won't take it, my attitude, and *andham*, because I don't know what he's giving, what sort of high juice he's giving to me I do not know, so I won't take it. And he will give, must give it."

Our Guru Mahārāja here used this example. Just as one is to give medicine to a horse to swallow, horse won't take any medicine. But anyhow so many men will catch him and force him to devour it, swallow that medicine. Guru Mahārāja used that example of horse.

Anabhipsum andham. I won't take because I'm blind. And he won't spare me. He will give, make me drink forcibly, after many, many attempts, and different attempts. *Vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham, kṛpāmbudhir*. He's an ocean of mercy. That is the only thing. *Para-duḥkha duḥkhī*. In his heart he's always feeling pain for the pains of others. *Kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum*. Such Sanātana Gurudeva who came in the form of Sanātana I bow down to him."

*[vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi]*

["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."]

[*Vilāpa-kuṣumāñjali*, 6] & [*Gauḍīya Vaiṣṇavism*, part two, p 465]

These things were produced from Raghunātha after his contact with Rūpa and Sanātana, again more and more, Rādhā *dāsyā*. "I don't want Kṛṣṇa if there is no Rādhārāṇī." And this sort of high elevated serving attitude is very rarely found, and it was found in Raghunātha dāsa so he's accepted as the *prajojana* Ācārya. What is our highest aim, that came by the desire of Mahāprabhu, sweet will of Mahāprabhu, through Raghunātha, to know, that what will be our highest end of life. So much so, *sei lekhi pramali hoile paravyoma* _____ [?]

Be very careful. If you have any attraction for the *śāstric* convention, *śāstric* indention, or in calculation, then you'll have to come down to *paravyoma*. There Goloka, higher sphere than *paravyoma*, than Vaikuṇṭha, the domain of Nārāyaṇa. In this way.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.

Can't see. Slight help. _____ [?]

Who has got no eye, then what is the use of the mirror?

A very, very sweet, and very deep meaning there, *nayana mangal*, very sweet.

_____ [?]

_____ [?]

_____ [?]

Very sweet and, and he was the disciple of Vaninatha who established that Chapahati Vighraha. He was the disciple of Gadādhara Paṇḍita. From Gadādhara, Vaninatha, from Vaninatha _____ [?] And Vaninatha installed that Deity there. And Prabhupāda [Bhaktisiddhānta Saraswatī] begged it from the trustees. They were hesitating.

He told, "No, no. The property you may keep with you. Only the service of the Deity you please give me."

They were astonished. "What is this? What type of man is he? Foolish man. He doesn't want the property of the Deity."

"The property you may enjoy as trustee, and then service of the Deity I shall perform with my own men and money by doing."

That was the offering of Prabhupāda there, and anyhow they gave, and became disciples also. Nṛsiṁha Cakravartī. That man he came to stay here in his father-in-law's house, but his own house was in a village Kaytan [?] where was my mother's house in that village. And in

my, when I was child I lived there. There was a good primary school, so I was given to study at that school, from six to eight, three years. And that gentleman he used to adore me very much, took me always on the shoulder and on the back, I remember. And he also expressed that. When I came, he was initiated before me, and when I came he was very, very happy.

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

Nitāi Gaura Haribol. _____ [?]

What is the necessity of a mirror to a blind man? The outlook, the angle of vision, is not present, then how can he draw the real gist from the common mass. So subject is all important, so subject is dependent, objective side redundant, not that the subject is dependent on object, produced and dependent, but just the opposite. Just the opposite view we shall take.

We are nearer to consciousness, then through consciousness we come to matter, or anything. I am conscious unit and consciousness is nearer to me, consciousness, and through consciousness I come to many things outside, in different stages. But really speaking that is also - what I know that is conscious aspect, and not outside. That is unknown and unknowable, the other side.

So the Rahu, shadow, they're all considered as animate, not inanimate. The shadow is not inanimate, shadow of a tree is not inanimate. Why? What I conceive by intellect the shadow, that is also conscious facsimile. My nearer thing is that idea. Idea of the shadow, that is nearer to me than the shadow itself. What the shadow is it is difficult to say and feel, but the idea of shadow that is nearer to me, and that idea means it is reflected in consciousness.

So here the fossilism is being crushed. Fossil, here the fossil will be the source of every production, evolution. Evolution from fossil to consciousness, the knowledge. Knowledge has evolved from the stone. The stone is a part of the ocean of knowledge, and so many things, policy, a part of the ocean of knowledge. Hare Kṛṣṇa. That is the *Vedāntic* knowledge.

Śaṅkara and others they have given more importance to the material things, *prakṛti*, the potency. If the atoms and electrons are broken then only power may be detected, nothing else. The power, the potency, and potency, the energy, that is *prakṛti*.

And the conscious, the energy, that is *puruṣa*, consciousness, and *Vedānta* gave importance, *athāto brahma-jijñāsā*.

*yato vā imāṇi bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsā*

["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] & [*The Search For Śrī Kṛṣṇa*, p 44]

The all comprehensive principle from which everything comes and is maintained, sustained, and again enters into Whom. The Prime Cause, that is Brahman, and what is this *athāto brahma-jijñāsā*. *Janmādy asya yato* [*Śrīmad-Bhāgavatam*, 1.1.1] What is the necessity of your breaking the brain with this question? *Janmādy asya yato*, because everything is

coming from Him, so I'm concerned to know the controller, where I live, He's the controller. So I have necessity to know Him. *Athāto brahma-jijñāsā. Janmādy asya yato.*

Śāstra yonita [?] What is the basis of your statement? What I say, you go to say, you are a fallible creature. What value we shall give to your statement, eh? The source is *śāstra*. Transcendental things have come to make Him known to us. That is my source, the line of knowledge. *Tat te samana* [?] There are so many opinions different in the *śāstra*, revealed truth. Revealed scriptures are of different opinion. *Tat te samana* [?] but they must be harmonised. According to the capacity of the man He has given different instalments, *loke vyavāyāmiṣa-madya* [*Śrīmad-Bhāgavatam*, 11.5.11] Everything cannot be told at once to anyone. There are different stages of knowledge, and we must say to them what he may grasp. In that way we're to show in this way to be adjusted. In this way the *Vedānta* marches towards the analysis of the knowledge of the whole and the creation.

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

Then, that Brahman conception came to Kṛṣṇa conception, how?

*yasya brahmeti sanjñāṁ kvacidapi nigame yāti cin-mātrasattā-
pyamśo yasyāṁśakaiḥ svairvibhavati vaśayanneva māyāṁ pumāṁś ca
ekam yasyaiva rūpaṁ vilasati paramvyomni nārāyaṇākhyam
sa śrī kṛṣṇo vidhattām svayamiha bhagavān prema-tat pāda-bhājām*

["Śrī Kṛṣṇa is the Supreme Personality of Godhead. He appears in the spiritual world of Vaikuṇṭha in the form known as Nārāyaṇa. He expands as the Puruṣāvataraḥ who control the material world. He is Himself the supreme spiritual truth designated by the word "Brahman" in the *Vedas* and *Upaniṣads*. May that Lord Kṛṣṇa grant pure love for Him to those engaged in devotional service to His lotus feet."]

[*Tattva-Sandarbhā*, 8]

A similar *śloka* written by me, composed.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja:

*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 un-excelled 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 Svayaṁ 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]

[From *Śrī Kīrtana Mañjuṣā*, p 53]

This is my composition. “*Yad dhāmnah khalu dhāma caiva nigame brahmeti*. They whose domain, the ray, the lustre of whose domain has been given the name as Brahman. *Aṅgajyoti, kṛṣṇe aṅgajyoti* and *brahme aṅgajyoti*, the lustre of the abode of Kṛṣṇa, not direct of Kṛṣṇa. The lustre of the abode of Kṛṣṇa has been given to us to be known as Brahman. *Yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte*. Given the name of Brahman in the *Vedas, brahmeti sanjñāyāte*.

Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair. And the *yogīs*, after much austerity they’re trying to find out the Antaryāmī which is all-pervading. Which should be traced in every point, every atom, what is that aspect, this is the idea here, Brahman, and the all-permeating, *aṅor aṅīyān* [*Kaṭha Upaniṣad*, 1.2.20], smallest of the small, entering in everywhere. They’re trying to find out that. And that is only a particular function of the function of the function of Nārāyaṇa. *Yogeśvarair mrgyate*. They’re searching for what is a part of the part of the part.

And *vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam*. And He Himself in Vaikuṇṭha in an elegant way sitting, and so many qualified devotees they’re busy to serve Him. *Paramukta-bhṛṅga-caraṇo*. There, those servitors in Vaikuṇṭha just like so many bees in the lotus. *Paramukta-bhṛṅga-caraṇo*. The liberated of the higher type who are living in Vaikuṇṭha and there, they’re as if they’re mad to take the honey of the lotus feet of Nārāyaṇa. In a very sweet engagement they’re busy there serving Nārāyaṇa.

Tasyāṁśī bhagavān svayaṁ. They’re to cross that plane and to find out Who is the very gist of Nārāyaṇa Himself, *bhagavān svayaṁ*. Why? *Rasa-vapuḥ*. He has got all the different phases of *ānandam* personified, *raso vai saḥ* [*Gauḍīya Kaṇṭhahāra*, 9.2]. If we go to note, to give stress, to give the highest characteristic of the Absolute, we cannot but say, admit, that it is *ānandam, rasam*, beauty, charm. And not power, grandeur, or anything else. That is the very gist. Who can give fulfilment and attract our innermost heart. That is *rasa*, and *akhila-rasāmṛta-sindhu, rasa-vapuḥ*, Svayaṁ Bhagavān.

So Bhaktivinoda Ṭhākura you can, you are in a position to take us to that Kṛṣṇa. The Brahman, Paramātmā and Nārāyaṇa, and superseding Him there is such juice, such sweet substance of everything in Kṛṣṇa conception. You are giving it to us. So great you are. So what to talk about you? You can give.”

[?] According to the capacity of the valuation of your gift you should be judged, in this way. And that was very much appreciated. And there’s another stanza also, this one stanza, another connecting with Rādhārāṇī in Vṛndāvana, and the last, the Rādhā *dāsyā*. *Śrī-gaurānumataṁ svarūpa-viditaṁ*. [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9] In this way I satisfied Prabhupāda [Bhaktisiddhānta Sarasvatī] very much.

And he took me in his last bed, “Sing this particular song. Who is the highest servitor of Rādhārāṇī, that Rūpa Mañjarī, you sing. I want to hear, listen from your tongue the highest

conception of our realisation represented in the song of Narottama Ṭhākura. That we may know this thing and that thing, but our everything is the divine feet of Śrī Rūpa, and our highest achievement. That is the gate to the entrance where we shall find our highest attainment, not hither thither."

Gaura Haribol. Nitāi Caitanya. Nitāi Dayal.

Aranya Mahārāja: And you said one time, you are the gatekeeper.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Aranya Mahārāja: And you said one time, you are the gatekeeper to that.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Ha, ha, ha. Gaura Haribol. What I am you are daily testing, these gentlemen. 'What mentality he's got, how far he can run. Ha, ha, ha. Gaura Haribol. How much he's appreciated by the devotional scholars, hmm? You're to take me as non-compromising fanatic, and posing that he's the scholar of the Gauḍīya theology, eh, that man.' I am a man of that acquaintance, generally. _____ [?] 'He cannot compromise with anything and everything.'

Of course I try to compromise but can't do at the sacrifice of the ideal. That is the nature. At least it must be open to the ideal, to mark to the pure ideal. That sort of compromise should be done, and to give up in the hands of the exploiters. The exploiters come out everywhere, Guru *bhogi*. Kṛṣṇa *bhogi*, Gaura *bhogi*, Guru *bhogi*, exploiting the good will of them in a particular section of imitationists.

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

_____ [?] Nitāi. No more shall I talk today. Nitāi Gaura Haribol.

Devotee: Jaya Om Viṣṇu-Pāda...

...

Akṣayānanda Mahārāja: ... *vijñesham apuja nitra kapadinam dvistva pujanam* [?]

Śrīla Śrīdhara Mahārāja: *Kapadinam?*

Akṣayānanda Mahārāja: *Kapadinam dvistva pujanam*. This is the statement. *vijñesham apuja nitra kapadinam dvistva pujanam* [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: That's all, only this.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Other, other subject. This is the only subject dealt with in the book, that has that important question.

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: This is the only point coinciding in the book of Swāmī Mahārāja. *Vijñesham apuja nitra kapadinam dvistva pujanam* [?] What is the meaning Mahārāja? And is slightly different in another book. This is the book published by Your Grace. And I have another book I found, Haridāsa dāsa, he's given, for Jīva Goswāmī, *vijñesham apuja nitra kapadinam dvistva va pujanam* [?] And in Cakravartī Ṭhākura, slight difference again, *vijñesham apuja nitra kapadinam va dvistva pujanam* [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It's only this *vijñesha* section we're concerned with.

Śrīla Śrīdhara Mahārāja: The light that is coming to my mind is this. *Vijñesha*, that is Gaṇeśa, leaving him aside, go to the source. *Kapadi* [?] means Śiva. And *vaiṣṇavānāṁ yathā śambhuḥ* [Śrīmad-Bhāgavatam, 12.13.16] & [SCSM's *Śrī Śrī Brahma-saṁhitā*, p 144], he has got some connection with Viṣṇu. So eliminate, when Gaṇeśa comes to you, set aside indifferently, or anyhow, and take the relationship of Śiva with him. And go to Śiva, and taking the link of Śiva, then he has got some connection direct with Viṣṇu, *vaiṣṇavānāṁ yathā śambhuḥ*, so go straight from there to Viṣṇu.

Akṣayānanda Mahārāja: So this is an *aparādha*.

Śrīla Śrīdhara Mahārāja: _____ [?] Without worshipping Gaṇeśa, you go to the *Kapadi* [?] *Kapadi* means generally Śiva, *kapada* [?] *Kapada* means this _____ [?] we use as ornament _____ [?]

And then another suggestion comes to my mind. *Kapalinam* [?] means, in the *kapal* of *vijñesha*. Gaṇeśa, I suggested in *Brahma-saṁhitā*, when Gaṇeśa he does his duty to disturb the hindrances of the worldly type, then at his forehead he thinks about Nṛsiṁhadeva. So *kapal* means this skull, so within the skull, Gaṇeśa, whenever he's engaged in the, in his duty, to discharge his duty to disturb the hindrances of the worldly things, he takes request to Nṛsiṁhadeva, he meditates, and by His power he's able to do away with all these things. So *kapadi*, whose sitting in his *kapal*, in his skull. As we find in *Manu-saṁhitā*, or this *Brahma-saṁhitā*?

Akṣayānanda Mahārāja: Yea, I got that also.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā*. So *kapadi* generally means Śiva, *kapadi*, his connection, take the connection of Śiva, eliminate Gaṇeśa, and accept the relationship of his father more, and then come there, giving some honour and go to Viṣṇu, Kṛṣṇa. And my suggestion is coming *kapali* [?] who is highest in the *kapada*, in the skull, and that is found in *Brahma-saṁhitā*. You'll find that.

Akṣayānanda Mahārāja: I foolishly forgot. I admit that I didn't bring it. I have it but I forgot to bring it.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā* in English, yes you try to find out that. When Gaṇeśa he disturbs the difficulties of the obstacles in the way of success of the worldly men, at that time to perform that duty he invokes the grace of Nṛsiṁhadeva on his forehead. In this way something is mentioned. So *kapadi* ...

End of 82.04.07.A_82.04.14.A

Start of 82.04.14.B

Śrīla Śrīdhara Mahārāja: ...means Śiva, father.

Akṣayānanda Mahārāja: If they worship Śiva without honouring Gaṇeśa that is *aparādha*, *sevā aparādha*.

Śrīla Śrīdhara Mahārāja: To eliminate Gaṇeśa, and after Śiva anyhow, and go on towards.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Parvat Mahārāja has a copy of *Brahma-saṁhitā*, he's bringing it now.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Eliminate Gaṇeśa, there is no doubt, but you may accept *kapali* [?] or may not, *va*. *Va* means *vikalpa*. *Vikalpa* means you may accept it or you may not.

Akṣayānanda Mahārāja: Option.

Śrīla Śrīdhara Mahārāja: Option.

Akṣayānanda Mahārāja: And the *va* also in another place, two *vas*. *Vijñesham apuja nitra kapadinam dvistva va pujanam* [?]

Śrīla Śrīdhara Mahārāja: Ah. *Kapadinam*. But when Gaṇeśa comes in your front, eliminate him but you may, alternative that you may accept him as the favourite child of Śiva, and with that connection you may honour Śiva and go on taking Name.

_____ [?] When you meet the son, "Oh, your father is a friend, your father I am grateful to him." In this way to satisfy the son, and dismiss him. Not to show honour direct to him, but in his connection to remember that, "Your forefathers, your relatives, they're very

near to me." In this way show some respect and honour and then *upāsanā* [?], not to show any respect direct to him.

Akṣayananda Mahārāja: _____ [?]

*yat-pāda-pallava-yugam vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihartum alam asya jagat-trayasya, govindam ādi-puruṣam tam aham bhajāmi*

["For the power to crush the obstacles of the three worlds, He whose Lotus Feet Gaṇeśa perpetually holds upon the pair of nodes of his elephantine head - the Primeval Lord, Govinda, do I worship."]

[Śrī Chaitanya Sāraswat Maṭha's 1992 publication of *Brahma-saṁhitā*, 50]

Would that be the right verse? *Yat-pāda-pallava-yugam vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājaḥ.*

Śrīla Śrīdhara Mahārāja: *Gaṇādhirājaḥ* means Gaṇeśa.

Akṣayananda Mahārāja: Yes. *Vighnān vihartum alam asya jagat-trayasya, govindam ādi-puruṣam tam aham bhajāmi.*

Śrīla Śrīdhara Mahārāja: So Govindam, *kumbha*. What is the meaning of *kumbha*, *vinidhāya kumbha*? *Yat-pāda-pallava-yugam.*

Akṣayananda Mahārāja: *Kumbha dvandve.*

Devotee: *Kumbha dvandve. Praṇāma-samaye sa gaṇādhirājaḥ.*

Śrīla Śrīdhara Mahārāja: English translation is there?

Akṣayananda Mahārāja: Yes. English translation:

"I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds."

[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's 3rd edition, 1973]

Śrīla Śrīdhara Mahārāja: Whatever duty he does, all with the help of Govinda, and Govinda there _____ [?] Nṛsimhadeva is *vighnān asyam*, and Gaṇeśa is also *vighnān asyam*. So *vighnān asyam*, or self of Kṛṣṇa is Nṛsimhadeva, and Nṛsimhadeva's help is taken by, searched for by Gaṇeśa when he does his mundane duties. So *kapalinam* [?] that may, very mysteriously, or deep thinking, that *kapali* means that Nṛsimhadeva, it may come. But ordinarily it may come Śiva, *vaiṣṇavānām yathā śambhuḥ* [Śrī Chaitanya Sāraswat Maṭha's, Śrī Śrī *Brahma-saṁhitā*, p 144] & [Śrīmad-Bhāgavatam, 12.13.16] Eliminate Gaṇeśa and honour Śiva, or Nṛsimhadeva, and then go on with taking the Holy Name.

Akṣayānanda Mahārāja: Then, in this translation here, as _____ [?] said yesterday, "One should begin the worship of the demigod Gaṇapati who drives away all impediments in the execution of devotional service. In the *Brahma-saṁhitā* it is stated that Gaṇapati worships the Lotus Feet of Lord Nṛsiṁhadeva, and in that way he has become auspicious for the devotees in clearing out all impediments. Therefore all devotees should worship Gaṇapati." _____ [?]

Śrīla Śrīdhara Mahārāja: It will be difficult.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Taking the remote connection that when he discharged his duty towards the mundane world, he does it with the help of Nṛsiṁhadeva. So if you worship him to get out of the difficulties of your devotional way, then by the dint of his power of connection with Nṛsiṁhadeva, he will come to help you, and more connection may be. But in a general way it has been eliminated clearly.

Akṣayānanda Mahārāja: It may be...

Śrīla Śrīdhara Mahārāja: It may be connected everywhere, because everywhere He's within. *Jīva sambandhe yane kṛṣṇa dvistam* [?]

In the broad, broadest universal discourse ultimately it may come. You should honour all the *jīvas*, thinking that within him the God is residing. That is the most spacious and widest jurisdiction. Give honour to everything, whatever you see, thinking that within him God exists. In the widest way.

Akṣayānanda Mahārāja: Previously, from the *Padma Purāṇa*, there's one verse given.

*harir eva sadaradhyah sarva-devesvaresvarah
itare brahma-rudradya navajneyah kadacana*

["One should always worship Lord Hari, who is the Supreme Controller of all gods, and yet one should not show contempt for the demigods like Brahmā, Rudra, and others."] [*Bhakti-rasamṛta-sindhu*, *Purva-vibhaga* 2.116, from *Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 13.104]

Śrīla Śrīdhara Mahārāja: Yes. Within Hari search exclusively, but that does not mean that you will despise other demigods. *Brahma-rudradya*, including Brahmā and Śiva. Don't despise anybody, but your necessity is only exclusively devoted to Hari.

Akṣayānanda Mahārāja: Yes. So in that mood we should respect Gaṇeśa. That may be the case.

Śrīla Śrīdhara Mahārāja: Ah. We're indifferent, we're not going to dishonour anybody, to create a spirit of animosity. But we're given wholesale to my own Lord. That should be the attitude.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then I may go there.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja may be expected today?

Religion is proper adjustment. We are maladjusted. It requires for our best benefit that we should be adjusted. We are a part of the whole, and we must be conscious of that fact. And where the part is properly adjusted, in the whole, that is in harmony. And where it is not, that is in *māyā*, illusory, *avidyā*. There are so many different conceptions predominating, provincialism, localism, selfishness, separatism, not properly connected with the prime cause. That is the difficulty. If we want to be reinstated - at present we are maladjusted, that is falsely adjusted, erroneously adjusted - if we want proper adjustment we're advised to follow a particular course, of *sādhana*. In Kali-yuga this Divine Sound, taking the hint of the direction from the Divine Sound, that we can trace what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment, how we are to deal with the present environment, that has been recommended, that your dealings with the present environment will be such and such.

Generally, for the success of ordinary things, worldly attempts, we worship Gaṇeśa. Gaṇeśa. That the labour leaders, the head of the labourers, the ordinary labourer, Gaṇeśa. Gaṇa means mass, a leader of the masses. Mass is ignorant, and the leader of the masses is also expected to be so. But ostentatiously they have got some power, and with the manpower they may oppose anything and everything. So to satisfy them, to bribe them, the leader should be honoured. In the general sense the leader of the masses they should not be ignored, they should be honoured, so that they cannot put any obstacles in the way of our progress. This is the general case. In this world, this is the world of *māyā* means bribe. Here everything is going on on bribe. We want our selfish attempt to be satisfied, that is illegal, unlawful, to try to fulfil our respective separate desires, without caring for the others, not to take into account the centre. Ignoring the centre, ignoring the outside, only we want to satisfy our own interest. But that is the crude form of maladjustment, *kāma*. Then *artha*, *dharma*, everything self concerned with sense pleasure centred, sense pleasure centred. And for that purpose we try to acquire some help from the outside, and for that we are to pay something to them, and that is all, may be considered as bribe. So: *ya tanya devata bhaktya yajyanti śraddhā anyatha*, No.

kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
[*taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā*]

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them then it cannot be denied that we are bribing them to fulfil my motive, my selfish motive. They're in power, they're in some position by their previous *karma*, they're the heads of particular departments. And we want those things from them and we give something to them and get it very cheaply. This is the bribe. This is *māyā*. And our object is sense pleasure.

And what is wanted in us, normal, that we should seek after the satisfaction of the pleasure of the Centre that is God. If we want to attain that end of our life, that divine, highest, that pure end of our life, self abnegation, and self dedication. First, self abnegation, we must be prepared for, and then self dedication, and dedication only for the Centre. That is what will be conducive to our aim, our real benefit. Hare Kṛṣṇa. Nītāi.

So always, those that are in the path towards the highest divinity, the Vaiṣṇava, the *sādhū*, our submission, our search of help, anything, all our association, our concern will be with them. And that is the most safe position. Go through Vaiṣṇava, who are in the company of Vaiṣṇava. If you get a Vaiṣṇava then you may eliminate the God Himself. Worship Vaiṣṇava, and He'll be more pleased with you. That is the position.

And just the opposite position we find in the case of Gaṇeśa. When Gaṇeśa comes, the leader of the mass, comes just on my way, how should we deal with him, hmm? We should not disturb him. He may create some unnecessary trouble. So how to deal with him? You don't directly submit to him direct, but you may talk with him of some nearest relative who is connected with Viṣṇu, Kṛṣṇa, he's Śiva. In the case of the Vaiṣṇava: *tadīyānām samārcanam, tasmāt parataram devī, tadīyānām samārcanam*.

*[ārādhanaṁ sarveśām, viṣṇor ārādhanaṁ param
tasmāt parataram devī, tadīyānām samārcanam]*

[Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'

[*Padma Purāṇa*] & [*Caitanya-caritāmṛta, Madhya-līlā*, 11.31] & [*Laghu-bhāgavatāmṛta*, 2.4]

"Even you may eliminate Viṣṇu, but if you honour Viṣṇu dāsa your case will be more hopeful. But in the opposite case you are to give honour to the son, the subordinate. And anyhow to keep the apparent gentleman-like character. 'Oh, your father, how is he?' In this way, not to dissatisfy, not to dishonour, or not to honour. But His connection if anyone has any least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall mark that." In this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here.

_____ [?]

We won't indulge in cultivating hatred within us in connection with the opposite party. All our energy should be devoted to rather the prime cause. But who are not in need we should deal with indifferently, and never with any positive hate or anything. That should be our general attitude, but there may be particular cases. When I shall find that a man, a person of the enemy camp is going to attack a Vaiṣṇava, or Guru, or Śrī Mūrti, then of course the position will be otherwise, like the case of Hanumān _____ [?]

The general is this, adjustment towards Kṛṣṇa, Kṛṣṇa conception of the God. He's love, He's beauty, He's *rasa*, *ānanda*, *sukha*, happiness. Happiness, not power, nor majesty, nor splendour, grandeur, all these things. We are to consult the *śāstra* and the *sādhus*, especially those that are trying to come to Kṛṣṇa consciousness our object will be such. But if we meet in the way the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if I meet just on the way something great, honourable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple process of worship of Vṛndāvana. That should be our temperament. Haribol. Nitāi Gaura Haribol. Kṛṣṇa consciousness. Kṛṣṇa consciousness. Just as our Guru Mahārāja told,

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

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

Rūpa, Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type, even social grandeur, this red cloth. That is also a grandeur, that is that's showing the highest section of the preacher. The highest section of the religious leaders, the *sannyāsīns*, the preachers, that means the religious leaders, they have got this robe, red cloth. So it has got some connection with grandeur, leadership, social leadership. That was also eliminated by Rūpa, Sanātana.

So much so, when a big scholar came to discuss with them what is the real purpose of the *śāstra* they avoided. They did not consider it useful to spare their time in that useless discussion. "He has not come with a spirit of enquiry, but he has come to conquer, so a waste of energy." They avoided.

But Jīva Goswāmī Prabhu he could not tolerate so much self abnegation, because of his Guru's position. "They ignored, my Guru. I can't tolerate that. I must fight with him, and I shall make him understand why my Gurudeva avoided his discussion, avoided discussion with him. Meaning a sheer waste of time, not that they're afraid of his scholarship." And Jīva Prabhu did that. And that increased the honour of the Goswāmī's there. And it was helpful for the general public to think how big Rūpa, Sanātana is. But still, they're so humble, in humiliated position they're passing. Perhaps that helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāja. So some are of the opinion that our Guru Mahārāja was the Avatāra of Jīva Goswāmī. And I mentioned in my own poem, that *stotram*, that:

raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim
[*kavirāja-narottama-sakhya-padaṁ, praṇamāmi sadā prabhupāda-padam*]

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Goswāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Goswāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Goswāmī and Śrī Narottama dāsa, as dear to

them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”] [Śrī Śrī Prabhupāda-padma-stavakaḥ, 7]

Who, *kīrti-dharam*, who has held fast the flag of Rūpa, Sanātana, and who is accepted in particular sections of the devotees as the incarnation of Jīva. So his attitude was like Jīva.

Pūjāla rāgapāṭha gaurava bāṅge. “I shall gather together all the powers and grandeurs and everything like that, and I must keep them just near the divine feet of my Gurudeva, to show that all these things, only to worship the feet of my Divine Master. *Pūjāla rāgapāṭha gaurava bāṅge*. But we have got no necessity for them, no necessity for them. We have got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated with them. If we’re weak we may be captivated by them. But only those that are masters of that idea, they can put them in the worship of the higher *sādhus*. And another thing is this, that if it is not done then ordinary mass will think that they hold the highest position and not the *niṣkiñcana*, Rūpa, Sanātana. All the *aiśvarya* is in the lower level, and the plainness of Vṛndāvana it is not in want of grandeur, but it does not require grandeur, it is above grandeur. The plainness, the real beauty, does not require any grandeur or any splendour, any *aiśvarya*. It is full in itself.” Something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara, in Purī, in Herā-Pañcamī day or so. Śrīvāsa Paṇḍita he’s pleading on behalf of Lakṣmī Devī, the *aiśvarya*. And Svarūpa Dāmodara he was taking the part of the *gopīs* in Vṛndāvana. Two parties talking and a mild fight is going on.

And Svarūpa Dāmodara saying to Śrīvāsa, “You don’t remember that in Vṛndāvana the tree, the creeper, the bush, whatever simple things are to be found there, they’re not devoid of *aiśvarya*, of grandeur and splendour. But that is underground. If they require it, it will come at their beck-and-call. But generally they do not like it. It is above. The simplicity and the plainness and the natural position, that is of the highest type. We are to realise that, that those that have got such liking in their heart, they generally come to like Vṛndāvana, Kṛṣṇa, Svayaṁ-Bhagavān. But others, they will like Vaikuṇṭha, the land of grandeur, awe, power, reverence, all these things.”

We like to come to Kṛṣṇa consciousness so we will be very much particular about these things in our consideration. We are very small. And if we want the biggest to be very near to us, He will have to come in a smaller shape to us He will have to come. So we shall be prepared for that. We come to be very near. We’re so mean and He’s so high and we want intimate connection with Him. So we should not think anything, we should not be lover of grandeur and splendour. There they create differences between everything. But only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low can come very close together, closely together. So close association with the highest is only possible in the atmosphere of Vṛndāvana, not in any other place.

_____ *padma locana* [?] To an affectionate mother the blind son is seen to appear as a good eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son is seen to the affectionate mother very beautiful. Because all the defects is minimised by devotion, Yogamāyā. *Bhakti* is such. *Bhakti* is a type of such grace that the

distinction between the low and the high is minimised to the least point, even nothing. So we are so mean, we are so low, so that will be our real side of our hankering, where we can come closer to the land of that mercy.

Jogyatā-vicāre, kichu nāhi pāi [Gurudeva, 4, from *Śaraṇāgatī*] If You come my Lord, if You come to search my qualities, to examine me, to test me, I have got nothing to say, no capital, nothing to produce to You as certificate. But only Your grace, only Your grace, Mahāprabhu told. Just go to that department and put your petition. That department of where, without any consideration help is coming. Go to that department. And don't mention that you have got this or that qualification. No qualification. No qualification. There is a department where no qualification persons is helped. Try to go there. And sincerely of course we must be mindful of our own position. In the internal mind we will foster that I am so big, I am so great, I am so, I am such a scholar, I am such, all these things internally, and externally hypocritically you will present yourself with that word. That won't do. You feel it, you feel it yourself. But what you think that you have got, all these qualities, that is all sham, all wrong, all hypocrisy. Really you have nothing, no qualification, no qualification.

Bhaktivinoda Ṭhākura says, *trṇād api sunīcena* [*Śikṣāṣṭakam*, 3] What is the meaning, *trṇād api sunīcena*, He says that, "I am lower than a blade of grass. Why? You see, a blade of grass has got its, some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, *vikṛta*, I am disfigured. The blade of grass has got its own identification of some type or other. But I'm a diseased person. No normal intrinsic nature I have got. I am a mad man. A man may not be very meritorious, but if he's of normal brain, he may be utilised in any position. But a mad man he may not be relied on any work. *Vikṛta nameskara*, *vikṛta citya* [?] I'm *vikṛta citya* [?] I'm a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass. *Trṇād api sunīcena*. If I think really my position is worse, because I am beside myself. Whatever may be the prospect and possibility of my future, but at present I am mad, so I am negative, of negative value. So I'm lower than the blade of grass, if really it's to be considered. So where to go for my benefit? To go to the...

Akṣayānanda Mahārāja: Madhouse.

Śrīla Śrīdhara Mahārāja: Madhouse. Madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be...

Nitāi Gaura Haribol. Nitāi. So Vaiṣṇava here in the line, in this line, they are always helpful under all circumstances, Vaiṣṇava. And next, Vaiṣṇava *śāstra*. First Vaiṣṇava and then Vaiṣṇava *śāstra*. They will be our healthy association and help us.

And other [demi]gods who are holding superior positions to us they're of other type. They sincerely believe according to, 'They're minor, that this is all bad, this Vaiṣṇava. What is this? You'll thrive here.' Like Cārvāka and others. 'Oh, why you leave this present world of enjoyment and pleasure and running after phantasmagoria? What is God? All these things. At present you are getting so much pleasure, and leaving this, your mania is drawing you towards some future. Whether that is really existent or not none can say.'

All these things. There are so many departments, to mix with them that our precious internal wealth will be at stake. So don't go to associate with them, or to be beggars at their door. They're not reliable, they're, naturally they have no faith in this. In their good faith also, in their so-called nature, they will try to take, to draw to their jurisdiction, their department.

So don't, but at the same time don't unnecessarily make them your enemies, that they will come and hinder you. Remain indifferent, *nābhaktāya kadācana. Apara brahma nidra* [?] *nābhaktāya kadācana.*

*[idaṁ te nātapaskāya, nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ, na ca mām yo 'bhyasūyati]*

["You should never disclose this hidden treasure to the ease-lover, the faithless, those who are averse to My service, or those malicious persons who are envious of Me."] [*Bhagavad-gītā*, 18.67]

But at heart you know surely that your Master, your Lord, is Kṛṣṇa. Without Vṛndāvana *līlā* nothing can satisfy you. The *gopīs* in different *rasa*, the *sākhā*, the Yaśodā, the *vātsalya rasa*. Even Yamunā, even the Govardhana Giri, so many forests, so many trees, that has captured your heart. And your heart won't allow...

End of 82.04.14.B

Start of 82.04.14.D_82.04.16.A

Śrīla Śrīdhara Mahārāja: ...the seed of your, the misery of your future life will be in the expectant attitude of your own duty. Leave it there, you are free. But at the same time don't deny to discharge your duty, your quota, you must do that. That is *karma yoga*. Do everything as duty and don't aspire after any result of that. As it will come to you, you will try to be satisfied with that. That is *karma yoga*. *Karma-sannyāsāt, karma-yogo viśiṣyate*. The *sannyāsa*,

*[śrī-bhagavān uvāca]
sannyāsaḥ karma-yogaś ca, niḥśreyasa-karāv ubhau
tayo tu karma-sannyāsāt, karma-yogo viśiṣyate*

[The Supreme Lord said: "Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior."] [*Bhagavad-gītā*, 5.2]

If you give up the external duty then you'll be loser in many respects.

*[niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ]
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ*

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."] [*Bhagavad-gītā*, 3.8]

"Even your living will be in danger if you leave *karma*, eliminate *karma* exclusively from your program, so don't eliminate *karma*. Do, and that does not mean that *vikarma* you'll invite. Do what is generally prescribed in the *śāstra*, do accordingly, and never aspire after the result. It lives for Me."

aham hi sarva-yajñānām, bhoktā ca prabhu 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]

Leave to the Infinite. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: One more question.

Devotee: Mahārāja, the nine islands of Navadvīpa, it is said that each one corresponds to one of the nine processes of devotional service, *śravaṇam kīrtanam smaraṇam pāda-sevanam*. It is said that Antardwīpa corresponds to *ātma-nivedanam*. So which process of devotional service is corresponding to this island, Koladvīpa?

Śrīla Śrīdhara Mahārāja: Koladvīpa, *pāda-sevanam*.

Devotee: *Pāda-sevanam*.

Śrīla Śrīdhara Mahārāja: *Pāda-sevanam*. And Lakṣmī Devī she generally represents that sort of service, *pāda-sevanam*. She has got her special tendency to service of Nārāyaṇa with *pāda-sevana* in the *viddhi mārga*.

Devotee: *Aparādha-bhañjan-pāṭ*.

Śrīla Śrīdhara Mahārāja: And in Mahāprabhu's *līlā* it has been added, *aparādha-bhañjan*, here in the *pāda-sevana* part of His Dhāma He showed His extensive mercy by releasing the greatest offender against Him. He pardoned them, a general forgiveness He showed to the offenders in His *līlā*, Koladvīpa.

kuliyā-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."] [*Chaitanya-Bhāgavat, Antya*, 3.541]

All object was fulfilled by Mahāprabhu here in Koladvīpa when after *sannyāsa* He came back. After *sannyāsa*, after five years, He once visited His home. And at that time when He

came first here He took His residence in Vasudeva Sārvabhauma's brother, Vidyāvācaspati. Vidyāvācaspati he was the brother of Vasudeva Sārvabhauma, and Guru of Sanātana Goswāmī. He put up [stayed] with him there. And came and took bath in the Ganges. And so many offenders flocked together around Him and prayed to be forgiven, to be pardoned.

And He granted general amnesty. "Yes, I absolve you all from all the offences you committed against Me."

To one Cāpāla Gopāl: "Oh. You have committed offence to Śrīvāsa Paṇḍita not to Me. So you have to go to him for forgiveness and he will forgive you." He told.

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

Parvat Mahārāja: Can I have one more question?

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says:

akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate
[bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ]

[The Supreme Personality of Godhead said: "The indestructible, transcendental living entity is called Brahman, and his eternal nature is called *adhyātma*, the self. Action pertaining to the development of the material bodies of the living entities is called *karma*, or fruitive activities."]

[*Bhagavad-gītā*, 8.3]

So this, I have a little confusion as to what is He referring to as the *svabhāva* of Brahman as being *adhyātma*. What is this *adhyātma* translation proper?

Śrīla Śrīdhara Mahārāja: Yes. *Svabhāvo 'dhyātmam ucyate. Akṣaram brahma paramam*, that you understand?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Akṣara*.

akṣaram brahma paramam, svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-samjñitaḥ

Then?

Parvat Mahārāja: *Adhiyajño kṣaro...*

Śrīla Śrīdhara Mahārāja:

adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtām vara

["O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice]

[*Bhagavad-gītā*, 8.4]

Svabhāvaḥ _____ [?] which is including, in the area of *karma*, action reaction in this world, *svabhāvaḥ*. That is which is in the mental system which is kept as thoughts and ideas, action reaction in the subtle form in the mental system. That is *adhyātma svabhāvaḥ*. The soul is independent of that, but it is captured in the mental system, and the mental system that is composed of many subtle things in different stages of this world of exploitation, up to Satyaloka, the *saguṇa*, *satya*, *raja*, *tama*, the *tri-guṇa*. The subtle body which contains within it the result of *karma*, that up to Brahmaloḥka, this *prākṛta*, this natural life. That is *adhyātma*. *Adi kṛtam ātmā*. *Ātmā* has got different meanings.

Ātmā devi rte jive sadahi paramatmani [?] *Ātmā* means *svabhāvaḥ*, the nature. What is the nature? That there be the *karma*, the result of *karma*, that is contained in the mental system and creates *svabhāvaḥ*. And *raja svabhāvaḥ*, *satya svabhāvaḥ*, and *tama svabhāvaḥ*. And *svabhāvaḥ* of the animals, the birds, the beasts, the worms, and the gods, the *ṛṣis*, that are within the circle of this *māyā*, the twenty four stages of life within *māyā*. That is *svabhāvaḥ*, within mental jurisdiction.

With the dissolution of the mind one attains Brahmaloḥka and further up. And then he's captured, the *ātmā* is captured in the mental tendency, mental system. By the dissolution of the mental system one is liberated, *akṣara*.

Do you follow?

Parvat Mahārāja: Yes. Now, this *adhyātma*, then is temporary, *svabhāvaḥ* is temporary?

Śrīla Śrīdhara Mahārāja: Not temporary: after liberation it will disappear. But with *baddha jīva* it is constant. Wherever he goes he's got this mentality, duly connected with exploitation. Gross or subtle, gross, or thing of very dense, the exploitation. *Satya*, *raja*, *tama*, *tri-guṇa* within exploitation, known as false identification _____ *aham* [?] 'I am enjoyer.' and he's wandering through the world, fourteen worlds of *tri-guṇa*. That is all *adhyātma*. *Atmani adi ksetra* [?] The soul is captured in the mental tendency in the ambition of exploitation. The soul captured in the ambition of exploitation, that is, the whole life is *adhyātma*.

And when the charm for exploitation vanishes he's liberated. Then, when he can appreciate the life of dedication he enters Vaikuṇṭha. And the fullest surrender, wholesale surrender, to the Lord of love, then he attains the Vṛndāvana. In this way.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeke 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]

Kim tad brahma kim adhyātmam, kim karma puruṣottama [*Bhagavad-gītā*, 8.1]
Adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam, adhiyajño 'ham evātra [*B-g*, 8.4]

...

[arjuna uvāca
kim tad brahma kim adhyātmam, kim karma puruṣottama
adhibhūtaṁ ca kim proktam, adhidaivaṁ kim ucyate]

[Arjuna inquired: "O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me."] [*Bhagavad-gītā*, 8.1]

...

[adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtām vara]

["O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice].

[*Bhagavad-gītā*, 8.4]

Adhiyajña, then who is the to - "I am the enjoyer of the sacrifice. All the *yajña*, all the sacrifice meant for Me only. I am the recipient of all sacrifices anywhere it is mentioned, practised." Hare Kṛṣṇa. "I am the *bhokta*. For itself. Everything for Me. *Artheṣu abhijñāḥ svarāṭ* [*Śrīmad-Bhāgavatam*, 1.1.1] I know why the every event is for Me. Every event happening for Me. I know the meaning, none else. The creeper is moving, I know the meaning, none else. Absolute mind. And without no purpose, the creeper moving in the wind, it has all got meaning, and I know the meaning, absolutely, and none else. I am everywhere. I am interested in everything, and everything happens to satisfy Me only. No other whim they may have. If they think there may be other aims of life they're in *māyā*, they're suffering from false errand."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol.
 So Akṣayānanda Mahārāja, you are to reply to those letters.

Akṣayānanda Mahārāja: Yes. He'd like to ask one more question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: For proper functioning of this material world there are so many laws and arrangements. Then what is the position of the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is infinite. And whatever we can conceive that is a finite of the finite. What can we do? There's so much magnitude we can't conceive. That is in one part. Such is infinite. Infinite is so great, so big. In *Bhagavad-gītā* Kṛṣṇa says to Arjuna.

"I am so, I am so, I am so, I am such. I am such. Arjuna, what more I shall say to you, in nutshell, in conclusion I say this much to you. Whatever you can conceive that is in My one negligent part. I am so. Think about Me like this, that the most you can conceive, that forms only a negligent part of Mine, I am such."

So we may not try to conceive to have the conception of the Infinite. That is futile, so, *jñāne prayāsam udapāsyā* [*Śrīmad-Bhāgavatam*, 10.14.3]. Don't indulge your intellect to capture the Infinite within your clench, that is useless, *kevala-bodha-labdhave* [*Śrīmad-Bhāgavatam*, 10.14.4]. But only how you can utilise yourself in the universe, that is - that should be your enquiry. 'That I'm a point in the Infinite, how can I - still I'm something, how can I utilise myself in this Infinite?' That should be my duty to know, and then I'll be normal. And if I want to know intellectually more and more, more and more - wild goose chasing, that is a kind of disease. But normality will determine me when I shall think that, 'It is impossible, but I'm a part of the Infinite, how can I utilise myself in this infinite?' To know that and to do that. That will be the best thing recommended to us, for us.

Know thyself, and give accordingly. Infinite is there, you also are there, and you are a part of that Infinite it is also true. Then, you have got your own partial duty and you must do that, and satisfy yourself. And you know that then you'll be able to come in touch with the Infinite. There you can meet Infinite in Its highest form that is possible for you to get. That is the conclusion of the scriptures, of the experts, of the revealed truth, or received, revealed truth.

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

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

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

Is the lady Maliti here?

Akṣayānanda Mahārāja: Malati?

Śrīla Śrīdhara Mahārāja: Two letters yesterday came in her name. Has she got them?

Akṣayānanda Mahārāja: She's in Calcutta Mahārāja.

...

Śrīla Śrīdhara Mahārāja: Who is standing there? Two standing.

Devotee: Dārūka dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Our Jayatīrtha Mahārāja may come. We must be ready for that. Here I stop. What's the time?

Akṣayānanda Mahārāja: Quarter to ten.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Perhaps India may be independent.

Then that gentleman told, "No, not after *this* war, but this war will be finished and after four years, again greater world war may come, and *after* that India will get independence."

_____ [?] I wondered, that came to _____ witness. But not after four years or so but after twenty years, the second great war. First great war began in fourteen and ended in eighteen, fourteen and eighteen, four years. And second great war broke out in thirty eight perhaps, in Poland. And then forty five it came to end, and forty seven India got independence, forty seven, August.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

That gentleman told me that I shall live up to ninety two years, and have some rheumatic pains in the end of my life. And I shall have *ātmā darśana*, I shall be able to come to consciousness, soul consciousness...

...

Śrīla Śrīdhara Mahārāja: So, the living teacher within me, which took me to Swāmī Mahārāja's feet, I am there. And I can't sell that to any other person, my inner voice.

*[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]

*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]

Should I go that side? Many men here.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...to hear something from Jayatīrtha Mahārāja...

Jayatīrtha Mahārāja: (Giggles) Anyhow, especially Jayatīrtha Mahārāja is very eager to hear something from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: ...about his last tour, a very summary. They're very eager and in anxiety, so as summary to speak with which you may satisfy the present assembly, with hopeful aspect.

Jayatīrtha Mahārāja: I've given some talks to them already since I got back.

Śrīla Śrīdhara Mahārāja: All of them?

Jayatīrtha Mahārāja: Most, mostly about our plans and programs on the positive side, I think so, with some enthusiasm. And of course as far as that bad news side is concerned that always travels fast anyway.

Śrīla Śrīdhara Mahārāja: We are out to search the Lord of love. The conception about whom is given in *Bhāgavatam*, *Caitanya-caritāmṛta*. He's an Autocrat; but He has got the heart which is full of infinite love. We are out in search of such a master. We should not think that the path is covered by the flowers, but it may be spread with thorns also. It is necessary to test our sincerity, that how much is our hankering for that Lord.

Brahma adi deva yadi dhani nahi pai [?] There is a Bengali verse: "Even the god like Brahmā the creator cannot bring Him in his meditation." *Brahma adi deva yadi dhani nahi pai* [?]

And another: "*Hari viriñcira vāñchita*... The Brahmā and the Śiva have got aspiration after Him, but no guarantee that they have got it. We have come out for such an ideal. So, we must be prepared for anything, any demand what may be necessary as the price for that. Only if we may take we may not get him, but still we want to remain on the path of searching for Him. There is a...what is that, "its own reward." There is an English proverb?

Jayatīrtha Mahārāja: Virtue is its own reward.

Śrīla Śrīdhara Mahārāja: Virtue is its own reward. That I am virtuous. Yes. That is my reward. I don't want anything else by living a virtuous life. So, that we are on the path of search of the highest truth of Kṛṣṇa consciousness, that is our reward. We don't want any other reward or success. What can be attained, that can be stale. So, He can never be attained in such a way that the future will be something stale.

*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]

*viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nīpatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

We are given advice and understanding in such a way. That for the destination, the highest destination which we have got a conception of by Kṛṣṇa consciousness, given by the Kṛṣṇa consciousness, we must be prepared for anything else, any opposition.

We shall rather invite like Kuntī Devī, the Queen Kuntī. "You please put me in danger, constant danger: that is my friend to remind me about You. I have thought it best, so give me danger."

So, that should be our attitude in the quest of Kṛṣṇa, and not that already acquired things at our disposal, and the committee, the houses, the money, the power, and there is Kṛṣṇa, the monopoly of Kṛṣṇa is there, in the power-mongering and the showing of so much grandeur in the material world, it is not there.

It is in faith, deep, deep faith, the ideal. We are to consult the scripture, we are to consult the great honest men, *mahā-janas*, and *śāstra*. And *hṛdaye nābhya nujñāto* [*Manu saṁhitā*, 2.1] [*Śrīla Śrīdhara Mahārāja*' collection of verses, 554], our sincere heart; we can't ignore that, we must have its deep, deeper approval, the deeper approval of our heart, that what we are doing we are doing well, we are doing rightly. This sort of underground consciousness we must have when we go to search about Kṛṣṇa. Gaura Haribol. Gaura Haribol.

*na dhanam na janam na sundarīm, kavitaṁ vā jagad-īśa kāmāye
mama janmani janmanīśvare, 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]

The causeless attraction of Kṛṣṇa. Not dependent on any other things or relations; causeless. Independent of all acquisition of this mundane world. It is independent; it does not depend on anything else. It is Absolute. Absolute. Everything has got stand on it, but it is Absolute. Exclusive attraction for Him. Otherwise, He won't care to have any connection with us. He cannot tolerate any partner. Kṛṣṇa can't tolerate any partner because He's the Absolute. We heard from our Guru Mahārāja that there are so many qualifications, the characteristics in Him, in Nārāyaṇa.

*aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva [yan nām bhaga itiṅganā]*

["One who is inconceivably complete in the six opulences of wealth, power, fame, beauty, knowledge, and renunciation, is known as Bhagavān."] [*Viṣṇu Purāṇa*, 6.5.74]

& [*Gauḍīya Kaṇṭhahāra*, 7.28]

Vairāgya. Nārāyaṇa or Kṛṣṇa, He has got *vairāgyam*. He's indifferent to the world. Our Guru Mahārāja remarked in this way, that His *vairāgya*, His indifference to this world is so much that we can't find Him, though searching. Everything belongs to Him, but His abnegation, cent percent, His indifference to this world is so much that He could not be found out in any part of this world, which is in His possession. He has got such a type of *vairāgya*, indifference. So, indifferent to everything, but only He cannot be indifferent to His beloved, *mayi te teṣu cāpy aham*.

[*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]

In consideration with the other parts of the world, He's everywhere, He's nowhere. Everything is in Him, nothing is in Him. But in the case of His devotees, *mayi te teṣu cāpy aham*. "I am always there, they are always in Me." In *Bhagavad-gītā* we find that. In *svarūpa-śakti*, He cannot withdraw from His *svarūpa-śakti*. Of course, to show His pastimes in different ways, that is another thing, but He cannot be completely indifferent to the *svarūpa-śakti*. *mayi te teṣu cāpy aham*.

So, one who has got a slight drop of Kṛṣṇa *bhakti*, naturally he will be apathetic to anything else; *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* [etc] means *yoga* and *śaithilya* [idleness, apathy]. *Anyābhilāṣa*, fleeting desires, baseless, temporary, fleeting desires, that is *anyābhilāṣa*. *Karma*, organized way of active life in which morality and also utilitarianism can be seen, and some sort of conception, mostly imaginary, of Godhead, *karma*. *Jñāna*, to eliminate from the present environment of attraction and complete withdrawal from this world of exploitation, and to take shelter only under deep and infinite slumber. Something like that. *Samādhi*, *brahma samādhi*, or *prakṛti samādhi*, either in Virajā, the highest, the most crudest conception of this worldly energy, and Brahmaloka, the outermost conception of the real world, of Vaikuṇṭha. *Karma*, *jñāna*, *yoga*. *Yoga* means *jñāna yoga*: slight difference between them. The *yogis* engaged in search of the innermost substance what is within, *aṇor aṇīyān* [*Kaṭha Upaniṣad*, 1.2.20], the smallest of the small, all-pervading, which is living in the innermost position of an atom or electron, that is *yoga*. *Karma jñāna anāvṛtam*, not any contamination of all these filthy ideas of life. *Ānukūlyena-kṛṣṇānu*. *Ādi* means *śaithilya*, slothfulness, indifference to the attempt which is necessary for the service to Kṛṣṇa, *karma jñānādi anāvṛtam*. Then also another thing to be considered, *ānukūlyena-kṛṣṇānu-śīlanam*, not *pratikūlyena*.

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

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical

speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

In *Bhāgavatam* there is a *śloka*, *Kāmād dveṣād bhayāt* _____ [?] in this way.

*kāmād dveṣād bhayāt snehād, yathā bhaktyeśvare manaḥ
āveśya tad-agmaṁ hitvā, bahavas tad-gatiṁ gatāḥ*

[“Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa’s mercy simply by concentrating one’s mind upon Him.”] [*Śrīmad-Bhāgavatam*, 7.1.30] & [SB, 6.16.39, purport]

In this way. It is - it does not mean to touch the very inner meaning, but externally it is giving some description. That anyone who comes in His connection, direct or indirect, he’s relieved of this worldly life. Such so, the Kaṁsa he’s always afraid of Kṛṣṇa. Anyhow, it brought him in the relativity of Kṛṣṇa. Not in a loving attitude, but with an animistic feeling, he’s always afraid. The Śiśupāla always had jealousy about Kṛṣṇa. But he cannot give up the thought of Kṛṣṇa. Always thinking of Kṛṣṇa, but jealous. So, *dveṣā* [hatred], *bhayā* [fear], this indirect connection with Kṛṣṇa also takes one to Kṛṣṇa. But the real adjustment is here in this way. Rūpa Goswāmī Prabhu has given in *Bhakti-rasāmṛta-sindhu* [1.2.278]:

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kīraṇārkopamā-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.”]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.36]

What is mentioned in the scriptures in different places is that anyone coming in connection with Kṛṣṇa, direct or indirect, they can attain Him. Then what is the analytical meaning here? That when the sun and the sun ray, the sun ray is included with the sun. So also when Brahman, the consciousness, mere consciousness is connected with Kṛṣṇa, then it may be applicable, that those who are in the cultivation in an indirect way, they will come to Brahmaloḥka, *sāyujya mukti*, up to Brahmaloḥka. Brahmaloḥka in the broadest sense is included in Kṛṣṇa. So, *dveṣā* and *bhayā*, all these indirect cultivation they come up to this Brahmaloḥka.

Yad arīṇāṁ means what’s talked about the enemies of Kṛṣṇa, *arīṇāṁ*, and *priyāṇāṁ*, those are His own loving affectionate servitors, *prāpyam ekam ivoditam*. Generally it seems, apparently it seems that their attainment is one and the same. But Rūpa Goswāmī is giving a caution to us. *Ekam ivoditam*. Approximately speaking, it seems like that, but really, it is not so, because in the case of the indirect cultivation, the Brahmaloḥka has been identified with Him, and those that are having a favourable cultivation about Kṛṣṇa, for them the *svarūpa-śakti*, and according to the capacity of their nature, there is a great differentiation from

Vaikuṇṭha to Goloka, and in different *rasa*. So, approximately it has been described in the *śāstra* that is one and the same, in any way one may come in connection with Kṛṣṇa, and he may get Him. But Him means a great difference between the two aspects of Him, one is Brahmaloḥa, just in the beginning of His land, and another His own home, where He plays with His friends. This great gulf of distance we are to understand when we are to adjust the things in this way. *Yad arīṇāṃ* means about the enemies, and *priyāṇāṃ*, about His own, and *prāpyam* means their prospect, *ekam eva*, only one and the same, *oditam*, *kathitam*, it is described in the scripture, that statement...

End of 82.04.14.D_82.04.16.A

Start of 82.04.16.B

Śrīla Śrīdhara Mahārāja: *Tad kṛṣṇa brahmayor aikyāt.*

*[yad arīṇāṃ priyāṇāṃ 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."]

[Caitanya-caritāmṛta, Ādi-līlā, 5.36]

It has been taken that Kṛṣṇa and Brahman is one and the same. The Kṛṣṇa and the lustre of His country, of His domain, is one and the same. With this basis of consideration this has been stated in the *śāstra*. We are to be wakeful to this fact. *Brahma-kṛṣṇayor aikyāt*. How? *Yāt kiraṇārkopamā*. Just as we may think that sun and his ray, we may sometimes include the whole extensive ray section also within sun. But a pencil of ray is where and real sun is where? A great difference. It is also like that. *Kiraṇa* means ray and *arka* means sun. Sun and its ray. We can include the ray within the sun sometimes, and we can eliminate the ray and we can consider only about the sun. So this we should understand the statements of the *śāstra* in different places when they say like this the underlying assimilation in such a way. We must be wakeful to that. So, *ānukūlyena-kṛṣṇānu-śīlanam*.

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

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] *[Bhakti-rasāmṛta-sindhu, 1.1.11]* & *[Caitanya-caritāmṛta, Madhya-līlā, 19-167]* & *[Śrīmad-Bhāgavatam, 11.21.11, purport]*

This is our necessity, the favourable cultivation about Him. That which pleases Him. This has got also, the enemy-like dealings are also necessary in His *līlā*. But we won't like it, we

should not like it, we should not select it for our own. We shall try to go within, more and more, nearer, nearer approach there. And it is the *ānukūl* and *prātikūl*, it can be traced to the highest point, last point.

And so our aspiration is for *rūpānuga*. The Gauḍīya Vaiṣṇava, as Mahāprabhu has recommended for us there *rūpānuga*, *rāgānugā*, *rūpānuga*. First thing they're *rāgānugā*, not _____ [?] not the path of law and rules, regulations, but they select more the path of heart, connection of heart to heart. That is *rāgānugā*. And of *rāgānugā* also there are different types. Within that *rāgānugā* is *rūpānuga*. *Rāgānugā*, the way of loving service and free from all rules, regulations, that is formality: no much formality but so much sincerity, that is *rāgānugā*. And *rūpānuga*, that is a particular group in the *mādhurya rasa*, the central line of the *mādhurya rasa* service. The highest service, the wholesale, the twenty four hour service, and the central thread comes to begin for us *rūpānuga*. So Mahāprabhu's *sampradāya* is generally known as *rūpānuga sampradāya*. Both love and *mādhurya rasa* combined in the central line, the line of Rādhārāṇī. *Rūpānuga*, and the beginning is there.

So Narottama Ṭhākura, the great Guru in our line of Divinity, his aspiration, he's describing himself. "When the day will come when my Guru Śrī Lokanātha Goswāmī he will take me by my hand and put me in the charge of Śrī Rūpa?" His Guru will carry him to Śrī Rūpa Goswāmī, *rūpānuga* line. "He'll take, he'll hand over me, when that day will dawn to show my fortune that I'm replaced by my present Guru Lokanātha Goswāmī to the hand of Rūpa Goswāmī?" That is the aspiration we're told, expressed there.

But we don't think this is anomaly, we don't think that is crossing the law of service to Guru. Here, should we think that Narottama Ṭhākura has committed any spiritual wrong when he says like that? It is out of nature, it is necessary. It is necessary, according to the detection of the inner acquaintance, innate nature, the complete analysis of the inner nature demands this sort of ostentatious transfer, we find it. And that should not be anomaly. The form and substance going together always, the form to help the substance, the ideal. Ideal is all in all, and the form conceived to help the ideal, and not to oppose it. This sort of aspect of the truth we must realise. It will help us a great deal in the whole of our life, what is the relation between the ideal and the form. Not - form is created to help the ideal, ideal realisation, the form is coming to here.

*[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]

None have pleaded so strongly on behalf for form. The Lord Himself is pleading with strongest terms. *Sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ*. Don't go to accept other's duty. Rather die standing on the sphere of your duty. The strongest terms He has asked us to take our position firmly in the form, at the same time,

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]

Why so much recommendation to stand on the form? Because I may not go down, to keep up in my own present position, to maintain my own position.

The general will consolidate his own position, but what for? Only he'll take chance that he'll go forward, but not backward. He may not be pushed backwards, so he must strengthen his position - the general. But that is not the end of his object. His object is to go forward. He must not forget that, he's to go forward, to attack his enemy and finish him. That should be his object. But he's asked by the military science that you must consolidate your position first, that the enemies may not push you back.

So, so much importance should be given to the form that my carelessness to it may not push me back. But that does not mean that I won't go forward, 'I have finished everything. My life is finished.' No finish in our life. It is dynamic. The truth is a dynamic one, not a static. Finished in Brahmaloḥa or Virajā. That is another thing, complete withdrawal.

But when we accept the life of service divine it is eternally divine in us, always to go forward, go forward. So we must be alert for progress, always for progress in our life, golden sphere. I have come to a standard, every days program always there must be novelty, not a stereotype thing, but novelty always in every days program.

So form should be there, but not at the sacrifice of the ideal, which we can see by the grace of the Infinite Lord, or His servitors. But the whole thing is concerned in this, the trouble, we find. Let God save us from this difficulty. This is a general difficulty which may come at every moment of every time in everyone's life. So a broad thing we are to understand clearly. Hare Kṛṣṇa. Gaura Haribol.

Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja. Progress means to give up the present and to advance for the future prospect, that is progress. Gaura Haribol. Gaura Haribol.

At the same time we may not degrade us and take it as progress, in the name of progress we may not degrade us. We shall be careful about that also. So the *śāstra* and the *sādhū*, the consideration, and careful and selfless sincere consideration that will come to our relief.

[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]

We are our own enemy, and enemy is not outside, that can damage us so much, if we do not take part in that. So Kṛṣṇa is there, and if we're sincere He will surely come to our help. He'll be seen. It is His test. What we select, we select Him, or we select some other things

given by Him? So many charming things sent by Him to test us, whether we're eager for Him, or eager for things that may be given by Him? So we should always try to help us in the selection of His service, and not by things given by Him.

Hare Kṛṣṇa. Gaura Haribol. _____ [?] Gaura Haribol. Nitāi Gaura Hari bol.

Any question? We don't hear the voice of Kulangana any more. Where is she? Not come? She's busy in *arcana* of Rasesvara [?] She's busy perhaps there? Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktisiddhānta Sarasvatī Ṭhākura, sometimes in his writing he refers to the analytic process and the synthetic process. Could you explain the difference between these two processes: analytic and synthetic.

Śrīla Śrīdhara Mahārāja: There is some instance? Generally his lecture is synthetical. Bhaktivinoda Ṭhākura more analytical, but our Guru Mahārāja was more synthetical. Synthetical means always tending towards the centre. Whatever part he begins, but try to connect with the centre and then to deal with it in any way. And analytical to begin from there and go to the parts, and parts of the parts, in this way. Bhaktivinoda Ṭhākura had analysed mostly. Of course the synthesis is there _____ [?] Kṛṣṇa. But our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, giving always a general characteristic, ontological aspect, ontological meaning. Very busy always to take anything with ontological, intellectual, the ontological satisfaction, in this way, of everything. That is required by the present scientific civilisation. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: I think your speaking is more towards the synthetic also.

Śrīla Śrīdhara Mahārāja: Mine?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes. It was told like that, that mine is also synthetical. Rāmānuja is synthetical. Madhvācārya is analytical. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: If someone in the path of devotion becomes too much concerned with the external consideration, loses sight of the question of internal earnestness or hankering for the real thing, then in what way can he be delivered from that kind of misconception?

Śrīla Śrīdhara Mahārāja: It will take time, and also it depends on the stage of devotion. His awakening in the inner world will help him to dissolve the earnestness with the external side. As much as his awakening will be on the internal world his object of worship will also be of the same level and it will be subtler and subtler. *Bhāva bhakti*.

Generally it is said that *brahmācārīs* and *grhasthas*, in that stage they're in *arcan adhikār*, with things _____ [?] They will, whatever they will do, they will do with the help of these material articles.

Sannyāsīns are supposed to do mental worship, not that, independent of material things, because they're *sannyāsīns*. External, physical things may not be available to them, and they're promoted to such a stage that only with the help of mental ideas they will go on with their worship. This is the middle class of devotee.

And the highest class of devotee they're above *arcanam*. They're seeing that everyone is worshipping Him, and only he's the exception, he can't do. That is their vision. 'Everyone is in connection with God,' but he's trying but he can't get the real connection. That is his temperament, of the *uttama adhikārī*, 'That I am deceived. I failed. I am unfortunate.' But at the same time he finds the connection of Kṛṣṇa with the whole of his environment. That is a peculiar type of devotion of Kṛṣṇa consciousness in the *uttama adhikārī*.

We can guess, conjecture, that because the object of our attainment is infinite, as much as we can approach to have a conception of infinite, so much so, we cannot but find ourselves very, very meagre in the comparison, in comparison of that.

Just as Newton told, "You say I have finished the world of knowledge. But I say that I am more learned than you, because, I know that it cannot be finished. But I'm only collecting some pebbles on the shore of the infinite ocean of knowledge. So I am more learned than you."

So, as much as one has some connection, some conception of the infinite, so much so, he feels himself that he's smallest of the small. And when we do not care about the very nature of infinite we may say, 'Oh, I can finish it in no time.'

Devotee: Mahārāja _____ [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Akṣayānanda Mahārāja not come?

Akṣayānanda Mahārāja: Hmm.

Devotee: Akṣayānanda Mahārāja, Aranya Mahārāja, Parvat Mahārāja and _____ [?]

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava has got a letter. _____ [?]
Hare Kṛṣṇa. Nitāi Gaura Haribol.

...

...there may be, and also clash maybe, but that should be of a proper type. The fighting of the dogs should not be the ideal of the fighting of the man, or even the lion. The brahminical fighting, the Vaiṣṇava disagreement, that must have some respectable type. There may be difference but that should not come to such deplorable standard, level. This political, more political fight. That shows the standard of our faith in the Supreme. The justice is there, the Almighty. Justice is everywhere. With this consciousness we're to handle with anything and everything.

Just as suppose, in the presence of the father or guardian, if the children they want to quarrel, but their quarrel will be of a particular type when they're thinking that they're in the front of their guardian. The father is there, the mother is there, and the children are quarrelling for some, 'he has snatched my thing. I am given less.' In this maybe quarrel, but the guardian's eye, under guardian's eye.

So our fight should be that we are under guardian's eye. Kṛṣṇa is there. Guru is there. We are seeing almost same order of affection we get from them, and we have got proportionate affection from the same source, and just before them how should we behave? A ruthless, merciless, and heinous, with such mood, and such sort of feeling, that rudeness, this shows that how much God consciousness, Guru consciousness, Kṛṣṇa consciousness, is within us. Or we think we are masters, we are seeing the matter, the object. We are more related with the objective world than the subjective. That by capturing the physical aspect of things we have done everything. What is this?

Rather, the ideal side, that is more important than the physical acquisition which was necessary to help the - to propagate the ideal. The ideal is all valuable, not those materials that were gathered to help preach the ideal. Am I clear?

Jayatīrtha Mahārāja: Yes, cent percent.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Who are more interested with the material than with spiritual, so the spiritual dissatisfaction will come there as a reaction, in general. Making too much with the material aspect, it can't satisfy the seekers after truth, quench their thirst. Ultimately none of you have come for material grandeur. You have come to surrender to the beauty of the ideal. The higher type of ideal, that has drawn you all, surely, not the external grandeur. Hare Kṛṣṇa. And there, that is normal. And we may be blessed with that sort of tendency in our heart.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu showed that He's afraid of mixing with Pratāparudra, the material grandeur, power. But when Pratāparudra was found to serve Jagannātha in the form of a meanest servant, though he sits on the throne, but to Jagannātha he considers himself to be a sweeper. Pratāparudra, though a king, externally, but internally he thinks that he's a sweeper of Jagannātha. Then Mahāprabhu's heart melted. He showed that if you try to look at things in this way, through his *laghimā*, ego, how it is modest, how it is humble. That should be the standard of judging our friend. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Let us be blessed with that standard, that eye. We may not be conquered by other's ideal. Let God save them also from that sort of endeavour and adventure. They're thinking that they're progressing with much adventure. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There is much jewel, and what jewel we can find on the external surface? We want to be saved from that sort of charm of the external grandeur. Gaura Haribol. Gaura Haribol. Gaura Haribol.

There is a story in Sanātana's life. It is found in *Bhaktamāla*, and also Rabindranatha Ṭhākura has written a poem in that connection. In the verge of the Badrahan [?] District ____ [?] there was a village, Mankar [?]. And there was a rich *brāhmaṇa* family and who had many lineage of worship and festivals of many religious type. But suddenly they had become poor. And the *brāhmaṇa* he says that, "I am the best of this line, lineage. I'm so poor that I cannot perform so many festivals that used to be performed here every year."

So he was a devotee of Mahādeva, Śiva. He began to pray very fervently to his lord of heart, Śiva. "That please help me that I can keep out the glory, the name and fame of my ancestors."

Then in dream he got some suggestion. "Go to Vṛndāvana, there is Sanātana Goswāmī, meet him, and your aim will be satisfied."

Then in those days no train, no bus, only by walking, the thousand miles, *brāhmaṇa* went to meet Sanātana in Vṛndāvana. Then anyhow, on the banks of Yamunā he found Sanātana in a hut and taking the Name of Kṛṣṇa. He met him and told his own things.

Then after giving hearing to him, Sanātana told, "*Brāhmaṇa* it was true that previously when I was Prime Minister to Bengal I gave many things to many *brāhmaṇas*, satisfied them. But now you find me I'm a beggar."

"Yes, I see your condition. But how can I think that my lord, Śiva, he has frustrated me, cheated me? I can't think like that."

"But what can I do? You see me."

"Yes, I see your position." Then disappointed, the *brāhmaṇa* is coming away.

The Sanātana Goswāmī suddenly - something came in his mind. "Oh *brāhmaṇa*, come, come, come. Śiva has not disappointed you. You see there is some rubbish gathered together. I think that one very bright stone was found one day and I put it there. That may be the touchstone, and if it is so, then Śiva has given you dream rightly."

The *brāhmaṇa* removing the rubbish found a bright stone.

"Oh, it may be the touchstone. You take it, and all you're difficulties will be removed."

The *brāhmaṇa* took it. "How fortunate I am. Śiva, my lord, has guided me to a proper place, and I have got it." And now going, he was always thinking that, "It may be ordinary glass also. But I must find some... this iron." And when searching he found a small iron nail and took it and touched and it converted into gold. "Oh! How fortunate I am. I have got the touchstone. I'm so fortunate in the world I have got the touchstone."

He's going, but fortunately the reaction came in his mind.

"This is really touchstone, but why that man, that Sanātana Goswāmī, he so neglectfully put it in the rubbish? How is it possible? It can't be thought out, that this thing should be so much neglectfully dealt. Why?" Then the next second thought came to him, in the heart of that fortunate *brāhmaṇa*. "That he must have something more, greater, higher, then he could neglect this thing." The second thought came in his mind, "He's in possession of something higher, substance." And then the third stage he came to think, "That I have found such a saint and if I go back only with this then I'm deceiving myself. It is a proof that he's a saint of the highest order that he could neglect this touchstone in such a way, hatefully. I have found such a *sādhū*, such a saint, and if I leave him then I commit a great mistake in my life. It is difficult to find such a saint in the world." So he came back, returned, retraced, and when he came in the front of the cottage of Sanātana, then it came to its zenith. He threw away that touchstone into the river, and fell on the foot of Sanātana. And it is mentioned,

[?] "You have got, you are in possession of such a wealth that you did not care a touchstone to be a valuable thing. I want that valuable thing from you. I don't like to be deceived by this touchstone, valuable thing." He threw it to the water, and falling.

So external things, the charm of the external precious things should be conquered. In this way. Gaura Haribol. The grandeur can attract the self deceiver.

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

Kṛṣṇa is such He does not tolerate any second of Him, competition, so no alternative. Kṛṣṇa is the only wealth. All others in our paraphernalia should be very, very insignificant. We should be satisfied with that, satisfied with that. Only the whole adoration He should command from our heart. And there should not be anything around us which may attract us, disturb our concentration towards Him. Only the exception of His devotees, those that will help me towards right direction, towards the direction of Kṛṣṇa consciousness.

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

End of 82.04.16.B

Start of 82.04.16.C

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi. What was the capital of Swāmī Mahārāja? What was the capital of Nityānanda Prabhu?

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*
[Locana dāsa Ṭhākura. Śrīla Śrīdhara Mahārāja's, collection of ślokaś, 608]

His property was that of a negative character. He appealed, and began to cry, and request, and then began to roll on the door. "Please accept Gaura Hari, My Lord. Accept My Lord Gaura Hari. You'll be saved. You'll be saved beyond your conception. You'll be saved. Take Me." In this way His appeal, and He's crying, and He's rolling on the door, *bhūme gaḍi yāya*. Gaura Haribol. Gaura Haribol.

That the main nature should be that, propaganda. "He's my business, my earnestness, my necessity, to satisfy my inner tendency, inner hankering, I should do it, not by suppressing and oppressing others."

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

Deserve and have, deserve. Try to promote the line of deservation. Deserve, and then He'll be eager to embrace you. Deserve and have. Having is only a consequent result. But deserve, try to deserve. Hare Kṛṣṇa.

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

Akṣayānanda Mahārāja: Mahārāja, Mahāprabhu tells, "*Sarvatra pracāra haibe mora nāma*." So *mora nāma* is Caitanya Mahāprabhu. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes. Both. We can take both sides. Who will preach, and whom he will preach. Ha, ha, ha. His Name means the Name which He's out to preach. And also, consequently, His Name who'll be preaching, Who's preaching the Name. We shall accept both of them. Don't allow, won't allow anyone to go away, Ha, ha, ha, ha, ha.

Mahāprabhu's Name is of course clear. He want that, "The Name I am preaching." But we shall catch Him also there."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Then He'll be reluctantly revealed. Ha, ha, ha.

Gaura Haribol. Ha, ha, ha. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhaktivinoda Ṭhākura saw with his divine eye that things are advancing in such a way that it cannot but be that these plain things should be understood by the general mentality. And there is the threatening of the atom war, eh? That is a contribution positive to this. Ha, ha, ha. The threatening: do or die. Ha, ha, ha, ha.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: The physical civilisation and the spiritual civilisation, come hither, or be victim of the atom bomb. Don't identify you with this physical body that is in danger in wholesale. But try to get out of this physical existence, some noble and higher, divine existence of you. There is time yet. In the meantime you free yourself from the mal-identification of yours that you die by the atom bomb. You won't die, if you enter into Kṛṣṇa consciousness, no death.

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

Not only no death but also a life of nectar eternally. So, it is nearby, very close to you. Rather, you have come, run a long way to this material world to die. But your Kṛṣṇa consciousness nectar ocean is very near to you: as near as you are. And your real self is there. Why do you care for all these things? So:

tvam tu rājan marīṣyeti, paśu-buddhim imām jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvam na nañkṣyasi]

["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]

At the conclusion of *Śrīmad-Bhāgavatam* the warning is given to Parīkṣit Mahārāja - to all of us - "That this animal consciousness you butcher, you murder, kill, this animal consciousness of yourself that you die. Why do you allow yourself to come down and identify yourself with this material world which dies? You are above death. You, yourself, is

already above death. What you are really, that is above death. That does not die when the matter is being transformed into this and that. *Tvaṁ tu rājan marīṣyeti*, that I shall die, this idea you kill. *Paśu-buddhi*, this is animal consciousness, your false identification of your self with this body. That is the cause. You disconnect your self with the material body."

Just as in your dream you may see that your beheaded body is there, lying. But a beheaded man may not have any existence. But in dream you can see that your dead body is there. So also, what you are seeing, that is like that you are independent, as a seer of this world. The world is being destroyed, you're an onlooker. "Oh. The world is being destroyed." From aloof you are looking, you are not included there. You can make you separate from this mal identification. It is time. You do it immediately, begin. That you are an onlooker, you are subject, and not object. The objective world may vanish, even the world, the solar system may vanish, but you are not a member of that mortal world. You are a seer, always a seer, a subject. And your prospect is on the other side, on the higher side, super-subjective side. Don't mingle, entangle yourself with this material world.

You have come to mix with this material. You are *taṭasthā*. But on the other side there is a land of prospect for you. It is infinitely spread there. Begin your activity there, your prospect there, cultivation in that land. That will produce gems, gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind. Gaura Haribol. Gaura Haribol.

And Gaurāṅga and Nityānanda came with what sort of prospect, high prospect for us. The loving lap of our Lord, and His friends, and His loving servitors. So much love we cannot conceive even in this mundane world. In such quantity and quality it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such and such. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mother Kulangana _____ [?]

Śrīla Śrīdhara Mahārāja: Where is mother Kulangana?

Kulangana: I would like to say that since I came to this movement I was praying to Lord Kṛṣṇa to sleep on a tree.

Devotees: [Group laughter]

Kulangana: I was very much attracted by Six Goswāmīs...

Śrīla Śrīdhara Mahārāja: What does she say?

Kulangana: ...but now since I'm here in Navadvīpa I'm praying to Kṛṣṇa to allow me to stay in this blue house...

Devotees: [Group laughter]

Kulangana: ...and take this wonderful *prasādam* that Kṛṣṇa provides every day.

Śrīla Śrīdhara Mahārāja: I understand that 'blue house.' What does she say?

Akṣayānanda Mahārāja: "When I came, I was praying to Kṛṣṇa, like Goswāmī I want to sleep under the trees. But now I came to Navadvīpa I want to stay in this blue house..."

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha, ha, ha.

Jayatīrtha Mahārāja: And take your *prasādam*.

Devotees: [Group laughter]

Kulangana: I think if I can do that...

Śrīla Śrīdhara Mahārāja: She is giving *prasādam* to me. She comes almost every day in the evening with some *prasādam*...

Devotees: Hari bol.

Śrīla Śrīdhara Mahārāja: ...and I take it.

Devotees: Hari bol. Jai.

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

Jayatīrtha Mahārāja: She come from a highly placed family in Poland.

Śrīla Śrīdhara Mahārāja: Yes.

Jayatīrtha Mahārāja: In Poland her family is very highly placed. But she's taken refuge rather in the real land of freedom, your holy feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Navadvīpa. Nadia.

Devotee: Navadvīpa _____ [?]

Śrīla Śrīdhara Mahārāja: The saviour, not only saviour, but giver of the highest nectarine life, admission, They take the door to enter. Especially the *aparādha-bhañjan-pāṭ*, the special portion of Navadvīpa where all the offences were forgiven by the Lord, without any reservation, unreserved.

kuliyā-grāmete āsī' 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-Bhāgavata, Antya-līlā*, 3.541]

Everyone got fulfilment, his fulfilment from Him, *dhanya*. This is the place.
Gaura Haribol. Gaura Haribol.

nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram
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."] [*Śrī Śrī Prema Dhāma deva stotram*, 34]

When I was composing this poem, on this chair, there, I tried to think that picture when Mahāprabhu came here. And suddenly I felt that He's here...

Devotees: Hari bol.

Śrīla Śrīdhara Mahārāja: ...and I could not check my tears. Somewhat, presence of Him I felt at my heart at that time. That I saw, *nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam*, as the usage among the *sannyāsīns*, they sometimes after *sannyāsa* they're to give a visit to his home. Something following like that He came to Navadvīpa after five years. *Nyāsa- pañca-varṣa-pūrṇa-janma-bhūmi-darśanam*. And *koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam*. And millions of eyes gave their attention. Millions of eyes were attracted by Him, all *lubdha*, means very greedy, and *mugdha* means not very, *mugdha* means something enchanted. *Lubdha*, earnestness, and charmed heart. They began to see Him, came to see Him by millions. *Loka-lubdha-mugdha-dṛṣṭi-karṣanam*. Attracted such attention that with their earnest and charmed, enchanted look they came to have His *darśana*. And *koṭi-kaṇṭha-kṛṣṇa-nāma- ghoṣa-bheditāmvaram*. And whoever came towards Him began to 'Hari Hari bol.' That loud chorus, that congregational Name, that came, Hare Kṛṣṇa, that sort.

Devotee: _____ Kulangana [?]

Śrīla Śrīdhara Mahārāja: What does she say?

Jayatīrtha Mahārāja: [Laughter]

Kulangana: Śrīla Tīrthapada, please accept my humble obeisances.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: She offers her obeisances to you.

Śrīla Śrīdhara Mahārāja: So, she has a call for the worship of Rasarāja, there? She's taking leave?

Kulangana: _____ [?] so you know very well Śrīla Tīrthapada in which kind of family I was born. _____ [?] most poor.

Devotees: [Group laughter]

Jayatīrtha Mahārāja: She's making some protestation of humility.

Śrīla Śrīdhara Mahārāja: What is that she's going on?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: What does she say? Her complaint?

Jayatīrtha Mahārāja: She's protesting that actually she comes from a very low family. She does not understand why I say that she comes from a high family. She comes from the lowest family.

Śrīla Śrīdhara Mahārāja: So, opposing you?

Jayatīrtha Mahārāja: Yes. But still she offers her obeisances first, before she makes her protest.

Śrīla Śrīdhara Mahārāja: Gaura Hari. We find from the lips of Sanātana Goswāmī that, "I have come from a very low family." Generally people say that, 'I am low, I am humble, I am bad, I am evil, everything.' But my family is also low, that none can say very easily. We find in Sanātana Goswāmī that he's saying that, "I'm low born, not any other. I am low, I am humble, I am mean. But my family, I am low born, family is mean, with so much humility it is very difficult to find." It is found in you. Hare Kṛṣṇa.

Devotees: Jai. Hari bol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: With your connection with whatever family, your connection has made that great.

Devotees: Jai. Hari bol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Whatever it maybe I do not know, but I can see clearly that your, *Kulam pavitram janme kuthatha yesam kula vaisnava nama deha* [?]

It is written in the scripture that when one, a Vaiṣṇava is born in a particular connection, he can purify your past connection also. Because the connection has contributed something to

help her, him or her, so as a reaction they get that benefit from the Lord. So they're purified thereby.

Kulam pavitram janme kuthatha yesam kula vaisnava nama deha [?]

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They're in the sun now. We can dissolve _____ [?]

Hare Kṛṣṇa. Gaura Hari bol. Jaya Om Viṣṇu-Pāda...

...

...objective world. That is *adhokṣaja*, super subjective, super natural, transcendental. That sort of fine subject can come down in our gross experience, but when it withdraws we are nowhere. We can't have it to catch it again, a finer subjective existence. There the Vaikuṇṭha and other worlds. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is not non-scientific. Here the ether, the air, the water, the trees, the earth, the stone, the iron, is in progressive grossness. So it must be produced towards the subtle _____ [?] super, super consciousness. It does not end with the subjective side which we hold, but it must go further in the regional circle, existence, consciousness. Consciousness independent, pure consciousness, and that is also finer, finest. In this way it is progressing, no end. So Vaikuṇṭhaloka, Goloka, Kṛṣṇa, in this way it is going up.

Sat-cit-ānandam. The *satya*, the existence, eternal existence, non vulnerable existence, and then that consciousness. The feeling, the perception of the objective world. *Sat-cit* and then *ānandam*, fulfilment of life. The consciousness is hankering to get something, fulfilment, that is happiness, or ecstasy. And that is the concrete reality. This matter has got existence only. The soul has got existence and also perception, existence plus perception. But soul wants something to attain, to get, is hankering. And this *ānandam*, that is endowed with three. It has got existence, conception, and fulfilment in him, that is beauty, or charm, or love, the three phases of existence. First is only existence, and the second existence with perception, and the third, existence, perception, and fulfilment, that is love, or *prema* divine. And that is the original substance, and these are outcome, product.

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

So God is, and His Name also are there, and the service is there, and it is pure, and it is giving fulfilment to our life. Without Him we are imperfect. Coming in His connection we feel our perfection in progressive life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

And Mahāprabhu told, *Śrīmad-Bhāgavatam*, that beauty or love, that is the highest thing, beauty and love divine, and not consciousness, not intellect, not intelligence, reason, or

consciousness, but beauty, or love. It is divine, not thing of this mundane experience, but it is the prime cause. The prime cause is love. It is above justice. Mercy is above justice. Love is above calculation. It can compensate the whole defect in the existence, love, the affection, that is the highest principle of existence, and not consciousness or calculation, or blame or reason.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu preached that, and *Śrīmad-Bhāgavatam* the very gist of the *Veda*, *Upaniṣad*, is this, *sat-cit-ānandam*. *Sat-cit-ānandam*, *satyam*, *śivam*, *sundaram*. *Śiva* is immortal aspect. *Satyam*, that is *satya* and *śiva*. But *sundaram*, that is the fulfilment of life. That is finishing there with *sundaram*, *ānanda* and *sundara* of equal status.

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

And that is harmony also is a synonym of that substance, adjustment, harmony. Otherwise, without *sundaram*, without beauty, nothing can be harmonised fully. Harmony is beauty, fulfilment. We are to follow this.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We are in the midst of discordant element, atmosphere. We should try to be a member of the world of harmony. Well adjustment.

Devotee: We do not want another world war.

Śrīla Śrīdhara Mahārāja: The world war will come and go, just as creation and dissolution, everywhere, in small and in a bigger size. It is the nature of this material world. But the world may be vanished and we may not be effected in any way. So Śukadeva Goswāmī advices Parikṣit that, "You just kill your animal consciousness that you'll die." You are not this body. You don't identify yourself with this material body. You are a subject, onlooker, you are seer of the - feeler of these material things. You are a separate entity. You are soul. When the body dies you don't die. *Na hanyate hanyamāne śarīre*.

*[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ 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]*

When the body is killed the soul is not killed thereby. So you sever from your body consciousness and seek your prospect on the higher sphere. Don't identify with this material body and think that your prospect is, must be in this material world, sphere, no. Atom bomb cannot do anything.

*nainam chindanti śastrāṇi, nainam dahati pāvakaḥ
na cainam kledayanty āpo, na śoṣayati mārutaḥ*

["The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind."] [*Bhagavad-gītā*, 2.23]

You're beyond the jurisdiction of any heinous activity of this mundane world. Nothing can do any wrong to you, you are above...

Devotee: Mahārāja, it can take a lot of time to get to real Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: Getting to real Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: Not lots of time, only earnestness is necessary.

When Parīkṣit Mahārāja is appealing to Śukadeva, "I have got only seven days time. The *brāhmaṇa's* curse will take me away from this life, only seven days to live for me."

Then Śukadeva told, "This is enough time. Only properly utilised only a moment is sufficient."

*kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha
[varaṁ muhūrtaṁ viditaṁ, 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 so many mountains living after ages and ages, but what is the good of that? But if properly understood one moment if utilised it can give us a revolutionary change within us, in the highest line, higher line. Only decision of a second may help us very greatly in our life. *Varaṁ muhūrtaṁ viditaṁ, ghaṭate*. Properly understood, one moment if utilised it can give a turn to one's life forever. Otherwise, sleeping over the time, what is the benefit of so much ages and ages living.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Parvat Mahārāja: Parvat.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja. And there?

Rasarāja Dāsa: Rasarāja Dāsa.

Śrīla Śrīdhara Mahārāja: Rasarāja. And where is that Jagadadīśa [?]

Devotee: Jagadadiśa comes...

Śrīla Śrīdhara Mahārāja: When? Gone to Nepal?

Devotees: No, he's here. He's downstairs.

Devotee: He has one question.

Śrīla Śrīdhara Mahārāja: Who.

Parvat Mahārāja: Rasarāja.

Śrīla Śrīdhara Mahārāja: What is that?

Rasarāja: You said that one moment of Kṛṣṇa consciousness is sufficient if it is pure.

Śrīla Śrīdhara Mahārāja: Not Kṛṣṇa consciousness. Kṛṣṇa consciousness is higher. But one *varan̄ muhūrtaṁ*, one moment if it is meant for search of truth, *ātma samīkṣya*, self analysis, who am I? The beginning may be here, to enquire after his own self. Who am I? Where am I? And what is my prospect? It begins from here, *varan̄ muhūrtaṁ viditaṁ*, Śukadeva Goswāmī says, *kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha*. Years and years unmindful existence, unmindful of his own interest, years and years passed away. What is the good of that? But for a moment if you are careful to utilise your own solution, mind your own solution of your life, who am I? Where am I? What is my prospect? Where from I have come? All these tackling of universal questions, here it begins.

And that comes from *sukṛti*, then Kṛṣṇa consciousness, ultimately *śraddhā*, then Kṛṣṇa consciousness. At least self analysis, self enquiry, *ātma jijñāsā. Brahman jijñāsā, ātmā jijñāsā*. Who am I? Where am I? What is my prospect? All these things, analysis, self analysis will begin here. And then when he goes to compare, 'What is my best prospect?' then Paramātmā consciousness, Brahman consciousness, Nārāyaṇa consciousness, then Kṛṣṇa consciousness, all these alternatives come.

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

Devotee: Mahārāja. Why is it that we are deceitful?

Śrīla Śrīdhara Mahārāja: Ha, ha. The vulnerability, the weakness, imperfection, is within our constructions. We are meagre. How can we be perfect? We are of atomic existence in every way. The atom cannot hold the whole thing within it. We are part: that is the main nature of our existence. But adaptability, possibility, the prospect within of both the sides is there. *Jīva taṭasthā*, marginal point, endowed with the adoptability of both sides. He can come to the material world to exploit, and he can go to serve the higher. The association with the higher and the association with the lower. Those two, the double possibility is within him, adoptability, such is the constitution of *jīva*, of all *taṭasthā* atoms, atomic existence. That has been explained ultimately when argument is pushed understanding follow in this way. We

are to accept such beginning, data. We are to begin with the data of such nature, then we can explain this possibility of life of different ways.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa' sūryāmśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit śakti* (His internal energy), *taṭasthā śakti* (His marginal energy), and *māyā śakti* (His illusory energy)."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108-109*]

The inner prospect is there in *jīva*. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*. But he has come, he's found in a peculiar potency of Kṛṣṇa, of the Absolute, which is of *taṭasthā*. *Taṭasthā* means of marginal nature, both, margin, the ocean of exploitation, and the ocean of dedication, the opposite. And the margin is inertness, or indifference. But closely inspected we find there is at times, that is not, though posed in different way, but within the constituent part there is possibility of dynamic character. Though static it is felt outwardly: *akṣaraḥ*.

dvau bhūta-sargau loke 'smin, [daiva āsura eva ca daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [*Bhagavad-gītā, 16.6*]

Two kinds of creation. In creation we find we are to trace two kinds of things, *kṣaraḥ* and *akṣaraḥ* [*Bhagavad-gītā, 15.16*]. Some in a changing plane and some in a static position. The static portion also may be taken into this dynamic position of exploitation. And it is also possible for that constituent parts of the static position to participate into the plane of dedication. In this way it has been, the fact is so, and we are to accept that and go on, with the data.

Devotee: Mahārāja, is Lord Śiva a person or a post?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Parvat Mahārāja: Is Lord Śiva a person or a position, a post?

Śrīla Śrīdhara Mahārāja: A post?

Devotee: Like Lord Brahmā is a post.

Śrīla Śrīdhara Mahārāja: Ah. Lord Brahmā is a post in the material side, in the side of exploitation. And Śiva represents the buffer state, that is *taṭasthā*. He has come,

encroachment towards this, and also on the other side, and also in the middle he holds that non-differentiated position. But some relationship with the plane of dedication, towards the centre, loyalty. And some attitude of revolting against the Absolute. Sometimes he goes to fight with Viṣṇu, and sometimes takes the name of Rāma and dance. The opposite things combined there in Śiva. So he's covering the equilibrium, some influence this side, some that side. *Bhakta* Śiva, *Sadāśiva*, and the Rudra, the destroyer of the wholesale dissolution of this world.

And *bhayaṁ dvitīyābhiniveśat* [*Śrīmad-Bhāgavatam*, 11.2.37], the first consciousness of separate consciousness, *dvitīyābhiniveśa*. 'I'm not a part of undivided whole. I have got my separate interest.' The wholesale cause of separate interest, consciousness of separate interest is represented in Śiva. *Jīva* as a whole revolts first from the previous harmonised movement, and he's *śiva*. So he has got something in that land and something in this land.

End of 82.04.16.C

Start of 82.04.16.D_82.04.18.A

Śrīla Śrīdhara Mahārāja: ...of the illusory energy. *Māyā* means misconception, and he's the master of misconception. The *jīva caitanya* as a whole, which is in the clutches of *māyā*, misconception, that is *siva*, *jīva caitanya*, vulnerable *jīva caitanya*, not invulnerable.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No.

Devotee: Is his body material or spiritual?

Śrīla Śrīdhara Mahārāja: Spiritual, everything is spiritual, but influenced by, material means vulnerable, changing, changing any moment, which is not constant, which is misconceived. The misconception can change, and proper conception does not change. That also higher change, but that is some play, *līlā*.

Devotee: In seventh canto Prabhupāda writes in the purport that Lord Śiva is a post, as far as I can remember. Everybody can become a Lord Śiva.

Śrīla Śrīdhara Mahārāja: Force means *śakti*, potency. *Jīva* potency as a whole we may tell, *śakti* means force, force not inanimate but living force, that is power. Force generally is considered inanimate, and power is a living force, it is more, it is power.

Devotee: Not power, post, p,o,s,t, post.

Śrīla Śrīdhara Mahārāja: Eh?

Devotees: Post. Position.

Śrīla Śrīdhara Mahārāja: Post.

Akṣayānanda Mahārāja: And the *jīva* becomes Śiva.

Śrīla Śrīdhara Mahārāja: Post means...

Parvat Mahārāja: Government position, government post.

Śrīla Śrīdhara Mahārāja: Government post.

Parvat Mahārāja: Yea. Like the president is a post.

Śrīla Śrīdhara Mahārāja: Appointed post, to render particular duty.

Devotee: Can the *jīva* become Lord Śiva? That is the question.

Śrīla Śrīdhara Mahārāja: Yes. *Jīva* can be Śiva, similar to Śiva. *Jīva* may be similar to Śiva. All liberated souls hold the similar position of Śiva, and then they pass into Vaikuṇṭha and becomes servants of Nārāyaṇa and Kṛṣṇa.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ.
[Sermons of the Guardian of Devotion, 2, p 94]

When under misconception every soul is *jīva*, and when above misconception every soul may be considered as Śiva. But when enters, after liberation, enters into service in Vaikuṇṭha then he's Nārāyaṇa dāsa, and who can enter into Goloka then he's Kṛṣṇa dāsa.

Śiva means, generally, a liberated soul, Śiva, but in the relativity of *māyā*. Śiva. Sadāśiva, the more original aspect of Śiva, he's a devotee, Sadāśiva. Śivaloka is there, just below Vaikuṇṭha, crossing Brahmaloka there is Śivaloka. The devotee Śiva lives there. And then the Brahmaloka. *Tal-liṅgam bhagavān śambhur* [Śrī Brahma-saṁhitā, 8]. Śiva, the portion of Mahā Viṣṇu that comes in contact with Nārāyaṇa as a ray and makes, creates a movement in *māyā* and this creation begins. There is a portion of, consciousness is mingled with some exploiting possibility, then they gradually develop into this world. The exploiting possibility of colonisation, some foreigners come to colonise in the exploiting area. That combination is Śiva, and develops into so many *jīvas*, when already engaged in exploitation, *jīva*. A portion of consciousness mingled with the potency of exploitation, and that gradually develops into this world, *yayedam dhāryate jagat*.

*[apareyam itas tv anyām, prakṛtiṁ viddhi me parām
jīva-bhūtām 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]

One as an enjoyer within, and something enjoyed, materialistic things evolves, in this way. Consciousness...

Devotee: What about Rudradeva?

Śrīla Śrīdhara Mahārāja: Rudra is a part of Śiva, when he’s used only in destruction, generally that is said as Rudra. Sometimes he comes from the forehead of Brahmā. After creation when dissolution is necessary he comes to dissolve, as Rudra. Brahmā as an ordinary *jīva* may be raised in the function of Brahmā, but *jīva* when *mukta* he attains the position of a Śiva, *pāśa-muktaḥ sadāśivaḥ*. And Śiva, the *mukta jīva* first crossing the stage of Śiva becomes Sadāśiva, and then from Śiva it may again, there is vulnerability, again may come there, but from Sadāśiva he may not come down. He’s on a progress on the higher side, by the help of dedication. In the beginning the calculative dedication, and then spontaneous dedication. The inner most nature of everyone is spontaneous dedication, and that is Goloka. And there is always classification, gradation there, everywhere.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Gaura Hari bol. Nitāi. Nitāi. Nitāi.
Do you know that Sarvabhavana?

Devotee: I’ve heard of him, Sarvabhavana.

Śrīla Śrīdhara Mahārāja: All right. He told he’s going to Vṛndāvana this week, whether he has come back from there I don’t know. Sarvabhavana. Caru Swāmī you know? No?

Devotee: No, not heard of him.

Jai Gaurendu: Sarvabhavana is still in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Parvat Mahārāja: Jai Gaurendu Prabhu is saying that Sarvabhavana is still in Vṛndāvana.

Jai Gaurendu: I was told that he’s staying there for two weeks more.

...

Akṣayānanda Mahārāja: [reading from a transcript dated 82.03.05.C] ...at the same time we shall think that I cannot attain the fullest degree. I shall try. I am out to try for that which is impossible, to know the Infinite, I have come to try ... and satisfied with very little things. Not much ambition, but at the same time some disinterestedness also is in me, and some sort of common sense. My Guru Mahārāja and also my God-brothers had some certificate for me, not an aggressor. I was forcibly, almost, by affection’s force, taken into the connection of ISKCON. And now, I was forcibly, almost, by affection’s force, taken into the connection of

ISKCON ... I am sitting straight here and anyone coming to me, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Swāmī: But those who are coming are using you. They're using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I'm not supposed to see things through your eyes. I have got my own eyes. I am fifty five years in connection ... is that I'm old. I'm tired can't talk any more now. If you find any necessity to meet me you'll have to come some time after, especially perhaps in the morning time. I'm a little in good health at that time. Now I am almost finished I can't talk longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.

Jayapataka Swāmī: The point was ...

Śrīla Śrīdhara Mahārāja: Now, I can't move, my energy finished almost. I can't speak any more.

Jayapataka Swāmī: (said to others) You can tell Mahārāja that we just wanted to...

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja.

Jayapataka Swāmī: We just wanted to stress that it is not a question of anything personal, and neither is anything personal, it is a question only of what policy to adopt in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now. I can't listen to that. Because if you speak, then I shall have to reply, but I am unable to reply, so you will think that, "Mahārāja could not reply." I don't like that. So, if you want to talk more, I am ready, but you must come at some suitable time, I am not lacking in reasoning, or in representing *śāstric* quotation. Anyway, I am finished now. I can't talk more. Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: Not much objection.

Akṣayānanda Mahārāja: No trace of Māyāvādī. All Kṛṣṇa *kathā*.

Śrīla Śrīdhara Mahārāja: You can keep one copy, in your office.

Akṣayānanda Mahārāja: Yes Mahārāja. Very good. Your speech is also sweet when exited, still sweet, not different.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Govinda Mahārāja told: *Śrī siddhānta nidim* [?]

All *siddhānta* with you, perfect *siddhānta*, nobody can argue with.

Just nine o'clock now.

Śrīla Śrīdhara Mahārāja: If necessary they may take class. Jayatīrtha Mahārāja ____ [?]

Today I won't come out.

...

Vidagdha-Mādhava: ... go on with the original idea to make a very gorgeous presentation, very international flavour-full book. Should the original of that idea go on, or should a volume be printed more modestly, even which way its being done now?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: He wants to know what is your good opinion. Should it be published in a gorgeous way, or should it be published in a simple way, for the time being?

Śrīla Śrīdhara Mahārāja: Any way it may go to the hands of the public.

Akṣayānanda Mahārāja: So long as its published, just so long as its done.

Śrīla Śrīdhara Mahārāja: In both ways it may happen.

Akṣayānanda Mahārāja: But now its become successor.

Parvat Mahārāja: No wait.

Śrīla Śrīdhara Mahārāja: ...come out. It may develop gradually. Anyway it will come out in the market. And the next is that *Premadhāma-stotram*, in a very nutshell the life and the teachings of Mahāprabhu. Bābājī Mahārāja has gone away, Kṛṣṇadāsa Bābājī, he appreciated my *śloka* very much. And almost in his daily production, or capitulation, so many *śloka*s of mine he quoted in his daily *bhajan*. You have seen him?

Akṣayānanda Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: With us he visited that Chaitanya Chandrodaya Maṭha.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: With Swāmī Mahārāja along with me. Myself, Bābājī Mahārāja, Paramahansa Mahārāja, Govinda Mahārāja, all were along with Swāmī Mahārāja we were taking *prasādam* there. That is in photo from there.

...

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

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

The Māyāvādīs they give quotation here. "After so much continued pure devotion, then ultimately they're rewarded with *jñāna, jñāna-dīpena bhāsvatā*."

But I have adjusted in some other way, that this *jñāna* is not that *jñāna* you mean. Viśvanātha Cakravartī only he has given a suggestion, *jñāna vaiśiṣṭya*, not ordinary *jñāna*. This *jñāna* has some *vaiśiṣṭya*, speciality. And what is that speciality? That *moha, śoka-moha bhayava*, that *śoka-moha, jñāna-sunya-bhakti*. The Yaśodā, Śacī Mātā, they're also prey to that sort of so-called *śoka* and *moha*. And sometimes He comes in their heart, presents Himself in such a clear way that quench their *śoka* and *moha*, their separation. And at union

sometimes when they're suffering from the separation of Kṛṣṇa too much, then He comes suddenly and presents Himself in their heart in a very glorious way. And then they're satisfied. This is the meaning there, *jñāna-dīpena bhāsvatā*.

Śacī Mātā has cooked many types of curries, and she's shedding tears. "These curries are very favourite to my Nimāi. Where are you my Nimāi? Who will taste all these things? I have offered them to Gopāla. Now who will take the *prasādam* Nimāi? Where are You?"

Ata bhulī asuya harideva nayam [?] The eyes were full of tears. *Asta vasta ari jai korinu vakran* [?]

"I ran immediately and took all these things, just in the front of My mother, and she forgot everything past. And could feel that I am her Nimāi, I am taking the food. Then again I disappeared. Then again, 'What is this? Nimāi took this food. I saw it with my own eyes. But He's not here. Oh, He has taken *sannyāsa*, He's my Nimāi in Jagannātha Purī. Then what did I see? But the pot is empty. Who has taken all these things?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

"*Jñāna-sunya-bhakti*, due to *jñāna-sunya-bhakti*, that ignorant type of devotion, the *śoka* and *moha*. *Śoka* means that sometimes this lamentation, and *moha*, a sort of depression comes to the devotee, and I go and show Myself clearly to them to satisfy, to quench their thirst. And then they feel relief for the time being. *Ātma-bhāva-stho*, according to their, as some as son, to some as consort, to some as friend, *ātma-bhāva-stho*. Respective corresponding relationship I meet them and they're satisfied for the time being. When the separation is too much acute then I do in this way, I have come out in this way, from the clutches of the Māyāvādīns, that *jñāna* is above all."

*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]

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

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

*teṣāṁ evānukampārtham, aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

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

*param brahma param dhāma, pavitram paramam bhavān
puruṣam śāśvataṁ divyam, ādi-devam ajam vibhum
āhus tvām ṛṣayaḥ sarve, devaṛṣir nāradaś tathā
asito devalo vyāsaḥ, svayaṁ caiva bravīṣi me*

[Arjuna said: "O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour. All the prominent sages such as Devarṣi Nārada, Asita, Devala and Vyāsa have described You as the self-illuminating, self-manifest eternal Supreme Person, the foundation of almighty majesty, and the origin from whose divine play everything emanates - and now You are personally declaring this to be true."] [*Bhagavad-gītā*, 10.12-13]

Arjuna *uvāca*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: We're also told, *yena mām upayānti te, upapati*.

Śrīla Śrīdhara Mahārāja: Yes, *upapati rajana* [?] *Upapati* means _____ [?]

Parvat Mahārāja: Microphone.

Śrīla Śrīdhara Mahārāja: Who is there?

Akṣayānanda Mahārāja: Daśaratha Sūta.

Śrīla Śrīdhara Mahārāja: As the result of our previous *karma* we are bound to undergo some natural tendency, the previous *saṁskāra*. That may be compared as *pati*. *Pati* means rightful owner of me. My previous *karma* as a resultant has got some irresistible command and power over me. That is *pati*. And the present free will anyhow I must take out from it and offer to the Lord. That is *upapati*. *Pati* is the demand of the nature for my previous *karma*, the demand of mind and body. That has got some power on me and they won't let me be free to go to Kṛṣṇa so easily. They will try to take back. But we are to deceive that force, that internal force, and stealthily we are to take away our freedom to the sweet feet of the Divine Master.

And He's also a very clever thief, He'll also take it and digest it. Ha, ha. And He's very fond of that. Kṛṣṇa is very fond of that stolen thing, very, very favourite to Him. Ha.

[1, *vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram
aneka-jamājjita-pāpa-cauram, caurāgraganyaṁ puruṣam namāmi*]

["Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."]

[*Chaurāgraganya-Puruṣaṣṭakam* - Eight Prayers Glorifying the Best of Thieves]

An ancient prayer by an anonymous Vaiṣṇava.
 [Radha-Kṛṣṇa Nectar, p, 206. Nectar Books. By Dasaratha-suta dasa, 1992]
 [Glossary of People, p 254]

The arch thief, the leader, the expert, He's so, His nature, only thieving, exploiting, not exploit but similar thing...

Akṣayānanda Mahārāja: Plundering.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Plunder.

Śrīla Śrīdhara Mahārāja: Plundering, hmm, thieving, plundering. His own thing He wants to enjoy in any way He likes, freely, to the extreme freedom. Ha, ha. And some say that is the most compassionate side, the graceful side of His. We can't give Him, but He stealthily comes and takes His own thing, from reluctant giver. So kind, so kind, stealthily comes to our heart and step the best thing there, so kind, so kind. Our defects, ignoring our defects of thought, deed, words, that we are. We belong to Him. Of course sometimes in our good condition we want to offer, 'everything in me belongs to His service, please take.' But there also may be some sort of insincerity. Independent of that He comes and stealing everything from my heart. Such a great master He is. The great lover, the principle of love is of such way. Hare Kṛṣṇa. Love means that. Mercy means that. He can take the most and He can give the most. His so inner plane, He's existing in such an inner plane, the nature of which is such. He can take most and He can give most, beyond our expectations in both the cases. He's such. Gaura Hari bol. Gaura Hari bol.

*kam prati kathayitum iśe, samprati ko vā pratītim āyātu
 go-patī-tanayā-kuṇḍje, gopa-vadhūṭī-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98] & [*Padyāvalī*, 98]

Just before this Raghupati Upādhyāya says to Mahāprabhu:

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
 aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96] & [*Padyāvalī*, 126]

"Let the other scholars go to *Śruti*, some to *Smṛti*, some to *Mahābhārata*, but I don't care for all these things. My best conclusion is that I want to make friendship with Nanda Mahārāja. Nanda Mahārāja, he's my real ideal of life. The Param Brahman, He's crawling on his compound. What is this? The Param Brahman, He's crawling in his compound. So some sort of enchanting capacity he has got. I don't mind for *Śruti*, *Smṛti*, all these things. I want the substance. I want to make friendship, to make closer association with Nanda Mahārāja."

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

[“Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?”] [*Śrīmad-Bhāgavatam*, 10.8.46]

Śukadeva he's also feeling wonder. "What wonder, the Nanda and Yaśodā, what wonderful realisation they have got, that who is Param Brahman He has come so close and sucking the breast of Yaśodā. Oh. _____ [?] that is ever non invented, some wave, policy of realisation, they're unknown to the thinkers of the revealed truth. No revelation of such order ever came to this plane, if not the scriptural section. It is very, very wonderful, astounding.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.
Nitāi. Nitāi. Nitāi. Nitāi Gaura Gadādhara. _____ [?] Nitāi Gaura Hari bol.

Kam prati kathayitum iśe, samprati ko vā pratitum āyātu. To whomever I shall go to say, and who will come to believe my words? *Go-pati-tanayā-kuñje, gopa-vadhūṭi-vitam brahma.* What we are told to be Brahman, the highest Supreme Cause of this world, He has come to entice and to enjoy the girls of Vṛndāvana. Are we to believe in these tales? Eh? What is this? *Kam prati kathayitum iśe.* To whom should I say, and who will come to believe, put faith in such ordinary, awkward things? That Brahman has come, the Supreme-most, the Absolute has come for play here, to seek in search of affection of the *gopīs*, the girls of the milkmaid persons, milkmen. Who will come to believe it?"

Then there is *samprati*, one word, *now*, who will come *now* to believe? I gave some interpretation long ago from Madras Maṭha that what is the meaning here, now? Who will come to believe, to put faith in such apparently lower idea, now? But afterwards men will come to put faith in this. When? After Caitanya Mahāprabhu will come. When He will come, and He will place it to the public in such a way, in a clear and generous, and crossing the law of morality in transcendental way, He will be able to show the transcendental characteristic of this thing, *then* people will come to put faith in this. That was the note in my article *Mādhavendra Purī*. In *Harmonist* I gave one article from Madras about Mādhavendra Purī. There it is mentioned in this way. That now no one will come to put faith in it, but afterwards they may come. And afterwards means after the advent of Śrī Caitanyadeva, the combined of Rādhā-Govinda. And He will push in such a way this thing that is above all moral questions, what is the real conception of 'For Itself.' He has dexterously. Then general faith in the public

we may see, we can trace. It is so difficult, but Vyāsa, Nārada, who are the propounder of the School, they have come to see how Śukadeva can push the thing in the assembly of the scholars, this *parakīya*. The God is exploiter, and He likes it very much, exploitation of His own things. How he should put Him in the assembly of the scholars? *Dvaipāyano bhagavān nāradaś ca*.

*[atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhr̥gur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, utathya indrapramadedhmavāhu
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, Bhr̥gu, 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]

Dvaipāyana and his Guru Nārada, they also came to see how Śuka can put successfully this principle, that Kṛṣṇa aspect of the Absolute, why so superior, to assert. *Śuka-mukhād amṛta-drava-saṁyutam*.

*[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ 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]

By his remarks, what he heard, and that he put with his own remark to be acceptable to the scholars, theistic scholars.

Rāma Rāma. Gaura Hari bol. Now I feel hot. So I want to unloose.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

The principle of *parakīya*, did you understand? The demand of the husband towards the wife represented by our previous *karma*, the possession, the resultant of our previous *karma* as already in possession of *saṁskāra*, mental impulse, in possession of us, our freedom...

End of 82.04.16.D_82.04.18.A

Start of 82.04.18.B

Śrīla Śrīdhara Mahārāja: ...cannot come forcibly. But stealthily we are to cooperate with Kṛṣṇa in the field of our free will, unknown to the impulse.

Akṣayananda Mahārāja: Mahāprabhu told Raghunātha in the same way.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayananda Mahārāja: Is that the same principle He told? When Raghunātha did not leave his home, so Mahāprabhu wrote a letter, that, "You go on with your..."

Śrīla Śrīdhara Mahārāja: "Go on there, but externally you satisfy them that you are very fond of these *gr̥hastha* duties. Cheat them, cheat your relatives."

markaṭa-vairāgya nā kara loka dekānā [yathā-yogyā viśaya bhuñja' anāsakta hañā]

["You should not make yourself a show-bottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 16.238]

"This external abnegation, the show of external abnegation, don't indulge in. *Yathā-yogyā viśaya bhuñja' anāsakta hañā*. But show that you are sober, and you are engaged in proper life as your relatives expect of you. And internally you try to think of Kṛṣṇa. *Markaṭa-vairāgya nā kara loka dekānā, yathā-yogyā viśaya bhuñja' anāsakta hañā*. And at heart you invite and do service, proper service to Him. It is not a matter to show to the others, but it is to indent into the core of ones heart."

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

Who else are here Akṣayananda Mahārāja?

Akṣayananda Mahārāja: Parvat Mahārāja, Daśaratha Suta, Bhakta Johanus from Holand, Dutch name.

Śrīla Śrīdhara Mahārāja: Dutch name. Gerard, Margaret [Brandt] I read a novel of Reade, one Mr Reade, when in I.A. class after matric in the college I read a novel, Gerard the Dutch hero, and Margaret the heroine. He came through Germany to Italy, Rome. And then one clergyman was in the plot, and anyhow he managed a letter to read that Margaret is dead. So Gerard he took to his church and became a monk. And then when he came back again into Holland he suddenly found that Margaret is there. Then there was a relation, but the relation not crossing the line of religion. Before that one child was born, of Gerard, and anyhow they mixed together, but only for religious purpose. The name of the novel is *Cloister and the Hearth*. Perhaps Margaret is representing the hearth, home, house, and cloister representing Gerard. They sometimes met, but for religious purpose.

One day, under the shade of a tree, both of them, there is a flood, both of them engaged in solitary talk, and some lady, elderly, she came to overhear and heard that they're talking that the flood is coming, how to accommodate the population? They're suffering so much. Then she went away. And when people came to talk anything ill about them she came out furiously. "Don't talk like that. They're as pure as the air is." She told, "They talk in privacy,

they meet in privacy to plot charity to the poor." That was her conclusion. "They meet in privacy but to plot also. What is that plot? The charity to the poor."

And their son was Erasmus, who was a great poet afterwards, Erasmus, a good writer in English. Erasmus. High thoughts we are told is found in his writings. Erasmus [of Rotterdam] *Cloister and the Hearth*.

[*The Cloister and the Hearth* (1861) is a historical novel by the English author Charles Reade. Set in the 15th century, it relates the story revolving about the travels of a young scribe and illuminator, Gerard Eliassoen, through several European countries. *The Cloister and the Hearth* often describes the events, people and their practices in minute detail. Its main theme is the struggle between man's obligations to family and to Church. From Wikipedia]

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

If our understanding is God-ward then everything is pure. Only one thing, 'For Itself. Reality is for itself. That is the current, purest current, and we must partake there. Everything is for Himself, good or bad, then everything is good. For Itself. *Artheṣu abhijñāḥ svarāṭ* [*Śrīmad-Bhāgavatam*, 1.1.1]

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra
[*viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra pāra*]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timīṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā*, 13.142]

No self consciousness, self consciousness fully merged in God consciousness. But still, individuality is retained, individual conception, personal conception exists. That is the difference between Māyāvādā and the *cid-vilāsa*. The individual consciousness, partial consciousness is not absent, it is there, and still the dedication may be so complete and perfect, keeping the individual. And that is more conducive and that enhances the *līlā*. The unity is there, the harmony, the very test of harmony is there, retaining the individuality to seek the interest of the centre. That is more in oneness, that is more than oneness. Kṛṣṇa says, *naivātmā ca yathā bhavān*.

[na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca śaṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Śaṅkarṣaṇa 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]

“Uddhava, you are My so favourite that I Myself is not so.”

Central government is not very successful, but the states under central government is more conducive to its interest. Something like that. The government business is not thriving at present in India. But the individual enterprise of the merchants they're thriving, by their contribution, so if government trades through the individual, through the capitalists, they become gainer. But when they take it direct under their control they're loser. Something like that.

The individual consciousness is maintained, but is more conducive for the service of Kṛṣṇa, than his own. The *śakti*, the potency, is of such important type, with the Lord. *Na ca saṅkarṣaṇo nātmā yathā bhavān. Premaika-niṣṭhāḥ bhakta*. That is true in the case of the *premaika-niṣṭhāḥ* who has come in connection with the love proper. There are so many other types of *bhakta*.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

*[vande śrī]-kṛṣṇa-caitanya-, nityānandau sahoditau
gaudodaye puṣpavantau, citrau śan-dau tamo-nudau*

["I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.2]

Kavirāja Goswāmī. And Vṛndāvana dāsa Ṭhākura, today is the day of his disappearance. The first giver of Śrī Caitanya *līlā* to us, *Caitanya Bhāgavata*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Though it is mentioned in *Caitanya-caritāmṛta*, was *Caitanya-maṅgala*. Really it is *Caitanya Bhāgavata* but we find it mentioned in *Caitanya-caritāmṛta* as *Caitanya-maṅgala*.

vṛndāvana-dāsa kaila 'caitanya-maṅgala' [yānhāra śravaṇe nāśe sarva amaṅgala]

["Ṭhākura Vṛndāvana dāsa has composed *Caitanya-maṅgala*. Hearing this book will annihilate all misfortune."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.35]

Kavirāja Goswāmī's writing. He has mentioned very respectfully, Kavirāja Goswāmī.

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa, caitanya-līlā vyāsa – vṛndāvana-dāsa

["As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in the *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.34]

Vṛndāvana dāsa is the Vyāsa of Caitanya *līlā*. And Vyāsadeva he wrote about Kṛṣṇa *līlā*. Especially the *bālyā līlā* we get from, the child pastimes of Mahāprabhu especially we get from Vṛndāvana dāsa Ṭhākura.

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

["O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.33]

Kavirāja Goswāmī addressing to the public. "Oh you stupid persons, anyhow you give your audience, hearing, to *Caitanya-maṅgala*. And there you'll be able to know what Śrī Caitanya is." In this way he has recommended.

But it was we are told it was originally named as *Caitanya-maṅgala*. But little after the Locana dāsa Ṭhākura, a disciple of Narahari Sarakāra Ṭhākura of Śrīkhaṇḍa, he wrote a book and gave the name of *Caitanya-maṅgala*. So Vṛndāvana dāsa Ṭhākura then changed his name from *Caitanya-maṅgala* to *Caitanya Bhāgavata*. This conclusion we get from the ancient reporters. *Caitanya Bhāgavata*, and *Caitanya Bhāgavata* of Vṛndāvana dāsa.

Vṛndāvana dāsa is a son of Nārāyaṇī, lady Nārāyaṇa. She was a niece of Śrīvāsa Paṇḍita. Batasaspatri [?] Nārāyaṇī was the daughter of the brother of Śrīvāsa Paṇḍita.

And Mahāprabhu had His much pastimes in the Śrīvāsa Aṅgan. One day Mahāprabhu asked Nārāyaṇī, the girl, to come to Him, and gave out of His own accord the betel chewing to her as a small girl.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Four years girl. She was so eagerly attendant to them, though girl of four years, but she liked very much the company of these big devotees, her previous *saṁskāra, sukṛti*. And Mahāprabhu offered that one day.

nārāyaṇī — caitanyera ucchiṣṭa-bhājana [tānra garbhe janmilā śrī-dāsa-vṛndāvana]

["Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.41]

And then she had the fortune of giving birth to a child like Vṛndāvana dāsa Ṭhākura, who came out with first description about Caitanyadeva very vividly, and also very boldly. He represented the then social states of Navadvīpa and in Bengal very boldly. How they were passing their time, even they were spending money like water in a marriage of the cats. A he cat and a she cat is being married, and in that ceremony they're spending money like water.

That was the engagement of the society at that time. _____ [?] and the object of their, the subject of their worship was *visahari* [?] that is *manasa* [?] the serpent god. And Kali, who generally is controlling the demons. Always at war with the demons, that Kali.

And very rarely the name of Hari, Nārāyaṇa, Govinda, very rarely used to come out from the lips of very few gentlemen when they used to come to take bath in the Ganges water. Nārāyaṇa, Hari, Govinda. That was the condition of the society at that time.

And of course under Mohammedan rule. The Kazi was there in Navadvīpa. And we know how with strong hand the Hindu feelings were checked by the Kazi, in the instance of Haridāsa Ṭhākura. Haridāsa Ṭhākura, it is disputed thing whether he comes from Mohammedan family, or some say he was a child of the *brāhmaṇa* family. But in his boyhood he was taken away by the Muslims and brought up there. But his previous *saṁskāra* was in favour of Vaiṣṇava *dharma*. He used to take Name of Kṛṣṇa, Hare Kṛṣṇa *mahā-mantra*. And he was punished with whipping in twenty two markets. Whipping in two or three markets is sufficient to kill a man. But Haridāsa Ṭhākura was whipped in twenty two markets in Kalna, nearby. But he did not die.

Then those that were engaged to punish him they were frightened. "Then what about us? We must be punished, that we did not punish him. Only three, four market's punishment is sufficient to kill a man, and we have punished him in twenty two markets. Still he's alive. Now our life is at stake."

Then they prayed to Haridāsa Ṭhākura and Haridāsa Ṭhākura showed, he's posing in such a way that he's dead. Then they took him to the Kazi, and the Kazi told, "Oh, you leave him on the Ganges water. Don't give him any - put him in the burial ground, then he'll have some good future. But as he was a *kafir*, non believer, he must be thrown into Ganges water. That will be his last punishment." So they threw him to the Ganges water, and after a little Haridāsa Ṭhākura swam away and went to Advaita Ācārya Prabhu at Śāntipura, just opposite to Kalna.

So such was the nature of the rulers of the time. But still, some sort of religious habits were maintained by some. And Advaita Ācārya was the leading scholar amongst them. He openly accepted that Nārāyaṇa is the highest Avatāra, entity, and all else is under Him. Advaita Ācārya in Śāntipura, a good scholar.

At that time Navadvīpa was famous for this Indian logic study, *nyāya śāstra*. *Nyāya* means logic, Indian type of logic, *nyāya*, especially _____ [?] *nyāya*. A newly adjusted logic was evolved by the scholars of Navadvīpa. So generally the people used to come and many of the easterners used to flock there for Ganges. Both learning and the Ganges presence.

So Navadvīpa - and little before Navadvīpa was the capitol of the Sen dynasty. The Balav Sen, Lakṣmaṇa Sen, they're of Hindu creed. Before that Bengal was under the rule of Pal [?] dynasty who was Buddhist. But just before Mahāprabhu it came under the Sen dynasty, and the Sen dynasty had their capitol in Navadvīpa. And the Pal dynasty in Malda, Gaur [?] So Navadvīpa was a capitol town a little before. And the relics are also still to be traced there, as a big bit of relics there. Balav didi [?] is there.

During Lakṣmaṇa Sen's time, Jayadeva, the great Sanskrit poet of Vṛndāvana type, he appeared during the time of Lakṣmaṇa Sen. And during Lakṣmaṇa Sen's time the Muslims

attacked. And Lakṣmaṇa Sen he was a devotee we are told, and he left for Dacca leaving Navadvīpa. And Navadvīpa came easily under the clutches of the Mohammedans.

Now, Vṛndāvana dāsa Ṭhākura has given vivid description. He was the last disciple of Nityānanda Prabhu. He has written in his poems, *sarvaśeṣa-kṛpā-pātra* [*Caitanya-caritāmṛta, Antya-līlā*, 20.82?] "I'm the last remaining _____ [?] of Nityānanda."

He saw those places in Navadvīpa where Mahāprabhu moved and lived, and where He used to teach the students, His house, His *toḷ*, and so many shops of different type, and Śrīdhara, anyone. And Vṛndāvana dāsa Ṭhākura saw with his own eye all these places.

And he also mourned, "That I have got the birth, but if little ago I could have my birth I could have seen many great personages, Mahāprabhu personally. I see with my eyes all the places empty, where He taught His students, that place is there. Where He dined, where He lived, that room, all is there. The markets, the Ganges, the banks of the Ganges where He used to roam, wander, during the afternoon or evening. All is there, only Mahāprabhu is absent. And this is my misfortune. I'm born but I'm not born a little ago." In this way he's cursing himself, his pastimes. "Why I came late, only a little after, why not a little before?"

Very vividly he has given description of the things he has seen with his own eyes of all the places of the *līlā* of Mahāprabhu Śrī Caitanyadeva. Hare Kṛṣṇa.

But we don't find any mention of the name of the father of Vṛndāvana dāsa Ṭhākura, because we are told that he was not of this, unfortunately, he was not a devotee of Mahāprabhu. So all of the writers have carefully avoided his name.

Vṛndāvana dāsa Ṭhākura afterwards he lived in Jamnavad [?] here, Moradjanma [?] Just in the north west of Navadvīpa town there is Moradjanma [?] Mamgachi. He lived for some time there. And then again he moved to the north western side which is known as Denur. Perhaps in his old age he passed his time with one of his disciples in his house. And the Deities worshipped by him, Gaura-Nityānanda, Guru-Gaurāṅga, that is found there still is worshipped, in Denur, a village. There the Deities worshipped by Vṛndāvana dāsa Ṭhākura is to be found.

So Nityānanda Prabhu [Vṛndāvana dāsa Ṭhākura?] has given general description of the earlier life of Mahāprabhu, but the later part of Mahāprabhu's description and His philosophical teachings not so much found there. Generally we can think that we find there the Yuga Avatāra, the Name giving, Name distributing aspect of Mahāprabhu more, than the Rādhā-Govinda combined, His inner, which is found only in *aṣṭa-virincyād-cātur-yuga*.

The philosophy and the real representation of the whole, especially the later days, that is found in *Caitanya-caritāmṛta*. And it is found very authentically. With a great authenticity we can rely, we can read *Caitanya-caritāmṛta* to every inch. Every part of *Caitanya-caritāmṛta* represents Mahāprabhu fully, because the source is Rūpa, Sanātana, and Raghunātha, who came in direct contact with Mahāprabhu. Not only in contact but Mahāprabhu inspired and empowered Rūpa Goswāmī to deal the *śāstras* of divine love, *rāgānugā*, the Vṛndāvana love. The divine love has been dealt scientifically and exhaustively by Rūpa Goswāmī. And it was possible that he was inspired to such purpose by Mahāprabhu.

Not only inspired by Him, but also we find in Purī He's asking Svarūpa Dāmodara, "I have given My all to him. You also grace him. He's a fit person to deal with this Vṛndāvana love,

the science of divine love. He's the fittest person. You give everything to him. You can believe him. We can put full confidence in him."

So that Rūpa Goswāmī, and then from there Raghunātha dāsa Goswāmī. Direct contact of Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana. Kavirāja Goswāmī was a disciple of Raghunātha dāsa Goswāmī, and he came in close association with Rūpa, Sanātana, and Raghunātha, and got their benediction. So what he has given it is unparalleled, and that can never be imitated by anyone, *Caitanya-caritāmṛta*.

But still, he has pleaded for Vṛndāvana dāsa Ṭhākura. "Here, what Vṛndāvana dāsa Ṭhākura, the other books, contemporary books, that *Caitanya-maṅgala*, not so much reliable, but *Caitanya Bhāgavata* reliable. But still, it is of a primary order we may say, but it is *śuddha-bhakti*."

Vṛndāvana dāsa niti bhakta sri caitanya [?]

Kavirāja Goswāmī, *edam kaidam madhana mohan* [?]

And he himself says, *vṛndāvana dāsa niti bhakta sri caitanya* [?]

And Nityānanda Prabhu's grace helped him to write about Mahāprabhu. That is the first book came out about Mahāprabhu. Vṛndāvana dāsa Ṭhākura. And he was so much intimate and closer to Gaura-Nityānanda Prabhu, he was so much captured exclusively by the personality and by the teachings of Gaura-Nityānanda he could not tolerate that anyone won't accept that.

So he has tried his best with folded palms. "I represent how magnanimous, how great Nityānanda-Gaurāṅga They are. You people try to understand Them, then what sort of divine taste of your future prospect you will get, you will understand. Come, come and accept, and you will know how great They are. So with my folded palms, falling at your feet, my request to you, come, and don't neglect Gaura-Nityānanda being puffed up by the vanity of your previous formality and this tantric mentality. But come to the feet of Gaura-Nityānanda, the great teachers. They have taken for us the great ocean of nectar."

In this way, but he could not keep himself, his extreme adherence to Gaura-Nityānanda and especially to Nityānanda as taken from his lips. "That I'm requesting you so much, but still if you don't accept, you oppose, I kick on your head."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: *Ata bhuli hali ata* _____ [?]

"I am trying my best, showing so many apologies. "You come and see, touch, come in touch, and you will see how great They are. But in spite of my so much entreaty and humiliation, if anyone comes to speak anything against, I want to kick on his head."

Then naturally, the ordinary person will think that he was a very proud and insolent person.

Whereas Kavirāja Goswāmī says: *purīṣera kiṭa haite muñi sei laghiṣṭha*. "I am the meaner than the meanest, even the worms in the stool." *Jagāi mādhai haite muñi se pāpiṣṭha*. I am the fallen of the fallen, sinner of the sinner, extreme sinner, even than Jagāi, Mādhai. *Mora nāma śune yei tāra puṇya kṣaya*. Whoever comes to hear my name, his merit diminishes. And *mora nāma laya yei tāra pāpa haya*. And who takes my name, touches in his tongue, he commits direct sin. I am such mean. But Nityānanda Prabhu is so magnanimous, so gracious,

so great, that such a type of fallen soul has been taken up by Him." [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205]

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]

Mahāprabhu Himself He has given out how the characteristic of a devotee who will take to Kṛṣṇa *Nāma*, how his nature should be, to the ordinary public. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. More forbearing than the tree, and more humble than the blade of grass.

But this gentleman, this Vṛndāvana dāsa Ṭhākura, how he will come to say that he will kick on the head of those? Most audacious, and it is objectionable even by the law of Vaiṣṇava, they will come to decide in this way."

I had something in the mind about that, but when I came to Gauḍīya Maṭha I heard an interpretation revolutionary from Guru Mahārāja. One day I found that he said that, "Vṛndāvana dāsa Ṭhākura's mercy knows no bounds. Those living persons who are, who have no other alternative, Vṛndāvana dāsa Ṭhākura found some way, he has made some way for them. How it is? When his kick touches any head, he's sure to get relief.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That sort of positive faith, the explanation in the positive line, how due to the faith in Mahāprabhu and Nityānanda Prabhu I found in Gauḍīya Maṭha. Of course, generally there is some objectionable. *Avaiṣṇava daso* [?] And their advice is also so. But if he has crossed that - but from the positive line, in a pushing way, such explanation came from Guru Mahārāja and I heard. The harmony, where it lies, the harmony. The plane of harmony I could trace, the heart's giving of a devotee attracts the attention of Kṛṣṇa more towards the damaged person. He cannot leave His devotees, but if devotees does rudely to anyone, the Master is more attentive to them who is damaged anyhow by the devotee. This is fact, and Guru Mahārāja was saying that those that have got no chance of coming this side, Vṛndāvana dāsa Ṭhākura has relieved them by his kick.

End of 82.04.18.B

Start of 82.04.18.C

Śrīla Śrīdhara Mahārāja: ... for those unbelievers by offering his feet to them. Kṛṣṇa, Mahāprabhu, Nityānanda Prabhu, They will have to sing something about those men who have got kick of Vṛndāvana dāsa Ṭhākura, that cannot go useless. So something must be done for them. Ha, ha. Some provision. So this is thee positive line. Any wrong from the side of the devotees of Kṛṣṇa that is more than any reward conceived in the world. The positive things nature is such, especially that of Kṛṣṇa conception and divine love.

So Vṛndāvana dāsa Ṭhākura's day of disappearance today and we are trying to sing something in his praise so he may be propitiated with us. We do not know. His extreme love, extreme sentiment and appreciation for Gaura-Nityānanda has made him mad. He did not know what he's doing, saying or not saying, doing or undoing. He's beside himself. He can't tolerate the least idea that why such a magnanimous, such a gracious, such high things, why a man should not accept it. It is impossible for him to think out the alternative. So his heart is so full of devotion towards Nityānanda and Śrī Gaurāṅga. And we pray to him a drop of that kind and pure and intense devotion towards Gaura-Nityānanda coming from his feet. Gaura Hari bol. Jai Śrī Vṛndāvana dāsa Ṭhākura kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nārāyaṇī Mātā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrīvāsa Paṇḍita kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Gaurāṅga Mahāprabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Navadvīpa Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Madhyadvīpa, Śrī Bengal Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Tad-dāsa-Vṛndā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Sevā-Vṛndā kī jaya. Gaura Hari bol. Gaura Hari bol.

Devotee: Śrīla Śrīdhara Dev Goswāmī Mahārāja kī jaya.

Devotees: Jai.

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

Caitanya Bhāgavat, very sweet *līlā*, very simple and very sweet in the language of Bengal. And it is told that that may be the first Bengali book composed. Before this no Bengali description of any characters is to be found. Of course Candi dāsa, Vidyapati, that _____ [?] and that poetry, that was there. This is also poetry, but that is few and this is extensively in *līlā*, a life described, the first Bengali book.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Vṛndāvana dāsa, Caitanya *līlā*, Vyāsa, Vṛndāvana dāsa.

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

["O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.33]

Hare Kṛṣṇa. Hare Kṛṣṇa.

*[vande śrī-kṛṣṇa-caitanya-, nityānandau sahoditau
gauḍodaye puṣpavantau, citrau śan-dau tamo-nudau]*

["I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.2]

Gaura-Nityānanda pranama?

Duti duti pranama _____ [?] Vṛndāvana dāsa _____ [?] yuga dharma
Caitanya-caritāmṛta - puṣpavantau, citrau śan-dau tamo-nudau
Ajnana dvanda hito cana carva dato saṅkīrtana
pita daro amarayato visvambharo dita varo [?]

Devotee: *Vande tina jagat guro* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

These two Sanskrit verses composed by Vṛndāvana dāsa. _____ [?]

Both of Them have got Their hands spread up to the knee, that is the sign of great person according to *jōtish*. _____ [?] And very pure golden colour, both Gaurāṅga and Nityānanda, *dhatu, sankirtane* _____ [?] both of Them are inaugurator of the sweet *saṅkīrtana* procession, *sankirtane pitaparo kamalaya daso* [?], with Their lotus eyes spacious is remarkably found in the *saṅkīrtana visvambharo dita varo* [?] Both comes from the noble *brāhmaṇa* family and, *visvambharo*, They have come to feed the *visaya* [?] of the world. The whole of the world means the all the *jīvas* in the world to feed them They have appeared. To supply their food, that is Kṛṣṇa *prema*, the service, their real food which is come with that.

visvambharo dīta varo _____ [?] and come to fulfil the duty of the time. This time it is mentioned as _____ [?] in correlation with Nārāyaṇa, that this time in Kali _____ [?] the *saṅkīrtana* should be inaugurated for the good of the people. *saṅkīrtana aika yugo dharma palo vande jagat kriya karo* [?] Both have come to do good to the world, *jagat kriya karo, karanavata karo*. And both of Them the incarnation of magnanimity and grace towards the world. _____ [?] And he is offering obeisances to Mahāprabhu _____ [?] He was true in every age, in present, in future, in past. You are eternal, You are in Satya, Tretā, Dvāpara, and now in Kali also. The other three *yuga* there was also You, and now in Kali-yuga. _____ [?] Not only You are true in this Kali-yuga but Yuga-Avatāra, You came in other three ages also in the past and at the same time *tri-kala* means _____ [?] the present, the future, the past, You are true. Jagannātha _____ [?] This time You have come as a son in the house of Jagannātha Mīśra Paṇḍita. _____ [?] I bow down to You with all Your servants, Your sons, and Your potencies.

Prabhupāda has remarked here His sons means *tridaṇḍī*, those who have left the world and accepted his creed and going on accordingly. They are His sons. And the household devotees they're accepted as servants, *sarvitraya* [?] Bhuta [?] generally means householders who have got their independent life, and also cultivates about the gift of Mahāprabhu. And those who have exclusively given everything, that is *tridaṇḍī*, they are in the order of His son. *Sarvitraya sakalvitraya* [?] means Paṇḍita Gadādhara etc, who has got some type of surrender as we find in Vṛndāvana. So charmed with His pleasant personality and characteristic that they forget themselves in the service in connection of Śrī Caitanyadeva. _____ [?] With all this paraphernalia I offer my obeisances to You, You the whole. In this way it is covered by Vṛndāvana dāsa Ṭhākura in *Caitanya Bhāgavat* we find.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Then Jayatīrtha Mahārāja, will you speak something, or Akṣayānanda Mahārāja?

Jayatīrtha Mahārāja: Akṣayānanda Mahārāja is the senior *sannyāsī*, senior son.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja, senior than yourself?

Jayatīrtha Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: So, Akṣayānanda Mahārāja, you are caught red handed.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: You are to address us today. Gaura Hari bol.

Devotee: Mahārāja tells, 'I could not speak.'

Śrīla Śrīdhara Mahārāja: But by the special power of Hari Caran it is effected. Ha, ha.

Akṣayānanda Mahārāja:

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale śrīmate bhaktivedānta swāmin iti nāmine

[I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja:

vande tam śubhadam mad-eka śaraṇam nyāsīśvaram śrīdharam

[The last line of Śrīla Śrīdhara Mahārāja's *praṇāma mantra*]

[Composed by Śrī G.S. Vidyāraṇjan, later known as Śrīla B.S. Govinda Mahārāja]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Akṣayānanda Mahārāja:

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām 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.]

vande rūpa-sanātana raghu-yugau śrī-jīva-gopālakau [Ṣaḍ-gosvāmī-aṣṭakam]

*Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.*

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare,
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Kṛṣṇa *kathā* and Gaura *kathā* we are lucky to hear. First we can hear Kṛṣṇa *kathā* but before that we can hear Gaura-Nitāi *kathā*. And before that we can hear of the associates of Mahāprabhu. And before that we can hear of the associates of the associates, and this way down from the lowest point we get the best connection. We think with the empirical mind that we will get the best connection directly to the highest point.

But Śrī Caitanya Mahāprabhu told, "*Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. I am not a *brahmacārī*, *grhastha*, *vānaprastha*, *sannyāsī*, but I am the servant of the servant of the servant of the master of the *gopīs*." [Caitanya-caritāmṛta, Madhya-līlā, 13.80]

Śrī Caitanya Mahāprabhu, *Śrī-Kṛṣṇa-Caitanya Rādhā-Kṛṣṇa nahe anya*, none other than Śrī Śrī Rādhā-Kṛṣṇa personally Themselves appearing as one. And all His associates also we find

they also have their place in Kṛṣṇa *līlā*. Particularly *Gaura-gaṇoddeśa-dīpikā* and other authorized works, that's where every associate of Śrī Kṛṣṇa in Kṛṣṇa *līlā*, Vraja *līlā*, the same corresponding personality comes in Gaura *līlā*. So we could hear something today by good fortune about Śrīla Vṛndāvana dāsa Thakura and Śrīla Kṛṣṇa dāsa Kavirāja Goswāmī. They also correspond in Kṛṣṇa *līlā*. I don't remember, Mahārāja will tell us, Vṛndāvana dāsa Thākura, perhaps Śrīla Vyāsadeva.

Śrīla Śrīdhara Mahārāja: And Kavirāja as Śukadeva.

Akṣayānanda Mahārāja: And Kavirāja Goswāmī as Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: Their outer aspects.

Akṣayānanda Mahārāja: Their outer aspects represented there. So the connection always comes all through. So therefore that is our fortune to hear this Kṛṣṇa *gathā* and *bhakta gathā*. And Gaura, Mahāprabhu, Nityānanda Prabhu, that whole family that takes us not just to the Vedic culture but to the Gaura culture. We had, one day we were taking *prasādam* here, recently, and it was so nice all the devotees were saying, 'this is really Vedic, very Vedic preparation.' I was thinking 'Vedic, very good but also it appears to be Gaura.'

Śrīla Śrīdhara Mahārāja: *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] What the *Veda* is searching after, *śrutibhir vimṛgyām*, that meaning what the *Veda* is searching for, after, *śrutibhir vimṛgyām*.

Akṣayānanda Mahārāja: So we have such fortune to come here, such a place, we should live in this place, when leaving we should still live in this place always in our heart. In *Bhagavad-gītā* [8.14] Lord Śrī Kṛṣṇa has said, *tasyahām sulabhaḥ pārtha*, "I can be purchased by those who always think of Me." *Evaṁ satata-yuktā ye* [*Bhagavad-gītā*, 12.1] I just forget the verse. But He has said there that, "Those who are always thinking of Me then I am very easily purchased." So similarly if we are always thinking, when our Guru Mahārāja, Śrīla Prabhupada, Swāmī Mahārāja, went to America he said, "I am always thinking of Vṛndāvana so actually I'm still in Vṛndāvana." So by his grace we also could come to Navadvīpa to make that very special connection, down, down, down, to the present representative of Mahāprabhu Himself. That brings us to the highest point. So we should always live in Navadvīpa, whether physically or travelling to the other side of the world, I think that Navadvīpa will always remain in our hearts. And His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja will also remain there.

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

Devotees: Jai.

Akṣayānanda Mahārāja:

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

Śrīla Śrīdhara Mahārāja: Then, anyone more? Jayatīrtha Mahārāja, something. So many disciples are here waiting to hear from your lips

Jayatīrtha Mahārāja: Already they've taken bath twice. First in the nectar of your words and then Akṣayānanda Mahārāja's words. And now what will I do but throw some dirt upon them? Still at your request.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

The other day we heard from Śrīla Śrīdhara Deva Goswāmī that on one occasion Śrīla Bhaktisiddhānta Saraswatī Ṭhākura began his lecture because he only had a short time perhaps by speaking only this one verse in praise of the Vaiṣṇavas, not even giving address to his own Gurudeva, or to Kṛṣṇa, or to Mahāprabhu. And that Śrīdhara Mahārāja's reaction to this was to readjust his understanding of what was most essential in terms of progress in Kṛṣṇa consciousness. Of course that was his protestation of humility. We can understand that Śrīla Śrīdhara Mahārāja is a *nitya siddha*, an eternally associated part of Gaura *līlā* and Kṛṣṇa *līlā*. So therefore we can't consider at any time he couldn't know that the service of the Vaiṣṇavas is actually the highest kind of service.

That was also on that occasion gave the remark of Lord Śiva to his wife establishing this fact. And also today by addressing the topic of Vṛndāvana dāsa Ṭhākura, the devotee of Nityānanda Prabhu, Who in turn is the devotee of Śrī Caitanya Mahāprabhu. So the devotee of the devotee, and here of course we have the opportunity to associate with his devotee, Śrīla Śrīdhara Deva Goswāmī, the devotee of Vṛndāvana dāsa Ṭhākura.

And as Akṣayānanda Mahārāja has very excellently pointed out the *siddhānta* of our faith, that by taking shelter of that station, Mahāprabhu's transcendental message, of this Kṛṣṇa *prema*, is being disseminated through the various stations in different parts known as the Vaiṣṇavas. And the quality of mercy that we receive from the Vaiṣṇavas, the servants of Mahāprabhu, has apparently in some mysterious way even been enhanced by coming through them. This principal also we find in the *Bhāgavatam* in relationship to Śrīla Śukadeva Goswāmī and his vibration of the messages of Godhead that he received from Vyāsadeva that are described as being even more sweet. So the mercy of the Lord becomes even more sweet as it comes to us through the disciplic succession. And when it reaches us finally from the Vaiṣṇava who is our immediate station, then it comes with such super excellent quality that we cannot help but recognize it as being divine in its origin. So in this way all of us have come to the lotus feet of Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī and we have the conviction that he is in fact the bona fide agent of the highest divine personage Śrī Kṛṣṇa Caitanya Mahāprabhu.

And we feel in fact the realization of that verse of Viśvanātha Cakravartī Ṭhākura, *sākṣād-dharitvena samasta-śāstrair, sākṣād-dhari...*

*[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]

...the messenger of Godhead is actually as *sākṣād-dhari* in as much as the Lord always travels with him. Therefore if we are in the company of the servitor of Godhead then we are in the company of Godhead automatically. In that sense the two are inseparable, Kṛṣṇa and His devotee, are inseparable. If we find His devotee we may not be able to find Kṛṣṇa, He's *adhokṣaja*, but if we find His devotee then in fact we've found Kṛṣṇa in him. When Raghunātha dāsa Goswāmī went to Vṛndāvana it's said that he found Mahāprabhu in Rūpa and Sanātana. So also we can understand that coming to Navadvīpa we found Mahāprabhu in Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī.

Devotees: Jai. Hari bol.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Then Parvata Mahārāja, where is he?

Devotees: He's right here Mahārāja. At your feet.

Parvat Mahārāja: Maybe Aranya Mahārāja is senior to me by *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja, then we want to hear something from Aranya Mahārāja's lips, in the day of disappearance of Vṛndāvana dāsa Ṭhākura, who has given description about Mahāprabhu.

Aranya Mahārāja:

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

*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."]

*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]

So when we come here in the presence of such exalted personality as Śrīla Śrīdhara Mahārāja this is all we hear, topics about Kṛṣṇa, and how by hearing these topics we can become inspired to render service freely. So we are just like, Vṛndāvana dāsa Ṭhākura, he's kicking on the heads of all those rascals who oppose Caitanya Mahāprabhu and Lord Nityānanda. We are praying that he will kick on our heads, help us to become purified and to engage in the service of Gaura-Nitāi.

Also just like Kṛṣṇa dāsa Kavirāja Goswāmī was considering himself more lower than the worm in stool, we are also seeing that same humility manifest in personage of Śrīla Śrīdhara Deva Goswāmī. He's offering his respects even to ourselves coming from such low *mlecca* and *yavana* backgrounds. And he's giving us an opportunity to engage in the service of Guru and Gaurāṅga.

So we can see that as this message descends through the disciplic succession it becomes sweeter and sweeter and sweeter because all the blessings of the previous Ācāryas are there. We have seen now that by the mercy of our Guru Mahārāja, Śrīla Prabhupāda, the message was presented very, very sweetly. And now again its becoming sweeter, more relishable by coming through the lips of another exalted personage, Śrīla Śrīdhara Deva Goswāmī.

So we are praying somehow or other that just like Narrotama dāsa Ṭhākura he was praying to Lokanātha Swāmī that somehow or other that he could be led by his Gurudeva to the feet of Rūpa Goswāmī. So in this way we are also praying somehow or other that we can be directed to the higher personages for service. Service is the ultimate goal of our life cause without service simply we will remain within this material world and beat our heads against the hard rocks of *māyā's* touch. She's very hard and we can see that all the conditioned souls are suffering to such a great extent. So somehow or other we have to get that mercy and be able to go out and distribute that mercy to these fallen souls to help them from their suffering state. Just like Haridāsa Ṭhākura he underwent so much punishment being whipped, as we heard this morning, in twenty-two market places. Unbearable suffering he underwent to spread the Holy Name.

So we also see in the life of our Guru Mahārāja, such turmoil he underwent, such hardships that he experienced to spread the Holy Name throughout the whole of the world. And even we are seeing now Śrīla Śrīdhara Mahārāja in his advanced age is experiencing so much hardships and inconveniences by the presence of ourselves. We're imposing so much problems on him, but he's still willing to extend unlimited mercy to us, selfless. So we're praying somehow that we don't become a burden to him and that we actually are able to grasp the message that he is trying to deliver to us, and in return deliver that to others to help them in their journey back to Godhead. Hare Kṛṣṇa.

Devotees: Jai. Hari bol.

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi comes from a village which is very adjacent to Dhenur, that of Nityānanda Prabhu's place. So he will speak something. _____ [?]

*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]

This composed, this poem by Rūpa Goswāmī, when it came out in the court of Rāmānanda, Sārvabhauma, Mahāprabhu, discussing how Rūpa Goswāmī has begun his books. Then when this stanza was pronounced by Rūpa Goswāmī then Mahāprabhu told, "No, no, no. This is too much."

pratisthate hai ei nindad lakhana [?] Too much praise comes to, will use blame.

Devotee: Forgive me Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi.

Anyone want to speak something about Vṛndāvana dāsa Ṭhākura, the first author of Gaura *līlā*? Ladies also spoke here, delivered lecture in that hall. Hmm? Hare Kṛṣṇa. So no one? Then we may dissolve the meeting now. Gaura Hari bol.

Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād Vṛndāvana dāsa Ṭhākura Prabhu kī jaya!

Devotees: Jaya.

End of 82.04.18.C

Start of 82.04.23.A

Śrīla Śrīdhara Mahārāja: ...His disappearing, there was foundation for Dvārakā *līlā* from Vṛndāvana *līlā*. Vṛndāvana *līlā* went underground. After Kṛṣṇa left Vṛndāvana... (justo govinda-nandana?)

[kṛsno 'nyo yadu sambhuto yah purnah so 'styatah parah]

vrndavanam parityajya sa kvacit naiva gacchati

["The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment."]

[*Laghu-Bhāgavatāmṛta, Purva-khanda 165*] & [*Gauḍīya Kaṇṭhahāra, 7.42*]

It is also mentioned in *Purāṇa* that Kṛṣṇa does not (*justo govinda-nandana?*) who is considered to be the son of the *gopā*; that is of Nanda, He never leaves Vṛndāvana. He's always there, that Svayaṁ Bhagavān. Kṛṣṇa is always in Vṛndāvana. He cannot live separated from Vṛndāvana and the group of His party. So when as from Mathurā Vasudeva-Nanda, Devakī-Nanda was taken by Vasudeva to the house of Nanda in Vṛndāvana, so that Devakī-Nanda really left Vṛndāvana and Nanda-Nanda with whom the Vasudeva-Nanda was mingled, He's gone underground. That is, He took His position in the transcendental world. Though Vṛndāvana is the supreme most position of the transcendental world, still He came down from that position to some, to retire some imperceivable plane. And Vṛndāvana people they felt their separation, pangs of separation. And Devakī-Nanda who is Vilāsa Mūrti, Svayaṁ Bhagavān, Svayaṁ Prakāśa. Prabhāva-vilāsa of Svayaṁ Bhagavān really He came to Mathurā, Devakī-Nanda came to Mathurā; as He went carried by Vasudeva when He was born in such a way in the prison house. That Vasudeva-Nandan came back.

Then; Rūpa Goswāmī wrote two books, one *Vidagdha-Mādhava*, another *Lalitā-Mādhava*. *Vidagdha-Mādhava* is in Vṛndāvana, very clever Mādhava, very clever. And *Lalitā-Mādhava*, Mādhava submissive, playful. *Lalitā-Mādhava* went to Mathurā and in Dvārakā. And he feels that though externally we find Rādhārāṇī than this Chandrāvalī and also the friend circle. But they are inconceivably transformed into different form. Rādhārāṇī went to Dvārakā in posing of Rukmiṇī Devī. She came from the connection of the Sun; and anyhow through the Sun She managed to represent Herself. In other words he means to say that as Vasudeva-Nanda His supreme position is as Nanda-Nanda, so the Rukmiṇī and the Satyabhāmā the (*moyhishī?*) They must have Their original Svayaṁ Rūpa representation in Rādhārāṇī, and Lalitā, Chandrāvalī etc. That was his feeling, that they are not independent. Their original conception is in Rādhārāṇī and when they come in the lawful relation with Kṛṣṇa in *mādhurya rasa* they take such forms, they're *aṁśa* rather; they're part. The fullness in Śrī Rādhikā and the partial representation in all these (*moyhishī?*). Rādhikā and the other *gopīs* They are represented there partially in Dvārakā etc. So it is peculiar to think that (*kahana moyhishī?*) that the principal queen was Rukmiṇī, how She could come from Chandrāvalī? And rather of secondary position Satyabhāmā, she represents Śrī Rādhikā who is of the highest type here in Vṛndāvana, in *mādhurya rasa* service.

This is a peculiar thing and we are to follow in this way. That sentiment, in the highest place sentiment has got highest value. And little lower layer the intelligence gets the better hand. So Chandrāvalī she, her special capacity was fair intelligence and patience and the other general qualifications. And in Rādhārāṇī's case was more sentimentalism, *bhāva-pradhan, priti pradhan, bhāma bhāva*, etc. So in the second layer She has to get the second position not the primary position. These things are very abstruse, difficult to understand.

So Satyabhāmā was represented from Rādhārāṇī and Her first opposition leader, Chandrāvalī, got there the first class position in a little lower strata. And Lalitā, she became

Jambhuvati, in this way, Madhumaṅgal was represented there as he is. Some *śakha* also they are represented in this way.

So Gadādhara Paṇḍita, Rādhārāṇī and Rukmiṇī, They are of the same line. And that was represented by Gadādhara Paṇḍita in Gaura *līlā*. In Gaura *līlā* the peculiarity is this; that the *bhāva*, the sentiment, the mood, the emotion of Rādhārāṇī, was taken by Mahāprabhu Himself, Kṛṣṇa Himself. So Gadādhara Paṇḍita, Rādhārāṇī who was emptied, his everything is drawn from him personally. So only a case, a shadow like position Gadādhara Paṇḍita holds there in Gaura *līlā*. And Rukmiṇī characteristic was maintained there; sober, considerate, patient, all these things, all these qualities remain there in Him. And so sometimes he's told as the Rukmiṇī *avatāra*, the *avatāra* of Rukmiṇī. But really his position was such that of Rādhārāṇī which was drawn by Kṛṣṇa and both combined became Mahāprabhu. That is the peculiar position he holds. He cannot, just like a shadow, he cannot leave Śrī Gaurāṅga. Wherever Gaurāṅga is going he's following from a distance. He does not know anything but Gaurāṅga. But still he's not seen to come forward, in the front, always in the backside, shyness. In this way he played his part, that Gadādhara Paṇḍita.

Mahāprabhu, Kṛṣṇa and Rādhārāṇī, They are born in *aśṭamī*, the middle of the new moon and full moon, both. But here Mahāprabhu took His birth in the full moon and Gadādhara Paṇḍita just in new moon, no moon. New moon means no moon. Full moon was taken by Mahāprabhu. And new moon or no moon was taken by Gadādhara Paṇḍita. He's master of everything, but still here he has given everything to his master and he's empty. He's empty in such a way he's playing his part, Gadādhara Paṇḍita, the highest position of sacrifice. He stands there. This is the ontological side.

From the historical side we find that he was born in a *brāhmaṇa* family in this at present (Mushidapur District?) Bharatpura. At that time many gentlemen had his house in the capital town, so Navadvīpa was a famous town for the *brāhmaṇas* to cultivate their learning. So here they have a house in this (Prachin?) Māyāpur, but at present located there. Mādhava Miśra was the name of his father and Ratnavati mother's name. They lived here and he was a student, a very meek and modest student was Gadādhara Paṇḍita. And from his childhood he was given to the devotion of Nārāyaṇa, Kṛṣṇa.

Nimāi Paṇḍita, Śrī Caitanyadeva, Nimāi Paṇḍita, He showed His character as an aggressor, impertinent, and extraordinary genius: in this way very frivolous. Gadādhara Paṇḍita was just the opposite. But Gadādhara Paṇḍita had some natural inclination, submission towards Nimāi Paṇḍita. And Nimāi Paṇḍita also had some special affection for Gadādhara. But Gadādhara Paṇḍita he had some; he could not face Nimāi Paṇḍita direct, some sort of shyness he felt about Nimāi Paṇḍita. And when Nimāi Paṇḍita is seen he tried to go aloof, but Nimāi Paṇḍita won't let him go. He asked him so many questions what he felt in a very perplexing mood, Gadādhara Paṇḍita; in this way.

But when Nimāi Paṇḍita came up from Gayā He was just a turned man, a devotee. Then Nimāi Paṇḍita met Gadādhara Goswāmī. "Gadādhara," addressing Him, "Your life is real fulfilment; from the childhood you have got devotion towards Nārāyaṇa, toward Kṛṣṇa. But My whole life is spoiled. I passed My early days in ordinary topics, not cultivating the devotion of Nārāyaṇa, devotion of Kṛṣṇa. Love of Kṛṣṇa I did not know. I passed My life, whole life uselessly. But you, Gadādhara, from the very beginning you are a pure devotee of Kṛṣṇa. You are fortunate enough. I want the grace of you all so that I may pass my future days in devotional activity." In this way.

Then Gadādhara Paṇḍita asking the, taking the permission of Nimāi Paṇḍita, he took initiation from Puṇḍarīka Vidyānidhi who was supposed to be Vṛṣabhānu Rāja, father of Rādhārāṇī. Vṛṣabhānu Rāja, Puṇḍarīka Vidyānidhi whom Mahāprabhu gave the name Premanidhi; not Vidyānidhi but Premanidhi. He was a very great devotee a very high order this Puṇḍarīka Vidyānidhi to whom Mukunda Datta took Gadādhara Paṇḍita and he got initiation there.

Then when Mahāprabhu took *sannyāsa*, Gadādhara Paṇḍita followed Him. He could not live in Navadvīpa without Nimāi Paṇḍita, who was Kṛṣṇa Caitanya. So much so that when he found that Nimāi Paṇḍita is permanently going to settle in Purī he took *kṣetra-sannyāsa*. *Kṣetra-sannyāsa* means a type of *sannyāsa* in which the *sannyāsī* takes the vow of not leaving that particular place whole life. So Gadādhara Paṇḍita came to know that Nimāi Paṇḍita will pass the last days of His life in Purī, Jagannātha *kṣetra*, then he took *kṣetra-sannyāsa* there. And sometimes Nimāi Paṇḍita is seen invited in his *āśrama* where he installed Gopīnāthaji and engaged himself in the worship of Gopīnātha.

Nityānanda Prabhu was very intimately connected with him and whenever He went to Purī, Jagannātha *kṣetra*, He used to stay with Gadādhara Paṇḍita. And Nityānanda Prabhu used to take many presentations from Bengal, Gaudadesa, to Jagannātha Purī, and used to stay with Gadādhara Paṇḍita. And one day it so happened that Nityānanda Prabhu had taken some rice and other things that was very favourite to Mahāprabhu and They are cooking and offering to the Gopīnātha and when They go to take food Mahāprabhu suddenly appeared there. And They were, "Nityānanda Prabhu has taken so many good things from Bengal and Gadādhara Paṇḍita is cooking and giving, offering to Gopīnātha, I must have a share there. You want to deceive Me, but I won't be deceived. I have come here. Now take, give Me *prasādam*. Nityānanda's things and Gadādhara's offerings and I must have a share there. You can't ignore, I am come, take Me, take the *prasādam*." In this way They were highly pleased and He took *prasādam* there; so many things.

And we are told that when Mahāprabhu disappeared, Bhaktivinoda Thākura has taken this opinion, that He disappeared in the *āśrama* of Gadādhara Paṇḍita and He became one with Gopīnātha whom Gadādhara Paṇḍita daily worshipped.

Mahāprabhu asked Gadādhara Paṇḍita to teach *Śrīmad-Bhāgavatam* to Śrīnivāsa Ācārya. Gadādhara Paṇḍita used to hold, by the request of Mahāprabhu, used to hold *Bhāgavata* class daily almost. And Mahāprabhu with His followers used to hear that *Bhāgavatam* from the lips of Gadādhara Paṇḍita. He was specialist as reader of *Bhāgavatam* and he was requested by Mahāprabhu to teach *Bhāgavatam* to Śrīnivāsa Ācārya. And anyhow he managed to keep that order in some way or other. And by His will Śrīvāsa Paṇḍita was the highest exponent of *Bhāgavatam* in future time.

So this is what we know about Gadādhara Paṇḍita. Gadādhara Paṇḍita who had very intimate relationship with Mahāprabhu for which the Ācārya, the Svarūpa Dāmodara, Rūpa, Sanātana, Kavirāja Goswāmī, Raghunātha dāsa, all of them they could see Rādhārāṇī and Rukmiṇī both in him, in his personality.

And according to that we shall try to understand him. And we shall pray to him for his special grace that we may be reckoned in the section of the intimate devotees of Mahāprabhu Śrī Caitanyadeva and thereby we can attain our highest service in the group of Rādhārāṇī. Dvārakā Rukmiṇī and Rādhārāṇī Vṛndāvana.

With this aspiration we stop here today. Jai Om Visnupada... Any question?

Śrīla Govinda Mahārāja: Mahārāja asking any question.

Śrīla Śrīdhara Mahārāja: From any quarter.

Śrīla Govinda Mahārāja: Any question from any quarter.

Devotee: Śrīdhara Mahārāja, I was wondering, "Where was Gadādhara Paṇḍita born?"

Śrīla Śrīdhara Mahārāja: What?

Another devotee: He's asking, "Where was Gadādhara Paṇḍita born, where did He appear?"

Śrīla Śrīdhara Mahārāja: What?

Devotee: Where did Gadādhara Paṇḍita appear?

Śrīla Śrīdhara Mahārāja: Appeared in Bharatpura. At present it is in the district of (Mushidabad?) just nearby the place of Nityānanda Prabhu's birthplace, Ekacakra, that side. Here is Ekacakra, something like, here is Bharatpura, birthplace of Gadādhara Paṇḍita in the Radhadesa. That is, that was known as Radha. Radhadesa, that is on southern side of Ganges and western side of (Bhagirathi?), and that was called in previous time as Radha. This (Bharam District, Bilvam, Bakura, Mushidabad, half?) It is considered as Radhadesa.

From the time of Alexander it is known like that. There was Alexander's time it is mentioned the Alexander was afraid to fight with the (Gangeri?) soldiers, Ganga and Radha combined (Gangeri?); (Gangaradhi?) some invincible batch of soldiers were here. And that was taken by Candra Gupta and fought with (Seleucus?) after Alexander. And (Seleucus?) was defeated by Candra Gupta whose capital was near (Patna?) just this side of Bihara near Ganga. And (Seleucus?) came to form a truce with Candra Gupta; he gave his daughter in marriage with Candra Gupta and had a truce with him. This Radhadesa: (Gangeri?) Ganga and Radha.

This place, the place of Jayadeva, Candidāsa, Kavirāja Goswāmī, they all come from this Radhadesa. Jayadeva: great Sanskrit poet of Vṛndāvana *rasa*, and Candidāsa in Bengali representing the highest sentimental verses about Vṛndāvana *rasa*. And Kavirāja Goswāmī, you all know *Caitanya-caritāmṛta* was given by him.

And Nityānanda Prabhu Himself He appeared from Radhadesa. And so many others, *paṇḍitas*, the eternal friends of Nityānanda and Mahāprabhu they took their birth in this place, so it is considered to be a very holy place this Radhadesa.

And Mahāprabhu took His *sannyāsa* and wandered in a madly position, half mad position of Vṛndāvana *rasa* throughout the Radhadesa and then came to Śāntipura crossing the Ganges near Kalna, went to Śāntipura Advaita *bhavana*. These things are described in *Caitanya-caritāmṛta*. And *Caitanya Bhāgavata* made by Vṛndāvana Dāsa Ṭhākura who also lived nearby in Radhadesa passed his last days here. So what we get about Śrī Caitanyadeva mostly from the poets of this Radhadesa. *Caitanya Maṅgala*; there is another epic about Mahāprabhu. The poet of that [Locana Dāsa Ṭhākura] he was also in... Kograma; that is also

in Radhadesa. And Narahari Sarkar Ṭhākura in Śrī Kandha, he had got much contribution in the *līlā* of Mahāprabhu.

Any other question from any other person?

Devotee: Kulangana.

Śrīla Śrīdhara Mahārāja: What does she want to say?

Kulangana: Śrīla Śrīdhara Mahārāja, could you please say something about the Deity in this temple.

Devotee: She wants to know some things about the Deity in the temple.

Śrīla Śrīdhara Mahārāja: Here, in this temple, Deities?

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: When there was some disturbance in the Maṭh of our Guru Mahārāja between the trustees, I left our Guru Mahārāja's Maṭh's connection and went to Vṛndāvana. But I had my aim to take my shelter for my last days here in this Koladvīpa, *aparādha-bhañjan-pāṭ*. I went to Vṛndāvana and after passing the month of Kārtika there, the holy month, and circumambulating every day the Govardhana, Girirāja, when month was finished then I took Govardhana Śilā from there and I came to live, to pass my last days of life here.

When I was coming I had a thought in my mind that I am going to take shelter in Navadvīpa Dhāma for the whole life but the real master of the land of Dhāma is Nityānanda Prabhu. So I must go to Nityānanda Prabhu to take His permission to have His grace and then I shall go to Navadvīpa. So I went to Ekacakra, the birthplace of Nityānanda Prabhu, where His Śrī Mūrtis are being worshipped regularly. And there when I fell flat before Him I got some sort of inspiration.

And anyhow from there I came here with that Govardhana Śilā and in some rented house I lived about two years. And some of my God-brothers secured this land for me and I came here in a cottage, [nineteen] forty-two. And I used to go on with my taking the Holy Name and the *pūjā*, the worship of Govardhana Śilā. Then gradually I felt that Mahāprabhu's Śrī Mūrti should be installed here. And with the help of some of my friends and their request I installed Mahāprabhu's Śrī Mūrti and Govardhana Śilā. And then gradually, according to the line of our Guru Mahārāja, with Mahāprabhu, Rādhā-Govinda Mūrti should be there. So following that order I installed also Rādhā-Govinda Śrī Mūrti and Govardhana Śilā was there and Nārāyaṇa Śālagrāma came here, Nṛsiṃha Varaha, Lakṣmī Varaha; the Mūrti, very grave and very strict.

In *Hari-Bhakti-Vilāsa* there is classification of the nature of different Śālagrāma. How we should know what are the signs in Them and according to that what name and what is His nature, this is all described in *Hari-Bhakti-Vilāsa*. According to that we can know the Nārāyaṇa Śilā who is He, what is His name and what sort of worshipping and service He wants from us. It is found there. And out of His own accord that Lakṣmī Varahadeva,

Nārāyaṇa came here, and these Śrī Mūrtis are being worshipped here according to our capacity.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And our Guru Mahārāja he installed almost everywhere this Mahāprabhu and Rādhā-Govinda meaning that Mahāprabhu is combined Rādhā-Govinda. Mahāprabhu means Rādhā-Govinda. Svarūpa Dāmodara has given us a *śloka* about the ontological nature of Mahāprabhu.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyaḥkhyam 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]

Who is Mahāprabhu? Svarūpa Dāmodara: just as Rādhārāṇī had Her most intimate friend, Lalitā, who knew the real heart of Rādhārāṇī; so here, Lalitā's *avatāra* was Svarūpa Dāmodara. He fully knew what Mahāprabhu was and he has given this acquaintance of Mahāprabhu, who really He is, the ontological side.

He says, just as we can't say winter is first, or summer is first, or rainy season is first, autumn is first, so in cyclic order it is moving. Everyone is first and any other one is second. If I begin from winter then the next comes summer. If we begin from summer then afterwards comes winter.

So the *līlā* is eternal. Kṛṣṇa, Mahāprabhu, in Kali-yuga He is coming as Mahāprabhu, Śrī Caitanyadeva, and in Dvāpara-yuga He is coming as Kṛṣṇa. But the time is eternal factor in *nitya-līlā*. Here of course we have counted, we have taken that Satya-yuga is first, Treta, then third Dvāpara, then last Kali-yuga. Again after Kali-yuga comes Satya-yuga. Satya, Treta, Dvāpara, Kali, cyclic order. That Kali-yuga is the beginning, then comes Satya-yuga next, then Treta, then Dvāpara or Kṛṣṇa: so whether Mahāprabhu is first or Kṛṣṇa is first, that is unquestionable, it is revolving in a cyclic order.

So Svarūpa Dāmodara said Rādhā-Govinda They were combined first and we see that in Dvāpara-yuga They are different for Their *līlā*. So sometimes combined *līlā* and sometimes separate *līlā*; in this way it is coming, passing through in a cyclic order. Who was one, combined and one, Rādhā-Govinda, later we find Them to be separated in Vṛndāvana *līlā*. Both Vṛndāvana *līlā* and Navadvīpa *līlā* are eternal. In the highest eternal ontological quarter we find *līlā* of both types. In one compartment, in compound, where is Vṛndāvana we find that They are having Their pastimes amongst Them, Rādhā-Govinda separate. And in Gaura *līlā* we find Rādhā-Govinda combined and both of Them trying to give Themselves out to others, distributing Themselves. What was confined in Their own section, own circle, here in

Gaura *līlā* we find that that *rasa* is being distributed to others. So *audārya* and *mādhurya*, the two specific characteristic of two *līlā* and two *avatārī*, both of Them are *avatārī*, the source of all *avatāra*, the highest conception of the ontological aspect, the absolute, but two phases. One is They're tasting Their own sweetness in Their own *līlā*. And in another place They're all trying to distribute it to the other fallen souls. The two types of the same *rasa* and of the same degree, this is the difference.

So our Guru Mahārāja wanted to show in his form of installation of the Deities that the highest order of worship is here. That Mahāprabhu combined who is giving the *rasa*, and Rādhā-Govinda with Their paraphernalia what They are tasting within Their own circle, that highest order of sweetness is being distributed by Mahāprabhu Himself in His this figure. So They are of the same level, layer, and the same dignity and same highest position. To show, to represent this to the worldly intellect and devotion, Guru Mahārāja has taken this method in the worshipping, *arcana*, as favourable to his preaching about Rādhā-Govinda Vṛndāvana *līlā*.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja he installed his Vighraha in Caitanya Maṭh there he named Guru-Gaurāṅga-Gandharva-Giridhari. And here I have given the name, by remembering his holy feet, Guru-Gaurāṅga-Sundara, and Gandharva, and Govinda-Sundara, because Govindaji has got a special characteristic in our *sampradāya* which was worshipped, installed by Rūpa Goswāmī. In Govindaji's *praṇāma* we find:

dīvyad-vṛndāraṇya-kalpa-drumādhah, śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ 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.] [Rūpa Goswāmī's *Abhidheyādhideva Praṇāma*]

We find in Vṛndāvana, Kṛṣṇa has been installed in three phases; Rādhā-Madana Mohana, the *sambandha-jñāna* with whom we are ultimately connected in our final liberated position, Rādhā-Madana Mohana alone, no friend of Kṛṣṇa, no friend of Rādhārāṇī...

End of 82.04.23.A

Start of 82.04.23.B_82.04.24.A

Śrīla Śrīdhara Mahārāja: This is Kṛṣṇa, Madana Mohana. And in the mantram we find from Gurudeva, the first Kṛṣṇa and Madana Mohana that is identical. Then we come to Govinda, to Rūpa Goswāmī. Madana Mohana, Rādhā-Madana Mohana, worshipped by Sanātana Goswāmī, he's the Ācārya of *sambandha-jñāna*, with whom we are connected: to express that. Then the second, *abhidheya*, how to worship Him, that was given direction by Rūpa Goswāmī. And he installed Govindaji. What type of worship there? Rādhā-Govinda with some servitors also, the *sakhīs*, the *mañjarīs*, etc., they're serving Rādhā-Govinda. In that sort of

posing it is installed by Rūpa Goswāmī. Not that They are alone but They are being worshipped. We are more concerned with that. That our superior Vaiṣṇava, Guru, and the *pārṣada*, they are worshipping Rādhā-Govinda and we can have our teachings, our trainings from that idea. That is more suitable for us. So I have tried my best to take here, to connect here the Vighraha with Govindaji. This selected group, they are worshipping Rādhā-Govinda and we shall have their example, instruction and accordingly we shall try to enter into their group. Then the third is Gopīnātha, Rādhā-Gopīnātha. And that is:

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śrīye 'stu naḥ*

[Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.]

Then another: the *sambandha*, *abhidheya*, and *prayojana tattva*, *rasa lilā*. Gopīnātha, when He's showing His *rasa lilā*, that He's in a general, a public *mādhurya rasa* group; then He's Gopīnātha. That He's the Lord of the *gopīs* in general, all the *gopīs* He invites with the sweet sound of His flute and He begins *rasa lilā* where all are accommodated. So anyone with the aspiration of the Kṛṣṇa worship in the *gopī* type they may have some place there, a very general assembly of the *gopīs* where Kṛṣṇa plays with them; that is *rasa lilā*, a general. But that is for general there. Rādhārāṇī, Chandrāvalī and other groups, various groups are represented there, the most public, but our need in the special group, in the group of Rādhārāṇī. So we rather try, we appreciate them all, but our special affinity towards the group of Rādhārāṇī. And that They are being worshipped by our superiors, I like that most, and I got here Śrī Govindaji in the middle. Rūpa Goswāmī: specially my Gurudeva, before his departure, he took me to his side and wanted me to sing the song of Rūpa Goswāmī, *rūpānuga vicara*. And following that I have installed here Govindaji, Rādhā-Govindaji-Gandarva-Govinda-sundara. This is my attitude in the installation of the Deity here. I represent it to you.

Gaura Hari bol. Gaura Hari bol. Nitāi Caitanya. Gaura Hari. I'm feeling weak so I try to beg your leave now. Gadādhara Paṇḍita's day anyhow we had some talk, discourse about him. Let Them bless us, be satisfied with this little quota, this speaking and hearing.

*nāhaṁ vasāmi vaikunṭhe yogināṁ hṛdayeṣu vā
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada*

["I am not even in Vaikunṭha, not even in the heart of the *yogīs*, but where My devotees are singing with pleasure about Me, I am there, I am owned by them."]

"Neither I live in Vaikunṭha, nor I live in the hearts of the *yogīs*. *Vaikunṭhe yogināṁ hṛdayeṣu vā*. Wherever My devotees are talking about Me, discussing about Me, singing about Me, I present Myself. I cannot but be present there where you Nārada, you devotee, you are My devotee, you know it for certain that My attraction is towards discussion of My devotees. Where they talk about Me I cannot but be present there."

So let him grace, show his grace and blessings toward us all by our, this little attempt of discussion of the Divine Lord. Invoking the grace of Gadādhara Paṇḍita in the day of his appearance, we retire this day from the meeting. Gaura Hari bol. Nitāi Gaura Hari bol.

.....

Śrīla Śrīdhara Mahārāja: ...and Rabindranath mentioned his name that he's polluting the name and fame of India, approaching the ladies with _____ [?] tricks.

Devotee: No, not that one.

Śrīla Śrīdhara Mahārāja: What?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That was one gentleman...

Another devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So your present name is?

Devotee: Śukadeva.

Śrīla Śrīdhara Mahārāja: Śukadeva, I forgot. Sixty-seven, eighty-seven years age at present, memory fading gradually. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. How are you attracted by the ISKCON movement?

Devotee: I've been attracted to ISKCON since seventy-five.

Śrīla Śrīdhara Mahārāja: Seventy-five.

Devotee: I read some articles by Śrīla Prabhupāda in the *Back to Godhead* magazine.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Calcutta.

Śrīla Śrīdhara Mahārāja: You are living at that time at Calcutta?

Devotee: No, I was living in Bengal. I used to come to Calcutta for some work, on the *āśrama*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Bihar.

Śrīla Śrīdhara Mahārāja: That I know. I have got some idea of the _____ [?] I knew many gentlemen of the past age.

Devotee: _____ [?] is millionaire there.

Śrīla Śrīdhara Mahārāja: Yes millionaire, Hari Sankara and Krpa Sankara, those two, yes both merchants. And, Gujerati merchants, and perhaps Hari Sankara's son is Yasopanta [?] is it?

Devotee: Yes, I know.

Śrīla Śrīdhara Mahārāja: Arjuna Argarwala was in the _____ [?]

Devotee: Arjuna.

Śrīla Śrīdhara Mahārāja: Argarwala from ...

Devotee: He is very old now, but he's very strong.

Śrīla Śrīdhara Mahārāja: Yes. Arjuna Argarwala I met, and his guru also. His guru he was in Benares, Ārya Samāji, but we had Vaiṣṇava servant. So he challenged me and he took his guru there from Benares. "How you can support Kṛṣṇa *līlā*? The debauchee Kṛṣṇa, immoral, God cannot be so such and such." All these things: arguments.

Then his guru came, he's a student of *Vedānta*, I asked him, "What sort of *Vedānta* you have studied?"

"Śaṅkara."

"And from whom?"

Then he came down. In Benares at that time there was one Dāmodara Goswāmī, a good scholar of *Vedānta*, he also published one book. I was also trying to publish a *Vedānta* at that time. Then he told, "Dāmodara Goswāmī, he is a Gauḍīya Vaiṣṇava, you know?"

"Yes I know."

Then he fell flat. "Yes, my guru is Gauḍīya Vaiṣṇava Society, the Vedānti Dāmodara Goswāmī of Rādhāramaṇa in Vṛndāvana."

"Rādhāramaṇa _____ [?] I know, in Vṛndāvana. Gopāla Bhatta *parivar*."

Then I told that, "You know that Bāladeva Vidyābhūṣaṇa *Vedānta bhāṣya* is there from the Gauḍīya *sampradāya*."

"I have heard of that."

"Your guru has got faith in that. Absolute good is absolute autocrat. Autocrat everything belongs to Him. We are the culprits that we think that this belongs to me, that belongs to that, then that gentleman, that belongs to other gentleman, this is quite wrong."

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām 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 belongs to Him and He is the enjoyer. And that Hegel philosophy, "Reality must be by itself and for itself." By itself means it is caused by Himself, Svayambhu, otherwise He won't become reality. If any third thing has produced Him then that will have more importance. And for itself: He's existing to fulfil His own purpose: not to fulfil purpose of a third thing. Then if His existence is to fulfil the purpose of another thing, he will hold the higher position. So reality must have these two ideas in it; by itself, it is His own cause, and for itself, He exists to fulfil His own purpose; not subservient to anyone. Then...

Devotee: He had to admit.

Śrīla Śrīdhara Mahārāja: Admit, had to admit, yes. So He is absolute good. Autocracy must be there, then the world will be saved. The autocracy in the hand of absolute good, so don't forget the absolute good, and power is concentrated there and that is the best benefit of the whole. In this way, Arjuna Agawala was very much satisfied, and his brother was Śaṅkara Argawala he was _____ [?] there his sons Madana and others perhaps are living now. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. There was one Bhagavati Argawala, Ramakrishna, so many in my young days I went to that place to collect some funds for the Maṭh here.

Devotee: Even now there's possibility of opening something there, doing something there.

Śrīla Śrīdhara Mahārāja: Now everything taken and they're dispossessed of their property, government...

Devotee: But they're still very rich. There are multi millionaires.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Śukadeva, I might have heard your name perhaps, Śukadeva, now and then. Did you meet Mādhava Mahārāja? No? Mādhava Mahārāja who has a Maṭh in Vṛndāvana and Calcutta also, he was a preacher. But I preached during my Guru Mahārāja's time and little later. I am sitting here idle in this Maṭh, don't go out for preaching ____ [?]

My Guru Mahārāja wanted to send me to foreign country but I was reluctant. I can't follow their intonation and I have not a mind to mix with them. I came from big *brāhmaṇa* family, *paṇḍit* family.

So I did not go into the foreign land, but in my last days I find that Guru Mahārāja has taken so many foreign scholars to me. I can't - energy is finished, but still the demand is there.

Devotee: It is our good fortune to meet you actually.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Gaura Hari bol. In the beginning I came I was placed in New Delhi, New Delhi just in construction. I was in charge of Kurukṣetra and New Delhi Maṭh was founded by me, Gauḍīya Maṭh. Through me it was founded at that first municipality declared _____ [?] he was the first chairman of New Delhi Corporation. I was there. I invited him to Kurukṣetra Maṭh _____ [?] He was the first chairman of New Delhi municipality corporation. I was there in Hanumān Road. I had a Maṭh, hired a rented house, started in Hanumān Road.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Then I had to go to Madras side for preaching. And Madras Maṭh was started and I was left there in charge of that Maṭh. Then of course Bombay Maṭh was started. There also I lived for one or two years.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

During the first non-cooperation movement I was studying law. And left the university and joined along with C.R. Dasa and others, Subash Gosh. We are of that type, Subash Gosh. Subash Gosh just came passing ICS but did not accept any service, joined movement along with C.R. Dasa.

Devotee: Many of his followers speculate that he is still alive. Is he still alive Swāmiji or he is passed away?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Subash Gosh.

Śrīla Śrīdhara Mahārāja: I don't think he is living. A man of his type cannot live in disguise. That is my idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Then after that lull came in the movement I joined Gauḍīya Maṭh: [nineteen] twenty-six. From twenty-six I am member of Gauḍīya Maṭh, and preaching. Ha, ha, ha. _____ [?] after fasting sixty-two days he died, and Gandhi's civil disobedience movement in full fledged. At that time we had to oppose that national movement in favour of Gauḍīya Maṭh teaching. "That what you are doing is extended selfishness. Political freedom is nothing. By so many politically free country in the world but are they happy? What is the standard of happiness you have learned?"

Raso vai saḥ - real happiness is person. That is not a thing that we shall acquire that and put in the iron safe and enjoy. Real happiness, *raso vai saḥ, ānanda, ānandaṁ brahmaṇo vidvān*.

*[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 *rasa*, the *ānanda* that is person, we are to understand. We are person and we are unhappy and we want to be happy by whose connection His status must be superior to that of us. So super subjective area He is living, the *rasa*. Real happiness in super subjective area, not in the objective area it can be located from. We are to begin our life in that way, *raso vai saḥ*, *akhila-rasāmṛta-murtiḥ*.

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

[“By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.”] [*Bhagavad-gītā*, 6.22]

That sort of *rasa*, *ānanda*, *ānandaṁ brahmaṇo vidvān*, *raso vai saḥ*. *Rasa* is not be located in the objective world, but in the subjective, super subjective world. And we are to approach Him in the slave mood, mood of service, dedication, and not as a master. The land, the plane of exploitation we are living in; then the plane of renunciation as Buddha and Śaṅkara; then the plane of dedication as Rāmānuja and other Vaiṣṇava Ācārya. Three planes we are to find. The plane of exploitation and that is subdivided. Exploitation of different nature there may be, exploitation, *karma*. *Karma* means exploitation. And *jñāna* means renunciation, complete withdrawal from the objective side, by renunciation, and to retire into a plane that is similar to sound sleep, *samādhi*, and not to come out in the objective world. If we awake then we must be awake in the mortal world, plane, there will be reaction; the land of, the plane of renunciation, a zero, a spiritual zero as in slumber. Then the life real: to begin towards land of dedication as a unit in the plane of dedication, Kṛṣṇa dāsa, Nārāyaṇa dāsa: subordinate.

*nityo nityānām cetanaś-cetanānām, eko bahūnām yo vidadhāti [kāmaṁ
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]*

[“Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.”]

[*Kaṭha Upaniṣad* 2.2.13]

*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]

"After one has realized that he's *brahman*, he's *cetana*, and not of any mundane affinity, then only he's eligible to make his way towards Me."

*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]

After ages and ages a *jñānī* ultimately comes to realize that Vāsudeva is all in all. Vāsudeva, Puruṣottama, Parabrahman, He has got personality. We took Him as non-differentiating, non-aggressive, non-assertive, a mass of consciousness, but it is not so, it is person, Vāsudeva, Parabrahman, Puruṣottama.

*brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]*

["I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [Bhagavad-gītā, 14.27]

Have you gone through *Bhagavad-gītā*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Brahmaṇo hi pratiṣṭhāham*. "I am the support of Brahman."

*dvau bhūta-sargau loke 'smin, daiva āsura eva ca
[daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]*

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [Bhagavad-gītā, 16.6]

*[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 as 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]

What undergoes change and what is constant; two kinds of created things here.

*yasmāt kṣaram atīto 'ham, akṣarād apī cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [*Bhagavad-gītā*, 15.18]

“I’m above that, both that, constant and the changing things of this world. I am above, I transcend, so I am Puruṣottama, My name is Puruṣottama. I am above those two entity, *kṣaram* and *akṣarād*. I am Puruṣottama, person.”

In this way the personal God, that is we can get it, that God is person. And He is not a substance, mere inert non-differentiated mass of consciousness, not that. Assertive and He is all-good, *ānanda, raso vai saḥ*.

Devotee: Even *adi jagat guru* Śaṅkarācārya had to admit...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Later on, *adi jagat guru* Śaṅkarācārya had to admit that there is...person.

Śrīla Śrīdhara Mahārāja: I didn’t meet any of them. I somewhat knew about Karapatri [?] I didn’t meet him but I heard about him, Karapatri [?] He has gone through Vaiṣṇava literature also but his tendency toward Māyāvādā that Madhusudana Saraswati, a Bengali scholar, of the renouncement [?] Māyāvādā. Now only living on the basis of his argument, Madhusudana Saraswati, a Bengali scholar of Haridpura district. *Advaita Siddhi*, his book is known by the name of *Advaita Siddhi*. Before that Madhvācārya *sampradāya*, Jayatīrtha and others they refuted all other arguments of the Māyāvādī scholars very successfully. But this Madhusudana Saraswati came afterwards and he re-established some sort of Māyāvādā conception, we are told. But we have got our general knowledge from *Gītā*, and *Bhāgavat* and our Gurudeva. We came to understand. We met so many *paṇḍits* of so many departments, that I don’t think anyone could defeat our arguments. I don’t think...

Devotee: But there is some difficulty for me Swāmiji, because I have been in ten years in Māyāvādīs and...

Śrīla Śrīdhara Mahārāja: It is good that you had a good contact with Māyāvādā. Just as Jīva Goswāmī did, he first went to Benares and studied all the Māyāvādī treatise, and then in Vṛndāvana he refuted all of them.

Devotee: I would like to do that.

Śrīla Śrīdhara Mahārāja: And also I find that Kumara Bhatta, Kumari Bhatta perhaps, he went to Buddhistic Ācārya and he learned everything from them. Then again came back and refuted them, the Buddhists. And because he thought that he has betrayed his guru, though Buddha, then he put...

_____ [?] Kumari Bhatta. When Śaṅkara just coming Kumari Bhatta gone away. He was refuting the Buddhist, then Śaṅkara came and refuted successfully the Buddhist idea. But he himself delivered Buddhist goods in a new colour in Vedic literature, Śaṅkara. What Śaṅkara told that is similar to Buddhism because Buddhism says with the dissolution of the mental system nothing remains, there is no eternal existence of *jīva* soul. Here Śaṅkara and Buddha common that *jīva* soul is not of eternal type. But we find,

*nityo nityānāṁ cetanaś-cetanānām, [eko bahūnāṁ yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣāṁ]*

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."]

[*Kaṭha Upaniṣad* 2.2.13]

In *Gītā*,

*[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ]
ajo nityaḥ śāśvato 'yaṁ 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]

*[mamaivāṁśo jīva-loke], jīva-bhūtaḥ sanātanaḥ
[manaḥ saṣṭhānīndriyāṇi, 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]

What is the meaning of all these scriptures? He is eternal, *jīva tattva*. But Śaṅkara did not accept; he accepted the creed of the Buddhistic that with the dissolution of the mental system nothing remains. But Buddhists are silent. If anything remains anywhere Śaṅkara says, "The *brahman* which is imperceivable, inconceivable, some source of conscious substance

remains. But we have nothing to do with that, we can't know it. And that cannot be of any utility to us."

Then how Śaṅkara comes to preach? How the *Veda*, how then if the truth cannot assert to come down in the *māyic* area, then how the men that are covered with illusion will get relief, go to the truth? I met many Māyāvādī *paṇḍits*, they can't answer this. Hare Kṛṣṇa.

They say two kinds of *pāpa* [sin]. One is _____ [?] *bhrama* and _____ [?] *bhrama* [?] A flame is there and one is misconceiving that flame as a jewel. And there is another; the one he's coming in connection of a real jewel but thinking, also mistaking it that it is jewel: two kinds of error.

Then I put, "How to detect that this is a particular type and this is a second line, how to understand one?" He could not answer.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: But Swāmījī why are there many Māyāvādīs preaching?

Śrīla Śrīdhara Mahārāja: Why not Māyāvādī? What is not here? Everything is here. This is not a standard place of living. This is within already the plane of misunderstanding. *Māyā* means *mā yā*, what is not that. *Mā yā*, *mā* means no, *yā* means what, what is not, that is the misunderstood aspect of the whole. So *māyā*, misunderstanding that is natural here and... *mriyate anyayate māyā* [?] Another interpretation, that everything has got infinite possibility, infinite connection, but we measure it according to our selfish nature. We see everything with our own interest, we ascribe our own interest in our environment and we want to read, and to store and record; so independent of that no interest. My impression about a thing, and a tiger's impression, or an ant's impression, that is not one and the same. The human interest that also may differ from this section, that section, in this way, one is friend and to another that same friend is enemy. The record, according to our own interest we record. And our place changes and our interest also changes; our reading is also changeable. *Mriyate anaya* [?] By measured estimation *māyā* means. Not in central angle of vision we see things, but we ourselves are centre and ascribe our central interest into the paraphernalia and we go on reading and recording in that way. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is Māyāvādā. So it will be, this is worst place.

Devotee: It means they are misleading people, public in general.

Śrīla Śrīdhara Mahārāja: Of course.

*māyāvādam asac-chāstram, pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devi, kalau brāhmaṇa-mūrtinā*

["The Māyāvādā philosophy, Śiva informed his wife Pārvatī, is covered Buddhism. In the form of a *brāhmaṇa* in the Kali-yuga, I teach this imagined philosophy. Śaṅkarācārya is thus widely accepted as an incarnation of Śiva."] [*Padma Purāṇa, Uttara khanda, 25.7*]

Again this is harmonized also. "I have ordered Śaṅkara, My favourite disciple, go and preach Māyāvādā against Me, against devotees."

Why? Just as in hospital _____ [?] to segregate them, to save the less serious. "So, whose idea is *so 'ham*, more serious type of demoniac characteristic, remove them with this false preaching. And the other, innocent people will get facility to go in their own way. But otherwise they will come and disturb. So go and create another association for them, go and preach." Mahādeva was asked by Nārāyaṇa, "Go and take them aloof."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. Nītāi Gaura Hari bol.

By the grace of Gaurāṅga _____ [?] with the conclusion of *Bhāgavatam*. And that came from Vyāsadeva as his last treatise. And after he was chastised: given stricture by his Guru Nārada.

"What have you done so far? That is all nonsense. *Dharma, artha, kāma, moksa*. You have prescribed only the diet for the patients. But a normal person, a healthy person, how he will live, you have not given it to that. So now a new idea, that the healthy persons, *raso vai saḥ*, they will cultivate about *rasa* proper. They will live above liberation. Above renunciation there is a normal life, and how they live, give that sort of instruction. Otherwise all your *Veda, Vedānta, Gītā, Mahābharata* all falsified."

In this way Nārada came to instruct Vedavyāsa; and then he gave *Bhāgavatam*.

And Mahāprabhu came with that final thing, "Don't worry about the so many primary and other scriptures, but the highest thing that was given in the scriptures by Vyāsadeva in his, the last treatise, take up that, take the name of the Lord, go direct to Kṛṣṇa cultivation, *kṛṣṇānu-śīlanam*."

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

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

To cultivate about Kṛṣṇa, how: by serving. There are so many people that raised that, "Gauḍīya Maṭh is preaching slave mentality. We say, *So 'ham*, so great we are. And they say, "No, no, we are slave to Kṛṣṇa." So they are very cowed down, depression, bringing depression into the country, they're enemy of the country, Gauḍīya Maṭh people." In this way.

And we are told that we are speaking the reality and you are suffering from so many diseased thoughts. In Sylhet we had a meeting and Siddhanti Mahārāja, you do not know perhaps, he had Maṭh in Calcutta and Purī and also here. He was a very brave and straight speaker. He attacked Subash Gosh, Bunkeen Chatterjee, (Mandakar?) all these. The young men they were of that place, they were very much disturbed and they came out to stop our

meetings there. The sympathizers of the locality came to us to stop preaching, but we did not agree, we went to the meeting, they also came.

But I began with this appeal, "This is not a place, country for Subash Gosh, Bunkeen Chatergee, (Mandakar?) only. But here is also Buddha, Śaṅkara, Vasiṣṭha, Yajñavalka, also Vedavyāsa, Śrī Caitanyadeva, Rāmānuja; they are also son of this land and what they have given to us? Only political freedom what is that? Nothing; all the so called political countries they are suffering. So what is the real goal? That is to be...so many western scholars they also hope that India will give real freedom to the world, Max Muller and so many (Purchida?) and others. So you are to raise your consciousness to that standard." Anyhow the young men they went away and did not create any opposition.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

That Caitanya Prasāda, my name for that boy was Caitanya Prasāda.

Devotee: Caitanya dāsa or Prasāda?

Śrīla Śrīdhara Mahārāja: Prasāda. Prasāda was Cinmayānanda somewhat, that, I don't know whether... At that time Rahoul Saṅkīrtana or some Buddhist Ācārya just came from foreign to Bihara perhaps, perhaps Patna, Rahoul was his name, he was Buddhist monk. He came...

Devotee: The leader of the Mayana...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Mayana Buddhism.

Śrīla Śrīdhara Mahārāja: Buddhism, Rahoul was the son, child of Buddhadeva, so his name very favourite to the Buddhist monks. And that *sannyāsī's* name was Rahoul, Saṅkīrtayana perhaps. I heard from that Caitanya dāsa about him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

ahastāni sahasānām, 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]

We cannot live without consuming so many lives. Those that have got hands they eat those that have got no hands. And those that have got four feet they live on creepers and others, that grass, got no feet. And *laghuni tatra mahatām*, and bigger they live on the, of lower strength. *Jīvo jīvasya jīvanam*, everyone is living at the cost of so many thousands of *jīva*. That is the nonsense. We are in the midst of such hopeless situation, and to every action equal and opposite reaction.

Manu Samhitā says, "Do you know the derivative meaning of *mamśaḥ*?" Manu says:

mamsa vakreta yasya mamsa adam, iti mamsesya mamsatyam padanti manasya [?]

Manu says, "Do you know the derivative meaning of the word *mamśaḥ*? *Maṁ saḥ, maṁ* means *ama ke* [?] me, myself, *saḥ* means he. Me-he, I am eating and he will eat me in turn: a reaction. So the name has been given *mamśaḥ, aham tvam, mamśaḥ*. In *Bhāgavata* also a parallel passage.

*ye tv anevam-vido 'santah stabdhāḥ sad-abhimāninaḥ
paśūn druhyanti viśrabdhāḥ pretya khādanti te ca tāt*

["Those wicked persons who do not know the real nature of *dharma*, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill."] [*Śrīmad-Bhāgavatam*, 11.5.14]

In this life they are murdering, killing the animals, but in after life they will kill and eat them in return. This is the law. And we are in such hopeless position, we are victim of such law, unavoidable law. We can't live, we can't foster our body without causing disturbance heinously to the environment. Then, what is the way to get out?

End of 82.04.23.B_82.04.24.A

Start of 82.04.24.B 82.04.25.A

Śrīla Śrīdhara Mahārāja: In this way from time eternal we are going up and then reaction going down. And going down, loan is finished, taken, and then light and going up. And going up and extorting, exploiting and becoming heavy and going down. And when going down loan is taken away and we are light and going up, and this is *satya, raja, tama*, eternally in this vicious circle moving, helplessly. *Gītā* says,

*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]

*na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarmakṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]*

["No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures."] [*Bhagavad-gītā*, 3.5]

Even for a second one cannot live without incurring some debt in this atmosphere. The *sashprasash* [?], the water, the step throwing, the fire for the necessity of the body, always creating disturbance and killing so many insects, helplessly, hopelessly. And the reaction you must have to take, can't avoid. Then where _____ [?] *yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ*.

Karma sasyad abhadra [?] It is eternally the *karma*, the exploitation, the elevationist they are always within inauspicious and ultimately meeting death. *Yajñārthāt, yajño vai viṣṇu*, Viṣṇudeva, work for Him, connect everything with the centre, with the absolute and do, then you can get out of this entanglement. You can't avoid energizing, but try to energize only for Him. Connect with the centre and you will be relieved thereby to the nth term.

*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]

That is the way to get out, no other way to get out of the law of *karma*. In this way everything is connected with the absolute and we are relieved. So cent per cent when we are engaged with Him then we are free. And then that is gradation of the engagement according to the intensity and also the nature, the attitude, how to approach to serve Him. And what is His nature we have to know. So Nārāyaṇa conception of Godhead, the Vāsudeva, the Nārāyaṇa conception, the Rāma conception, the Dvārakeśa conception, Mathureśa, Vṛndāvana conception, different type of conception of the absolute is there. Gradually we are to accommodate with them and go on. There is difference also in our acquisition according to our acceptance of the gradation in the understanding of the absolute characteristic. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Caitanya.

What's the time? Nine thirty?

Devotee: Nine o five.

Śrīla Śrīdhara Mahārāja: Nine five?

Devotee: Yes.

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

Devotee: Mahārāja is the exhibition of psychic powers bad for spiritual life or good?

Śrīla Śrīdhara Mahārāja: Exhibition of?

Devotee: Psychic powers.

Śrīla Śrīdhara Mahārāja: Psychic powers, that is bad, mal engagement. What for? I should have no time but the service of my Lord.

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātmā na śāmyati*

["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]

Devaṛṣi Nārada says, "By *yama*, *niyama āsana* in the *yoga*, we can get some facility to get control over our senses, but that is for the time being, not permanently. But if we can engage ourselves in our natural service towards the Lord we are saved from."

Mahāprabhu says, '*Karma, yoga, jñāna*...

In *Bhagavad-gītā*,

*nāhaṁ vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

And also,

*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 sarveṣāṁ, mad-gatenāntarātmānā

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]

Nāhaṁ vedair na tapasā, na dānena na cejyayā. Gaura Hari bol.

Mahāprabhu says - that in an example, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20. 127-136]

"That a man is poor, then one astrologer comes to him, 'Why you are poor? There is much wealth underground. You are to find that then your poverty will disappear. But be cautious, careful. Don't approach from the southern side, then there is that hornet, so many hornets there they will attack. They will come one by one and bite you and you will be disturbed and won't be able to go to the wealth."

That is *karma-kāṇḍa*. If you do any work, every result will come and capture you, good or bad, and keep you away from getting it.

"Then, don't go, approach from the western side, there is a magician, super powered magician, he will offer you this *aṇimā*, *laghimā*, *vyāpti* [becoming small as the atom, lighter than a feather, all pervading, etc.] all these so many things he'll offer you, and you'll be enchanted by that, and you won't be allowed to come. You'll be misguided and not allowed to come to the wealth proper."

So that is *yoga*, *yakṣa'eka haya*, Mahāprabhu says.

"And don't go to approach from the northern side. There is a python, a big serpent, *ajagare*, he will come out and devour you wholesale. The *jñāna*, the *so 'ham*, if you are one with *brahman* you have no existence at all, who will come to enjoy the wealth?"

"Just try to approach from the eastern side, that path of *bhakti*, *sādhū-saṅga*, *ādau śraddhā*, *sādhū-saṅga*, and take the name of the Lord and approach, you will get it easily."

So, in *Bhāgavata* also it is easy to dispense with the *karma*, elevation, but it is difficult to do away with the charm of knowledge, that I shall know everything. But *Bhāgavata* says that that is the worst enemy of you to go towards the Absolute. Worst enemy is *jñāna*, you want to know. You try to put you in the subjective position and you are trying always to make to draw the super subjective thing in your objective area. And that is impossible and that is killing of time. So *jñāna-miśrā-bhakti*, *jñāna-sunya-bhakti*, *jñāna-miśrā-bhakti*, *karma-miśrā bhakti*, *jñāna-miśrā-bhakti*. *Jñāna* is also the enemy; that you want to know, that you want to become subject of the super subject, is it possible? And in objective mood you are to approach the super subjective. *Jñāna-sunya-bhakti* Mahāprabhu recommended. When I came to read this in *Rāmānanda-saṁvāda*, *jñāna-miśrā-bhakti*, *eho bāhya āge kaha āra*, here it is now go further. And *karma-miśrā*, *jñāna-miśrā*, with the spirit of elevation, the spirit of knowing everything dismissed. No, it is all futile, useless killing of time. Because He is super subject, you are object to Him.

*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]

Who are you? Your knowledge is cast towards this objective world through the channels of your senses. Senses are all important. If you had no senses then no world for you. If you have got no mind you may say, "I was inattentive, I could not see."

"A man passed through your front."

"No, I did not see him."

"Why?"

"I was unmindful."

So mind is more important to you than your senses. Then again go to the stage of judgement, *buddhi*, reason, that is more and more important. You are an idiot. You may have your senses, you may have your mind, you may have your property, but you are an idiot, your life is useless, ludicrous. So *buddhi* is all important in you. Then from *buddhi* you approach higher, you will find your own self, *ātmā*. Then beyond that Paramātmā, in this way, the Brahman, the Nārāyaṇa, that is on the other side. They are all subjective, super subject. You are an object. In this way you are to approach this subjective area. So *jñāna-sunya-bhakti*. the energy will be wasted which you will use to know Him. You cannot know Him. You are a point of knowledge, an ocean of knowledge, and of subjective character. So you can only be utilized by Him. You submit, surrender wholly to Him and He will utilize you, and that will be the proper connection, and you will be benefited most thereby. So,

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito '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 Brahman 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]

Who has left hopeless about the achievement of his knowledge and submit, He will utilize you, He knows best of your interest. He is your guardian.

*[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]

When a person finds peace, when He's there, the ultimate controller of the whole world, He's my friend, He's my guardian. My interest is well represented there in His heart. Then only he can find peace, otherwise not. So only surrender, and He knows best your interest and He will utilize you for your best interest. That is the way recommended by Mahāprabhu, *śaraṇāgati*. The *bhakti* school has recommended *śaraṇāgati*, surrender.

And Aurobindo also says _____ [?] his book, that we must set aside our own spirit of searching our own welfare. How much we know? It is better to leave everything for His discretion. He will do, whatever: then He will come to decide for me and how the infinite knowledge will come to decide in my favour? And I must be benefited infinitely, greater way. What is good, what is bad, how much I know? So I leave everything to Him. I am surrendering. He will do on my behalf. I do not know what. So only take His name. Don't pray; don't thrust anything on Him, any condition, "Give me this," never say; but, "I want You. I want You who can give everything. I want You." So I want the greatest thing, not any partial thing. That is the most intelligent way to approach Him.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jñāna sunya bhakti. Karma-jñāna-anāvṛtam. The gradation of devotion is given by Rūpa Goswāmī in this way.

*anyābhilāṣitā-śūnyaṁ, [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]

Fleeting desires should be eliminated first. *Jñāna-karmādy-anāvṛtam*, the spirit of elevating your own self, your own position: that should be given up. And *jñāna-anāvṛtam*, I am one with You. No, you are of degraded nature substance and He is above, invulnerable and you are of vulnerable stuff. So you are not one with Him. *Jñāna-karmādy-anāvṛtam*, *ānukūlyena*. And also to serve Him, seeking His satisfaction: not to be arrayed in the opposite camp. In this way we shall, we want to cultivate our serving attitude towards Him. And he quoted also from Devarṣi Nārada's scriptures: Nārada says,

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

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

The high type of devotion should be like this. *Sarvopādhi-vinirmuktaṁ*. *Upādi* means which is foreign, not natural, what has come after, to capture us like so many dresses.

Sarvopādhi-vinirmuktaṁ, what is unnatural, what is artificial, what has come after, that all should be eliminated. What is eternal substance in me; that should be taken into account. *Tat paratvena nirmalam*. And the purity of your action will depend on how much it will satisfy Him, the centre. To what degree it is producing satisfaction in the central mind. That will be the criterion of purity, how much the centre is satisfied by your action. Not that you, you are vulnerable thing, what do you know what is bad what is good? How much do you know? You are expected to know what is good what is bad? He knows the best, and depend on Him. That will be the best intelligence and reason, judiciousness and fortune and everything to surrender, *śaraṇāgati*. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
[evam paryāyatas cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

And what is *śaraṇāgati*? That has been described in these six ways. Six departments of knowledge has been extended to us to understand what is *śaraṇāgati*, how to prepare for *śaraṇāgati*, to get Him, to achieve Him as our own; in this way.

I compiled one book collecting many stanzas from many places, from many sources, and couched in these six forms, *Prapanna-jīvanāmṛta*. That is going to be published very soon in English. It is already in Bengali script, Sanskrit book. Gaura Hari bol. Gaura Hari bol.

Bhaktivinoda Ṭhākura has written in Bengali a *śaraṇāgati* very good life giving book, very simple as well as very life giving.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In Rāmānuja *sampradāya* also there is one *Prapannāmṛta*. Mine is *Prapanna-jīvanāmṛta*. But in Rāmānuja *sampradāya* I am told there is a book, I have not found it, *Prapannāmṛta*. Yāmunācārya, Satakopa, they are also great exponents of *śaraṇāgati*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*dikṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāra caraṇa bhajaya*

["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*, 4.192-3]

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātmā-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]

"By *śaraṇāgati* they enter into My family connection."

Brahma bhūyāya kalpate, ātmā bhūyāya kalpate. Sanātana Goswāmī explains in this way *ātmā bhūyāya* becomes His own, enters into His family life; family life of the Lord, and how sweet it can be. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So no more today, I finish here, getting tired. Afterwards: more afterwards.

.....

*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.]

Mahārāja, take your seat here. Gaura Hari bol. Gaura Hari bol.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

We are to know what the real enquiry should be. To enquire after that thing by knowing which everything is known, it is possible. _____ [?] other's opinions, all _____ [?]

What is this? Then gradually, of course I have read this *śloka* from *Bhāgavatam* in my previous life. It came to my mind; yes it is possible.

*bhidyate hṛdaya-granthiś, [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 ties: that is *vasana karmana* [?] I want this, I want that, I want those. All untied nothing necessary, nothing necessary more. *Bhidyate hṛdaya-granthiś*, all the ties are untied, gone. *Chidyante sarva-saṁśayāḥ*, more serious thing, all the doubts are cleared, it is unthinkable. It is unthinkable that all doubts will be cleared. I shall be over doubtless area. It is most unthinkable, astonishing, astounding. *Kṣīyante cāśya karmāṇi*, such urgent life is there. We can accept that life. We don't want anything, we are above all suspicion, all doubts and all past actions finished. Finished, no reaction from them, released from all reactions of our past life.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khlātmani*

"When I am seen everywhere such things happen."

This is the end of life. No other alternative. No other duty to attend than this school, to be a student, an eternal student of this universal education of *Upaniṣad* and *Bhāgavatam*. *Bhāgavatam* is the ripe fruit of the *Vedānta*, *Upaniṣad*. So no other urgent business anyone may have than the solution of the entanglement of lives together, eternal life. We shall engage ourselves whole heartedly, exclusively only to that thing, that inquiry, that engagement. No other engagement should be considered but only this wherever you are, begin your life with this. (*stanisthita*?) Wherever you are at present, your position you hold, does not matter, but come to this central inquiry.

Jayatīrtha Mahārāja: Śrīla Śrīdhara Deva Goswāmī, yesterday you agreed to comment on *Śikṣāṣṭakam*.

Śrīla Śrīdhara Mahārāja: Eh?

Jayatīrtha Mahārāja: Starting today you agreed that you would comment on the different verses of *Śikṣāṣṭakam* starting with *ceto-darpaṇa-mārjanam*, so we can try to publish.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Mahāprabhu, He gave us His advice in His eight poems composed by Himself. His other advices we have in the writings of so many devotees. But these eight *śloka*, *Śikṣāṣṭakam*, comes direct from Him, as it is, totally. And the first is this:

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

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

may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 1]

The pioneer of *Śrī Kṛṣṇa saṅkīrtanam* in this world: or universe.

prthivīte 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.”] [*Chaitanya-Bhāgavat*]

This *Nāma saṅkīrtana*, He meant here that, “*Nāma saṅkīrtana*, the Name I have come to inaugurate. That Name will reach to every nook and corner of this wide world, universe.” What is that? *Nāma saṅkīrtana*, *Śrī Kṛṣṇa saṅkīrtanam*.

Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam, congregational chanting, *samyak kīrtana*, congregational, both concerning quality and quantity. By quantity congregational as much as possible extensive, and quality *Śrī Kṛṣṇa saṅkīrtanam* not *saṅkīrtana*, *samyak kīrtana pūrṇa kīrtana* is only *Śrī Kṛṣṇa saṅkīrtanam*. To speak in praise of any other gods that is not *saṅkīrtana*. *Saṅkīrtanam*, *pūrṇa kīrtanam*, *samyak* means *pūrṇa* that cannot be *saṅkīrtana*, *pūrṇa kīrtanam* that is partial praise. But to be *saṅkīrtanam*, the song in praise of the whole, *samyak kīrtanam* otherwise that will be partial representation and defective to certain extent. The full sun will be in praise of the full then it will be full sun, full *saṅkīrtanam*. *Śrī Kṛṣṇa saṅkīrtanam* is the fullest *saṅkīrtanam*, the chanting in the praise of the whole. He should be praised. He is *manīma*. He is everything, He responsible for everything, He is the master. He is the dispenser of good and bad, the absolute controller of everything. Everything is due to Him, the fulfilment of life. The fulfilment of the life of all the parts, that only reaches Him.

Mukta pragraha vṛiti [?] The horse has got the reign, to check. But if it's let loose freely it goes.

So the *kīrtana*, the praise, if not checked by any purpose it will go straight toward the supreme cause. So everything is due to Him. He is the receiver, recipient of everything. Everything is for Himself, for Himself. So *saṅkīrtanam* means *kīrtana* of Kṛṣṇa; it cannot be, *saṅkīrtanam*, the praise of any other thing than Kṛṣṇa, *Śrī Kṛṣṇa saṅkīrtanam*.

And *Śrī* means Lakṣmī Devī, *śakti*, His potency. *Śrī Kṛṣṇa saṅkīrtanam* with His paraphernalia, that is included in Him. So *Śrī Kṛṣṇa saṅkīrtanam vijayate*: that should thrive in this world. That should be victorious without any hindrance. A spontaneous and natural flow without any check from any side: exclusive, independent, perfect, unhesitating, the *kīrtana*, the praise of Him; that should be chanted in a congregational manner. The *Śrī Kṛṣṇa saṅkīrtanam*, that sort of vibration should be created and that will be most healthy and wholesome for the whole of the world.

By *śuddha bhakti*, by surrender, by the pure devotion we shall take to that *Kṛṣṇa saṅkīrtanam*. And what will be the different stages through which we shall pass? It is also mentioned there, *ceto-darpaṇa-mārjanam*, the first consequence is to cleanse the mirror of

our mind. Mirror of our mind, *ceta*, or our heart, or mental system, what we may say. *Ceto-darpaṇa-mārjanam*, the mirror if it is covered with dust then we cannot see things properly reflected. So if our heart is filthy, it is dirty, then *śāstric*, that is scriptural advice, or any incident cannot be reflected here properly because it is covered with dust. What are the dusts? *Anyābhilāṣa*, our desires, so many desires, fleeting and also organized desires we may have and they're considered as dust, and our heart, our mind is covered with so many dusts. Infinite desires we have got and that is as dust has covered our understanding. We cannot see things properly, can't understand the advice of the *Veda*, of anything, of the *sādhus* properly because that cannot reflect in our mind because it is dirty. It is covered with so many infinite, ordinary desires of this mundane world, *bhukti*, *mukti*, etc.

So the first thing we get from *Śrī Kṛṣṇa saṅkīrtana* that is the cleansing of our mind, *ceto-darpaṇa-mārjanam*. And the *varṇāśrama dharma* is also formed to do this purpose. If without any attraction for the consequence we discharge the duty of *varṇāśrama dharma* then we get *cita suddhi*. The first instalment of *Nāma saṅkīrtana* gives us the result of *varṇāśrama dharma*, *cita suddhi*. *Cita suddho vasa siddhi*. Then we can have the proper memory, we can understand Vedic advice properly, *cita suddhi*. So first instalment of *Nāma saṅkīrtana* we receive as *cita suddhi*, *ceto-darpaṇa-mārjanam*.

Then next instalment, *bhava-mahā-dāvāgni-nirvāpaṇam*. *Bhukti* then *mukti*; *bhava-mahā-dāvāgni-nirvāpaṇam*, that we are to be, we are to come into creation. When this mundane wave catches the soul and mingles with the mundane vibrations in different stages: that is stopped, *mukti*. liberation. Liberation by second stride; first stride *cita suddhi*, *Nāma saṅkīrtana*, by second stride it comes to effect our liberation from the mundane forces. *Bhava-mahā-dāvāgni-nirvāpaṇam*, that the great conflagration, *ādhiyātmika*, *ādhibhautika*, *ādhidaiivika*, the three kinds of flame always burning our heart. That is stopped, appeased, *bhava-mahā-dāvāgni*. That we are to be, that we are to come in creation, we are to come in connection with the mortal world and that is to suffer misery; that is compared with fire. And that fire is extinguished forever.

They pick up *ādhiyātmika*, *ādhibhautika*, *ādhidaiivika*. *Ādhiyātmika* - which is coming from within, from the body or from the mind as repentance and so many diseases, *ādhiyātmika*. *Ādhibhautika* - which is the misery that comes from our neighbours, from man and from the beast, from the insects, so many things *ādhiyātmika*, *ādhibhautika*, *bhuta* means coming from another animal. And *ādhidaiivika* means accidental, famine, flood, all these things, earthquake, *ādhidaiivika*, not direct from any *jīva* but from the nature it is coming. Three kinds of miseries we are to suffer from. And this misery burns in our heart like fire.

And everything is quenched, extinguished fire forever by second instalment, second stride *Nāma saṅkīrtana* bestows us this relief, *bhava-mahā-dāvāgni-nirvāpaṇam*. Then *śreyaḥ-kairava-candrikā-vitaraṇam*, then by *Nāma saṅkīrtana*, after doing away with these two negative engagements begins the positive engagement and takes us to the reality, to the truth proper, *śreyaḥ-kairava*, *maṅgalam śīvanam*, *satyam śīvanam sundaram*.

The *śīva* which is above these mundane difficulties, *śreyaḥ*, in a general way *maṅgalam*, *kairavanam*, in a general way we get. We get from it, that *Nāma saṅkīrtana*, from Him, *Nāma*

saṅkīrtana śreyah-kairava. Fear covers the *śanta, dāsyā, sākhyā, vātsalya rasa*. If we scrutinize in a suppressed way it takes us there and *vidyā-vadhū-jīvanam*. And takes us to the, to surrender infinitely for the disposal of Kṛṣṇa, *vidyā-vadhū*, preparedness for wholesale surrender towards Kṛṣṇa, that is found in *mādhurya rasa, śreyah-kairava*, the grace of Nityānanda Prabhu. *Nitāiye karuṇā habe, braje rādhā-kṛṣṇa pābe*. Gradually, suppressedly, it passes to *vidyā-vadhū-jīvanam*.

Then *ānandāmbudhi-vardhanam*, then when we come in that proper layer, level, then taking the Name of Kṛṣṇa we find the ocean - that is transcendental over experience, all types of experience. Transcendental, a new type of ecstatic joy we find in *Nāma saṅkīrtana* when the surrender is complete. According to the degree of surrender Name comes to assert, assert Himself over us and gives us joy which is like ocean in that it is infinite. Infinite type of joy we come to experience at this time.

Prati-padam pūrṇāmṛtāsvādanam, and also not a static conception of the ocean but it is dynamic in character, *prati-padam*, at every step as if we find new wave, new light, and a new type of blissfulness. It becomes never stale or static but every moment it gives us a touch of the infinite characteristic of ecstasy, *prati-padam pūrṇāmṛtāsvādanam*.

Sarvātma-snapanam, the last and the seventh effect is *sarvātma-snapanam*, we may take in a twofold meaning. *Sarvātma-snapanam*, all our existence of different strata and stages is purified. This enjoyment, though it is enjoyment but it does not pollute as the mundane enjoyment, it purifies. If we experience any mundane enjoyment then that keeps a thing for reaction, so it pollutes the exploiter. Enjoyment means exploitation. So pollution attacks the enjoyer. But here because it is from the opposite side, surrendered soul potency, and Kṛṣṇa is aggressor, so purification all sorts of enjoyment which we receive from the centre, from the autocratic desire of Kṛṣṇa; that purifies us, *sarvātma-snapanam*, purifies to the whole, *sarvātma*. *Atma dehi vido jive sarvadhī*. As much as different phases we can conceive in our own self, the whole self with all these different planes are fully satisfied and purified at the same time, purified, *snapanam*. And another meaning, *sarvātma-snapanam*, if we do it in a congregational way everyone is, according to his capacity, everyone is purified, the singer...

End of 82.04.24.B 82.04.25.A

Start of 82.04.25.B_82.04.27.A

Śrīla Śrīdhara Mahārāja: ...who comes in connection, *sarvātma*. *Snapanam* means *suddhim, sarvātma-snapanam*, purity, dealing purity to all. That vibration purifies everywhere, whoever is coming in touch of that. So Mahāprabhu says, "Go on with *Kṛṣṇa saṅkīrtana*, but it must be Kṛṣṇa *saṅkīrtana*, *saṅkīrtana* of no other, and it must be proper, so *sādhū-saṅga* is necessary." Not an empirical attempt but the attempt which we get from the grace from the higher, which can come down, can condescend to help us here. We must have that connection. That is all important.

asādhū-saṅge bhai "kṛṣṇa nāma" nahi haya, "nāmākṣara" bahiraya batu nāma kabu naya

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are un saintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*]

The Name, that is not lip deep, only mere physical sound, but it has got the other, greater and higher aspects, it is spiritual, all spiritual. And we are in the plane of marginal existence, so higher connection is necessary. That the wave will start from some higher realm and will come to us and also it will spread itself to outside. And wherever it will go it will effect, it will produce such seven fold results, consequences, this *Kṛṣṇa saṅkīrtana*. That Mahāprabhu says in His first *śloka*. *Ceto-darpaṇa-mārjanam*, by first instalment, cleansing our soul: that is attacked with so many dirt of desires from the mundane world. *Bhava-mahā-dāvāgni*, by second grant it gives *mukti*, liberation, perfect independence of these material forces. *Śreyaḥ-kairava-candrikā-vitaranam*, then the real good, that is the opening of our soul's treasure. The soul, the innate resources of the soul is opened gradually, *śreyaḥ-kairava*. *Vidyā-vadhū-jīvanam*, then Mahāprabhu takes, by one step He covers other forms of relationship with the Absolute and takes the *vadhū*. *Vadhū* means absolutely disposed stage for His enjoyment, surrendering, surrendering not conditional, unconditional surrendering for His maximum pleasure. *Vidyā-vadhū-jīvanam* takes us there in that plane. Then the other tasting of His ecstatic association in this.

*ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

So *ānandāmbudhi-varadhanam prati-padam pūrṇa*.

*tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"] [*Vidagdha-Mādhava*, 1.15]

In Vṛndāvana such ego comes to us. So one who can take the Name of Kṛṣṇa in a proper way, it is displayed in such way it plays with the man who takes Kṛṣṇa in such way, a person. *Tuṇḍe tāṇḍavinī*, when He comes on the lips it begins, *tāṇḍav* means a mad dancing, *tuṇḍe tāṇḍavinī*, it goes beyond our control. It takes over the charge of the movement of the lips, the Name takes over the power and it handles in that way as if the person to whom the lips belong he loses all his control over his lips. The Name has taken the full control and dancing madly there, *tuṇḍe tāṇḍavinī*.

And *ratim vitanute tuṇḍāvali-labdhaye*, not only dancing, engaged in mad dance, but also *ratim vitanute tuṇḍāvali*. "With one mouth how much I can gather the ecstasy? Thousands of *lākhs*, millions of mouths necessary to chant Kṛṣṇa *Nāma* and to get blissfulness in great magnitude, one can never feel any satisfaction by one mouth chanting. *Tuṇḍe tāṇḍavini ratim vitanute tuṇḍāvali-labdhaye*.

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām, He enters into the ear, the Name, the sound, Kṛṣṇa, the sound transcendental it awakens in one's heart. What one or two ears, this is very injustice of the creator. Millions of ears necessary and by that if we can hear the sweet Name of Kṛṣṇa then my heart may be satisfied a little. *Karṇārbudebhyaḥ sprhām*, our desire, unquenchable desire for millions of ears to attain the sweet Name of Kṛṣṇa: that becomes the temperament.

Cetaḥ-prāṅgaṇa-saṅgini vijayate sarvendriyānām kṛtim, and when our attention is drawn towards it, then it faints, as Swāmī Mahārāja told to Acutyānanda. It loses itself: it is so much ecstasy, joy, that, *cetaḥ-prāṅgaṇa-saṅgini*, when attention is given towards that, what is this? Then it merges into ocean and cannot find himself anywhere. *Cetaḥ-prāṅgaṇa-saṅgini vijayate sarvendriyānām kṛtim*.

No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī, and in great disappointment he's asserting in this way. "I fail to know what sort of quality and by what amount this Kṛṣṇa *Nāma* has been made of. I fail to understand; perplexed. With what sort of honey, that is sweetness, and what is the magnitude this Name has contained in Itself?" In this way he wonders, the taker of the Name.

This has been given by Mahāprabhu to us. "Take properly the Name, the sound representing the Absolute Sweetness."

In His flute also the sound has got in the flute of Kṛṣṇa much mystic power of capturing and pleasing the whole. *Babhrāma varṣī-dhvaniḥ*. The current of the river we are told goes against, stops there to hear the sound. The Yamunā's current is paralysed, can't move because the sound is there, sweet sound, attracting. The trees, the birds, the beasts, the insects, everything astounded in coming in connection with that sort of vibration, so sweet vibration coming from the flute.

So sound can play wonder. Sound has got the highest capturing potency and power. Sound can make or mar, do anything. Sound has got such intrinsic capacity. Not ordinary sound when that sound is absolute sweetness and goodness, how much power? And that is universal. That comes from the very subtle most plane, ether. So you will have some characteristic. How can it capture? We are like a blade of grass; we may be played by the current of that sweet sound, cannot trace our own personality. We may lose us there. But we do not die, the soul is eternal, we are saved. But we are diving; going up and down and played by the current of the sweet sound we are more less qualified than straw, a blade of grass. The sound is such, big and such sweet can play in any way it likes.

So *Nāma saṅkīrtana*, the Name, the sound which is identical with the absolute goodness or sweetness: how much power that may have? We cannot suppose, or we cannot think of it out. Mahāprabhu says, "Don't neglect that it is sound. But sound which has come which is

one and the same with Kṛṣṇa, the sweetness, the goodness, everything there represented to you in a very cheap way. Nothing is required, no money, no physical energy, so many things are not necessary, only genuine source, take the sound sincerely and you will be so enriched. That none can think out so much goodness and development. You also may have it very cheaply but you must do it sincerely, with whole heart. And so whole hearted sincerity that presupposes coming to a proper person, to a *sādhū* and get it from there."

So Kṛṣṇa *saṅkīrtana* is praised by Mahāprabhu, the inaugurator who came, Rādhā-Govinda combined. His advice is so valuable and so necessary, emergent to us. With that spirit we shall come join this Kṛṣṇa *saṅkīrtana*. The most purifying, all fulfilment giving, and liberation negatively affected, and positive attainment that we lose our self in the ocean of joy, of inconceivable sweetness. It takes us there, Mahāprabhu's *kīrtana*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu says, "*Param vijayate śrī-kṛṣṇa*, then let it be expanded into this world, mortal world. The world may be benefited infinitely. The highest and the greatest benefit of the whole world, whole *jīva* in the world may be affected. So without that no other campaign we should accept and go on. This *Nāma saṅkīrtana* all covering, all comprehensive, all sorts of different types of troubles are all considered. And the release from all sorts of troubles and to put one in his highest position this *Nāma saṅkīrtana* can only help you, in this Kali-yuga, especially. In all ages, specially in Kali-yuga because all other attempts will be opposed by many other forces, but this *Nāma saṅkīrtana* cannot be opposed by so many trifle waves. So adopt it exclusively, give you to this and you'll be gainer of the highest fulfilment of life. No necessity of any other campaign, they are all defective and they are all partial. The most universal and the most capturing and the highest giving things, taking to the highest goal is *Nāma saṅkīrtana* only can give you, satisfy you, the fulfilment of you and everyone. Of all souls, of all consciousness that are not connected with Kṛṣṇa they may be helped in this way in general."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. No other movement is necessary. Exclusively devote yourself to this. And it is all embracing, all fulfilling, you will get, and with least trouble, least energy at the same time, *Nāma saṅkīrtana*, *Śrī Kṛṣṇa saṅkīrtanam*. *Param vijayate*, let it flourish in this Kali-yuga, flourish for the welfare of the whole creation, to put them in normal vibration.

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

In the last *śloka* of *Śrīmad-Bhāgavatam* we find,

*nāma saṅkīrtanam yasya, sarva pāpa pranāśanam
pranāmo duḥkhaśamanas, tam namāmi hariṁ param*

["I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose Holy Names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering."] [*Śrīmad-Bhāgavatam*, 12.13.23]

The last *śloka* of *Śrīmad-Bhāgavatam*, the conclusion is this: *nāma saṅkīrtanaṁ yasya, sarva pāpa*. *Pāpa* means anomaly, undesirable things, *bhukti mukti* all included, *mukti* is also *pāpa*, abnormal; because our natural function is to serve Kṛṣṇa. We do not do that in salvation. Mere salvation does not include our service to Kṛṣṇa so it is also an abnormal position. So something, it is also a sin. To know the duty, the natural duty, and to stand aloof that is, cannot but be sinfulness. So, *nāma saṅkīrtanaṁ yasya, sarva pāpa pranāśanam*: the *Nāma saṅkīrtana* of Whom can relieve us from all undesirably, all sinfulness, all filthy characteristics. *Pranāmo duḥkhaśamānaś*, and surrendering to whom that means to get out of all miseries, *taṁ namāmi hariṁ param*. In the conclusion *śloka* the *Bhāgavata* says let us bow down to, *nāma saṅkīrtanaṁ yasya, sarva pāpa pranāśanam, pranāmo duḥkhaśamānaś, taṁ namāmi hariṁ param*. That *Bhāgavata* stops here. With this *śloka*, uttering this *śloka* *Bhāgavata* stops silent, becomes silent, that great treatise becomes silent. Last word is this *Nāma saṅkīrtanam*. So how much importance *Bhāgavata* has given to this *Nāma saṅkīrtana*?

And Mahāprabhu took it from there, the last production of Vyāsadeva, took it from there and He gave it to the public. "Do this, nothing necessary more. Take this." The very conclusion of *Bhāgavatam*, the great giver, spiritual giver of *Bhāgavata*: Vyāsadeva. "Take this and begin your life in this connection, the most broad and wide idea."

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

And we may consider ourselves fortunate that we have come to the verge of such generous, most generous and useful thought, understanding. We have come nearer to touch, to accept, and to go on, and to float ourselves according to our capacity and fortune. We have anyhow after passing so many kinds and types of thinking and different charm of prospect we have left, and we have come to the verge of *Nāma saṅkīrtana*, the ocean. And we may throw our body in this ocean and begin to swim in the ocean of *Nāma saṅkīrtana*, the nectar of the nectar ocean. Gaura Haribol. By the grace of our Guru and Vaiṣṇava, it is their property and we are their slave and we have got the audacity to throw our body into this ocean of *Nāma saṅkīrtana* and go on and swim in the nectarean ocean, ocean of nectar to swim there.

The Rādhā-kuṇḍa *madhyama līlā* is there also, the highest form of *Nāma saṅkīrtana*, the swimming in the Rādhā-kuṇḍa, the highest conception there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So one day, one *śloka*, that is finished.

Jayatīrtha Mahārāja: So in eight days all of them finished. Of course you can comment on more than one *śloka*.

Śrīla Śrīdhara Mahārāja: That came to help the thought contained here.

Devotee: You'd like to hear one more *śloka*? [Group laughter]

Jayatīrtha Mahārāja: Next *śloka* is *nāmnām akāri bahudhā*, but we'll take that tomorrow. *Nāmnām akāri bahudhā nija-sarva-śaktiś*, but we can take that tomorrow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. *Śrī Kṛṣṇa saṅkīrtanam*.

Jayatīrtha Mahārāja: You have already given us a nectarean ocean today.

Śrīla Śrīdhara Mahārāja: Whole ocean is unlimited. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. The positive side: tomorrow will come the negative, the opposite possibility: that we shall take up tomorrow. Hare Kṛṣṇa. Nine thirty?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Kṛṣṇa. Kṛṣṇa. _____ [?]

Gaurasundar. Gaurasundar. Gaurasundar. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Dhyusa-varṣiṇī tika [?] perhaps the name of the *tika* of Bhaktivinoda Ṭhākura, *Dhyusa varṣiṇī* perhaps. He has got the commentary in Sanskrit. Bhaktivinoda Ṭhākura has given Sanskrit commentary to the *Śikṣāṣṭakam*. And also Bengali translation that is a most original representation. And also our Prabhupāda's commentary on this *Śikṣāṣṭaka*, Bhaktivinoda Ṭhākura's Sanskrit and Bengali and Prabhupāda's also commentary on the *Śikṣāṣṭaka* you may have: go through. Hare Kṛṣṇa.

Devotee: And your English commentary Mahārāja.

Śrīla Śrīdhara Mahārāja: Mine? Ha, ha. I am talking at random, not in organized systematic way, commentary. But whatever I am feeling in my heart I am coming out with that. The relativity whatever comes to my mind I give vent to that. Hare Kṛṣṇa. And that is the outcome of all, Prabhupāda, Bhaktivinoda Ṭhākura, Mahāprabhu and all other, Rūpa Goswāmī, Sanātana Goswāmī. What I have collected, that is gathered, stored in my house in some way, and coming as gist from everything, it is coming. Transformation by accepting the path of devotion, it, a wholesale transformation of our internal system begins and is done. Gradually the store drawn from the outside world, that vanishes, there is a war inside. And when Kṛṣṇa conception enters into the heart of any devotee the other thoughts and ideas they gradually have to retire.

*praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham
dhunoti śāmalam kṛṣṇaḥ, salilasya yathā śarat*

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

As autumn season when appears the dirt of the water vanishes. So when Kṛṣṇa conception enters into ones heart the other conceptions and aspirations of all this world to think gradually they will have to retire leaving the ground in possession of Kṛṣṇa because they cannot stand in the fight, can't stand. When Kṛṣṇa conception in any way real, a drop of

Kṛṣṇa consciousness enters into the heart, then all other resources of different types must go and Kṛṣṇa will conquer, take possession of the whole. That is the nature, none can stand in competition, not even other so-called devotions of so many *devatas* or creeds of different - this Christianity, this Islam, and other things. All conceptions of theism they have to retire leaving the field to Kṛṣṇa conception. It is such, all aggressor or all accept. None can stand and fight with Kṛṣṇa consciousness, the absolute, the sweet, the beauty. The beauty can capture, the charm, the sweetness can defeat the power. Really we aspirer after beauty and sweetness, the mercy, the affection, the *prema*, self dissipation. To compensate others with one's own energy, the generosity that conquers ultimately everyone. To give, not to take, not to possess, die to live. This has got such a force. And beauty and charm, *prema* means die to live. Not to live yourself but to give others. You die. Most generous form of life in Kṛṣṇa consciousness: self forgetfulness to the extreme. So beautiful that one loses his own identification and existence also. Self forgetful, totally self forgetful, such a charm is there. Who will stand to fight against Him? Disarmed, everyone is disarmed who comes to fight. Hare Kṛṣṇa.

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām*

["Śrī Kṛṣṇa, as the Supersoul within everyone's heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."]

[*Śrīmad-Bhāgavatam*, 1.2.17]

*praviṣṭaḥ karna-randhrena, svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

Then,

*śṛṇvataḥ śraddhayā nityam, grṇataś ca sva-ceṣṭitam
kālena nātidīrghena, bhagavān viśate hṛdi*

["Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality."] [*Śrīmad-Bhāgavatam*, 2.8.4]

If in any way He enters anyone's heart, then no other consequence, but He will take possession surely. Such helpful and benevolent, generous is He and sweet is He.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Reality the Beautiful. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Hari bol.

We must advance in a proper way. That is *sādhū-saṅga*, otherwise so many misguidance, possibility of misguidance, imitation. Valuable things have got cheap and extensive imitation to deceive the public. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. So now I retire today.

Gaura Hari bol. Jai om viṣṇupād...

...

Śrīla Śrīdhara Mahārāja: ...and he gives proof in his behalf. *Garbasthakira hanthara sahara vrata* [?] When he comes in the womb of mother, then the elder brother's milk from the breast of the mother stops. He snatches away. *Bhumistha kroda dhataka* [?] And when he comes out of the womb he occupies the lap of the mother and the elder brother is dispossessed. *Yauvane dhana hanthara* [?] And when young, grown up, he takes the share of the property, paternal property. *Samasti bradi samadi bhau* [?] So there is no other greater enemy than the brother.

But that Lakṣmaṇa's behaviour was the ideal of brotherhood. He did everything for the service of the elder brother. Even He went to ignore father for the sake of Rāmacandra. When Rāmacandra going to the forest, leaving, dethroned for Bharata according to the words already given by Daśaratha, His father, Lakṣmaṇa told, "Father is too old. He has lost his sense. He's now guided by the stepmother. We may not care for his vow. You are the natural owner of the throne. And I with this weapon I here control everything to make the smooth path of your throne smooth." Lakṣmaṇa told so much.

And Lakṣmaṇa's adherence to Rāmacandra we find in the greatest degree when He went to banish Sītā Devī in the forest only by the order of Rāmacandra. Sītā did not know that She's going to be banished. She was enticed to the forest Tapovana of Valmiki, "That anyhow You have expressed that You want to see Tapovana once. So Rāmacandra has ordered Me to take You to see Tapovana." In this way Sītā was taken to see Tapovana. And then there Sītā left alone under a tree in the forest and Lakṣmaṇa went to take leave.

"What do You say Lakṣmaṇa?"

"This is the order of My elder brother. You should be abandoned here in the forest."

It is impossible. What is impossible that was possible for Lakṣmaṇa, only to carry out the order blindly of His great elder brother. And Sītā Devī was left alone in the forest under a tree. And then, of course it was divine arrangement, Valmiki's disciples detected Her and took Her there in the *āśrama* and one cottage was at once arranged for Her comfortable stay there. Valmiki took the charge of seeing all comforts of Sītā Devī there. He knew already that such events coming to happen. He was composing *Rāmāyaṇa* and going ahead in his *divya darśana*. In his *divya darśana* he's seeing the future incidents and he's composing the poems. He knew that now high time that Sītā Devī will come here and She will give birth to two sons here in this Tapovana. All this was known to Valmiki Ṛṣi.

And what was that Valmiki Ṛṣi his previous history? He was a great dacoit and he was converted to a Ṛṣi only by the force of Hari *Nāma*, Rāma *Nāma*, experimental way. Devaṛṣi Nārada and Brahmā, when some inspiration came, "The Rāma *Nāma* is so purifying it can purify to any extent, anyone." For experiment they came and they took up that dacoit. Born in a *brāhmaṇa* family, most heinous, cruel, murderer, and what more, looted. "If this man can be converted by Rāma *Nāma* then of course Rāma *Nāma* greatness, magnanimity will be settled." They made this experiment. And first on the way met him and when he was told, he came to rob them, Brahmā and Nārada, "You take Rāma *Nāma*. Think of you, what you are doing, all these things."

"No, no. I won't hear you, all these things which words have no value in me."

"Do you think all the activities you are doing in this way that will have no consequence? A bad reaction is waiting for you. Still there is time, what we say, do this and you will be absolved from all your previous misdeeds."

Then so many things happened, anyhow, "I'm doing a duty. I have got my old father, mother, wife, children, to maintain them I am doing. They will also partake of the evil consequences of my misdeeds. It is done for them, their interest."

"None will take. It is your responsibility. Go and ask them."

"And you go away in the meantime."

"No, no. Tie us with the tree so that we may not fly away. And you go and ask and come back."

He went straight to his family and asked everyone. None accepted him.

"I am old." Father told.

Mother also said, "When you were young it was my duty to maintain you. I did it in some way. But now it is your duty to maintain us like your child. We are old. So you are doing your duty by maintaining, but we won't take the share of your misdeeds. We did not tell you that you will earn money in any way. We did not do that. Do your duty in a right way. We won't go to share the consequence of your misdeed."

Wife also told like that. "It is your duty to maintain me. I am doing my duty here. I won't go to take the share of your misdeeds."

Then a change came to his mind, a reaction. He ran to the place Brahmā and Nārada they are tied there as he kept them...

End of 82.04.25.B_82.04.27.A

Start of 82.04.27.B

Śrīla Śrīdhara Mahārāja: ...so for fear of his sin the whole water disappeared. Then he came back and related to Brahmā, "Oh. It is such, such magnitude of sinfulness."

So Brahmā had water in his *kamaṇḍalu*, he sprinkled on him and now asked him to take the Name of Rāma Rāma. He can't take Rāma *Nāma*. Then anyhow they asked him that, "The dry branch of a tree, what is that branch, how, living?"

"No. It is *mara*, dead."

"Yes: *mara*. *Mara mara* you do."

Mara Mara Mara Rāma Rāma, in this way he has managed to come to take Rāma *Nāma*. And he became Mahārṣi Valmiki, from the sound.

*[sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā]
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ 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 purified him. The sound, the most subtle thing, it can act over all possible things of gross conception, and also the mental system. Mental system contains so many thoughts and ideas, good or bad, all relating to this mundane world. But *Vaikuṇṭha Nāma*, *Vaikuṇṭha* wave: that vibration, that vibration that is created by the sound, with the help of the sound that can purify all grosser appearances in this world. *Vaikuṇṭha-nāma-grahaṇam*. Not only lip deep sound; that must have got reference of *Vaikuṇṭha*. *Vaikuṇṭha* means that limitation, above limitation. The sound must have its origin, its original conception above limitation. The realm, the plane which is above limitation, immeasurable, that immeasurable force is invited in the form of sound to do away with all the anomalies in this mundane world. Mundane, our mental system or, all bogus, anomalies, it is not normal, proper. All thinking of different free souls, free, different free wills coming, they clash with one another, abnormal. They can be normal only with the help of the most universal vibration. The vibration of the highest universal type, when that comes in this all relative mundane waves they can change them immediately; immediately and most effectively and very highly, high order. So *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*.

...

Now today I am requested to say something on the second *śloka* of *Śikṣāṣṭaka*. I begin there.

*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpī, 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]

This is the second *śloka* of Mahāprabhu, *nāmnām akāri bahudhā*, that is the general reading of the *śloka*. But there is some modified reading also. *Nāmnām akāri bahudhā*, some say '*bahuthā*', *nāmnām akāri bahuthā*, '*bahuthā*' abstract noun, '*bahuthā*'. That means; they say that is more grammatical. Some say '*namani akāri bahudhā*' *bahudhā* is retained but *nāmnām* here '*namani*' *namani akāri bahudhā nija-sarva-śaktis tatrārpitā*.

“You have revealed here, expressed here, inaugurated here, different types of Name. *Bahudhā nija-sarva-śaktis tatrārpitā*. And all Your strength, Your power, has been allotted therein, placed therein. Though it is eternal, *nāmnāmī*, the power is already with the Name eternally, but it is said in that way, that fashion. *Sarva-śaktis tatrārpitā*. That means with the Name already the potency from its beginning it is there, both is eternal, *tatrārpitā, sarva-śaktis*, all sorts of potencies, energies, *tatrārpitā*.

Niyamitaḥ smaraṇe na kālaḥ. And there is no time fixed for taking the Name. In any time, in any stage, in any circumstance, you can take the Name. Not that in the morning time, not that after taking bath, or any going in the holy place, no, no condition. Any time, anywhere, in any circumstances you may take, go on with taking the Name. So magnanimous chance You have given, opportunity You have given to all about the *Nāma bhajan*, the service of the Name. So generous, so magnanimous, Your dispensation. *Niyamitaḥ smaraṇe na kālaḥ. Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ, etādṛśī tava kṛpā.* So much graceful You are here, *tava kṛpā*, infinitely gracious here in this *Nāma bhajan* when You are giving to us.

Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam idṛśam ihājani. But still my calamity is of such worst type that I don't find any earnestness, any earnest desire to take the Name. No such faith, no such *śraddhā*, regard: no tendency in me I find to take the Name. No love, no affection for the Name I find. I am such an unfortunate; I am unfortunate of such a high type, worst type, that I do not find any innate hankering to take the Name. What is to be done?"

This is the second.

"You have given all from Your side to take me up from this mundane relativity. You have so generously, Your attempt is so generous, so magnanimous. But yet I find from my side, some cooperation of course is necessary, something from my side to accept that, to accept Your grace, but I find deaf ear from my part coming to Your call. Your magnanimous call, but from my side, what little is necessary, I can't find that my Lord. Hopeless I am."

So the great hope that was given by the first *śloka* of Mahāprabhu, the *Śrī Kṛṣṇa saṅkīrtanam*, if properly undertaken it may progress step by step in this way, these seven consequences. In a progressive way, step by step; that I told yesterday.

First, cleansing the consciousness: and the second, liberation from the mundane relativity. And the third: positive goodness awakens within our heart, takes to Vṛndāvana. And the fourth: that *vidyā-vadhū-jīvanam*, under the guidance of the *svarūpa-śakti, svarūpa-śakti*, Yogamāyā, not Mahāmāyā. Not out carrying but in carrying current, Yogamāyā. The one which is always trying to centralize, to help, we come to *vadhū* conception. We are potency, unconditional potency to serve Kṛṣṇa. That sort of *rasa*, that fully connected, connection what gives full connection with the Lord. Then what after attaining that stage what are other consequences come?

That *ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam, sarvātma-snapanam*: to become a particle in the ocean of joy, and then next, joy is not stale and static but ever new. Ever new, a dynamic thing, and *sarvātma-snapanam*, and it is purifying to the utmost. So utmost, though we are kept, we are allowed to keep our individual conception, but still we feel all the parts of our existence is becoming purified when we take the Name to the utmost, to the extreme. And also: not only myself but all who are connected with this *Nāma saṅkīrtana*. All is being purified, mass conversion, mass purification, and purification to the utmost. These are the results.

Now say thesis, antithesis, then when such hope is there, why so much he is under trouble? The difficulty is where? Why do not get the advantage of such a magnanimous sanction of the divine, divinity? Where is the rub? Difficulty must be detected. Here comes to the practical point.

Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smarāṇe na kālaḥ, etādṛśī tava kṛpā. Inestimable grace from Your side, so many opportunities given. But the little, the least attempt from my side to have benefit of this, there is the want. I am so mean, so small, so meagre, so sinful. *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ.*

Bhaktivinoda Ṭhākura in his translation says beautifully,

*tūhu doyā-sāgar tārayite prāṇī, nām aneka tuwā śikhāoli āni’
sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā
śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoli karuṇā-nidānā
tuwā doyā aichan parama udārā, atīsoy manda nātha! bhāga hāmārā
nāhi janamalo nāme anurāga mor, bhaktivinoda-citta duḥkhe bibhor*

[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.

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.

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.

Such is Your great mercy O Lord, but I am extremely unfortunate.

My attraction and love for the Holy Name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Verse 2 from Bhaktivinoda’s *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

The least requirement from my side, that I must have some liking, some taste to accept, some earnestness to accept, but there’s the lacking. Then, where’s the hope?

The next *śloka* coming; then how to attempt? Of course when we come in the relativity we are trying to take the Name. However formal it may be, may not be, from the core of our heart, but formally we are trying to some form or other. Then by what process we can get the benefit and we can have progress. The third *śloka* is coming here.

Now we may have to say something in this connection; that though one feels that he has got not the least required minimum to deposit to get the grant, but it is not a hopeless case, hopeless case; why? The very nature of things takes us to that conception. It is really, when the *Nāma bhajana*, the realization of the grace of the Name, to pray for the grace of the Name, when one begins his life in such a method, or in any form of devotion towards the Lord infinite, he cannot but feel like that. In relativity of infinite he can’t find anything in him. That means he’s quite emptied, vacated. “I have nothing to give in return. The minimum requirement, that is also absent here.” That takes to the conception that, “I have no qualification, completely emptied.” Rather, the opposite qualifications are felt in one’s heart.

jagāi mādhai haite muṇi se pāpiṣṭha, puriṣera kiṭa haite muṇi se laghiṣṭha

[Kṛṣṇadāsa Kavirāja Goswāmī says: “I am more sinful than Jagāi and Mādhai and even lower than the worms in the stool.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205]

We should not be discouraged with this that we have got no capacity, not the least merit which is required for this *Nāma bhajana*. But rather that is the natural position of a devotee. But at the same time we must guard ourselves from our insincere conception that we have nothing. There's the enemy. "I have got no least liking for the Lord, no taste for the Lord, cannot have in this." It is all right. But, "I have got some taste, some earnestness, some devotion for the Lord," it is dangerous, that, "I have." When we are going to have some connection with the infinite, we must be emptied, fully emptied. Self abnegation must be complete, as it becomes complete. This attainment in this worldly line: that is the negative side. We must withdraw completely from that. "I have nothing, no qualification that I can be accepted or be utilized in the service of the Lord. Perfectly I'm unfit." Complete withdrawal of the egoistic world and a capture of the Yogamāyā. Everything is His. A slave has no position, the whole position with the master. So, that is the real qualification. And when you go to assert that, "I have got such and such qualification which may be utilized in that," there's the rub. So, Mahāprabhu says,

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

["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*]

The standard is there and from that we are to understand the position of the negative side. That is to possess nothing; that is the qualification. And everything His, that is the qualification. To feel that, to conceive that, that is the qualification and that must be sincere. That must not be imitation, there we must be careful. That *uttama-adhikārī*, the stage of the highest devotee, I must not venture to imitate. There's the difficulty. So it's quite natural when one can approach in this line he becomes successful in this life. Self abnegation to the complete and, "All gracefulness is seen on the side of my Lord, I am His." And this Yogamāyā, her duty is to do this, effect this. Now what we are wanted to accept, the path, how? What process we should try to utilize ourselves for this *Nāma bhajana*. Then Mahāprabhu comes with His third *śloka*.

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."]

Mainly you couch yourself in this way, *trṇād api sunīcena*. You think yourself that you are meanest of the mean. Even a blade of grass has got its value, but you have not so much value. Bhaktivinoda Ṭhākura has come with his analysis of the meaning. "The straw, it has got its some material value. But in your case you have got no positive value, all negative, *bikṛta* [?]. A man may not be educated, but a mad man he's more less; minus, *bikṛta*. He can think

but he can think in an abnormal way his thinking is going." So, Bhaktivinoda Ṭhākura says, *bikṛta svabhāvasa, bikṛta cittasya* [?]

"My consciousness, I have got some consciousness, some intelligence, some this and that, but that all misdirected. But a blade of grass it has got nothing, no misdirection tendency to go towards opposite direction. So *trṇād api sunīcena*, I am meanest than a blade of grass. A blade of grass can be taken away here, there, by the storm, by the external wave. But for myself I will always be reluctant. In a particular direction if the wave wants to take me I shall try to go towards opposite. So *trṇād api sunīcena*, if really considered, valued, then my position is lower than a blade of grass, with opposite tendency, not to be handled very easily.

Taror api sahiṣṇunā, that *taror avi sahiṣṇunā*. So when we are taking our self in the relativity of the infinite goodness we should think that, "I have got no value but the, some negative value. I shall oppose, if He wants to grace me I shall try to resist it. I am constructed by such element that I will go to suicide. The energy which is left in me, that will try for suicide. He will come to grace, I shall oppose. This is my position. But the blade of grass won't oppose. I have got such a nasty position."

You must realize that you are such, and so and so. *Trṇād api sunīcena, taror api sahiṣṇunā*. So with this carefulness you will come to accept the goodness of the Absolute, in Name, *Nāma bhajana. Taror api sahiṣṇunā*. And so you don't think that your way will be very smooth. So many troubles may come from outside, as you feel now. Practically when you go with *kīrtana* party so many comes, "You monkeys, red faced monkeys." So *taror api sahiṣṇunā*, these things must come to you, so many. From so many directions, so many forms of hindrances, opposition, that will come and try to affect you, to dissuade you from this path. But *taror api sahiṣṇunā*.

The example of a tree and that is analysed. If anybody does not pour any water, tree does not say, "Oh. Give some water to me," does not say. Then anyone is coming and disturbing, snatching the leaves, cutting the branches, someone cuts the whole thing; but silent, no opposition.

So, no opposition, you will rather try to see that in this way, by insult or poverty, or any other punishment, unfavourable dealings that are coming, to purify me these things are necessary. With least punishment I am going to be released. Going to be released, *taror api sahiṣṇunā*. I have connected with the highest object of life, the highest fulfilment of life. But what price I am going to pay for that? What price? If I am confident that I am going to attain the highest fulfilment of life, but any price is sufficient for that? Inconceivable. So *taror api sahiṣṇunā*. What ever little demands come to be exacted from you, with smiling face you have to accept that, in consideration of your highest goal. If you are really confident, you have faith in your brightest future, then what little price there they want, the nature want through these miscreants, apparently.

Our Gaura Kiśora Bābājī Mahārāja, once, we are told, he's going *mādhukari-bhikṣā*, and going to his quarter. But as people they come to attack you, they did not spare him also. The boys they are pelting some small bricks and some dust throwing, and he was remarking, "Kṛṣṇa. You are cruelly dealing with me. I shall complain to mother Yaśodā about this." That is his outlook. How harmonized is he? How harmonized, so anything coming, "Oh. Kṛṣṇa. You are there, without Your; in philosophical calculation, without Your will nothing can happen." But in His concrete form, "You are with these children. You are disturbing me, and I shall do it, I shall teach You the lesson. I know how to deal with You."

So in that way they are established in their, and they take everything like that. That is our beacon light to adjust with things that apparently unfavourable, a sweet adjustment there.

So, *trṇād api sunīcena, taror api sahiṣṇunā*, then *amāninā mānadena*. Almost finished, *trṇād api sunīcena, taror api sahiṣṇunā*. Don't give any opposition, still opposition will come to you, disturb, and you will forebear. You will accept them in such a line. It is finished, but still *amāninā mānadena*, the *pratiṣṭhā* is the most subtle and highest enemy of us. So a special dealing has been recommended here with *pratiṣṭhā*, prestige, position. That is the worst enemy for the devotees of Kṛṣṇa. *Pratiṣṭhā* takes to *māyāvādā* that *brahman*, "I am *so 'ham*," not *dāso 'ham*, not "I am subordinate," but only says that, "I am. I am a part of the supreme element, I am he, I am that." Eliminating from his consideration that so big and so small I am under misery suffering so many things, all these are ignored, practical things. So *pratiṣṭhā*, position, ego, that is the worst enemy and to deal with that specially it is told how to deal; *amāninā mānadena*. You must not want respect from anybody, from the environment. But at the same time, you must give prestige to the environment, according to their position. You'll show respect, but don't desire any respect from outside. You must be very particular: this is the worst and the hidden enemy. And if you can cross this enemy anyhow, avoid, conquer, then you will be able to enter into the slave area. Slave area of Kṛṣṇa: the wholesale given, wholesale sacrifice area. Then *amāninā mānadena*: never seek for your position, prestige, from any quarter. At the same time you are required to give honour to one and all, according to your understanding.

Now here is also something. This is a general meaning. Our Guru Mahārāja, when he went to Vṛndāvana, of course he used motorcar. Then one *pāṇḍā* told in his talk with Guru Mahārāja on some occasion that, "We are Vrajavāsī *brāhmaṇa*. We can offer our benediction to Goswāmī, [Raghunātha] Dāsa Goswāmī. Dāsa Goswāmī he came from, was born of a *śūdra* family, but we are *brāhmaṇas* and we are Vrajavāsī specially. And he himself asked such benediction from us."

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
svamantre śrī-nāmnī vraja-nava-yuva-[dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitārā
maye svāntarbhrātāś caṭubhir 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.'"] [*Manah-śikṣā*]

"I want Guru by submission, my *praṇāma* to all in Vṛndāvana, *amāninā mānadena*, Guru, all submission to Gurudeva." *Goṣṭhe*, the pasture ground where Kṛṣṇa with so many cows and buffaloes He had His *līlā*. *Goṣṭhālayiṣu*, and those that are living in this *goṣṭhe*, *goṣṭhe goṣṭhā*, the place for the cows. In the day they were moving, wandering in the forest and their property was cow. And wherever there is favourable food for the cows in a particular

forest they used to change their houses from one place to another place, suitable for the cow grazing. The grazing ground where they found better, they used to take their houses, moved that side. So sometimes Vṛndāvana, sometimes Nandagram, sometimes Kamavana, in this way Gokula, sometimes Gokula. When Kṛṣṇa came Nanda was in Gokula. Then grown up, then He is found in Nandagram. In this way they moved according to the grazing opportunity for the cows. They used to move their camp. The *goṣṭhā*, *go* means cow, *ṣṭhā* means the place of existence, so *goṣṭhā*, wherever the cows are sheltered *goṣṭhā* means. And there the camp of the keeper of the cows generally goes; so *goṣṭhe goṣṭhālayiṣu*. *Sujane* means Vaiṣṇava, *bhūsuragane* means *brāhmaṇas*. *Svamantre śrī-nāmnī*, in this way, "The Name, the *mantra*, all, I show my submissive, my obeisances," Dāsa Goswāmī says.

And thereby they say, "Oh. We are *goṣṭhālayi*, as well as we are *bhūsurā*, then we are in a position to give benediction to Dāsa Goswāmī."

Our Guru Mahārāja hearing this he stopped taking *prasādam*. We were there. It was in Rādhā-kuṇḍa. "I had to hear this, that Dāsa Goswāmī, the most respected Ācārya, and this fellow who's under the control of lust, greed, anger, all these things, and he says that he can show his grace to Dāsa Goswāmī. And I am to hear that? Without doing any... opposite action, I won't eat, take *prasādam*."

He's not taking *prasādam*, we also can't take *prasādam*, the whole camp is fasting.

Then one gentleman, local gentleman who came to know this that whole camp is fasting for this, he managed to take the man to Prabhupāda and he begged to be pardoned. And then Prabhupāda was satisfied and then showed some respect and then he took *prasādam*. That man took *mādhukari* from his own house and requested Prabhupāda
_____ [?]

At that time some one of us, of the disciples, requested Prabhupāda, "They are all fools, ignorant people. Why do you... are so much affected on his statement? You may ignore."

Prabhupāda told, "If I would have been an ordinary *bābājī* then if such remarks come then I'd cover my ears and go away. But I am playing the part of an Ācārya. Why I am using this motorcar here? What justification I have got, if I do not oppose such remarks against my Gurudeva, then why?" He repeatedly used this, "Why I am using motorcar here in Vṛndāvana? Had I been a *niṣkiñcana bābājī*, only a *kaupīna*, and I, not to be supposed to (.....?) any opposition, to save me I should leave the place and go to some other place. But when I am using, I have taken the pose of Ācārya, the teacher..."

End of 82.04.27.B

Start of 82.04.27.C

Śrīla Śrīdhara Mahārāja: ...so the example of the servant of the Vaiṣṇava I have accepted, then I can't evade such circumstance. I must face and I must do everything in my power that such things may not go on undetected or unopposed; in this way. So *trṇād api sunīcena*, that has some sort of adjustment, *amāninā mānadena*, some sort of modification will come in the practical field.

When the ISKCON was attacked and a gun was used there was a general complaint, "Oh. They're *trṇād api sunīcena, taror api sahiṣṇunā*? Why they have crossed the advices of the Vaiṣṇava, of Mahāprabhu? How they are Vaiṣṇava? They can't be Vaiṣṇava."

So many complaints came to me. I said, "No they have done rightly." *Trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena*. This example, it is on the face of the Vaiṣṇava, not a madman. A madman, general ignorant man, they are mad, *vikitri kiti* [?] they do not know what is good, what is bad. So their consideration has got no value. Whether he's *amāninā mānadena*, or *sunīcena*, or *sahiṣṇunā*, who will come to say? These mad people, ignorant people, they have got any sense that they will come to judge that who is *sunīcena*, and who is *sahiṣṇunā*, and who is *mānadena*?

The standard judgement is there. So we shall think that we are under the side, on the eyes standing in front of the Vaiṣṇava, who are standard thinkers: from their consideration, not from the consideration of ordinary persons. Of course any man may deceive the ordinary people with physical meekness. Only physical meekness, physical *sunīc*, modesty, a show of modesty is not modesty proper. A show of humiliation is not humiliation proper. It must come from the heart and must come for the real purpose. So everything, *sunīcena, sahiṣṇunā, amāninā, mānadena*, must be considered by a standard judgement, a standard normal person. Not by the so called ignorant, anyone, these tigers, the elephants, these jackals, there are so many they will come to judge what is humility, and what is audacity, or wickedness, impertinence, all these.

So from the consideration of the Vaiṣṇava: the Deity is going to be molested, the temple is going to be molested, and I shall stand, "Oh. I am *sunīc*, I am *mānadena*." The dog is entering into the temple, "I am *mānadena*." This sort of...that normal conception of thing we must have. This sort of anomaly we may not allow in the name of *sunīc* and *mānadena*, all these things. Anyone harming a Vaiṣṇava, molesting the temple, "The dog, I shall allow the dog to enter the temple, and I am *mānadena*, and I am *sahiṣṇunā*: all these things."

Not such, the physical type of meaning, but real meaning, normal meaning will be accordingly. That I am *sunīc*, I am the slave of the slave. With that consciousness if anything comes to molest my master then I go first to sacrifice me, because I am of least importance my sacrifice no loss. So I must go to sacrifice myself to keep the prestige of the Guru, Vaiṣṇava, and my Lord. I am always in the relativity of the conception of my Lord and His family. That must be always with me, that conception, the higher and not impersonal conception. The higher conception relativity always with me, and I am the lowest. So at the cost of the lowest sacrifice I shall go to; there is the conception of honour, the conception of highness and Lord, Lord of Lords. Such conceptions I am in front of, so in consideration of that my dealings should be. So taking this into account we shall have to understand the meaning of *trṇād api sunīcena, taror api sahiṣṇunā*, not physical imitation of it, but practical realization, and there this sort of distinction, *amāninā mānadena*.

So *māna* must be given the fame, honour must be given to Vaiṣṇava, and not to *māyā*. That must be enough. And in the adjustment of Bābājī Mahārāj in the highest stage, there also like some other thing; but *madhyama adhikārī* Vaiṣṇava, he's to accept things in this way. As our Guru Mahārāja told that, "Had I been in the robe of a *bābājī* I may walk away from the place. I can't do anything in opposition so I must go away, I must avoid. But when we are in preaching camp, we have taken the responsibility of leading so many towards the domain of the Lord, our adjustment will be like that, *madhyama adhikārī*."

[*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]

Opposition: general indifference to the enemy, that is also individual case, but when in a company, in an organized way we are to preach for the Lord, our duty should change. We cannot be indifferent to the enemy. But that does not mean that physically we shall be eager to give physical punishment. It is mentioned, Jīva Goswāmī says, “*Vaiṣṇava nindaka*, one who is, *vaisnava caritya sarva dalpavita* [?]”

One who is throwing blame over a Vaiṣṇava; then if the king is a Vaiṣṇava then he will give that Vaiṣṇava *ninda* that corporal punishment. He may banish him from his country, his state, or he may cut his tongue. *Vaiṣṇava nindaka jiha ceran* [?] That is in scripture and Jīva Goswāmī has mentioned that. He has taken that into account and he has given his decision that if he has got that position and power, if he’s a king, then if one repeatedly puts blame toward real Vaiṣṇava the king should give the punishment by cutting his tongue. But it is not for ordinary persons; then there will be a riot. According to one’s particular position these things should be taken and the necessary things should be done.

So, Hanumānji is a Vaiṣṇava but he is seen to destroy so many lives. Arjuna and so many others, even Kṛṣṇa, Rāmacandra, They are also seen outwardly at war, so *trṇād api sunīcena*. But Mahāprabhu told not through passing that *varṇāśrama* and so many stages. He generally mentions about the highest end of life, not passing through so many different stages of *varṇāśrama*. But from any place, a least place, or anywhere, who has got aspiration for the highest goal, he may adopt such policy in his life; principal, no opposition, “Let all my previous sins finished in this way.” But in the case of the insult of the Guru, Vaiṣṇava, all these things, according to his might he will oppose.

Bhaktivinoda Ṭhākura, what he said, in the sun?

Aksayānanda Mahārāja: *Śrī-kṛṣṇa-kīrtane jadi...*

Śrīla Śrīdhara Mahārāja:

[*śrī-kṛṣṇa-kīrtane jadi*] *mānasa tohār, parama jatane tāhi labho adhikār*
trṇād hika hīna, dīna, akiñcana chār, āpane mānobi sadā chārī’ ahañkār
bṛka-sama khamā-guṇa korobi sādhan, pratihiṃsā tyaji’ anye korobi pālan

[“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.] [You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.] [You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.”] [From verse 3 of Bhaktivinoda’s *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

Not only to tolerate the evil doings of others, or the environment, but do something good to them. You are being tortured: in that position also you try to do some good to them. *Bṛka-sama khamā-guṇa korobi sādhan, pratihimsā tyajī' anye korobi pālan.* As it is mentioned in the case of the tree, one who is cutting the tree he gets the shade of the tree; shade, comfort from the tree, though cutting it. So *bṛka-sama khamā-guṇa korobi sādhan, pratihimsā tyajī' anye korobi pālan...*

Aksayānanda Mahārāja: *Jīban-nirbāhe...*

Śrīla Śrīdhara Mahārāja:

*jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-suka pāsaribe
hoile-o saba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāri koro amānī hṛdoy
kṛṣṇa-adhiṣṭhān sarba-jibe jānī' sadā, korobi sammān sabe ādare sarbadā*

[“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.”] [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.] [Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.”] [From verse 3 of Bhaktivinoda’s *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

Then in conclusion he’s summarizing the very gist.

dainya, doyā, anye māna, pratiṣṭhā-barjan, [cāri guṇe guṇī hoi', koroḥa kīrtan]

[“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.”]

These four; *dainya* – you are meanest of the mean thing. Always be conscious that you are a beggar. “I am a beggar. I want the greatest. I have come to beg the highest thing.” So no disturbance may come, enter into my attempt, *dainya*. *Doyā*, and at the same time your attitude should be helpful to the environment, *doyā*, according to your capacity. *Doyā* means not to get food only, but instead, in the place of food you’ll try and give him *prasādam*. In this way by Kṛṣṇa *Nāma*, by educating him to Kṛṣṇa thought then only *doyā*. *Anye māna*, according to his position everyone should be given respect for his respective position outside. And *pratiṣṭhā-barjan*: and not to want any position but the position of the slave of the slave of the Lord. That has been given as guiding instruction toward *Nāma bhajana*.

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtaniyaḥ sadā hariḥ

If you want to take, chant the Name of Hari, you won’t go to lose your energy with trifling things of the world. In prestige, or any gain relative to money, or any physical comfort, don’t

allow your attention to be disturbed by, for these small acquisitions. You are trying for the greatest thing, so don't lose your energy for the smallest thing. All other things are very small and we must be conscious of that. So don't waste your energy and your valuable time, you have got the chance for an attempt for the highest goal. Be economic and economic consideration is recommended in such a way.

So two *śloka*s finished today. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Parvat Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Then should I begin a third or a fourth?

*na dhanam na janam na sundarim, kavitam 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]

The nature of your guidance of your energy should take this path; *na dhanam na janam na sundarim, kavitam va*. Generally in the ordinary sense, *na dhanam*, "I don't want any money." *Na janam*, "No popularity, manpower I don't want." *Na dhanam na janam na sundarim*, generally the beautiful lady company. *Kavitam va*, this poetic honour, poetic good name, position of a poet. But it has been deeply dealt with. *Dharma, artha, kama, mokṣa*. Our Guru Mahārāja, our Bhaktivinoda Ṭhākura, formed in this way; *na dhanam*, Guru Mahārāja said, *dharma dhanam*, the consideration of duty. *Na janam*, that is any physical relationship for comfort, *strī, putera* etc., wife, son, *na janam*.

Kama, sundarim perhaps *kama*. *Kavitam va*, that is *mokṣa*, the hearsay, that *mokṣa, mukti*, liberation, that has got a very high value, but that is only in words, like poetry. In fact that is all imagination, that *mukti*, liberation, because ultimately my existence is gone, *sāyujya mukti*. There is nothing, only black marketing, canvassing of false things.

Jagad-isa kamaye, only pray for this: *mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*. Causeless adherence to You I pray. That is causeless, without any reward. Natural serving attitude I want.

'*Dāsa*' *kari* *vetana more deha prema-dhana*. *Prema dhana, prema* means the affection, the affinity, the love. "I shall serve You and in remuneration, in return, You'll give more tendency to serve You." *Prema* means this, the more energy and tendency, more hankering to serve. So it will be enhanced, the remuneration will come. That it is the _____ [?] means interest will come to be capital: something like that. Money lending business: the interest becomes capital. So I am serving You and if You want to pay something, that capital will be *prema*. That more tendency, more mad energy it will be enhanced, our tendency to serve will be more and more enhanced. Whatever I do the interest must come into capital. In this way it will march on.

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye
mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*

Wherever I am born according to my own *karma* I aspire only for Your service my Lord: and causeless service, not any other hankering in return. '*Dāsa' kari' vetana more deha prema-dhana*. The general temptation on my four sides, of these four classes, *dhan, jan, kavitā, sundarīm*, for different types, *dharma, artha, kāma, mokṣa*, scientifically represented. "I may not have any attraction for them, so only towards You. And that is for every..."

paśu-pakhī ho 'ye thāki swarge 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."] [From verse 4 of Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

"Even I won't aspire after; You give me liberation and being liberated I will be able to serve You better." That sort of condition must not be put there. Wherever, according to my own *karma*: wherever I be, my birth may take place, does not matter. But only, the whole prayer is concentrated only to that prayer of attraction for You. That is my only prayer, attraction for You. Physically wherever I be does not matter. That is the most pure, purest nature of our prayer is this. *Paśu-pakhī ho 'ye thāki swarge bā niroye*. I may, according to my *karma*, I may be a beast or a bird, here, there, or I may be even in the hell, it does not matter. But the whole aspiration concentrated to only one thing, *taba bhakti rahu*, my attraction for Your service; that may not be lost, that may be enhanced. I may have that. The whole prayer is concentrated only on one point, not independent of the external position. Only this is my prayer. This is the purport.

*na dhanam na janam na sundarīm, kavitām vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*

Ahaitukī bhakti, causeless, natural, quite natural, without any aspiration with it.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. So: almost ten?

Devotee: Ten. Yes.

Śrīla Śrīdhara Mahārāja: So four *śloka* finished today. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Any question, from any quarter? Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Jai Om Viṣṇupāda...

Jayatīrtha Mahārāja: We were able to find that book of Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarasvatī Ṭhākura *Śikṣāṣṭakam* commentary. We got it at Caitanya Maṭh. And Aksayānanda Mahārāja is now in possession of that book. And what is _____ [?] Aksayānanda Mahārāja, you can translate?

Aksayānanda Mahārāja: Bengali is easy but the Sanskrit is difficult, Bengali is not so difficult but the Sanskrit takes some time.

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

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
The general health of you all perhaps going well?

Devotees: Yes Mahārāja.

Jayatīrtha Mahārāja: Not so much sickness as in the beginning. The devotees are feeling better. And everyone is getting ready for this *parikramā* of Nepal.

Śrīla Śrīdhara Mahārāja: Gurupāda is very eager to do some service there in aggressive way, and you stopped him. "No aggression, but toleration, *taror apī sahiṣṇunā*."

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jayatīrtha Mahārāja: Actually everyone has so many questions to ask you, but we don't want to keep you for so long. You've already given us so much of your mercy by speaking to us for so long.

Śrīla Śrīdhara Mahārāja: At least one may be dealt with now.

Jayatīrtha Mahārāja: At least one question.

Another devotee: (Bengali?)

Śrīla Śrīdhara Mahārāja: (Bengali?)

Jayatīrtha Mahārāja: In the matter of increasing, if a businessman will say that if the interest is always going to be reinvested and made as capital, then when will I ever get chance for enjoying any of the bank balance that's being created?

Śrīla Śrīdhara Mahārāja: Life is eternal, Bhaktivinoda Ṭhākura says,

*[kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy]
nāmera bālāi jato, saba lo 'ye hoi hato, tabe mora sukhera udoy*

["The Name of Kṛṣṇa is touchstone, a mine of all devotional mellows, 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."]

[*Śrī Nāma-Māhātmya*, The Glories of the Holy Name.]

The aspiration of the servant of a devotee is going in this way. *Nāmera bālāi jato, saba lo 'ye hoi hato*. *Bālāi* means the enemies of a baby. When the baby has not got some knowledge then so many disease may come to attack the baby. So when Name is in its child-like stage, in the beginning, then the *aparādhās*, the crimes against Name, offences against Name can come. When grown up, no offence can approach, the *Nāma bhajan*. But for a beginner so many offences may come. So *bālāi* means the enemy of the Bala Kṛṣṇa, the *bala* Name, the less grown Name. *Nāmera bālāi jato, saba lo 'ye hoi hato*.

Bhaktivinoda Ṭhākura says in that sense, "The Name is so beautiful, so gracious, so charming, that I like to die with all the offences along with me and let others enjoy. All possible obstacles, hindrances, offences against the Name is so beautiful, so charming that I want to take them all and die. I may finish me taking that suicidal squad."

Just as with bombs on the armpit entered they into the ship, _____ [?] the chimney; it may lose him so that suicidal. That began from Japan towards British, and Hitler told that yet we have to learn something from Japan. That was very much appreciated by him, the suicide.

"So I want to finish myself with all the offences carrying and let others enjoy."

This Vasudeva Datta, "Give all the offences of all the *jīvas* to me and throw me for the eternal hell. Then others will, they will be gainer. Give them Kṛṣṇa *prema*."

That is a sort of feeling, a highly generous feeling. It does not die. Die to live: that is higher living, attainment of higher life when such wishes come; desires come in us that I want that so much appreciation for the Lord, "Let others have it, and I, as a price of all their sins, I may go down. But it will in all glory it will." That is a sort of feeling.

From what connection this came?

Jayatīrtha Mahārāja: We were discussing the capitalist's viewpoint. The capitalist will consider that investing interest along with capital consistently will mean some growth of wealth but no ability to touch that wealth. So where is the hope for enjoyment?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Enjoyment by self dissipation: from the opposite direction, enjoyment. "Please let others enjoy at my cost." That is the basis of the highest enjoyment, Kṛṣṇa with others. "Let Kṛṣṇa enjoy with others and I must be the scapegoat."

Āśliṣya vā pāda-ratām. The last *śloka* of Mahāprabhu will come to say about that.

And as Nārada came to the *gopīs* for the feet dust: for the treatment of Kṛṣṇa's headache, self abnegation to what degree? That is the point of the whole thing. The very life is that, that how much sacrifice is possible? And as much as sacrifice so much the benefit. Sacrifice, die to live. So it is very favourite to me, these Hegel's words, die to live. Don't hesitate to give you. He is the highest consumer. You want Him, the highest consumer known to the world, and you are on the face of that. If you can face, so the devotees do not face, to face the different types of consuming consumption there is Rādhārāṇī, Yaśodā and all group. Then so many groups and those that after liberation from this world join, they have got a particular rank. Only they can be recruited in that camp. So there is classification *sakhā*, *nitya-sakhā*, *prana-sakhā*, all these groups according to the quality there.

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

Jayatīrtha Mahārāja: So this magnanimous aspect of Mahāprabhu is seen as the equivalency of *mādhurya līlā*. The Gaura *līlā* is magnanimity or distribution of the *rasa* is seen as the equivalent.

Śrīla Śrīdhara Mahārāja: Yes. Both the parties combined has come to give Their most secret sweetness, as if, to the public; so magnanimous. *Bramhava durlabha prem savakari jati* [?] What is...

...Brahmā, Śiva, they cannot aspire after. That sort of wealth has been taken to this Earth and it was canvassed from door to door, *śiva viriñcira vāñchita ye dhana jagate phelila dhālī*. And very difficult to understand and appreciate how it is possible. I have written two lines in *Nityānanda stava*.

*śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho
yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti*

[From *Śrī Kīrtana Mañjuṣā*, p 16]

Why Nityānanda Prabhu approaching towards the market? No such scholarship, no such power, majesty, and He holds the highest position, that of Balarāma, Saṅkarṣaṇa, etc., next to Kṛṣṇa. Why, what's the reason? *Śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho*. There is something highly valuable, wealth, as Kṛṣṇa *prema*. *Yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti*. The really honest persons, if they get a slight scent of that Kṛṣṇa *prema*, that divine love for Kṛṣṇa, *mokṣam apyākṣipanti*, *nigama bahumataṁ*, which has been much praised by the scriptures, Vedic scriptures, that *mokṣa*, liberation, he/they also throw out that. Do not care for *mokṣa*, which has so much position in the *Veda* for *mukti*. *Dharma*, *artha*, *kāma* that is lower, but *mukti* is considered to be the highest attainment generally in the Vedic conception. But that is also thrown out hatefully. Such a scent is in Kṛṣṇa *prema* and who can give that Kṛṣṇa *prema*, that wealth of the higher order, his position must be higher. So Nityānanda Prabhu's position is higher. Because what He's giving, delivering, that is of the highest value, we can see by calculation here.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
So I take leave. What is my...

End of 82.04.27.C

Start of 82.04.28.A

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda...

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

[Śrīla Rūpa Goswāmī]

kavi sri caitanya mari kari veni doya [?] kavi ana pai vai vaisnava pada chaya [?]

Systematically we began from Guru, to Gaurāṅga. But sometimes it is seen that the boundary of the grace of Gaurāṅga is more extensive, and by His arrangement Guru comes to me, He comes as Guru. So Kṛṣṇa's grace is also like that. First we come in consciousness with Kṛṣṇa, roughly, then, when we enter in a systematic way then He comes as Gurudeva. He sends *vartma-pradarśaka* and so many Vaiṣṇavas to distribute *sukṛti*, and gradually we are raised to a particular standard where, *guru-pādāśraya, tadasya, gurum evābhigacchet*. Not all in a sudden one may come to Guru; underground there are many things. Help from Kṛṣṇa at large, then the systematic life begins. The rough progress stops and the systematic life begins in the spiritual world. Then He sends, He comes in the form of Gurudeva. That is we are introduced to His internal potency. First hazy *brahma darśana*.

*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]

Parām bhakti labhate, that systematic pure devotion: we are taken to the door of that.
kavi sri caitanya mari kari veni doya [?] *kavi ana pai vai vaisnava pada chaya* [?]

By His grace we shall come across the internal departmental local grace more specified form.

Hare Kṛṣṇa. Hare Kṛṣṇa. Now we shall come to the fifth *śloka* of Mahāprabhu today, explained by His grace. It begins with,

*ayi nanda-tanuja kiṅkaram, patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūli-saḍṛśam 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]

Everything in His thought, in His conscious area, *cintaya*. "Please consider me, give me a little spot within Your consideration. I want to enter in the jurisdiction, in the realm of Your consideration, Your look, Your grace, so Your care. I no longer find myself safe within my guardianship, my care. I do not know to take proper care about myself. I invite Your care. Please accept me. Please give me entrance, admission in the realm of Your care. I want to live there. You are my guardian. You are my guardian. I want to live under Your guardianship. *Ayi nanda-tanuja*, but who are You? We are told about You of different conceptions. But anyhow I have come across to Your beautiful conception of Vṛndāvana."

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhūtāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

One spiritual scholar, Raghupati Upādhyāya, when he met Mahāprabhu, near perhaps Mathurā, then there was a discussion and Mahāprabhu's putting questions and he's answering. There this *śloka* occurs. Who is *sādhyā*? Whom we want to have our master? Who will be the final goal of our life where it is placed? Raghupati Upādhyāya came out with this *śloka*. *Śrutim apare smṛtim itare*. Generally we find and here in *varṇāśrama dharma* some are under the guidance of the *smṛti*, and the higher section they tell that they are under the guidance of the *śruti*, specially the *jñāna mārgis*. The *karma mārgi* who are more engaged with these bodily duties, with a colour of Godliness, they follow *smṛti*. And those that are out of this physical demand and tries to transcend this life of enjoyment and exploitation, *nivṛti mārga*, they generally take their guidance from the *śruti* portion of the *Upaniṣad*, of the *Veda*. The higher advices are given in the *Upaniṣad*, so *śruti*.

Raghupati Upādhyāya says, "I do not know *śruti* or *smṛti*, but I feel a necessity to follow the guidance of my heart. Not so much of brain, but I consider that the real peace which has its connection more with the heart." *Aham iha nandaṁ vande*. "My mind is always attracted by Nanda, *nandaṁ vande*. I do not know, but I have no liking to know who is *śruti*, who is *smṛti*, but I find my inner most urge, attraction for Nanda."

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ,
aham iha nandaṁ vande, yasyālinde param brahma.*

"I am seeing the concrete thing here. They say with the conception of brahman, Parabrahman, Paramātmā, but Parabrahman, Kṛṣṇa, is also said by many of those authorities as Parabrahman, and that Parabrahman is crawling on the compound of Nanda. How he has attracted Parabrahman?"

Śukadeva Goswāmī also says in *Bhāgavatam* [10.8.46]:

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ*

[Parīkṣit Mahārāja asks Śukadeva Goswāmī: "O knower of Brahman, you are always merged in the exclusive conscious world. No trace of any mundane objective reference can be found in you, for you are always engaged in the subjective world of spirit. Never is your consciousness thrown towards this objective world of ours. And you say that Kṛṣṇa is the Supreme Absolute Truth. I ask one question of you, my master: what duty did Nanda discharge, what sort of realisation did Nanda have that the Absolute Truth is so intimate with him that He appears as Nanda's son and crawls in his courtyard? He seems to be under Nanda's clutches. What is this? This is a most wonderful thing. Is it possible? The *yogīs*, the *ṛṣīs*, the great scholars and penance-makers say that they sometimes have a rare peek into their object of aspiration and realisation, and then they come back suddenly. They can't keep their attention in that plane for long periods of time. How is it possible that that Supreme

Substance sits on the lap of Yaśodā and sucks her breast? If such things are real, if it is at all possible, then why should I not be attracted by that method by which I can have so much intimacy with the highest entity?"]

Parīkṣit Mahārāja says, "You *brahma-jñāna*, whole time you are merged in exclusive conscious world, no trace of any mundane objective reference found in you. Cent per cent time you are engaged with the subjective world and never your consciousness thrown toward this objective world of us. One question to you my master, *nandaḥ kim akarod brahman, śreya evaṁ mahodayam*. You say that Kṛṣṇa is Parabrahman, then what duty Nanda did discharge? What sort of realization Nanda got that the Parabrahman is so near to him, so intimate to him, He seems to be under their clutches? What is this? This is wonderful, this is most wonderful thing. Is it possible?"

Nandaḥ kim akarod brahman, yaśodā ca mahā-bhāgā. "The *yogīs*, the *ṛṣīs*, the great scholars and penance makers, they say they sometimes have a peep, a rare peep into their object of aspiration and realization and comes back suddenly, can't fix their attention in that plane for some time. And that substance, that thing, how it is possible that Yaśodā having in her lap, is it possible? Then how it is possible? If such things remain in reality then why should I not be attracted by that method?"

Śreya evaṁ mahodayam, yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ. "So much intimacy with the highest entity: how it may be possible? Is it impossible? But if it is possible at all, why should not we be attracted for that?"

So here also: the similar recourse.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

"I don't like to be entangled in the subtle discussion and analysis of the *śāstric* ideas and thought and ontological representation. But what I see here, on the total estimation. *Yasyālinde param brahma*. I want to surrender myself to Nanda and his party. I want to enlist my name in that group where Nanda is the master, guide."

So eliminating that, exercising the way, that by exercising our energy we can attain a good destination, or without any faith in our own energy we may try through our consciousness, utilizing our subjective energy only, eliminating this objective temptation, with the experts of that plane to inquire into, 'where, what will be the solution of life in the higher subjective area?' Higher subjective area, this *jñāna, karma jñāna anārvṛtam*. Then *nanda-tanuja kiṅkaram*: missed the point, anyhow...

Aksayānanda Mahārāja: *Śrutim apare smṛtim...*

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: You were telling that verse *śrutim apare smṛtim itare*.

Śrīla Śrīdhara Mahārāja: *Aham iha nandaṁ vande*, then another, *nandaḥ kim akarod brahman*. I want to, in my concrete understanding, the direct appeal of my heart, in another word my *śraddhā*, my faith, my common sense about religion, common sense; that is faith, *śraddhā*. We see the Parabrahman, Parabrahman which is so rare, and that is if I find concrete is so much intimate, so why should I engage myself in wild goose chasing? I shall appeal direct, direct method of teachings. 'I want Parabrahman, I found Parabrahman is so intimately got, and that is example. Then why should I allow myself to run hither and thither?

Some say that your ear is taken away by the kite and I should without touching the ear, whether it is or not, I shall run after the crow. What is this?

I find Parabrahman is here, has kindly come with all His charm here. And His charm is not a secret thing. So many great personages, past personages are being attracted. I find it straight, and I shall go to run after phantasmagoria of the meditationist or the abstractionist, renunciationist? No, I won't. *Aham iha nandaṁ vande, yasyālinde paraṁ brahma*, the common sense, the straight understanding.

So *ayi nanda-tanuja kiṅkaraṁ, patitaṁ mām*; we have come up to that standard, then we can ask *ayi nanda-tanuja. Kiṅkaraṁ*, the Lord of love. *Nanda-tanuja*, means You are king in the country of love. So I am feeling affection. I appeal to Your affection, *nanda-tanuja. Kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau*. I am Your servant. I feel it in myself that I have some connection with You and that is of subordination, *patitaṁ*, but anyhow I am in adverse circumstances. I feel that there are so many enemies within me and they are trying to take me away from You. I can't place my attention to You, whole of the time, *patitaṁ mām*. At the same time I feel from the inner plane of my heart that You are my master, You are my master, You are all in all in me. My heart won't be satisfied without Your company. I feel it in the inner quarter of my heart. So my appeal to You, but I am under unfavourable circumstances. I am suffering. And without Your grace, Your attention, Your interference, I don't find any relief from my present imprisoned position.

*nanda-tanuja kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūli-sadṛśaṁ vicintaya
[Śikṣāṣṭakam, 5]*

Here it is said, *dhūli-sadṛśaṁ vicintaya*, I am not eternally connected with You, I can feel, then this separation would have been impossible. *Vibhinnāmśa jīva* _____ [?] *svāmśa vibhinnāmśa* _____ [?], I am a part of Your potency. I am not a partial representation of You [?] other incarnations are *svāmśa*, partial representation of Himself. But *jīva* is also partial representation, but not of Him, but His potency, that *śakti* _____ [?] So it is rather considered as His potency not...

*mamaivāmśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, 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]

...though it is found in that way, he is *āṁśa*, but _____ [?] so finer analysis have proved that *jīva* is not *svāṁśa*, it is *vibhinnāṁśa*, and what is that *vibhinnāṁśa*? That is the part of His potency. And *jīva* comes from *taṭasthā-śakti*. *Kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa*, ["The soul comes from the marginal potency." *Caitanya-caritāmṛta, Madhya-līlā*, 20.108] So *dhūlī*, "I am not part and parcel of Your own body, even the ray, but my representation nearer that of material, like a particle of sand, particle of earth, not even of the ray coming out of Your lustre of Your form." In this way Mahāprabhu representing on our behalf that our petition must be of this type: *Patitaṁ mām viṣame bhavāmbudhau, kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-saḍṛśaṁ vicintaya*.

I cannot give the intelligence of possessing such fortune that I may consider the inseparable part of Yourself. A separable part; and I also want Your grace and do justice to me. To the other I invoke Your mercy for special grant in my case to accept me in any position, connect me in Your connection. The lowest position, a particle of dust in Your feet, at least this must be sanctioned in my Lord, my faith, this is my prayer.

So Mahāprabhu's asking us to pray to Kṛṣṇa in such a mild and humble way. Not with any gorgeous and higher demand. This is advised to us; *ayī nanda-tanuja*, I want *nanda-tanuja*, I am *kiṅkaraṁ*, but I am under adverse circumstance, *patitaṁ mām viṣame bhavāmbudhau*, I want Your grace, invoke Your grace. *Kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-saḍṛśaṁ*, only consider myself as a particle of dust which is in the sole of Your divine feet. Our prayer should be couched in such way, in a very humiliating way. Then next comes...

Aksayānanda Mahārāja: *Nayanam galad-aśru...*

Śrīla Śrīdhara Mahārāja:

*nayanam galad-aśru-dhārayā, vadanam gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati*

["O Lord, when will tears flow from my eyes like waves, and my voice tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?"] [*Śikṣāṣṭakam*, 6]

Prayer granted, and he has acquired a position there. Now ambition has got no end, posted there in safe position, again crying, praying, for further promotion. First, only a negligent position, as a dust under the sole of Your divine feet. But when the grant came, the touch of Kṛṣṇa's holy feet came to the dust, the dust was converted with magical wand to something else. And now more demand, higher demand, higher demand automatically comes. What is this? I prayed only to become a dust on the sole of Your feet, but what I feel now within me? The very touch of the feet, I am dust and of the earth and You are Parabrahman. But earth is converted into such great, inconceivable nature, attitude, I wonder. I simply wonder, what is my nature, how it is transferred, changed, transformed? Now I find that my demand is more intense and more higher for higher intimacy.

Nayanam galad-aśru-dhārayā. First this *dāśya* but now it gets the connection of the touchstone, converted into *rāga-mārga*. Kṛṣṇa means *anurāga*, not Nārāyaṇa or Rāmacandra. Kṛṣṇa means He is worshipped by divine love, affection, the king of affection, the centre of affection and love. So when only came in touch of His feet, the whole thing changed. Demand for love and affection, and more intimacy came to grace that servitor. He was raised to such a plane: now his prayer is like that, *nayanam galad-aśru-dhārayā*. 'What is this? My eyes are incessantly shedding tears, I can't check my tears. It is coming out incessantly.'

Vadanam gadgada-ruddhayā girā, and when I try to take Your Name I feel that I am going beyond control. Control - some interference from some other quarter is moving me, disturbing my normal thinking and aspiration. I feel I am in the midst, I am nowhere, I have lost my control, I have become a doll in the hands of some other power or plane. *Vadanam gadgada-ruddhayā girā.*

*nayanam galad-aśru-dhārayā, vadanam gadgada-ruddhayā girā,
pulakair nicitam vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati.*

My hankering, ambition, taking me, trying; arousing me, my aspiration, toward something else. Not only Your connection of a servitor from distant, but come in touch of You, with magical wand I change. My aspiration changes, ambition changes. I see that so many devotees they are engaged in Your service, taking Your Name, their condition is such and such. And I want to - aspiration is raised, I want to be lifted to that position. To that position, I can realize that position far off, but my earnest prayer that I may be raised to that level. Your connection has taken me to - given me such thirst. I am in touch of that plane and my aspiration increased that sort of affection and love that I can be beside myself. More handling and interference of You I like. You play with me as You like in Your own way. Your connection, Your Name, Your feeling, Your remembrance may tackle, may play with me in any way You like. My heart hankers for such interference from Your part.

*nayanam galad-aśru-dhārayā, vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati*

When I shall take Your Name, I may take Your Name with such feeling, Your connection with such feelings as these. My previous standard has gone, and my hankering is now for this standard, and I pray that You lift me in that plane of Your affection and love. Then the next,

*yugāyitam nimeṣena, cakṣuṣā prāvṛṣāyitam
śūnyāyitam 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]

The devotee thought that if I am raised to that standard my heart will be fulfilled, thirst will be quenched, and I must feel some peace and satisfaction in me. But the development took him to another unexpected plane of life. Unexpected - when that sort of love, that drop, that sort of medicine is given to that hankering patient, the patient cured, will think that he is cured, but he was taken in some dangerous position. What is this? What is this? I was

attracted by the charm which is found externally in the devotees, shedding tears incessantly, and when taking the Name of Kṛṣṇa it does not come, sound does not come smoothly, it is checked on the way. And these things attracted me, and sometimes hairs stand on their end. And the whole body the *pulaka* [?] attracted me. But coming to that plane what are doing, do I find, just the opposite. *Yugāyitaṁ nimeṣena*, coming in real connection or relativity with infinite, the finite feels hopelessness. No limit of progress, rather, as much as intimately I come in connection with infinite I am becoming hopeless. The more we advance, the more we find unlimited and unlimited becoming hopeless. But we can't leave, can't go back, no possibility of retracing. Only go ahead, this spirit is there - but find the infinite characteristic. We can't leave it, and also become hopeless. *Dura suddha prema bandha* [?]

The very high type of nectar is just in my front, but I can't get it. But the charm is so much I can't go back, and this entanglement. *Yugāyitaṁ nimeṣena*. It is there. I am not able to touch it, to get it in my fist. A small span of time thinks, 'Oh, long, long ages went away. I am in want. I am trying to get it, but I can't get, and the time is passing, ages by ages, I am there. Even our time, that is also of infinite character, *yugāyitaṁ nimeṣena*, *cakṣuṣā prāvṛṣāyitaṁ*, so many rivers came, got birth from my eyes. Profusely, tears ran down from my eye over the body. But I don't find to reach the position of success.

Śūnyāyitaṁ jagat sarvaṁ, mind is full, fully vacant. I can't find there any trace of my future prospect, no charm for any other thing, that with that I shall try to console this diseased body, no possibility. All authorities eliminated, only I am in the clutch of such hankering of Kṛṣṇa connection, exclusive, *śūnyāyitaṁ jagat sarvaṁ*. No prospect in any other direction. I find I am fully in the clutches of Kṛṣṇa consciousness and love of Kṛṣṇa. No order making. *Śūnyāyitaṁ jagat - govinda-virahaṇa me*. Oh. If there is anyone, come to my relief, I am lost. I am lost, my position is such, helpless. If there is anyone, come to my rescue.'

Mahāprabhu says that when we are deeply placed in Kṛṣṇa love we can't leave it. Our satisfaction, our thirst increases, no satisfaction, we are in the midst of such apparently horrible position, helpless position. *Yugāyitaṁ nimeṣena*, *cakṣuṣā*, this is the *divya darśana* showing the direction of what is the hankering for Kṛṣṇa if awakened in one's mind. When he really comes in Kṛṣṇa connection then his position will be all illuminative, all exclusive, and only whole concentration with Kṛṣṇa, and that is so tasteful but so further, higher conception of Him in the front. And not getting that as much he is going ahead, so finds more and more spread in the front, and he finds himself in such position.

*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]

End of 82.04.28.A

Start of 82.04.28.B

Śrīla Śrīdhara Mahārāja: ...the highest advice of Mahāprabhu comes to adjust, to help our adjustment in such position. "You are going to be lost there in Kṛṣṇa consciousness. You are

a drop, a drop; you are thrown into the ocean. What will be your position? What will be your position? So this advice you accept, it will save you, somewhat. Save you somewhat, if you come this side."

*āśliṣya vā pāda-ratām pinaṣṭu 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]

The greatest medicine for the devotees. You have come to measure the immeasurable, but always keep this in your mind. This is *the* principal you will always embrace. When you are out to connect yourself with the infinite love, or give your anything, infinite is His character we must remember. He's only one to you, but He has many like you. Your only one is He, but He has many to deal with, *āśliṣya vā pāda-ratām pinaṣṭu*. He may embrace you with much affection and adoration, or you must be prepared for the opposite, the alternative. *Pāda-ratām pinaṣṭu mām*. You are sticking to His feet and He is trampling down you under His feet, so cruelly. *Pāda-ratām pinaṣṭu mām*. You have caught hold of His holy feet with much prospect, much aspiration, with whole heart, still you will have to see that He is trampling down you. He does not care for all your attempts and affections. You are giving your best, but that is not a dishonour, and that is dishonoured hatefully, your offerings, *āśliṣya vā*. He may embrace you sometimes, and at the same time you'll be prepared that His dealings may be so much cruel to you. He will trample down under His feet all your offerings, yourself, *āśliṣya vā pāda-ratām pinaṣṭu*. His adoration and His negligence, hateful negligence, both must be prepared. *Āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā*. You should be prepared for more adverse circumstances. What is that? His indifference, may not care, when He's giving punishment He's nearer to you. But when He's indifferent to you it is more intolerable. There is no union, 'He's neglecting me so much, He won't like to keep any connection. He does not know me. I am a foreigner, unknown man, indifferent.' That is more intolerable for the devotee. Rather punishment they may accept as boon, but this indifference is more heart rending to them.

Then: another step, higher. What is that? *Yathā tathā vā vidadhātu lampāṭo*. He's embracing and adoring another, just on your front, on your face, without caring a little for you. You think that this is mine, my claim, my right, and that is being given to another just on your face. That will be more increasing trouble to you. This is the law of affection, law of love. It cannot tolerate, it is too much to tolerate, but you must be prepared for that, prepared for that from the beginning that this Kṛṣṇa *prema* means this. *Yathā tathā vā vidadhātu lampāṭo*, He's autocrat, He's love, He's the love, the *prema* is such. It is mercy, it is not justice. No law is there and you have selected this to be the highest fortune for you, and you must be prepared for that. The *prema* is such. *Prema* - there is no justice in *prema*, it is free, it may go anywhere and everywhere. The very nature is this. So you can't claim, no claim, no right you will have. The highest thing is of such nature. The rare in this way, very, very rare, and the nature of rarity is such.

Yathā tathā vā - mat-prāna-nāthas tu sa eva nāparaḥ: But from your side unhesitating adherence to that principal, it is required. It is real love and you must be prepared for that. All eventuality, all adverse circumstances, this is the real type of Kṛṣṇa *prema*, die to live. If you can accommodate all these different stages, good or bad, then you come this side, this side, it is of such nature. Mercy is above law, justice within the law, mercy above law. *Prema* also above law, but it has got its own law.

So: another parallel *śloka* of this given by Rūpa Goswāmī.

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nīpatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

There is a kind of small bird named *cātaka*. What is the English name I don't know, *cātaka*, a small kind of bird. Their nature is that they only drink the water, the rain water, and they never eat any water from the Earth, whether river or fountain or lake or anything. Their very nature is that with their face, with their mouth upward, they are hankering for rain water. Rūpa Goswāmī is taking this example; the devotee's nature should be like that. Always after, to get, waiting in expectation of the rain water, that Kṛṣṇa love, and no other love.

So, *viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mam.* A devotee is praying to the Lord; "You are friend of the fallen, so I have got some hope, *viracaya mayi*, so You may grant Your grace, gracious hand extend, *dīnabandho, viracaya mayi*, or You may punish me, severe punishment You may impart to me. *Dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mam.* I have no other alternative but to be wholly surrendered in Your feet, *kācid anyā*. How?

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nīpatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*

That bird *cātaka*, he's always with his eyes fixed up praying for rain water. But rain water may come profusely, not only to fill up his small belly, but the whole body will be sufficient. The rain water may come, or the thunder may come without. Bolt from the blue may come and finish his small body to non-existence quarter. But still, the nature of that bird only to pray exclusively for the rain water and he won't take any water from any place under any circumstances. So our attitude should be toward Kṛṣṇa, independent of His extension of gracious hand toward us, it is our duty.

In this connection one *śloka* is coming to my memory. When in Kurukṣetra Kṛṣṇa met Rādhārāṇī after long separation, perhaps hundred years separation, outward separation, then They came. Kṛṣṇa coming in connection with Rādhārāṇī, coming near to the *gopīs*, especially in front of Rādhārāṇī, He found Himself very - that He has committed the great crime, done misdeed, misbehaviour, found Himself coming to the *gopīs* and remembering their quality of

love and surrender, He found Himself the most criminal. And so much so that He was bending His body and going to touch the feet of Rādhārāṇī.

Kim pādānte luṭhasi vimanāḥ. One poet has represented this scene in this way and that poetry, that poem has been collected by Rūpa Goswāmī in his *Padyāvalī*.

*[kim pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ
kiñcit kālām kvacid abhiratas tatra kas te 'parādhaḥ
āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge
bharṭṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyah]*

[“Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You.”]

Kṛṣṇa coming in touch with the atmosphere of Vṛndāvana, now He’s a king, a paramount king almost in the whole of India, but when He came in connection with the *gopīs* He found Himself a criminal. And bending His body He was just going to touch the feet, then Rādhārāṇī, coming back, She remarks, *kim pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ*. “What is this that You are coming to My feet? It is wonderful, *luṭhasi vimanāḥ*, and You are unmindful. I see You have lost the balance of Your mind and You are coming to do this thing. *Svāmino hi*, You are master of the situation. No explanation can be called from You. You are *swāmī*, You are husband, You are My master. And I am Your maidservant. *Svāmino hi svatantrāḥ*. And this is the arrangement of the Vedic scriptures.

Svāmino hi svatantrāḥ, kiñcit kālām kvacid abhiratas tatra kas te 'parādhaḥ. For some time You were engaged in some other quarter; what’s the harm? What is the fault in You for that? It does not matter. This right is given to You by the scripture, by the society, *kvacid abhiratas tatra kas te 'parādhaḥ*, no crime, no sin. Already You are given that liberty by the scriptures and society so You have not committed anything wrong.

Āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge. I am really the criminal, the culprit. The meanness is with Me, the defect is with Me wholly. Why, how? For the separation You are not responsible. Why You consider Yourself that You are faulty, that You have committed wrong? *Jīvitam tvad-viyoge*. The positive proof that I sustain My life. I am still living. I did not die from the pangs of Your separation. I am showing My face to the world, that I am not faithful to You. The standard of faith which I should have maintained for Your love, I could not. So I am a criminal and You are not so.

Jīvitam tvad-viyoge, bharṭṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyah. It has been written in the scriptures by the saints that the wives, they should be thankful, exclusively devoted to the husband. It has been ordained in the scriptures. *Bharṭṛ-prāṇāḥ striya, striya* should be *bharṭṛ-prāṇāḥ*, the women should be devoted exclusively toward their husband, towards their Lord. *Tvaṁ mama*. So in this meeting I should fall to Your feet and I should beg Your pardon, forgiveness. Beg for Your forgiveness that I have really no love for You. I am maintaining this body and showing My face to society. I am not a proper partner of You. So You please forgive Me. And You are doing the opposite, what is this? Don’t do so.”

So this should be the ideal of our affection towards Kṛṣṇa. We, the finite, in His connection, with the infinite, we should be of this attitude. That little connection, attention may I have any time. But I will be all attentive toward Him. And there is no other alternative.

Mahāprabhu says *ekagra* [?] *bhakti*, exclusive devotion towards Kṛṣṇa, autocrat. The absolute good, the absolute love, is autocrat. And our posing must be of this type, if you want, being so small, if you want so great a thing, then this is not injustice. But our demand should be like this, our prospect, our adjustment, our understanding, must be of this type.

A small incident I - when anyone goes to fight for the country in the battlefield, then no luxury, no room for any luxury, or any other desires may be sanctioned there.

I remember in this connection, when Gandhi formed his non-violent army, one of their soldiers told, so-called soldiers, volunteer, that, "You please arrange for a cup of tea for us."

"No, no. The water of River _____ [?] That may be supplied to you and no tea. If you are ready, come forth."

So if we want to connect ourselves with Vṛndāvana, leader of Kṛṣṇa, our attitude should be this:

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]

Now we shall come to understand the method recommended by Mahāprabhu. *Sahiṣṇunā*, not only about the external position in my present life, but the whole life our attitude. No complaint from my side, any complaint from my side should be carefully eliminated. And full independence of the other side. Acceptance and non-acceptance, the risk of that must be taken on our head, and then make progress. *Atho va vasa sesagram jitya vadhoksaje* [?]

Sometimes you will get and sometimes - so it is a general way. But there are more hopeful prospects for us. In some way or other if we can enter in the group, there is a group of such nature, so everyone is of such nature, and we come together, they will console one another in their own party. So many groups in different *rasa*, in *sākhya rasa*, *mādhurya rasa*, *vātsalya rasa*, so many of the similar section, similar nature, and they:

*[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]

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."]

[*Bhagavad-gītā*, 10.8]

"The scholars come to Me thinking that I am all in all. Everything from Me, I am all in all. With this consciousness they approach Me. *Bhāva-samanvitāḥ*. And they take the path of sympathy and affection, love. *Aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate, iti matvā bhajante mām, budhā bhāva-samanvitāḥ*."

*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]

"*Tuṣyanti ca ramanti ca*. They mix together and they talk about Me. Talk about Me, interchange of their thoughts, that gives consolation to their hearts and they live as if this is their food, talk about Me. *Tuṣyanti ca ramanti ca*. High kinds of pleasures and they find when they talk about Me amongst them naturally."

*teṣāṁ satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

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

Teṣāṁ satata-yuktānām. "In this way they go on discussing about Me and feeling as if they are enjoying My presence there in their talk. And also I give some other line of thought to them and when..."

*teṣāṁ evānukampārtham, aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

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

"Sometimes in separation also suddenly I appear before them when the feeling is very much acute, then I suddenly appear before them and quench their thirst. That also I do."

And Mahāprabhu He has also, after giving all these things, then we have got another solace, another very fine and high type of solace to us.

[Kṛṣṇadāsa] Kavirāja Goswāmī has also given that. *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]

"Don't be afraid. Outwardly you are expressing, you are feeling a horrible pain of separation, but internally at the same time, simultaneously, you are feeling an unparalleled type of *rasa*, that is pleasing feeling, pleasure, peace, or joy or ecstasy you are feeling."

Externally pangs of separation, but internally a satisfaction, it is there maintained, it has been told to us. And from the general example in the world also we can have some experience to keep up our faith in this subtle matter. That Shelly, or someone says that, "Our sweetest songs are those 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]

When we are reading any epic and there's separation between the hero and heroine, and very cruel condition, they are so sweet to us, we are shedding tears, and still we cannot leave the book.

The pangs of Sītā Devī, Rāmacandra after banishing Sītā Devī, when we go to read that Rāmacandra is banishing Sītā Devī when She's with child, uncared for in the forest, and fortunately the forest was that of Valmiki's *āśrama* near, and they took Sītā Devī and put Her in a cottage and began to serve Her. So this is very painful, but when we read that story we can't keep away from that, we go on reading, reading, shedding tears and still reading. So there is some sweetness within the pain. It is possible. So Kṛṣṇa *viraha* is such.

Bahye viśajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite. The special characteristic in Kṛṣṇa *prema* is this; that externally we feel extreme pain, but internally heart is filled with some extraordinary ecstatic joy. So this is what Mahāprabhu has given to us. As much as we can catch His instructions, the meaning of His instructions, we shall prepare us. This is our fare in the way. *Pathayo* [?] means fare. What is this, the money necessary to go from one place to another?

Devotee: Passage...

Śrīla Śrīdhara Mahārāja: Passage, passage money. This is our passage money to go to Vṛndāvana. And when we are connected, we are acquainted, we are introduced with so many like us, then our joy knows no bounds. Of same nature, of same group, of same thinking and same attitude, we get great solace and consolation from them. So we need not be afraid. Back to God, back to home, that is our home. In spite of all these things we shall think firmly that that is our home, home comforts. And in other places we are all considered to be foreigners. And you see how foreigners, the C.I.Ds are always coming and taking a count. "Who is here, who is there?" No information. So we are not foreigners there. Here we are foreigners. Any man is treating in any way they like. But still, that is the most hopeful and full of the highest prospect and our place of inner satisfaction. We shall aspire after that. We cannot but keep aspiring for our home. What is the real joy, real ecstasy, we are not acquainted with; that is the trouble. As much as we shall go ahead we shall be conscious. The practical feeling we shall have about the nature of that joy, ecstasy, beauty, charm and more encouraged, more, more encouraged.

*yad-avadhi mama cetaḥ kṛṣṇa padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne
bhavati mukha-vikaraḥ suṣṭhu niṣṭhivanaṁ ca*

["Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever-new pleasure in Him, whenever I think of sex-pleasure, I spit at the thought, and my lips curl with distaste."] [*Bhakti-rasāmṛta-sindhu*, *dakṣiṇa-vibhāga*, 5.39 - quoted from Yamunācārya]

Rūpa Goswāmī says, "As long as I did not come in touch with this Vraja *rasa* – when the worldly pleasure was of much importance to me: but as soon as I have come in connection with that *rasa* then if any similar *rasa* comes in my memory from this mundane world my face becomes disfigured and spit comes on my tongue."

So, we shall think of that.

*anyābhilāṣitā-śūnyaṁ, 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] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Raso vai saḥ.

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicāltate*

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

Not so far, even lower position, what the *yogīs* get, there also it is mentioned. *Yam labdhvā cāparam lābham, manyate nādhikam tataḥ*. If we get a slight taste of that ecstasy, at once we come to this final understanding there cannot be any pleasure, peace here, that can be comparable with this type of *rasa*. *Yasmin sthito na duḥkhena, guruṇāpi vicāltate*. And alternatively if we are settled in that sort of atmosphere of that *rasa* then no pain of any type can disturb us, cannot affect us in any way, it is of that peculiar *rasa*. And that *rasa* is possessing in this way. There is another side also.

*[nāham vasāmi vaikuṇṭhe, 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]

This is, we are advised about the dearth and high position; we must be prepared of such. The fact is not so cruel in reality. He says, "*Mayi te teṣu cāpy aham*. I am always with My devotees."

*[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]

If such exclusive devotee is in any place He's always, like shadow He's always invisibly moving after him. This is His nature.

*aham 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]

"Oh. Durvāsā. You know Me totally, that I am, though you know that I am independent, but I know I am not independent. I am dependent to My devotees. You may take it, independently dependent to My devotees. This is My nature."

So these are the sayings of the Lord. We must be prepared for anything, unfavourable circumstances. But there are positive examples, He's everywhere.

When I came to this path after finishing my college career, to discourage and to dissuade me from this path, one of my learned nephews he told me, "Kṛṣṇa, the Lord, He's of course there, but He's so far, so far. There are so many stars whose light could not come to this Earth. And the speed of the light is such. Still there are so many stars whose light could not reach this Earth so, so great magnitude, infinite. And if there is any God, has He got any time to think about us? Negligent."

But I answered intuitively, "But is there any place where He's not present?"

Then he was silenced. Any place where God is not present? Any place, any persons, anything? He's everywhere. What can he say? He was silenced. So He's so far, *tad dūre tad v antike*, He's the nearest to us.

[*tad ejati tan najjati, tad dūre tad v antike / tad antarasya sarvasya, tad u sarvasyāśya bāhyataḥ*]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

At the same time we must think He's the most affectionate, His care to us is most acute and sincere. His sincerity and His care, His affection towards us has got no parallel. At the same time this is also true, so we must not be discouraged.

But still Mahāprabhu has given us warning; "That you are coming to search after Kṛṣṇa, Kṛṣṇa is not as a sweet-ball from the market, take and finish. It is not like that. The highest of the highest, you are going to attain that goal, must be prepared for everything."

But at the same time the devotees will come, "No fear, we are of the same order. We all walk on in a straight line." So don't be afraid, the devotees are there. So we are told that more than Kṛṣṇa, His devotees, His servitors are more sympathetic towards us, and the resort of our life and fortune, His devotees. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*.

[*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*]

And He says that, "Who is servant of My servant, they are My real servant."

In this way, so many things, so *sādhū-saṅga*, *saṅga*, the association is the highest valuable thing for us. To make our advance and progress toward infinite, our association - that is all important factor; our guide. We must stick to that, to this conclusion.

'*sādhū saṅga*,' '*sādhū saṅga*,' - *sarva śāstre kaya / [lava-mātra sādhū-saṅge sarva-siddhi haya]*

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.54]

So *sādhū-saṅga* has been given, the good association, the *anukūla*, favourable association, that is our wealth, our real wealth is there.

What's the time?

Devotee: Ten.

Śrīla Śrīdhara Mahārāja: Ten, oh ten thirty I have got engagement. I had better stop.

End of 82.04.28.B

Start of 82.04.29.A

Parvat Mahārāja: ...this sincerity is under the free will of the *jīva*?

Śrīla Śrīdhara Mahārāja: Cooperation. But really it comes from *sukṛti*, the grace of the Vaiṣṇava. First, unconscious association, and then conscious association helps, *śraddhā*, faith, and there cooperation begins, with faith.

Just as a patient by accident fell on the street, unconsciously. Doctor's first help independent of the patient, and consciousness comes, then consulting the patient. "Where is your trouble?" With the help of the free cooperation the treatment goes on. Something like that. *Ke?*

Akṣayānanda Mahārāja: Akṣayānanda Mahārāja.

(Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja, 01:10 - 03:10 Bengali?)

...

Śrīla Śrīdhara Mahārāja: ...Mañjarī is considered to be the leader of all the *mañjarī* class, in the camp of Rādhārāṇī. They're younger in age so they have the facility to enter into the room of Rādhā-Govinda where the advanced stage *sakhī* can't enter. Because these young girls supposed to know much about the advanced *līlā*. Anyhow they enjoy that confidence. When Rādhā and Govinda They are in solitary position these young girls are allowed. But the advanced staged she friends of Rādhārāṇī they hesitate to go at that time. So when They are combined in private affairs, Rādhārāṇī and Kṛṣṇa, in confidential position, the highest quality of *rasa* is produced by Their union. And that quality of *rasa*, that highest quality of *rasa* can come in connection with the *mañjarī*, not the *sakhī*. So Rūpanuga *sampradāya* means the opportunity of having a taste in the highest quality of the *rasa* when confidential union of Rādhā-Govinda occurs.

Mahāprabhu recommended this is the highest form of attainment possible ever for the fate of the *jīva*, *rūpānuga*. *Mādhurya rasa*, then in the camp of Rādhārāṇī, then again under the leadership of Śrī Rūpa. So *rūpānuga bhajana darpan*. Bhaktivinoda Thākura has given description, that short idea, the sketch of the type of confidential spiritual service in *mādhurya rasa* under the leadership of Rūpa Goswāmī.

And here Narottama Ṭhākura he also understands that substantial characteristic of *rūpānuga bhajan*, so much so that here he's expressing his aspiration: "When my Gurudeva Lokanātha Goswāmī will take me by my hand and will connect to Rūpa. I am giving this new *kainkary*, this young maidservant to you Rūpa, you take it." His Guru Lokanātha and his aspiration: "When my Guru, he's my Gurudeva, he will connect me, he will take me and give charge of me to Śrī Rūpa?"

So Rūpa's transaction that is higher, *mañjarī* means higher plan and design and dealings of different services which is unique in the camp of Rādhārānī. And most confidential what is not generally aspired even within, under other *sakhīs* and others. *Śrī Rūpa Mañjarī Pada*, ones exclusive concentrated attempt, aspiration to enter, to have admission into the camp of Śrī Rūpa, that is expressed here earnestness. Exclusive earnestness to get admission into the camp of Śrī Rūpa.

Śrī-rūpa-mañjarī-pada sei mora sampada, the characteristic of the aspiration should be like this: *śrī-rūpa-mañjarī-pada sei mora*, that is my wealth. My wealth is, I consider, the holy feet of Śrī Rūpa Mañjarī as my only, my wealth. I don't consider anything else as wealth. *Sei mora sampada*.

Sei mora bhajana-pūjana. *Bhajana* means internal, sincere presentation towards the high. And *pūjana* means formal, formal attempt; both formal and, *bhajana-pūjana*. *Bhajana* is more internal and sincere, *pūjana* is more formal and, in the beginning of course attempt is formal, formal respect and internal offering, *bhajana-pūjana*.

Sei mora prāṇa dhana, that is the source of my life of sustenance. *Sei mora abharaṇa*, and that is also my ornaments, that is my outer qualifications, my inner and outer existence is there. One should be like that. *Sei mora abharaṇa*, *sei mora jīvanera jīvana*, and I also consider that to be the very life of my life, *jīvanera jīvana*, life of my life; the essence of my essential existence, *sei mora jīvanera jīvana*.

Śrī-rūpa-mañjarī-pada sei mora sampada, *sei mora bhajana-pūjana*, *sei mora prāṇa-dhana* *sei mora abharaṇa*, *sei mora jīvanera jīvana*.

Sei mora rasa-nidhi, that is the source of all my ecstatic aspiration, *rasa-nidhi*, of the ocean, the ocean of my ecstatic joy. *Sei mora vāñchā-siddhi*, the fulfilment of my inner aspiration is there. *Sei mora vāñchā-siddhi*, *sei mora vedera dharama*, and I consider that, the *Veda* has got so much position and hold over the society, but I consider that *Veda* inspires me only to accept that as the real meaning of the *Veda*.

Sei vrata, *sei tapaḥ* *sei mora mantra-japa*, there is a fashion especially in the female society to do, to accept many vow, *vrata*, different kinds, *savitri vrata*. She performed the, Savitri is very famous for her chastity. By her chastity she could save her husband from death. So Savitri, so many good ideals in the ancient ladies, and in that name or any other name to take some vow and continue that, *sei vrata*. I have no other vow, formal vow I like to take, but that is my all vow, temporary commitment for any particular good action. That is my vow. *Sei vrata*, *sei tapaḥ*, so many penances we are told been practised to achieve their desired end. But my penance is only for that. If I do that then I think I have finished all my penances. *Sei vrata*, *sei tapaḥ*, *sei mora mantra-japa*. There are others who engage themselves in *japam*, in repetition of particular spiritual sound for the attainment of some auspicious end. That is *japam*, *mora mantra-japa*. *Sei mora dharama-karama*. but if there be any other phases of duty and activity then all, Rūpa, her service covers all sorts of

engagements either to discover or to serve the holy purposes. All phases I concentrate only for their feet, to achieve the service of their feet. Everything will be,

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

All phases of life, all dealings of life, I want only one point, the service of Rūpa I want. *Sei mora dharama-karama.*

Anukūla habe vidhi se pade haibe siddhi, now only I want this that the circumstance may be favourable, the _____ [?] the controller of these worldly forces, He may be propitiated with me. And He may make arrangement in favour of my such attainment of life, such attempt of life. If He becomes favourable then my fulfilment will be achieved. *Anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane.* Then what will be the effect if the administration becomes helpful to me.

Se-rūpa mādhurī-rāśī prāṇa-kuvalaya - śaśī, praphullita, then I will be allowed to have a vision of his beautiful figure, movement and serving attitude. That will come in me. I will be connected rather, with his feet, and his direction, and will do some service under her guidance. *Se pade haibe siddhi, nirakhiba e dui nayane, se-rūpa mādhurī-rāśī prāṇa-kuvalaya - śaśī.* I'll be allowed to have a vision of his beautiful figure, *mādhurī-rāśī prāṇa-kuvalaya - śaśī*, and which will be like moon.

Just as moon is the source of energy and beauty of the *kumuda*, means red lotus floating at night. Generally sun helps the lotus and the moon helps that red flowers that we find in the tank, that is *kumuda*, which flourishes by the moonlight. And that is of red colour. And the lotus, this lily, that gets energy from the sunlight.

But here is rays from the moon but *kuvala* is Padma. *Praphullita habe niśi-dine.* Because he wants, the demand is not only at night or daytime, but both day and night. So this time the moon taken perhaps the principle necessity is night for this *mādhurya-rasa*. So moon take the night sustaining agency and here also mentioned not *kumuda* but *kuvalaya* means a type of lotus, might have meant a particular type. *Praphullita habe niśi-dine.* That will be encouraged and sustained both day and night by the ray of that beautiful figure, colour, movement of Rūpa Goswāmī. That will inspire me day and night in the service of Kṛṣṇa camp. *Praphullita habe niśi-dine.*

Then comes another stage, *tuyā adarśana ahi garale jarala dehi*, as if after attaining this, as if it is my own property. I have attained this. I shudder to lose it again. I may not retain my position here. That apprehension comes. *Tuyā adarśana ahi garale jarala dehi*, so long I am dispossessed of such association I can't tolerate any longer. After attaining he thinks 'it is my own home. And why I was forced to remain out of my home.' And he's shuddering, 'if I again be separated I couldn't be able to tolerate. *Tuyā adarśana ahi garale jarala dehi*, your separation like a serpent bit me and I, whole of my life peace is feeling the pain of the serpent poison. And that is your separation. *Tuyā adarśana ahi garale jarala dehi.* The whole world is feeling the uneasiness of serpent, the snake-bite poison. *Tuyā adarśana ahi garale jarala dehi. Cira-dina tāpita jīvana.* And for long time I am undergoing this sort of pang of separation of you my lady, lord, lady, master, mistress. *Tāpita jīvana. Hā hā prabhu kara dayā deha more pada-chāyā, narottama laila śaraṇa.* Now I again come to your feet. Please grant me a permanent service in your camp. *Kara dayā deha more pada-chāyā.* I am taking refuge

under you. I have no other alternative. I fully surrender to you, and you should give me permanent service in your camp. Without that it is not possible to go on with my life _____ [?]"

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...enemy to his own self, treachery, suicide, *ātmā-ha* _____ [?]

He was working there in the railway at that time and we lived in his quarter. And his wife is also a girl of this Navadvīpa town nearby, very near to Kṛṣṇa Mayee's house, *brāhmaṇa* family. His father-in-law was also, had much affection for me. He lost his wife, he was not here but lost a child in his or her young age, and she was almost half-mad. And his sober father to save her from madness, for too much lamentation for her child, he took her to me to hear about *Bhāgavatam*, and these things. And she was very sincerely following my advices at that point, at that time. Then after a long time, few years ago, they came to take initiation from me, old friend. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?]

...

"I'm very favourite officer of the king, very, very favourite, favour, I get from the king, authority. And that is my tie, attraction, they're not allowing me to go to Vṛndāvana."

But anyhow, Sanātana Goswāmī tore off that affectionate tie and marched towards Vṛndāvana to meet Śrī Caitanya Deva and met Him at Benares when coming back from Vṛndāvana. And for two months Caitanya Deva was detained in Benares to teach the very purpose of the *Bhāgavatam* and other scriptures. So much so that He asked him to prepare the proper scriptures of the Vaiṣṇava section propounded by Him. This *Hari-bhakti-vilāsa*, then this *Br̥hat-Bhāgavatāmṛtam*, *Vaiṣṇava-toṣaṇī-tikā* in *Bhāgavatam*, *tipaṇī*. Very fine note of highest type given to *Bhāgavatam darśana* by Sanātana Goswāmī.

We get from his commentary that Vasudeva took his son to Nanda-rajā, but at that time one son and one daughter already there. And Vasudeva's son entered into the son of Nanda, unconscious of, without the knowledge of Vasudeva. And Vasudeva could see only that daughter and he took the daughter to Mathurā from Vṛndāvana, from Gokula. It is his finding from different *śāstra*, he has proved that it cannot but be that Nanda had also a son there. And Vasudeva's son was absorbed by him, by that child.

Baladeva also having *rasa līlā*. But Sanātana Goswāmī's finding from different *siddhānta* the Baladeva *rasa līlā* it is reserved for Kṛṣṇa only. So Baladeva externally He's found to make *rasa līlā*, at heart He's managing Kṛṣṇa to make the *rasa* at His heart. These are very fine conclusions of the scriptures, drawn from different scriptures, we get from Sanātana Goswāmī. Baladeva is not making *rasa līlā* Himself. It is monopoly of Kṛṣṇa, Kṛṣṇa consciousness. But externally we see that He's doing, He's not doing in His heart, He's aloof. In His heart He's making arrangement for Kṛṣṇa, for this *rasa-līlā*.

Just as Gurudeva, apparently Gurudeva is seen to accept things from the disciples. But really whatever he gets he sends it upward, transparent Guru. And there is opaque Guru.

They collect money and consumes themselves and then they are caught. But transparent Guru whatever comes goes upward, and he's clear, always transparent; mediator. He's all-conscious that this is for my Gurudeva, for my Lord, not for mine. I am the mediator. That is the position of real Guru, transparent. *Īśāvāsyam idaṁ sarvaṁ* [*Īśopaniṣad*, 1] He's always settled in such consciousness. *Īśāvāsyam*, everything for Kṛṣṇa.

And Vaiṣṇava also, but the Vaiṣṇava also does that. Vaiṣṇava he does not want anything for him, everything belongs to Him. But because I am to serve Him, so something for my own keep-up I can take as *prasādam*, grant from Him. If I do not do that, then also there will be some obstacle, hindrance in the service. I'll be in the wrong path, so,

*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]

"āsakti rahita" "sambandha-sahita," [From Śrīla Bhaktisiddhānta's *Vaiṣṇava ke?*]

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.125]

That exclusive renunciation, that is bad. The liberationists they adore that thing very much, but devotees, because their life has got some value they want to serve, so to render the proper service whatever is necessary he takes that from the fund of the king. If he does not do so he will be weak. He will not be able to render proper service. Then he will be punishable. So he must take what is necessary to up-keep himself so that he may render maximum service to the Lord. That adjustment we must accept in our life, *yuktāhāra-vihārasya*, not *phālgu-vairāgya*. Extreme abnegation is not accepted in Vaiṣṇava school. _____ [?] Proper adjustment. The object of life is to render maximum service, proper service. Brain work, a higher diet. Ordinary physical labour, then this *sak*, vegetable diet may be necessary to some extent, such adjustment. Of course, a *sādhaka* when he's trying to enter - and who is settled, whatever he does, that is all right. And who is going to be settled it is direction for them; *sādhaka*.

...

Śrīla Śrīdhara Mahārāja: ...and Vidura is absent. Vidura's wife she was taking bath at the time. When she could know that Kṛṣṇa has come in her house, Vidura is absent, she was also a devotee of high type, she forgets herself in her ecstasy that Kṛṣṇa has come here to my house, my husband. She came undressed, naked. She does not know that she has come naked. She does not know that she has come naked. Kṛṣṇa threw His *utariya*, the sheet to her body. Then anyhow she managed to cover her body and came and whatever she tried to

after making Kṛṣṇa to sit in as comfortable position possible. Then she went to find what was in her house that she can feed Kṛṣṇa. So found there is two or three plantains, few plantains, fruits. She took them and she's removing the cover and the fruit is missed, leaving the fruit the cover is put into the mouth of Kṛṣṇa, and Kṛṣṇa He's eating that.

And just at that time Devarṣi Nārada and Vidura, both of them was present there.

Nārada says, "What are you doing?"

Vidura says, "What are you doing? The fruit is missed and the cover you are putting." Then Vidura was very much repentant, "What are you doing?"

Then Nārada came to the relief of Vidura's wife. "But that she is dispossessed of her consciousness, so ecstatic joy she has found by the visit of desired wealth. But what is this, why Kṛṣṇa is taking that?" Nārada put the charge to Kṛṣṇa. "She's mad, she's outside herself. She's doing madly something, lost her consciousness. But Kṛṣṇa is all-conscious, why He's swallowing all those covers of plantains so?"

Then Kṛṣṇa answered, "Nārada, neither I am eating the fruit nor the cover. I am accepting her devotion."

Bhāva-grāhī-janārdanaḥ. So what the devotee offers to Him, to the Deity, the material aspect may not be seen acceptable always. But the *bhāva*, the feeling that arises in the heart of the worshipper, that goes to satisfy the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has criticized all the grammarians. _____ [?] If not connecting with Kṛṣṇa then _____ [?] means the cry of crows.

Devotee: Crows conversation.

Śrīla Śrīdhara Mahārāja: _____ [?] will only create wound, injury. Everything if it is connected with Kṛṣṇa, that is all right. That *Bhāgavatam śloka*.

*na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit
tad dhvāṅkṣa-tīrthaṁ na tu haṁsa-sevitaṁ, yatrācyutaḥ tatra hi sādhaso 'malāḥ*

["Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.12.51]

*tad vāg-visarga janatāgha-samplavo, yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti grṇanti sādhasaḥ*

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 12.12.52]

Whatever is connected with Kṛṣṇa that is all right. Externally, apparently it may seem to be defective, but the subject matter, the object, the real connection with Kṛṣṇa. And what is without connection of Kṛṣṇa apparently it may be very beautiful and very good but that is all impure. There is only one thing, one criterion we are to follow. We are to understand, to realize how it is. Kṛṣṇa connection only, exclusively, Kṛṣṇa connection is beneficial and one thing may be, in all other respects may be good, but if Kṛṣṇa is absent it is all dead thing.

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

Satyam, śivam, sundaram.

Satyam bhriyat, priyam bhriyat, na bhriyat. When I came to find this śloka then I was perplexed. Then I was a student of a school, class six or seven. *Satyam bhriyat.* One of our teachers told, *satyam bhriyat*, say truth always, tell truth always. *Priyam bhriyat*, and tell what is pleasing; speak truth, speak pleasing, *satyam bhriyat*. *Na bhriyat satyam apriyam*, don't tell truth if not pleasing. I got some push there, what is this? If it is unpleasant, truth should not be spoken. Then truth is limited here, it must be pleasing. I had a check.

End of 82.04.29.A

Start of 82.04.29.B_82.04.30.A

Śrīla Śrīdhara Mahārāja: ... This is the real conception of *sanātana-dharma*. Tell truth, tell pleasing, never tell truth which is not pleasing, and neither you will talk pleasing what is not true. *Satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam. Priyam ca mam etam bhriyat kesa dharma sanātana* [?] Unnecessarily don't give any pain to any person, that is the underlying. And also the higher underlying principle is that above truth there is something else, so-called truth. Absolute truth is there. The truth of your conception is not to be followed always. All relative. So try, and real truth is always pleasing at the same time. *Sat-cit-ānandam*, real truth is inseparably connected with *ānandam*. Try to find out that. So this formal truth in this world is not truth proper. What we come across generally in the name of truth that is not the real conception of truth.

Rāmacandra followed the line of that moral truth, but Kṛṣṇa did not care for that. He was encouraging Yudhiṣṭhira, "Oh say lie, tell lie to Droṇācārya." Dāsaratha banished Rāmacandra but Vasudeva he did not obey, he did not keep his own word to Kāṁsa. He's stealing Kṛṣṇa to _____ [?]

but he was avowed, "That whatever child Devakī will produce I shall take it to you." He was committed already to Kāṁsa but he broke that moral law and took Kṛṣṇa to _____ [?] But on the other hand Rāmacandra had to go to the forest because Dāsaratha could not refuse to his wife whom he already promised that he will give some, whatever she will ask he will sanction. He could not withdraw from his promise. He fainted. So in Kṛṣṇa conception we are taught that ordinary truth which is in vogue in this phenomenal world, that has got not much value. That may be crossed.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja
aham 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]

"When this worldly truth and Myself is opposite party, leave the truth, come to Myself. Truth is My creation. I am *ānandam*."

That is the supreme position, holds. Truth, *cit* and *sat*, they are rather absorbed in *ānandam*. *Ānanda* is the real integer, *ānandam*, harmony, beauty. And they're _____ [?] the eternal existence and also consciousness of the existence that is subsidiary to ecstasy, to *ānandam*. Fulfilment, *sat-cit-ānandam*. *Satyam*, *śivam*, *sundaram*. *Satya*, *śivam* as consciousness, that is more important, that has got two phases existence and self-consciousness. But the consciousness hankering something. But in *sundaram*, in *ānandam*, it is full in itself. It is already consciousness and existence already presupposed, it is within. And there not full, mere existence is not appreciable. Conscious existence that is also not appreciable. Consciousness means searching for some time. But *ānandam*, there is existence, consciousness, as well as fulfilment. Reality is for itself.

Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja there is one general statement, what is the meaning? *Neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11]

Śrīla Śrīdhara Mahārāja: ...Then another line. *Neha nānāsti kiṁcana*.

Akṣayānanda Mahārāja: Bhaktivinoda Ṭhākura has given three...

Śrīla Śrīdhara Mahārāja: But all, there is unity, there is harmony underlying everything. Apparently it is separate existence. But internal connection has connected them all into one whole, organic whole. The eye is there, and the nose is there, the feet, nail is there, but they are not separately independent things. They are connected to one organization.

Akṣayānanda Mahārāja: *Ekatma vṛitiya* [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu's interpretation to that, He told Sārvabhauma.

I also heard from one professor when I was a college student, *neha nānāsti kiṁcana*. If there is not *nāna* - the Śāṅkarācārya he accepts the meaning in a particular way, *neha nānāsti kiṁcana*. *Veda* says that these polarity, polarity is absent. So only one unit, Brahman, *ekatma vṛitiya* [?]

But Mahāprabhu says if *nāna* is not there then how the question arises to say that there is *nāna*. So plurality is there, diversity is there. And still you are to understand that there is unity behind them. They are not separately independent. That will be the meaning.

So *sarvaṁ khalv idaṁ brahma*: all what we see that is Brahman. What does it mean?

Śāṅkarācārya says, "Only Brahman and what we see that is non-existent."

Then Mahāprabhu says, "Partially you are accepting *Veda*. *Sarvaṁ* is also there. So you cannot say that there is not *sarvaṁ*. *Sarvaṁ* is also to be accepted and Brahman accepted. *Nāna* is accepted, and it is not *nāna*, that is also accepted. Both sides should be accepted. If it is not, then no question of coming to say such, to preach. So *sarvaṁ khalv idam brahma, neha nānāsti kimcana, tat tvam asi, tat* also there, *tvam* also there, otherwise no necessity of giving such statement if it is not existing. Then to whom do we speak?

When I gave such interpretation in Badrinārāyaṇa, a temple, one advocate of Bombay, a Gujarati man, he appreciated very much. He was a follower of Śaṅkara. "What you say we can't deny this."

So Mahāprabhu says, "Yes, Śaṅkara has accepted partially." And the full thing has been accepted by Mahāprabhu _____ [?] Then also, Brahman.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa*

["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]

From which everything is coming, who is sustaining everything, again everything is entering in whom that is Brahman. Mahāprabhu says that this is not *nirviśeṣa*. There's so many significance in Brahman, everything is coming so He's the source. Then when it has come He's also sustaining. That is also *viśiṣṭa*, specification, particularity. And again entering and remaining in Him. So _____ [?]
and all these _____ [?] this is *viśiṣṭa*, so not *nirviśeṣa*, not inert. So many signs of movement it is there.

...

... Chandrodaya Maṭha, after the departure of Swāmī Mahārāja. He told, "I come with heavy heart. So long we used to come with happy heart, but now with heavy heart." He was reminding me of that day. _____ [?] also, we know that Kṛṣṇa Dāsa Bābājī Mahārāja has left this world. We would like to remember his life and activities as much as possible.
_____ [?]

About nineteen thirty, nineteen twenty six, or so I met him, I joined Gauḍīya Maṭha and shortly found him. He returned from a preaching tour with Bhāratī Mahārāja at that time. Young and smart, beautiful, jolly, and very firm in his principles, especially towards *nāma bhajana*. High family also he came from, respectable high family, from Dacca, Mansiranja [?] at present that is within Bangladesa. At that time it was all in British India, Bengal.

Next I saw him, he came with a preaching party from the west, that is west India, western parts of India with Bon Mahārāja, _____ [?], he came. Anyhow some natural friendship grew between us, perhaps of similar high social rank, and similar education, similar simplicity and earnestness, or Kṛṣṇa consciousness, took us together, intimately, gradually. Closer connection with him I had about later part of [nineteen] twenty seven in New Delhi. For a few weeks we were allowed to work together there in New Delhi and intimacy grew more.

Then next, about twenty eight, twenty nine, thirty, twenty nine, or so, he was in Balihati in Bengal in a village Maṭha going on with his *nāma bhajana*. I requested Prabhupāda, "That he's educated young man. His service may be very useful in present New Delhi preaching affairs. If you allow, I may ask him to come and join me in my activity." I was then Maṭha commander of New Delhi and through me the Maṭha was founded there in New Delhi.

Prabhupāda gladly gave his consent. "That if you can take him, and engage him in preaching service of Mahāprabhu, then you will do the work of a great, real friend to him."

And then Kṛṣṇa Dāsa Bābājī Mahārāja, then Sādhikānānda Brahmācārī he went to me in New Delhi. And long time we had very intimate friendship, friendly connection we worked together. He had much appreciation for me, and I also had appreciation for him, in his sincere search after Kṛṣṇa consciousness. But his nature was more of a *śāstric* nature, scriptural nature. What he found to be the advice of the scriptures he tried his best to adhere to that. But about the application of scriptural advices into practical life, as our Guru Mahārāja wanted us to do, there he was little miserly. *Tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana*.

[bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare mahā-śakti tāra madhye sarvva-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, 4.70-1*]

It is clear scriptural advice of Mahāprabhu, he tried his best to stick to that. And almost to his last days, pure character, moral, social, educational, from different directions he was a very good man and a very strict, firm in his practice, very sincere, and very jolly. And satisfied under any circumstances always he tried to be.

When there was differences amongst the trustees in some way or other and we could not stay in the mission, I left the mission, he also did at the same time. I went to Vṛndāvana and after staying there for a month I came back here to live permanently by the grace of Nityānanda and Mahāprabhu. And he finally decided to live in Nandagram at that very time. Both retired from the missionary life and I chose this place for the last days of my life and he chose Nandagram. There is one Nandavagiar, little far off from Nandagram towards Yavata, Kadamkandi, Nandavagiar.

He wrote a letter from there to me. I found in his language that he's very much satisfied, full satisfaction he has attained in his present life. It was very conspicuous to me that he's now very happy, fully surrendered. What he searched after he has got that and is fully satisfied, I found from his letter. I was then also here in a rented house, two rupees a month, and living alone, I got his letter. That is not much.

But after a long time, only a few days ago, two or three years ago, suddenly he told, "That in my whole life I had the greatest satisfaction, real satisfaction when I lived in Nandavagiar."

That was nineteen forty, forty or forty one, beginning. So after so many years of his *bhajana*, he appreciated his, that life, that life of highest satisfaction, Nandavagicar. And I could detect from here that how he's in full satisfaction in his life. I could feel *śuddha-sattva*, completely surrendered, detached from, and wholly dependent on Kṛṣṇa. The life wholly dependent on Kṛṣṇa's will. No worry, no aims and objects of life, fully vacant, only for Kṛṣṇa to approach, to come to approach fully prepared for that. No prejudice, even the prejudice and thoughts and suggestions for the design of ones own to acquire Kṛṣṇa consciousness, even not that. Fully surrendered. 'Whatever He likes He may do, I'm prepared for that.' Such attitude.

Generally we find in scripture the *śaraṇāgati*, the surrender is the basis, is the foundation on which so many variegated structures may be constructed for the service of Kṛṣṇa. It is generally. But it is also mentioned there, if one had noted, a remarkable thing. That only *śaraṇāgati* can give everything without taking any form of devotional tendency, inner *śaraṇāgati*. That reminded me about that type of *śaraṇāgati*.

It is also mentioned perhaps in my *Prapanna-jīvanāmṛtam*. *Śaraṇāgati* can give us the highest desired result. Without *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, and so other forms, mere *śaraṇāgati*. *Śaraṇāgati* means surrender. There are different types of surrender. The very quality of surrender, if we can examine closely, we may find the element there, even of *rasa*, different *rasa*. Highest type of *śaraṇāgati* is possible in the highest type of *rasa* service, that is *mādhurya rasa*. *Mādhurya rasa* has been accepted to be the, to open up fullest *śaraṇāgati*. Every atom of ones spiritual body cries for the corresponding atoms of the spiritual body of the Lord, which is not possible in any other *rasa*.

In Bengali verse of the greatest devotees, [In Jñāna Dāsa's *Vaiṣṇava-padāvalī*]

prati aṅga lāge kānde prati aṅga mora.

"Every part of my limb, every limb is crying for the corresponding part of the limb of the Lord."

The *śaraṇāgati* preparedness for any sort of autocratic service of the Lord. No rhyme, no reason, no room for any aspiration, good, bad, *śaraṇāgati*. So mere *śaraṇāgati* proper can satisfy our desired end.

So Bābājī Mahārāja, that idea of surrendered life beginning in Nandagram, Nandavagicar, and he expressed in that letter, "I feel very much happy that I have taken the right course and right position in my life, exclusively given, surrendered at the sweet will of the Lord, I am so."

And so many years passed, so many nights of Ekādaśī he has kept awake and went on with his *nāma bhajana*, *śāstric bhajana*, all these things. He deeply engaged himself in only religious forms of *bhajana*. But his remark that, "I felt highest blissfulness in my life when I was in Nandavagicar at that time at the beginning of nineteen forty one."

Śaraṇāgati. He was fond of *sākhya rasa* though he used to read all types of *śāstra*, *rasa* of all types. And he used to hear the *kīrtana*, the representation, even including those of *sahajiyā kīrtana*. But they could not make him *sahajiyā* though he attended *sahajiyā* school. So firm his faith was in Kṛṣṇa consciousness proper.

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās [Caitanya-caritāmṛta, Antya-līlā, 1.78]

Mahāprabhu says:

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – [ei 'govardhana']

["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."]

[Caitanya-caritāmṛta, Madhya-līlā, 17.55]

Whose aim is firmly established, whose earnest, is very sincere for the realization of Kṛṣṇa consciousness, his associations with objectionable things in our consideration cannot attract him in the black way, but gives some contribution towards his own direction.

Mahāprabhu says about Nityānanda Prabhu,

Yadani _____ nityananda dari tatapi brahma _____ kohina tomari [?]

"If Nityānanda Prabhu is seen to visit the house of a wine shop keeper, and seen to enter the house of a prostitute, still you must know for certain that He's to be, He's worshipping of Brahmā and Śiva himself. If He goes there, not to take anything, but to give those fallen souls, to deliver them from their present position, He's going, not to take anything from them."

So Kṛṣṇa dāsa Bābājī though he mixed, apparently, with the so-called *sahajiyā* section, but he did not deviate from the principle, real conception of Kṛṣṇa consciousness of the Ācārya of the Gauḍīya Maṭha, what he came to give to us.

Lastly also with firmness he, we see him to stick to his firm faith. And that Nandagram, Param sarovara and there the *bhajana kuṭīra* of Sanātana Goswāmī, he made his shelter there, final selection. And from the visible world to the invisible, he entered surely in the invisible aspect of Vṛndāvana.

And he told plainly he had much attraction for *sākhya rasa*. Subala, he's leader, he's considered leader, his next guide as Subala, who had some connection with *mādhurya rasa*. Amongst all the friends of Kṛṣṇa, Subal is considered to be the highest for his intimate connection with *mādhurya rasa*. So he considered his guide in the form of Subal.

He had a very liberal heart and he used to mix with all the contending parties of Gauḍīya Maṭha at that present. He almost went everywhere. And with his smiling face he used to mix and associate. But still he had some special attraction for some special quarter. He was an intimate friend of mine as I told already. And he had much appreciation specially for my poems, Sanskrit poems. I asked him once, "Why you have got such special affection for me?"

"With your poems, is the cause for that. I'm captured by the ideal, by the language, by the style of your poems."

He was very strict, and not a man who will by the pressure of the circumstances, who will submit to anyone and everyone, not of that type. That was also one of his characteristics, of

his nature. So he used to sing the poems of the Goswāmīns about Kṛṣṇa *līlā*, not ordinary, selected.

But his affection was so much towards me that he used to chant in the night of Ekādaśī and here, there, everywhere. He preferred to chant the most modern *śloka* of mine. So in heart-to-heart relation he was very intimate to me. And anyhow, today's function is also showing something like that. It was not pre-designed. But anyhow I'm entangled with some such function in his connection by divine arrangement, divine arrangement. So our connection was something above the conscious area of our experience, with causeless connection. In many other ways also we had many common things. Sometimes I might have dealt with him in a rough way also. But he did not mind that. His friendship for me was so deep he did not care. Such happenings also took place here. So today I pray to him, whatever wrong I might have done about him he may forgive them all and accept me as his sincere friend, with the help of you all. Gaura Hari bol. Gaura Hari bol.

Vaiṣṇave guṇa gana _____ mukhe [?]

It has been broadly advertised, that if we can sing in praise of the Vaiṣṇava, then we can have higher promotion in the line of devotion. It is easy to praise the songs or poems written about the Supreme Lord. But it is difficult to praise, to be able to praise really the servitors of the Absolute. The possibility of jealousy, *matsarata*, comes to interfere. "He is a man, I am of similar, same status. Why should I submit to him?" This sort of *pratiṣṭhā*, egoism, opposes, hinders us, to call a spade a spade, so *nirmatsarāṇām satām*. [From *Śrīmad-Bhāgavatam*, 1.1.2]

The Lord also says, "If you are My devotee you are not real devotee of Mine. But if you are devotee of My devotee, you are My real devotee."

The jealousy has got a test there, *nirmatsarāṇām satām*. We may not have naturally any competitive position in comparison with the Supreme Lord; but a competitive superiority complex possibly comes in the case of a Vaiṣṇava. 'I can't submit to them. It is difficult.' But when we are really captured and conquered by the *svarūpa-śakti*, Yoga-māyā of Kṛṣṇa, then this realistic view comes within us. And so much so, with the improvement of his own purification, his own progress...

End of 82.04.29.B_82.04.30.A

Start of 82.04.30.B_82.05.01.A

Śrīla Śrīdhara Mahārāja: ...and I am nothing, and it grows infinitely. I am nothing but he's everything. He's a Vaiṣṇava, Guru, Vaiṣṇava, they really hold Kṛṣṇa *bhakti*. They are stockist but I am empty handed, I have nothing. This is the nature of the association of the finite of Infinite. As much as we shall have real approach towards Infinite so much so we cannot but consider us to be the meanest of the mean. The standard, the measurement is in this way in Vaiṣṇava culture. And it is not lip deep but sincere feeling of the inner most heart. Inner most heart.

Kavirāja Goswāmī when he says, *purīṣera kīṭa haite muñi sei laghiṣṭha* ["I am so mean, lower even than the worm in stool."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205] this is not mere imitation, it is his heart felt truth.

But some difference in *ācārya-abhimāna*, that is of another type. That is assertion only for the service of Vaiṣṇava. The sincerity is maintained there. His assertion, not assertion, not selfish assertion, but his assertion is only to save the public and to save the prestige of the Vaiṣṇava in reality. So that is proper adjustment with reality. In two fold senses. To establish the real position of a Vaiṣṇava, and at the same time to save the ordinary person from committing the false attempt or false thought. To save him from that danger, from reaction. So that sort of assertion, that is not egoistic, rather that is sacrifice in the dynamic sense, we are to consider.

So, our Guru Mahārāja in Viśva-Vaiṣṇava-Rāja-Sabhā, he tactfully managed in this way, he asked one of his disciples to speak something in praise of another disciple. *Guṇa gana* [?] appreciation. And especially who were, his disciples who were little antagonistic. He asked particularly him, "Speak something in praise of your friend." And what for? Try to mark the bright side, the *svārūpa*, and the apparent side try to ignore. When he asked, "You try to say something in praise of your friend, whom you consider to be your opponent, apparently." Ordered: necessity is the mother of invention, he had to speak something in praise, so he had to dive deep into the bright side of the person and to bring out that. Thereby the Vaiṣṇava they're giving and taking, that being aroused, and the apparent, the *māyāic* side is ignoring, going down.

So thereby also, just as *kīrtana*. *Kīrtana* is powerful why? When I'm requested to speak something I must have to speak. I cannot but utilize my highest, best attention to speak something. I'm to attempt, to assert in the attempt of my best ability to speak something, to gather something. So also in the case of Vaiṣṇava, as in the case of Lord, the Vaiṣṇava. The *svārūpa*, the inner side, inner aspect, the bright side, and ignore the apparent side, and there you will thrive. There the real relationship amongst them will be roused, will be awakened. So it was his practice for Guru Mahārāja, especial in Viśva-Vaiṣṇava-Rāja-Sabhā. In Mahāprabhu's *dhāma*, one and same area it has its seat and there his method was such. Try to praise Vaiṣṇava. So to appreciate the nobility of a Vaiṣṇava it is difficult, and if we can do so then we can reach a standard of devotion, dedication, to certain extent.

So it is said, "Who loves Me does not love Me really. But who loves My devotees, My servitors, his love for Me is more real, is true, absolute character."

So the Vaiṣṇava we shall try to appreciate their trait, their conduct, and thereby we can raise the standard of our own life of dedication. Gaura Hari bol. Nitāi Gaura Hari bol.

Jaya Oṃ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpad Kṛṣṇadāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakta Vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

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

Jayatīrtha Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Jayatīrtha Mahārāja: ...the work of Govinda Mahārāja and Dinabandhu Brahmācārī.

Śrīla Śrīdhara Mahārāja: Yes, a credit, and Hari Charan also.

Jayatīrtha Mahārāja: Hari Charan of course, always.

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

Śrīla Govinda Mahārāja: _____ [?]

Jayatīrtha Mahārāja: Cows also got *prasādam*.

Śrīla Govinda Mahārāja: Yes I wanted arrange five hundred, arrangement was. Then a hundred did not come.

Jayatīrtha Mahārāja: Four hundred came.

Śrīla Govinda Mahārāja: Four hundred.

Jayatīrtha Mahārāja: The cows got the balance.

Śrīla Govinda Mahārāja: Balance the cows _____ [?]

Śrīla Śrīdhara Mahārāja: To show that *prasādam* is infinite, and in the connection with Jayatīrtha Mahārāja his resources, serving resources infinite. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Infinitesimal.

Śrīla Śrīdhara Mahārāja: Infinitesimal and Infinite very closely connected, the consciousness of infinitesimal.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]
[Śrīla Bhaktivinoda Ṭhākura's *Gītāmālā*, *Yāmuna-bhāvāvalī*, 19]

"Your grace is in accordance to the necessity of those that deserve really. *Tāte āmi supātra dayāra*." Bhaktivinoda Ṭhākura says, "In that consideration, I have got some claim. I am fallen of the fallen, the most fallen, so I have got some claim over Your grace."

That should be the attitude of the servitors, a negative side. Improve the negative side, 'I am the most deserving, meanest of the mean, poorest of the poor.' We are to increase, develop our knowledge towards that side, 'that I am so low, so needy, so mean from all respects.' That consciousness will draw Him towards you, and not that the mass collected energy, the mass of energy, and neither to know Him, *jñāna, jñāna-karmādy-anāvṛtam* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167] that, "I can know You. I can measure You." That is impossible, wild goose chasing. To try to know Him, *Bhāgavata* declares that is wild goose chasing. You can never know Him.

Uchatistha das aṅgulaṁ [?] [*Śrīmad-Bhāgavatam*, 10.9.16, ?]

As much as you reach the boundary of your knowledge, He will be found transcending them. None can bind Him. That was shown in the attempt of Yaśodā. It was shown through Her attempt when She went to bind Kṛṣṇa around His waist, Dāmodara, two fingers less. This is inconceivable. Yaśodā trying to bind the waist of Her child, and the rope She's taking and when She's trying to bind only two fingers less. Again She's adding some rope to that, the same thing is occurring, two fingers less. Again something joining when trying that two fingers.

It is mathematically impossible, naturally, but it is such. The same thing we are to know. We are to think that it is the subjective not objective. These are the examples where we can see the failure of the objective calculation, warning us against the objective calculation. "Don't go to calculate in the objective process when it is concerned with the transcendental truth." It is His will. That factor can never be eliminated. That is the real factor. If you approach to calculate about Him, the most realistic thought you must keep in your mind, that it depends on His supreme will, *svarāt*. *Artheṣu abhijñāḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1] these two qualifications. He knows only what is what, and what should be what. It is His monopoly, within His fist. You may conjecture, you may suppose, you send so many alternatives in your mind, but no value. He knows what He will do. And at the same time He's not under any explanation to anyone, not compelled to give any explanation for His deed.

Artheṣu abhijñāḥ, and *svarāt*. What is what, He only knows the fact, and He's *svarāt*, He's autocrat, absolute. He does not care for the consideration of others. If we approach Him with this sort of mentality and impression we must advance towards that realm. That I am not going, no possibility of placing any demand in Him, no possibility, that I shall put this application, please consider this or that. No possibility. But at the same time we must not forget, that who are really of such temperament, He listens only to the words of that type of

devotee. *Bhakta-parārdhīno, ahaṁ bhakta-parārdhīno* [Śrīmad-Bhāgavatam, 9.4.63] This also cannot be eliminated. But who is *bhakta*? Who knows His ways in this way, he's a devotee. He's a devotee. So to become submissive to Him, that is also in other words to keep his own independence. To be submissive to the surrendered soul, that means no submission because he's going to submit to a person who is fully His. So in other words He's always independent.

But He says, "I am subservient. I am work under the direction of My devotee."

But who are the devotees? Who have cent per cent surrendered to Him, to His sweet will. Then in other words He's independent as He is. They have not their independent wishes, as if. But still for the *līlā* it is designed by Yoga-māyā. In different *rasa* we may see as the devotee and the Lord they are going opposite sides.

Just as Kṛṣṇa wants to steal and Yaśodā won't allow Him to steal. And she's giving punishment. Apparently it seems that it is opposite forces are going to opposite direction, but there is Yoga-māyā. In some way or other it is Kṛṣṇa's will to play like that.

Just as the director of a drama he's teaching his men, 'you must say like this and I shall oppose.'

So *līlā* means that. One point, everything moving to one point so the harmony is not disturbed. This is *līlā*. *Līlā* means no reason; which has got no reason, *līlā*. No reason and rhyme, spontaneous, no explanation for that to anyone. Dynamic existence which is dynamic in character, that is *līlā*. Not fossil, but just the opposite, that is *līlā*. And that is the nature of *rasa* or *ānanda*, *ānanda* or *rasa*, the beauty, the charm, that is such. His nature is such.

And only the trouble with *māyā*, that disconnected with that original flow, that is *māyā*. And we are under that potency. Just as the disease like the madness, insanity, is devoid of its own property, its own wealth, that is *māyā*. *Mā yā*, what is not that, *mryate anyat*, separate interest that is the cause.

Dvitiyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37] The experts in this department they say that separate interest consciousness, that is the root of all disturbance. Everything is all right, but spirit of separatism, that is responsible for the whole anomaly. *Bhayam dvitiyābhiniveśataḥ syād*. I can thrive individually, to ignore the collective life, and to try for separate interest. That fine point, that has been told to be responsible for all these disturbances, that fine point. I wanted to seek my own pleasure separating myself from that of collective consideration. *Bhayam dvitiyābhiniveśataḥ syād. Īśād apetasya viparyayo 'smṛtiḥ*. The next point, *īśād apetasya*, deviation from master consideration, that I have got my guardian. First, self interest, and then next, deviation from guardian consciousness, next stage. That I have got my master, I have got my guardian, to come out of that consciousness, the next stage, *īśād apetasya*. I am my own guardian, separate interest means it comes to such. In collective life common guardian, separate interest, I am my own guardian, *īśād apetasya*, disturbance in the second layer.

Then, *tan-māyayāto*. Why it is so? Because I am *taṭasthā*, marginal, the other side there is *māyā*. Anyhow that influence has captured my weak decisive faculty, *anu-caitanya*, *satanta*. But without my cooperation the *māyāic* transaction is impossible. So, my consent was necessary, like a minor child. With this consent of the minor the guardian can do anything and everything. Minority, infinitesimal character, that was inherent in me, and so this error. *Tan-māyayāto budha ābhajet taṁ*. Because Māyā is not independent, She's also, have to

work under the guidance of the supreme authority. So don't go to Māyā, but go He who is the master of Māyā. *Tan-māyayāto budha ābhajet tam*.

Though *māyā* is coming to take charge of him out of his weak consenting cooperation, but still the *budha*, means *sumeda*, they will go for the relief towards the master of *māyā* and not the *māyā*. That is the finding of *Bhāgavatam*. *Tan-māyayāto, tasya māyā*. *Māyā* is not the highest entity. *Māyā* has got also master. So when the reaction came in you for your bad deed, then you are to file appeal to the supreme authority and not to *māyā*. In *Bhagavad-gītā* also,

*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]

Māyā is troubling them, misunderstanding. But misunderstanding itself cannot get you relief, cannot give you relief, the cause of misunderstanding. He can only give you relief.

"So don't go to that side, come to Me. By My instruction that *māyā* will leave you. She's more powerful than yourself, Daivi, and has got higher backing, she has got higher backing. So you must try to seek your relief from the higher office, and not approach direct to *māyā*. That will not be helpful to you. If a slight backing of Me you can acquire, easily you will be able to get out of that *māyā*."

This is the instruction by the higher authorities to us. Misunderstanding is there, but it is not very powerful, it has got not its own support. Not independent, it is also dependent on truth. Truth has got the better constant position and not misunderstanding. So your transaction should be always with the truth, with the positive. And what is positive truth? *Sat cit ānandam*, that is the characteristic. Unassailable existence, then self consciousness, and then fulfilment. Fulfilment in itself.

In Hegalian philosophy, unassailable existence, that means 'By Itself and For Itself.' The other, in the middle the conscious element is suppressed there. *Sat cit ānandam*, self consciousness. He feels that he is. Stone existence may not feel its own existence. Stone may not know that he's existing. But soul knows that he has got his existence, *caitan*. But it is not perfect, with some want, some demand, hankering for some higher life, that is *caitan*, *cit*, *sat cit ānandam*. *Ānanda*, or *rasa*, that is beauty, harmony, love. That is the conception of the fullest integer, having existence, consciousness, as well as fulfilment. Not only hankering, not only knowing, but for which to know, which to hanker, that is there, *ānandam*, *sat cit ānandam*. *Ānandam* and *sundaram* synonymous.

So I saw that some of the European philosophers they have translated this *ānandam* as beauty. Reality the beautiful and that we find very nearer conception of Kṛṣṇa. If I remember, the philosopher Martineau, who was a very good linguist also, very good, very styled, high

styled poet. He has given 'The Reality the Beautiful,' the ultimate thing is reality the beautiful, the beauty.

Just as Wordsworth says, eye beauty and ear beauty. In poetry of Wordsworth he's describing about a girl of his dream, perhaps Lucy Gray or someone. He writes there, "She was a village girl. There was a brook, river by the side of their village." He said that, "The jingling sound of the brook contributed to her beauty." That was his version, and many tried to give some interpretation there.

But one Bengali scholar, Harinath De, who was master of thirty two languages in the world, a good scholar but he did not live longer, Harinatha De. He gave the interpretation that 'ear beauty contributed to eye beauty.' His explanation was very taking to me. The ear beauty, the sounds, beautiful sounds helped to his physical beauty of appearance, that girl. That means ear beauty, sweet sound, contributed to eye beauty.

So Reality the Beautiful. The beauty in the broadest sense, eye beauty, ear beauty, nose beauty, touch beauty, that *ānandam, rasam*, in a generalised way. *Rasa, ānanda, sundara*, another *Upaniṣadic* word is *satyam śivam sundaram*. Śiva means *maṅgala*. *Maṅgala*, what is the nature, the criterion of *maṅgala*? *Amaṅgala* means mortal. Mortal is *amaṅgalam*, and immortality is *śivam, maṅgalam*. Śiva means immortal, that means conscious, soul, soul is immortal. So stone is mortal, but soul is immortal. So soul proper is *śiva*. But soul we see vulnerable, Supersoul that is *sundaram*, that beauty. That is concrete reality independent and fullest representation of things. All other partial representation of the Absolute. *Satyam śivam sundaram*. *Sundaram*, satisfaction, satisfaction. Soul is dissatisfied, and stone no question of satisfaction, only mere existence. But soul dissatisfied, eternal thing, self consciousness, *śivam*, meant to enjoy, Mahādeva, Śiva. That is free of mortality, change, eternal. But mere eternity, that is not enough. The *rasam, sundaram*, that can fill up the gap. So *sundaram* is the object of our quest. Wherever we go, whatever we do, if it is examined properly, then in every movement it will be detected that we are searching after beauty, after fulfilment, after *sundara*, after *rasam*.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[*andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmni 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]

Externally, and ignorantly, it may be seen that we're in quest of this and that, money, duty, and that sense pleasure, it is some external and partial examination of things. But if it is examined deeply then it must be found that we are eager, we are eagerly searching only for

rasam, sundaram, satisfaction for the fullest, not for partial, temporary so called pleasure. So *kāma, artha, dharma*, they cannot satisfy our inner hankering. Not only mere liberation of the present hankerings, emancipation of the present flickering hankerings, that is also not the goal. It is found by the scholars. Liberation, that is an artificial life, mere liberation for the negative side. Life must have its fulfilment. Everything has got its fulfilment, its necessary position. It is not meant for nothing. Zero cannot be the conclusion of the world, of the whole, but infinite, not zero. So mere liberation, and to be, to stay only as in long, deep slumber, deep sleep, that is destructive, inconclusive. That cannot be the object of creation or object of our existence.

So the other side must be searched, that *cid-vilāsa*. And where we can get that? Here by exploitation, and the opposite, that of dedication. *Bhakti*, dedication, after surrender to the centre. That separatism - that I told, by separate interest, now to give up that separate interest and to enter into undivided family. *Dvitiyābhini*, to accept the guardian, the guardian ruled family, to enter in there. That has been advised to us. We are to adjust ourselves to live in a family under the guardianship. And we must not be afraid of the direction of the guardianship, but we shall try to...

That we can understand that the life under a guardian, that is the wholesome and healthy one. We may not be enquirer after awful independence. That independence cannot solve the problems we are faced with. The problems we're in the midst of no doubt. The problem apparently may be thought that by independence it may be solved, but it is wrong. The scripture and *mahā-jana* they come to our help. No! Independence in the present you may think that independence will give you proper satisfaction, satisfaction of your inner heart, but it is wrong. Really, apparently, what is thought by you, that is your enemy, you want to get out of any circumstantial infringement and if you get freedom you'll be happy. This is wrong. The opposite is rather, true. You should try to live in a joint family. You must be accommodating. You must correct your own nature.

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Śrīla Śrīdhara Mahārāja: It is in a harmonious existence not in a separate existence, harmonious. And to have a life in harmony, what is really necessary, that is self surrender. Surrendering. Surrendering is your friend. And aspiration of independence is your enemy. We are to understand this. Which apparently seems to be our friend, this is independence, no, that is your real enemy, and you must learn how to live together. You cannot separate yourself from the environment, it is not possible. That is death, or that is *samādhi*, or the infinite slumber. That is no life, that is no the answer, that is no solution. You must live with many. You see that you are a part of the whole, and what's disturbing you, that is your spirit of independence, and you must try to save you from the hands of your friends. God save me from my friends, so-called friends. And surrender can only give you relief, and can get you the real higher life. From inner most heart you will be able to understand that.

*rāga-dveṣa-vimuktais tu, [viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā, prasādam adhigacchati]*

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

In *Gītā*, *Bhagavad-gītā*, Kṛṣṇa has hammered over only this *rāga-dveṣa*. Apathy and sympathy, those two are your enemies. Apathy for something, and sympathy for something, that is your enemy. Be independent of that, those two enemies. And concentrate you towards your guardian, and think that he's not partial. Guardian is not partial. First consideration you must have that.

*[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 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]

"I am guardian, but I am friendly to you all. Don't go away from this thought. I am your guardian, but at the same time I am your friend. Don't forget this. That is the danger in your whole life. *Suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*. Be optimistic; don't be pessimistic. You are good, and all around is bad, and withdrawal from them, that will give you real bliss; don't be so selfish thinking. That is your environment. They should be relied on. They also have goodness in them, so try to adjust yourself."

*tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["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 especially with the Guardian, Who is at the bottom of all movement and all creation. Have faith in Him, and through Him you approach your environment. Then it will be all right. In *Bhāgavatam* it is said,

*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 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 position is in such a way, we can get. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. Whatever we come across, we must see it in the central interest. Not from provincial or local interest. Go straight to the centre. *Bhagavad bhāvam*, then *ātmanaḥ*. You try to see the centre everywhere, and then in connection, or through the centre, you come to approach your environment. First go to the centre, and from centre, your relationship with the centre, and then through centre you come to adjust with your paraphernalia. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. What is his relation to the centre, and what is my relation to the centre, the calculation of these two, then by this process, I shall ascertain what will be my connection with him. My connection with everyone, everything, will be calculated through the centre. Whatever I see; "O, who is he to the centre, and who am I to the centre, then what will be my relation with him?" *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. First his relation with the centre, then *ātmanaḥ*, accordingly, what will be my relationship with him. This must be calculated from the central interest. Not partial, local interest between them. That will be wrong, and that is the root of all evil. These separate relationships; that is not wholesome. Only go straight to see things through the eye of the interest of the centre, and your relationship with the centre.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ / bhūtāni bhagavatya ātmany

Vice versa. What is God's relationship to the things, and what is the things relationship with God, and according to that calculation, you come to adjustment with them, with your environment. You are out of danger. But eliminating the central interest, if you want to mix together to get your local benefit satisfied, eliminating Him, then you will be in danger.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmī, 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]

Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ / bhūtāni bhagavatya ātmany, eṣa bhāgavatottamaḥ. So, environment is not bad.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahlaḍa 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]

We’re suffering from misunderstanding, *māyā*. And that *māyā*, misunderstanding should be cleared. We shall try to live anywhere and everywhere. All-loving, if we have that deep vision to see Who is at the bottom of all of us; to find Him. To find Him.

Madhu vata itaya te madhu karunto sindhava madhye na tosanadhi madhuna santosasa [?]
Madhu do rasanatha priya madhye garbho bhavanti na madhu madhu madhu [?]

This also comes from *Upaniṣad*. “Try to find out that your circumstance is full of honey; nectar. Don’t try to see the outer cover only, but your sight must be deep enough to see the real position and you will find that everything is like nectar to you.”

Śṛṇvantu viśve amṛtasya putrāḥ. The clarion call coming from the *Veda*. “Oh, you sons of nectar, *amṛtasya putrāḥ*, sons of nectar, you attend, listen to my words. *Śṛṇvantu viśve amṛtasya*. You are really sons of the nectar lake. Why should you be like poison? You are poisonous unit, now you are all trodden to be units of poison, but your real, innate self, you are a drop of nectar ocean. *Śṛṇvantu viśve amṛtasya putrāḥ*. Awake, arise! Arise to your self-consciousness that you are a drop of the nectar ocean. Try to realise. Your outer cover, the attachment to the cover, of not only outside, but of you also. All covers here, cover-calculator; dive deep into your own self, and as well as in the existence of your environment. Dive deep, and you will find all nectar, and no poison. Poison is a superficial thing in your conception.”

Na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninaḥ. Making much of the cover of things, ignoring the substance within, not giving attention to the substance within. All cover-transaction; that is poisonous.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Any question? Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Any question from any side? Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: The beauty that we see in this world, in relationship to the concept of *sundaram*, Kṛṣṇa is *sundaram*, and in this world also we something which we find to be beautiful, so what is the connection?

Śrīla Śrīdhara Mahārāja: The beautiful in local interest, that is not beauty proper. We are to see like that. The local interest, and the central interest. Beauty for individual or for provincial, that poison. And we are desirous of independence to enjoy that beauty, local beauty. That is the trap. Beauty means for the service of Kṛṣṇa. Everything is for Himself, everything is meant for Him, then that is the real beauty. The nature of real beauty is there which is attractive to Kṛṣṇa. From the central consideration the beauty should be measured, not for local, and that is the danger. That separate consideration of beauty; beauty means what? Object to be enjoyed. To be enjoyed by whom? If by me, then I am gone. Everything meant for Him, and

we are to enjoy beauty like that, if possible, we are all right. Whenever we see any beauty, it must come in our minds, "Oh, Kṛṣṇa will be able to enjoy this very much." That should be our mentality. Mentality should be centre centred, Kṛṣṇa centred. Whatever, "Oh, it will remind me, at once it will remind me that Kṛṣṇa will enjoy it very much, the tasteful; how Kṛṣṇa has enjoyed this curry, I shall enjoy. Subsidiary, dependent, my position is dependent, how Kṛṣṇa has enjoyed this."

Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ. Next mine, mine should be, how Kṛṣṇa has enjoyed, it may be enjoyed by Kṛṣṇa very well. I must be Kṛṣṇa centred. Then other centre, by any other person, it is a beauty to be enjoyed by some such than Kṛṣṇa, that is also risky, and that will be poison, what to speak of ones own self. Beauty, everything to be enjoyed by Him, it is meant, it is created, it is sustained, and it is meant for Him. This understanding we must reach, and that is in the deepest position, deepest plane. That is *nirguṇa*, otherwise, superficial, *saguṇa*. Get out of the *saguṇa*, the local waves, waves of local interest, that is also to a family, a village, a country, a section, human section, eliminating the beasts and birds, insects. The circle may increase, but it is limited. So nothing less than Kṛṣṇa, and everything should be connected and seen through His interest. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ.*

Accordingly, what my interest will be there. Not any independent friendship with anyone. Everything on Kṛṣṇa's account. Full negotiation, transaction, and future prospect, everything for the centre, for Kṛṣṇa. So, Absolute good. Percolated through Absolute good, everything will come to me. Absolute good. Then all poison eliminated and nectar, mixed with nectar, that will come to me. So, whatever it may be, must come via Kṛṣṇa to me. Or His bona fide servants. Gurudeva, Vaiṣṇava, whose case or cause is inseparable with Kṛṣṇa, we may rely on them. So, anyhow, that must be percolated through Absolute good. Not vulnerable or limited goodness. Absolute good. Via that, through that; all the transactions between the plurality must be checked and sent as *prasādam* from the centre. That should be the attitude. Gaura Hari bol. Gaura Hari bol. And that is really sweet, and if we can come to that plane, then we can feel that, otherwise, it is a duty, scriptural advice, and something like that. But if we can reach that plane, then our own soul, our own existence will verify for us. That will stand witness for us. The practical life will stand witness, evidence, that it is *the* best. And without that we cannot live.

Esaba choḍata parāṇa hārāu. Bhaktivinoda Ṭhākura says, "The Vṛndāvana, or whatever I see, where they give so much intensified memory in me about Kṛṣṇa and if these things are taken away from me, I shall lose my existence, my very life. They are sustaining, because they are encouraging me to take to Kṛṣṇa consciousness." He says that, "Govardhana _____ [?]"

They're all encouraging me, helping me, taking me towards Kṛṣṇa consciousness, and in different attitudes. *Govardhanaparvata yāmunatīra. Rādhākuṇḍataṭa-kuñjakuṭīra.* Whatever I see, that reminds me how in a sweet way, taking me towards Kṛṣṇa conception and His *līlā*, and giving, spreading nectar in my heart. If I am to leave them, then I shall leave my existence. So encouraging, so life giving, so fulfilling my life they are all, everything around me, they're more than my life. *Kusumasarovara, mānasagaṅgā, kalindanandinī vipulatarangā.* _____ [?] *gokula, govardhana, yāmunatīra.* All these things, how sweet contribution they are doing towards me, and taking Kṛṣṇa as if very near to me. By

eliminating them I shall die. No existence at all. So beauty there, whatever brings, direct take me at lightning speed towards Kṛṣṇa consciousness, His *vilāsa*, His relationship, His pastimes with them, that is direct nectar, and that will come in me, that is Vṛndāvana.”

[From *Śaraṇāgatī*, by Śrīla Bhaktivinoda Ṭhākura. SCSM Kīrtana Guide, 4th Edition, p 140-141]

[From *The Songs of Bhaktivinoda Ṭhākura*, ISKCON PRESS, 1980, p 39-40]

[From the Collection Śrīla Śrīdhara Mahārāja's verses, p 322-323]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. So friendly, so sweet, so near to us, and so well-wisher of us; quite at home. Sweet, sweet home. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Back to God, back to home, sweet, sweet home.

Svarūpe sabāra haya, golokete sthiti. In our innate, inner most existence we are a member of that plane. Now we are come out, scattered, our consciousness on the cover. Covers cover, covers cover, so many layers, and dry things. And the substance, the spirit is within. And mind also, eliminating this cover, bodily cover, mental cover, the liberation cover, the Vaikuṇṭha cover, then I may enter into the Vraja, the Vṛndāvana resident in me, if I find I have friend everywhere, that our friends and relatives, they will give me all-pleasing experience, ecstasy. That is what is.

Mahāprabhu came with that news to us. “Oh, you are a child of that soil, why do you suffer here My child, My boys? Why do you suffer? *Amṛtasya putrāḥ*. You are a son of nectar. You are a child of that soil, and you are suffering so much, coming in the desert? Your home is so resourceful, so sweet and you are running in the desert? What is this? Come with Me. I shall take you to your home, sweet, sweet home. come! Leave this poisonous charm, suicidal charm. This charm, *māyā* charm, misunderstanding charm, this is suicidal. Leave this apparent charm. This is poisonous. This is like witch, a witch has charmed you here, spellbound. Come along with Me, I shall take you to your home which is so much sweet.”

That is the general call of Mahāprabhu and Nityānanda Prabhu. “Don’t think of being master of so many *siddhis*, *aṇimā*, *laghimā*, *vyāpti*, I can play with miracles. That is all lower things. Then *mukṭi*, then *siddhi*, then so many obstacles there, your existence will be at stake. The *ajagara*, there is the *yakṣa*, the magician. There will be *bhīmaruḍa*, the *karma-kāṇḍa*. Come, with the least energy I shall take you from the eastern side to the wealth which is within your heart.”

This is universal, this is most spacious, generous, and sweet, and very intimate, all these things, come home. All well-wishers there around you, mutual. That is the gift of *Bhāgavatam* and Mahāprabhu. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: [The question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What does she say?

Akṣayānanda Mahārāja: Did you finish? What's the question?

Devotee: [Again, the question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What is her question? Who can say? Akṣayānanda Mahārāja?

Parvat Mahārāja: She says that she can understand that we can see a relationship with the pure devotee, understanding his relationship to Kṛṣṇa. But what about the general masses, the general persons, how can we see their relationship with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: She can understand the relationship of the devotees with Kṛṣṇa, but she can't understand the relationship of the non devotees with Kṛṣṇa? That is her question?

Jayatīrtha Mahārāja: Yes, basically.

Devotee: With herself Mahārāja.

Jayatīrtha Mahārāja: From her point of view, how she should see.

Śrīla Śrīdhara Mahārāja: The relationship with Kṛṣṇa, is just as a disobeying son of a father. Obedient sons and members of the family to the guardian, that is of one type. And those that have revolted against the guardianship, and are seeking their own fortune, and getting trouble, the father's heart, or mother's heart, cries for their welfare. But by their independent action, they are far from his direction and can't help. Gone out of the house and living in another place, and also suffering there, but they can't help, but from the core of their heart, they want that they may come back and remain in the family peaceful life. That should be. Not completely separated from inside, but externally separated and suffering, and that gives some affliction to the heart of the guardian. Something like that.

When they've gone astray from the direction of the guardian and suffering, the guardian is not satisfied, but cannot but try to help him, and sends some of his men in the garb of friendship to dissuade them from their wrong path. In this way the relationship is maintained. But he does not enjoy fear with the freedom, endowed with his existence, he may misuse. To misuse one's free will, that is inherent in every *jīva*. And Kṛṣṇa does not like to take away the freedom from any conscious unit. Then he's reduced to a stone, and He does not like to punish him permanently in this way. In the time of eternity he has gone astray, he will again come back. So, just as the affectionate guardian, because the son has disobeyed and gone out and joined the enemy camp, still he wants that he may come back, He doesn't like to kill him. Tries to take him back. Such sort of relationship of Kṛṣṇa towards the outgoing children, servants. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: But, in a general way, our relationship to that category is to try to help them to come closer to the centre, to bring them towards the centre, our responsibility to them is to bring them towards the centre.

Śrīla Śrīdhara Mahārāja: Yes, and that is by the will of Kṛṣṇa. So, there is gradation, those that are revolting most intensely, they will have far, and less revolting, they will be tackled first. In this way; by groups, by instalments they'll be taken, and the transaction in the infinite. So, no limitation. It is continuing, it is eternally continuing. No finish, because it is infinite.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So you have postponed the batch who were going to Nepal today, it is postponed?

Jayatīrtha Mahārāja: Not until Monday, they can't _____ [?] the coach until Sunday.

Śrīla Śrīdhara Mahārāja: Monday. Today is Saturday. Tomorrow is Sunday. Then next, Monday, you're thinking of?

Jayatīrtha Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Conveniently you may do.

Jayatīrtha Mahārāja: Things are progressing in that way.

Śrīla Śrīdhara Mahārāja: But it depends upon the return of Kedar Prabhu, financially, no?

Jayatīrtha Mahārāja: No, not financially, but because of Dhīra Kṛṣṇa Mahārāja my own _____ [?] is in question.

Śrīla Śrīdhara Mahārāja: Not your question, but I was told that a batch of twenty five, approximately, is starting to Nepal this morning. But that is cancelled?

Jayatīrtha Mahārāja: No. Tomorrow morning perhaps, twenty five, and then on Tuesday, no, on Wednesday, the balance are supposed to go to Nepal.

Śrīla Śrīdhara Mahārāja: You are thinking of going on Wednesday, but that is depending on the return of Kedar Prabhu, your departure?

Jayatīrtha Mahārāja: No, my departure, Kedar could go directly to Nepal.

Śrīla Śrīdhara Mahārāja: [Herr] Schulze [later known as Sadānanda dāsa] asked our Guru Mahārāja, "Generally we do any work, after we have a program one month before, but here at least if you inform me one week before, what to do, it will be convenient for me."

Then Guru Mahārāja answered, "I get intimation from my master five minutes ago, how can I inform you a week ago?"

So, His will, it is reserved there. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

We're in expectation what direction comes from there. And that is also to do duty, to remain silently in expectation of the order from inside. Outwardly it is no work wasting time.

But that *cataka*, that bird, "I won't do anything until I get direction from the higher."

So, non-cooperation with the mental system, the ego, the tendencies for so many things, for the eyes, for the ears, for the touch, so many calls they are coming, but ignoring them, to watch for the call from above.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The Name, the Holy Name, the sound representation of the Lord, extended to here. We can easily take recourse to that. Śrī nama cintamani tu hoi samana _____ [?]

And taking the flag of the *Nāma-saṅkīrtana* we are to do other duties. *Nāma-saṅkīrtana*, the sound aspect, most benevolent. Even it is said so here and there that the sound Kṛṣṇa, the name Kṛṣṇa is more benevolent than Kṛṣṇa Himself towards the fallen.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

What to do? He has given. without His will, nothing can happen. So, He has given. And why? To increase more thirst in our hearts for service. That is His object. He has stolen away - engage yourself again more intensely in the service, to give that He has taken away. *Mahā-Bhāgavata*, they see like that, what is the purpose of stealing, of Him, to engage us more intensely and deeply, the room created for service. Ha, ha. That we are told by Guru Mahārāja. The infinite vision. Do your duty. *Mā phaleṣu kadācana*.

*[karmany 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]

That is in the hand of Kṛṣṇa, that is not in your hand, in the hand of Kṛṣṇa. And He likes more eating by stealing. Stealing is His favourite *līlā*. Not in direct way. The Lord is such. No room of any complaint. Hare Kṛṣṇa.

Not only that. There is a story that in Purī, there was one Mādhava dāsa, a renowned sage.

Jagannātha, that is Kṛṣṇa, one night came to him, approached him, "Oh Mādhava, let us go to steal the jack fruits from that particular *pāṇḍā's* house."

"What do You say my Lord? I don't know what is in Your mind. You shall take me to steal in this dead of night to a *pāṇḍā's* house, the jack fruits? But what can I do? Whatever You say I must obey."

Then he went. Then Kṛṣṇa climbed up the tree and Mādhava was below, and He snatched one or two jack fruits, and making more noise, He leapt on the ground, so that the *pāṇḍā* he was roused by the sound and he came to see, and Kṛṣṇa made a jump and fled away, and Mādhava was caught.

Then the man came, "O, you Mādhava dāsa? You are so hypocrite? You show yourself as a saint and a saviour and eat begging, and at night you have come to steal jack fruit?"

"No, no, no, I have not come, Jagannātha took me here"

"You fool! Rogue! Jagannātha came to steal jack fruit from my house! Am I a fool like You?"

End of 82.05.01.B

Start of 82.05.01.C_82.05.02.A

Śrīla Śrīdhara Mahārāja: ... "The *utaria* is there on the tree. He has left that. Oh, this is of course Jagannātha. How have you stolen that *utaria* of Jagannātha?"

...

... "That I went to steal jack fruits with Mādhava and the Mādhava has given a good beating and all those beatings causing injury in My back. So I want some medicine to be smeared on My back." Jagannātha gave.

Then there was a great uproar. "What is this? Jagannātha took? Then he's a real, very good saint. But we have given beating then he comes to Mādhava, "forgive me, pardon me," all these things.

"Then Mādhava saw that so much fame has come to me, I should not stay here any longer." He left Purī and went to Vṛndāvana, unknowingly, there. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ... give opposition, and still we can't think that we should stop our activity totally. Attach and then if necessary you should meet together and find out some way how we can approach to discharge our duty towards the people as well as to Swāmī Mahārāja, and Gauḍīya Ācārya, our Guru Mahārāja and Mahāprabhu, etc. Propaganda was taken up first by Guru Mahārāja in an organised way, Bhaktisiddhānta Sarawatī Ṭhākura. His idea was to preach the doctrines of Mahāprabhu in an organised way in India and abroad. And he began his work in a humble way, but anyhow, Swāmī Mahārāja, after his departure did that thing in, not only appreciable, but beyond that, his success we find.

And now ISKCON perhaps likes to monopolise the thing according to their own standard of thinking. But after Swāmī Mahārāja some qualified people dissatisfied with their administration they became indifferent. And so many complaints came to me, as a bona fide well-wisher of ISKCON, with recognition from Swāmī Mahārāja. And when I differed from them they gradually withdrew from my sympathy. And at first I told: "Wait and see how things may come." And I asked them also to, "take steps that these qualified persons may not go away." But they gave deaf ears to my words. Anyhow, some energetic men came to me and asked to interfere into the matter, and I asked them to go on with some work in a relief line, not in conflict with them. But anyhow, it has come in the position of conflict. It's

not desired by us but they think it that we should not interfere with their activity. But our conscience does not allow us to do so.

So you are all dissatisfied with their present dealings to go on in your illustrious Gurudeva's way and with some help from me necessary. And so many brilliant workers of the ISKCON as you were, now you are, you have met together to devise some organic, some organised activity. Independent of ISKCON, how you can go on with the activity of our Gurudeva, Mahāprabhu and Swāmī Mahārāja, avoiding the defect you detect in ISKCON. In a more perfect way, harmless way, genuine way, and without, as much as possible, coming in conflict with them. So you consult together and try to find a common basis of organised activity.

I am told that Pramāṇa Swāmī and Viraha Prakāśa Swāmī, they're also invited, and the telegram came that they're coming soon. In the meantime you consult together and try to evolve how. I have no experience of the world's activities, some common sense, but you have practical experience of the activity in the whole of the world. And my moral support is there. I don't like to be entangled practically, coming in the committee, association, but aloof well-wisher and promoter and my good will with you. You consult and important persons may, Bhakti Vijaya Mahārāja, Akṣayānanda Mahārāja, Dhīra Kṛṣṇa Mahārāja and others also, important persons of high standard. So you may begin your work in a mild way, 'with heart within and God overhead.'

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So you consult and if you have consulted already you may intimate to me, 'that we are thinking that we may begin in this way.' Akṣayānanda Mahārāja, his position is supreme in this sense that he's *sannyāsī* of, he's an old member and he has got his wholesale connection with Swāmī Mahārāja after *sannyāsa*, and he has got some respectable position. Bhakti Vijaya Tīrtha Mahārāja, he of course already had his very good position, admiral position. But now...

Jayatīrtha Mahārāja: Disgraced man.

Swāmī B.R. Śrīdhara: But now he's, ha, ha, almost a man in the street.

Jayatīrtha Mahārāja: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But with his simplicity, his capital is his simplicity, his adherence to the truth, to his Guru and to Mahāprabhu also, that is his capital. And the strongest personality is Dhīra Kṛṣṇa Mahārāja, the most firm, and he started independent movement perhaps, in a positive way. Akṣayānanda Mahārāja was passive. Akṣayānanda Mahārāja's attempt was of passive nature, but his, that of active nature. And so Kīrtānānanda Mahārāja is very much angry with Dhīra Kṛṣṇa Mahārāja. And he says, I am told, "That with boot, by a kick, he will oust him from the fold of ISKCON." So much anger.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Have you considered these things and had any progress?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja is a follower of Akṣayānanda Mahārāja.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: He does not want much active life.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: A peaceful life he prefers. But Parvat Mahārāja is an energetic man, and he wants a specified duty to do in the line of propagation. Preaching energy he has got, and all round capacity he has got. Anyhow, Dhīra Kṛṣṇa Mahārāja has been invited here and at the cost of his activity there, the valuable activity he was engaged in there. But he has left and come to consider the basis, the foundation, the ways, how you can move in a body and to produce more, greater result in your way. So now the time is very valuable. We have taken Dhīra Kṛṣṇa Mahārāja away from his busy field, so we must not lose any time, and consider. A committee is necessary. A committee means President, Secretary, the office holders, and the Ācārya, all these things must be considered. And try to evolve something, and after forming to certain extent you may come to me, I shall hear and if any modification, any suggestion comes from me for modification, then I will speak out, 'that this is my suggestion. You do it yourself. That is my advice.' Akṣayānanda Mahārāja, what do you say?

Akṣayānanda Mahārāja: I'm here Mahārāja.

Śrīla Śrīdhara Mahārāja: You are here!

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You have got important position.

Akṣayānanda Mahārāja: We're only praying for your mercy.

Śrīla Śrīdhara Mahārāja: And you have got appreciation that the higher conception of Mahāprabhu's theology maybe taken from door to door. Began by Swāmī Mahārāja. Your sincere heart is making more progress than the general ISKCON body towards the truth. This is my conception. So how that sort of realisation, how others may take a share of that. That sort of responsibility what you feel within you, I don't know how far. The true conception, proper conception, I am interested that my Guru Mahārāja came out with the high standard, and that was begun by Swāmī Mahārāja in a very extensive, wonderful extensive way. But the proper realisation of the truth should be distributed to the people. Rādhā-Govinda *sevā*.

The ISKCON, according to me, are busy with dollar, diplomacy, and very daring action in the name of devotion and dedication. But the *brāhmaṇa*ic way of approaching the truth, that is of higher conception. This dollar and diplomacy, this maybe utilised for the purpose, but the more higher basis must be on *brāhmaṇa*ic, on character, realisation, truthfulness, all

these things. That will have real hold over the other theological conceptions. There are so many theological conceptions in the world and we are to deal with them, and that cannot be purchased only by money and grandeur.

A comparative study of theology, the ontological aspect, that must be cultivated, and that must be preached throughout the world. That can stand for long time. By bribing, by bribe, we cannot capture persons for long time, but by distributing satisfaction of their inner hankering in the theological and ontological way.

So that sort of high literature, and reply, answers to their demands, all these things there must be on paper. Some literature and character backing, and the preachers also will be there. Jayatīrtha Mahārāja has proved his capacity as a preacher. But only his weakness for the truth has banished him. Rāmacandra was banished, though He was the real heir of the throne. But something came between and Rāmacandra was banished. So Jayatīrtha Mahārāja he's banished from his throne.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

So, being sympathetic to his position, we shall come up with energy to help him, and at the same time to preach the real conception of the truth theological. That you have understood. You have understood and you have realised, so responsibility with you, and think whether you will try your best to give it to others, and how.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you spoke of the *brāhmaṇa*ic qualities and tendencies. So generally we take it that that is non-administrative, the *kṣatriya* is more concerned with administration. So a problem arises that generally the *brāhmaṇas* now, they come underneath the *kṣatriya*.

Śrīla Śrīdhara Mahārāja: The background will be of that type and that will be taken in, in the *kṣatriya* and *vaiśya* way.

dīvalam kṣatriya valam valam brahma va avalam [?]

There was a saying of Viśvāmitra, when he came to fight with Vashya (?) and failed to do that, then he uttered this. So character, the force of character. The monarch attractive nature to the worldly temptation, all these backgrounds are necessary in a preacher. A *kṣatriya* or *vaiśya* they may be prey to the worldly temptation, easily. But a *brāhmaṇa*ic characteristic background, that will save us from the temptation we are in the midst of, and we are using for the service of Kṛṣṇa. So that sort of background has some appreciation of character, adherence to the truth, and taking risk of poverty. Just as he did, he preferred renunciation than the enjoyment side, the money and the grandeur, the organisation, he left because he had some faith more for the *brāhmaṇa*ic side.

Adherence to the principals at the cost of anything, that is *brāhmaṇa*ic side. That is more attraction towards consciousness than towards material things. More attracted by the beauty of the consciousness, spiritually, than the *vaibhava*, the materials that are collected in the name of the service of the Lord. Partiality for the spiritual consciousness, rather than the material grandeur which of course we utilise for the service of the *brāhmaṇa*ic persons. The *kṣatriya*, *vaiśya* they're submissive to the *brāhmaṇa*ic school, and the *brāhmaṇa* should connect with the Vaiṣṇava.

*brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ 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]

Who are in connection of the service of the personal truth, Vaiṣṇava. A *brāhmaṇa* has got preference for the spirit than the matter. And the Vaiṣṇava, the spirit is personal and we can come in closer connection of Him by service. Personal conception of the truth and service for Him, these two in Vaiṣṇava. And within the *brāhmaṇa* there's more attraction towards the spirit than the material properties. *Kṣatriya* to organise material things under the direction of the *brāhmaṇas*, to guide the general mass towards spirit, from matter to spirit. And *vaiśyas* finance giver for that purpose, this *varṇāśrama*.

Mahāprabhu began from *varṇāśrama* with Rāmānanda Rāya and meeting *varṇāśrama* step by step went to the highest position. First began with *varṇāśrama*, this organised, 'the spirit is above matter.' The quest of life of everyone may be guided towards that. "That neglect matter and appreciate spirit, soul, consciousness." That is systematically done in *varṇāśrama*, in a group, that was in an army, the navy, the air force, the land force, in that organised way. Like a march from nescience to science, from matter to spirit, a mass movement in *varṇāśrama*.

Then, Vaiṣṇava, they have more specified clear idea about the spirit, spirit is person, spirit means person, super person. And we are also meagre part of spirit, soul, we are also person and super person, Puruṣa and Puruṣottama. And then the dedication and the question of service comes in, in a real sense. So Vaiṣṇava, and among Vaiṣṇava also there are gradations. *Karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ. Jñāna-sūnya-bhakti. Premaika-niṣṭhās tataḥ tebhyaḥ tāḥ paśu-pāla-paṅkaja-dṛśas.* In this way it is progressing to the highest degree.

*[karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyaḥ tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadiya-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]

So now we have met, how to form a basis for the propaganda? By literature, and by aural preaching, and some other ways. You are already in practical connection with preaching life, so you do. And I think and you also have to understand that the organisation will be more liberal, like a federal constitution. Preachers may have their independence as much as possible. You may think, you may try how it is. You have got some experience. You are faced with the rigid decision of the committee, and you could not appreciate the decision of the committee existing. Necessarily you find some fault with this committee, administration, so learning something from that, how you can go on with an organised attempt. You are to compensate that.

Or you like, "No, we shall work independently." What will be your consideration now? "We want to meet together but the necessity and the nature of meeting, putting our heads together, that will be in what way? What is your opinion?" And you may convey to me and I'll say what I have got to say. On the whole, some sort of unity is necessary to work, that is plain, cooperation, but the cooperation will be of what nature? That you are to think and form. Pramāṇa Swāmī and Viraha Prakāśa they may perhaps come soon. In the meantime you make some advance in the formation of the foundation without losing any time, because you have got value of your time in your activities.

Jayatīrtha Mahārāja: So perhaps we should go now and meet amongst ourselves?

Śrīla Śrīdhara Mahārāja: Yes, you go and meet all in private and consult and come to some sort of resolution and tell it to me. "That we think that for this time we must combine in this way and we'll go on with our activities." So Akṣayānanda Mahārāja, and Dhīra Kṛṣṇa Mahārāja, and Bhakti Vijaya Tīrtha Mahārāja, and Aranya Mahārāja, you meet together, perhaps in his room or where it will be convenient, and you freely express your personal opinions and come to some resolution.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] If you like, here also, separately that side or that side or here. I may go in. Wherever it will be convenient for you to talk.

...

Śrīla Śrīdhara Mahārāja: ... it shows how the development of *śuddha*, pure devotion is going up. It began from *karma-miśrā-bhakti* and it went up to Brahmā. Took it from a *brāhmaṇa*, wealthy man in Prayag, then to Purī Jagannātha. And it came from there to Indra, and from Indra to Brahmā, *karma-miśrā*.

Then next, he went to Śiva. When Nārada, whose taken to be the means of this measurement, Devarṣi Nārada is going to Brahmā, his father, Guru, and he's beginning to praise him according to this, a class of *śruti*, in praise of Brahmā. Brahmā dissatisfied with the praise of Nārada.

This is the nature of the Vaiṣṇava, they can't tolerate their own praise. They know fully well that praise, it is only due to the Supreme. 'We are praised because we have got some sort of connection with that Supreme Entity.' So they do not like, they can't relish their own praise. 'That I am so low. Only in coming in connection with the so high Entity that whatever good position I have got. And if I anyhow take it as my own, then I'll be deprived, my faith will be disturbed. But I am nothing. Everything belongs to my master.' So naturally a Vaiṣṇava won't like, sincerely, any praise in them. 'I know fully, what is good in me, that does not belong to me, that is His.'

So Brahmā, dissatisfied, rebuked Nārada. "What is your decision? You come to praise me? Have I not taught you that I'm nothing. My master is everything. But still, if you want to discriminate about devotion, then I am busy in the relativity of the material world. But Mahādeva, Śiva, he's really to be praised. And we find in the *Veda* also, Rudra *śruti*, there is *śruti mantra*, which is allotted for the praise of Mahādeva. So he's a real devotee. _____ [?] If you want to praise a real Vaiṣṇava go to Kailash, were he is, Mahādeva. Rudra *śrutis* there are."

Then Nārada went up and began to sing in praise of Mahādeva. And Mahādeva, he became mad, abruptly and very agitated he came with his *pashu*.

"You are disturbing us here. You say big things towards me. Don't you remember that Viṣṇu, Nārāyaṇa, is there, He's everywhere. And in His presence you speak so highly about me? That is sin, that is offence. You are doing this and I can't tolerate this interference in this way." Then little calmed, they had a talk. Mahādeva told: "Yes, you are out to see the real faithfulness, real devotion, faith, submission towards the highest authority. Still, or course, it is Nārāyaṇa. But I have not a favourable temperament. Sometimes I'm going to speak in favour of Nārāyaṇa and sometimes standing against Him and encourage the demons saying something against Viṣṇu _____ [?]
If you really want _____ [?]

End of 82.05.01.C_82.05.02.A

Start of 82.05.03.B

Śrīla Śrīdhara Mahārāja: ...in the line of the demon and show some demonic contact with me and I want to oppose. So these are the characteristics _____ [?] In Naimiṣāraṇya you

may remember. In this way. Of course, I appreciate Hanumān's exclusive devotion to Rāmacandra, infallible. And in every way he serves Rāmacandra and still he's there in Kaliyuvan [?] taking the Name of Rāmacandra. And Rāmacandra has passed away from this globe, but he's left here and anyhow, painfully he's passing his days.

...

Śrīla Śrīdhara Mahārāja: Today I remember one lecture of our Guru Mahārāja during Vraja-*maṇḍala parikramā*, perhaps [nineteen] thirty three, in Koshi [?] or Sheygar [?] in Vṛndāvana, perhaps in Sheygar. He gave a peculiar elevated meaning of Govardhana and his comparison to *kīrtaṇa*. Govardhana ... but *sankha nistha*, adherence, sincere adherence to the truth. The *dāsyā rasa*, not only that adherence, plus something. What is that? The tendency to serve, to be utilised by the interest of the Absolute. To dance in the wave of the *nirguṇa* vibration, somewhat, *dāsyā-rasa*. Crossing the equilibrium stage of the lowest order, then entering into the dynamic characteristic of the divine domain, *dāsyā-rasa*. Mere appreciation is not sufficient, but to be utilised by the principal of appreciation, to accept the wave, and to allow one's freedom merge in that wave, to dance in harmony with the wave. That sort of service, *dāsyā-rasa*, the land of appreciation, the plane of appreciation. The mere passive appreciation is in the beginning, then active appreciation to do something for the cause. Whatever is wanted from me, to become agent of that power, that is *dāsyā-rasa*. Whatever is required of me, gladly I like to do that. That is *dāsyā-rasa*.

Hanumān was of that type a devotee. Prahlāda was a type of *śānta-rasa* and Hanumān that of *dāsyā-rasa*. He does not want to know what is what so much. But whatever order comes to him, he with all his faith and might, he wants to go forward to carry out that order, that's *dāsyā-rasa*. Then Devarṣi Nārada, from Prahlāda he went to Hanumānji. It is described that Hanumān was living in Kaladivan [?] located somewhere in the Himālayas.

From far off Devarṣi Nārada taking the Name of Rāma: "Hare Rāma, Hare Rāma," incessantly.

Hanumān, no sooner the Name entered the ear of Hanumānji, then: "Who has come here approaching this side and making me hear the Name of my Lord, Rāma-Nāma?"

He was so excited that he jumped up and found Devarṣi on the sky and with both hands he embraced Devarṣi Nārada, and shedding tears profusely from the eyes.

Then, "Devarṣi, you have come. It's as if I am lying in the desert. No remembrance of Rāmacandra. Without food I am dragging on my body anyhow. This is the dispensation of the *kātrihata* [?] I'm passing my days anyhow in a deplorable condition. You have come, you have made me hear my favourite and that loving Name of Rāmacandra." In this way.

Then there was a talk between them, confidential. Nārada began to praise: "You, Hanumānji, you have created a record of service to Rāmacandra. The whole world is after you, 'that Hanumān's service is unparalleled, what you have done.'"

Hare Kṛṣṇa. Gaura Hari bol.

Devotees: Jaya!

Akṣayānanda Mahārāja: Śrīla Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: "Hanumān's service is unparalleled, a record you have created, *dāsyē, dāsyē,*" to Hanumān. "What have you not done for Rāmacandra? The history is witness for your glorious service record. So you are very, very fortunate. I have come to have a look, to purify my heart, purify myself, I have come to you."

Hanumānji says: "Oh, what do you say Devarṣi? I don't think that you are normally speaking all these things. Yet I am reckoned in the species of the beast, Hanumān, not amongst the human species. And what knowledge I have got, and capacity, and that I will render service to Rāmacandra? What did I do? Of course, by His infinite grace He took some service from this half animal, your Hanumān. But Prabhu has left me here, my master. The whole of Ayodhyā He took with Him except this unfortunate soul. He has left me anyway, some way or other, here in this Kaladivan [?] and I am weeping day and night for the separation, how things were when Rāmacandra was in His incarnation did so much.

Such a master none will have anywhere, so deep affection and so much generosity. And so much indifference to these worldly things, and so much love for His subjects and all creatures. One can never even imagine how profound was His heart. Fortunately we feel in touch with that great incarnation, Rāmacandra, when He came. But I am unfortunate I am left here. He has withdrawn all His real devotees along with Him. They have not to tolerate the separation of His service. But I am lost. Anyhow, I hear that He has again come as Kṛṣṇa and is very favourable to the Pāṇḍavas. He's friendly to Pāṇḍavas. And the Pāṇḍavas, according to me, I think sometime or other that how fortunate they are, how favourite they are to their Lord, of Rāmacandra Who has come again in the form of Kṛṣṇa. Sometimes I think about the fortune of the Pāṇḍavas, and sometimes think that I shall go to see them with these eyes and how happy they are."

In this way he began to praise *sākhya-rasa*. Hanumān is the highest type of *dāsyā-rasa* and he has got his appreciation for *sākhya-rasa*, showing that that is superior to his *rasa* and having some attraction for that *rasa*. So in this way he's proving that *sākhya-rasa* is better than *dāsyā-rasa*, though Hanumān won't allow himself to go to *sākhya-rasa*. It is a peculiar temperament that what is his own, that seems to him to be the best. But still in *taṭasthā-vicāra*, when in any second he can get aloof, get away from his own relative position, then he can appreciate the higher position of *sākhya-rasa*. But he himself won't like to have for his own case. *Yei rasa, sei sarvottama*. He's best fitted there, but, *taṭa-stha hañā vicāṛile, āche tara-tama*.

[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]

If it is possible for us to get out of that relative position, then we can have a calculation and thereby we can understand these inferiorities and superiorities that exist within us.

So, from hearing the appreciation of Hanumān _____ [?] Kṛṣṇa is there and appreciated by Hanumān about the fortune of the Pāṇḍavas, Nārada anyhow managed to get out of _____ [?] He went straight to see the Pāṇḍavas.

Hanumān had his unchangeable heart in the service of *dāśya-rasa*. Whenever the consideration of *dāśya-rasa* comes in, then Hanumān is represented as the ideal servant. Of course, his peculiar service is so famous that sometimes his superiority is supported by some special consideration, which cannot be accommodated in the science of devotion.

Garuḍa is considered to be the servant of Kṛṣṇa. Kṛṣṇa is considered to be holding a higher position than Rāmacandra in His incarnations. So Garuḍa must have better consideration in *dāśya-rasa*. But it is seen that Garuḍa is defeated in the hands of Hanumān, several times.

Of course, once Garuḍa got disappointed in the Rāma Avatāra. When Rāma and Lakṣmaṇa were in the war with Rāvaṇa, Rāma and Lakṣmaṇa, Both of Them were tied down by the snakes, then Brahmā intimated to Them to think about Garuḍa. And by the approach of Garuḍa all the snakes fled away. And Rāmacandra was propitiated, satisfied with Garuḍa's service and asked him to beg a boon, some reward.

And Garuḍa he asked that: "I know that You are my master, Kṛṣṇa, Nārāyaṇa, but You are in another form where Hanumān is Your exclusive servant. But if You are satisfied with my service in the least, I pray, please show the figure of my own beloved Lord Kṛṣṇa."

Then Rāmacandra, "The Hanumān is there, he can't tolerate. Does not matter, I shall manage."

So, Garuḍa, with his wings, he created a temporary shed, and there, Rāmacandra showed Kṛṣṇa Mūrti to Garuḍa.

Of course, Hanumān could understand and he promised, "I shall also take revenge, when my Lord will come as Kṛṣṇa." And Hanumān did. Garuḍa, without the interference of Hanumān, Garuḍa managed, but how? Hanumān took the revenge. That is a serious talk.

Once, Garuḍa was asked by Kṛṣṇa to collect one hundred and eight blue lotus, and Garuḍa went to collect. It may be had from that Kaladiva, in a lake which is very close to Hanumān's place, Kaladiva. Garuḍa is going. Hanumān he knew this and on the way he fell like an old, small monkey, he was there just in the way.

Garuḍa is passing over, but it is not good etiquette to go over, crossing over any living being. So Garuḍa asked the monkey: "Go away from my path. I'm going, I don't like to jump over." He's also flying, "Not to fly over you. You please remove from my path."

And he was not ordinary monkey but Hanumānji himself, and he had a motive, a design, and he told: "I am an old monkey, no power to remove my limbs. Please go some other zigzag way, or remove me from my position. I can't move, I'm too old and feel uneasiness."

Then Garuḍa again requested with some urge: "No, no. You don't know who I am. You monkey, go away, clear my way, otherwise I shall teach you a lesson."

"What can I do, I am unable, infirm, I can't move my limbs. So don't be angry with me. What can I do?"

Then Garuḍa again threatening, but the same answer Then what to do? Garuḍa: "Then I shall move you from the path."

"Yes, you may do as you like."

"I won't touch you. By the fluttering of my wings I shall move you far away."

"Yes, whatever you like you may do."

Then Garuḍa began.

Just as now the British have attacked the Falkland Island with a big navy power.

So Garuḍa began to flutter his wings, but he found, "What is this? The fluttering of my wings can remove so many trees and things, but this small monkey can't be removed. What's the matter?" Then he saw that not to speak of taking his body away, but even the hairs on the body is not shivering. "What's the matter?" Then he had to come out with all his force and with his beak he caught him and tried, but all failed.

Then the play of Garuḍa is finished, then Hanumān rose and caught hold of him and put him under his armpit.

"No, no, I have come to collect some blue lotus for my Lord. He wants them. Who are you? You are disturbing me in this way and that way."

"Yes, yes, I shall manage for that." But keeping him under the armpit Hanumān went to collect those blue lotus and went to Dvārakā, began his journey towards Dvārakā.

Kṛṣṇa is knowing everything, ha, ha, that such things are going to happen. There is Rukminī and Satyabhāma there. And the Sudarśana He's watching the gate, the Sudarśana-cakra. The Garuḍa, the Sudarśana, and Devī Satyabhāma, they had some conceit, some sort of pride in their mind, in their respective roles. And it was the will of Kṛṣṇa to give some check to these three.

Now, "Jai Rāma, Jai Rāma," with this slogan Hanumān is approaching. "Jai Rāma, Sītā Rāma."

Then Kṛṣṇa asked Satyabhāma: "You, Hanumān coming. I am taking the figure of Rāmacandra. You take the figure of Sītā."

But Satyabhāma could not.

"You can't do so? Then ask Rukminī."

Then Rukminī came and she took Sītā's figure. And what about Satyabhāma?

"You go under this throne, hide yourself."

And the Sudarśana-cakra is there. He's just revolving near the door as watchman.

Hanumān: "Jai Rāma, Jai Rāma."

"There's no Rāma here. Why don't you go monkey?"

"No, no. My Rāma is here. You do not know."

"No. I can't allow you."

Then Hanumān just extended his finger within and suddenly made it so big that as a ring that *cakra* lost his movement and became a very tight ring on the finger of Hanumān. With this Garuḍa under the armpit, and in his hand those blue lotus, and that *cakra* ring, Hanumān is entering. And then Hanumān is there seeing Rukminī as Sītā, Kṛṣṇa like Rāma, Hanumān saw, "My Lord is here." He began to offer those blue lotus to the feet of Rāmacandra. "Sītā Rāma Sītā Rāma Sītā Rāma." Then after that: "My Lord, who is moving under the throne? What is this?"

"No, no, you may not mind that."

So by Hanumānji, Kṛṣṇa managed to check their pride. But as Kṛṣṇa we are told of higher position than Rāmacandra. But His attendants had some dishonour in the hands of Hanumān. So Hanumān's *dāsyā-rasa* is very intensified and famous.

Kapi-patir-dasye kapi-patir. It has been mentioned. Parikṣit, *śravanē parikṣid. Kirtane, Śukadeva, vaiyasakih kirtane.* Then *smarane*, Prahlada. *Pujane*, Prthu. *Śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam*, Lakṣmī Devī. *Arcanaṁ vandane*, Akrura, *vandana*. And *sakhye*, Arjuna. And *dasye kapi-patir. Vandanaṁ, pāda-sevanam, arcanaṁ vandanaṁ dāsyam. Dasye kapi-patir. Sakhye* Arjuna. And *sakhyam, ātma-nivedanam*, Bali.

*[sri viṣṇoḥ śravanē parikṣidabhavad-vaiyasakih kirtane
prahladah smarane tad anghribhajane laksmih prthuh pujane
akruras-tvabhivandane kapi-patir-dasye'tha sarhye'rjunah
sarvasvatma-nivedane balirabhut krsnaptiresam param]*

[The following devotees attained Sri Kṛṣṇa and thus realized the ultimate goal of life by following one of the nine methods of devotional service: Maharaja Parikṣit realized Sri Kṛṣṇa through hearing about His glories (*śravanam*). Sukadeva Goswami realized Kṛṣṇa through speaking the *Srīmad-Bhagavatam* (*kīrtanam*). Prahlada realized Him through devotional remembrance (*smaranam*). Lakṣmidevi attained His mercy by serving His lotus feet (*pāda-sevanam*). Maharaja Prthu attained Him through worship (*arcanam*). Akrura attained Him through prayer (*vandanaṁ*). Hanuman attained Him through personal service (*dasyam*). Arjuna attained Him through friendship (*sakhyam*). Bali Maharaja attained Him through complete surrender of body, mind, and words (*ātma-nivedanam*).]

[*Padyavali* 53] & [*Bhakti-rasamṛta-sindhu, Purva-vibhaga, 2.129*] & [*Gauḍīya Kaṇṭhahāra, 13.18*]

*[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam.
iti puṁsārpitā 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*]

So Hanumān has occupied the position of the *dāsyā-rasa* of Rāmacandra.

Sītā Devī and Rādhārāṇī, Their appearance of same type. Rāma, Kṛṣṇa and so many others, They're coming like human way, coming from the father and mother. But Sītā Devī did not come from the womb of the mother.

When Rājārṣi Janaka he was plying the plough, suddenly on the end of that iron instrument, on the plough, Sītā Devī came out from the earth. Sītā Devī suddenly came out from the earth when that plough was handled by Rājārṣi Janaka, suddenly She came. And

Janaka took Her to his palace and gave Her to His Queen and Sītā Devī was brought up there, and was given into the hands of Rāmacandra.

Rādhārāṇī also, when Vṛṣabhānu Rāja, the King Vṛṣabhānu went to take bath in a lake he found suddenly that one small girl, so beautiful, just floating on the lotus. The lotus is floating on the lake and there was a small, beautiful girl there. He collected Her and took to his Queen that beautiful girl. So both of Them come not by ordinary way.

Everything is possible. All subjective play, no objective incidents. To understand all these so called anomalies of our reason and understanding with that grand and infinite and widest conception of subjective causal relation. That's not any object, all the objective incidents that are only the show from the subjective area and display. So anything may happen. We have got our experience of puppy brain, we are proud of that and go to explain everything from the law of our meagre experience of the negligent part of the infinite. We are accustomed to deal with things like that. But in the beginning we must bid adieu to all these experiences, *lilā-mai* _____ [?] *Satya-saṅkalpa*. In *Bible* also, "Let there be water." There was water. "Let there be light." There was light. The creation begins, the existence also maintained. It is His will, *sattya-saṅkalpa*, His will, willing, thinking, feeling. From one cause comes out as three phases to us. His will makes the cause all possible.

Now, we want to come to Sītā Devī. The day before yesterday perhaps was Sītā-naumi, the birthday of Sītā Devī. And Sītā, Her example, Her sacrifice was magnanimous. Of course we may, many of us know the history. Sītā was brought up there. Her father was Rājārṣi Janaka. Janaka, that is just as the name of the king, or the title of the king of a particular state. Janaka means father. The subjects of that state they liked to call their king by the name of their father. So everyone is Janaka, Janaka's son, he's also Janaka. Just as Rāma in the Udaypur [?] Or Saha [?] in the Mohammedan state, everywhere, Saha means king. So Janaka means father, that is king. So Janaka Videha, a state named by Videha.

So Rājārṣi Janaka he was a great saintly man, so much so that Vyāsudeva sent Śukadeva to finish his study from Janaka. And Śukadeva came to Rājārṣi Janaka and got the finishing of his knowledge from him. That is *karma-yoga*. Śukadeva was more tending towards renunciation.

But Janaka was the type that he could deal with renunciation and participation in the same manner. It is told that Janaka, one hand put into the fire, and other hand put into the soft breast of a lady. He's enjoying or suffering, whatever you may say, both sides he's attending. So it is thought that even what is conceived to be the very lowest, he can connect him with that without incurring any bad connection from that. His position in such a central plane, that from there good and bad both equal to him, he's above that.

So that was the position, like *karma-yoga* in *Bhagavad-gītā*. Commit murder, but that may not connect you with the sin of murdering. This is possible. How? If you can connect with the Centre, and if you can allow yourself fully to be handled by the wave of the Supreme Will, only then and there you can show such practices, otherwise not. *Nirguṇa*, from *nirguṇa bhūmikā*, if you are placed in such position, such plane, your heart, your object, your aim, your self, then whatever superficially is done by you, that has got no local meaning, ever. Universal value it will always fetch.

So, that was the father of Sītā Devī. Anyhow, for the marriage of Sītā Devī there was a *svayaṃvara*. Not exactly *svayaṃvara*, but there was some conditions. Who can fulfil, he will get the girl. What is that? There was some sort of test.

Mahādeva gave his own bow to Janaka and told that: "Who'll be able to break this bow, he will get Sītā Devī." That was a conditional marriage and Janaka declared.

And Viśvāmitra, he knew everything. Before this Viśvāmitra went to Ayodhyā and asked Daśaratha, the king, "That there is much disturbance between this Ayodhyā and this Bihar." There was a forest and that was inhabited by the aborigines, that is the demons, *rākṣasas*. "They're causing much disturbance to our sacrifices. So I want your sons Rāmacandra and Lakṣmaṇa to control their disturbance. You must give."

Daśaratha was so fond of Rāma and Lakṣmaṇa that he could not spare Them, rather, he handed over Bharata and Satrughna in the hands of Viśvāmitra.

Then, taking away from the capital, Viśvāmitra put a question to Bharata and Satrughna. "There are two ways to reach our position, one by only six days and the other by six months. If we can go straight only by six days then we can reach the place, but there is very much disturbance in that way. Then the other way, that is very curved but it will take six months, but the way is safe. Which way would you like to go?"

"Oh, the safe way, that is preferable."

Then he thought, "Oh, this is not Rāma, neither Lakṣmaṇa."

He went back to King Daśaratha. "You have..."

End of 82.05.03.B

Start of 82.05.03.C

Śrīla Śrīdhara Mahārāja: ...Rāma and Lakṣmaṇa, and you handed over these two young boys. Don't you know that what is the reaction of this? I can burn your whole capital by my wrath."

Then Daśaratha came with folded palms, "Please forgive me, I have done, because Rāma is most affectionate. By His separation we can't live, so I did, please forgive me."

Anyway, Rāma and Lakṣmaṇa was taken, and on the way, it was put the same question and they said, "No, no, go by the straight way. No difficulty." And he was satisfied and he was taken.

Then there was Tarak *rākṣasi* and others, group, they came to attack and they were killed.

And then Viśvāmitra knew that Raja Ṛṣi Janaka he has declared the date of Sītā Devī's marriage.

"And there is such condition so I want to take you in that assembly."

"Yes, when My father has handed us over in your care, whatever you will say, we shall go."

Then Viśvāmitra took Rāma and Lakṣmaṇa to the assembly. They were sitting in the assembly and there was that great bow sent by Mahādeva, Haradhana. Who will be able to break up that bow, he will get Sītā as his wife.

Previously, Rāvaṇa attempted, stealthily, privately, but he could not; he fled.

Here also so many kings assembled, but what to speak of breaking the bow, they can't lift it, and going to lift it, some are breaking the leg, and hand, in this way.

Then the Raja Ṛṣi Janaka, the father of Sītā, was disappointed, and began to say in the assembly, "What is this! _____ [?] The earth is devoid of any hero? I am to understand this? What sort of hero is living in this country?"

When he began to say like this, Lakṣmaṇa could not tolerate. He came out jumping on the assembly, "What do you say! _____ [?] A hero-less world! My elder brother Rāma is there, and I am to tolerate such a remark? I can break it to pieces, but I don't like to do that. My well-respected elder brother is there. He can do it."

Rāma was sitting very gently, meekly sitting there. Then all the eyes went to Rāmacandra. Very sober and serious position Rāma was feeling.

Then some of the representatives of Janaka came to Rāma, approached Rāmacandra, "You can do it! Your posture, Your figure, and Your mental appearance, we can feel or understand that You may be able to do this. But You do not care to approach. So please, we appeal to You, you please try."

Then Rāmacandra cast His glance to the Ṛṣi, Viśvāmitra, who took Them, as guardian.

Viśvāmitra also, "Yes, You should do that. When You are faced with such incident, I think that You should try."

Then, getting his sanction, Rāmacandra went ahead. And He held it in His left hand and when He was going to test how, the rope which connecting two ends of the bow, He was drawing the rope and it was broken into two pieces. And there was a great noise, sound.

And anyhow that was finished _____ [?] and Sītā was given in the hands of Rāmacandra. Janaka came to know that they were sons of Raja Daśaratha and he was highly satisfied and Sītā also made arrangements to be sent to Ayodhyā, in his own chariot.

But Paraśurāma, Bhṛgu Nāma [?], he thought that none will be able to do this. He could not tolerate by nature as he came _____ [?] *kṣatriya*. He was an incarnation of Viṣṇu, Nārāyaṇa, for a particular purpose, dedicated. He heard that great sound when the bow was broken and he was approaching. And Rāmacandra also in the chariot is going towards back to His home, Ayodhyā.

And on the way, that great, bigger size, tall size Paraśurāma, he stood in the way. "Where do you go?"

"Rāmacandra is going home."

"Oh. Has He broken that great bow?"

"Yes, He has broken."

"Yes, amongst the *kṣatriyas* then again heroic rising? I'm still living, this rise I can't tolerate among the *kṣatriya* sect. Paraśurāma is still living. I want to measure the strength here. That old rotten bow might have been broken. But can He put the, connect the rope into this bow of mine?"

He extended the bow towards Rāmacandra.

Rāmacandra when challenged, what to do? Then He touched the bow, took.

Paraśurāma was astounded, "What was this?"

He took the bow and connected the rope from one end to another. That was very hard thing to do, and He did that, and put the arrow, and then asked, "Where to throw this arrow? What is the aim? Please recommend me?"

The he was nonplussed, perplexed, but he had to give some reply to His challenging words. "You please destroy the path of my going into heaven. You aim that path and break

it." Paraśurāma was very perplexed and astounded. "What is this? I am defeated at the hands of this boy?"

But we are told that when Paraśurāma extended his bow to Rāmacandra, when Rāmacandra touched that bow, his special inspired potency forced Paraśurāma's *śaktyāveśa*, that was drawn by Rāmacandra. A bigger dynamo, bigger and a full dynamo, and when a small thing came in contact, that was attracted by this. And so Paraśurāma, from that time, Paraśurāma no longer could he represent the transcendental potency, but as a human being. He was reduced to the capacity of a human being, and so Paraśurāma had to be defeated in the hands of Bhīṣma, his disciple.

So, Sītā Devī was taken home. And then this intimation that made Daśaratha to get his other sons also married in the house of Janaka. So, Meda, Mandaki and others were also married, four sons, and they were taken there.

And then, when the installation time of Rāmacandra came, there was some great catastrophe that Kaikeyi came with her contract with Daśaratha. That obligation he wanted to be satisfied with her, and Rāmacandra had to go to the forest life, when He was just going to occupy the throne. Sītā Devī also followed Śrī Rāmacandra, and fourteen years They had to pass. After thirteen years, that Rāvaṇa carried Her to Laṅkā, and one year She was captive there. And then there was a fight, and Rāvaṇa with all his followers were killed, and Sītā Devī was taken again back to Ayodhyā.

There was also so many things with what our understanding proper. How Sītā Devī could be taken away forcibly by a demon? She's Lakṣmī, She's beloved of Rāmacandra. How is it possible? Transcendental, Their existence is quite transcendental.

Mahāprabhu explained this. _____ [?] The demon cannot see what is transcendental substance, what to speak of stealing, or forcibly carrying. That was all eyewash, only a mere show as in the drama we say, imitation that was only to teach the public, the subjects, They had to play like this. _____ [?] And so many things to be learned here.

Rāmacandra was so sober, so considerate, so indifferent, so courageous, but still His love towards Sītā, affection towards Sītā was so much, that like a child He began to weep for days, nights, and months after months. So much love He had for Sītā.

When Rāvaṇa was killed, Sītā was taken in front of Rāmacandra, a peculiar thing. "I won't, I can't take Her. She lived for long time under the clutches of Rāvaṇa. I can't take Her. Only that I'm not a coward, one who has stolen My wife I want to teach a lesson, so I have fought. I have finished My duty, but I can't accept Sītā. She must give some test about, some examination pass about Her chastity, for the public." This attitude was shown by Rāmacandra.

His followers began to weep and cry. "What cruelty to our mother. We can't tolerate." Especially Hanumān.

Anyhow, the Absolute order. Then the fire was arranged, and Sītā Devī entered that fire. Then fire was finished, Sītā Devī remaining there intact. No harm, no injury to Her body. The people were astonished to see. And then Sītā was taken by Rāma.

Again, when Rāmacandra, the Bharata is waiting, there is another tale of Bharata. He wanted to get back Rāmacandra on the throne, but Rāmacandra did not come to accept His throne again. Then there was a contract, "That after fourteen years You will come and on Your behalf I shall rule the country, making the wooden shoe of You, putting on the throne, on its behalf, I shall rule the country. That idea." But after fourteen years Rāmacandra came and occupied the throne.

Rāmacandra had His spies. *Raja pashyati karna dhyana*. The kings hear by the ear, not by his eyes. By the CID's. One day, one CID came and Rāma asked him, "What's the matter? How are things going on in the country?"

The CID said, "It is very difficult to say. Today, I have got the very worst news to say."

"Don't be afraid, say!"

Then he told, "I saw a quarrel between the wife and husband in an ordinary family of a washer-man. The washer-man is saying to her, to his wife,

[?]

'I won't maintain you. You lived in another's house.' The husband is rebuking the wife. 'You lived at night in another house, so I won't maintain you. That henpecked Rāma He may accept Sītā, and maintain that Sītā who lived for one year in the house of Rāvaṇa. Rāma may do it. He's henpecked. But I won't do this.'

This was reported to Rāmacandra. Rāmacandra became very serious, asked Lakṣmaṇa. *Raja prakriti ranjanath*. "Raja, the root meaning of *raja* is that his duty is to satisfy the subjects, the people. So, when I am king, I have got no independence of my own thinking. I must be guided by the will of My people. So when such objection has been raised about My practice and character, I must have to do something about this. So Lakṣmaṇa, My brother, You have done many things for Me without consideration of right and wrong. I ask you that, this is the matter, I want to leave Sītā. You go and banish Her in the forest. She, some days before proposed to Me that She wants to see the *tapovana* of Valmiki. So with that plea you take Her to the *tapovana*, that pure forest of Valmiki, and leave Her there.

Lakṣmaṇa did so. He went to Sita, that, "You wanted to visit in the Valmiki *tapovana*. Now Rāmacandra has granted that and ordered Me to take You to that place."

Sītā, She could not apprehend, suddenly, that something, this catastrophe will come. She was rather cheerful, "Yes, take Me there."

And after taking Her to that forest then Lakṣmaṇa began to shed tears under a tree.

"Why Lakṣmaṇa You are crying?"

He told that, "This is the fact."

"Oh, this is the fact? You have come to banish Me in the forest, amongst these wild animals? And this is the decision of My Lord?"

"Yes, what can I do? This is the order. I am not independent. I have nothing to say, but only I am carrying the order. Please forgive Me."

"Yes. What could you do? If He has ordered, of course You cannot but obey that."

Sītā was also pregnant with a child at that time. There in the *tapovan* was Valmiki Ṛṣi's *āśrama*. Lakṣmaṇa went away, Sītā perhaps was sitting under a tree, and some of the disciples of Valmiki came and saw Her there and reported to Valmiki. Valmiki knew everything, because already he had written *Rāmāyaṇa*, the *Rāma-carita*. He was waiting for the day, and he came and took Her with much affection and adoration and put Her in a

cottage and treated Her like an affectionate daughter. She gave birth to two children, Lava and Kuśa, they grew up there. And an *aśvamedha-yajña* that was proposed by the Ṛṣis, and Rāmacandra accepted that, without Sītā.

But the Ṛṣis told that, "To perform a *yajña*, the formal necessity is of a queen by your side."

Rāmacandra told, "No. I won't be prepared to accept any other wife. It is not possible for Me."

Then how to do? The Ṛṣis came to His relief, "That you can construct a statue of Sītā."

And a golden Sītā was constructed, and taking that statue in His left, Rāmacandra performed the *yajña*.

Of course, that news came to Sītā. Sītā also thought that, 'He's going to perform *yajña* so He must have to marry again.' But when She heard from banishment, 'That no, He's not going to marry a second time, that He has prepared My golden figure for the purpose,' She could not be moved by the affection of Rāmacandra.

Then again there was a *yajña*, fight between Rāma-Lakṣmaṇa and the sons of Sītā, Lava and Kuśa. They were defeated and Valmiki came and made some peace between the two, and Sītā came and was taken away. Again, Rāmacandra asked Her for another example, another test of her chastity; then Sītā was mortified.

She asked Her mother, the earth, "O mother, please. I can't tolerate this insult, repeatedly. Please accept Me, take Me in your lap."

It is told that there was a crack in the earth, and Sītā went in. And Rāmacandra seeing this, He ran into that crack to get Her back, but that was closed before Rāmacandra. Rāmacandra had to come out empty handed. And then of course He knew everything, sober and serious, a king above all, He had to manage, look after the welfare of the people, again went back to the throne.

Very shortly there was another incident by which Lakṣmaṇa, His ever submissive brother, there happened such an occasion, that Lakṣmaṇa was also to be given up. Lakṣmaṇa came in the assembly "Now, King, My elder brother, You have promised that if it happens such and such, You must abandon Me."

"Yes, My brother. I am under painful necessity to grant You leave forever. You may go."

Lakṣmaṇa went away, entered the River Saroja, then after some days, Lord Rāma, and all the Ayodhyā *vāsīs* entered the Saroja.

So, Sītā Devī's life, Lakṣmī Devī, She came to show such ideal for our benefit. The whole life almost full of sorrow and pain, and Her adherence, affinity, and chastity, devotion, abnegation, so many qualities have been there. The women section they can be proud of such ideal. All respects, Sītā Devī's ideal is immortal here in India, from long time, Sītā Devī. Such selflessness, such affection towards the husband, affinity and purity, and how She could keep Her purity under adverse circumstances, all these things to be learned from Her example, Her unparalleled example. Sītā Devī. Her birthday passed perhaps yesterday.

_____ [?] Gaura Hari bol.

Any question from any side? Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Dhīrodātta. Classification of the heroes. Rāmacandra is *dhīrodātta*, sober and generous. Rāmacandra's character is very serious, sober, and mixed with generosity, extreme

generosity, *dhīrodātta*. And Kṛṣṇa's character type is *dhīra-lalita*: continued pleasure seeking life, that is Kṛṣṇa's life, *dhīra-lalita*. *Lalita* means very tasteful, fascinating life, charming life, playful. And *dhīra-udātta* is Bhīma; sober and cruel, rude. *Dhīra-śanta*, Yudhiṣṭhira; sober and very meek, mild, is Yudhiṣṭhira. Rāmacandra; generous, generosity and sublime, sublime and generous, very, very generous, *dhīrodātta*. That attracts much: heart-touching, self-abnegation to the extreme. For the little complaint of a single subject, devotee, ordinary man, He sacrificed to the highest extent. A remark from one man, so many *lākhs* and *crores* of men, and a remark from one man, and from an ordinary man, and the maximum sacrifice came from Him. And Sītā Devī's adherence to such husband to the extreme last days, and Rāmacandra's abnegation. Daśaratha had several thousands of queens. Rāmacandra's father Daśaratha had innumerable queens, but Rāmacandra only a single wife. And also He played with Her in such a merciless way.

So, it is possible only for the Lord to set an example here on the earth. That we must not be allowed us to be guided, to be attracted by the so-called ideas of luxury which is very mean; the pleasure of this mundane world. Truth is above all. And we must, that should be the ideal of our life, the beck and call, only truth. We shall try to live a life of a surrendered soul with our eyes fixed on the aim that is truth. We shall live a life for the truth, and not for the amount of pleasure and comfort which may be proposed from this plane. So, these ideals rather help us to select our ways and ideals and go and show us our brilliant future, what way we are to go. These are all trifles. We must trample down under our feet all the prospects proposed by this mundane world. And the truth is truth and we must aspire after, to be subservient to the truth and to the high ideal. And this is nothing, we must trample down. This inspiration we get from the character and the example of Rāmacandra and Sītā Devī. It will elevate our, the standard of our life, and He will supply energy in the back to show substantially that ideal. We shall imbibe energy from such character to our own idea. So, how inestimable goodness we imbibe from such character, we can't measure that. So, we are infinitely indebted to this character of Sītā Devī and Rāmacandra etc. Let Them bless us with Their more good will and grace, that we may pass through the temptations of this world towards the higher goal which we have anyhow come to accept.

Gaura Hari bol. Nitāi Gaura Hari bol. Yes, what was your question?

Dhīra Kṛṣṇa Mahārāja: Well, you said that Hanumān was the most intense example of *dāsyā rasa*, so I was wondering that, it seems that generally in the scripture, *Bhakti-rasāmṛta-sindhu*, *Caitanya-caritāmṛta*, for *dāsyā rasa* they mention Raktaka and Citraka, so why don't they mention Hanumān?

Śrīla Śrīdhara Mahārāja: That is in the relativity of Rāmacandra. When Kṛṣṇa is Rāmacandra, then Hanumān's service and ideal cuts a very bright figure, good, conspicuous figure.

And the *līlā* of Rāmacandra was such that Hanumān's duty had an important part, role. But Kṛṣṇa when in Vṛndāvana, the Raktaka, Patraka, Citraka, that is only in Vṛndāvana, not in Dvārakā. But here in the midst of so much service coming to him from different quarters, the Raktaka and Citraka are drowned there.

Yaśodā says, "Oh Raktaka, bring some water! Just cleanse this place!" So, Yaśodā's ideal has overshadowed all these characters, small characters, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*.

From gradually higher, and the higher has subdued the lower type, the *vātsalya* and the *mādhurya* having the higher position, and then *sākhya rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhya*, this type of *sākhya*, real type of *sākhya*, *vātsalya* and *mādhurya* are not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and they are serving, conscious service, it depends on the ideal, and also the paraphernalia, more. *Dāsya* plus confidence, then comes *sākhya*. *Sākhya* is also service. Everything is service. *Vātsalya*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; different type of service. *Vātsalya prema*, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit, none can enter that domain of the Absolute. So, friends they're climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping: all service. We are to understand that. All with a serving mood. _____ [?] "This wretched boy does not know how to go on in his life. I must teach him." That sort of training and teaching, that is...

End of 82.05.03.C

Start of 82.05.03.D

Śrīla Śrīdhara Mahārāja: ... such sweet development. Servitors may have such position that is only possible in Kṛṣṇa *līlā*, *nara-līlā*, *nara-vapu tāhāra svarūpa*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord 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 the pastimes of Kṛṣṇa, this humanly pastimes, that is the highest of all, sweetest of all. It is there. Just like ordinary mundane things. Nearest approach of the infinite to the finite. Infinite's nearest approach, extreme approach to finite. The infinite is approaching to finite and in its extreme form, it is in Vṛndāvana, we find. He's playing at the hands of His servitors of different types, in different ways. The extreme approach of the infinite to finite, so most beautiful, most dignified, and most prospect-giving, unique. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Ayodhyā is in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: No, midway. The *vātsalya rasa* is there. It is not under Vaikuṇṭha. Vaikuṇṭha is hemisphere. *Śanta*, *dāsyā*, and half of *sākhya*, no *vātsalya*, Lakṣmī Devī has no parents, Nārāyaṇa also no parents, but in Rāmacandra we find parents. Sītā Devī somewhat, but Rāmacandra's *vātsalya* _____ [?] the service of affection open there. So, then the *mādhurya*.

Vaikuṇṭhāj janito varā madhu-purī [Śrī Upadeśāmṛta, 9] Why? *Janito, janma līlā heto*, for birth, this birth ceremony is added in Mathurā, not in Vaikuṇṭha. So, it is greater, the service of higher type to be found in Mathurā, the *rasa*. So in the measurement of *rasa*, Mathurā holds superior position to Vaikuṇṭha, because the *rasa* is variegated and more intense there to be found. The measurement of high and low, will come according to the *rasa*, the actual measurement of the ecstasy that can be felt by the servitors.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Do you follow?

So, the nearest approach of the Absolute towards the mundane finite is found in Vṛndāvana, so, Vṛndāvana is so great for us. We may find here, *yasya linde para brahma* [?]

He's astounding. The *yogīs* and *jñānīs* and other seekers, enquirers, they're trying their utmost to find out Him, and He's nowhere. And here He has come down, taking, sucking breast, on the lap, and being whipped, and stealing, and so many displays, He has come. It is inconceivable and untrustable. [Untrustworthy] We cannot put our confidence in that, which cannot put faith in, which is not trustworthy, beyond the reach of our trust.

Hare Kṛṣṇa. Gaura Hari bol. So, stop here today. Gaura Hari bol...

End of Start of 82.05.03.D

Start of Start of 82.05.04.A

Śrīla Śrīdhara Mahārāja: ... extends themselves without caring for any laws or breeding. So also he told that the Kṛṣṇa consciousness will propagate without caring for any law or *dīkṣā*.

*[ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccāṭanaṁ cāmhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ]
no dīkṣām na ca sat-kriyām na ca puraścaryām manāgikṣate
mantra 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ*

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."]

[Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

Kṛṣṇa *Nāma* and the *mantra* pertaining to Kṛṣṇa *Nāma* has got free access to the world, without considering any caste, creed, qualification. It is of such nature, as Govardhana. No

rules and regulations to be followed by the cow species to propagate Them. From this Govardhana idea He came to similar, to extend, the extension. Self extension of Kṛṣṇa consciousness does not care for any external limitation. It can go anywhere and everywhere freely, can go, this *rāga-mārga*, *rāga-pradhana*, not *viddhi-pradhana*. Kṛṣṇa consciousness in itself is more of love than of rules, regulations. Rules regulations, has got to do, nothing much, they have not the duty to do much in this respect of Kṛṣṇa consciousness.

In Nārāyaṇa consciousness, to spread, there is more necessity to law and order, rules, regulations, but not in Kṛṣṇa consciousness. Unbridled, unbridled, this *rāga-mārga*, does not care, mercy does not care for any qualification. It is the duty of the justice to seek for qualification, but mercy has got no such limit of its own: does not care. The area of love, love means mercy, where the compensation for the weak section is a natural _____ [?] a natural flow, is always ready, the provision is there to compensate the weak, the unfit. Already it is reckoned. Only one thing, is *śraddhā*, the free accepting nature, only this is to consider. *Laulyam*, if you give, He will to you, He won't cast, throw it aside. Only the recipient if they're little alert of accepting them, *laulyam*. *Tatra laulyam api mūlyam ekalarṇ*

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalarṇ, 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-lilā*, 8.70]

And *śraddhā*, regard. No question of any qualification, or his previous life, there is one nature.

Another thing I found, yesterday night, thinking.

*bhidyate hṛdaya-granthiś, 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]

This *bhidyate hṛdaya-granthiś*, the meaning should be, I think, That our heart is sealed and the seal will be broken open, *bhidyate hṛdaya-granthiś*. Coming in contact with Kṛṣṇa consciousness our sealed heart, the seal is broken and it awakens, it is opened to receive Kṛṣṇa, *rasa*. Heart's concern with the *rasa*, *ānanda*, ecstasy, charm, *mādhurya*. It is heart not brain. And *chidyante sarva-saṁśayāḥ* is concerned with the brain. The heart has been given the most important, the first condition, *bhidyate hṛdaya-granthiś*, that is buried, the heart is covered and the heart opens, awakens, to receive *raso vai saḥ, akhila-rasāmṛta-murtiḥ*.

*[raso vai saḥ rasam hyevāyam 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]

The positive, to catch the positive good. Heart, *hṛdaya*, *hṛdaya-granthiś*, it is tied down, heart is tied down, it is sealed. Kṛṣṇa *kīrtana* breaks the seal of the heart and the heart awakens to receive *dasya rasa* [?] *ānanda sundara*. And then next, in the plane of knowledge, *chidyante sarva-saṁśayāḥ* and *raso 'py asya, paramṁ dṛṣṭvā nivartate*:

*[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, paramṁ 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]

First taste, and then suspicion vanishes. After getting the taste, *raso 'py asya*, and *yukta āsīta mat-paraḥ*:

*[tāni sarvāṇi saṁnyamya, yukta āsīta mat-paraḥ
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā]*

["By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent."] [*Bhagavad-gītā*, 2.61]

When he gets the taste of the real *rasa*, the *ānandam*, ecstasy, then necessarily all doubts are cleared by this practical participation. First getting the taste, heart, when heart is appealed, heart is captured, brain follows. 'Yes, I want this thing. I was searching for this.' The heart will say. 'I was searching for this.' Satisfied, the heart will say. Then the brain will come, will follow, 'Yes, no other doubt, no doubt. This is the highest thing of our search. Dissolve everything.' Then *karma* will close all workshops. The thing, searching, inner searching, the heart will say, 'I have got.' The brain will say, 'It is *the* thing. Stop all workshops and adjust accordingly.' This *karma*, *jñāna* and *hṛdaya*, *bhakti*. *Bhidyate hṛdaya-granthiś*, coming in touch with Kṛṣṇa consciousness the first thing that our heart awakens, *hṛdaya-granthiś*, *bhidyate*. Positive, first thing supplied to us positive, to the heart, heart is captured, and brain approves, and then our energising in the opposite directions stops.

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

So Kṛṣṇa consciousness that is the wealth of the heart, *anurāga*, and does not worry with differences amongst the receivers, or amongst the purchasers, or customers for their different qualifications. Govardhana, it goes like the cow species to extend itself without caring for any law, only one, that whether he will accept. 'Yes, he has eagerness to accept,

laulyam.' Only one qualification, that *laulyam*, he wants it really, that he wants it really, that is qualification. 'Do you want this?' 'Yes, it is good, it is tasteful.' 'Yes, you get it.' If the demand, the prayer is genuine, 'All right, no other conditions to be required. Only you want it?' 'Yes, I want it sincerely, you say. Get it.' That is the simple transaction. You want, you have. If you want, you will have. Most simple transaction - Kṛṣṇa consciousness. Fitness, unfitness, these questions are very non-important. Want and have.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nityānanda Prabhu, those that do not want it, He won't allow them to go away. "No, try to want. I request you." He's going a step further. "I do not want." He won't leave him. Here, Nityānanda Prabhu won't allow if anyone says, "I do not want this." "No, you have to want, you have to desire it. You think. I request you earnestly, you use it and then you will be able to understand, to feel the utility."

Just as the expert merchant will distribute the specimen to the customers. "Oh, no money now. I'm giving, you use, if you feel the value, the utility, then you will purchase. Now I am freely distributing in the market." To capture the market free distribution by the clever merchant. "Take it, take it, no price, no question of price now. First taste and then afterwards."

So Nityānanda, *bhaja gaurāṅga*:

*[bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna]*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

ata bhuli nityananda bhumi gauri jai sona padva jana dulai [?]

The attempt, the appeal from the negative side, not aggression. Nityānanda began to cry, falling at the door of the feet of the customers. "Accept, accept this, accept Me. Don't dismiss Me, don't drive Me away. What I say, do it. Give your attention towards Gaurāṅga. This is My appeal, nothing else. Some attention towards Gaurāṅga and you'll be benefited beyond expectation. This is My request to you all." Shedding tears, and also where necessary He began to roll at the door of the person. "You are suspicious to accept. No, no, no suspicion. I appeal fervently, no suspicion, accept, accept, believe Me, believe Me, accept Gaurāṅga." In this way Nityānanda Prabhu tried His best, especially these two sides of the Ganges He used to wander, roam and preach about Gaurāṅga. He knows Gaurāṅga.

Just as Baladeva, He's also seen to perform *rasa-līlā*. But we have been advised to look at the *rasa-līlā* of Baladeva in a particular way by Sanātana Goswāmī. Baladeva, externally He's imitating the *rasa-līlā* of Kṛṣṇa, but it is not so. At heart He's arranging *rasa-līlā* for Kṛṣṇa. Externally He's seen to imitate the *rasa-līlā* of Kṛṣṇa, but His nature shows to the experts of

this line that He's all dedicated towards Kṛṣṇa otherwise He's not Baladeva. He has got no individual personality for His own enjoyment. Every atom in His body always eager to make arrangements for the enjoyment of Kṛṣṇa, then only He's Baladeva. So Nityānanda Prabhu is also such that every atom of the body of Nityānanda Prabhu conscious, atom means not material, *cinmaya*, but is only meant for the service and satisfaction of Gaurāṅga.

So much so, that one day Śacī Devī had a dream that Kṛṣṇa and Balarāma is on the throne and Nityānanda, He's trying to attract Baladeva. "You come down from the throne. Your day's past away. Now My Lord Gaurāṅga He will be installed there on the throne."

But Baladeva fighting, "No, I can't do unto My Lord Kṛṣṇa."

So there is a fight and then Nityānanda was stronger and He took Baladeva down from the throne. "Your day's gone. Now the day for My Master, Gaurāṅga, has come. So You are a trespasser, usurper, so You must come away."

And Baladeva could not successfully fight with Nityānanda Who took Him down.

So Nityānanda's position to Gaurāṅga is such. He has got nothing of His own but His everything is Gaurāṅga. *Audārya*, just as Baladeva to Kṛṣṇa, so Nityānanda to Gaurāṅga, to distribute most generous way that Vraja *prema* that is to be distributed to one and all. That was Their campaign and Their aim of incarnation.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Nityānanda tried His best for the acceptance of Mahāprabhu to the people at large. And what is this? "Come straight to Gaurāṅga and safely you will have Vṛndāvana." And Navadvīpa is also not less valuable. Vṛndāvana, the same *rasa* in one type in Vṛndāvana and another type in Navadvīpa. Some have got special attraction for Vṛndāvana *līlā* and another group they have got special attraction for Navadvīpa *līlā* and a third group represents both the camps, *audārya*, more generous. There within the circle and here, the same thing to distribute out of the circle, so more generous.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-hamṣa carāha' tahate*

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing."] [*Caitanya-caritāmṛta, Madhya-līlā*, 25.271]

Kṛṣṇadāsa Kavirāja Goswāmī's conception is this. "Kṛṣṇa is *amṛta-sara*, yes, the highest nectarean taste we find in Kṛṣṇa *līlā* no doubt. But what is Gaura *līlā*? That is just a lake from ten sides, *tāra śata śata dhara, daśa-dike*, hundreds of streams are coming from that lake of

Kṛṣṇa *lilā*, *daśa-dike*, on ten sides it is flowing, that *amṛta*. That nectar in the lake is Kṛṣṇa *lilā* and that is going out by so many streams on all sides. *Kṛṣṇa-lilā amṛta-sara*, the first class nectar, *tāra śata śata dhara*, hundreds of currents, of streams, is passing in different directions. *Daśa-dike vahe yāhā haite*, *se gaurāṅga-lilā haya*, Śrī Caitanyadeva is such. The different types of Kṛṣṇa *lilā*, *rasa*, *amṛtam*, is spreading from that lake, on all sides it is thrown. So not confined to a limited circle, but it is thrown on all sides that very Kṛṣṇa *lilā*, Kṛṣṇa. They're tasting sweetness and throwing outside, this Pañca Tattva.

marcay mili asvadana kore evam utpat kore katcha evam [?]

They're looting, the Pañca Tattva is looting that nectar, that honey of Kṛṣṇa *lilā* and throwing hither, thither on all sides. And others getting that and their life is being fulfilled. Those that have got such aspiration it is so much to them. Otherwise to others it is an abstract imagination, and waste of time, and even going to madness. 'These are mad people.'

udbay halai chilai e nimai pandit gaya haite asiya chalai vibodit [?]

The normal thinking men of the time, of the age, told like that. "This Nimāi Paṇḍit was a good man, a gentleman, but after returning from Gayā He's totally changed. And all the undesirable things here He is handling of many new things He wants to preach here. What is this? He was a good gentleman before He came from Gayā. Now totally changed, a madman. He does not care for the rules, regulations, the customs, the ancient scriptures, only 'Kṛṣṇa, Kṛṣṇa and all is Kṛṣṇa.' Abnormal, He was normal but recently He has become abnormal. And of course He was a powerful intellect. What He begins He begins with some great energy, from beginning. When He was a *paṇḍit* He did not care for the scholarship of so many *paṇḍits* around, Digvijayī and so many others He defeated without much attempt, simply. But we have lost Him. Now He's another type and does not care for the *brāhmaṇas* or the ordinary *śāstra* we follow. A new opinion He has got and is going on. His ways were un-understandable. Śacī Devī, what is this? Nimāi was not such. Now He does not care for us, even no charm for His wife. What is this He has become?"

Then the neighbours coming and advising Śacī Devī. "What do you do? You are a child of a good man, daughter of a gentleman. Your fate is bad. Your only son, so good son Nimāi Paṇḍit He has become mad. What to do? _____ [?] The fact is this that your only boy, so brilliant, has become mad, this is the fact Śacī. Arrange for proper treatment."

Then Śacī Devī called for the *kavirāja*, the doctor. And the doctor made arrangements for a small tank, then that was filled up with oil, supposed to be very cooling thing. And Nimāi Paṇḍit was asked to dive His body in that tank. And He did so and He's sometimes laughing, Nimāi Paṇḍit laughing and also He's playing in that tank. He's laughing was not like a normal laugh, laughing and moving in that oil reservoir.

Then Śrīvāsa Paṇḍit suddenly came to visit. "How is Nimāi Paṇḍit?"

Śacī Devī told: "See my misfortune, my Nimāi has become fully mad. And I called for the doctor and he has arranged."

Śrīvāsa went to see, "What is this?"

"No, no, the neighbours they advised me to do this."

"You are very gentle lady. Do you not know how to deal with others? What He has got I want that thing, what He has got. Your boy has got Kṛṣṇa *prema*, and I want that, a drop of that I want. If we live for a little longer time then we shall see much mysterious play of Kṛṣṇa here. If we are allowed to live for few days we shall have the opportunity of seeing much mysterious play of Kṛṣṇa. I want this."

Then Mahāprabhu became sober for the time being and told: "Śrīvāsa, if you also remarked that I am mad, then just now I would have went to the Ganges and finished My life. At least you have understood what I am. That is My solace. Śrīvāsa, at least, if you had said to the public that He's mad, then I'd have found no man to accept what I have come to deal with, so I must enter into the river, no necessity."

In this way, the madman.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā 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 un-interrupted 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]

Night for some is day for others, and what is day for some is night for other's, awakening.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

[Raghunātha] Dāsa Goswāmī Prabhu, the only son of the richest family of Bengal at the time, all desirable things for pleasure are around. But left everything, ran like a madman towards Purī for the grace of Mahāprabhu.

bahu ye gaur yangat vikra ya jani dinam asidya dina [?]

They leave their so-called own relatives. They're also very, he himself becomes very apathetic to any pleasure and runs out of his house, the place of comfort, from tree to tree. And those he leaves, his relatives, they also think themselves very poor and they also cry and shed tears and express much dissatisfaction, and wailing. *Dinam asidya dina* [?] Leaves them poor and himself also poor.

"As long as I have not got that for which I am out I am poorest of the poor."

And whom he has left, by leaving their association, they who thought that they're rich, but when his association was snatched away, then they became poor. *Dinam asidya dina* [?]

That is the nature. Rādhārāṇī's accusing Kṛṣṇa. "Your nature is such. Whoever has come in connection of You, their condition is very poor, very poor. They can't find satisfaction anywhere. The real wine of their heart is drawn away. Whomever, in any way comes in Your

connection, they're undone, they're finished, no prospect anywhere. Madly they will run in search of You. And so many, his friends and relatives, they will cry, they will find themselves very, very poor. So Your touch means to dispossess all of their prospects, all the prospects of their life gone whenever any touch of You anyone has got. He's finished, the enjoyment of his life, the spirit of his life is drawn."

Shakespeare told, in Macbeth perhaps, when Duncan was murdered: "Duncan was a good man, good king, but when he was murdered," Shakespeare has written: "The spirit of life is drawn, the spirit of life for everyone. If such a good man may be murdered, then what is the worth of living our life. The life is not worth living. Such a good man he's murdered. In this way, the spirit of life is drawn, to everyone it is drawn. That this is not a place to live for the gentlemen. Such a gentleman is murdered, is there any law? It's anarchy. One must not aspire to live here."

So coming in connection of Kṛṣṇa consciousness all the prospects ever finished. *Dinam asidya* [?] Considers themselves meanest of the poorest of the poor. And searching, can't leave searching and thinks, poorest of the poor. That will be their attitude. Only with the help of the *sādhus* they can sustain their life. They're of equal status, one consoles another. In this way.

This *kīrtana*, when Mahāprabhu fainted the Name aroused Him. The Name has got miracle touch. Mahāprabhu fainted when He fell into the sea, and for a long time, the whole night, the waves are playing with His body, and ultimately cast on the shore from two miles off. Svarūpa Dāmodara and others searching the whole night. "Where has Prabhu gone?" Some say He jumped into the Yamunā where Kṛṣṇa is having His pastimes in the Yamunā, the moonlit night and He jumped into the Yamunā in the sea and carried away. Searching, searching after, and when the night was almost finished Svarūpa Dāmodara found Him thrown on the sea shore where He jumped two miles off. Then, as usual, they began to...

End of 82.05.04.A

Start of 82.05.04.B_82.05.05.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Mahāprabhu came to senses, to the external world. Other times a small *samādhi*, but this time a long *samādhi*. And Mahāprabhu describing what, where He was engaged in, in Kṛṣṇa *līlā*. He said that, "In Govardhana some arrangement of Kṛṣṇa *līlā*. Rādhārāṇī with Her own group came there, and so many things are happening. I was watching from far away. How the jingling, wonderful jingling sound of the ornaments, how the beautiful voice, and what beautiful and charming the atmosphere. I was watching. Suddenly you snatched Me away from that position to here." Began to cry aloud, Mahāprabhu. "I was engaged in seeing that wonderful atmosphere and all the pastimes there in Govardhana. I got it, but My fate could not keep it. You have all forcibly carried Me here in this plane. I have lost it." Began to wail.

So the *Nāma*, *Kṛṣṇa-Nāma* is so forceful anyhow can take away from that deep *samādhi* also of Mahāprabhu. What peculiar things there in the *Nāma*, because He came with that *Nāma* so *Nāma* has the preference, even than direct participation in the *līlā*, took Him.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes people wonder what is the necessity then, the *Hari-Nāma* has such potency, what is the necessity for formal initiation into chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. The real standard, two things to be considered. One, the goal, highest goal, how valuable the thing and what is the price? The calculation should be according to that. How much is required of you and how valuable is the thing? It is all right, but the poison in you it requires some sort of adjustment to receive that Name, *aparādha*, *aparādha sunyai* [?]. So, *āmāra durdaiva*, *nāme nāhi anurāga*.

["sarva-śakti nāme dilā kariyā vibhāga / āmāra durdaiva, — nāme nāhi anurāga!"]

["You have invested Your full potencies in each individual Holy Name, but I am so unfortunate that I have no attachment for chanting Your Holy Names."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 20.19]

Something is necessary from your part. It is all right. *Tuwa ada vichena param audarya* [?] He's generous enough to give you without any price, without anything in return. But the cooperation of your free will is necessary. Otherwise you would have got it from previous time automatically. Free cooperation, your freedom is not disturbed, so your free will is to be attracted towards that and to prepare your free will to cooperate with this bargain, these things are necessary, minimum. Minimum these things are required of you. And in comparison to your gain this is nothing. In other aspects the goal is of less importance, the object of our gain is not so high, but the process to gain that is more troublesome. But here, with the least price you get the highest thing. But what is necessary is cooperation of your free will, *laulya*, *śraddhā*, otherwise it is nothing to you. If you have got no *śraddhā* then thousands may be liberated and they get, but it is nothing to you, you are quite in the dark. So *śraddhā*, something is necessary from you, at minimum that is, "Yes, I want this, I want this." At least sincere earnestness to get the thing. Other things will be managed from that side. This is what we are to think out. Hare Kṛṣṇa.

.....

Śrīla Śrīdhara Mahārāja: _____ [?] how? _____ [?] "My apathy towards Name can never be removed. That is my heart Lord, sympathy, I can't find out sympathetic heart to accept. The trouble is there."

So the *sādhus* come and they may begin their opposition and make him fit and then connects both of them and then the fulfilment comes. So *sādhu*, Guru, their room or duty with them, gradually. And they're also the agents of the Name. The Name has captured their heart wholly and there, they want also servant. That also comes from the Name. The Name

Kṛṣṇa, or Mahāprabhu, the *sādhus* that come to relieve these ordinary people on their behalf, they're also His agency. He's coming and He's cleansing the heart of them, taking the throne and taking the Deity and asking worship, all these things.

Once, myself and Mādhava Mahārāja, Hayagrīva Brahmachāri, I am a *sannyāsī*, went to preach in some Padma [?] in some place in Purva Bangal [?] East Bengal. Then we are told that just in the vicinity of the town there were some people who were a little inclined towards this Kṛṣṇa *kīrtana* etc. We went there and asked them, "We want to go on with lecture on *Bhāgavatam*, *Bhāgavata-paṭ*, and *kīrtana*."

"Yes, you may come, you may do, and this is the place."

"Yes, we will come. At dusk it may be begun, half an hour after sunset, something." We went there with the party, no arrangement, then what to do? We hired a light from the market with our own money, and also gathered some mats to spread in that place. Then we began to play on *mṛdaṅga* and *karatālas*. Then one by one many gentlemen came and took their seat there, and there was *saṅkīrtana* and then perhaps discourse or something, and *saṅkīrtana*.

It was finished, then one old man stood up and told: "This is Gauḍīya Maṭha. The whole burden is on them. They have come from so far. We assured them that we shall make arrangements, 'you come and have *kīrtana* and lecture,' but we all were absent. They came, with their own money they hired the light and the mats, and then one by one we came, but all the burden is on them and nothing to us."

The Gauḍīya Maṭh. So the burden of the *sādhū* is to cleanse, and that is from Kṛṣṇa's side, so Kṛṣṇa is doing everything. Ha, ha, ha. Because His men, he's cleansing, making arrangements and anyhow taking him in, from his side. He does not want to interfere with the free will, then the *jīva* will be nowhere, it will be stone, if free will is snatched away it will be stone. Free cooperation, not sacrificing doing away with the freedom of the *jīva*. Then, what will remain? Nothing, so it is managed in this way.

.....
Śrīla Śrīdhara Mahārāja: _____ [?] something like defeat. There was another also. Lakṣmī, Arjuna. While Hanumān was carrying Gangamadhan [?], or Lakṣmaṇa *saktise* [?], he had a mind to test the heroism of Bharata. So passing over Ayodhyā, Hanumān. And there was some shade on the *padukar* of Rāmacandra and Bharata could not tolerate that someone is crossing over this *padukar* of Rāmacandra, so Bharata shot, threw an arrow, and Hanumān fell down, "Jai Rāma," with the sound of "Jai Rāma."

Then Bharata, "What? Jai Rāma? He must be a servant of Rāmacandra. What have I done?"

Bharata ran to the place and found Hanumān. Then one day Hanumān was pacified, Bharata got the news and Lakṣmaṇa is in *saktise* [?] and in sympathy Hanumān thought, how, whether that Bharata can lift this mountain, Hanumān told that, "My health is damaged by your arrow. I can't take up the hillock. If you manage kindly." Then of course Bharata with the help of his arrow set up the hillock in the sky and then Hanumān came.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Play, *līlāgram* [?] Everything is *līlā*, if we go to measure the *līlā* by reason, ha, ha, ha, it will be lost, ha, ha. *Līlā*, that cannot be measured, cannot be challenged, that is *līlā*. The flow is irregistrable and causeless, that is *nirguṇa*, *līlā*.

Dhīra Kṛṣṇa Mahārāja: Are you saying irresistible or irregistrable?

Śrīla Śrīdhara Mahārāja: Irregistable, not registable, not to be registered, can never be registered or opposed, unopposable. *Ahaituky apratihātā*, it is causeless, we cannot find out any reason, any necessity. It is automatic. Absolute Good does not care for anything because it is Absolute Good, no necessity of caring for anything. So it is irregistable, it is *ahaituky*, causeless, no cause. And irresistible also, that unopposable. Its credit is so high, that opposition is not necessary at all. So the stuff is such it is unopposable, no necessity of opposition. The prime cause, the prime wave, the causal wave, does not require any opposition because it is Absolute Good. No question of opposition, but that opposition that is seen, that is also a part of *līlā*. How?

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*]

Just as the serpent goes by crooked way, so also the *līlā*, *ato hetor ahetoś*, sometimes with cause, slight, sometime with no cause. The opposition, the mock fight is there, the *līlā*, the beauty is enhanced by that. But that is a part of *līlā*, but other things can never oppose it. That is *nirguṇa*, in its own nature it is going in a crooked way. But nothing from outside can oppose its flow. So, *apratihatā*, cannot be overridden, or cannot be stopped, or cannot be checked, the wave cannot be checked or stopped by any other force, it is Absolute. Absolute Good, Absolute Beauty, Absolute Ecstasy, whatever you like to say. *Ahaituky apratihātā*, *ahaituky*, no beginning, no cause, and *apratihatā*, no possibility of change in the future, the past and future both described here. *Ahaituky* means the history or the nature of the past is given there, *ahaituky*. Don’t go to find the cause, no other cause. It is its own cause. No cause has produced this. Like that Hegel, “By Itself.” And *apratihatā*, there is no other foreign force can stop it, that is for itself. It is independent, uncheckable, unchangeable by any foreign force. So it is Absolute, otherwise it cannot be Absolute.

sa vai puṁsām 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]

We are asked to catch that wave. *Sa vai puṁsām paro dharmo*. The highest duty of everyone is to accept that wave and to mix with it in the same tune, mix up with the tune of the Absolute wave, and that is *bhakti*, *nirguṇa*, beautiful wave, part. *Sa vai puṁsām paro dharmo*, that causeless wave underground connecting with the Absolute will and your attempt should be to reach to that plane.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja

[aham 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]

And, *sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje*, submission to that plenary movement, to dance with that wave. That is what is necessary. You are all engaged in local interest of different type, a single, or a little family, or a nation, or a globe, all these are local interest, so give up all sorts of local associations and embrace the universal wave, Kṛṣṇa *līlā*. Mix yourself with Kṛṣṇa *līlā*. It is already there and you are to adjust yourself with that *līlā* which is going, *nitya-līlā*. That is what is necessary after all, with all our different phases of action, knowledge, devotion, whatever you may say. This is the end of your life. The eternal *līlā* is there, and you are to adjust yourself with that, then everything is finished.

Now in details how that is possible? First *śraddhā, tato sādhu-saṅga*, all this in this way, passing through these different stages you can find out in the deep that *līlā* is going and you are to participate there. And there are different divisions also. The wave is not an abstract non-differentiated, but it is differentiated, beautifully decorated, so many things, and according to your taste you can find a place there. And that is the happiest position, that is the goal. Not mere liberation from the negative engagement, that is local engagement, but to participate into the positive movement, that is *līlā*. This is Vaiṣṇava *dharma*.

The *līlā* also of different status, the Nārāyaṇa, the Rāmacandra, the Dvārakeśa, Mathureśa, then Brajeśa. The Supreme most, the deepest *līlā* every found is Vraja *līlā*. Why? For such reasons, such reasons. The speciality of Kṛṣṇa conception, that is the sweetest. Why so many things shed in favour of Kṛṣṇa consciousness, generally against Nārāyaṇa consciousness, Rāma consciousness, Dvārakeśa consciousness? Crossing Them we should come to Vraja consciousness. The group that are serving in that plane, their nature is such and such, the most charming. And the sacrifice is also there to the highest point. So the gain, the remuneration is also of the highest degree. In general it is like that. Hare Kṛṣṇa.

Eho bāhya āge kaha āra, ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] Over the surface apparent things are going on in a particular way. Deeper reading, deeper reading, *eho bāhya āge*, "go deeper, go deeper." The deepest is Vraja *līlā*, and again there, *mādhurya-līlā*. Rāmānanda Rāya, different layers, and the deepest layer in the service of Rādhārāṇī. Wholesale service of Kṛṣṇa. Negative, positive, in Their highest degree. *Rasa-rāja, mahābhāva-dui eka rūpa*, Both combined in Mahāprabhu, the greatest consumer and the greatest supplier. *Rasa-rāja*, the greatest aggression in the highest degree, and Predominated Moiety was also prepared to satisfy in the highest degree. *Rasa-rāja, mahābhāva*. Inconceivable, inconceivable, only distant ray, we can deal with very distant ray, not to be acquired by intellect.

*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.”] [*Kaṭha-Upaniṣad*, 1.2.23]

& [*Muṇḍaka-Upaniṣad*, 2.3.2]

This grand and most important factor to know the truth we must be kept in mind. That we cannot know Him, but He can make Himself known to us. Then what we are to do? Our capacity, how to invite Him? How to increase the negative side? That is our only wealth should be that, how to attract Him towards us? *Yam evaiṣa vṛnute*, how I can invite Him, *vṛnute*, *yam evaiṣa vṛnute*, how I can have His acceptance? *Vṛnute*, He will accept me, to make Himself known. Otherwise it is not possible to know Him. Only one way, that when He will come to make Himself known to me I will be able to know, only this path. Then the invitation, the prayer will be of that type. So *jñāna-sūnya-bhakti*.

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye prāyaśo 'jita jito '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, 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]

Try to go down, increase your necessity. “I am so mean, I am so worthless. My need is the greatest. I am in the most want, so I invite Your attention towards me.” Repetition will be like that. Prepare yourself to go down. _____ [?] There is a Bengali proverb: “If you want to become great, straightly, go to think that you are very small.” Consider yourself very, very small, then you will have the chance of becoming great. But if you are puffed up with what you have got at present in your possession, then it’s the bar to progress. Try to find your need, your want, analyse you and try to see your need, that you are needy in various ways. And then a general tendency will be created that, “I am needy.” Analyse you and try to know your needy characteristic, *dainyam*, then from *dainyam*, *ātma nivedana* will necessarily come out. “I’m the meanest of the mean, so I want some help, some support. I am so fickle, so unsubstantial, nothing in me if I enquire.” So real invitation will come for the great. Otherwise when you think that, “I have got some peculiar capacity which others may not have,” with this egoistic feeling will be the bar, that will be your enemy. Sincerely if you can analyse yourself you’ll see that you are helpless by nature.

*[bālāgra-śata-bhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]*

[“When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul.”] [*Śvetāśvatara-Upaniṣad*, 5.9] & [*Śrīmad-Bhāgavatam*, 11.7.42, purport]

*[keśāgra-śata-bhāgasya śatāṁśaḥ sādṛśātmakaḥ
jivaḥ sūkṣma-svarūpo 'yaṁ saṅkhyātīto hi cit-kaṇaḥ]*

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [*Śrīmad-Bhāgavatam*, 11.7.42, purport]

["If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter.']

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.140]

It has been suggested for us to understand our position. That there is one hair, if you cut the hair into a hundred pieces, and again one piece into a hundred pieces, again that piece to a hundred. You are so infinite imaginary position, infinitely small, infinitesimal. So try to realise you, then you will come to the reality. "Oh, I am so small. Then how can I stand without some help from outside?" So your real inner hankering will come for *ātma-nivedanam*. "I want a support, I want a support. Otherwise I can't stand independently. I am so small." That sincere, intense desire, that will take us to some support, *ātma-nivedanam*. First *daiṇyam*, to find out the real meanness of the self, and necessarily there will come a natural search for some support, *ātma-nivedanam*. Then *goptṛtve varaṇa*, and when we get some sort of support, most earnestly to embrace that. "That without You I am nowhere so I can't leave You, *goptṛtve varaṇa*, and You must protect me."

*[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.100]

Avasya rakse kṛsne visvasye paran [?]

And at the same time what will be favourable to that activity to accept that and what is unfavourable to dismiss that, *ṣaḍ-vidhā śaraṇāgatiḥ*. *Śaraṇāgati* itself can give everything, it is mentioned somewhere. In *Prapanna-jīvanāmṛtam* also I have mentioned this. That only *śaraṇāgati* can fulfil all your desires. Other things will come automatically. You give your full attention to *śaraṇāgati*. Don't mind anything, and other things will automatically come. You are to look out whether you are true there, may not deviate from that position, that *śaraṇāgati*. Others, *śravaṇa*, *kīrtana*, *smaraṇa*, all other things cannot but come to a *śaraṇāgata*, automatically, unconsciously. So only *śaraṇāgati* can drive away the whole trouble and deliver the highest thing, *śaraṇāgati* is such. It is graphic, and a very broad and very wide prospect, *śaraṇāgati*. *Śaraṇāgati* means, that is to be conscious of one's

helplessness. "I am born to be supported and not to give support to anyone. By birth I am such, *taṭastha-jīva*, no marginal position, no real position. I am such. What I can do? By constitution I am such. I am helpless. So my only support is as a dependent creation. So without support I can't stand, so I don't want false support, but real support."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Service, from *śaraṇāgati* comes service, and by the grace of the Lord service increases and takes different shapes, friendly, *sākhya*, *vātsalya*, etc. And *mādhurya-rasa* service is the wholesale service, unreserved, wholesale. It has been expressed in a Bengali *padāvali* (by Jñāna Dāsa in his *Vaiṣṇava-padāvali*): *prati aṅga lāgi kānde, prati aṅga mora*.

Only Rādhārāṇī can say so: "That every part of My body, every limb, every atom on My body, is crying for the corresponding atom on the other body."

Prati aṅga lāgi kānde, prati aṅga mora. The Whole is crying for the other Whole.

Hare Kṛṣṇa. It is possible, in some quarters, and we are to conceive from a respectable distance, thinking that it is possible somewhere. And we must group ourselves to that side where so much intense and expansive unity is possible. We may group ourselves to that side. Then we may have best, which cannot be had.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So it is said, categorically different from the *gopīs*. Here also in Rāmānanda Rāya: "The service of the *gopīs*, that is the highest, *mādhurya-rasa*. And then when Mahāprabhu told: "Any further?" Then came the case of Rādhārāṇī. "Her service, not in quantity but in quality also is superior to those of the *gopīs*." It has been mentioned in that way. Not only in quantity or intensity, but quality also is of other type.

śata-koṭi-gopīte nahe kāma-nirvāpaṇa, tāhātei anumāni śrī-rādhikāra guṇa

["Lord Kṛṣṇa's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!"] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.116]

It is mentioned there. And from Jayadeva also we find:

*[kaṁsārīr api saṁsāra-, vāsanā-baddha-śṛṅkhalām]
rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ*

["Lord Kṛṣṇa, the enemy of Kāṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja."] [*Gītā-Govinda*, 3.1] & [*Caitanya-caritāmṛta, Madhya-līlā*, 8.106]

Taking Rādhārāṇī, He left other Vraja *gopīs* and took Her to some solitary place. So categorically that in quality also some sort of difference, *prema-sevā*. The *gopī* love, that is also a high type of love, but again there is superior love which is found in Rādhārāṇī. So leaving all, Kṛṣṇa can accept Her service. There is such possibility. But we should learn to revere that ideal from afar and not try to rush in like fools where angels fear to tread.

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-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 nature of teaching, of...

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Śrīla Śrīdhara Mahārāja:

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]

...

So it is not imagination. *Vaikuṇṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma.*

Mathematically you can produce this. And all Guru. To live and move within, Guru.

"I'm of the worst type, meanest type, and on all sides Guru, all Guru."

Just as if we're required to put our foot onto the throne of the Deity, for some service. Suppose the Deity is a little higher, bigger Deity, and for His crown the servitor is required to climb up into the throne. He generally considers that throne is very venerable thing, we can't retire, even to touch His hand we shall shiver, 'that I am not qualified to touch the throne.' But when we are required for the service to put our foot on the throne and to adjust the crown of the Deity, then with what audacity we do that. And when coming down we again cleanse the place and we bow our head to the throne. 'The throne is of superior position than me, more respectable, more venerable than I am.'

So the whole Vaikuṇṭha, Vṛndāvana, they're of that type. We must be conscious. All Guru. So not a particle of enjoying spirit will be able to come there. So respect, in the first position, respect in Vaikuṇṭha, then affection, love, in Vraja, when it will. *Anyābhilāṣa, karma, jñāna*, must be eliminated outside. It is not imagination. It is reality. It is so much reality that all other things are unreal in comparison to that, in our *śraddhā*. Everything is unreal and that is only real. And we must try to have that. No imagination.

Dhīra Kṛṣṇa Mahārāja: Hiranyagarbha, he and his friend...

Śrīla Śrīdhara Mahārāja: _____ [?] Hiranyagarbha?

Dhīra Kṛṣṇa Mahārāja: He and his friend...

Śrīla Śrīdhara Mahārāja: Yes, Nadia.

Dhīra Kṛṣṇa Mahārāja: And Pandu, they say that, "In *Caitanya-Bhāgavata* Mahāprabhu says, one day, He says, 'I'm not going to eat in the house of a poor man. I want to eat in a house of a rich man.'"

Śrīla Śrīdhara Mahārāja: Master, master, one *lākh*, *lākheśavara*. Yes.

Dhīra Kṛṣṇa Mahārāja: *Lākheśavara*. So then they say, "Mahāprabhu is saying, if you do not chant a *lākh*...

Śrīla Śrīdhara Mahārāja: The difficulty is that only a part of the advice should not make the molehill, mountain of a molehill.

Dhīra Kṛṣṇa Mahārāja: Mountain out of a molehill.

Śrīla Śrīdhara Mahārāja: Only that was not the advice of Mahāprabhu. There are so many advices. And all must be taken into account and the importance should be allotted, not only one point of His advice.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Lākheśavara*, and then by repetition of this sound we can get the Name? How to improve the quality of taking the Name?

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
[sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ]*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.234]

So the interpretation of that *lākha*, this *lākha Nāma* means where the aim must not be missed - that sort of Name. Taking Name and the mind is wandering through the different worlds, different charms - not that Name. *Eka lākha Nāma*, when the Name should be taken with the single aim, that is also what *lākha* means. Anyhow, to come to scientific position.

Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. Rūpa Goswāmī, and this is, Rūpa Goswāmī cannot be taken away from Mahāprabhu, as well as the scientific blame. Who are taking so many Names, Name, Kṛṣṇa is within the Name, taking Name what is the result? Why not such desired result?

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

One Name is sufficient. Why not that? What is that Name? *Vaikuṇṭha-nāma-grahaṇam aśeṣā* [Śrīmad-Bhāgavatam, 6.2.14] The Name is not a mundane sound. *Nāmākṣara bahiraya batu nāma kabu naya* [From Jagadānanda Paṇḍita's *Prema-vivarta*]. The sound, the physical sound corresponding of the Name, that is not Name proper. Name is *cīnmoya*. Name is Kṛṣṇa Himself. Where is that Name? It is his self deception. These fools want to deceive them. Where I'm taking the Name, where is the Name? Have I got the desired result of the Name with me when I pronounce the Name? Why not? Then there must be some rub.

Sevonmukhe hi jihvādau, we are not sufficiently regardful, so Kṛṣṇa is not with the Name. Only physical Name repetition. Must come to the practical side, practical application, otherwise they will have to turn to be atheist. 'I did so much but I have found nothing.' But to the real process you go, the progress according to the step by step going, you will find and be more encouraged. And those will be able to think it is real. Otherwise those fools will think, 'This is all, I have done many things, but it is all imagination, nothing is there.'

Dhīra Kṛṣṇa Mahārāja: Yes. Many of them become atheists.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: We have seen.

Śrīla Śrīdhara Mahārāja: What to do? Not in the particular process recommended, that is ignored. And wild goose chasing, some sort of labour making in useless way, then they'll be turned to atheist, reactionary. 'Oh, I have done much, but it is nothing, all may be imagination.' that will be their announcement later on.

Dhīra Kṛṣṇa Mahārāja: Yes. Our Guru Mahārāja's disciples also, they're saying this now. "For many, many years I was chanting Hare Kṛṣṇa, doing all these things, I got nothing."

Śrīla Śrīdhara Mahārāja: So very cheaply they wanted to have that sweet-ball to devour. He taught like that. Without the money to purchase the sweet-ball should be swallowed.

Hare Kṛṣṇa. Gaura Hari. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Ten after nine. Nine ten.

Śrīla Śrīdhara Mahārāja: Nine ten. So some *dikṣā*, function. I shall go to take bath now.

Nimāi ____ [?]

End of 82.05.05.B

Start of 82.05.06.A

Śrīla Śrīdhara Mahārāja: ...service that coming to Him from different quarters. The Raktaka, Citraka are drowned there.

Yaśodā says, "Oh, Raktaka, bring some water. Just cleanse this place." So Yaśodā's idea has over-shadowed all these characters, more than.

Dāsyā, sākhyā, vātsalyā, mādhyā. Gradually higher, and the higher has subdued the lower type. The *vātsalyā* and the *mādhyā* having the higher position, and then *sākhyā rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhyā*, this type of *sākhyā*, real type of *sākhyā*, *vātsalyā* and *mādhyā*, not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and this filial service, and consort service, it depends on the ideal, and also the paraphernalia. *Dāsyā* plus confidence, then comes *sākhyā*. *Sākhyā* is also service. Everything is service. *Vātsalyā*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; but different type of service. *Vātsalyā prema*, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit none can enter that domain of the Absolute. So friends they're climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping, all service. We are to understand that, all serving. *Kalyāṇa kamaṇa* [?]

"This wretched boy does not know how to go on in His life. I must teach Him."

That sort of training and teaching, that is in the spirit of service. But service has got so many beautiful and sweet forms. It is being shown in Vṛndāvana, sweet. Service may have such sweet development. Servitors may have such position, that is only possible in Kṛṣṇa *līlā*, *nara-līlā*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord 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 the pastimes of Kṛṣṇa, this humanly pastime, that is the highest of all, sweetest of all. It is there. Just like ordinary mundane thing. Nearest approach of the Infinite to finite, Infinite's nearest approach, extreme approach to finite. The Infinite is approaching to finite, and in its extreme form it is in Vṛndāvana, we find. He's playing at the hands of His servitors of different type in different ways. The extreme approach of the Infinite to finite. So most beautiful. Ha, ha. Most beautiful, most dignified, and most prospect giving, unique. It is unique. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Ayodhyā is in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: No, midway. The *vātsalya rasa* is there. It's not under Vaikuṇṭha. Vaikuṇṭha is hemisphere: *śānta*, *dāsyā*, and half of *sākhya*, no *vātsalya*. Lakṣmī Devī has no parents, Nārāyaṇa also no parents. But in Rāmacandra we find parents. Sītā Devī somewhat. But Rāmacandra, *vātsalya*, Kausalya and others who had affection, the service of affection open there, so half. Then the *mādhurya*.

*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?”]

[*Śrī Upadeśāmṛta*, 9]

Why? *Janito, janma-līlā, nito*. For this birth ceremony is added in Mathurā not in Vaikuṇṭha so it is greater. The service of higher type to be found in Mathurā, the *rasa*. So in the measurement of *rasa*, Mathurā holds superior position to Vaikuṇṭha because the *rasa* is variegated and more intense there to be found. The measurement of high and low, will come according to the *rasa*, the actual measurement of the ecstasy which can be felt by the servitors. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Do you follow? So, the nearest approach of the Absolute towards the mundane finite is found in Vṛndāvana, so Vṛndāvana is so great for us. We may find here, *yasyālinde param brahma* [*Caitanya-caritāmṛta, Madhya-līlā*, 19.96] He's astounding the *yogīs* and the *jñānīs* and the other seekers, enquirers, they are trying their utmost to find out Him, and He's nowhere. And here He has come down, taking, sucking breast, on the lap, and being whipped, and stealing, and so many displays, He has come. It is inconceivable and untrustworthy. We cannot put confidence, we cannot put faith in, which is not trustworthy, beyond the reach of our trust.

Hare Kṛṣṇa, Gaura Hari bol. So, stop here today.

...

Dhīra Kṛṣṇa Mahārāja: ...to them. What is this?

...

...our old God-brothers who are separate from ISKCON, we can only ask little of them, to come together, have *Harī Nāma saṅkīrtana*, *Bhāgavata* reading, and *prasādam* distribution. We cannot ask much more than that. Because after having gone away...

Śrīla Śrīdhara Mahārāja: ...approach will be mild.

Dhīra Kṛṣṇa Mahārāja: Mild.

Śrīla Śrīdhara Mahārāja: Yes.

...

Dhīra Kṛṣṇa Mahārāja: ...that's for the general organisation. Individual organisations are for the cent percent dedicated.

Śrīla Śrīdhara Mahārāja: Yes. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But always be mild in your attitude. That is my request. Not fighting attitude but mild attitude.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yesterday one gentleman wrote a letter to me _____ [?]

Dhīra Kṛṣṇa Mahārāja: He's my old friend, Gopeśvara.

Śrīla Śrīdhara Mahārāja: Gopeśvara, yes.

Dhīra Kṛṣṇa Mahārāja: Yes. We joined today, on the same day, eleven years ago, it is almost today actually.

Śrīla Śrīdhara Mahārāja: So you will find much more, sympathetic towards it.

Dhīra Kṛṣṇa Mahārāja: Also I have...

Śrīla Śrīdhara Mahārāja: Mechanical life. There must be sincere search after truth.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also I have some people where I'm living, who, they want to take initiation from Your Divine Grace. And there are people...

Śrīla Śrīdhara Mahārāja: I have - you will give initiation, in general. But if any particular case you may take to me. Otherwise you will do there locally, otherwise you cannot get much men in your...

...

Hare Kṛṣṇa. You have something, an Ācārya Board, ha, ha.

Dhīra Kṛṣṇa Mahārāja: You see, many of these people they knew something of our Guru Mahārāja, so they desire a Spiritual Master of equal stature.

Śrīla Śrīdhara Mahārāja: If such stalwarts are found to help you, then you may send them here.

Dhīra Kṛṣṇa Mahārāja: Yes. Well they cannot come...

Śrīla Śrīdhara Mahārāja: To consolidate your position.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In general, local people, I'm giving my consent, deal with them. Responsibility I'm transferring to your hand.

Dhīra Kṛṣṇa Mahārāja: Yes, I understand that.

Śrīla Śrīdhara Mahārāja: Oh. Special cases you may send here.

Dhīra Kṛṣṇa Mahārāja: So I have one letter to Your Divine Grace, from Mukundamālā Vilāsa.

To His Divine Grace Śrīla Śrīdhara Deva Goswāmī Mahārāja. Dear Gurudeva, please accept my humble obeisances. I hope that you are well. We're always praying for your good health and long life by the Grace of The Lord. Only by pleasing you can we hope to please Kṛṣṇa. For without your mercy we are lost. We are working on publishing a book of your lectures, and this is the only solace in our lives, as we are living in separation from Your Divine Grace, here in New Gupta Govardhana. I hope that by your mercy we can arrange for a first class publication to be brought out. This will be of great value to devotees around the world who are desperate for a deeper understanding of devotional service and Kṛṣṇa. Please bless us that we may be able to successfully serve you in this way, and always remember your instructions on spiritual life.

*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]

You are distributing the real life giving nectar of Kṛṣṇa consciousness. So we think you are doing the highest relief work for the welfare of all fallen souls. Please inspire us to taste and

distribute this nectar so that the whole world may be nectarised. Just as Śrīmatī Rādhārāṇī says:

*punaḥ yadī kona kṣaṇa, kayāya kṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*
[Caitanya-caritāmṛta, Madhya-līlā, 2.38]

We want to worship and propitiate time with garlands and *candana* so that time will stand still and allow you to stay with us forever so we can taste the Śrīla Śrīdhara nectar of your Hari *kathā* and bask in the rays of your lotus feet eternally. Always praying for your mercy, I hope to remain your humble servant. Mukundamālā Vilāsa.

Devotee: Mahārāja, _____ [?]

...

Dhīra Kṛṣṇa Mahārāja: ...isn't the *bhakti-latā-bīja*, isn't that conceptual, is that *bīja* conceptual, a conception?

Śrīla Śrīdhara Mahārāja: *Bhakti-latā-bīja* means that *mantram*, yes, is given with good will and sowed. The Kṛṣṇa conception in seed, the instruction in seed it comes, *vaidhī*, about the reality.

Dhīra Kṛṣṇa Mahārāja: So therefore their...

Śrīla Śrīdhara Mahārāja: Materially, it is his own *bhajan*. But Gurudeva gives by the grace, by the desire of Kṛṣṇa, what is supplied from Kṛṣṇa's side, and he gives that, the Kṛṣṇa idea, Kṛṣṇa conception, in very meagre way, means, concise. Most concise form Kṛṣṇa conception what is given, a living thing, and then what is nurtured and that will develop.

Dhīra Kṛṣṇa Mahārāja: So then there may be different qualities of *bīja*, according to the person who's holding the conception.

Śrīla Śrīdhara Mahārāja: Yes, according to the Kṛṣṇa's arrangement. The seed Kṛṣṇa, giving Gurudeva, then *mādhurya rasa*, *vātsalya rasa*, the seed coming. Gradually it will be clear that what type of. Kṛṣṇa also of different type, Svayaṁ-Bhagavān, Svayaṁ-Prakāśa, Svayaṁ-Vilāsa, Prabhāva, Vaibhava. Vasudeva conception of Kṛṣṇa, Vṛndāvana conception, Vṛndāvana also different conception of Kṛṣṇa. Then *parakīya* there must be in Vṛndāvana, the *parakīya*, the Kṛṣṇa, worldly Kṛṣṇa, Kṛṣṇa in worldly consciousness, *nara-līlā*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord 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]

That human complex, Kṛṣṇa Svayaṁ-Bhagavān, human complex, and that is also *parakīya*, not rightful enjoyer, as if thieving, stealing. General eating, not satisfactory to Him, rather eating by stealing He’s more satisfied. That is His nature. His own things, actually everything belongs to Him, but that does not please Him.

“I’m eating something which belongs to others. I’m stealing and eating.”

That sort of, not only human but wicked human play. The part of a wicked part He wants to play. Very tasteful to Him. That is, that gives the highest possible satisfaction to the devotees, some way or other.

Yaśodā consciousness, “Some say that He’s not my son. What is this? No. They do not know, He’s my child. But they say, ‘Oh, He has got some supernatural position. The Garga Ṛṣi came, Vasudeva sent, some say He’s Vasudeva’s son,’ How, what do they say? He’s my son.” That makes Yaśodā’s affection rise to higher extent, higher standard. “If He does not be my son, then what will be my fate if He leaves me? How can I live then? Without thinking that He’s my son how can I go on with my life?”

So this enhances, that *vātsalya rasa* is pushed into very rarity. ‘I may lose.’ The concentration, more concentration. And Rādhārāṇī’s position if the worst, most helpless, wholly given, uncertain position, wholly given, wholesale gift, but the gift to whom, He’s uncertain. But can’t withdraw...

...

_____ [?] ...portrait and the Name is congruent, is one and same, but we do not know that in the beginning. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: So when Kṛṣṇa says:

*man-manā bhava mad-bhakto, [mad-yājī mām namaskuru
mam evaiśyasi satyaṁ te, pratijāne priyo 'si me]*

[“Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.”] [*Bhagavad-gītā*, 18.65]

He means to think of Him in a particular way.

Śrīla Śrīdhara Mahārāja: Ah. *Man-manā bhava mad-bhakto, mad-yājī mām*, that is of lower stage. They have attained the highest stage, and here, ‘come by this way.’ This is recommendatory for devotee, ‘come by this way.’

...

...come yesterday, eh?

Dhīra Kṛṣṇa Mahārāja: They’re very happy.

Śrīla Śrīdhara Mahārāja: And they're in trouble, eh? The whole day in this hot season they will have to remain in that bus, a tedious journey, but there mostly, gradually will be cooler.

Dhīra Kṛṣṇa Mahārāja: Yes. But they're going... Yes. So that will enliven them.

Śrīla Śrīdhara Mahārāja: Yes. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. And another bus is to come tomorrow morning.

Dhīra Kṛṣṇa Mahārāja: Yes. I hate. This material existence makes me little hateful that I'm living here.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: But it's also part of Kṛṣṇa's plan.

Śrīla Śrīdhara Mahārāja:

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī, Śikṣāṣṭakam, 4.7, from The Songs of Bhaktivinoda Thākura, page 136, ISKCON Press, 1980*]

"Either in heaven or in hell, wherever He chooses to place me, that does not matter. But only my concentrated prayer will be that my adherence to You, faith to You, may not be disturbed my Lord. The whole concentration of the prayer will be that my submissive relation to You, the prayer, to this prayer only, and nothing else. Others, whatever it may be, but Your sweet will is going. But only this much, the minimum, that Your connection I can't, admit to be cut off. Only that least demand, nothing else. Everything left on You, at Your sweet will."

Dhīra Kṛṣṇa Mahārāja: That is the *śuddha bhakta*, his prayer.

Śrīla Śrīdhara Mahārāja: *Śuddha bhakta*. Not even that, "Liberate me. Keep me along with You. No, no condition, no condition, only one prayer, a thread, only a thread connection with You. Others, as You like. I'm fully at Your disposal, fully at Your disposal. Only minimum request that a connecting thread, that I cannot tolerate to be severed, then I'm gone." Gaura Hari. "Demand will be minimum to You, most minimum. Without that I won't live. Other things at Your pleasure. You have every right, every right to excise Your power on me. I am Your eternal slave. You have every demand You can take from me." Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: I was just reading about Indra and Viśvarūpa, in the *Bhāgavatam*, the sixth canto. And there it is said that the *devas*, when there's some very distressful condition, *then* they pray to Kṛṣṇa to relieve them. They become very devoted at *that* time, and pray for some relief. But our Guru Mahārāja was writing that the *śuddha bhakta* he will not pray to Kṛṣṇa like that.

Śrīla Śrīdhara Mahārāja: *Śuddha bhakta*, won't pray for anything, but only his connection of a slave. *Ke?*

Devotee: Nadiyā Prabhu.

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja's Nadiyā.

Śrīla Śrīdhara Mahārāja: How Jayatīrtha Mahārāja is doing? He's doing well?

Dhīra Kṛṣṇa Mahārāja: He's doing *pūjā*.

Śrīla Śrīdhara Mahārāja: *Pūjā*, Govardhana Girirāja *pūjā*.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Dhyāna puṇyadhi yatnam*.

*jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna puṇyadhi 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]

Hare Kṛṣṇa. Gaura Hari. Where is Bhāratī Mahārāja?

Devotee: Bhāratī Mahārāja is not here yet.

Śrīla Śrīdhara Mahārāja: Is he here, there, or?

Devotee: We haven't seen him. I saw him at *maṅgala-āratī* time but I haven't seen him after that.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also, in preparing this book, you told once we can make division, *sambandha*, *abhidheya*, *prayojana*. So I think I can understand *sambandha jñāna*. You speak of the world of exploitation, and topics of that nature. But *abhidheya jñāna* I don't understand how to distinguish.

Śrīla Śrīdhara Mahārāja: *Sambandha jñāna*, what do you mean by that?

Dhīra Kṛṣṇa Mahārāja: As an example, when you speak of the world of exploitation, that...

Śrīla Śrīdhara Mahārāja: Exploitation, renunciation, and dedication, three planes of life.

Dhīra Kṛṣṇa Mahārāja: Yes. That...

Śrīla Śrīdhara Mahārāja: And calculative dedication and spontaneous dedication. In the land of dedication two compartments. In the Vaikuṇṭha, calculative, and above, spontaneous, automatic, in Goloka. That Kṛṣṇa is there, Nārāyaṇa is here. In the land of renunciation, Virajā, Brahmaloḥa. Buddhists Virajā, Śaṅkara Brahmaloḥa. And here, Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka. Different planes of exploitation, and this in details.

And *abhidheya*, the *karma*, *jñāna*, *yoga*, *bhakti*, *viddhi bhakti*, *rāga bhakti*, 'means to end.' *Abhidheya* means 'means to end,' *abhidheya*. And *prayojana*, that is the goal, destination. That is *devata*, a position, we get the facility of exploiting others, good position in this world, higher position. And then that liberation, that *sāyujya*. And then *śanta rasa*, *śanta*, *dāsyā*, and very meagre *sākhya* in the calculative area, in the lower hemisphere of Vaikuṇṭha. And the higher, the spontaneous, full five, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. And the highest is that *parakīya*...

Dhīra Kṛṣṇa Mahārāja: Aranya Mahārāja ...

...

Śrīla Śrīdhara Mahārāja: And then from there...

...

Kṛṣṇa, from Kṛṣṇa it is *kārṣṇa*. *Kārṣṇi* means son of Kṛṣṇa, Pradyumna. Pradyumna is named by *kārṣṇi*. But *kārṣṇa* means Vaiṣṇava, Kṛṣṇa *bhakta*, devotees of Kṛṣṇa. One who's connected with Kṛṣṇa is *kārṣṇa*. And the Vaiṣṇava is connected with Viṣṇu, Vaiṣṇava, *kārṣṇa*.

Akṣayānanda Mahārāja: You have given in *Prapanna-jīvanāmṛta*, *kārṣṇa saṅga ulasam*.

Śrīla Śrīdhara Mahārāja: Might be.

Akṣayānanda Mahārāja: *Kṛṣṇa kārṣṇa saṅga ulasam*.

Śrīla Śrīdhara Mahārāja: Maybe. Kṛṣṇa *kārṣṇa*.

Akṣayānanda Mahārāja: And there was one letter you have heard from Mukundamālā Prabhu.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Through Dhīra Kṛṣṇa Mahārāja just now perhaps.

Śrīla Śrīdhara Mahārāja: Yes. So, Dhīra Kṛṣṇa Mahārāja is going earlier perhaps than your letter. Ha, ha. Should encourage him, he has written that is all good.

Akṣayānanda Mahārāja: I'll send a reply with him.

...

Dhīra Kṛṣṇa Mahārāja: ...that I mentioned before, with regard to *dīkṣā*. I do not think that they can come to India. Not possible for all of them to come.

Śrīla Śrīdhara Mahārāja: So you are to make arrangement amongst you.

Akṣayānanda Mahārāja: *Hari Nāma*. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Sometimes our Guru Mahārāja he would chant on the beads, and give a name, and his representative could hold a *yajña*, and distribute the beads, and the name, to the initiate.

Akṣayānanda Mahārāja: He would sent by post.

Śrīla Śrīdhara Mahārāja: Big case, he did so, we found our Guru Mahārāja only once, a man, a big man in Dacca, he was dying. They're against in the beginning, but later on submitted and asked *Hari Nāma* from Guru Mahārāja. And it was managed through phone. Only one record we saw.

Dhīra Kṛṣṇa Mahārāja: Phone?

Śrīla Śrīdhara Mahārāja: Through phone. Through phone he gave *Hari Nāma*.

Guru Mahārāja did. Counted beads, sent, and delegated person will deliver.

In special case some arrangements may be made. Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: He also used to, he also had this fire *agni-hotra yajña* for *Hari Nāma*.

Śrīla Śrīdhara Mahārāja: That may be done through delegation.

Akṣayānanda Mahārāja: But generally here for *Hari Nāma* there's no fire sacrifice, only for the *Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Yes. *Yajña* only for the _____ [?] For *Nāma* is wide, grace, widely gracious, *Hari Nāma*. Does not care for anything else, any formality, much of formality. Most extensive _____ [?] distribution, self distribution is *Nāma*, through Name. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*. Simply by the Name the Hari is satisfied. His special grant for the Kali-yuga people because the circumstance is too much adverse, so His grace is more extended to the fallen. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*.

[*dvāparīyair janair viṣṇuḥ pañcarātraś 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.”] [From Śrīla Madhvācārya’s commentary on *Muṇḍaka Upaniṣad*]

If you take *Nāma*. But one thing must be present, that *śraddhā*. *Śraddhā*, that is a sort of faith. All others neglected, disregarded, but only faith. When you take Name everything is done. Everything is done. All these formalities only to help *Nāma bhajan*, this *dīkṣā*, the *yajña*, to encourage us, our heart, to create confidence all these things are done, to give some strength to the mind. ‘Oh, yes. Something done.’ Otherwise so easily we get the highest thing it is difficult to believe. So some grandeur is also shown to promote his confidence towards *śraddhā*, *mantram*.

Akṣayānanda Mahārāja: In that Vṛndāvana mandeēr, Kṛṣṇa-Balarāma mandeēr, our Guru Mahārāja he had some *brāhmaṇas* come and perform an extensive *yajña*. And at the same time, we, his disciples, were doing *Hari Nāma saṅkīrtana*. Then later he wrote in his book, one of his purports of *Bhāgavata*, he wrote, “Actually, the *saṅkīrtana* was enough, but just so the people of Vṛndāvana would recognise we had this big *yajña*.”

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Yes. ‘Something is done.’ Ha, ha, ha, ha. In *yajña* or any other performance the sound is always leading. The *mantram* is there, the sound, and the Name in the *mantram*. If the Name is taken, Nārāyaṇa taken and Śiva, Kali, is put in that *mantram* it is just gone to the opposite side. So Name is all in all, in the *mantram*, in the *yajñam*, the *mantram*, the sound help, help of the sound is imperative. It cannot be avoided. Whatever we do, sound can go alone. But if you do other things the help of sound is indispensable, the *mantram*. Hare Kṛṣṇa.

Devotee: Mahārāja, also Swāmī Mahārāja would change the names at *Hari Nāma*. He would change the devotee’s name at *Hari Nāma*. But here you don’t do that.

Śrīla Śrīdhara Mahārāja: Because here names are almost already connected with *devata*, and there it is absent, so in the beginning he changes the name and connects it with Viṣṇu *dāsa*.

In Mahāprabhu’s *līlā* we find so many names which is not connected with Vaiṣṇava *dāsa*. There was one Kalidāsa, who was the cousin, no, who was the uncle of Raghunātha *dāsa*. He was a great devotee. His speciality was to enquire and find any Vaiṣṇava and take his *ucchiṣṭham*, Kalidāsa. And that Kalidāsa went to Purī once, and when Mahāprabhu entered the temple of Jagannātha, just before He washed His feet. And that water was collected in a pit. And strict instruction was given to Govinda that none can touch that water, the feet water of Mahāprabhu. But once Kalidāsa went there, and when Mahāprabhu is washing His feet, he put his folded palms, and took. Again, twice he took, just in front of Mahāprabhu, and when thrice, “No further. Stop here.” But if a bird could not use that water it was so restricted by Mahāprabhu. “None should come.” Only Vaiṣṇavas with some plea they will touch anyhow, “How? What is the utility?” With this plea they took it on their head. But Kalidāsa, Mahāprabhu He could not restrain Kalidāsa. One, two, three, handfuls he took that feet water on His presence, on His nose. Kalidāsa. But his name was Kalidāsa it is mentioned.

Not so much importance was given that time. But our Guru Mahārāja of course he changed the name of the disciples to mean that the...

Devotee: Today is Nṛsimha's ...

Śrīla Śrīdhara Mahārāja: It is developing gradually.

Devotee: Today is Nṛsimhadeva's appearance day.

Śrīla Śrīdhara Mahārāja: Yes, Nṛsimha *caturdaśī* today.

End of 82.05.06.A

Start of 82.05.06.B

Śrīla Śrīdhara Mahārāja: ...suffered so much from the hands of his own dear father. So what his father, mother, and other friends in this world, that is exposed there. The father is trying his best to kill the son, because he's a devotee of Viṣṇu. This is his fault, the only such. The only such, though disinterested life, leaving here is not possible. All connected with some mundane purpose. The combination of a family, father, son, wife, and others, all others had some relation, mala fide object combined together. A gang of *guṇḍā*, they have got also some rules and regulations of their life.

I have written one *stotram* of Prabhupāda. There I mentioned,

*vātsalyam yac ca pitro jagati bahumataṁ kaitavam kevalam tat
dāmpatyam dasyutaiva svajana-gaṇa-kṛtā bandhutā vañcaneti
vaikuṇṭha-sneha-mūrtteḥ pada-nakha-kiraṇair yasya sandarśito 'smi
yatrāsau tatra śighraṁ kṛpaṇa-nayana he niyatāṁ kiṅkaro 'yam*

["Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to *Hari-bhakti*); socially recognized pure matrimonial love is nothing but dacoity (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there."] [*Śrī Śrī Dayita Dāsa Daśakam*, 3]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 203]

After the departure of our Guru Mahārāja I wrote those stanzas. The meaning is, *vātsalyam yac ca pitro*, material love, affection, which we see, we get from the parents, *jagati bahumataṁ*, so much praised in this world to be the genuine affection. *Kaitavam kevalam tat*, that is nothing but deception, deceiving, *kaitavam kevalam tat*. *Dāmpatyam dasyutaiva*, and the conjugal love shows nothing but, *dasyu* means duty.

Akṣayānanda Mahārāja: Robbery.

Śrīla Śrīdhara Mahārāja: Robbery. *Dāmpatyam dasyutaiva. Svajana-gaṇa-kṛtā bandhutā vañcaneti*, and whatever affectionate feelings are shown by the mere relatives in the body connection, that is all deception, cheating. It was seen by whose, by the ray of whose nails of feet, *pada-nakha-kiraṇair yasya san*, by the ray of the nail of the feet, of whom, that is Guru Mahārāja. It was seen, shown to us. *Yasya, yatrāsau tatra śighram*, Oh my miser eye, take me straight and quickly, to that place where he has gone, where he's living. *Tatra śighram kṛpaṇa-nayana he niyatām kiṅkaro 'yam*. Take this servant, servitor, to that place. Why you do not take me quickly, dealing miserly? Take me."

So all these:

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj janani na sā syāt
daivam na tat syān na patīś 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]

Those cannot give me relief from this mortal life. Always changing my position, can't stay even for a second in a particular position, always shift, compelled to shift position every second. And these who cannot save me, *na mocayed yaḥ samupeta mṛtyum*, the *mṛtyu*, the death is devouring me, and who cannot release me from that greatest danger, then what sort of friend he is? What sort of utility I can get from him? So who can deliver me from this dangerous position of every second, he's my friend. I must seek help from him who can relieve me from my highest danger. I must take shelter under him, seek sympathy of him. That is natural, who can keep me, who can give shelter to me. I'm being devoured every second by the eternal time, *kāla*. Eternal time, the representation of death is devouring everything. My very existence is at stake, and who can protect me, sustain me, he's my friend. I must take to him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

In the southern part, many devotees are seeing Nṛsiṃhadeva, not so much here. Only one Vighraha there, nearby Kṛṣṇanaga, Nṛsiṃhadeva.

Bhaktivinoda Ṭhākura while he lived there in Svarūpa Ganga, he marked that early morning, one breeze, or wind, comes from Nṛsiṃha temple towards Māyāpur Yoga-pīṭha. Every day he marked. "Why at this time some wind passes?" Then by concentration he could detect that Nṛsiṃhadeva goes to attend the *maṅgala-āratī*, that morning *āratī* of Śrī Gaurāṅga in Yoga-pīṭha. Nṛsiṃhadeva attends every day, and that is the indication that the wind, He passes there. That was his finding.

These are all, adjustment in the spiritual heart. Nṛsiṃhadeva. Nṛsiṃhadeva, our hope and solace, that He's very favourable to do away with the hindrances and any opposition that comes to deviate us from the path of devotion. A general help comes from His grace. And it was very clear in Prahlāda Mahārāja, His nature. Nṛsiṃha, He's in Vaikuṇṭha. Nārāyaṇa is in

the centre, and on His four sides, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. And again, five of each, so all together, six in every side, six into four, twenty four Viṣṇu Avatāras in Vaikuṇṭha on all sides of Nārāyaṇa. Nṛsiṃhadeva is there. And Nṛsiṃhadeva's special care for the devotees, to do away with their hindrances that come in the way. Nṛsiṃhadeva. And Prahlāda's case has been traced by Jīva Goswāmī how he began his life of devotion. And it is an example to the great poem of *Bhagavad-gītā*.

...

*[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 *Bhagavad-gītā*, *mām hi pārtha vyapāśritya*. "Oh Arjuna, those that may come to Me, adopting a mean connection, *vy apa, apa* means mean. *Vy apa* means *vīśeṣa apa*, very mean, very lower, very lower type of connection. Even one begins, anyone comes to My connection adopting very, very lower type. *Te 'pi yānti parām gatim*. They will also, are taken to the highest position. *Mām hi pārtha vyapāśritya, vy apa āśritya*. Accepting Me, or taking shelter in Me, in a very, very, mean way connection. *Ye 'pi syuḥ pāpa-yonayaḥ*. Because their origin is of that type, the very filthy company they leave. *Striyo vaiśyās tathā*. They may be women, they may be this ordinary trader, *striyo vaiśyās tathā śūdrās*, or the lowest labour class. *Te 'pi yānti parām gatim*. They can achieve to the highest, purest level."

This example, Jīva Goswāmī has accepted this Prahlāda Mahārāja's story, that in the beginning the Prahlāda was born, we may not commit any offence against Prahlāda Mahārāja.

Devotee: *Puṣpa* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Jaya Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. That Prahlāda Mahārāja in his very previous life before he has come to be a devotee. He was born in a very lower family. And there was a temple by the side of his house, of Nṛsiṃhadeva, in a broken condition, he was there. Sometimes someone used to come at noon and offer something, and almost deserted. There was a compound, and Prahlāda in his previous life he took a girl in that compound. And before that he cleansed a place in that compound, and took a girl and enjoyed her. But he cleansed the place, and that was this Nṛsiṃha Caturdasi, and Nṛsiṃhadeva was satisfied with him.

Neglecting, or ignoring his purpose, his bad motive, Nṛsiṃhadeva took only the good, the bright side, "That he has cleansed My compound in this auspicious time."

So His grace came to that gentleman. In that deed the connection came, and that grew, developed, gradually. And Prahlāda was taken towards Nṛsiṃhadeva. And now we get the

present Prahlāda Mahārāja. He gave the example of a *śuddha bhakta*. But the beginning was such. *Mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ*. He came from that sort of clan and did such a thing, but that he cleansed the place and went here. With that connection the first relationship came, and that took him there, so:

mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās

"I have got so much purifying capacity that the other side, the worth of the other side may not be considered at all. Any connection, any slight connection, that can purify."

It's so high, so pure, so benevolent. And our prospect with that encouragement.

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*

*kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imāṁ 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]

"What to speak of the higher classes, the *brāhmaṇas*, the *kṣatriyas*, who have got some good behaviour, good custom, good life devotee."

*kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imāṁ prāpya bhajasva mām*

"You are in the midst of this uncertain and unhappy atmosphere. Anyhow connect with Me and attain the highest position. It is straight." Kṛṣṇa says. Kṛṣṇa putting the thing straightly. "Wherever you are you in the midst of uncertainty, *anityam*, and *asukhaṁ*, unhappy atmosphere. Anyhow get some connection with Me, and ameliorate, improve your fate. Direct call. I am such and such. You are such and such. This is the fact. You have got your prospect. It does not matter whatever lower level you are staying at present, does not matter. But the matter is that My connection is all important. And that must be sincerely accepted, not insincerely. Sincere connection of Mine will give you immense, you cannot expect so much."

So Nṛsiṁhadeva and Prahlāda, and you all know the Nṛsiṁhadeva and Prahlāda, the history. When he was tortured to the extreme by his own guardian. None could come to his relief. But Nṛsiṁhadeva came, in the most trying moment. So He's there. He's everywhere. He's all conscious of our different stages. Only when our demand is very acute, very intense, He appears here.

"I am your guardian. I am here. I am here."

In some way He's existing. Other things are all flickering, no stability. It is all vanishing, passing, but within, the spirit, that is constant. And our inner factor is also constant. And the world outside, the inner substance is constant, and due constant must meet. And this atomic constant substance, when he comes in connection with Infinite constant substance, he's rather astounded to find the resources. Not only the grandeur, power, but that of affection and love. We are concerned with that aspect of the outside. Inner constant substance is attracting everything towards Him.

Just as the sun attracts the planets, the planet earth attracts so many things. So attraction is a general quality of things. Attraction, the most universal, and most original quality we find here, attraction. And this attraction is physical we find here on the surface, but the inner attraction that is living, and that is love, that is affection. When physical attraction endowed with life, living attraction, that attraction, this is the attraction existing from the physical thing. One physical thing attracts another physical. But when one's soul, the spiritual substance attracts another spiritual substance, that is love, that is affection.

And the greatest dynamo of attraction is Kṛṣṇa. And His attraction is infinitely greater, which is not possible for us to tolerate. So our Ācāryas say that, "You'll not be able to deal direct with that dynamo. You please bring back to that, every group, so many types of attraction. And there the original reacting devotees are around Him. And you put yourself in the back of the greater attraction giving persons, behind Nanda, Yaśodā, Śrīdam, Sudam, Rādhārāṇī, etc. Don't go direct. You won't be able to tolerate. That sort of attraction will be nonplussed. Don't face yourself, the direct. So Vaiṣṇava *kīṅkarāḥ*, be Vaiṣṇava *kīṅkarāḥ*. That will be most for you."

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

Attraction living attraction, personified. Everything is person. Living means person. The attraction personified, and the attraction is He in the highest form, He's beauty, He's charm, beauty. The real representation of the centre of attraction is that of beauty, not of pomp and power. Ostentatiously it may be seen that power attracts us, grandeur, pomp, attracts us. But no, that is of general type. But higher, deeper attraction, is that of beauty. And beauty, love, charm, and the real attraction that is not only selfless but self giving. Self giving, the generosity can attract us more, not selfishness. One who is generous, who is generous he distributes himself for others, eh? That is generous. But generosity attracts, that self giving. The centre of attraction, beauty means self giving, charm means self giving, self distributing principle. And that attracts us, most. The plane is of such type. All gives himself for the other's interest. So self dedication, self sacrifice, self distribution, and that is spontaneous, that is the realm of love. Love means self giving, and that can attract us most, and not aggrandisement or exploitation what we find here. Another world. And we can come in touch of that if we like, if we have sincere regard, if we have earnest prayer, that maybe found. It is there. It is not non scientific, ultimately. But our position, abnormal position, has made this natural attainment far away, distant.

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*, 20.117]

Bhaktivinoda Ṭhākura laments, *hari dāsa hari nāhi pāy*.

[*nahi mane nitya-rupa, bhajiya manduka-kupa, rahe tahe udasina pray
e bhaktibinoda gay, ki durdaiva haya hay, hari-dasa hari nahi pay*]

["Those who live in this universe but are not interested in Your eternal form remain completely oblivious just like ignorant frogs who live in a small, shallow well. Now Bhaktivinoda sings, alas! What an unfortunate, sorry situation has arisen here! For it seems that the eternal servants of Hari have not become fixed up in the service of their eternal Lord Hari."] [From *Śrī Śrī Gītā-mālā*]

[*Yamuna-Bhavaṇāli*, (The Ecstasies of Śrī Yāmunācārya), song 3, The Importance of the Scriptures]

[Translation by Dasaratha-suta dāsa]

"Whose very intrinsic position is the servitor of Hari, and he does not, he can't see Hari. What is this? A most strange thing. Whose ultimate acquaintance is that he's with Hari, and he's devoid of Hari. The most astonishing, puzzling thing. *Hari-dasa hari nahi pay. Vinoda bhade haya hay. Hari-dasa hari nahi pay.*"

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

["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."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

Summarizing Mahāprabhu. Who is *jīva*?

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.102]

This question of Sanātana Goswāmī, general question. "Who am I? Why I am troubled by these different types of misery? *Ihā nāhi jāni -- 'kemanē hita haya.*' I do not know how I can get relief."

Mahāprabhu answered, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.'* "The Kṛṣṇa is there. All love Lord is there. All goodness, absolute good is there. And everything has got some sort of connection with Him. *Jīva* has got also subordinate connection with Him, but he's unconscious of his connection with his great guardian. And that is at the root of all his troubles.

Just as a madman, only his brain should be connected with his previous life. Everything stopped immediately. All his misery stopped immediately. His consciousness has come out of his own friendly circle. Only he'll be connected to his previous memory. A slight difference, then he'll find everything is all right. Home, quite home, sweet home. The problem is like this. The home is all right, and he's also a proper factor to live in home. Only disconnected, passed, his memory is - self consciousness passed away from his own interest of home. And all these methods to take him back only means that. Only '*svarūpa*' *haya-kṛṣṇera* '*nitya-dāsa*.'

kṛṣṇa bhuli 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*]

Anyhow to take to Kṛṣṇa consciousness. It is not necessary that the rockets and atom bombs, all these things will be prepared, and the Himālaya should be cast into the ocean, and the ocean will be dried. No, nothing is necessary, only do that. Only Kṛṣṇa consciousness connect the soul, the party, with Kṛṣṇa. It is already there, infinitely full. But it will draw us from this physical surface, this body consciousness, go to soul consciousness. And when we're taken to Kṛṣṇa consciousness automatically without soul through the body we cannot connect. But if soul connection is vague, body is also utilised, body will do the service, and the *pūjā*, so many things, *prasāda sevā*. But meaning to go to the soul, and from soul to Supersoul. The relief will come in that way. The connection must have all these exertions on the surface, must have connection through faith, towards that soul and Supersoul plane. To go, must be willingness to go deep to the soul and Supersoul area.

For this we are doing, we are recommended to do many things, this *arcan*, this *kīrtana*, the writing, all these, but object is to dive deep into the level, into the plane of soul, Supersoul. It must, all these activities must promote us to that subtle conception of our existence, and of the world. And the subtle conception there is also so many differentiation. The Paravyoma, the service conception, and Paravyoma, then Goloka, and Kṛṣṇa, all these things, details, we are to hear and go on.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So many troubles may come. Does not matter. We have got our perseverance. If we're true to our self, everything will vanish, if we're true to our self. That is the first thing necessary, we shall be sincere in our quest.

*[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]

Circumstances, outer circumstances, or environment, that is in the hand of Kṛṣṇa. He may change any moment. Any moment, foe may be your friend, and friend may be foe. But our more concern, real concern with my self. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.* May come some disturbance on my way, but I must be sincere in my quest of Kṛṣṇa. That is my capital. And none will be able to frustrate me because He’s there. I’m working under His eye. I have come for Him. And He’s omniscient, omnipotent, all, everything, and no error in His sight. Only the error is possible for my sight. I’m responsible for my error. I only must be careful for my own defect, then everything will be all right.

“That is *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.* “I guarantee it. I’m guarantee for that.”

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari.

*uddhared ātmanātmānam, 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]

“All concern within you.”

*bandhur ātmātmanas tasya, yenaivātmātmanā jītaḥ
anātmānas tu śatruve, vartetātmaiva śatruvat*

[“For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy.”]

[*Bhagavad-gītā*, 6.6]

“Because your free will is responsible for your deviated life, not Me, Mine. Responsibility is not Mine. It is, however small, the imaginary quantity may be your soul, still, the responsibility is there. It is not in Me.”

“I’m not a party in the creation of this ____ [?]

In *Gītā* it is mentioned, *svabhāvas tu pravartate*. What is the beginning? *Svabhāvas tu pravartate*.

“I’m not responsible for this worldly suffering. That is *svabhāvaḥ* at present, the nature of *jīva* that he’s responsible.”

*[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]

Vestitar kama hetunā [?]

"The defect is there. Defect is not in Me. I'm perfect. But the *jīva* soul is defective, and their defect means this. And that defect can be removed by the help of My devotees who have come in My connection."

Hare Kṛṣṇa. Ke? So I stop here. Nitāi Gaur...

End of 82.05.06.B

Start of 82.05.07.A_82.05.08.A

Śrīla Śrīdhara Mahārāja: ...the Brahmo Party. Rabindranatha and Rabindranatha's eldest brother was Dvijendra [?]. He was first friend to Bhaktivinoda Ṭhākura. Perhaps of equal age. And he had very intimate relation with the Brahmo Section. So the Brahmo Section seeing his scholarship tried their best to draw him towards them, for preaching. But Bhaktivinoda Ṭhākura had to come back from mixing with them, gradually. And in Dinajpur he gave his *Bhāgavata* speech, first booklet we find that, and there it was final that he won't accept this Brahmo School. Brahmo School cannot expect any support from him any longer. He came to a Vaiṣṇava, in Vaiṣṇava Section.

And Christians also had much expectation from him. Ha, ha. He was a student of Scottish Church College. And that gentleman, that, the Principal, he also loved him very much. And I, we find there, "You have a great future." Encouraging. But gradually he came out, as the greatest pro-pounder of Vaiṣṇava faith, Mahāprabhu.

In his *Rūpānuga-Bhajana-Darpaṇa* he has given out the very heart sentiment _____ [?] And his learning, or his conception, in Gauḍīya Vaiṣṇava philosophy is so deep that our Guru Mahārāja could not see him separate from Rādhārāṇī. After finishing the *Caitanya-caritāmṛta* commentary he has written there.

"Both, Gadādhara and Svarūpa Dāmodara, two friends, they're always going on with their *bhajan* in this Navadvīpa-Dhāma. Sometimes underground, sometimes over the surface."

Sri gaure chayre moihe maje kahe aprakṛta parisada pada [?]

Praka hoiliya sele sri gaura kṛṣṇa devi aprakasa katha yata yatha [?]

Not to be given, not to express it to anyone and everyone. The most secret thing what I say here, mention here. One is Gadādhara and one Svarūpa Dāmodara, Bhaktivinoda Ṭhākura and Gaura Kīśora Bābājī. Bhaktivinoda Ṭhākura was considered as Gadādhara, representation

of Rādhārāṇī. And Svarūpa Dāmodara he was, represented in him, in his heart as Gaura Kīśora Bābājī Mahārāja.

Infinite, he's always searching after infinite. Infinite is also giving His connection with that, anywhere and everywhere, here and there. They're also earnestly trying to contact with Infinite. And in the case of the Infinite, the corresponding phase we also see. Infinite is also earnest to show Him to His devotee in different ways, here and there. The corresponding action reaction. Both parties earnest, but still that hide and seek play. Ha, ha, ha. Hiding and seeking.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

That search, devotee's search, always for Kṛṣṇa, *kāṛṣṇa*, Kṛṣṇa and His paraphernalia. The whole heart captured by that. All other, *bhukti*, *mukti* area eliminated. The *bhukti*, the area of exploitation, the area of renunciation, both left behind. And in the area service, dedication, they're moving here and there in different parts, adopting different functions in the dedication line.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Hari Charan _____ [?]

They're already active, in your Board. And another, to be added to that Board of Ācārya. And who else? Who of you will have courage to approach to that sort of service? Eh?

Jayatīrtha Mahārāja: That's Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Collect courage.

Parvat Mahārāja: Once you said that when there is a special, higher seed, that should be planted.

Śrīla Śrīdhara Mahārāja: Of course.

Parvat Mahārāja: And that was planted in our heart as the Absolute Truth.

Śrīla Śrīdhara Mahārāja: In *Hari-bhakti-vilāsa*, and common sense is also that. The soil is needed. The good seed, better seed should be given the chance for the best production. That is common sense. And I found in *Hari-bhakti-vilāsa* some other form. There in the *varṇāśrama* case it is mentioned. Everyone can give initiation to his own clan, *kṣatriya* to the *kṣatriya*, *vaiśya* to the *vaiśya*, *śūdra* to the *śūdra*. But when a Guru of higher section is available, they must not venture to capture the land. When *brāhmaṇa* Ācārya, a real *brāhmaṇa* Ācārya, real devotion, when real devotees are available, lower devotees should not venture to capture the land, and give his seed. This sort of consideration we should have in our mind. It is mentioned there in *Hari-bhakti-vilāsa*. But still, may not be barren, land should not be non productive. Whatever little production we can give that should also be looked out for. Mahāprabhu. Though there is gradation, difference in the quality, still, in good faith, whatever I got, with that I must help those that I shall come across, that sincerely.

*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]*

["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 I shall find, of course, not hypocritically, only the help in Kṛṣṇa consciousness, that sincerity must be present. Otherwise not to make trade in the name of Kṛṣṇa consciousness, to seek power and position, men and money, all these things. But to help those aching heart by taking them in connection of Kṛṣṇa, to help them to get out of the misery they're suffering from. That sort of good will must be in the action motive, that sincerity, to help them.

Jīve dayā nāme ruci kṛṣṇa sevān [?]

The *madhyama adhikārī* will have such *īśvare prema*.

*īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca
[prema-maitrī-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]

Bālīṣeṣu kṛpa. Jīva dayā means not by distributing food and clothing, but real *dayā* is to take him up to the truth. That is *dayā*, kindness proper, to release him from the imprisonment of falsehood, his ignorance. To help everyone to come out of ignorance, and at the same time to be connected with the positive highest good. That sort of sincere feeling should be within us, and that is the qualification of an Ācārya.

*ācinoti yaḥ śāstrārtham, [ācāre sthāpayaty api
svayam ācarate yasmā, ācāryas tena kīrtitaḥ]*

["An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realisation, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures both by word and deed."] [*Vāyu Purāṇa*]

Who can collect the very gist of the meaning from the *śāstra*, *ācāre sthāpayaty api*, and who can place others in that sort of, *ācāre* means conduct, recommended by the scriptures. *Svayam ācarate*, and himself also accepts those practices for him. *Ācāryas tena kīrtitaḥ*, for

this one should be given the *upādhi*, the position of an Ācārya, recognition of an Ācārya post. Who can collect gist from the scripture, the purpose of the scripture, and who practices them himself, and who is eager to propagate, to extend that sort of practice and knowledge to others. He can be Ācārya.

In *Bhagavad-gītā* [4.34] the *lakṣaṇa* of Ācārya, *jñāninas tattva darśinaḥ*, who will have some knowledge as well as some experience of the thing. What I'm going to give to others, must have some real experience of the thing, not only book knowledge. Above book knowledge, scriptural knowledge must have some realisation about the truth recommended by the scripture. So *jñāninas tattva darśinaḥ*.

Śābde pare ca niṣṇātam, in *Bhāgavatam*, [11.3.21]. *Śābde*, in the scripture, as well as *pare*, the purpose of the scripture, both have some position.

And in *Upaniṣad*, [Muṇḍaka, 1.2.12], *śrotriyaṁ brahma niṣṭham*, who has got knowledge of the *śruti*, and at the same time, *brahma niṣṭham*, who has real conduct, character, that he's established in the advice of the *śruti*. He's qualified to carry out the tidings of the *Veda* and *mahā-jana*, Guru, towards the public for their benefit, to drive away the nescience from their conception and to put them in proper scientific thought.

Not this present scientific exploitation and suicidal advancement, that in a second they can do away with the whole world. To save the people from mortality to immortal, and not to mortalise the whole world in a second. Hare Kṛṣṇa. They're only concerned with the mortal aspect of the world.

But the immortal soul is very near, we are to declare at every place this. Soul is immortal, and the Supreme Entity, that is more than that, and it is very near, and we have made Him distant. And by this process we can come to see that He's very near, and He's all in all. He's the designer and He has destined us, designed and destined we are by Him. All in all. All in all. The most intimate friend, the greatest guardian, and love, power, everything in full, and still He's our friend. Still He's our friend, most affectionate friend. Who possesses the whole power of the universe, He's very friendly to us. This short thing we are to - Who is at the command of the whole universe He's friendly to us and very near, He's living very near. Only we shall try to mind Him. And in conception of Him, of His conception, so long we have got, there is some developed aspect, and the friendly aspect, the affectionate aspect, that holds the supreme position. And Mahāprabhu came with that.

And in *Gītā*, *Bhāgavata*, *śāstra*, and any other scripture also if we try to find the meaning deeply, then we shall find that, 'Yes, He's friend. He's our beloved, and thereby we shall get our highest destination, coming to this conception that He's our friend, most intimate friend.' That is the highest achievement that we can have and we can expect. So this, all of you must know. No dread, no fear. You fear, only when concentrated in the mundane aspect of you and the outside. But you try to find what is your deeper fate, deeper self, and his connection with the deepest Absolute.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Days are being hotter day by day, eh? Ha, ha. Sweating.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: What about this air cooler?

...

Śrīla Śrīdhara Mahārāja: To be simple, to express ones heart, that is all troublesome.

Devotees: (Group laughter)

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi. Hare Kṛṣṇa.

Bhāratī Mahārāja: You were describing Bṛhaspati as being one of the stars which favoured you, but you didn't tell us where the ring came from.

Śrīla Śrīdhara Mahārāja: Ring came from? Known to Govinda Mahārāja. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bṛhaspati, Budha, and Śani, these three are in highest position in my horoscope, *tunga* [?] Śani, is abnegation, indifference, and connection of the foreigners. And Bṛhaspati, the common sense, ____ [?] And Budha, something in poetry and childish nature. Bṛhaspati is grave, serious. But Budha is childish.

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

Bhāratī Mahārāja: Budha in which planet?

Śrīla Śrīdhara Mahārāja: Mercury, Budha. Śani, Saturn, and Bṛhaspati, _____ [?] Sun, Moon, _____ [?] Budha Mercury, Bṛhaspati, _____ [?] Sukra is Venus, Śani Saturn. And there is Rahu Ketu, the Rahu. Rahu means which envelopes the Sun, Moon, and stars, that possibility. That is also existing eternally, what is called shadow. But shadow is after all a part of consciousness, it is an idea. So it has got its spiritual representation like a part of consciousness. Everything of our experience that is a part of consciousness, so it is spirit. It has got existence in the conscious world. Rahu Ketu, effective, has got some characteristic, that consciousness.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So now we may close our class. _____ [?]

Oh, again connecting, so late, connecting so late.

Aranya Mahārāja: Better late than never.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. Any question? I'm too tired, talking so much beyond my capacity. So only one question I shall try to deal, then go to bed, to lay down flat. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most that we, your *sannyāsa* disciples do?

Śrīla Śrīdhara Mahārāja: Eh? What is it?

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most to be done by us, your *sannyāsa* disciples?

Śrīla Śrīdhara Mahārāja: That to understand my Guru Mahārāja's sayings and to distribute it to the public. Mahāprabhu is also:

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

Only one thing for a *sannyāsī*. Mahāprabhu took *sannyāsa* only for preaching purpose. And *sannyāsa* means a form for the spiritual teacher of the public. And that must be in the line of Mahāprabhu, in *Bhāgavatam*, *Gītā*, *Bhāgavatam*, Mahāprabhu, Guru Mahārāja, Swāmī Mahārāja. So to know *śravaṇa*, *kīrtana*, to receive and to distribute, the current within, living. To hear and to give, to receive and to give, to hear and to speak. That will keep the current, dynamic character. Service.

Hearing without the service, when it is distributed to others, for their purpose I'm hearing. Not only that I like it most. That is also a part of that. I like it most, I appreciate it most, so I want to distribute it to others, my friends, all. And it will help me to hear more attentively, this distribution, the necessity. The necessity of distribution will increase my attempt, the intensity of my attempt to hear, more closely, more accurately. Both cooperating, one helping the other, *śravaṇa*, *kīrtana*. *Kīrtana* presupposes *śravaṇa*, and *śravaṇa* also has got demand to give it to others, to give others chance of *śravaṇa*, their listening.

Ṛṣi ṛṇi, there are so many *ṛṇis*, *ṛṇi* means loan. To the physical father the loan is paid off by producing one child, *pitṛi ṛṇi*. *Putra upara udhara* [?]. By giving birth to a son one can get relief from the loan from his father. He's taken here and he's brought up, and he also gives something at that time, to the line, *pitṛi ṛṇi*. And *ṛṣi ṛṇi*, we utilise the knowledge which is kept here by the predecessors. We can improve us by their help what they have left for us for our learning, and to give to the posterity that thing, we can get relief of that. That Guru *ṛṇi*, our loan to Guru, we can pay off by keeping disciples here. 'I got, and I also give it to others.' Does not make arrangement that is maybe continued, my gratitude for my predecessors. Because they managed to give us, I got, I think myself very fortunate I have got these things through them. And it is impending also on me that I should help that line continue, and thereby I can get, pay off the loan of the upper house. So *ṛṣi ṛṇi*, *pitṛi ṛṇi*, and *bhūta ṛṇi*. We

get so much help from the environment and by making gift also we can pay off that what we get from the environment to do that to others. *Devarṣi, deva ṛṇī, deva ṛṇī* means that supernatural, the water, that rain, the sun, we're getting so many things from them. *Devarṣi, deva ṛṇī*, by *yajña*, performing sacrifice, connecting them, to send some energy towards the invisible world to help them. *Yajña, yajña adhuma* [?] contributes for the higher principles that are existing. *Deva ṛṇī, devarṣi, bhūta, āpta, āpta sajan*, the mere relatives. From them also we get many things, and to help them to certain extent.

*[devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam, 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]

So when we're born, brought up, we have some debt, and to clear those debts. So here we get such valuable thing from the Guru Mahārāja and it requires when he gives it he has got aspiration that his things will continue. He has given me, not to stop there, it is not his real desire. Of course if we're fit, but when we cannot give, deliver the thing rightly, then it is not desirable that in his name some sham things will be distributed, what does not belong to him properly. In his name we shall give tampered, adulterated: in the name of Guru if I give my own things, adulterated things, then that will be offence. What we have got from him, if we can give that thing to purify the atmosphere, the world, the *jīva*, that is desirable. That is desirable.

So the *sannyāsī, sannyāsa*, it is meant mostly for the position of an Ācārya. People will think that they have come to relieve us from the bad effects of the mortal world. We'll get something eternal which he'll give us of eternal value. And what to speak of, what to say, if we can give him the highest type of eternal truth. *Sannyāsī. Sannyāsa* means *vākya daṇḍa, kāya daṇḍa, mano daṇḍa, tridaṇḍa*. One who has punished his speech, word, and thought. Thought, word, and deed, three things have been punished for their engagement with this mundane mortal world, and engaged them for the service of Kṛṣṇa. They're punished and they're given engagement in the service of Kṛṣṇa. So they should be utilised only in the service in the distribution of the nectar, the immortal nectar. That will be the main function of a *sannyāsī*. Some may do by books, some may do by speeches, some may do by engaging persons, to a proper person, man. In any way, various ways we may utilise us in the service. The relief work. The relief work in the mundane world. It is not very easy thing to snatch out them from the charm of this mundane world.

Then there is so many proposals in the name of religion through comparative study and eliminating everything take them to the *Bhāgavata* conception of theism that's given by Mahāprabhu, that Kṛṣṇa consciousness. In the service of Kṛṣṇa consciousness to reach the acme, the highest position, what is given to us as *Rādhā-dāsyā, Rādhā-kiṅkarā*, Rādhā ____ [?] We have understood this much, and as much as possible to place it before others, other souls. In the ____ [?] of Lalitā Devī it is mentioned.

*yam kam api vraja-kule vrsabhanujayah-
preksya sva-paksa-padavim anuruddhyamanam -
[sadyas tad ista-ghatanena krtarthayantim-
devim gunaih sulalitam lalitam namami]*

["I offer *pranama* unto the supremely charming Sri Lalita-devi, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhi* Srimati Radhika, Lalita immediately tells Radha that She must accept this person in Her own party (*sva-paksa*). Radha obeys Lalita, who thus fulfils that maiden's desires."]

[*Lalitāṣṭakam*,7]

Lalitā Devī is out and whoever she's meeting, requesting, "Oh, join us, join our party. Why not, why do you not join our party? We can't see you amongst us. What's the matter? *Yam kam api vraja-kule vrsabhanujayah-*, *preksya sva-paksa-padavim*. Come to our party. Don't go to another party. *Sadyas tad ista-ghatanena krtartha*. Yes I want admission. Yes, here's my signature, go. *Yam kam api vraja-kule vrsabhanujayah-*, *preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista-ghatanena krtarthayantim*. Then and there her application is admitted. *Krtarthayantim-*, *devim gunaih sulalitam lalitam namami*. With such in the service of the camp of Rādhārāṇī qualified from all standpoints. We bow down to their feet personally."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Who is here?

Devotee: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Mahārāja, how can your *gṛhastha* devotees satisfy you?

Śrīla Śrīdhara Mahārāja: Yes. A *gṛhastha* also can do anything and everything, especially Vaiṣṇava *sevā* is the principal thing of the *gṛhastha*. And Advaita Prabhu he was a *gṛhastha*. He preached. So many, Śrīvāsa, Śrīnivāsa Ācārya, then Biracandra Prabhu, they're all *gṛhastha*. But anyhow Nityānanda Prabhu became *gṛhastha* to mix with the *gṛhastha* easily and to preach them, no other organised. Anyhow to cultivate about Kṛṣṇa and His devotees, that is mainly necessary. But a *gṛhastha*, ordinarily it is meant that they'll serve the *sannyāsīns*, in Vaiṣṇava *sevā*. Even in *varṇāśrama* it is also like that, the *gṛhastha* they're the main *āśrama*, they're supporting the *brahmacārīns*. *Brahmacārī* will come and beg food from the *gṛhastha*. Then *brahmacārī* is a stage of training by the help of the society. Then when he becomes *gṛhastha* he's to clear off that loan, what as *brahmacārī* he drew from the society, and now to do duty to the society, *gṛhastha*. *Gṛhastha* means an *āśrama* on which the *sannyāsīns* also come and take rest in their house and go on preaching, and they get alms from the *gṛhastha*.

So *gṛhastha*, and especially in the Mahāprabhu's Avatāra the *gṛhastha* all mostly *paramahansa* Vaiṣṇava. There the depth of their devotion for Mahāprabhu knows no bounds, anomalous *gṛhastha*. And they may pose themselves in some way or other.

There was Govinda Gosh for whom Mahāprabhu installed Gopīnāthaji. In some occasion this incident came. "Who will be the son [?] of Govinda Ghosh?" Gopīnātha, He gave a dream that, "I shall do the duty of your son. I shall make your son [?]" That is still continuing here in that way. The son, the filial affection to serve Kṛṣṇa, *vātsalya rasam*. In various ways to have engagement in the service of Kṛṣṇa, *grhastha*.

Śrīvāsa Prabhu, he was a very poor man, so much so, that some days he had to fast, without money, without food. Mahāprabhu asked one day Śrīvāsa Paṇḍita, "Why Śrīvāsa, you're a *brāhmaṇa*, here is order in favour of the *brāhmaṇas* that they can beg for their - begging - the occupation of a beggar he may accept, an honourable occupation for a *brāhmaṇa*, live and beg. And why do you fast? Why do you not go out for begging?"

Śrīvāsa Paṇḍita told, "No, no. I won't go to beg. No. I shall wait. If my Lord sends something to me I shall eat, otherwise shall fast. And one, two, three, in this way, one, two, three. If three days continuous Lord does not send anything for our food I shall straight enter into the Ganges water."

Then Mahāprabhu told, "Śrīvāsa, you have got so much faith in your Master."

Yo yacsenna maham mahan [?]

"From hence you may not have any want. Your things will go on rightly."

End of 82.05.07.A_82.05.08.A

Start of 82.05.09.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Parahamṣa-varam-paramārtha-patirṁ. Parahamṣa* means *paramahamṣa*, the highest stage of the *sannyāsī*. *Sannyāsī* has got four stages, *kuṭīcaka*, *bahudaka*, *hamṣa*, *paramahamṣa*, the four stages.

Kuṭīcaka, who lives in a cottage. *Kuṭīcaka*, the life in a cottage, a secluded life in cottage.

Then *bahudaka* means variety of water, he takes that, he does not live in one particular place but he wanders through different places. The life of *pracāra*, preaching life, *bahudaka*.

Hamṣa, the third stage of a *sannyāsī* should be that of the type of *hamṣa*. The *hamṣa*, when the milk and water mixed together, the *hamṣa* he can take out the milk leaving aside the water. So the *sannyāsī* of the third stage, the stage of *hamṣa* means he's roaming anywhere, everywhere, but he's accepting the good, rejecting the bad. That capacity he has got. When he reaches that stage he may be named as *hamṣa*.

Then highest stage is *paramahamṣa*. That means wherever he'll go and with whatever he mixes, but he can't deviate, or he won't deviate from his stage of a *saha-grāhī*, that who can accept the good from the bad. Always established in that mentality, in that stage of mind, which cannot be drawn towards the filthy thing. He's always in good mentality. That is *paramahamṣa*.

So here, *Parahamṣa-varam*, "You are the best amongst all *paramahamṣa*. *Paramārtha-patim*, and you are the king, the master, the controller, of money, means, which is, *paramārtha* means spiritual wealth. You are master of spiritual wealth, *paramārtha-patim*. *Patit-oddharaṇe kṛta-veśa-yatim*. Though you have nothing to be attained, you have attained everything, you are master of everything, lord of everything, still you have accepted this *veśa*, the role, of a *yati sannyāsī*. Not to acquire anything but, *paramārtha-patim*, *patit-oddharaṇe kṛta-veśa-yatim*, you have taken this role only to help others, to release others from this world of *māyā*, from the illusory energy. You have begun relief work, and for that purpose you have accepted this role of a *sannyāsī* though you are above the *sannyāsa*. And *sannyāsīns*, so many of high order they're worshipping you, serving you. *Paramārtha-patim*, *patit-oddharaṇe kṛta-veśa-yatim*, *yati-rāja-gaṇaiḥ*. The best of the *yati sannyāsīns*, *pari-sevya-padam*, they're worshipping your divine feet. And you have accepted it only to raise the fallen from this ocean of *māyā*. You have accepted though you are above the position of a *sannyāsī*. That is the meaning of the passage.

parahamṣa-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-bhagavat* 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]

And such *prabhupāda-padam* I always show my obeisance to.
 Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu also took the role of a *yati sannyāsī*, but is He a *sannyāsī*? He has taken that role only to deliver others He has accepted that. He began His activity as *grhastha*, but people had some difficulty to accept Him as Ācārya. So this He planned - of course *līlā* is *nitya*, still, it ran in this way.

He saw that they will think, 'Oh. The man, _____ [?] He's the son of our aunt, Śacī. How can he be so great?'

So He took *sannyāsa*, showed that, "I have no affinity in the worldly sense, for the worldly achievement."

So man in general they should show some respect of the world teachers to Him, and He accepted that dress of a *sannyāsī*. He had no necessity for His own purpose, but only for the necessity of the people at large He took that role.

So our Guru Mahārāja also took the role of a *sannyāsī* Ācārya to help others in the relief work from *māyā*. *Patit-oddharaṇe kṛta-veśa-yatim*. "You have only externally accepted that dress, formally. Materially you had no necessity to have that dress for your own *sādhana*, but only to help others you have accepted that role."

Varṇāśrama, *varṇa* and *āśrama*, *sannyāsa* is also an *āśrama*. *Varṇāśrama otita* [?] Vaiṣṇava generally he's beyond *varṇāśrama*, but sometimes they come within *varṇāśrama* to help others.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Narahari Sarakāra Ṭhākura, he had no recognition for Mahāprabhu's *sannyāsa līlā*. "I don't care for that. This is Your hypocrisy." Narahari Sarakāra Ṭhākura said, "This is Your hypocrisy Kṛṣṇa. Where have You got this colour? This colour and the colour of Your cloth?"

Gopi nama kuca kunkumena kiran gītan vasarano [?]

"You are that notorious hunter of the *gopīs*, and You have now become a *sādhū*, and got Your dress red. Where have You got this redness? So it is drawn I understand it is drawn from the *kunkum* which You collected from the *gopīs*. I this way, strongly, I won't have any recognition of You as a *sannyāsī*. I can't rely You." That is his renowned realisation of Kṛṣṇa *līlā*. "Kṛṣṇa *līlā*, no deviation from that. I won't see You that."

Just as Śacī Devī, "I won't see You as *sannyāsī* my child Nimāi. You are my child."

Yaśodā won't accept Kṛṣṇa that He's a *kṣatriya*. "They say You are also doing. What can I do? But I don't believe that. You are my son. You are my child. They say, and You are also showing that You are King, all these things. I don't admit. You are my *datri* [?] I whipped You so much and You cried. I whipped and You cried helplessly. You are that boy to me. But my fate, my misfortune that I have to see all these things, You are King far away, You are so and so. And I am that helpless *gopī*."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, who does Kṛṣṇa think that He is?

Śrīla Śrīdhara Mahārāja: Eh?

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa, all His devotees they think of Him in some particular way. How does Kṛṣṇa think of Himself?

Śrīla Śrīdhara Mahārāja: Think of Himself?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. He thinks Himself in different stages in different way. All different ways He can think at one time. *Yogapat* [?] Simultaneously He's a son of Yaśodā, son of Devakī, then the King of Dvārakā. And so many, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, He's represented in various sections. He says,

sarvataḥ pāṇi-pādam tat, sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke, sarvam āvṛtya tiṣṭhati

["Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."] [*Bhagavad-gītā*, 13.14]

At one time He can keep all these engagements simultaneously. But there is gradation.

There is a story - Rūpa Goswāmī has given an example, in *Bhakti-rasāmṛta-sindhu* perhaps. That Kṛṣṇa is at the top, summit of a Govardhana. From there He sees that Baladeva with other friends are playing in a pasture ground. From there He saw that Yaśodā with all her helping hands preparing busily for the food and other things for Kṛṣṇa. *Sākhya*, *vātsalya*. And also He's seeing the *dāsyā rasa* they're also very busy to make arrangements under the direction of Yaśodā. So *dāsyā*, *sākhya*, and the *sakhās* are playing with Baladeva there. *Vātsalya* and *mādhurya*.

And he says that, "Chandrāvalī with her group, she's approaching to a particular appointed place to meet Kṛṣṇa."

And also sometimes he saw that Rādhārāṇī with Her group, She's also coming to the appointed place to be united with Kṛṣṇa, the group he sees. All the places of attraction of different groups represented together. Seeing this, seeing this, but Rūpa Goswāmī has proved us to see, invited us to see, that He's seeing everything but His eye is being attracted towards Rādhārāṇī. He's surveying all these things but eye attending, attracted always to that Rādhārāṇī's group. There the comparative study has been given by one *śloka* in *Bhakti-rasāmṛta-sindhu*.

"I cannot control the eye. The eye automatically tending towards that particular group: charmed."

So *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, Kṛṣṇa, Svayaṁ-Bhagavān, He's displayed in such a way, and this should be expanded because He's all in all, the whole thing within Him. So He's attending everything, but distributively, not same, not one. The particularisation there, *vaisiṣṭha*, we must have to follow, that in this way He's everywhere.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me."

But *mayi te teṣu cāpy aham*.

[*samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'stī 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]

In the worldly conception His position, "I'm everywhere, I'm nowhere. Everything in Me, nothing in Me." But in the *svarūpa-śakti* department, *mayi te teṣu cāpy aham*. "I can't withdraw from them. And they can't also withdraw from Me."

Ahaṁ bhakta-parārdhīno, hy asvatantra [Śrīmad-Bhāgavatam, 9.4.63]

What is *Gītā*? *Mayi te teṣu cāpy aham*. What is the beginning?

Dhīra Kṛṣṇa Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Mayi te teṣu cāpy aham. Ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham.* "There I can't withdraw."

So the classification of His existence to be traced differently. In the *māyāic* world that also distribution will be there, and in the *svarūpa-śakti* also there is also distribution. He's everywhere, He's Infinite. And He has to accommodate with all the finites. What to do? It is impossible for us to imagine. Still, such is the way, we may think to certain extent. Hare Kṛṣṇa. Hare Kṛṣṇa.

And that Rūpa Goswāmī has represented His realness, position, that in the summit, from the summit of the Govardhana, all the different types of servitors represented under His condition. But he says that His eyes are unconsciously moving always towards that attraction: comparative study of attraction.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So how did you see that *darśana* of Gaura-Gadādhara?

Jayatīrtha Mahārāja: Oh, that place is very special and very auspicious.

Śrīla Śrīdhara Mahārāja: Very auspicious.

Jayatīrtha Mahārāja: I like that place very much. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very much. Just as the Kṛṣṇa's attention towards Rādhārāṇī's group from Govardhana summit. So in all the area of Navadvīpa that attracts you most?

Jayatīrtha Mahārāja: Achar. Hari Charan told you. Yes. That place I like very much.

Śrīla Śrīdhara Mahārāja: Gaura-Gadādhara.

Jayatīrtha Mahārāja: You've been to that place, very sweet place.

Śrīla Śrīdhara Mahārāja: No, no. Your example is somewhere else.

_____ [?] That Rādhārāṇī says, "I saw in a portrait a figure, very beautiful. So beautiful that I have surrendered Myself to that figure. Then I heard the sweet Name of Kṛṣṇa, and so sweet it seemed to Me that I have surrendered to the Name. Whose Name is Kṛṣṇa, I have surrendered to Him. Then another gentleman He plays the flute, and so sweet

the sound I have surrendered. So I have surrendered in three places. Now it is not possible, anyone surrendering in three places, can get any satisfaction. So the conclusion is that now only death can solve My problem."

So wherever you are going the *Dhāma* is attracting you. But everything is one and same. The flute man, the portrait man, and also the main man, all one. _____ [?] Ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol.

Our Guru Mahārāja, when he was asked, after preparing the *prasādam* offered to him, and one asking, "What curry has been the best?" He generally used to say that, "Every one is better than every one."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his answer. Ha, ha, ha, ha.

This is required of us. He told that ordinary *sahajiyā* they say, 'Rūpa Goswāmī is a bigger Vaiṣṇava and Jīva Goswāmī of lower type.'

But he told that, "They do not know them. Everyone is perfect in his own type, and we are to accept that." Jīva Goswāmī he's playing a part, Rūpa Goswāmī is playing another part. They're full in their own position. So they're all *parśada bhakta*. Jīva Goswāmī is not a *sādhaka* he's *siddha*, he's in perfect position. Rūpa Goswāmī he's also in perfect position and he shows that 'Sanātana Goswāmī is my Gurudeva.' But both of them...

And I'm told that Sanātana Goswāmī has mentioned somewhere, I do not know the place, perhaps in *tipanī* of *Bhāgavatam*. "I want to be *rāgānugā* or *rūpānuga*."

Anurāga bhajan, that Rūpa Goswāmī holds the supreme position by the ordination of Mahāprabhu. One is expert in one department. And Sanātana Goswāmī in *sambandha tattva*. In this way. And Dāsa Goswāmī Raghunātha who considers himself to be the disciple of Rūpa and Sanātana, he holds the supreme position, that *śabda nirmaya*, the highest fulfilment of our life, he's the Ācārya of that position.

So we should not go to differentiate too much about the devotees of Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: 24:18 - 26:05 [Bengali?]

Devotees: _____ [?]

Parvat Mahārāja: The verse,

trṇād api sunīcena, taror iva 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]

...sometimes reads *taror api sahiṣṇunā*. what's the difference, and what is the original _____ [?]

Śrīla Śrīdhara Mahārāja: Two forms are seen, but *taror iva* means just like in the tree, and *taror api*, even more than the tree. This will be the meaning, *tṛṇād api sunīcena*, *taror api*, that more than *taro*, more than the tree, *sahiṣṇunā*, *taror api sahiṣṇunā* / *amāninā mānadena*, *kīrtanīyaḥ sadā hariḥ*. Like tree or more than tree. Whatever it may be does not matter, but *taror api* means more intense, more than tree, forbearing, tolerant more than tree. Hare Kṛṣṇa. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...snatched him from here. Ha, ha, ha. Man of more politics. Hare Kṛṣṇa.

...

...Vigraha, that is in Koladwīpa. And that was installed by a disciple of Gadādhara Paṇḍita whose name was Vaninātha. And Vaninātha's disciple was one Nayanānanda and he has composed a very sweet song. I do not know much of his other songs but one song is very heart capturing.

Nayanānanda bani sei sei sakhale jani sakha bese dine [?]

Kali go tini gara sara jaga jana dharana karana mara hudur [?]

The great demon Kālī has devoured the whole world. All the worldly people they're devoured by the giant demon Kālī. *Kali go tini de* [?] The ignorance of Kālī. Ignorance which comes in Kālī-kāla over-floods everything, inundated all persons in ignorance. *Kali go* is a dreadful ignorance. Not only ignorance but dreadful ignorance. *Kali go tini* has devoured the whole population. *Kali go tini gara sara jaga jana dharana kara mara hudur* [?] And no mention of any religious, or any duty, nothing of the kind.

Hasa bana cintamani bidi niday bani godarvara daya thakura [?]

But anyhow most wonderful thing astoundingly some fortune came to the people. *Hasa bana cintāmaṇi*. Without any exertion the people at large they got an extraordinary fortune. *Hasa bana cintāmaṇi bidi niday bani*. *Cintāmaṇi*, a kind of jewel, whatever we can think it can

deliver it to us, that is *cintāmaṇi*. Whatever *cinta*, we may think, whatever we shall think to get from it, it will supply. That is *cintāmaṇi*, a particular gem. So *Hasa bana cintamani*, without any exertion the people at large they got suddenly one gem. *Bidi niday bani*. The great management, or administration, has supplied such a gem, *bidi niday*. Who? What is *bidi*? *Godarvara daya thakura*. The most benevolent God Gauracandra. Brahmā ordained to supply that wonderful gem Gauracandra, *godarvara daya thakura*. Inestimable grace, kindness, emits from Him.

Baida bhai gaura guṇa kahe nina jaya [?]

What is that, Your gem, that Gaura, the *cintāmaṇi*? *Gaura guṇa kahe nina jaya*. We cannot overestimate, we cannot give any estimation of His quality, of His qualifications, *kahe nina jaya*, beyond our description, *kahe nina jaya*.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

What to speak of myself, many a Brahmā the creator, many Indra and others, this Anantadeva and Śeṣa, hundred heads chanting in praise of Nārāyaṇa, hundred headed, four headed.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

They cannot have any fathom, any measure of that high, wonderful qualification, that ocean of qualification. *Bara niya oh nahi pai*. None can give a proper description of what sort of grace that Gaura came with, *bara niya oh nahi pai*.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]

Now his inner opinion coming from his heart. Who has mastered all the *Vedas* and other revealed scriptures, but he does not come to understand, to appreciate what Gaura is, everything. Everything useless. *Cari veda*, the four *Veda*, *Rg*, *Yajur*, *Sāma*, *Atharva*, what they contain. *Sara dara sana pari*. This *nyāya*, *vaiśeṣika*, *karma-mimāṃsa*, *uttara-mimāṃsa*, Śāṅkara, Patañjali, all these spiritual logics. *Sei deli gauranga nahi bhaje*. But he does not come to this conclusion that Gaurāṅga should be revered. He should be respected. He should be accepted as our Master.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]

Vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje [?]

The most striking portion is here. *Vasa tara dayan*, I say that he has only laboured uselessly in the study of the *Veda* and the *Darśana* if he does not come to understand, to realise, that what Gaurāṅga has given it is *the* best. Here is the fulfilment of our life. If he cannot appreciate this Gaurāṅga then all his studies only useless labour. *Gauranga nahi bhaje, vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje*. Here's the stroke. One who has got no eye, what is the necessity of a looking glass to him? He does not know the standpoint

how to judge things. The standpoint we may get from Gaurāṅga. Otherwise superficial study, the whole *Veda*, all these things.

*nāhaṁ vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, ahaṁ evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

"If I am missed."

So *daya pani andre jīva kaje*, he has got no eye to appreciate, to see, to look at. Then what is the necessity of the *daya pani* that he will, he can show the mirror, the anything. Or in the microscope if there's no eye. Just as my position, telescope, microscope, nothing can help me because eyesight wanting. So *daya pani andre jīva kaje. Veda bhidyate kichu na janata*. On the other hand, he has not even studied, or does not know the name of the *Veda* and *Purāṇa* and other things, on the other hand.

Veda bhidyate kichu na janata sei yadi gaurāṅga yaṇi sar [?]

But he comes to this conclusion that Gaurāṅga is all in all, he's the highest giver.

Nayananda bani sei sei sakale jane sarva siddhi kala [?]

Then this servant Nayananda he gives this out to the world that he knows everything.

*yasmin vijñāte sarvam evaṁ vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

Tad vijñātam tad eva brahma. He knows everything, if he knows Gaurāṅga. If he can appreciate Gaurāṅga he has finished everything in his previous life. No love means necessarily no education in his present stage. In *Bhāgavatam* also similar.

*[aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam]
tepus tapas te juhuvuḥ sasnuḥ āryā, brahmānūcur nāma grṇanti ye te*

["Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipping. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required."]

[*Śrīmad-Bhāgavatam*, 3.33.7]

Who has now come to the stage to appreciate *Nāma bhajan*, they have already finished all these necessary things in their previous birth. *Tepus tapas te*, great penance they have made in previous birth, *tapas te*. *Juhuvuḥ*, and this sacrifice in the fire that are done by him already. *Yoga sasnur*, they take bath in the different holy tank, or a lake, or river, that also finished by him in his previous life, *sasnur*. *Āryā*, how to deal with, how to live with all these manners and behaviour and practice, conduct, all these we do not find in him, or very lower type. No, no. All these higher types of practices finished in his previous life. *Brahmānūcur*, we don't see him to chant the Vedic mantram. Oh, that is finished, far off, in his previous life. *Nāma grṇanti ye*, then only he has got faith in the Name of You. Who has got his faith practical in the Name, *Nāma bhajan* of the Lord, he has finished all other apparent practices of religious life in his previous life. Something like that.

Yadi gauranga nahi badi _____ [?]

Veda bhidyate kichu na janata sei yadi gauranga yani sar, nayananda bani sei ____ [?]

He says, making statement, *dani sei sei sakale yani*. He knows everything, perfectly, *sarva siddhi kara phale*. And what are the necessary things of him, *bhukti*, *mukti*, for different position of service. Everything within his fist, whole thing within his fist, who has got the grace of Gaurāṅga."

This song sung by Nayanānanda who was the disciple of Vaninātha whose Gurudeva was Gadādhara Paṇḍita. And Vaninātha had installed Gaura-Gadādhara, in suppressed *mādhurya-rasa*, here in Gaura *līlā*.

Just the other day I told that when Kṛṣṇa-Balarāma, Gaura-Nitāi, Gaura-Nitāi mostly in *sākhya rasa*...

...just in the sight of Rādhārāṇī, Svayaṁ-Bhagavān. And when that very Kṛṣṇa in that very place in the sight of the *gopīs* He's Prabhāva-Prakāśa, not Svayaṁ-Bhagavān. This...

[42:05 - 44:08 Bengali conversation?]

End of 82.05.09.A

Start of 82.05.09.B

Śrīla Śrīdhara Mahārāja: That Kṛṣṇa is only Svayaṁ-Bhagavān. And when that very Kṛṣṇa, only then and there, standing by the side of so many *gopīs*, two *gopīs* one Kṛṣṇa in the middle, two *gopīs* as in *rasa*, that Kṛṣṇa not Svayaṁ-Bhagavān. Svayaṁ-Bhagavān is only Who is on the right side of Rādhārāṇī. Other Kṛṣṇa, Prakāśa Mūrti. That is, Prakāśa, Prabhāva-Prakāśa, Prakāśa two kinds, Prabhāva-Vilāsa, Prabhāva central, and Vaibhava extended self. So Prabhāva-Prakāśa, Prakāśa and Vilāsa, first two groups. Prakāśa, same thing appeared. And Vilāsa, His playful expression, Vilāsa. Prakāśa again divided into two, Prabhāva and Vaibhava. Prabhāva means central, and Vaibhava means extended, from that. So Prabhāva-Prakāśa when in the side of the *gopīs*. And Vaibhava-Prakāśa, not there, it is, Balarāma is Vaibhava-Prakāśa, and two-handed Kṛṣṇa in Mathurā Vaibhava-Prakāśa. And Vilāsa, four-handed Kṛṣṇa in Mathurā, Prakāśa, He's Prabhāva-Vilāsa. And Vaibhava-Vilāsa, all other extensions of Kṛṣṇa. In this way it has been dealt. In *Caitanya-caritāmṛta* we find and also in the Rūpa Goswāmī we find, the gradation, the conception of Kṛṣṇa in differentiation in this way.

So according to the paraphernalia, the place, His mentality, Kṛṣṇa's mentality, attitude, comes down to that stage, we are to think. So different posing in *vātsalya rasa*, *sākhya rasa*, *śanta rasa*, *dāsyā rasa*, His attitude will be similar, corresponding to the servitor, the cooperation like that. So these have been given to us in very subtle things, but still we are to know to certain extent that this may be, this is possible. Kṛṣṇa is one, and whole, but still there is *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]

Yaśodā won't say that His *rasa* is not full, something lacking, she won't admit. 'This is the highest thing.' She will think.

The *sakhās*, the friends, they enjoy the play company, they think that, 'We are the highest obtainer, we obtain most. This is the highest which we get from His company, graceful company.'

Yei rasa, sei sarvottama. In the *taṭa-stha hañā vicāṛile*, he will draw from any relative position and come to calculate the absolute position, that consideration, then we shall find that there is small and great, scanty and sufficient. It is there.

Sometimes when there is clash between them, and which side wins, it is tested there, we can say, that which side is getting the better hand, who is defeated and who are ____ [?]

____ [?] say that Russia is the most powerful. Some say America is the most powerful. It will be decided when they come into clash.

So when different *rasa* comes into clash, then it is decided whose side is greater, which side.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gradation everywhere. When Hanumān went with that _____ [?] to see Kṛṣṇa in Dvārakā, "Jai Rāma Jai Rāma" Kṛṣṇa took the figure of Rāmacandra and asked Satyabhāmā to take the appearance of Sītā. She could not. Then He asked Rukmiṇī, "Oh, you take the appearance of Sītā." Rukmiṇī could do. Then where to put Satyabhāmā? "You go just under the throne." And Hanumān came, "Jai Rāma Jai Rāma." He saw that, "Yes, Rāma is there, Sītā is there." With the _____ [?] that blue lotus he worshipped Rāma and Sītā there. So Rukmiṇī and Satyabhāmā here, Rukmiṇī has been shown superior to Satyabhāmā. Yes?

Dhīra Kṛṣṇa Mahārāja: I wanted to know why Satyabhāmā would not take the figure of Sītā?

Śrīla Śrīdhara Mahārāja: Why Satyabhāmā could not take?

Dhīra Kṛṣṇa Mahārāja: Yes, or would not.

Śrīla Śrīdhara Mahārāja: Would not? It is seen that Rukmiṇī had that special power, special capacity, special position, she took the appearance of Sītā. And Satyabhāmā had some similarity, some _____ [?] of Rādhārāṇī. It may be thought that she did not like to take position of Sītā. It may be thought. Without she had reverent nature of Rādhārāṇī. In *Lalitā-Mādhava* it has been covered, that Satyabhāmā was transformed - Rādhārāṇī was transformed in Dvārakā *līlā* as Satyabhāmā. Chandrāvalī, Rukmiṇī. And Jāmbavatī, Lalitā. In this way it has been described. That representation not full, as Kṛṣṇa in Dvārakā is not full, as He is in Vṛndāvana, so the *śakti*, the potency, they're also of such type. The sentiment, Rādhārāṇī is more sentimental. Chandrāvalī is more intelligent. But in Vṛndāvana sentiment has its best appreciation, best value, in Vṛndāvana *līlā*. Not so much of intelligence as much as transaction of the heart, heart giving, not much stress in the intelligence. In Dvārakā *līlā* perhaps intelligence has got best position than the sentiment. So it may be transformed in that way. Rādhārāṇī, er, Satyabhāmā had more sentimental dealings we find, in the major portion in her. And Rukmiṇī, she's sober, considerate, in her dealings with everything, everyone.

So what has, in the highest plane, what has the most appreciable in the lower class of play, they have no appreciation of the similar type, the difference. Hare Kṛṣṇa. So private life and public life. Private life is higher, public life is lower. They who are the most qualified in the assistance of public life, and what is most favourable in helping private life, may be different.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

[11:10 - 11:40 Bengali (?) conversation]

...

Jayatīrtha Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So we are to travel to approach all the supposed, apparent, proprietors of that favour approach and get transfer from them. Or otherwise we can send, give something without caring who is the owner, who is the manager, who is the administrator. Without caring you may do something, whatever you like.

Jayatīrtha Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He will be thought a mad man very soon by the public. Whatever he sees, "I want this." In Mahāprabhu's case, so pure, so high, so holy, I want the service of everything."

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

["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."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

yāhān nadī dekhe tāhān mānaye — 'kālindī' / mahā-premāveśe nāce prabhu paḍe kāndī'

["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, 17.56*]

Whenever comes to see uninhabited land, "Oh, there is Govardhana." This *līlā* of Kṛṣṇa. The river, "Oh, Yamunā." And any forest, "Oh, Vṛndāvana." Mahāprabhu began to cry, tears profusely falling, coming down. And fell and rose.

Gaura Hari bol. Gaura Hari bol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sahajiyā* type? Then now we want to see tears falling, show it.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: High class of *sahajiyā* where he may make some contract that how many pound of tears _____ [?]

Jayatīrtha Mahārāja: I haven't taken my meals yet so I can't cry any tears.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: _____ [?]

Jayatīrtha Mahārāja: Has he given permission?

Devotee: _____ [?]

Jayatīrtha Mahārāja: Ah. This permission I need, because then I'll become his...

Parvat Mahārāja: Neighbour.

Jayatīrtha Mahārāja: I'll be at his back door. The dog stays outside the back door. Generally the dog's house is outside the back door. So if I have my place there, outside your back door, then I'll be in a very good position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja, as I told, little before, when a dish with so many curries presented to him, and asked, "What is the best of all the curries?" He used to say that, "Everyone is better than another." So wherever you go, everything fascinates you at heart.

Jayatīrtha Mahārāja: But here we see Gadādhara Prabhu and there we see Gadādhara Prabhu, so naturally we become attracted.

Śrīla Śrīdhara Mahārāja: Gadādhara, Gaura-Gadādhara.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: 16:00 - 18:57, Bengali [?] Sanātana Goswāmī took Kṛṣṇa to Mathurā, and from there he took again back to Vṛndāvana. He did not allow Kṛṣṇa to go out of Mathurā. In *Brhat-Bhāgavatāmṛta* he sees.

But Rūpa Goswāmī he took, he connected the Vṛndāvana *līlā* with Dvārakā *līlā*, that they were transferred there in Dvārakā *līlā*, the Vṛndāvana Queens are so. What's the, where's the adjustment?

Prabhupāda answered, "Then why it has been told *adhokṣaja*? *Adhokṣaja*, it is reserved. *Adhokṣaja* means that everything, if we can understand, we can keep within our fist, then how it will be *adhokṣaja*?" That was his answer. *Acintya*.

*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."]

[*Skandha Purāṇa*] & [*Mahābharata, Bhīṣma Parva*, 5.22] & [*C-c, Ādi-līlā*, 5.41, purport]

His sweet will. His sweet will. We must leave everything up to that. Everything we must know, we must capture. Then His existence not transcending me? So *jñāne prayāsam* [Śrīmad-Bhāgavatam, 10.14.3], don't go bother yourself uselessly to know anything and everything about Him. Submit, and you will know that partial instalment according to the, to your serving necessity, it will be given to you. Don't go to devour the Infinite, being a finite. That attempt is not desirable. That is waste of energy. Not only wasted but that is detrimental to your cause, that you want to devour the whole thing, to put it in your belly, within your belly. Then there, that much, unconsciously you come to think that is limited. Otherwise how can I know, be bold enough to know to the finish? I want to know more and more, more and more. This tendency with you proves that you want to finish Him. So you can finish only *māyā* to certain extent, and not *adhokṣaja* Kṛṣṇa in any way. Your bad hankering for knowledge, that is a disqualification in you. Not by that path you can really make any progress. *Yam evaiṣa vṛnute tena labhyaḥ*.

[*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."] [*Kaṭha Upaniṣad*, 1.2.23]

& [*Muṇḍaka Upaniṣad*, 2.3.2]

That must come from that side. You should only try encourage your negative side. "I'm so low. I'm so mean. I'm the most needy." In that way, that must be sincere, not any show. The sincere progress is in our realising that I am the most needy, and most wretched, most mean. That is the way we should try to walk on. So *jñāne prayāsam udapāsyā*, hatefully banish. *Namanta eva, jīvanti san-mukharitām bhavadiya-vārtām*. Whatever comes through the mouths of the devotees I must try to catch, from the positive direction that it is coming to me. The knowledge is coming to me out of its own accord, Kṛṣṇa *kathā*. Only I shall expect, to welcome, to invite that, automatically coming _____ [?] Freely coming to me. Not by labouring I shall try to know everything about Him. *Jñāne prayāsam udapāsyā namanta eva, jīvanti*. Whenever, in what form of life it may come, 'yes, He'll give, I shall take.' And not I shall vex Him, disturb Him, 'that You make Yourself known to me what You are.' *Namanta eva, jīvanti san-mukharitām bhavadiya-vārtām, sthāne sthitāḥ*. Wherever he's placed does not matter. Not even human species also, he may be in the bird or beast. That does not matter. The Hanumān is not in human form, the Garuḍa is not human form, but they have got much. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo jīta jito 'py asi tais tri-lokyām*.

"Really, they have access to enter into My domain, enter My heart."

*śreyah sṛtiṁ bhaktim udasya te vibho, [kliśyanti ye kevala-bodha-labdhave
teṣām 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, *śreyāḥ sṛtiṁ bhaktim*, the real path to Me is through devotion, through service. *Bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave*. Leaving the path of service, those that are very eager to know Me, to finish, *bhaktim udasya*, abandoning that path of service, *śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti*, labours much, takes much pain, *bodha-labdhave*, to have the conception about Me, estimation about Me, *kevala-bodha-labdhave*. *Teṣāṁ asau kleśala eva śiṣyate*. That is only, the pain is the only reward, *kleśala* ____ [?] the pain is its own reward. If one, leaving the path of service, wants to know Me. That sort of curiosity, he wants to know Us. But what for?

You are My servant. He does not try to go that side to give the fulfilment of My satisfaction of Mine, but to know Me, very eager to know Me, who am I. But not the real thing that he's to satisfy Me. I am that *ānandam*, ecstasy. That is My highest part, and he must come to add to that. He must search for Kṛṣṇa *saṁtoṣa*. But without caring, that abstract knowledge, curiosity, is very much energy there.

They're self deceivers. *Kliśyanti ye kevala-bodha-labdhave, teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām*. How? The example is given that if one - the paddy should be unhusked, then the rice will come. But only the cover of the rice, that ____ [?] only the cover, if that is husked, husking the ____ [?] that is the mere cover of the rice. Rice is already not there, only the cover side of the paddy is there and they're husking only that. That mere trying to attempt for knowledge, to know about Me, this is like that paddy cover husking, not the paddy husking. The paddy, the rice is the real thing which we want, not the cover. So *kevala-bodha-labdhave, teṣāṁ asau kleśala eva śiṣyate, nānyad yathā*. Those who are husking the cover of the paddy their labour is fruitless, fruitless labour, pain is its only reward. So when the Infinite wants to know the finite his labour is wasted there. Whatever you get you try to utilise you in your duty to satisfy Me, *ānandam*, that is real thing, *sukha*."

That is one. Then another. There are four *śloka*s in *Bhāgavatam* condemning *jñāna*. Another,

*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 Infalible (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]

Naiṣkarmyam paramam siddhim, naiṣkarmya. It is very dishonourable, the idea, that we shall labour and live. If I have to live I must labour. Without labour I can't live, very

dishonourable. So the ancient scholars they wanted to find some place, position, that without labour we can live. Without pain we can live easily. To find out that stage they went to discover, or to invent some position. *Naiṣkarmya*.

And sometimes it got much appreciation in the society, that without labour. Now, labour trouble the capitalists are feeling, so this computer and so many machines are used in place of so many manual labour. Manual labour has been so impertinent that the capitalists want to eliminate manual labourers.

So the ancient scholars they were sometimes very busy to discover a social position for the whole *jīva* that without labour how can, *naiṣkarma*, without *karma*, without diligence how can they live. Then they came to the conclusion that *ātmārāma*, that complete withdrawal, this Buddha, Śaṅkara, they came to their relief, that there is a stage, just in our sound sleep, if we can reach that *samādhi* stage, no labour, still we can live happily, no trouble there, *naiṣkarmya*.

But in *Śrīmad-Bhāgavatam* says, Śukadeva says, "Yes, *naiṣkarmya* is also found here."

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahāṁsyam ekam amalāṁ jñānaṁ paraṁ 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]

Śrīmad-Bhāgavatam gave a new form of *naiṣkarmya*, no work. Work is painful you say. Work is dissipating. Labour means this mortal, that is the injury, the wastage of energy labour means.

"Oh, I am giving you an ideal of life where no dissipation. No dissipation. You will labour without any dissipation. How?" *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. They say, "A new type of *naiṣkarmya* we have discovered, or invented, *jñāna-virāga-bhakti*. *Jñāna-virāga*, these two took Buddha and Śaṅkara to *samādhi*. But Bhāgavata School says, "No, no. You must not be captivated by that lair. At the cost of your own individual prospect to purchase *naiṣkarmya*, labour less life, that in *samādhi* you'll be nowhere. So for whom you're going to purchase that sort of *naiṣkarmya* in *samādhi* it is suicide. But we are giving you the labour-less, the painless labour. And that is the labour of love in *rāga-mārga*. You do. In *Bhāgavatam* it is in *ātmā*, *ātmā* is eternal. In the eternal plane you may keep your own individuality and you will labour but *ātmā* is eternal, above mortality, no pain in the labour. But you can retain your own identity, own position, and a greater form of life.

Our Guru Mahārāja used to say that _____ [?] that when the cow shed is burned then the cows they come out, and they sometimes see a red cloud in the sky they seem to be afraid of the red cloud.

So Guru Mahārāja told that these Buddhistic and the Śaṅkara School they're afraid like this of the red cloud. They think that our energising in the spiritual life, in the after life, after emancipation, there is also this pain of labour. Labour of love, labour, that will give *ānandam*, as much as you will energise you will get *ānandam*. And no dissipation because it is eternal

plane. You are eternal. Everything is in the eternal plane, no dissipation, and you can retain your life, a pleasant life, a fruitful life, a life of fulfilment, a life of progress. Everything you may have without any dissipation as you are afraid of in this mortal world. So *Bhāgavat naiṣkarmya*. *Naiṣkarmya* means out of that labour, no dissipation, labour means dissipation. So without dissipation, playfully you can live, and no reaction towards death. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

*[dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam]
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

So I came from here, *naiṣkarmyam paramam suddhim, naiṣkarmya*, that sort of, that is no labour. Service of the Lord is no labour. It is gain. It is the giver, sustainer. That is no labour, no dissipation, but it sustains more, life giving. Labour, service, pure service means life giving, not life taking, not vitality killing, but vitality supplying. Opposite, labour, in the eternal, especially in the Goloka area, the labour of love. Without labour they will think they're fasting. Making labour, making service, 'Yes, we're well fed.' Service is feeding. Service is not dissipating, killing. So our attempt should not be too much for knowledge, knowing everything, but how to utilise me in the highest function, that is service, *jñāne* proper. *Śreyah sṛtiṁ*.

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īṣvare, 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]

What to think, so much renowned, appreciated by many scholars, that *naiṣkarmya*, that has no place in Bhāgavata School. What to allow the elevationists, the proposals of the elevationists in the mundane world, that has no place at all. Even that *naiṣkarmya* is discarded, it is contemptibly thrown out, this *naiṣkarmya*, which is found to have so much respect from the higher leaders like Buddha, Śāṅkara, etc, Jain, etc.

So service, service, service, don't be afraid that service is dissipating. Service is life giving, it is feeding you properly, service. Die to live. Die to live. You must have such courage to die for

Kṛṣṇa and you'll see that you'll come with glorious colours. So exert yourself for the service, that is the main thing. There is another *śloka* also I don't remember. The *jñāna*, to know, futile. I can't make Him object of my knowledge.

He's *adhokṣaja*, our Guru Mahārāja told in that way. "Why this difference between the representation of Sanātana Goswāmī and Rūpa Goswāmī? They're one and the same, but this apparent reason, He's *adhokṣaja*. Why? Don't try to understand anything, to bring to your, within your understanding everything, then it will be *māyā*. (With His own shell, all our reference?) He's unknown and unknowable. The faith will help you to die, while living.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotees: Nine forty five. A quarter to ten.

[About one minute of Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: Cauliflower. Cabbage. Prabhupāda's plan was that there will be a farm where these vegetables will be produced. Where we all go to the foreign, because the foreigners have captured the summit of the civilisation. That must be taken. The flag of present civilisation must be snatched from their hand.

Jayatīrtha Mahārāja: Hari bol!

Śrīla Śrīdhara Mahārāja: And the flag of Mahāprabhu should be given.

Jayatīrtha Mahārāja: Gaura prema ānanda. Hari Hari bol!

Śrīla Śrīdhara Mahārāja: The present civilisation, that will be discouraged, and Mahāprabhu's civilisation will be spread all through the world.

Parvat Mahārāja: Gaura Hari bol.

Śrīla Śrīdhara Mahārāja:

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-Bhāgavatā*]

"Wherever there is any village, everywhere My Name must go."

Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: That once one High Court Judge, he was a very religious man, according to *varṇāśrama dharma*, (Sa Gulash Banergee?). He's out to attend High Court, he's a Justice.

And some old lady, *brāhmaṇa* lady, suddenly came out from her house and prayed to him, "Are you a *brāhmaṇa*'s son my child. Are you a *brāhmaṇa*?"

"Yes, I am a *brāhmaṇa*."

"There is my Śālagrāma. I have found none to offer some *bhogam* to that Śālagrāma. That is fasting. So if you're a *brāhmaṇa* please come and worship my Śālagrāma. Otherwise I won't be able to take food. Śālagrāma fasting then I shall have to fast. I don't find any *brāhmaṇa*."

So he was a very religious habited man. He went in, and tells, "A pure cloth I want mother." And she gave. And the High Court uniform he left there, and taking that cloth he worshipped the Śālagrāma and everything.

And when he was going out the old lady came to dress him. "Who are you my child?"

"I am a Justice in High Court."

"Oh, you are..."

End of 82.05.09.B

Start of 82.05.09.C_82.05.10.A

Śrīla Śrīdhara Mahārāja: So they come to praise Mahāprabhu. 'He came for the unity of Hindu Moslem, Mahāprabhu came.' Underestimation, a deplorable underestimation, and that equates to offence. Hare Kṛṣṇa. And they think that they're giving much praise. Otherwise Mahāprabhu will be sectarian, with this Mahāprabhu to be accepted by a broad circle of idiots.

Devotees: (Group laughter)

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is,

*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.”]
 [Kurma Purāṇa] & [Padyāvalī]
 & [Caitanya-caritāmṛta, Antya-līlā, 1.78]

In the garb of Kṛṣṇa’s observation, observance, they will give delivery to the goods of Mahāprabhu in the name of Christianity. “Take, this is Christianity.”

“No, no, this is your Kṛṣṇa consciousness.”

“No, no, this is Christianity. Just taste it.”

Hare Kṛṣṇa. _____ [?] Akṣayānanda Mahārāja is silent, dumbfound.

Akṣayānanda Mahārāja: Dumbfound, a club on my head.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. He found something, that is new something. Do you think like that? Only hear and hear.

Akṣayānanda Mahārāja: If I can hear then I can speak nicely, if I can hear nicely.

Śrīla Śrīdhara Mahārāja: Just as Mahāprabhu did, and just before Sārvabhauma. For seven days Sārvabhauma is explaining and explaining. And Mahāprabhu dumbfound sitting on the front.

Then the doubt came to Sārvabhauma, “What is this? I am labouring my utmost to make Him understand. The boy can’t understand, can’t appreciate my high level explanation of *Vedānta* which can never be found anywhere, so deep explanation. But it also may not be possible. His very figure shows that He’s a brilliant student, brilliant genius. What is this?” Then he could not stand and came down to ask Him, “What I say, do you understand? Silently You pass simply hearing, submissive hearing. But do You to understand?”

“Yes I understand the original, but I can’t follow your explanation.”

Then a bolt from the blue came to Sārvabhauma. “What does He say, what He means to say? He can understand the original *sūtra* is clear but He cannot understand my explanation? I am wrong, my explanation is wrong, in other words. He has so much courage that He can say so.” Anyhow taking patience, “Then can You explain to me the original *sūtra*?”

“Yes, if you order Me, I may try.” Then He began to give the original, the explanation of the original *Vedānta sūtra*.

Sārvabhauma, anyhow he was a good scholar, he could understand, “Yes, transcending the conception of Śaṅkara He’s soaring high, and keeping the *Veda pramāṇa* intact He’s giving a new explanation.” Then he was perplexed.

Then anyhow he saw, he had some eight sort of explanations of this *ātmārāma śloka* in *Bhāgavata*.

Mahāprabhu came with *Bhāgavatam*, “The *Bhāgavata* in the *Vedānta* should be interpreted in the line of *Bhāgavata*.”

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ
 gāyatrī bhāṣya [rūpo 'sau, vedārthaḥ paribṛmhitah]*

["*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*."] [*Garuḍa Purāṇa*]

Brahma sūtra artha must go towards the line of *Bhāgavatam*.

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ 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]

Then Sārvabhauma came out with this.

*ātmārāmāś 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]

He prepared eightfold meanings of that particular *śloka*. And he explained that contributing something towards the interpretation of Mahāprabhu. Then still as a courtesy he again asked, "Are you satisfied with the explanation of this *śloka*? Can you do it?" Sārvabhauma thought, 'no human genius can explain more than I have done.'

Then Mahāprabhu indicated, "If you ask Me, I may try."

"Yes, what You know, You do."

Then leaving his eight forms of explanation Mahāprabhu gave eighteen forms of explanation, original. Then Sārvabhauma nonplussed, benumbed, lost himself.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyhow, then Sārvabhauma, when Sārvabhauma was besides himself, fully dispossessed of him, then Mahāprabhu showed His transcendental view. Then Sārvabhauma fainted. After that he anyhow awoke and then he saw that *sannyāsī* is sitting very modestly on his side.

And, "I may go now. You please give Me leave I shall go."

"Yes."

And saying this He went away. This is Sārvabhauma. Hare Kṛṣṇa. He's sitting silent.

Gaura Hari bol.

Parvat Mahārāja: Because you're not Sārvabhauma Bhaṭṭācārya.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Your explanations are like Mahāprabhu's and then therefore we're in the position of being dumbfounded.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Or even less.

Śrīla Śrīdhara Mahārāja: Now, not going to enter into any discussion, time is up.

Devotees: _____ [?]

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

Jayatīrtha Mahārāja: We are energizing by hearing your words, but we are afraid that you are de-energizing by our association.

...
Śrīla Śrīdhara Mahārāja: Nitāi. _____ [?] says, the two principles of life unavoidable: to preserve and to propagate. First to preserve, the principle of self preservation. So we cannot avoid this. Propagation may be avoided. But self preservation, to take food, that can never be avoided this principle of life. To solve that most original principle of life, that is *prasāda sevā*. The most unavoidable engagement in our life, to maintain. That the only problem is self preservation and that self preservation that should be solved, *prasāda sevā*. The first principle, the unavoidable, the single principle of life, that must be solved. And only by taking *prasādam* we can solve that problem of feeding ourselves. Otherwise we will be under reaction, eating and being eaten. But if we want to get out of that action-reaction we can eat without being eaten in future, then *prasāda sevā*.

*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]

*yajña-śiṣṭāśinaḥ santo, mucyante sarva-kilbiṣaiḥ
[bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt]*

["Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin."] [*Bhagavad-gītā*, 3.13]

Only by serving that *prasādam* we can get out of all our entanglements with the material world.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khlātmani*

["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]

Wonderful *śloka*. _____ [?]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khlātmani*

...

...twice. In the _____ [?] skanda and in the first canto _____ [?]

Sūta Goswāmī mentioning first in _____ skanda also Kṛṣṇa mentions to Uddhava.

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarva-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]

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan*

["At that time, he turns his back to all the pains of the world, and he keeps Me in front. He begins to move onward: 'Whatever happens to me, I can't complain. It is in my Master's jurisdiction whether He sees fit for me to undergo these trials or not. I won't leave my new ideal - I can't. Whatever may come, it may happen, never mind.'"] [*Śrīmad-Bhāgavatam*, 11.20.28]

*proktena bhakti-yogena bhajato mā 'sakṛn muneḥ
kāṁā hṛdayā naśyanti sarvve mayi hṛdi sthite*

["In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion."]

[*Śrīmad-Bhāgavatam*, 11.20.29]

After that:

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi, mayi dṛṣṭe 'khlātmani*

["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]

In the beginning, *dṛṣṭa evātmanīśvare*, and here, *mayi dṛṣṭe 'khlātmani*. This difference I saw.

_____ [?]

Dhīra Kṛṣṇa Mahārāja: In *Bhāgavatam* first canto, *dṛṣṭa evātmanīśvare*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...from any quarter. Yesterday night someone has come? Eh?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, someone has come from somewhere I'm told.

Vidagdha-Mādhava: Someone did come? Ah, possibly Tīrthapāda dāsa from Calcutta.

Śrīla Śrīdhara Mahārāja: From Calcutta? No fresh news?

Akṣayānanda Mahārāja: Not to our knowledge. Not as far as we know. Didn't meet him.

Śrīla Śrīdhara Mahārāja: You were far away than myself. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, is there a place where the pastime of Lord Caitanya delivering Jagāi and Mādhāi, is that place known, where that pastime took place?

Śrīla Śrīdhara Mahārāja: No, that is not located. The proper location has not been discussed till now. But there is a bathing *ghāṭa* on the Ganges known as Mādhāi's *ghāṭa* where after they were relieved, Mādhāi, repentant for his past activity, wanted to do service of the Vaiṣṇavas, devotees, that come to take bath in the Ganges. So he took over himself the duty of cleansing the *ghāṭa*. And he was seen often with a spade in his hand, for cleansing the *ghāṭa* for the public to come and to take bath comfortably. And wherever there is some uneven place he used to prepare them for comfortable coming down and going up. In this way he engaged himself in a particular... So that is known as Mādhāi's *ghāṭa*, on the other side near Māyāpur.

_____ [?]

When Mahāprabhu went to, to control the Kazi He began the direction of His *kīrtana* party from His home. From there He went to His own bathing *ghāṭa*. Then from there to Mādhāi's *ghāṭa*. In this way _____ [?] *ghāṭa*, so many different *ghāṭa* of the bathing place. In this way He went to Kazi *samādhi*.

_____ [?]

And there is one Mādhāi tala [?] little far off between, near Banihat [?] station just before Katwa. The Ganges bathing *ghāṭa*. Mādhāi for some time he took his shelter there and went on taking Hari *Nāma*, so that is known as Mādhāi tala. Under the shade of a tree he lived for some time and there chanted Kṛṣṇa *Nāma*. The name is there which showed miracle in Gaura *līlā*, that *Nāma* and not only in Kṛṣṇa *Nāma*, then Gaura *Nāma*, Nityānanda *Nāma*, added, sound. And to connect with that, the earnestness, the valuable earnestness, the dearth of that.

_____ [?]

It is mentioned in *Caitanya-Bhāgavata*, even now the pastimes of Gaurāṅga are going on here. A very, very fortunate person can have a peep into that.

_____ [?]

Sudden flash comes within and a scenery floats on the eye and disappears. Just as like lightening, the sky is empty, suddenly some lightening comes and touches the eye and disappears.

_____ [?]

Rarely there is such a fortunate person who can have the connection of that lightening underground flow of the pastimes of Śrī Gaurāṅga with His paraphernalia. Nitāi Gaura Nitāi.

_____ [?]

Exclusive devotion.

When the two Germans came with, no, one Englishman came with [Bhakti Saranga] Goswāmī Mahārāja, there was a meeting in Bagh Bazaar lecture hall. And one notable, renowned theosophist Hirandatta, he was invited to preside over the meeting, and he told

there that, "When I was a student of City College, Bhaktivinoda Ṭhākura he delivered a lecture there. And there he mentioned that those days are not far off when the westerners will come and join in the *saṅkīrtana* party of Gaura-Nityānanda, all these things. And I see that after so many years that has begun to be fruitful."

In that occasion he related one story. At that time there was another incident. That Goswāmī Mahārāja got a Vasudeva Mūrti in some park in England. One day, he has got nothing, pauper-less, no money. That he will put one pence into the box then the gas will come then cooking will be possible, but not a penny, not even a pence in the hand. Early morning and went to the nearest park and there he's chanting *mahā-mantra* on the *mālā*. And penniless stage in the foreign country but he's awaiting for the assistance of Kṛṣṇa, how it may come. It is not possible that he will fast there, but how Kṛṣṇa comes to his relief at least he's watching and taking the Name of Kṛṣṇa.

Suddenly he found that in a earthen vessel perhaps there is earth and some coming out. "What is this?" Removing the earth he found a small Mūrti. He took it, a small four-handed Deity, he took it and came home. And according to *Caitanya-caritāmṛta* the signs, the *astra*, *śaṅkha*, *cakra*, *gadā*, *padma*, in which hand what weapon. So according to the weapons as arranged it is He's Vasudeva Mūrti. Then he cleansed and put in a good proper place.

Then suddenly one maidservant who used to cleanse the place etc. "Oh Prabhuji, please look at this whether it is a useful paper or an ordinary paper."

He took it, the cheque of Yajavara [?] Mahārāja for a hundred pounds. Then he took it to the nearest bank.

He told, "Yes, the cheque is in your person but your identification is necessary." But suddenly I found a newspaper and he gave lecture and with Zetland on the chair saw he the photo of that meeting and, "Oh, it is here you can see. And I am speaking and the meeting here."

"Oh, it will suffice. Yes, take."

Then that Vasudeva Mūrti was taken by Goswāmī Mahārāja. And that was also mentioned in the meeting and that Hirandatta, he was a theosophist. He told a story that when in Africa there was a campaign of archaeological department and some parts of some relics were collected. And they are trying to adjust the report. 'What are they, in what age, in what Mūrti?' In this way, final report is necessary. But a particular part of a Mūrti is not available. So the head of the department he cannot give the report, final report. Waiting, waiting, if anywhere it is available then he will put there and see and then he may give report. Anyhow it is delayed long time.

Then the head of the department thought, 'When it is not available, what to do. I cannot delay any longer. Tomorrow morning I must have to give the final report. He's lying having a dream. 'The necessary part you may inquire into Rome in particular place.' Then he rose up and inquired and there the remaining part was preserved, in some museum. And he brought them, connected.

So that Hirandatta told, "That many things in the invisible world, there are many things which we cannot believe in. It is possible, it is recorded. So the Vasudeva Mūrti coming, going, in the invisible world, there are many things. We may not depend on our physical senses, everything. So the flash may come to any earnest inquirer."

_____ [?]

It is not impossible for a fortunate soul to have direct experience of the *līlā*. It is possible. We are floating in a particular degree. Our eyes, nose, touch, everything, ear, in a particular plane it is fixed. The world is infinite and of different type and quality. Everything is possible.

Bhaktivinoda Ṭhākura had experience of such flash several times when he was to discover this birthplace of Mahāprabhu, at that time and many other times he has written that, we find in his writings. _____ [?]

When they're quarrelling what is the real birthplace of Mahāprabhu, "Pracin Māyāpur, this is Yoga-pīṭha." The Goswāmīns they used to say, "No, where Mahāprabhu is, this is the birthplace."

So some say that this Hari Tala that is the place where Jagāi and Mādhāi were delivered. When I came here, then some *sahajiyā* parties used to come here in Hari Tala. Because they say Hari *śakta* men they're very much orthodox and it was thought that they, Jagāi and Mādhāi must have come, sprung from them because that Charan dāsa, the founder of Samaj Vari, when he came this side his *mṛdaṅga* was broken by these *brāhmaṇas* here. So they thought that is the worst place from where Jagāi and Mādhāi came. And Nityānanda Prabhu when they came...

...for us to oppose that Mahāprabhu's Janmotsava will be in Māyāpur side who our worst enemy they wanted to create Jagāi and Mādhāi also here in Hari Tala. But it does not have recognition from the public. Anything may be. *Śrauta-panthā*, we are followers of *śrauta-panthā*, *arpta vakra* [?] not the experience of the ordinary people, who have got nothing to do with the religious matter. They are very earnest to show - "Here is Mahāprabhu's birthplace, there is Mahāprabhu's birthplace." But who are they? What sort of interest they have got in the birthplace of Mahāprabhu? Then those that are earnest for Mahāprabhu, and His *līlā*, and His advices, they have got no value, no meaning?

Bhaktivinoda Ṭhākura who is so much devoted to Mahāprabhu we see through his writings and practices, then in his quest of the birthplace of Mahāprabhu, no response. Only these ordinary people who are engaged cent per cent in other matters, they will be the authority of locating where is the birthplace of Mahāprabhu?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

The [Herr] Schulze, [Sadānanda dāsa], after mixing for some time with the *sahajiyā* came to conclusion. "Oh, Bhaktivinoda Ṭhākura was he told that a spiritual Māyāpur. And this ordinary Māyāpur may be located somewhere else. Very good. A spiritual and ordinary, two places of Māyāpur, birthplace of Mahāprabhu."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Māyāpur, birthplace.

...

Śrīla Śrīdhara Mahārāja: ...Professor Nixon. But who are they? _____ [?]

"Who is the lady *bābājī*?" _____ [?] "Who is the lady *bābājī* with you? You have *kaupīna*. Who is the lady?"

"Ah, she has come from a very respectable family. Her brother is a Pleader in Kṛṣṇa court."

"Yes, yes. Then of course no harm."

Dhīra Kṛṣṇa Mahārāja: Who was that Mahārāja?

Śrīla Śrīdhara Mahārāja: Nixon, Professor Nixon. He was in the first great war, he was an Englishman, a professor. But as a volunteer he came to fight from the French camp against the Germans. Anyhow he found that his plane is hit and it is broken and it will fall on the German land.

"At that time," I heard it from him that, "At that time I told that if there is any God let Him save me in this position. I am hopeless. Then the rest of my time of life I shall devote for Him."

He told, "Then I fainted. And when I got my sense I found I am in the French hospital. And I was cured. And that memory was very fresh in my mind. I came out, straight to England, and asked the churchman, the padre," what is the name? Priest, "I want to devote my whole time for the search of God. How can you help me? They gave some sort of program, you may do this prayer or this thing. No, I want to see God in this life."

Then some of them advised, "You want to have practical connection with God, it is not mentioned in our process. Then you go rather to India. And there we are told, there are many *yogīs* who can have communion with God."

So he came to India. And anyhow he met, at that time in the Luknow University he came to Vṛndāvana and in that place he was roaming and trying to find out some *yogī*. But anyhow the Vice-Principal of the Luknow University was a gentleman, and his wife, she was much devoted to Gaura-Nityānanda. Anyhow this gentleman came in connection of her. And she could convince him in the *līlā* of Gaura-Nityānanda, Mahāprabhu. He was more or less impressed, and instead of going to the *yogī* and others he became rather a Vaiṣṇava and began to study all the scriptures. And he had more deeper faith and ultimately he took *sannyāsa* from someone at that place.

His name was Swāmī Kṛṣṇa Prema, a good lecturer, and also he had an *āśrama* in Almora in UP. He founded an *āśrama* there and from there he used to preach about Nitāi-Gaura. But he could not tolerate the scrutinizing that the *siddhānta* etc. *acar*, *vicar* of Gauḍīya Maṭha. But ordinary public he could capture. He was good lecturer also in different meetings, ordinary meetings of the Hindu Sabhā. He was invited and he used to go and deliver lecture, Swāmī Kṛṣṇa Prema. Then he died. We are told he left two or three disciples also maybe in Almora *āśrama*. I don't know further about him, because he had no real affinity for Gauḍīya Maṭha; ordinary, some *sahajiyā* type. Hare Kṛṣṇa.

End of 82.05.09.C_82.05.10.A

Start of 82.05.10.B

Devotee: Who was the *bābājī* with the lady?

Dhīra Kṛṣṇa Mahārāja: The lady *bābājī*?

Śrīla Śrīdhara Mahārāja: The lady was in household life. Her husband was the Vice Principal of Lucknow University. But lady must have been initiated by any particular *bābājī*. The lady had no *mātāji* life, but ordinary, she was in the family life. She was not much famous, but anyhow she came to fame only through this action, otherwise she was unknown. Might have been an educated lady, but she lived in home with her husband. And husband was the Vice Principal of the Lucknow University.

...

Devotees: He is here, right here.

Śrīla Śrīdhara Mahārāja: There, without chair?

Jayatīrtha Mahārāja: I have a good view of your lotus feet from here.

Śrīla Śrīdhara Mahārāja: No disciples here?

Jayatīrtha Mahārāja: No disciples.

Śrīla Śrīdhara Mahārāja: No disciples, then you are free. Absolute position, no relative.

Nirupādhi, our Guru Mahārāja told once. Guru Mahārāja was in a canvas chair when I met in Māyāpur first. Another, one of his disciples who supplied the money for the construction of the temple that was opened that year, he's sitting on the floor.

Then one gentleman, "Oh, that Madana Bābū is sitting on the floor. Give some mat or something."

Then Guru Mahārāja told, "That Madana Bābū is *nirupādhi* Vaiṣṇava, and I am *sopādhika* so I have got necessity of a chair."

I thought *nirupādhi* is higher. As much I was hearing their talk the *nirupādhi* is higher, *upādhi* that is lower. But he says that, "I am *upādhika* and he's *nirupādhika*." What is the meaning; *nirupādhika* Vaiṣṇava? And *upādhika*, "I am an Ācārya. I cannot take seat in the ordinary place, some respectable position I must, I shall have to accept. I am Guru, they are *śiṣya*, all relative. But I am Kṛṣṇa dāsa. No relative position here, anywhere I may take my seat."

Nirupādhika, no circumstantial necessity, *nirupādhika*, circumstantial necessity, relative necessity. But of course this is *upādhi* in the *nirupādhi* realm, not in the mundane. There also respectable difference. At heart every Vaiṣṇava thinks that, 'I am the worst still, I am the meanest of the mean.' Still, the hierarchy is there and they're to accept that.

Others won't allow him to do, to go on according to his sweet will. "No, no, you must have such position. We can't allow you to come in our layer."

Relative is not bad. Relative here is bad. But there is also relative. But the difference that here at heart we want superior position, but there the opposite, at heart they want lower position, to serve. That is the difference. Those that are living in connection with the Infinite, their conception will be such, and such, seeking to the lowest position. That is great.

"I want to serve everyone." That should be the temperament. "I am the servant. I shall serve everyone." Just opposite here, "I am monarch of all I survey. I want to be a monarch of all I survey." The general tendency of a soul is here like this, "Want to be monarch, everything

under my command." But there, sincerely the opposite. "I want to serve all." That peculiarity is there. Service is so much appreciated, practically, not theoretically, not abstract: service. By serving we thrive. That is the sincere nature there. We can thrive only by service. So as much as it may be extended, expansive, we'll be so much benefited. Sincere hankering for that service, *sevā*.

*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]

Otherwise you cannot meet, you cannot come in contact with that higher substance. So our Guru Mahārāja laid stress in the training of service, than counting the beads. That serving spirit is necessary in counting the beads also, it is universal, *sevonmukhe*, so:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam [eva sphuraty adaḥ]*

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul"] [*Bhakti-rasāmṛta-sindhu*, 1.2.234]

The very key to spiritual life is to acquire the tendency to serve. That is innate. You must discover that, serving, which is found in innermost part of our existence, that of service. And He will come of His own accord to have a touch with you, *then* you can have Him. The scientific explanation of the position, *adhokṣaja*, only you can come in contact with Him when *He* desires it; otherwise not. And to invite Him, to attract Him to come to you, the only attitude is that of service. Whatever you do does not matter. Innumerable forms of devotion. There is mentioned thousands. Rūpa Goswāmī has given summary, sixty four. Then again in *Bhāgavatam* we find *śravaṇam*, *kīrtanam*, nine. Mahāprabhu again gave five, and one, *Nāma saṅkīrtana*. But serving attitude, *sevonmukhatā*, that must be present everywhere.

Otherwise no connection with the transcendental; you will turn to be atheist. "O, I tried my best, lives together I have tried to acquire, to get Him in my fist, but I failed. Oh, that is all false, no God."

Mill, that philosopher Mill, even the last moment of his death he told, "No, I don't find any God. Oh you priest, whatever you say, I can't find and put faith in any God." The philosopher Mill. Hume, Mill, Locke, they are the old atheist class.

And from Descartes, we are told the father of modern philosophy is one Mr. Descartes. He started with this theory, that a formula, "I doubt. Start with this." He challenged the atheist class. "Oh, whatever you say, I doubt. I say there is God, you may say 'I doubt.' In gentle way you may say, 'I doubt.' Then, the doubter must be there. That was starting point. Whether the doubter is there or not you say. With this formula he started theistic philosophy. If there is no doubter then what I say God is established. The doubter is there really then at least he exists and what is he? Now you come to argue that something is and what will be the characteristic of that something which is? In this way he started, Descartes. He was told the father of modern philosophy.

Then one came Berkeley, he was the extremist. "Only idea and nothing matters. You say, whatever you will state, it is only your idea. And you cannot know whether anything is existing or not, you can't know. Everything is idea, this chair, the house, the tree, all your idea and nothing beyond." The extremist idealist, Berkeley.

And the fight began. That Johnson was a very - linguist or something like that, Johnsonian style, big bombastic words he used, Johnson, Johnsonian style. He had a discussion with Berkeley and he could not defeat Berkeley. Whatever he said, "Well, this is your idea, you exist and whatever you state, this is your idea, and not beyond that." So he was very much excited, and leaving Berkeley he's going and he kicked a chair very excitedly. "Here I refute Mr. Berkeley with a kick." He broke a chair in his angry mood and says, "Here I refute Berkeley. The thing is there, it is broken. Berkeley will come, this is also your idea."

Then came Kant, they took idealist as well as the materialist, and effected some compromise, the German philosopher Kant. His critique was very much adored by the philosophers, German Kant.

Then came Hegel. According to me, Hegel he rises above. His philosophy is revolutionary. I read in a magazine several years ago that Hegel and Marx they are contemporary. But Marx, he preached his philosophy, no students. Where Hegel was delivering lectures, not only class filled up, but even the streets the students standing heard his lectures. Hegel had so much command in his time. And now the atheist they stand around the Marx. They say, "Marx was before his time. He did not get in his lifetime any recognition. But after his death he's being appreciated so much." They say like that.

Hare Kṛṣṇa. The waves of nature. Satya, Tretā, Dvāpara, Kali. The joint effect of the *karma* of the soul produces such variegated condition. It comes of its own accord, the resultant of the *karma* of the common *jīva* produces some environment. Satya, Tretā, Dvāpara, inevitable, and they are to pass, this is also inevitable. Kali can't, Satya cannot stand, Kali cannot stand here. This is evolving.

karma mayam loka, buddhi mayam loka, karma mayam loka, eloka kiyata karma mayaloka kiyata [?]

That has got its dissipation. _____ [?]

In our sober moment we want to have a comfortable, easy life, we take to *karma*, labour. We should labour and earn something and thereby we shall try to live a comfortable, easy life.

_____ [?] To get out of the misery, and *sukhaya ca*, to get some comfort, generally in our moral way we take to sincere labour, labour and live.

Pasye parkha vibhadya _____ [?] Then for this purpose they have a conjugal life, and then finds in no time that whatever we are acquiring that is passing away, and I am to make some extra labour, more and more. Whatever is acquired for my comfort that is going away, vanishing. So no end, and not only that, a reaction coming for the separation. From the separation a reaction coming and also giving pain to me. In this way we find that there cannot be peace in this mundane life.

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam
[vipścin naśvaram paśyed, adṛṣṭam apī dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

Bhāgavata says in a very commanding voice, *karmaṇāṁ pariṇāt, karmadhito loko*, what you can acquire by your labour that is sure to perish. So up to Brahmā, what of you, the master of the whole *brahmāṇḍa* who is in the relativity of the whole of the mortal world, the master of the mortal area, he's also, *karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam*, he's also a prey to reaction, to misery, what about you? So don't go that far. *Karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam*.

Then comes Mahādeva, independent of this material force. But that is not sufficient. That is just liberated stage, primary stage of liberation, that is not safe, that is *taṭasthā śakti*, the master of this material potency, not a safe position.

You are to accept the position of a servant on the upper layer. And you can enter deep and deep into the serving area you will be more and more safe. And don't think that service and labour here to acquire enjoyment, are of same type, of same nature. That is pleasing, and this is painful, to labour here is painful, and there to labour that is pleasing. This difference you are to experience, you are to know certainly, and when you get experience of that then you are safe. You won't come here.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ 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 you can enter successfully into the land of in carrying current, the current is going towards the centre, towards the centre, and that is gentle, that is pure, not aggressive, but humiliating, and your life will be vitality giving. And fulfilment, at every step you will find you are making progress in the way of your fulfilment. *Svārtha-gatim hi viṣṇum*.

*na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'piśa-tantryām uru-dāmnī baddhāḥ*

[Prahlaḍa 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]

The real interest, the way of your real interest to approach towards the centre, you will be able to know it for yourself, guarantee. Your experience will be your guarantee that you are passing in a way of pure fulfilment of your life. *Yad gatvā na nivartante, tad dhāma paramam mama*. It is *paramam*. It is very favourite, it is very pleasing, it is very friendly. You will be able to understand your own, it is sweet. Service is sweet and enjoyment is enemy. Enjoyment is enemy and service is friend. And liberation from the enjoyment, that is uncertain position of Śiva, Śivaloka. Three things we are to understand.

And then everything has got its gross and light stages. *Karma* also gross, *karma*, *tama guṇa*, *raja guṇa*, *sattva guṇa*, but it is after all exploitation. *Sattva guṇa* also exploitation in this world. *Viśuddha-sattva*, that is Vasudeva, that is Vaikuṇṭha. Ordinary *sattva* means *rajas*, *tama*, mixed. That is here in (my quarter?), higher *satyaloka*, *mahar*, *jana*, like that. And renunciation takes us to the marginal, uncertain position. Either we must come in contact with this current or that current. When we go we can enter the in carrying current, centre carrying current we are saved, we are healthy, we are in a hopeful position. This is the main thing of *sambandha jñāna*. It will help our *abhidheya*, our practices of devotional activities in general. Whether I take *saṅkīrtana* Mahāprabhu says.

*sādhū saṅga, nāma-kīrtana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana
sakala-sādhana-śreṣṭha ei pañca aṅga / kṛṣṇa-prema janmāya ei pañcera alpa saṅga*

["One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā, and worship the Deity with faith and veneration."] ["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*, 22.128-129]

A slight connection of these *sādhana* can give you that divine love, in a position to give you divine love. But *sādhū saṅga* means *sādhū sevā*, *sādhū saṅga*. *Nāma kīrtana* means *sevonmukhe kīrtana*. *Bhāgavat śravaṇa* means that *sevonmukhe*.

Ādau arpita pasyat kriyeta, I am hearing *Hari kathā*, *Bhāgavatam*, whatever. Who will be the receiver, who will get it? My master, not myself. What benefit I shall derive from the *Bhāgavata śravaṇa* that will go to my master. I am not the party, my master is the party. I am his domestic animal-like thing. He's fed and he labours but the product goes to the master, the owner, and not the animal. So Śrīdhara Swāmī particularizes here.

adau pumsa pita visnu bhakti senam alaksana [?] And, *adau arpita pasyat kriyeta* [?]

You must give a bond in your mind that whatever I shall acquire that will go to my master. I am not the owner. I am not the party. With this attitude if we can approach the *śravaṇa*, the *kīrtana*, and any other forms of devotion, *then* it will be devotion. Otherwise it will be *karma* or *jñāna*, anything else. So we must be particular here about the nature of our performance of devotional activities. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]

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

Devaṛṣi Nārada also says in his definition about *bhakti*, *sarvopādhi-vinirmuktaṁ*, the *upādhi* means cover, there are so many covers. *Ātmā* is within, so many covers. This *buddhi yoga*, this mental, this vitality, so many, this body, so many covers. *Kosh*, *ānanda māyā kosha*, *prana māyā kosha*, *mano māyā kosha*, *vijñāna māyā kosha* [?] *Sarvopādhi*, it must be independent of all the covers of our self, present self. *Vinirmuktaṁ, tat paratvena nirmalam*. And the purity will depend as much as it is, the tendency is uncontaminated by the interest of these covers. Not only that, *tat paratvena*, how much it is dedicated towards the centre. *Tat* means centre, Kṛṣṇa, absolute. How much it is interested for that. So the purity of the action will be measured only by this criterion. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*. The pure devotion, its definition is such. *Tat paratvena nirmalam, hr̥ṣīkena hr̥ṣīkeśa*. Whatever outwardly you do by hand, or do by eye, or do by ear, through any channel, or by mind, or by anything else you acquire, but it must be meant for the satisfaction of the centre, not by any agency living in the cover. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*. This has been quoted when Rūpa Goswāmī gave his definition.

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

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Kṛṣṇānu-śīlanam, culture of Kṛṣṇa in any way. In any way you can take with Him and culture. You speak about Him, you hear about Him, you do some service about Him. Whatever you do does not matter. But it must be *anyābhilāṣitā-sūnyam*, the fleeting desires that comes any time and every time without rhyme or reason, *anyābhilāṣ*, then *karma*, *jñāna*. *Karma* is systemic, moral, God touching activity. And *jñāna*, which encourages us to be aloof, to be free from the material contact, mortal or material contact of the atmosphere, renunciation of everything undesirable. These are all negative engagements. *Kṛṣṇānu-śīlanam*, but that must be independent of all these interests, no representation of the cover be maintained there, be heard there. *Anyābhilāṣitā-sūnyam*, *jñāna-karmādy-anāvṛtam*. They're only cover. *Ānukūlyena-kṛṣṇānu-śīlanam*.

Then says there is another thing important in the last. Try to withdraw from the camp of those who are set to oppose, in the opposition party. A party is trying to satisfy Kṛṣṇa. And for competition some opposite camp is necessary to make the service more intense. So try to avoid the opposition camp and try to follow the direct service camp. Elimination is necessary there also. When to enter that *Vaikuṇṭha* area you are to eliminate all these things, *anyābhilāṣ*, *karma*, *jñāna*. And when entered there, there also you be careful that you may not be led in the opposition party. The direct service party, the direct current, try to keep in that side. This warning also given by Rūpa Goswāmī.

Ānukūlyena not *pratikūlyena*. Śiṣupāla, Kaṁsa, they're also connected with Kṛṣṇa *līlā*, but that is not desirable for us. We shall try to enter into the positive service party, not indirect camp. This is *śuddha bhakti*. Rūpa Goswāmī gave us warning. In *Bhāgavatam* it is generally mentioned that these,

Kamat, gupa, dvesat, bhayat kamsa, dvesat chadya dvayonipa [?]

Any connection accepting about Kṛṣṇa we can get out of this mundane world. It is true. But any connection whether fear, or jealousy, or general lust for Him, enjoying Kṛṣṇa, His *rūpa*, etc., that can give you relief from this mundane world. But in the upper stage there is consideration of good or bad from these. *Kiraṇārkopamā-juṣoḥ*. It has been told in the scriptures many times that the demons killed by Kṛṣṇa they also get *mukti*, but that *mukti* and the *mukti* of a devotee is not one and the same. They come to *Brahmaloka*. *Kiraṇārkopamā-juṣoḥ*. Sūrya and his ray. This *bhaya*, *dvesa*, *kama* [?] etc., in connection of Kṛṣṇa and when Kṛṣṇa kills them, to be killed by Kṛṣṇa have some advantage. But up to *Brahmaloka*, no further. But His service takes us higher, higher than that place.

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."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.36]

Yad arīṇāṁ means for the enemies. *Priyāṇāṁ ca*, about their own devotees. *Prāpyam ekam ivoditam*. Their gain is almost one and the same, it is said in many places of *śāstra*. Come in

any connection with Kṛṣṇa and you'll get salvation. That *ekam ivoditam*, just similar, it is roughly stated. But scrutinizingly if you go to understand their gain then you will find there is a great difference; one going to Brahmaloṅka, that *kiraṇ*, what is ray of the sun, and another entering the domain of the sun. *kiraṇāṅkopamā-juṣoḥ*. In this way we are to adjust.

So *ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*, giving warning. Try to side the positive line of service, and not go to the other camp who are posted in the opposition party. Your inner temperament will be such. So *sevonmukhatā* and this *ānukūla*, that should be our guide always, we shall keep in mind. The straight way, not this party, that party, these subsidiary parties, the main party, the main road, straight, we shall go, try to go.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in *Bhāgavata*, *naṣṭa-prāyeṣu abhadreṣu*.

Sridhara Maharaja:

*naṣṭa-prāyeṣu abhadreṣu, nityam bhāgavata-sevayā
bhagavaty 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]

Akṣayānanda Mahārāja: So why does it say *prāya*?

Śrīla Śrīdhara Mahārāja: *Naṣṭa-prāyeṣu abhadreṣu*, that is when *anartha*, undesirable things within us, that will be almost finished, *naṣṭa-prāyeṣu*, that almost finished. Then you will try to connect with this; after that, *niṣṭhā, bhavati naiṣṭhikī*. You will have your position firm. *Naṣṭa-prāyeṣu abhadreṣu*, almost finished, the undesirable element in you, then you will try to fix you. *Bhaktir bhavati naiṣṭhikī*.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā [rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayam 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]

Niṣṭhā means *nairantarya*, the continuation of Kṛṣṇa consciousness un-tampered by any other desire or conception. Always in Kṛṣṇa consciousness, that is *niṣṭhā*. Then the real *ruci*, or the real taste will come, not before that. When a continuance of Kṛṣṇa consciousness, then *ruci*. But before that when other desires also are present in my mind, then *ruci* for Kṛṣṇa, that may be adulterated, something not reliable. But when the continuance of Kṛṣṇa consciousness in you for twenty-four hours, then if you find any taste for Kṛṣṇa, that is genuine and reliable *ruci*. *Athāśakti*, then it will be more intensified and it will come in the stage of *āśakti*. *Āśakti* means if you suddenly it becomes little faint you will feel uneasiness, 'Oh, long time Kṛṣṇa consciousness is absent in me.' *Āśakti*. *Tato bhāva*, after that the real contact and the *bhāva bhakti*. And there is a regular description that when you attain to *bhāva bhakti* such symptoms and signs will be patent in you.

Asa bhavanda ... what is the beginning? *Yato bhavarjuna* [?]

_____ [?]
Kavirāja Goswāmī _____ [?]

Bhukti mukti siddhi vanci tahe nahi vai [?]

_____ [?]

First thing is *kanti*, *kanti* means *kama*. Oh there is a great loss to you, this is lost, oh, it does not matter.

End of 82.05.10.B

Start of 82.05.10.C_82.05.11.A

Śrīla Śrīdhara Mahārāja: Every point of time must be utilised to its best, that sort of tendency, *avyartha-kāla*. *Viraktir*. And other topics if anyone comes to connect, no, that may not, avoid. Avoidance of any other topics than Kṛṣṇa consciousness. *Viraktir māna-sūnyatā*. If anyone insulting, does not matter _____ [?] No necessity for any personal respect, no, *māna-sūnya*. *Āśā-bandhaḥ*. "Certainly Kṛṣṇa will accept me one day. My attempt must be fulfilled, my desire inner must be fulfilled." This sort of feeling within. *Samut-kaṇṭhā*.

"Oh, so many days gone by, but still I can't trace any real tinge of *bhakti*, Kṛṣṇa *bhakti* in me. When He will come? When Kṛṣṇa? My days are gone almost. When will His grace come to me? This life is gone, then wherever I shall be posted, no certainty. There I'll be lost in this universe. Who will care for me? And how, so long I'm trying but not yet any trace of success towards Kṛṣṇa *bhakti*."

Samat kaṇṭhā. *Nāma-gāne sadā ruciḥ*. But a common thing will be there, whenever taking Name, or hearing Name, he will feel inner encouragement. And he will also feel himself to sing the Name of Kṛṣṇa. That will be present there. *Nāma-gāne sadā ruciḥ*. *Āśaktis tad-guṇākhyāne*. When he's talking to his friends about the good attributes and qualities of

Kṛṣṇa he will feel quite at home. It will be very tasteful to him. *Nāma-gāne. Āśaktis tad-guṇākhyāne prītis tad vasati-sthale*. And particular attraction for the place where Kṛṣṇa had His _____ [?] *līlā*, a particular intimacy with the place and things connected with Him. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvān*. And this *bhāvānkure* means a sprout of *prema* is peeping in ones heart. Then these signs, symptoms, will be patent in that person. His life has become fulfilled. Kṛṣṇa is not far from him. This is like blossoming flower. The sweet scent has only begun to come out, and when it will be a little more blown, the sweet scent will attract Kṛṣṇa to enjoy that flower. Then it comes *prema*, and then there is so many stages of *prema*. How Rūpa Goswāmī has analytically placed all these things, in *prema, prema bhakti, rāga bhāva bhavati*.

*[kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvānkure jane]*

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samut-kaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26] & [*Gauḍīya Kaṇṭhahāra*, 18.7-8]

Tatat premad bhumanchati sarva kama mayam premna avi bhavi bhavit krama [?]

Then comes the *prema bhakti* which is so desirable for us, and what will be the result in that *prema bhakti*? *Sneha, mana, prana, rāga, anurāga, bhāva, mahābhāva*. The *prema* gradually develops in such process of stages, it has been described. Gaura Hari bol. _____ [?]

...

...only a part, particle, eh?

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja. Eh? Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nītāi Gaura Hari bol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But your foreign friends are so many in number, and they do some service to you, though you are reluctant, they will utilise you in your service. And this was his desire and that is unchangeable, and it came to have its effect the last time of life. So you are so many friends waiting for my welfare. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Jayātīrtha Mahārāja: I think that you're looking after the welfare of ...

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja he came to my relief. I was indebted to Guru Mahārāja and Swāmī Mahārāja came to release me from that debt, to help.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

He loved me very sincerely. His attraction for me and appreciation for me was very sincere and substantial.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. The general complaint against me...

Akṣayānanda Mahārāja: Therefore we died there.

Śrīla Śrīdhara Mahārāja: ...that so many friendly brothers...

Akṣayānanda Mahārāja: So we must die here.

Śrīla Śrīdhara Mahārāja: ...that I am not doing my, giving my quota to the service of my Gurudeva. I'm not giving my quota. And they have come ultimately to my relief, "That you must give it to your Gurudeva who wanted so intensely the benefit of the people through Kṛṣṇa consciousness. Your quota you must - we shall snatch from you if you be reluctant. You must give your quota."

So in time he did not forget, but now with some interest it will be exacted.

Aranya Mahārāja: And now we're incurring a great debt.

Śrīla Śrīdhara Mahārāja: This is inconceivable, unthinkable, this circumstance in my old life it was quite unthinkable, not only to me but to all, that are concerned. They're also astonished to see. It is His will, His will.

When Hanumān and others were entrusted with the building of the bridge to Śrī Laṅkā, then there were those _____ what is this?

Akṣayānanda Mahārāja: Crow.

Devotee: No, no, no, no, no.

Śrīla Śrīdhara Mahārāja: _____ [?] means like rat.

Devotees: Squirrel.

Śrīla Śrīdhara Mahārāja: Squirrel, and that two synonyms, squirrel and something else. They were using, they're try to help that bridge building. How? They jump into the ocean and get their body wet and then comes on the sand and they're rolling, and gathering some sand in the tail, and they're going to the bridge, and there they're shivering the tail and sending the sands into the bridge. Again coming and in this way they're carrying sands.

Then Hanumān and others they saw that these small creatures going, passing through the legs. "Sometimes we may place foot and they'll be crushed to death. So they're making hindrances rather, no practical service, but they're opposing our natural work." So Hanumān in his excitement took it and gave it a thrashing, and perhaps it was going to die.

Then Rāmacandra came to his relief, and with His soft hand He's massaging that creature, and it came to senses, and He asked Hanumān, "You are doing in you own way, and he's a small creature, you also allow him to do in his own way."

Kart balani setu bandha [?] The construction, there's a Bengali proverb, that *kart balani setu bandha*. That squirrel's attempt to construct a bridge in the ocean. However small, but still, his good will, that's to be considered. So about Infinite, everyone of us, even worse than the squirrel.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Ke?

Devotees: _____ [?] Tīrthapāda dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Tīrthapāda dāsa. And the back of Tīrthapāda dāsa?

Parvat Mahārāja: No one, it's the shadow of a flag moving.

Śrīla Śrīdhara Mahārāja: No, no. This one, that one, two on the other side.

Jayatīrtha Mahārāja: Gaura maṇḍala and Tīrthapāda dāsa.

Śrīla Śrīdhara Mahārāja: Gaura maṇḍala and Tīrthapāda. Gaura Hari. Gaura Hari. Gaura Hari.

[14:00 - 17:06, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: _____ [?] The Rabindranatha, world poet, famous Rabindranatha, he has written that, "Oh my death, you are so intimate to me as Kṛṣṇa. *Śyāma samal* [?] The heart's worshippable God. The very fulfilment we get from Kṛṣṇa consciousness whole engagement of all our existence we get from Kṛṣṇa consciousness, the wholesale engagement of our hankering in Kṛṣṇa." He says, "When one is infirm and old, death is like Kṛṣṇa to him. *Moronde tomara syama samal*."

This is blaspheme, Kṛṣṇa is so low, as death. But anyhow he has used this word, and infirmity comes, the pains of different types attack, made him think, "Death, take me, you are my intimate friend. You take me away. I can't tolerate the pangs of the different diseases of this body. You are my Kṛṣṇa. Death, you are my Kṛṣṇa *Nāma*." It is his poetry. Blaspheme.

Hare Kṛṣṇa. Gaura Hari.

Gandhi also gave his appreciation for this poetry. "We want to embrace another standpoint. Embrace death for the country. Want to die, to welcome death, for a particular cause."

But this is annihilation. It is destructive, not constructive.

Akṣayānanda Mahārāja: A kind of *śūnyavādi*.

Śrīla Śrīdhara Mahārāja: Die to live. That is another thing. But here, Mahāprabhu says,

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.55]

"If only by welcoming death I can get Kṛṣṇa, then *crores* of times I want to die in a second. *Deha-tyāge kṛṣṇa yadi pāiye*. It is *tamo dharma*. This wealth, gift, body is not a great wealth that in change of it I shall get Kṛṣṇa. What is this? It is a negligible thing, a nasty thing. And I want to get Kṛṣṇa in change of this body, this nasty body, what is this? From infinite, immemorial time I dying and I'm born, I'm being born and die, born and die. This is the most nasty, the cheapest thing in the world, and by this I shall get Kṛṣṇa?"

This is very mundane feeling. Only by *bhajan*, not by death.

So when Prabhupāda was in the south, one gentleman came to ask about the position of a devotee who is very well admired in the south, Kanapa [?] He's known as the greatest devotee of Śiva in that part. And what was his dealings for which he's so much appreciated?

That once in a small hill there was some Śiva *linga*. And this Kanapa he comes, *apa* means father. *Kana, ana, kana*, some brother or *ana, kana*, _____ [?] He comes from the *ādivāsī*, aborigine group, and he was known as a devotee of Śiva. Once, he had gone to that Śiva *linga*, that Vighraha of Śiva, not *linga* but Śiva Mūrti, and he suddenly found that blood oozing from one eye of that Mūrti.

And there was some *deva vāṇī*, divine sound came. "You give your own eye to the Mūrti."

And he did so. Then he took out his own eye and put anyhow into that Mūrti. Then found that another eye also from it blood oozing. So same way he took his other eye. Then he'll become *anda* [?] blind. So with his shoe, with the feet, with his shoe on his foot he located the position, touched and located the position and then the next eye _____ [?]

Then Śiva was very much pleased and he got his vision again. From that test he has got so much good name of a great devotee of Śiva.

Then when this was placed to our Guru Mahārāja he told, "This is *tamasic bhakti*. Not higher devotion but very lower. Without concerning the body, *tamasic*. By exchange of our

physical thing, whatever we acquire, devotion, that is of lower. Because this body is not a very good thing. The mind, the intelligence, the *ātmā*, that should be given. This is nothing.

Here also one thing happened. In this Guru Kuñja, there was a *paṇḍita* perhaps half mad. He was an educated *paṇḍita* but some crack in the brain perhaps. When his Guru was there, he was a well read man, Gour Govinda name, he was a *paṇḍita* scholar, and also he was Guru of the Gauḍīya School. Here Guru Kuñja, his Maṭha. Then that gentleman suddenly came to see his Guru, and anyhow put his, by the finger he rooted out his eye and placed with blood on the foot of the Guru, suddenly. Guru could not understand that he may do such. In a lightening speed he took out the eye. The Guru was infuriated. "What is this? This blood and the eye, this is very nasty thing placed here." Immediately Guru left that Maṭha and went to Vṛndāvana. That is Gour Govinda. Such happenings, incident happened here about forty years ago or so we're told.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That Rāmacandra wanted to give his eye to the Deity, to Devī, and Devī came and held his hand. "No. The *kamala locan*, the one lotus is missing. One hundred and eight was His promise but one missing. And that was stolen by Devī to test Rāmacandra. "And when I have promised that I shall worship with one hundred and eight, but I find that it is one less, then my promise, my *sankalpa*, that will be falsified. So Lakṣmaṇa, they say that my eye is just like a lotus, then I fill up the gap with my eye." Whenever he's going to do that Devī came and held his hand, "No, no. I have stolen to test you. Your object will be fulfilled. _____ [?] will go. I am now on your side, come to your side." *Kamala locan*.

...
[28: 35 - 31:00, ?]

Śrīla Śrīdhara Mahārāja: In the train _____ [?] "Kṛṣṇa is very proud, so much proud. He says, 'I am all in all. Everything in Me. I am over all.' Most proud, naughty person." _____ [?]

Hegel says, "Everything is for Itself. By Itself and for Itself." Everything is for Him, not for any other thing. If for any other thing then that will be the absolute. Reality must have these two qualities in Him: He's His own cause, and He exists only to fulfil His own purpose, not to fulfil the purpose of any other, not subordinate position. _____ [?] Plainly, it is plain, simple.

He says, "I am all in all." Only Kṛṣṇa has said that. In *Gītā*, in *Bhāgavatam*, He has said, explicitly that, "I am all in all." And nowhere it is, we can trace of such bold statement that, "I am all in all. Give up everything. Come to Me. No reaction, no lamentation." Only in *Gītā* and *Bhāgavatam* Krishnamurti only says, "His announcement, and no other."

So Hegel says, "I am for Myself. Everything for Me. And I'm not for anything. This is My position. I'm Absolute. Infinite means My position is such that I'm all in all. What can I do? You Arjuna, at least you think you are My friend. I won't cheat you, at least, you're My friend. What shall we say? I am everything."

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiśyasi satyaṁ te, pratijāne priyo 'si me*

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"I promise this to you, *pratijāne priyo 'si me*, you are My favourite friend. I won't deceive you at least."

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiśyasi satyaṁ te, pratijāne priyo 'si me*

"What shall I say more? I promise you that I'm everything. You come to Me."

So clearly, so boldly, who has asserted in this world's literature that, "I am everything. I am all. I am above all." What to say? His position is such. Absolute. Hare Kṛṣṇa. Hare Kṛṣṇa.

So Rūpa Goswāmī says, "Don't go to have a look to that Śrī Mūrti Mūrti Vighraha. Then it will be difficult for you to go away from that snare, and to engage yourself in the pleasure of your family and friends."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...
[35:10 - 36:05, ?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. So we close today here. Gaura Hari bol. Nitāi.

...

Jayatīrtha Mahārāja: ...all right?

Śrīla Śrīdhara Mahārāja: [36:18 - 36:42, ?] You want to talk about his proposed university, is it?

Jayatīrtha Mahārāja: Yes, if possible. I don't want to trouble you with my crazy scheme, but I need your, some council from you, Your Divine Grace, your blessing. Because Śrīla Prabhupāda many times talked to us about the idea of this *varṇāśrama* college. And also there's a conversation between Your Divine Grace and Śrīla Prabhupāda concerning this *varṇāśrama* college, and specifically this Planetarium. On places of *Bṛhat-Bhāgavatāmṛtam*, your idea about the Planetarium that was to be developed in conjunction with the *varṇāśrama* college. We have that on one transcript of a tape between yourself and our Śrīla Prabhupāda. So in pursuance of that idea we want to found this university. Actually we want Your Divine Grace to be listed as the Founder for this university. One name we thought was Mahāprabhu University. That was one suggestion, but any suggestion that you have will be

better. Anyway, the idea was to have three campuses. One in Navadvīpa, one in Purī, and one in Bangalore. This one in Navadvīpa ...

Śrīla Śrīdhara Mahārāja: Why Bangalore?

Jayatīrtha Mahārāja: Bangalore, because it's climate and place is very nice for the, for those who are more interested in the climate.

Śrīla Śrīdhara Mahārāja: For the climate.

Jayatīrtha Mahārāja: And Navadvīpa more for those who're interested in theism proper. Here we thought to have the campus called Centre For Theistic Studies, and the different colleges would be there within the campus. One would be School of Gauḍīya Siddhānta, and that would teach *Caitanya-caritāmṛta*, *Bṛhat-Bhāgavatāmṛtam*, and all *śāstras*, and would oversee the translation and the printing of the collective works of all of the great Ācāryas.

Then one college would be there for Sanskrit learning, for teaching Sanskrit, Bengali, and related things like *pūjā* and so forth.

Then one college will be for comparative theism, comparative philosophy and theism, teaching different theistic and philosophic perspectives and showing our philosophy in light of that.

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja began only matrices standard, Bhaktivinoda Institute. And Bana Mahārāja began a university. But sometimes we hear that his very life is challenged, at stake.

Jayatīrtha Mahārāja: Yes. We don't want to admit any outside students. Our students will only be serious Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: To collect, in the name of education, to collect the scholars, and there from to recruit devotees, that was the idea of our Guru Mahārāja. He also started a *to*, a Sanskrit line, in ancient line, and also an English school. But mainly, ordinary people come and they want to go in their own line, and sometimes create disturbance to the religious institute. Still, a few persons may be recruited from that school for the devotional affairs. That is the general result we are...

Jayatīrtha Mahārāja: We think that we can recruit serious students from all over the world.

Śrīla Śrīdhara Mahārāja: What to speak of - the Ramakrishna Mission whose duty is to serve the people at large, they're also being eliminated from the public interest, being attacked. So liberal they are only to help the people for their own mundane benefit, they're also sometimes taught a good lesson by the students.

Then there is _____ [?] Rabi Tagore. He criticised the scholar, that is the one science and art. As long as science was excluded, some peace. But science and art, two combined, now the professors and the orthodox followers of Rabindranatha, they're suffering at their hand.

So you are to approach with the education - education they want free, but that education won't come to help *you* much. There are many who may go against you. So very carefully you are to handle with all these. The whole people at large, your field, still, by all means we should try, but fully knowing well that what I'm going to build with my own hand, that will come against me. With this knowledge we're to tackle all these things. Because our heart and aspiration may be that we shall capture the whole world. But still we should not forget that *koṭiśv api mahā-mune*.

*[muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiśv 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]

A true devotee can be had very, very rarely. With this object in our mind we shall approach to capture the whole.

Generally when you come in contact with education, the student's community they're more atheistic. They will form a committee and will go against you. They'll approach the government and try to draw the benefit, this monetary benefit from you, and they'll try to go on against you, to suppress you. That will be the nature. It has been seen in...

End of 82.05.10.C_82.05.11.A

Start of 82.05.11.B

Śrīla Śrīdhara Mahārāja: ...especially those educated. Ordinary mass is more innocent, more receiving attitude. But so called education, that is a more heinous poison, and they will come to attack you, organised way. Fully prepared for that you are, you will have to create and to nurture.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Kuliya pasandhi* [?] Do you know? _____ [?]

The student's community everywhere and nowadays also. When no hope the students are excited, in any country, students. So at the time of Mahāprabhu the *paliya pasandhi* [?] The student's community stood against Mahāprabhu, *paliya pasandhi*, and these expressions have been used for the _____ [?] means students. So student's community is a dangerous thing.

Jayatīrtha Mahārāja: We were thinking only to recruit students of a theistic temperament, when possible.

Śrīla Śrīdhara Mahārāja: To tackle them, we shall try to tackle them, and should not be afraid but must be careful. Carefully you must deal with them. We must not be afraid and fly away, we don't say like that, but most carefully we shall have to tackle those student class, most dangerous.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! To control them, the rising ambition.

Devotee: Mahārāja _____ [?]

Jayatīrtha Mahārāja: Yes. We're not thinking to run a school for the local *guṇḍā* students, but we're thinking to bring some top classes from outside India especially.

Śrīla Śrīdhara Mahārāja: Yes. Wherever you'll find devotional temperament, so _____ [?] Then when the atheistic students they will see that, "The so call theistic students they're getting so much facility on our face," they'll come to attack.

Jayatīrtha Mahārāja: Achar. Ha, ha, ha. Then the theistic students will be fighting against the atheistic students. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes. Then this Jyoti Bosh, the Mukhamantri [?] Chief Minister of Bengal, he wants to change the education wholesale. The Apa Sanskriti, Vaidic Sankrti, the ancient Sanskriti culture, all rotten. And old type means this is all evil. The new culture of _____ [?] must be reinstated here. This is all Apa Sanskriti, all bad culture, mean culture, lower culture.

Anyhow they say that if you site here and standing you'll see, but you'll have to fight that most cautiously, with all caution.

Swāmī Mahārāja has introduced Gurukula system, that may be a little better.

Dhīra Kṛṣṇa Mahārāja: There's a difficulty in the Gurukula system, so far that when...

Śrīla Śrīdhara Mahārāja: Good students does not count.

Dhīra Kṛṣṇa Mahārāja: Not only...

Śrīla Śrīdhara Mahārāja: If you give some scientific facility the scholars will be there. Otherwise the ordinary, those that cannot collect their food, they will join Gurukula.

Dhīra Kṛṣṇa Mahārāja: Yes. In India that's true.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And in the west our young students there's no continuing secondary education for them, so they return to become men in the street.

Śrīla Śrīdhara Mahārāja: Oh. Of course...

Jayatīrtha Mahārāja: This is one one the main reasons that...

Śrīla Śrīdhara Mahārāja: If you open college here and you recruit students from other countries then that will be another trouble. "Oh, here they're giving education to all foreigners. And we're sightseers?" So many troubles may come. Still, we shall try of course.

Dhīra Kṛṣṇa Mahārāja: Nimāi was telling me that you wanted a Lord Caitanya University.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. I'm too small, to want that. Nimāi is wanting.

Jayatīrtha Mahārāja: If you're too small to want it, then what to speak of me.

Dhīra Kṛṣṇa Mahārāja: It may be his wishful thinking.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He wants to do the whole thing at once. In Purī you have procured a big plot. You want to establish college there. Then here also whenever you have come across this spacious wide land you want to establish college. Where to begin first?

Jayatīrtha Mahārāja: Our Guru Mahārāja also had big plans.

Śrīla Śrīdhara Mahārāja: Very wide, yes, planning. That is good sign.

Aranya Mahārāja: That is American mentality, everything big.

Śrīla Śrīdhara Mahārāja: American mentality, to capture the whole world.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: World, one state. America's policy was one state world, after second world war. One state world, then there will be no quarrel. One state world, ruled from one throne.

Hare Kṛṣṇa. Hare Kṛṣṇa. Quantity and quality. Connotation and denotation. Connotation increases denotation decreases. Denotation increases connotation decreases. So this fact we are to keep in mind. If we want to deal with the highest quality we shall have to be satisfied with less quantity. And if we want to deal with the greatest denotation, quantity, then necessarily the quality is to be sacrificed.

Dhīra Kṛṣṇa Mahārāja: But, Mahārāja, in consideration of the audience you may have to select a particular quality for distribution.

Śrīla Śrīdhara Mahārāja: Oh. According to gradation, hmm? Distribution, gradation. Formerly they had many. *Jñānī* more less. And devotee further, more less.

*manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin mām vetti 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]

*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]

Many gave a proposal to our Guru Mahārāja, "You please be a little liberal. That is smoking and other things, eating, fish eating, smoking, then all will come under your flag. Be a little liberal. Don't be so rigid, that these fasting, this vegetarianism, then this intoxication elimination, all these things are very troublesome for us. So if you be a little liberal then all will come under you."

But he could not. "The restrictions are there. You must prove yourself fit by accepting these practices, and then come."

Enemy outside, that is better than enemy inside. Hare Kṛṣṇa. We shall try to make friends more in number, no difference there. But purity must be kept at any cost, purity of purpose, purity in practice. As much as possible it must be kept, the ideal. The ideal of the banner of the pure ideal must be held fast in hand. That is very rare in the world, the purity of purpose, the high ideal.

Dhīra Kṛṣṇa Mahārāja: Then what was the idea of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and the non vegetarian youth hostel? He said in one place, "You can arrange non vegetarian food to be served." At this youth hostel.

Śrīla Śrīdhara Mahārāja: Oh, Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No. Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: What did he say?

Dhīra Kṛṣṇa Mahārāja: About arranging non vegetarian food.

Śrīla Śrīdhara Mahārāja: He told that, "Those that are not vegetarian, they should be also given shelter in the Maṭha compound, and some nearby hostel we shall contract to supply

food to them, in our compound. Those that are vegetarian they should be given *prasādam* from the Maṭha. And those who are non vegetarian they'll also be accommodated in the Maṭha compound, and arrangement should be made with a nearby hostel, they will come with non vegetarian dishes to serve them within the Maṭha."

I told that there will be a bad name of the Mission.

"No, no. Thousands births ago I have thought it fully. We must be of Vaikuṇṭha, unconditional. So our behaviour, conduct, must be unconditional for the service of Mahāprabhu. That is, whatever is necessary we shall be prepared for that, expectants, Vaikuṇṭha. Without any prejudice we shall come out to serve Mahāprabhu."

Aranya Mahārāja: Guru Mahārāja, then is it possible that someone who's a non vegetarian, is it possible for him to get *Hari-Nāma*, to be given *Hari-Nāma*?

Śrīla Śrīdhara Mahārāja: Generally it is not possible, we should think, but if we can expect that very soon he may give up that bad habit, with this idea he may be given *Hari-Nāma*. That with the confidence that very soon he'll be free from that. Because with *prasādam*, he must take *prasāda*. And non vegetarian that may not be offered to the Lord, so when he's taking non vegetarian not taking *prasādam*. So medicine is there but diet is not proper. Something like that, non vegetarian.

Vegetarian, non vegetarian, there are non vegetarian also, Jaimini, Jain, and others. There are vegetarian, so many. So many animals are also vegetarian. But vegetarianism, that is not everything. To take *prasāda* that is.

*yajña-śiṣṭāśinaḥ santo, mucyante sarva-[kilbiṣaiḥ
bhuñjate te tv agham pāpā, ye pacanty ātma-kāraṇāt]*

["Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin."] [*Bhagavad-gītā*, 3.13]

We shall take only *prasādam*. And what can be *prasādam*? Which is offered to Nārāyaṇa. It is written there these things may be offered to Nārāyaṇa. So the animal food cannot be offered to Nārāyaṇa, so we can't take that. And some other vegetable also, the onions, and something like that may not be offered to Nārāyaṇa. We must not take that. This is the - we shall take *prasādam*. *Avasesa, yajña yajña avasesa, [?] prasādam*. Whatever we shall take that must be connected with Absolute. Otherwise we'll be bound down, action reaction.

Begin in one place, and gradually take up and go on doing. But planning and not beginning, I don't want that. Begin work in some place and gradually it may be extended.

Jayatīrtha Mahārāja: Yes. We thought that here in Navadvīpa was the best place to begin...

Śrīla Śrīdhara Mahārāja: Yes, and also, your England centre that must have attention. You have your place there, and now outside they have got one centre, you have arranged for

them a centre outside. That must be developed with much attention. Or do you think that the main centre will come within your clutches, eh?

Jayatīrtha Mahārāja: It's hard to say. It may be in due course of time.

Śrīla Śrīdhara Mahārāja: But anyhow at present your England centre that was very important there you must give some attention. Or your centre in England, or South Africa, those four should be strengthened, so attention should be given to that place first. And then in India in one place, preferably in Navadvīpa, then Purī. That is my opinion.

Jayatīrtha Mahārāja: As far as Navadvīpa is concerned, what about in proximity of this land that Hari Charan mentioned to you?

Śrīla Śrīdhara Mahārāja: I prefer that Madhyadvīpa where there is no Maṭha yet. Madhyadvīpa is empty, left. In all other places there are Maṭhas but in Madhyadvīpa no Maṭha. And still it is very convenient place, in the Calcutta and Navadvīpa, the short cut. That will be a very good place. Then next I think it will be that Vidyānagara, where Sārvabhauma Bhaṭṭācārya had his notable Sanskrit College of *nyāya śāstra*. And another place to commemorate where Nīmāi Paṇḍita studied from His master, Gaṅgā dāsa. Gaṅgā dāsa was the professor and Nīmāi studied. That is on the other side of the Ganges. Nīmāi Paṇḍita where He got His education from Gaṅgā dāsa.

Devotee: Māyāpur.

Śrīla Śrīdhara Mahārāja: To commemorate...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: That is, within a mile from Māyāpur, Yoga-pīṭha. That Gaṅgānagara, that place is known as Gaṅgānagara.

Jayatīrtha Mahārāja: Modadrumadvīpa, Godrumadvīpa.

Śrīla Śrīdhara Mahārāja: No Godruma, that is Gaṅgānagara, maybe in the part of Rudradwīpa or something, Gaṅgānagara.

[21:47 - 22:03, ?]

...Mukunda-sanjay, that is not located properly. So in commemoration of these, either Mahāprabhu's teaching, or Mahāprabhu's studying, reading or teaching. Or Sārvabhauma Paṇḍita, some connection. If you open a college in the mood of Sārvabhauma, general appreciation you may have, that Sārvabhauma. Vidyāvācaspati, he was Guru of Sanātana, and brother of Sārvabhauma. The place is also preserved there. You can have a look.

So university, Navadvīpa, or anywhere which may be suitable, but preferably all these places. For a Maṭha in Madhyadvīpa, and for educational institute this Sārvabhauma and Mahāprabhu's concern, education, to commemorate.

Jayatīrtha Mahārāja: In Madhyadwīpa that Nṛsimha Poli.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nṛsimha Poli is under Godruma, that side. This side Madhyadwīpa, just on the, continuing on this eastern banks of the Ganges, went this side, southern side extension, Madhyadwīpa.

Bhāratī Mahārāja: Mahārāja, _____ Jīva Goswāmī ____ *sat sandarbha* _____ [?]

Śrīla Śrīdhara Mahārāja: He put up in Rādhā-Dāmodara. Sometimes in the beginning in the *āśrama* of Rūpa Goswāmī, and next, Rādhā-Dāmodara.

Bhāratī Mahārāja: Śyāmānanda Prabhu.

Śrīla Śrīdhara Mahārāja: Śyāmānanda Prabhu met him perhaps in Rādhā-Dāmodara, because at that time Rūpa Goswāmī was not present, and Rūpa Goswāmī's last *bhajan-kuṭīra*, as well as *samādhi*, is in Rādhā-Dāmodara. So it seems that in his old age Rūpa Goswāmī was under the care of Jīva Goswāmī so his *bhajan-kuṭīra* is there. And just in front there is *samādhi* of Rūpa Goswāmī. So in his last days Rūpa Goswāmī, he was in charge of Jīva Goswāmī in Rādhā-Dāmodara. And Śyāmānanda took his *dīkṣā* from Rādhā-Dāmodara.

And Swāmī Mahārāja was also, translated *Bhāgavatam* from Rādhā-Dāmodara, though *Gītā* and *Back to Godhead* came from Calcutta, but *Bhāgavatam* came from Rādhā-Dāmodara.

[26:05 - 26:50, ?]

"*Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] What is first attraction, then go deeper. Second attraction, go deeper. Further attraction carried by first attraction. "This is good. Oh, this is better. This is best."

Jayatīrtha Mahārāja: Still I can't help but think that this position behind your own Maṭha will be good at least for a small Maṭha. If you'll allow me at least to get three *bigas* of land and make one small Maṭha for Govardhana, I can at least maintain one small space here. College we'll put in some other place in Calcutta, any place, but if you'll allow me some place nearby Your Divine Grace, otherwise my future is very dim. If I have to be so far as Madhyadwīpa I may forget about...

Devotee: _____ [?]

Jayatīrtha Mahārāja: I'm a lazy man.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Jayatīrtha Mahārāja: A small Maṭha should be allowed here.

Aranya Mahārāja: We'll take one aeroplane to fly from Madhyadwīpa...

Jayatīrtha Mahārāja: A small Maṭha, *bhajan-kuṭīra*...

Śrīla Śrīdhara Mahārāja: Helicopter rather, from this roof it will go.

Devotee: _____ fifteen, ten, twenty minutes in rikshaw.

Jayatīrtha Mahārāja: For big Maṭha all the disciples can stay there.

Śrīla Śrīdhara Mahārāja: And for a motorcar, in a car, how many minutes work?

Dhīra Kṛṣṇa Mahārāja: Car? Five minutes.

Śrīla Śrīdhara Mahārāja: Five minutes. This Madhyadwīpa project, five minutes.

Dhīra Kṛṣṇa Mahārāja: Over the bridge?

Śrīla Śrīdhara Mahārāja: You have not seen the place?

Dhīra Kṛṣṇa Mahārāja: No.

Jayatīrtha Mahārāja: We'll develop _____ [?] at least to build a *bhajan-kuṭīra* and small temple here. At least I need one small, three *bhigas* of land, and just a *bhajan-kuṭīra* and one temple of Girirāja. He has to allow me at least this much, to be just nearby.

Dhīra Kṛṣṇa Mahārāja: He wants a credit note. _____ Gupta Govardhana.

Śrīla Śrīdhara Mahārāja: The cat is out of the bag. He wants a place in Gupta Govardhana for his Girirāja.

Jayatīrtha Mahārāja: As a Dāsa Goswāmī Maṭha, Gupta Govardhana Mandeer. Just a small place only _____ [?]

Śrīla Śrīdhara Mahārāja: That is not small, that is _____ [?]

Jayatīrtha Mahārāja: I'll only take four *bhigas*, I'll take half a *bhiga*, one *kata* [?] I'll take.

I shouldn't be on his property, some distance away from his property. I can worship his property from a distance.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Aranya Mahārāja: Just like Haridāsa Ṭhākura, he did not stay in Purī, but stayed just in the sight of the *cakra*. So he just wants to be able to see the *cakra* of your temple.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Udistiti haya ninda laksan* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotees: _____ [?]

Dhīra Kṛṣṇa Mahārāja: I think you'll have to accept Madhyadwīpa for now and pray for his mercy at some later date.

Jayatīrtha Mahārāja: I don't think that I'll be able to sustain myself. I don't know if it's possible for me to live so far away as Madhyadwīpa. Staying outside is one thing, but coming here to Navadwīpa and staying so far away as Madhyadwīpa, the idea is not appealing to me.

Śrīla Śrīdhara Mahārāja: That is *smaraṇarca* and this is *pāda-sevanam*. But Lakṣmī Devī here. She could not get entrance into *rasa*, Lakṣmī Devī. High command. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Pāda-sevanam*.

Jayatīrtha Mahārāja: That is, that's *smaraṇam*, Kumāras, Madhyadwīpa.

Dhīra Kṛṣṇa Mahārāja: Satya Ṛṣi. Naimiṣāraṇya.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: And Bhaktivinoda Ṭhākura said that Sūta Goswāmī he spoke to the sages of Naimiṣāraṇya about Mahāprabhu, about Gaurāṅga.

Śrīla Śrīdhara Mahārāja: Yes. Naimiṣāraṇya. And the *līlā* of Mahāprabhu was so intense that Mahādeva he was perplexed and left his own carrier, Nandī, and he took the swan, the carrier of Brahmā and ran towards the *līlā* ground. *Chari korova pancanam chari visasan hamsa vahana* [?] He lost his power of discrimination. Anyhow the Brahmā's *vahana* was near, he captured that and ran to see the *līlā* is going away, will pass away, he ran.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: No one but Bhaktivinoda Ṭhākura has presented such information, or pastimes.

Śrīla Śrīdhara Mahārāja: No. It was in *Bhakti-ratnākara*. *Bhakti-ratnākara* is the first book that gave information about the *līlā*. *Caitanya-Bhāgavat* first, first book is *Caitanya-Bhāgavat* about Mahāprabhu. Then came *Caitanya-caritāmṛta*, then *Caitanya-maṅgala*. In Sanskrit also Murārī Gupta, most original. And then Śivānanda Sen's son, Kavi Karṇapūra, original literature. Murārī Gupta, Kavi Karṇapūra, in Sanskrit. And in Bengali, *Caitanya-Bhāgavat*, then

Caitanya-maṅgala, *caritāmṛta*. Then more than a hundred years after, that *Bhakti-ratnākara*. Then there is one *Narottama-vilāsa*, afterwards. Then *Advaita-maṅgala*. There are so many books have written about. But the most authentic is *Caitanya-caritāmṛta*. Then there is one *Gaura-candrodaya* in Sanskrit, written in Orissa, one scholar in Oriya scholar, *Caitanya*, *Gaura-candrodaya*. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, my point is that Bhaktivinoda Ṭhākura he was here shortly. He was here only a few years ago, and still he's delivering original information about the pastimes of Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes. He came to that level of experience. Sometimes he was graciously shown that *līlā*. Our earnest hankering can take us to that plane, take us nearer there.

Bhaktivinoda Ṭhākura in his dream he's wandering in the sky taking *Hari-Nāma*. There is a court in the Yāmarāja quarter, he saw. Yāmarāja sitting with Brahmā, Nārada, and others, to discuss a point.

*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]

"Whatever be his practices, but if he's exclusively given to Myself, he should be considered as pure devotee, *samyag vyavasīto hi saḥ*. And whatever he's doing that is cent percent right."

Then,

*kṣipram 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]

The next passage, "Very soon he will be a man of good practice, *dharmātmā*, dutiful." Now the question comes. "*Bhajate mām ananya-bhāk*, what is this *ananya-bhajan*?"

*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]

That is *ananya-bhajan*. Again he will be *dharmātmā* very soon. How to adjust?

*kṣipram bhavati dharmātmā, śāśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*

"My devotees are never doomed, you go and promise to the public."

Then how to adjust that after he became *ananya-bhāk*, that he gave up all sorts of duties and surrendered to Kṛṣṇa, then *ananya-bhajan*. Then *kṣipram bhavati*, again he will be a dutiful man. How to adjust? What is the purpose behind when Kṛṣṇa delivered this *śloka*, this advice."

Then someone saw Bhaktivinoda Ṭhākura there, he's walking on the sky, as if, taking *Hari-Nāma*. And then one suggested, "Oh, we may refer this to that devotee. He'll be able to give real meaning here."

Then Bhaktivinoda Ṭhākura was intimated and he went there. Then he was asked, "That what will be the adjustment? One, he's *ananya-bhāk*, he has left all sorts of duties and surrendered to Kṛṣṇa, that is *ananya-bhāk*, *bhajate mām ananya-bhāk*. Again in no time he will be seen that he's very dutiful, *dharma*, *svadharma* means *varṇāśrama dharma*. How we can adjust?"

Then Bhaktivinoda Ṭhākura he told, *kṣipram bhavati dharmātmā, śāśvac-chāntim nigacchati, mantavyaḥ kavi*. "Who will be able to form that opinion, who will have faith that this *ananya-bhāk*, the exclusively devoted person, *sādhur eva sa mantavyaḥ*, he's really a *sādhur*, a pure man. Who can think that, he'll be *dharmātmā*. Not that *ananya-bhajana* man, but who will consider him to be pure, he will be seen in no time very dutiful in his life, *dharmātmā*."

In this way, I have in my *Gītā* I have done. I also say,

*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]

Try to attend it, *sādhur eva sa mantavyaḥ*, he should be thought to be reckoned certainly as *sādhur*, honest man. _____ [?] Is it? How it is possible that he should be considered an honest man, *sudurācāro*? *Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*. Who's remarking, who's giving such remark, what he says that is all right. The man who's giving this remark, *mantavyaḥ*, the conclusion, that one who's a surrendered soul to Kṛṣṇa, whatever be his external practices, he should be thought to be of the purest type. Then, a little for, *sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*, the answer to that, that his remark is well

considered. What he says that is true cent percent. Then comes, *kṣīpram bhavati dharmātmā*. And who can give remark in such a way, he will be purified very soon.

End of 82.05.11.B

Start of 82.05.11.C_05.12.A_05.12.B

Śrīla Śrīdhara Mahārāja: ...*mantavyaḥ kavi*, who is he? He means who remarks in such a way, he will get the benefit, of being *dharmātmā*. So Bhaktivinoda Ṭhākura's is kept here. Otherwise *ananya-bhāk*, means who has given all sorts of formalities or duties, then to say *ananya-bhāk*, how can he again *dharmātmā*, dutiful? Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, you said that some of your God-brothers objected to your explanation in *Gītā*. What was their objection?

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: In *Gītā*, your *Gītā*, this *api cet sudurācāro*.

Śrīla Śrīdhara Mahārāja: Some objection?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: By whom?

Dhīra Kṛṣṇa Mahārāja: Your God-brothers.

Śrīla Śrīdhara Mahārāja: Who are they?

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. I don't know who they are.

Śrīla Śrīdhara Mahārāja: Yājñvara Mahārāja, he told, "If you give explanation in such way then all, in the name of *ananya-bhāk*, they will go on with malpractices. That is a very hidden meaning. You should not express that to the public. *Api cet sudurācāro, bhajate mām, sādhur eva*, he may a worst debauch in the outer life, but if he's *ananya-bhāk*, he's a surrendered soul, *sādhur eva sa mantavyaḥ*, he'll be considered as the really honest man. Then everyone says, "Oh, I am *ananya-bhāk* and will go on with their debauchery. So don't express in such a way, explicitly."

*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]

“The underlying meaning is this. Who has surrender to Me, I have accepted him as My own. And as I have got right over everything I am not a trespasser, so My own man may not be considered to be a trespasser anywhere. This is the underlying meaning.”

“*Mayātma-bhūyāya ca kalpate vai*, He’s my own, and the whole thing that is My own.”

[*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣito me tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*]

[“One who is subjected to birth and death attains immortality when they give up all material activities, dedicates their life to the execution of My order, and acts according to My directions. In this way, they become fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [*Śrīmad-Bhāgavatam*, 11.29.34]

“And who is inspired, *ananya-bhāk*, who works by inspiration from Me, he may not be considered as a trespasser. Anything he can enjoy on My behalf if he’s really a surrendered soul. He should be considered as Mine. In My property he has got free access. The underlying meaning will go to this side, this plane.”

So Yājñavara Mahārāja came to put objections. “Don’t be so wide in your meaning. Then the people at large, taking the name of *ananya-bhajana*, they will go on, ‘Oh, I am Vaiṣṇava, *acyuta-gotra*, I am one amongst Kṛṣṇa’s own men. What is His property that is mine. I can enjoy everything.’ That sort of thought may come.”

Dhīra Kṛṣṇa Mahārāja: So how do we recognise *ananya-bhāva*?

Śrīla Śrīdhara Mahārāja: The trouble is just there. Mere professing that I am *ananya*, that won’t do. Ha, ha, ha. *Ananya-bhāk*, but real *ananya-bhāk* won’t say that, “I am *ananya-bhāk*.” “I can’t be *ananya-bhāk*,” that will be his understanding, inner feeling. “What to speak of *ananya-bhāk*, it’s not a very little thing. I can’t be *ananya-bhāk*, I have not attained that stage. It is very difficult. Rather I am going away from it.” That will be his version.

Kṛṣṇa. Hare Kṛṣṇa. Rādhārāṇī Herself says: “The people say they connect Me with Kṛṣṇa, *kalankini* [?] I have got illicit connection with Kṛṣṇa. But My grief is this that I cannot be so, I could not be so. That is My trouble. I have no objection to come in bad name in connection with Kṛṣṇa but what they say it is all false. I could not be from My heart for Kṛṣṇa, that wholesale I am His, I can’t do it. That is the trouble. I am not afraid that they will connect me with Kṛṣṇa in this way, I am not afraid of that. But My internal trouble is this, that I could not become such. And falsely they’re saying so. I have no objection to be so, but I can’t become so.”

That will be, opposite tendency will come.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*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 nondevotional 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 fact is that one who has accepted Me exclusively, he has got no taste in other things, so really he's not *durācāra*. Internally he's always connected with Me. External life he's indifferent, so what he's doing, that is not him doing."

*[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]

If one may kill thousands of *brahmāṇḍas*, destroy thousands of *brahmāṇḍas*, he does not do anything. He's in that plane, *nirguṇa* plane. *Nirguṇa* plane, good or bad in the calculation of this world is absent there. This is all good, the wave, *nirguṇa*. The lying, and the speaking truth, truth means a relative thing. This is not true. This is relatively true in the plane, proposed by some society.

"This is mine. This is yours." What value this thing has got?

When I'm stealing some flower, "Oh, why do you steal my flower?" But what is the guarantee that flower belongs to you? This is all bogus conceptions, different stages of conceptions of bogus conceptional life.

The man who has got possession of a land, the *zamindar* will say: "No, no, I have got real possession. I have allowed you to sit here and possess it."

Then the king will come: "Oh, this is my land, and your position is only relative."

In this way, the morality stands on only this conception, "This is mine, this is yours." But everything is false. So all the transactions of this morality, "he's stealing, he's doing this, that," all false.

'dvaite bhadraṇḍa-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]

So the deepest plane, the deepest wave of Kṛṣṇa consciousness, it is moving, and so many particles are dancing, so many *jīva*, and that dance is the absolute dance.

*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 everything belongs to Kṛṣṇa and for His satisfaction anything and everything can be done. This only principle followed by them without caring of the so many relative demands and breach of that in different false planes. So that *nirguṇa*, this calculation of this ascribed false ownership, that can't be applied there. "This is mine, this is yours. The king says this is mine. The possessor says this is mine." But all these claims have no value in Kṛṣṇa consciousness.

*naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarva-bhūteṣu, kaścid artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

That is another thing, that maybe goes on. The Parāśara, he's crossing a river. A lady was in charge of the boat, and when the boat was let loose, came in the middle of the river perhaps, then Parāśara suddenly had some propensity, charm for the lady. And he proposed and she accepted, they united and there the birth of Vedavyāsa. Now this attitude of Parāśara, he's already a man of higher control of senses. But *janma*, the birth of Vyāsadeva created a necessity in a particular stage in him and suddenly he was caught by the lust for the time being and united with that lady and from there came Vedavyāsa. So universal will. Parāśara is not to be accused. He's not the party to that. He's an instrument. We should not consider this an event of lustfulness and accuse Parāśara for his immoral action. He was inspired by some demand, will, and overpowered by the force of *nirguṇa* will of Kṛṣṇa and things were done.

So Kṛṣṇa says in *Gītā*, "Not the action, but the background of the action, that is to be considered, that is to be examined, not the action. The motive underlying the action, that is, whether friend or foe, that is to be considered, the *āśakti*, not the *karma*. But the purpose, that is the culprit."

Draupadī had five husbands, not of her own accord, but she had to accept the trouble as duty. That is not pleasure. So Draupadī should not be held responsible. It cannot be said that she's going to many husbands. She can't be held responsible.

tara mandara duita atma manca kanyas mari nityam maha pada kanasnam [?]

So it is said in the *śāstra* that this Draupadī, Kuntī and so many ladies that are seen to be unchaste, apparently, but if you take their name you will be purified. So there is such type of activity. The internal meaning, the purpose, that should be considered, analysed, and the judgement should be given accordingly. Not by the external action.

*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 higher principle he's following, not your ordinary law on the surface. But some higher law he's following and ordinary law is crossed. You may think him a culprit but from the higher law consideration will say that if you can appreciate that law breaking you will be lifted.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhū*)."]
[*Śrīmad-Bhāgavatam*, 11.11.32]

"In the *śāstra* I have ordered. The rules in the *śāstra* came from My direction, order. But if there's anyone can be found that's crossing those rules already given in the *śāstra*, coming to satisfy Me, he should be considered a better devotee."

The loyalty, crossing the laws of the king, it may be possible to show. Sometimes even crossing the laws of the country one may show his loyalty to the king if necessary.

So here, God is above law when we consider. Kṛṣṇa is above law. Law means for us, but that may not be applied in His case, He's Absolute. So when one has come in connection really with the Absolute he cannot but ignore the laws which are meant for the ordinary people, he may not care so much for that. But all in all is He because He's so. He Himself breaks law and perhaps He likes those most that are ready to break law for Him, they're favourite. Taking risk, who are ready to take risk for His service, the consequence of breaking

the law. Ha, ha, ha. The whole Vraja *līlā* is like that, *ārya-pathaṁ ca hitvā bhejur mukunda-padavīm, svajanam ārya-pathaṁ ca hitvā*.

[āsā maho caraṇa-renu-juṣāṁ aham syām, vṛndāvane kim api gulma-latauṣadhīnām yā dustyajam 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]

"Beyond one's own interest consideration, individual or local interest consideration is sacrificed, of any type. Self-sacrifice to this degree that his own particular interest consideration is sacrificed into fire. Then you come to take birth in Vṛndāvana, not before. All your prospects, risk everything with all your prospects. No other prospect than Myself. I cannot tolerate the presence of a second entity in your heart. That with some consideration you'll come to Me? My relation with you is conditional? Unconditional sacrifice of the so-called interest of you, the prospect, everything, then you come to meet in Vṛndāvana. I am alone there. I can't tolerate any other interest in the heart of My devotee, only one interest and that is Me."

Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the Christians, they have this conception of a jealous God. That He will not tolerate anyone other being worshipped Him.

Śrīla Śrīdhara Mahārāja: Yes. That's good, so much it is good. Adam and Eve were *śaraṇāgatas* and they tasted the fruit of the tree of knowledge. That is self consideration, calculation of self interest, separate interest. And they fell and they were forced to the life of labour and live. Before that, surrendered, no problem in life. A general surmise there. And then to particularise what should be the characteristic of that God, in what *rasa* we approach. The *mādhurya-rasa* is the ...

There came some questions from the Christian Priests to Prabhupāda, "That *mādhurya-rasa* is also within us." In the Middle Ages there was a fashion amongst the Christians to consider Christ as bridegroom. There are some parables also there. The Christ is considered as bridegroom. "So the *mādhurya-rasa* as you say, consort *rasa*, is also within Christianity." Their question was of this type.

But Prabhupāda told: "That is with His Son, with His devotee, something like, not with God. But your conception of your God is as Father, as Ghost and as Son. Guru, Son means Guru, the deliverer, God as Son, God as Father and God as the Ghost. The Ghost is perhaps considered to be of highest position and if it so then it goes to *brahmavāda, nirvīṣeṣa*." Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: God as Ghost, God as Father means creator, and God as Son, that Guru. And God as Ghost perhaps He holds the supreme position over the Father conception and the Son conception or Guru conception, then it vanishes to *nirviśeṣa brahman*, this Trinity.

In Germany, once I was told that in a drama they had to show the figure of the God. In some higher position, in a balcony, they put a figure of grave nature with grey beard. He's commanding from there in a drama. They show like that, God the Father. But sonhood, consortherhood, not fatherhood of Godhead, and grey bearded grown up, man figure as God.

But from the consideration of *rasa*, or *ānanda*, ecstasy, He should be centre of all different *rasa*, the consortherhood, the sonhood. Parents are also servitors, all servitors. He must be in the centre, not in any extremity of the whole. He's not over the whole but He must be in the centre. The conception here is like this, that God is in the centre. Of all approaches the approach for *rasa*, that is the supreme of the intensity of *rasa* to be considered and He must be at the centre of all sorts of *rasa*, *ānanda*, *ānandaṁ brahmaṇo vidvān*.

*[yato vācho nivarttante, aprāpya manasā saha
ānandaṁ brahmaṇo vidvān, na vibhetti 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 *ānanda*, or *rasa*, or fulfilment and charm, or beauty, that is the most precious thing ever discovered. And the full representation of the highest type of that *rasa* should be considered as the highest Absolute which can attract everyone. Not by power, not by force, but by charm. The centre of attraction, that is Kṛṣṇa, that should be considered as the highest existence, the attraction, that is by beauty, by charm, by love, by generosity. And not by coercion and force, that possible, then freedom is gone. Keeping freedom all sides to attract them, organise and give cohesion, that is possible only by beauty. And all *rasa* represented there. In this way you are to approach towards the centre, then it comes to Kṛṣṇa conception of Godhead.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!
Nītāi Gaura Hari bol! Nītāi Gaura Hari bol! Hare Kṛṣṇa.

So Dhira Kṛṣṇa Mahārāja is staying? You are not starting today? It is final? Then all right, we can wait. They're coming and then taking final decision.

But how to satisfy the thirst of our Bhaktivijāya Tīrtha Mahārāja? He's very hungry, he can't tolerate, he wants something immediately, some immediate spiritual food.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu says,

kṛsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

How sweet and encouraging. Mahāprabhu says: "Sanātana, Kṛṣṇa is an ocean of mercy, of kindness, generosity. And it is not necessary for Him to distinguish who is bad, who is good, no necessity. So ample the capital, all may be over flooded. So He's not very particular to examine who is good and who is bad. No time, no necessity."

Kṛṣṇe karuna ce, enough kindness, bala nanda nahi vachai, He's not very particular to select who is good, who is bad. *Nama dite dhyana sacaram*, and we find that without demand from the party He gives Himself, distributes Himself, eager to distribute Himself.

And we can catch Mahāprabhu, "You are such Kṛṣṇa, You are that Kṛṣṇa Who has come without our asking for Your favour. Door to door You are running, requesting us to accept You. That Kṛṣṇa is You."

kṛṣṇe karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

Believe this, there is such attitude of Kṛṣṇa. "You say, 'I won't take.' No, no, you take Me." There is another department of Kṛṣṇa. From door to door He goes and says, requests: "Take Me, accept Me. Don't banish."

karuna ce bala nanda nahi vachai [?]

Not He's very eager to distinguish to whom He will distribute Himself, no. Anyhow that reply is going. Nityānanda Prabhu. "Accept Kṛṣṇa, accept Mahāprabhu, accept Kṛṣṇa." There is a department, such nature of Kṛṣṇa there is. Sometimes we find Him like that, and that is an eternal department.

kṛṣṇe karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

So, how Mahāprabhu is giving estimation of Kṛṣṇa. Broad, generous, but at the same time you'll see He's miser only in my case. I can't have a bit taste of Him. But I see that the whole place around inundated. But only in my case what is.

Gaura Hari bol! Gaura Hari bol!

All this is peculiar. So *acintya bhedābheda*. Nimāi going? Nimāi is very fond of using this term anywhere and everywhere, *acintya bhedābheda*, not understandable. When particularly we want to reach into some conclusion, there is some trouble, *acintya*. No conclusion can be final about Him, *acintya bhedābheda*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! My health is not well today. Then I want to close here.

...

Bhāratī Mahārāja: How would you express the term *śrauta-vādi* in English?

Śrīla Śrīdhara Mahārāja: *Śrauta-vāda*. There it is mentioned that there is some connection with the word and the meaning, the sound echoing the sense. Some think there is some

scientific relationship between the sound and the meaning. In the basis it has come in such way. That is the opinion of Pāṇinī. Śrauta, the sound automatically aims to hitch to a particular meaning, has got some inseparable connection. The mental plane, the thought, and the physical, unconscious of us there is some independent connection in scientific way. There is a section of the grammarians, or *nirukta-vādīs*, that is sound experts, *śabda*. Just as in *Vaikuṇṭha Nāma, vaikuṇṭha nāma, nāma nāma avid* [?]

Kṛṣṇa Nāma and Kṛṣṇa is avid, inseparably connected. In *Vaikuṇṭha* they say, here in the phenomenal world also, there is some such apparent thing. It is not anarchical. A particular group says like that, *śrauta-vādi*.

Then as Mahāprabhu told: "Every word meaning to Kṛṣṇa." In *vyākaraṇa* also, in grammar also when He began explain to every word, to every *vyatu* is a potency of Kṛṣṇa, so has a connection.

Madhvācārya also says: "*mukta pragraha mṛti*," and "*yahat satya yahat satya*." All these classifications, every word, every meaning if not forced to take another direction will go direct to Kṛṣṇa. His potency, everything connected with Him.

Kalidāsa says in *Raghuvamśa*, in beginning passage,

bhagatha viva samprikto bhagat pritibutay jagatat pitaro vande parvati paramesvaro [?]

Bhag atha, word and meaning, *bhagatha viva samprikto*. This Pārvatī, Parameśvara, Śiva and His potency, Pārvatī. How they're connected naturally, just as *bhag* and *atha*, its word and its meaning, *bhagatha viva samprikto*. So I bow down to them, I show my obeisance to them, *bhagatha viva samprikto, bhagat pritibutay*, so that I may have command, a free flow over both word and meaning...

End of 82.05.11.C_05.12.A_05.12.B

Start of 82.05.12.B

Śrīla Śrīdhara Mahārāja: ...those that are the parents of this world, *pārvatī parameśvaro*, Pārvatī and Parameśvara, Mahādeva. Three meanings here, *pārvatī par*, or *pārvatī pati*, and *rameśvaro*, *rameśvaro* means Nārāyaṇa. Then, *vivasam prikto pārvatī parameśvaro* [?] *Viva, vi* means bird, *va mana vati* [?] One who goes on the back of the bird, that is Brahmā, *harṁsa-vahana*. So *vivasam prikto viva yukto parvati pa* [?] and, *brahma visnu maheśvar* [?]

Then on the, that Pārvatī and Parameśvara, one. *Parvati pa rameśvaro*, Brahmā, Śiva, Hariha and then *brahma visnu maheśvar*. Three kinds of meaning given by Madrinatha [?] the great commentator of Kalidāsa. Just as there is relationship between the word and the meaning, so Śiva and Śiva is *artha* and Pārvatī is the form, the word, outer cover, and the substance within is Śiva, Mahādeva. In this way, *srotavād*, Some natural connection between the word and the sound, the sound and the meaning, one produces the other. The mental

principle produces a particular sound. Just as a sound between the sent, the booming shots replied, boom is heard, from the meaning the word is formed.

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

...

... Swāmī Mahārāja _____ [?] reply is prepared? Ready?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Encouraging?

Akṣayānanda Mahārāja: I hope so. I'll let you hear it.

Śrīla Śrīdhara Mahārāja: Purī Mahārāja proposes and disposes, proposal and disposal. One going up and coming down, wave, suggestion and acceptance.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. All is *līlā*.

*naiva tasya kṛtenārtho, nākrīteneha kaścana
 na cāsya sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

Any wave welcomed, all the waves welcome. They can read the deeper meaning.

*ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
 tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

Bhāgavata says what is the conception of *māyā*, 'rthaṁ ṛte yat pratīyeta, what seems to be, not right reading, the *rtha*, *ārtheṣv abhijñāḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] The meaning, the purpose of every incident known to Him. So many events harmonised together, it is serving Him. But localised interest, there is a clash. Imperial and provincial, universal and local interest clashing. *Ārtheṣv abhijñāḥ*, He only can know for which every straw is moving, this side or that side, He's the only knower. *Ārtheṣv abhijñāḥ*, what is the purpose that a grass by the wind is bent this side and not that side. He knows. All these movements taken together

in harmony goes to Him. *Ārtheṣv abhijñāḥ svarāt*. He's not responsible to anyone, *ārtheṣv abhijñāḥ*.

And *ṛte 'rtham yat pratīyeta*, that universal meaning of everything, every event, incident, even the movement of a straw, all purposeful, all meaningful to the Absolute. They're contributing towards the Absolute satisfaction of Kṛṣṇa. *'Rtham ṛte yat pratīyeta*, that is the real meaning, the meaning of this word, the meaning of that phrase, all these, but *rtha* is universal. What is the meaning? *Ārtheṣv abhijñāḥ*. *'Rtham ṛte*. What is the real purpose of every movement, that is one, *advaya*, universal absolute, absolute current going towards the satisfaction of Kṛṣṇa. But that reading is not possible for the superficial *jīva*, so the real meaning of everything he cannot read, cannot conceive. He has some meaning but it is a different superficial reading, that is *māyā*. I am reading the earthquake, or the storm, or anything, we are reading from our local interest. This is *māyā* and at the basis of this so many we are doing. Local interest, from local, leaving that:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[aham tvam 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]

Give up local interest and identify yourself with universal interest, that current, that plane. *Rte 'rtham yat pratīyeta*, what we feel, what we read without the real meaning, that is wrong reading, wrong reading of the environment. That is *māyā*. *Rte 'rtham yat pratīyeta*, what seems to us. That universal purpose we miss and from local interest we read, "Oh, this is for this purpose, that is for this purpose," this local reading. *Rte 'rtham yat pratīyeta*, what is conceived, what we feel, what we trust, what we believe, not only belief also, what we believe, not in consonance with the universal reading, that is *māyā*. *Rte 'rtham yat pratīyeta, na pratīyeta cātmani*, in the interest of *ātma*, Kṛṣṇa.

atma dehi saraihi paramatmani [?]

Ātmā means not *jīvātmā*, here *ātmā* means, *sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam*.

*[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram
sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]*

["From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.11-12]

Ātmā means Paramātmā.

*[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]

That universal representation of the Absolute of three phases. *Na pratiyeta cātmani*, in the interest of the Paramātmā, of the Absolute, that conception does not come. But from the standpoint of local interest we find that. And if we go to read from the universal interest we don't find that, no hint. From *śrauta-vicara*, that comes from Vaikuṇṭha. That shows that now everything meant for Kṛṣṇa. Our disease, local interest conception disease is cured, removed. We like to be one with the Kṛṣṇa interest.

*ṛte 'rthaṁ yat pratiyeta, na pratiyeta cātmani
tad vidyād ātmano māyām, [yathābhāso yathā tamaḥ]*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

That feeling, that conception, you know as *māyā*, *mā* — *yā*, what is not, it is apparent but not real. What is not real that is *māyā*, *mā* — *yā*, what I think it is not so. *Māyā*, means *mā* no, *yā* means what, 'what is not,' it seems to mean, apparently, but the fact is not such. That is *māyā*. Another meaning of *māyā*: *mīyate anu yayati maya* [?] Infinite interest we eliminate and we see things by measuring by our interest. We measure everything only through the standpoint angle of vision of our selfish interest. Everything we measure, "Oh, this is not from infinite standpoint." But everything we meet, "Oh, this is such." According to our interest we measure everything ignoring its infinite representation and position and duty, service. That is *māyā*.

*ṛte 'rthaṁ yat pratiyeta, na pratiyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

The light and darkness, the absence of truth that is not truth. *Yathābhāso yathā tamaḥ*, *ābhāso*, light, and *tamaḥ*, darkness, ignorance, mistake, error, it is not so.

*ṛte 'rthaṁ yat pratiyeta, na pratiyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

*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 Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Catuḥ-ślokī of Bhāgavata.

*aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.9.33]

The ontological, *catuḥ-ślokī*, that is the ontological basis of the whole *Bhāgavata* theory of *Bhāgavata-Purāṇa*, these four *śloka*s [*Śrīmad-Bhāgavatam*, 2.9.33-36] are the ontological basis.

*aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*

Then:

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani
[tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ]*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

*yathā mahānti bhūtāni, bhūteṣūccāvenceṣv 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 Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

*etāvad eva jijñāsyāṁ, tattva-jijñāsunātmanaḥ
anvaya-vyatīrekābhyāṁ, yat syāt sarvatra sarvadā*

["A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."] [*Śrīmad-Bhāgavatam*, 2.9.36]

He's present everywhere in direct or indirect way. He's '*nvyād itararāś cārtheṣv abhijñāḥ, janmādy asya*.

*[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 paraṁ dhīmaḥi

["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]

*naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarva-bhūteṣu, kaścid artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."]
[*Bhagavad-gītā*, 3.18]

So in *uttama-adhikāra*, no *pracar cesta* [?]

No attempt for any propaganda, only in *madhyama-adhikāra*, that from this mal conception to take all to right conception, from improper to proper conception. And the function will go on accordingly, *sambandha-jñāna*.

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]

To engage us more earnestly towards the service sometimes hearing is necessary. But hearing for hearing, that is luxury. Hearing for engagement, that is proper hearing.

"Oh, bring a glass of water."

He's sitting.

"Have you heard?"

"Yes, I have heard."

Ha, ha, ha, ha.

"Bring me a glass of water."

Sitting tight. Ha, ha, ha, ha.

"I have heard."

Ha, ha, ha, ha. That sort of hearing won't do. Ha, ha, ha.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

And there is also one saying amongst the *sahajiyā* class. "Gurudeva asked for a glass of water, but I am engaged in *Hari-Nāma*. 'No, Gurudeva, I'm engaged in *Hari-Nāma*.'"

This is self-deception. The importance, the degree, the urgency, should be considered.

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

Bhajana, that is service, in higher degree present in Gurudeva. Not so much by serving him I can partake in high quality of *kīrtana* that comes in me and may improve the quality of my *bhajana*. So *sādhū-saṅga nāma-kīrtana*. *Nāma-kīrtana* has been recommended but not without the association of the *sādhū*, *sādhū-saṅga*. *Saṅga* means *sevā*. *Sādhū* means a higher, superior quality *sādhū*. And *saṅga* means only to keep the bodies together? No. The *saṅga* of the high, that means it is possible only through serving attitude, *saṅga* can be. Not by opposite dealing, neither by idle sitting. *Saṅga* means *sat-saṅga*, *ṣaḍ-vidha*.

*dadāti pratigrhṇāti guhyam ākhyāti prcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ 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."] [*Śrī Upadeśāmṛtam*, 4]

These six kinds of association with the *sādhū*, *dadāti pratigrhṇāti guhyam*. Higher association means only with serving attitude. Otherwise no *saṅga*. Just as lower association means exploitation, enjoyment. We may sit idle but still it will be enjoyment. And higher must mean a serving link and thereby my quality of serving will be increased.

tāte kṛṣṇa bhaje kare gurura sevana, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

["If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.25]

So *sādhū-saṅga* is the most important, *sādhū-sevā*. Gauḍīya Maṭha gives stress there, *sādhū-saṅga*, service of the *sādhū*. Whatever you do by his command, it will connect you surely with the higher conception of the Absolute, *sādhū-saṅga*. Whatever you do with his connection if it is ordered by him.

So that I have experience, Parvat Mahārāja, leaving the order engagement of Gurudeva went to see Badrinārāyaṇa and he was punished. So to tour the holy places, that also may be

punishable action. *Sādhū-saṅga*, without *sādhū-saṅga* we cannot connect with the higher level. So even taking Name may not be *Vaikuṇṭha* Name.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]

So learn, try to acquire a serving attitude and if you apply to *Nāma-bhajana* or any *bhajana* it will help you. A universal necessity, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ, jihvādau* means in tongue, *nāmādi, nāma, rūpa, guṇa, lilā*. *Nāmādi* means *nāma, rūpa, guṇa, lilā*. *Jihvādau*, name in the lip, *jihvā*, tongue, *sevonmukhe hi jihvādau, nāma*. *Rūpa* in the eye, *guṇa* in the mind, *lilā*, in the heart, that will come down to you. Your other aspects will be connected with that *Vaikuṇṭha tattva*. So *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, so not only increasing the number, the quantity, but the quality cannot be ignored in every action to be real devotion, *bhakti, sevonmukhe*. And *sevā* presupposes surrender, and all this presupposes *sādhū-saṅga*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga', [kṛṣṇa-prema janme, teṅho 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]

It originates from the association of a *sādhū*, anyhow, in *sukṛti, ajñāta, jñāta*, or *śraddhā*, or *sādhū-saṅga*, from the positive direction it can come to us. So we must be thankful to that positive source. The Lord is there but through His agency He's coming, so His agents should be welcomed and dealt with properly. *Sādhū, śāstra*, whatever we can collect, our energy we should devote towards *sādhū* and *śāstra*, *sādhū* and *śāstra*, those two friends, everywhere, everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nītāi Gaura Hari bol! Nītāi Gaura Hari bol!

Once Prabhupāda told me, "What is service and what is *karma*?"

To give impression, to me he told.

"If the *sādhū* has said, has ordered, 'Take flower.' And when taking flower he says, 'No, take water.'"

"No, you have already ordered to bring a flower, accept this."

Then that will be *karma*. Which was ordered first, and next, "No, give me water."

Then if it is said, "You ordered to bring flower, please accept this."

To thrust on his previous desire, to thrust on him again, that will be *karma*. He's free and any moment when he told a little after he has rejected that and he has ordered another thing. So to follow the past, that will be *karma*. Always expectant for the immediate need, what is that?

In a battlefield if the General orders the army, "March this side." Then he looked with telescope and saw that circumstances have changed. "No, go this side."

"Oh, you have already ordered to go this way."

Ha, ha, ha, ha. That won't do. Ha, ha. He's free always, the Gurudeva, or the *sādhū*, their order should be taken in such way. "What he told first I must stick to that?" No, living and independent, in this.

That [Herr] Schulze [Sadānanda dāsa] asked our Guru Mahārāja: "At least one week before I want the program where to go, what to do."

"But I get order only five minutes ago. How can I inform you like that?"

So it is not a dead thing. For the beginners of course dead orders are there. Just as to a boy it is given, ABC, that is one stage, ABC, go on ABC. Then when necessity of writing, not everything repeated, it maybe that every moment and second new thing. "Oh, dictate, take dictation." Then only that repeatedly following, loving the ABC, that won't do. So in the beginning do these things, this thing that thing. But when he'll come in connection of the living thing he'll be expectant in such a way and do accordingly. The new order will come and we are to follow that with our alertness.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Who was the most famous *siddha-bābājī* in Vṛndāvana, I had a chance to stay for few days in Vṛndāvana, I wanted to see that gentleman. He was the most respected *siddha-bābājī* of Vṛndāvana.

But Prabhupāda told that, "He's *kaniṣṭha-adhikārī*."

It was written in *Gauḍīya*. After circumambulation of Vraja maṇḍala he remarked, "That Ramakrishnadāsa Bābājī, *kaniṣṭha-adhikārī*. He's copying only what has been given to be the practices of a *sādhū*, of a student. He's following the stereo type direction. So, take Name, *mādhukārī*, and fasting, and reading *Bhāgavatam*, formal things. What has been recommended for the beginners. Not coming in contact with the living things, *maharā* [?], just a training period. The Army and the Police in a training period they're asked to do something repeatedly. "Do this, do this, do this." Rehearsal, something, so he engages himself in that, *kaniṣṭha-adhikārī*, he does not know the spirit, cannot come in connection with the living matter. But a preparatory life of a devotee repeatedly going on with that, *kaniṣṭha-adhikārī*."

Anyhow I want to see him. Two or three days, in the evening I saw he's there. He could know that I'm coming from Gauḍīya Maṭh. I sat there silently. They did not speak anything to me. We are rather enemy to them. And I also went there and tried my best to read him. I saw that so many disciples and others that respect him, two, three, four, sitting by his side. Then Nṛsiṃha-caturdaśī day, carried reading from *Bhāgavata* and hearing, and sometimes dictating this or that. I continued my watch over his movements, activities. I am watching him and sometimes as if I am casting my glance to Guru Mahārāja. "He's such." "He's such."

After two or three days I came with this estimation that this man is trying his best to go up. And Guru Mahārāja has come down from there and has got a living program for him to fulfil the purpose. With this conclusion I came out. He's trying his best from this plane to go up. But our Guru Mahārāja he has come down with some order, some plan, "Do this." So some positive thing he has come to give to the world. He does not belong to this world, has come from other world with some order. "Go and do this." And this man is trying his best from his own position what has been recommended in the scripture, what we can read about Rūpa, Sanātana and others. And accordingly to get some idea and try to practice that, theoretically practising. "This has been recommended. Let me practice all these things. And then I'll get my desired result, in this way."

And so I thought that, "This is the *kaniṣṭha-adhikārī*, Guru Mahārāja told, *kaniṣṭha-adhikārī*."

And to work under the direction of Gurudeva or *sādhū* that are already a member in that plane, that will give desired and living result. Not theoretical but practical, highly improving, the difference is there. Practical necessity.

Soldiers sometimes are ordered to do ordinary things. Not fighting but spade work, these other things, to clear the jungle, to do this thing that thing. When marching against the enemy whatever duty comes in front they're to do that. It is practical, living thing. Not mock fight but real fight, and there, not mock fight but something preparatory to fight, that has also got great value of fighting, more than the fighting in a mock fight in a preparatory training period. The training period fighting is, when soldiers are for fighting necessary to do some other work, that is clearing the jungle, making the path etc, that will fetch more value than when they're practising fighting in a peaceful circumstance.

So when under the guidance of a real Ācārya, whatever we do, that will benefit more. The cooking, the cow-keeping, the other things will keep more value than *Bhāgavata* study. It is possible. It is possible that it his doing and to help in his activity that will fetch some higher thing for me. By his coin I shall be paid. Not these gross things, not by paddy or wheat but by gold I'll be paid. If I'm rendering personal service to Gurudeva, of course, Gurudeva's position that is all important, that must be real, not a shame or imitating Guru. If that is a genuine *sādhū*, genuine Gurudeva, then to cleanse his stools and urine that will fetch more than worshipping the Deity, because that has got practical connection. And this is *kaniṣṭha-adhikārī*, this is only *mahara* [?] rehearsal like thing in the *kaniṣṭha-adhikārī*. We are to understand it as these things, these things.

Īśvara Purī, he was above this *arcana*, *sannyāsī*...

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Śrīla Śrīdhara Mahārāja: ...then Īśvara Purī by his own hand he cleansed his stools etc.

[Īśvara-purī gosāñi kare śrīpāda-sevana], svahaste karena mala-mūtrādi mārjana

["Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand."] [*Caitanya-caritāmṛta, Antya-līlā*, 8.28]

For Mādhavendra Purī, Īśvara Purī did this. But he's above this *arcana kāṇḍa*, worshipping the Deity, he has passed that stage.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate
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]

Apparently with garland, with *chandan*, with flowers, offering *bhoga*, *arcana*, that is, I'm not going to minimise, to undermine that. That is necessary. But to serve Guru, Vaiṣṇava, in a practical way, that will fetch more value. *Madhyama adhikārī* will try for that. Hare Kṛṣṇa. *Svahaste karena mala-mūtrādi mārjana*. And he's Guru of Mahāprabhu. Mahāprabhu took *mantram* from Īśvara Purī, and Īśvara Purī's practice was such that when his Guru was disappearing, at that time he did with his own hands. It has been praised like anything, by the devotees. Hare Kṛṣṇa. Hare Kṛṣṇa. So approach a thing from a lower stage and to be connected in the real service should be distinction, and we must know that.

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

The elephant devotee, the Gajarāja, in his previous life, there was a long fight between one elephant and one crocodile, or in some *kalpa* with the crocodile and tortoise. Anyhow there was a fight, perhaps for a long time a fight. The elephant was tired, because in the water, that is the natural place for the crocodile, and the elephant he tries to take up to the land, and he's taking in the water. A long fight. The elephant was disappointed and began to cry. "O Lord, please protect me, save me."

And Kṛṣṇa went and cut off the crocodile, re-leaved this devotee, elephant.

We are given to understand, who is this elephant. In his previous life, he was a king, in Southern India, Andhradesh. And he, when he was engaged in worshipping his own Deity, at that time some information came to him that Mahārṣi Agastya has come here as a guest.

He thought that, "I am engaged in serving my Deity, worshipping my Deity. I should not leave this and go out to receive Agastya." So, and also, "Agastya is a devotee and a *yogī* of higher type. If he's displeased, then he may do much mischief in the kingdom."

So knowingly, he represent himself as he had not heard, in this way, *stabdha*, *stabdhi buta*. As if he can't hear, he posed in such a way that he can't hear. Then he finished his worship and then came out, saw Agastya. "Oh." The necessary deception, make arrangements, all these things.

Because he was in that mood at that time, *stabdhi buta*, he was imitating a stage of body which is not attending outside things, *stabdhi buta*. Not smart, not attending outside, that is the general attitude of an elephant. So, for this crime, the next birth he had to become that elephant. But he was a devotee, he was saved, but it is mentioned that he had to become elephant in his next birth, because he played the part of an elephant at that time, when it was required that he should leave the *arcana* and go and receive the devotee. He should have left the *arcana* of the Deity and gone to receive the devotee. The deity is here in the doll, and the deity is there. Doll conception, that is Deity conception and there is Deity in the heart of the devotee, but that is higher conception.

When I came to Gauḍīya Maṭha, I was from Calcutta from my quarter I was visiting. I asked one *brahmacārī*, "The Śrī Mūrti of Mahāprabhu in a very living posture, it is Dāru Mūrti or _____ [?] or what is it?"

He got excited and told, "*Sākṣāt Mahāprabhu*, Mahāprabhu Himself. Don't take it as wood or earth or anything. Mahāprabhu Himself is there."

I put a question: "If Mahāprabhu Himself is there, then who will be best among you, your Gurudeva, why he's not here with Mahāprabhu? He's staying on the first floor in another room and Mahāprabhu Himself is left here in the outer room? What's the cause?"

Then he was a little calm, seeing this naughty question. He came to try to make me understand that he's also in the near of Mahāprabhu there. "In his heart, there is Mahāprabhu. Here is also Mahāprabhu, and there in heart he's also living by the side of Mahāprabhu. But the Mahāprabhu within his heart is superior than Mahāprabhu here, for the others."

I got some clue. "Yes, it may be." I was silenced. So,

*tomara hrdoye sada govinda-visrama, govinda kahena, bhakta seva ram [mora vaisnava
parana]*

["Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaiṣṇavas are always in My heart."] [From Narottama dasa Ṭhākura's *Prarthana*] [*Gauḍīya Kaṇṭhahāra*, 3.40]

So *īśvare tad-adhīn, prākṛta bhakta*. *Arcayam eva haraye, pūjām yaḥ śraddhāyehate*, the beginner, the primary *bhakta*, he has reverence more for a Deity. And not for Vaiṣṇava, so much. Because he thinks, "He is a man. And there may be some devotion, that is also in me, I am also worshipping the Deity." *Arcayam eva haraye, pūjām yaḥ śraddhāyehate, na tad-bhakteṣu*. But not so much particular about the devotees. *Sa bhaktaḥ prākṛtaḥ smṛtaḥ*. He's more accustomed with the material aspect of things.

*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]

But a higher, middle class, *īśvare prema*, and in His devotee the friendship, *īśvare tad-adhīneṣu, prema-maitri*. And *kṛpa*, ordinary mass, he will show kindness by talking about the Lord, and who is unfriendly, he will be indifferent to him. So, when we have got particular care for the devotee, here there’s the living presence of the Lord. Not so much acute in the Deity, but here in the heart of a devotee there is more valuable representation. When we’ll be able to appreciate, we will come to the middle class. That *cetan*, the nearest approach towards the Lord, when we will find in the conscious area, the Vaikuṇṭha, the nearer.

Rāmānuja says, *para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*. These five expressions of the Lord. *Para*, Nārāyaṇa. *Vyūha*, on His sides to help His activity. *Vaibhava*, Matsya, Kūrma, that come down here. *Antaryāmī*, in every heart. And *arca*, the lowest extension of Him in the material world. And from there He recruits towards, from matter, through matter, He recruits them to the highest conscious area, *viśuddha-sattva* area.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. There is a question why Rūpa, Sanātana, the *bhajan* and *arcana*, there is some distinction, *bhajan* and *arcana*. Rūpa, Sanātana installed also, but they are not of the lower type of devotee. *Arcayam eva haraye*. They dealt with higher things, but they also installed Govinda, Madana Mohan, Gopīnātha.

That question came to Prabhupāda. “They are engaged in *bhajan* not in *arcana*. We should understand the difference between *arcana* and *bhajan*. *Arcana* of a lower type, *bhajan* direct, *sākṣāt*. They are not seeing the *arca*, the symbol of Mahāprabhu, symbol of Kṛṣṇa, but directly in contact. No barrier between, in the same plane, in Vṛndāvana their dealings are all living.

Madana Mohana says, “Sanātana, I can’t eat what you offer without salt.”

“Oh, You want me to feed You salt, You have come only for that? All right, you say, some salt.”

“No, no, Sanātana, I can’t eat without a little ghee.”

“Then why have You come to a beggar? You had good feeding there. Why did You come here to trouble me? Where shall I get ghee and these things?”

In this way, the transaction is going.

Hare Kṛṣṇa. What’s the time?

Dhīra Kṛṣṇa Mahārāja: Nine twenty two.

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

Akṣayananda Mahārāja: Then Mahārāja, the question of why they established the *arcana* when they are already in *bhajan*? What was replied in that way?

Śrīla Śrīdhara Mahārāja: Was ordered by Mahāprabhu, "Do these services there." Four or five things was ordered to Sanātana Goswāmī. *Śrī Mūrti pūjā, prakāśa, śāstra, tīrtha-uddhāra, sadācāra pravartana.*

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana / luṭṭa-tīrtha-uddhāra, āra vairāgya-śikṣaṇa

["You will also have to explain Kṛṣṇa's devotional service, establish centres for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage, and teach people how to adopt the renounced order."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.80*]

These four things were ordered by Mahāprabhu to Sanātana to do this. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you once told the story, how after you took *Gāyatrī* initiation there was some question asked to you as to what was the difference before you took and afterwards.

Śrīla Śrīdhara Mahārāja: I don't follow what you say.

Bhāratī Mahārāja: Bengali (?) _____ [?]

Śrīla Śrīdhara Mahārāja: Vasudeva Prabhu asked me, "What you were, and now what you are?"

I told, "I was a *brāhmaṇa*, now I have become a Vaiṣṇava."

He cut his tongue with the tip. "No, you are on the path of becoming servant of the Vaiṣṇava. You have begun, you are given admission to become the servant of a Vaiṣṇava. So to become Vaiṣṇava is not so easy, it is high and high. And you were a *brāhmaṇa* in the consideration of the body consideration, generally, but now you are given, you have been given admission to work in the path of becoming a servant of a Vaiṣṇava, *daīva brāhmaṇa*. And bodily consideration is *asura brāhmaṇa*, considered only by body, 'I am *brāhmaṇa*,' that is.

*yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma jīya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij, jāneṣv abhijñeṣu sa eva go-kharaḥ*

["One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshippingable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass."] [*Śrīmad-Bhāgavatam, 10.84.13*]

Who identifies himself with the body, he's not a normal *sādhū*. I'm not the body. Of course it is mentioned in the scriptures, here and there, and he admitted that there has also been some recognition but if not antagonistic to Vaiṣṇava. But when opposing Vaiṣṇava, then he should be considered to be *asura*. Otherwise, some recognition there, *bhosura kula*, in the line of *bhosura*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitai Gaura Hari bol! Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, could you describe the details of the birth of Kṛṣṇa, the appearance, the actual birth of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha. On the whole, it is something like imitation; what we conceive by our material senses, it is nothing of that type. A spiritual body, coming, showing, imitating the physical birth. This is an imitation, show, all spiritual, just like a drama, a play.

Vidagdha-Mādhava: Kṛṣṇa appeared as a child with four arms, helmet? Kṛṣṇa appeared in full ornament, with four arms as a baby?

Śrīla Śrīdhara Mahārāja: Yes. When He came out, at that time they did not note, but when their eyes were attracted to Him first, they found four arms and with so many ornaments. And by His will, that iron gate was opened, and the Yamunā in the rainy season, that was shallow, one jackal showing the path through that flooded Yamunā, and Vasudeva walking through the water of the Yamunā. All this is impossible from the physical standpoint, material standpoint. So, His will is like that. Physically, materially, all these things inconceivable, impossible. And then when he came back, the gate was again closed as previous. So all supernatural. Supernatural things were done there. Not any particular material process that He came. Still, imitating material process as far as possible.

Vidagdha-Mādhava: We have a painting, even within ISKCON, that seems to misrepresent *Bhāgavatam* that full, mature Viṣṇu form is shown, and baby at the feet.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Sometimes in the painting, in the picture, it's shown that the Viṣṇu Mūrti, fully grown, and then a baby Kṛṣṇa, at the same time, in the picture represented, it seems to be wrong. Vidagdha-Mādhava says.

Vidagdha-Mādhava: The mature Viṣṇu form, rather than the four-armed baby form.

Akṣayānanda Mahārāja: He thinks that the _____ [?] should be in the form of a baby, not full grown Viṣṇu. Is that correct or not?

Śrīla Śrīdhara Mahārāja: But when Vasudeva saw on the side of Devakī, he saw Him as four handed full grown Viṣṇu with ornaments, all decorated, and began His praise with hymns. And also in that Viṣṇu Mūrti, He advised Vasudeva, "Do this, and this, and this, and this." Then He became *prākṛta sisu* [?] ordinary baby. When Vasudeva first saw, he saw *catur-bhuja*

Viṣṇu. Then He gave some advice to Vasudeva, and finishing His advice He became as an ordinary child, and Vasudeva carried out His orders, took Him, the child, to Nandalaya, Gokula.

Bhāratī Mahārāja: Mahārāja, doesn't Viśvanātha Cakravartī comment that two Kṛṣṇas appeared at the same time?

Śrīla Śrīdhara Mahārāja: Yes, in Yaśodā, in Yaśodā, one Kṛṣṇa, and one male baby, and one female baby, by the side of Yaśodā. Vasudeva could not detect that. Vasudeva as soon as he placed according to the previous advice the baby nearby Yaśodā, Yaśodā's baby absorbed this Vasudeva baby. And Vasudeva only saw the female baby and he took her and gave her by the side of Devakī and then everything was closed as it was previously.

Then intimation went to the gatekeepers, the watchmen, they then came into consciousness and they heard that the newborn baby is crying. They gave information to Kāṁsa at once.

Kāṁsa came, and he found that is this is a girl. "Then why this is so? A male child must be born to kill me. Then what is this? The gods also speak lies? What is this?"

Asked Vasudeva, "Give explanation why this girl, what should I do? You see it with your own eyes."

Then anyhow, he took the girl, and as he did previously, he with the legs he took by hand and thrust on the stone. And the girl slipped from his hand and went up in the sky and told, "Who will kill you, He's growing in Gokula." With these words she disappeared. Astabhuja Mūrti. Katayana, astabhuja Mūrti, she disappeared. Then what to do? Kāṁsa, then he engaged many spies to find out the newborn babies, wherever to be found in Vṛndāvana.

The first, Pūtānā, she went and did her service and that was the effect, in this way. Agha, Baka and others they're privately engaged in trying to kill Kṛṣṇa and they're all failures.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! So I like to stop here.

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: He was a *grhastha*, but he had a certificate from Mahāprabhu, that he was master of his senses to the extreme degree.

Once a *brāhmaṇa* named Pradyumna Mīśra came to Mahāprabhu and asked that, "I would like to hear Kṛṣṇa *kathā* from Your lips."

Mahāprabhu told, "I do not know any Kṛṣṇa *kathā*, but Rāmānanda knows. You go to him and hear about Kṛṣṇa. Take My name, then perhaps he will talk with you. You are a *brāhmaṇa*, he's a *śūdra* by caste."

So, he was hesitating, but what to do? He went, and he saw, sat for some time there, and came back and reported to Mahāprabhu.

Mahāprabhu asked, "Have you heard Kṛṣṇa *kathā* from him?"

"No."

"Why?"

"I saw him engaged in some matter which is not very well, so I sat for some time and came back."

"What did you see?"

He saw, he's giving training to some *deva-dāsīs*. *Deva-dāsī* means who are generally devoted to Jagannātha, from their young age they do not marry. And sometimes their character also may not be good, generally. They are known as *deva-dāsīs*. So Rāmānanda was seen to train the *deva-dāsīs* in a very objectionable way.

"How the *deva-dāsīs* will go before Jagannātha and dance and chant. Seeing how their posture, gestures, their look enticing, all these things. And so much so, for such training, he touches their private parts also. So, seeing all these things, I had no regard for him, and waited for some time, saw him busily in that matter, I came away."

"Don't undermine Rāmānanda. He's master of his senses. He has not a tinge of lust in Him. Even we feel trouble for sense disturbance within us, but Rāmānanda has got no such trouble. But Rāmānanda has no such trouble. Only such stage can be attained we know through *śāstra*, scripture, the *Bhāgavata*." Mahāprabhu came to say.

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supra-mundane 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] & [*Caitanya-caritāmṛta, Antya-līlā*, 5.48]

From the scripture only we can understand that such stage can be attained, it is possible to be above the sense pleasure of the mundane.

[sarvajña munira vākya — śāstra-'paramāṇa'] āmā-sabā jīvera haya śāstra-dvārā 'jñāna'

["The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.353]

"Direct experience," Mahāprabhu says, "But only through scripture, we can know that there is a stage when a man may be above all these difficulties, all these gross attachments. Bodily he may be engaged, but his heart may be elsewhere, the man may be elsewhere, it is possible, *vikrīḍitaṁ*."

And only one Rāmānanda, he's of such type. There may not be Rāmānandas in big numbers. Only one Rāmānanda, he has got such stage he has acquired, because he's well-versed in that feeling, that sentiment, that realization which is necessary in the service of Kṛṣṇa and the *gopīs*. His heart is completely dedicated for the cause of Kṛṣṇa. No selfish existence, no existence of any self interest there. All Kṛṣṇa consciousness, all Kṛṣṇa's satisfaction. Whatever it may be, He is doing it for the satisfaction of Kṛṣṇa. Wholly emptied, vacant, and devoted to the cause of Kṛṣṇa *līlā*. So don't think ill of him, again go there."

Then Pradyumna Miśra again went there.

And Rāmānanda began, "Oh, in that day, I could not oblige you. You have come to hear Kṛṣṇa *kathā*, how fortunate I am."

In this way he began. And in the morning he began, and it came to be afternoon, but still he's mad in talking about Kṛṣṇa. He does not know, no bathing, no feeding, nothing of the type. He's madly going on with Kṛṣṇa *kathā*. Then when it was very, very late, his servants came, twice, thrice, in this way, to ask him to take bath, and to take food, and anyhow he had to leave the talk and go on.

Then Pradyumna Miśra came, "Yes I have heard, my heart is full hearing Kṛṣṇa *kathā* from Raya Rāmānanda."

['bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'] āpani pradyumna-miśra-saha haya 'śrotā'

["Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a *grhastha* born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted *brāhmaṇa-sannyāsī*, and Pradyumna Miśra, the purified *brāhmaṇa*, both became the hearers of Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Antya-līlā*, 5.85]

He Himself heard from Rāmānanda, Mahāprabhu, and Pradyumna Miśra also. He said to hear from Rāmānanda Rāya. "Rāmānanda, he knows what is Kṛṣṇa."

Mahāprabhu told that, "What I have heard from Rāmānanda I taught that to Rūpa, Sanātana. I got it from Rāmānanda Rāya."

It is also mentioned that Mahāprabhu He took *dīkṣā* in general from Īśvara Purī. For preaching purpose He took *sannyāsa* from Keśava Bhāratī. And for entrance into Vraja *līlā* He had His *dīkṣā* from Rāmānanda Rāya. He used to give respect to Rāmānanda Rāya. Rāmānanda Rāya did not think, of course none of them, neither Keśava Bhāratī, nor Īśvara Purī, nor Rāmānanda Rāya, they thought themselves as Guru. But it is seen that Mahāprabhu is dealing with Rāmānanda Rāya with some respect. Respectful dealings with Rāmānanda Rāya. It is mentioned also in their talk.

sakhī vinā ei līlā puṣṭa nāhi haya, sakhī līlā vistāriyā, sakhī āsvādaya

["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.203]

If one wants to enter into this Vraja *rasa*, then it is required that he will go to a *sakhī* in *mādhurya rasa*. They're masters of the situation. The whole storehouse of this *mādhurya līlā* is in the hand of the *sakhīs*, they can give it to others. So *guru rūpa sakhī* in *mādhurya rasa*, the Guru is seen in the form and the spirit of a *sakhī* of Rādhārāṇī. And Rāmānanda Rāya was Viśākhā Sakhī, and Mahāprabhu says in the last,

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

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

Here is a hint.

"Why do you shrink away, that I am learning so much from you? You, *yei kṛṣṇa-tattva vettā*, you are well versed in the affairs of Kṛṣṇa, so you are Guru. I am hearing from you...

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Śrīla Śrīdhara Mahārāja: ...who is the master of that store house of Kṛṣṇa *līlā*, who can distribute it, he's Guru, in this line; no doubt. No doubt. Hare Kṛṣṇa. Hare Kṛṣṇa.

That famous talk began on the banks of Godāvarī. Godāvarī; *go* means in the ordinary sense water. *Da* means, "who can give water." *Vari*, *vara*, one of the main sources of giving water. *Go* means *indriya*, *go* means *Veda*. So, we can come to this word Govinda, *go-indriya*, our senses, *vinda*, to gain; the fulfilment of our senses is found in whom? He's Govinda. Then Govinda means, *Go* means *Veda*, *Śruti*. By studying the *Śruti*, whom we can find, *vinda te Gobhir, śrutibhir yad vinda te govinda*. We can get whom?

upanisad purusam pricar vede samste rame avit vidyam veda vidya [?]

The object of *Veda* is who? He's Govinda. We get Him from the *Vedas*. And the fulfilment of our all senses is Govinda. So, *Go Śruti*, the real conception of the *Śruti* is given where? *Go-dā-varī*. *Go* means *Veda* *da*. Who has given the real representation of the *Veda*, the best amongst them, Godāvarī. We may take. Godāvarī. And who, where it was given the highest fulfilment of the senses, of all the senses of *jīva*, the proper and the fullest engagement of all the senses of *jīva*.

That was announced there in that bank, Godāvarī. Your senses are not to be rejected; but they have got their fulfilment with Kṛṣṇa. If you can give up the spirit of exploitation and renunciation, those tendencies are a bar to approach Kṛṣṇa so to approach properly towards Kṛṣṇa, then you will have the utilization of all your senses to the fullest extent that was dealt on the Godāvarī bank.

There Mahāprabhu began in a very general and comprehensive way, the approach for us.

[*prabhu kahe*,] — "*paḍa śloka sādhyera nirṇaya*"
[*rāya kahe*, — "*sva-dharmācaraṇe viṣṇu-bhakti haya*"]

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.57]

"*Sādhyā*, what is the end of our life? What is the destination of our life? Please say and with quotations from scriptures, *paḍa śloka*. Not only I want your simple statements, but the

evidence, *paḍa śloka*. Why? *Sādhya nirṇaya*, to determine what is our object of life? The goal of our life, the destination, I want to know from you."

rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"

The answer came, "If you discharge your own duty, with the sense of discharging your duty, not expecting anything in return, *svadharma* means *varṇāśrama dharma*, where you have come by previous *karma*, you are posted in some position. And fitting to your present position, what duty you have got, you are to discharge them, but only one condition, without anything, any remuneration.

phala kanka badcit, varṇāśrama dharma phala kanka badcit niskama [?]

Without any particular mundane aim, if you go on with your duties that have been asked by *varṇāśrama dharma* for you to do, you can get Viṣṇu *bhakti*. Then here, Rāya Rāmānanda says that, "Viṣṇu *bhakti* is the object of us, that is the destination. That our adherence to Him who pervades everywhere, *viṣṇuḥ yaḥ idaṁ viṣṇuḥ vyāpnotīti*, who is permeating everywhere He's present, Vasudeva, Viṣṇu. He's everywhere, everything is in Him and He is everywhere, *viṣṇuḥ yaḥ idaṁ viṣṇuḥ vyāpnotīti*. From the local interest to embrace the general interest, and that must come to the level of Viṣṇu consciousness, *varṇāśrama*. Thereby, the Viṣṇu *bhakti*, our adherence to Viṣṇu, our allegiance, obedience, submission to the internal spirit, that is everywhere. To connect with Him, and to go accordingly, that is our object of life. Not to live a phenomenal life but spiritual, deeper plane pertaining to a deeper plane, more subtle. We should connect our duties with that."

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] Of course, it may be thought that theistic life proper begins from here, giving up the special, local purpose, and for a universal purpose to look at the all-pervading spirit and attain His closer company and to do duties, what is already ordered, the program in *Veda* and *Upaniṣad*. *Eho bāhya*, this is superficial, go deeper."

[prabhu kahe, — "eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra"

[The Lord replied, "This is external. You had better tell Me of some other means."

[Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

Rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra." In *varṇāśrama dharma* it is a fashion, generally they are acquainted with the external activity, and they do not care even to give up the fruit of their action. But still if they do, but they have no direct consciousness of Viṣṇu or Kṛṣṇa. They perform Durgā *pūjā*, the *śrāddha*, so many practices, and finally it is connected they may find some look, some overlook.

Ete tat karma phalam sri kṛsnaya samurtita samustu [?]

They may or may not know this connection, this link of his work with Kṛṣṇa, but anyhow, the link is there. They know or they do not know. But better will be to have direct consciousness that Kṛṣṇa is the authority. And whatever I'm doing in *varṇāśrama*, or socially, or whatever, all must be given, the result must be given to Kṛṣṇa. With this consciousness if we do, all social, and spiritual, and national, and this physical, body concern, whatever we do, if with the connection of Kṛṣṇa we can do it, then we can approach towards the goal, our fulfilment of life."

Then Mahāprabhu, "*Eho bāhya, āge kaha āra.*"

Then Rāmānanda Rāya came with new light.

*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]

"We must be particular with the object of life, not so much conscious of the activity. The object of our life will be more; more attention to the object, and less importance to the form of activity. Whether I'm a *kṣatriya*, I'm a king, or I'm a *brāhmaṇa*, or I'm a *śūdra*, does not matter. I have got this sort of duty, I have got this sort of duty, I have got this sort of duty. That does not matter very much. We must have no attachment for that. The king leaving his kingdom, may take to *brāhmaṇa*ic, *vānaprastha*, *tyāga*, *tapasya*, *japa*. *Śūdra* leaving his occupation he may be a beggar and taking the Name of Kṛṣṇa. The *brāhmaṇa* he may give up his *yajña*, this fire sacrifice, etc, and he may be a beggar, or anywhere, if he gets any good company. So we are to be particular for the aim and non-particular to the form of his duty. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. Wherever exclusively devote oneself for the cause, ignoring his present paraphernalia, and duty."

Mahāprabhu said, "*Eho bāhya, āge kaha āra.* This is also superficial, go ahead, deeper."

Then *jñāna miśra bhakti*.

*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]

Now he has come to the stage of identifying himself with spirit above matter. He's a soul with nothing to do with this mundane world, so any loss or gain in this mundane world is of no use to him. He's spirit and his prospect in the spiritual world, in the world of soul, the world of consciousness, and nothing to do with this material world, whether it is laudable or

blameable. *Brahma-bhūtaḥ*, he has already established, settled, in the consciousness that he's soul proper, and nothing to do with matter, *brahma-bhūtaḥ prasannātmā*, so some sort of satisfaction he feels within, *ātmārāmā*.

*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]

He's content, self contented. *Na śocati na kāṅkṣati*. Neither to mourn, nor to aspire. Something gone so mourning? No, this is nothing, matter. Something coming, not cheerful, because it is matter, unnecessary and unessential. *Mad-bhaktiṁ labhate parām*. True *bhakti*, true types of *bhakti*, that is spiritual devotion, *sevā*, service. Serving attitude now gets the pure character. It is in the spiritual plane, not mixed with mundane aspiration. *Mad-bhaktiṁ labhate parām, bhaktiṁ labhate*. Higher type of service now he comes to, he gets the opportunity to do, to practice, *mad bhaktiṁ*."

"*Eho bāhya, āge kaha āra*. This is also superficial. He's on the verge. He has not some substantial touch. He has not entered the domain, but he's just waiting in the marginal position, at the door. He may get, but he has not got. His indirect forces, negative forces are finished, but still he's at the door. He has not entered. He may get, may not get also. *Mad-bhaktiṁ, mad parām bhaktiṁ labhate*. Not mundane, but from here if he gets anything he will get pure; but he will have to get. He's at the door."

Then he says, Rāmānanda Rāya,

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi taiś 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]

A difficult thing, to cross the charm of knowledge. It is a very difficult thing, that I shall know, I want to understand, and then I shall do. The calculation, and the suspect, underlying suspicion is there. What I shall do, I want to know it fully. Then I shall get out with my capital. *Jñāne prayāsam udapāsyā*. I want to know. The ego, the "I" is very strong, and he wants to have the account of loss and gain. He's the master. The key is in his hands, he has kept the key in his hands.

"I want to test, I want to know. My benefit I know well."

So he's the master, not the servant. From the position of a master he's making inquiry. *Jñāne prayāsam udapāsyā*. If you at all want to enter into the domain, everything is superior to you. None will care to come to you with some explanation that you are their master, so they must give explanation to you.

"Yes your gain, no loss, your gain is this. You are a separate entity. In your account there must not be any loss. You are an independent personality, independent entity. You stand with your head erect"

Jñāne prayāsam. That won't do. You are to go to be a slave, not a master hand. So that sort of mentality is necessary. You must bow down your head. Not that with your head erect you will march over. Everything there is superior in quality than you are. So, you are to enter into that land, that plane.

vaikuṇṭhā prthivy ādi sakala cinmaya [māyika bhūtera tathī 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]

Even the earth, the water, whatever is there, whatever you'll find, they're of higher materials than you yourself are of. All Guru, and you are disciple. All master, you are servant. You are going to enter the land what is all master. So, *namanta eva*, you will have to submit. That will be your real qualification. What will be ordered to you, you are to do that. Not to exercise your brain so much there. Brain has no room. They are all more brainy than you. So, no brain is necessary, only hand is necessary. Menial labour is necessary there. Brain there is enough.

So you are to enter that land if you like. A land of slavery to you. So *jñāne prayāsam udapāsyā, ud-apāsyā*, hatefully you are to dismiss your brain, and taking only your heart you are to approach, enter that land. *Udapāsyā, namanta eva*. I have come here, all masters, all godly, I am only like a mosquito. That Brahmā in Dvārakā. *Namanta eva, jīvantī*. And not only for the time being; that for the time being you will accept that attitude and you will finish your work you will come back. No. From here your life will be such continuously. Eternal life you will have to accept such.

Jīvantī san-mukharitām bhavadīya-vārtām. Of course you may expect to be educated about this line, how it is good, how it is great, how it is useful to you. You will be allowed *parīpraśna*, honest inquiry. *San-mukharitām bhavadīya-vārtām*. They're your friends. They'll come to help you, to make you understand that this is beautiful, this is good, this is the best form of life. The friends will come. They are sympathetic, not non-sympathetic, *bhavadīya-vārtām*.

Sthāne sthitāḥ, if your aspiration is such, your want, your demand is such, your external position is negligible. That is not to be given more value, but your aspiration, your hankering, the purity of your purpose, that has got real consideration here, not your present position. The recruitment from that side will consider the purity of your purpose, not your present position in the capacity so much.

Bhavadīya-vārtām, sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām. Apparently it seems that you are going to be a slave, but the object, the result is opposite. *Ajīta-jīta*, if you can accept such an attitude of surrender and slavery, that

Ajita who can never be conquered, He is conquered in this process. The friends will come and say to you, the *sādhus, san-mukharitām bhavadiya-vārtām*. They will come and make you understand, "You become a slave." But He likes very much His slaves. He's master of slaves, He sometimes wants to become slave to His slave. This is the key to success. The highest gain we can get through this path. This attitude. *Ajita*, Who can never be conquered, never be achieved, He becomes *jita*, He becomes conquered through this process."

Mahāprabhu told, "Yes, it is. *Ajita* is being *jita*. By surrendering we capture. It is a plane, I admit, it is the plane of love divine, that by giving we can get. As much as we risk, to give ourselves, so much highly we can have demand on that unconquerable infinite." Mahāprabhu said, "I accept that here it begins, *śuddha bhakti*." Then, *āge kaha āra*, [go further].

Then this really *śuddha bhakti*, it develops in a crude form, general way, then more developed it must take the shape of *śanta, dāsya, sākhyā, vātsalya, mādhyā*. Then came *śanta rasa*. First *nistha*, this is *śanta rasa*, such adherence, such type of adherence, *nistha*. I cannot withdraw me from such consciousness and submissive attitude towards the truth. The *nistha*, continuous submission, and forever.

Śanta rasa, that develops into *dāsya rasa*, wanting to do some service. Not only sitting, showing my loyalty to the authority, but I want to be utilized by them, awaiting their order, they may give me some engagement, I may consider myself fortunate. Such deep entrance, want to be utilized anyway, *dāsya rasa*.

Then *sākhyā*. *Dāsya*, this developed, and the confidence added to the servitors, confidence, then it comes little superior. Servant, but confidential, as generally with old servants, they are faithful. Confidential stage is added to the service, then it becomes *sākhyā rasa*. *Dāsya, sākhyā*, first *nistha* adherence, submission, then, to be utilized for His satisfaction, then confidential utilization, then it comes to friendly service, *sākhyā rasa*.

In Vaikuṇṭha, in calculative devotion, dedication only *śanta, dāsya*, and half of *sākhyā*, is seen in Vaikuṇṭha, where the Lord is Nārāyaṇa. Not full confidence is possible there. Awe, reverence, grandeur, splendour, pomp, apprehension, and all these vanish due to more confidence. The object of our worship, or love, also changes in another way.

Then from Vaikuṇṭha we feel attraction for something like Ayodhyā, Rāmacandra, where *dāsya, śanta, dāsya*, and *sākhyā* with Vibhisana and Sugriva, the *sākhyā rasa*, and also *vātsalya rasa*. *Vātsalya rasa*, the confidence is developed to a peculiar position where the servitors they think themselves promoted to such a plane or position that they want to take care of the object of their veneration very strongly. The filial service, filial affection, that is also service, though apparently it seems that they're master of the situation, and they're controlling the boy and sometimes chastising, sometimes giving punishment. But it is superficially if we can enter into the depth of that service, we shall find that it is all incomparable love interest. For the interest of their object of veneration, object of love, that is a peculiar type. The punishment and the rebuke are also seen on the surface superficially, but underground, full of interest for the welfare of the object of their service, so much. It is a peculiar type, *vātsalya*. And *vātsalya* a very light type we see in Ayodhyā, so it is ignored almost.

vaikuṇṭhāj janito varā madhu-purī [tatrāpi rāsotsavā]

*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?"]

[*Śrī Upadeśāmṛta*, 9]

Rūpa Goswāmī took his leap from Vaikuṇṭha, in one stride to Mathurā. It is here that everything is available in a very clear and substantial way. So *madhu-purī*, to Kṛṣṇa conception of Godhead. From Vaikuṇṭha, by one stride he has come to Kṛṣṇa conception.

But Sanātana Goswāmī has filled up the gap, that on the way there is Ayodhyā, and there we find *vātsalya*, *sākhya*, *vātsalya*.

But Rūpa Goswāmī goes to Mathurā at once. Here you come and it is well traceable, *sākhya*, *vātsalya*, you will find. So, he has shown how *sākhya rasa* service there.

He's playing, you know, playing with Him. Sometimes climbing over His shoulder, sometimes giving a slap perhaps. In this way they're mixing with Him. That they can do. But the heart is full of service of a peculiar type. That is the criterion. Perhaps they may give up their life a thousand times to take a thorn out of His sole. A thousand times they can sacrifice them for the slight satisfaction of their friend. In that way we shall come to honour them. If you consider them as thousand times more valuable than their own life. In this way.

In *vātsalya rasa* also, the criterion should be from that side, that for the slight interest of the object of their veneration, they can give their life *crores* of times or so. So much affection is there.

And then from *vātsalya* it goes to *mādhurya rasa*, the all-comprehensive *rasa*, which includes *śanta*, *nistha*, *dāsyā*, the service also, the friendly confidant, and the *vātsalya rasa* to feed and to look after, to take care, as if the object of veneration, object of our service may not know how to go on. We have to make arrangements for His interests in all respects. But sometimes when difference comes, sometimes stricture also. All these things and the wholesale dedication for His satisfaction by every atom of our existence, the *mādhurya rasa*, which includes all *rasas*, and that also untold.

Then again more enhanced when it is couched in the form of *parakīya*. From the side of the *gopīs*, they risk everything for the service. And from the side of Kṛṣṇa, two forms, one very rare connection in *parakīya*, not obligation of anything. It may happen, or may not happen, the union may happen or may not happen. Very rare. So, that is rare, that becomes sweet. And another thing, we are told, just as ordinary feeding is not palatable to Him. He takes food by stealing. When He takes food by stealing, that is more tasteful to Him. This art if we can follow, so that may be applied in the case of the *parakīya rasa*.

"I'm deceiving the party and I'm getting. I'm stealing the property of someone."

That sort of posing becomes more tasteful to the subjective party.

And for the dedicated party, they risk everything, their good name, their society, their future, and even the dictation of the religious scriptures, the wholesale risk.

One time when we were in Madras, for the temple, the Raja of Jaipur, he gave some money, and I was in Bombay. That was sent to Calcutta, Head Office. Then, five thousand rupees; first instalment one thousand rupees work was done by someone, sending some worker from the centre. Then myself and Mādhava Mahārāja was sent to Madras...

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Śrīla Śrīdhara Mahārāja: ... then we got some direction, we heard that the king will come very soon to Madras. So to show him some work and then to get the next instalment we wanted to raise the construction to some extent further when the king may be told that, "Your money has been spent. Now the next instalment is necessary."

For that, we incurred a debt, actually took a loan. That is, bricks and other things on loan we took and showed construction to some higher level. And we wrote it to Guru Mahārāja, and we had apprehension that Guru Mahārāja will chastise us, "Why have you made loan?"

But instead of that we got appreciation to this effect that, "You have risked your future also in the service of Kṛṣṇa. You have made loan. That means you are to pay off the loan. So you have engaged your future energy also in the service of Kṛṣṇa. You must have to collect money and to pay off the loan."

So risk, service with risk, the future. The *gopīs*, they consciously lost their future, risked their future. "Naraka, it may be, we do not obey our superior persons and the directions of the *Vedas*. We're in immoral connection. Whatever we do is not approved by the society, nor we are told by the religious books, so our future is dark." Still, they could not but serve Kṛṣṇa with all this. So:

*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-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?"]

[*Śrī Upadeśāmṛta*, 9]

Janito means *vātsalya-rasa*, then *mādhurya-rasa* in Vṛndāvana. *Rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*, in *mādhurya-rasa* also three groups shown. One Vṛndāvana in general, then selected group in Govardhana, and the highest group in Rādhā-kunḍa. All these things have been shown in Rāya Rāmānanda and Mahāprabhu.

Eho bāhya āge kaha āra [Madhya-līlā, 8.59]

Sākhya rasa, uttama āge kaha āra, vātsalya rasa, sarva-sādhya-sāra [Madhya-līlā, 8.74]

Eho uttama āge kaha āra, mādhurya rasa, eho sadvottam, kichu āge āra [Madhya-līlā, 8.76]

Then the type of service rendered by Rādhārāṇī in *mādhurya-rasa*, *eho sadvottam*, categorically different. *Rādhām ādhāya hṛdaye tatyāja vraja sundariḥ*. "The whole group can be cancelled only for one person." [Gītā Govinda, 3.1]

[*kaṁsārīr api saṁsāra-, vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye, tatyāja vraja-sundariḥ*]

[“Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja.”] [Caitanya-caritāmṛta, Madhya-līlā, 8.106]

How peculiar type of service may come from there. And *Svayaṁ-rūpa* only by the side of Rādhārāṇī, only the very Kṛṣṇa in the very spot, in that very play. But in the side of the other *gopīs* that is *prakāśa*, *prābhava-prakāśa* not *Svayaṁ-rūpa*.

In this sort, but we are in such a low position and big things we are pronouncing. That does not look well. So showing our highest reverence to this highest idea we should stop the *Rāmānanda-saṁvāda*.

Then the last thing came: “Can you think anything more than this?”

Then Rāmānanda came: “You asked me to quote scripture whatever I shall say. But here I won’t be able to quote scripture from anywhere. But I have got a new feeling in me and if You like to know that I can give it to You.”

*pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jānī’
e sakhi, se-saba prema-kāhinī, kānu-thāme kahabi vichurala jānī’
nā khorjaluṅ dūtī, nā khorjaluṅ ān, duṅhukeri milane madhya ta pāñca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti*

[“Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhāva*, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these

loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence." [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

In this way, one song prepared by Rāmānanda himself, he came out with this. "Whether it will be pleasing, it will be tasteful to You I do not know. But I think in my mind that there is a stage which is better than this, this Rādhā-Govinda *līlā*, it seems to me. Where Both combined, the Positive, Negative, combined, mixed, no individual consciousness clear. And by combination of that One is searching Another. Forgetfulness of Their own Self. But the searching of the other party is very strong, intense there. This seems to me, the union in separation. They're so intense in Their errand, in Their search, it is so intense that even They have no consciousness whether They have got it or not. Just as Rādhārāṇī's sometimes in *prema-vaicittya*, just Kṛṣṇa is there on Her front, "If I lose Him," that feeling is so much that as if She has lost Him, *prema-vaicittya*. They're together but the apprehension that One may lose the Other makes the position intolerably painful.

Aniṣṭā-saṅkīni bandhu-hṛdayāni bhavanti hi, the mere relatives they're always alert, "Whether my son has got any accident." The mother thinks: "Oh, my son is out, is he in the accident?" *Aniṣṭā-saṅkīni*, that is the symptom of the deep love. Wherever anything: "Oh, my interest is hampered or not?"

So in this way, and it came to give hint to the *Avatāra* of Mahāprabhu, Both combined and as if unconscious of Their separate existence and One is searching Another, combined, *ātmānusandhāna*, *kṛṣṇānusandhāna*. Kṛṣṇa Himself is overflowed by the feelings of Rādhārāṇī. So deep embracing from both sides and One is lost in the Other."

And Mahāprabhu put His thumb on the mouth of Rāmānanda Rāya. "No further, no further. *Rasa-rāja*, *mahābhāva-dui eka rūpa*."

Then after this Rāmānanda told:

pahile dekhilūṅ tomāra sannyāsi-svarūpa, ebe tomā dekhi muṇi śyāma-gopa-rūpa
tomāra sammukhe dekhi kāñcana-pañcālikā, tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

["At first I saw You appear like a *sannyāsi*, 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, 8.268-9]

"You *sannyāsi*, Mahāprabhu, one problem I have faced just now. First I saw You as a *sannyāsi*, a respectable, beautiful young *sannyāsi*. But now I see You as Kṛṣṇa Himself, *śyāma-gopa-rūpa*, that Śyāmasundara in the garb of the *gopa kumāra*. And also I see something else. Another golden doll on Your side and Her lustre, the golden lustre has covered You. *Pahile dekhilūṅ tomāra sannyāsi-svarūpa*, but *śyāma-gopa-rūpa*, *tomāra sammukhe dekhi kāñcana-pañcālikā*, a golden girl figure statue has showed that golden

lustre has covered You. *Tāñra gaura-kāntyē tomāra sarva aṅga dhākā*, now what's the event? Please explain to me."

mahā-bhāgavata dekhe sthāvara-jaṅgama, tāhāñ tāhāñ haya tāñra śrī-kṛṣṇa-sphuraṇa

[Śrī Caitanyadeva replied: "A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.273]

"Oh, you are cent per cent devotee so wherever you cast your glance you only see Kṛṣṇa and nothing else. You see Them, the object of your interest is represented everywhere you cast your glance."

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri, mora āge nija-rūpa nā kariha curi

[Rāmānanda Rāya replied: "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.278]

"My Lord, don't deceive me in such a way. When You have come here so graciously to purify this mean person, then now You play with diplomacy it does not look well. I won't hear what You say. But come out with Your real position Who You are with Your real nature, come out. I won't be deceived in such a way. I am not a man of such type. You can't deceive me. Please come out with Your true acquaintance as You are."

Then Mahāprabhu said: *lilo kahi para bhakti bara para* _____ [?]

"By the dint of your loving devotion you can know everything in this world. Nothing can be concealed from your loving *premāñjana-cchurita-bhakti-vilocanena*, to your loving eye, nothing can be concealed."

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

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

Then Mahāprabhu came out:

*gaura aṅga nahe mora — rādhāṅga-sparśana / gopendra-suta vinā teñho 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]

"What you see Me externally to be of yellow, golden colour, it is not so. It is by the touch of the colour of Rādhārāṇī. And whom Rādhārāṇī can touch, and closely accept? *Gopendra-suta vinā teriho nā sparśe anya-jana*, She will never come to touch or welcome only by accept that *govendra-suta, govendra-nandam*. So now you understand who I am. *Gopendra-suta vina tenho na sparse anya-jana. Rasa-rāja, mahābhāva-dui eka rūpa*.

[tabe hāsi' tāñre prabhu dekhāila svarūpa, / 'rasa-rāja', 'mahābhāva' — dui eka rūpa]

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]

[Caitanya-caritāmṛta, Madhya-līlā, 8. 282]

Rasa-rāja, that ecstasy Himself, and *Mahābhāva*, Who can appreciate, Who can feel, taste that highest *rasa. Dui eka rūpa*, see how They mingle together."

dekhi' rāmānanda hailā ānande mūrcchite / dharite nā pāre deha, paḍilā bhūmite

["Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground."] *[Caitanya-caritāmṛta, Madhya-līlā, 8. 283]*

Rāmānanda fell flat on the floor, could not keep up his senses.

prabhu tāñre hasta sparśi' karāilā cetana [sannyāsīra veṣa dekhi' vismīta haila mana]

["When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder."] *[Caitanya-caritāmṛta, Madhya-līlā, 8. 284]*

Then by the touch of His hand Mahāprabhu again brought him to his senses, *sannyāsīra veṣa dekhi' vismīta haila mana*, then Rāmānanda came to such stage of consciousness as previously he saw that the *sannyāsī* is sitting just before him.

Then after a little pause Mahāprabhu said: "I shall go now, you remain, I'm going." Then afterwards some other talks and Mahāprabhu told that, "As long as I live I want your company."

Rāmānanda also told: "Yes, I must go to Your divine feet to live for the rest of my life."

Then Rāmānanda made arrangements with the king and came to Purī. And Mahāprabhu, for almost two years He wandered about the holy places of Southern India and the Western India and He came to Purī and gradually They met.

And after this, Mahāprabhu went to Vṛndāvana through Bengal. Six years passed, and Advaita Prabhu almost gave leave to Mahāprabhu: "All *līlā* finished, the first part, the *Nāma-saṅkīrtana*." Then this 'Rādhārāṇī's tasting' about Kṛṣṇa *prema*, that remained, for twelve years it continued. And Svarūpa Dāmodara who is Lalitā, and Rāmānanda Rāya who is Viśākhā, they were the most important company of Mahāprabhu for twelve years. And there are so many things about the deep feelings in the divine love has been given out which was never found in the history of the world. How intense love can produce corresponding things on the surface, that was shown by Rādhārāṇī, and later shown by Mahāprabhu, which is never even expressed in any scripture. That was shown, the intensity of Kṛṣṇa *prema*, how it can produce in the effect in this mundane world to our view, wonderful, astounding things. In these two places only. The *mādhurya-rasa* in its acme is Rādhārāṇī. Here also Rādhārāṇī, there also Rādhārāṇī.

gahila bahila dandī satta bara diti utavisay [?]

So many symptoms, within a minute, coming in a room and going out, coming, going, coming, going, restlessness. And taking seat, standing, taking seat, standing, restlessness. How the heart is captured by something charming. These things, many things which are inconceivable, many things were shown, that how intense, and how peculiar, and how purifying, how risky, all these things. It is possible.

That Dr Dina Sen [?] an ordinary scholar, he wrote: "That in Indian religious history there are so many chaste ladies example, ideal." That Satī, who could not tolerate the abuse by the father (Dakṣa) to her husband (Śiva), she left her life immediately. Sāvitrī, who by her pure penances brought back her dead husband (Satyavān) back to life. Then Ramayanti (?), then so many, Kuntī, Draupadī, so many ladies, their pure life. But Dina Sen says: "When, by the door of *Brahma-vaivarta-Purāṇa*, Rādhārāṇī's ideal entered into the religious literature all other ideals became pale, all became pale."

So intensified affinity towards the loving service of so much intensity can never be imagined. And that is possible. That is not only poetry. It was shown by Mahāprabhu in His practices also, how the Kṛṣṇa *prema* can play a man like a doll. And sometimes His legs and hands entered into His body. Inconceivable all these things. And the joints are disconnected and He would appear as a man of longer type, as only the skin and nerves were perhaps connected but dislocated and of longer type. And there were many things. Sometimes His whole body is white, no sense, only very slowly the breath is coming, or not coming, cannot be traced. In this way so many things unconsciously.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

'rāmānanda rāya' āche godāvarī-tīre, [adhikārī hayena tenho vidyānagare]

["In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.62*]

Sārvabhauma Bhaṭṭācārya told that: "We could not recognise Rāmānanda. Simply we cut jokes with him, "Oh, he's a Vaiṣṇava."

Just as here we find a Vaiṣṇava is always the stock of joke. Hare Kṛṣṇa. And they come to teach.

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]

"We shall do our best to tease you. But why you'll be teased? You will remain like stone. You are created to tolerate all our wicked behaviour."

Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...appreciated Him formally, but now, I cannot but appreciate Śrī Caitanyadeva. We thought that Śrī Caitanyadeva was the downfall of Orissa empire. But there was a custom in Orissa of human sacrifice, young men, in almost every temple that bad custom. Only by the influence of Śrī Caitanyadeva Orissa has been absolved from that bad practice. But one objection: why do you confine Him in Bengal? Gauḍīya, what is this? Caitanya, you say, Gaur, you say, Nimāi, you say. But Gaur means Bengal and Gauḍīya Vaiṣṇava, what is this? To confine Him only in a province, Gauḍīya Maṭha, Gauḍīya Vaiṣṇava *dharma*. I can't adjust here.

Devotee: What should be the answer to that Mahārāja?

Śrīla Śrīdhara Mahārāja: It is generally given...

...

Śrīla Śrīdhara Mahārāja: so Vṛndāvana does not mean a particular province, or a particular town, or particular forest. It has got its broad meaning there. So also Navadvīpa and Bengal may be taken into that sense. If we can understand Navadvīpa *Dhāma*, then Navadvīpa *Dhāma* is situated in a particular province, it may have such dignity also.

Devotee: Gaura maṇḍala bhūmi is the same as Mathurā maṇḍala.

Śrīla Śrīdhara Mahārāja: Vraja maṇḍala, śrī gaura maṇḍala bhūmi, Gaura maṇḍala. From the word *gour* comes the word Gaura, *gour* means *miṣṭi*, sweet. Then the sweet plane is sweet. So it may be given the synonym as *gour*, representing *miṣṭi*, the sweetness. Gaura maṇḍala, the sweet land, and no sweetness elsewhere other than Vṛndāvana and Navadvīpa. But Vṛndāvana is mostly confined in a particular group but Navadvīpa that sweetness is being distributed. People come to know, "Yes, it is sweet." They get the chance of appreciation, of tasting, and declaring, "Yes, it is sweet." But there (in Vṛndāvana), even Lakṣmī cannot purchase a ticket. Lakṣmī Devī, the goddess of wealth, she cannot purchase a ticket to enter into *rasa*.

Parvat Mahārāja: So this is the actual land of nectar.

Śrīla Śrīdhara Mahārāja: People at least they come to understand that there is nectar, the public, the nectar, due to the public, they can understand. And that is within the harem. But then again, Both combined, Both the highest interested parties combined to give it to them to others. That is unique thing. And Rāmānanda's highest conception, forgetfulness, the Two became two in Vṛndāvana.

Svarūpa Dāmodara said: "In the eternity that Vṛndāvana is previous and Navadvīpa *līlā* is after, we can't say that. Combined sometimes, sometimes separated. When separated They're doing this Dvāparā, and in Kali They're combined doing this, Both eternal." No summer, no winter, no rainy season can be said that to be the beginning, here's the beginning. So it is eternally in a cyclic order. So Svarūpa Dāmodara said: *caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam. Rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam.*

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam 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]

In ancient times They divided Themselves for particular *līlā* but They're One, *ekātmānāv, api bhuvi purā* in some ancient time They divided Themselves and showed Their pastimes. *Deha-bhedam gatau tau, caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam*, again Both of Them are combined. *Rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*, the Potency and the owner of the Potency very closely embraced.

Rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela, nā so ramaṇa, nā hāma ramaṇī,

Not actually, the Predominating and the Predominated tendency is present, mixed. But an extraordinary ecstatic feeling is there. And Kṛṣṇa is overpowered by the Potency and He Himself is searching after something, Him, *kṛṣṇasya ātmānusandhana*. The influence of Rādhārāṇī over Kṛṣṇa has transformed Kṛṣṇa into a devotee and He's searching for Himself. Sweetness is tasting itself and becoming mad. Living sweetness, not dead, that is sweetness living, endowed with life, tasting Himself and becoming mad. I refer to *Prema Dhāma deva stotram* that Mahāprabhu is the ultimate source, what is the proof? He's tasting Himself and dancing, dancing.

[ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam]

*svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram]*

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Prema Dhāma deva stotram*, 66]

Atma tithi atmanusad sahajana vivarjana prayojana. He's tasting Himself and dancing, *saukhyam*, the happiness, or ecstasy, or *ānandam*, or beauty, or whatever it may be, He's tasting Himself, feeling Himself and dancing in madness. Too much ecstatic joy, feeling. And *kīrtana*, that is distributing that ecstasy to others. The ultimate sweetness, *ānandam*, that no other thing He will taste, eat, and will express His happiness. He's tasting Himself and that makes Him dance *atma tithi*. And when *kīrtana*, that is Self-distribution. So the Absolute must have this sign, *artha tithi* and *artha nama*. *Sahajana vivarjana prayojana avatara*. Not static but dynamic, *sāva līla*, dynamic ecstasy, what symptom it must possess? It is seen in Mahāprabhu, the dynamic ecstasy. He's feeling Himself and distributing Himself to outside. So that is found in Mahāprabhu by *kīrtana* and by dancing. Dancing in the internal satisfaction and *kīrtana* to distribute it to others, main thing.

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

Devotee: Mahārāja, once you told about the form of Lord Jagannātha, that how He got this form and why. Baladeva and Subhadra also.

Śrīla Śrīdhara Mahārāja: In Dwārakā *līlā* it occurred.

Devotee: Would you please tell us about that.

Śrīla Śrīdhara Mahārāja: We are told that once, there was a general conception in Dwārakā, especially amongst the queens. "That we get Kṛṣṇa but absent minded. Not full Kṛṣṇa we get." Some sort of general feeling amongst them. Then they came to know that He has some previous very sweet connection with Vṛndāvana and the *gopīs* also, they heard something. Then they were searching for some opportunity to know how He was living in Vṛndāvana with the *gopīs*, whether we may have any clue, any description of that sort of pastimes of Him in His childhood.

Then once, Rohinī was there, she had experience of Vṛndāvana. And she, although in *vātsalya-rasa*, heard many things about Kṛṣṇa *līlā* with the *gopīs*. And Rohinī and some other, anyhow, meeting her privately the queens requested Rohinī: "Please describe, relate about Kṛṣṇa's *mādhurya-līlā* in Vṛndāvana. You know all these things."

And Rohinī she could not avoid and she began talking at noon-time or something. And Kṛṣṇa and Balarāma were taking rest nearby. So when Rohinī was describing Vṛndāvana *līlā*, Kṛṣṇa and Balarāma anyhow They came to know that...

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Śrīla Śrīdhara Mahārāja: ...being related, thinking of that Vṛndāvana, and They're feeling the *gopīs*, all these things, there began some great change in the feeling of Kṛṣṇa, Balarāma, and also in Their body. Just as Mahāprabhu showed, sometimes He fell, He's seen falling at the gate of Jagannātha; His hands and legs entered into His body. So such physical change is possible according to some particular feeling of ecstasy. And They were undergoing such transformation, Kṛṣṇa, Balarāma, and perhaps Subhadrā was there, and seeing Them in that way, She also had some sort of sympathetic transformation, internally that feeling came, and externally, She was also transformed.

Devotee: Was Subhadrā also in Vṛndāvana, Mahārāja, with Kṛṣṇa, Balarāma?

Śrīla Śrīdhara Mahārāja: No.

Devotee: She was born in Mathurā.

Śrīla Śrīdhara Mahārāja: From Mathurā, Dvārakā, maybe.

Devotee: Was it due to their inability that Kṛṣṇa of Dvārakā could not really become the Kṛṣṇa of Vṛndāvana, Vraja-nandana?

Śrīla Śrīdhara Mahārāja: Inability? For the cause of such disfigure?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I can't remember that. But anyhow, the Vṛndāvana statement, that was going on, and They were feeling that somewhat, They were remembering that Vṛndāvana *līlā*, and such a change came in Their body. And it was they perhaps in any way, this Rohinī group, they could trace that They're in there, awake, and suddenly stopped. And They were there, that formation remained.

Then again, I can't remember it systematically, then again They got unconscious and there was Kṛṣṇa in Nava Vṛndāvana, or some Vṛndāvana. There in Dvārakā, Brahmā created for Them. And Kṛṣṇa, though He was awake, but He could not come out from that sort of mentality, that trance. So He was managed to be taken to that Vṛndāvana, and there He saw in His trance that Baladeva was only there, and others eliminated. He saw Baladeva, 'then it is Vṛndāvana.' And Rohinī perhaps might have been taken there, and all dolls there. And going there He found that, 'I am in Vṛndāvana, so.'

And the queens they're following from the distance to see what things, how things occur. Kṛṣṇa went and found that Baladeva is there, and Śrīdhama, Sudama they're also there. In another part the *gopīs* are there. And in one part there is Rādhārāṇī standing, and She welcomed. He embraced Rādhārāṇī. At that time Satyabhāmā she was standing far off, and some figure, appearance came in her. Anyhow, when He's in that temperament, then Baladeva went there, and then Rohiṇī. Anyhow, gradually in slow process He was taken in. Here the abrupt stopping caused such thing. And then gradual process His mentality again taken to Dvārakā. This sort of tale is there. And that Dvārakā and Vṛndāvana mixed in Jagannātha. Mainly in Dvārakā, but there the posing of Vṛndāvana also present there.

Hare Kṛṣṇa. Infinite forms of *līlā*. What we can trace, or know? But something like that. That is satisfaction. In *Garga saṁhitā* also we find that in Dvārakā there was arrangement of *rasa līlā*. The queens, they heard that in Vṛndāvana there was *rasa līlā*, that is wonderful thing. And when on some occasion the whole Vṛndāvana party was invited there, then privately, the queens came to Kṛṣṇa and requested Him that, "The *gopīs* are come, if You kindly show the *rasa līlā* to us, this is our earnest desire, from long time."

Then Kṛṣṇa told, "The *gopīs* are there. I have no objection if they're ready."

Then they came to request the *gopīs*, and anyhow they gave their consent, and the *rasa līlā* was arranged. And when it was performed they were all visitors. After it was finished they were astonished and came to the camp of the *gopīs* to express, "What we have seen it is most wonderful. We can't conceive even all these things."

Then there is a statement of Rādhārāṇī. "What have we seen? This is nothing. This is nothing. This is a dead representation almost. Where is that Yamunā? Where is that _____ [?] *kadamba vrkṣa*, that Mayo, that Hari, all these things? There, that is a natural stage, and that was performed there in our young age. This is nothing, a mockery, what you have expressed."

Then they said, "Oh, if this is of such a lower order, then of how superior quality of *līlā* was there, I can't conceive in this way."

So, Vṛndāvana it might psychological thing. This sudden attraction for Vṛndāvana *līlā*, that *rasa*, when that was again suddenly stopped, some change in the physical plane. Though not physical, but so to say, it might have disfigured the external plane. When there is this earthquake, the internal movement disfigures the surface, something like that. The internal disturbance that was created suddenly by the recollection of Vṛndāvana *līlā*, that created a great disaster in the superficial appearance, and that was stopped, and that in standstill, and that has been pictured and shown in Jagannātha. In Dvārakā and Vṛndāvana, the distinction; sudden stop of the tasting of Vṛndāvana *līlā*, causes such disaster in the prime God. Sudden stop. So, the higher prospect if suddenly stopped, then the reaction comes. So it is a reactionary stage of Dvārakā and Vṛndāvana, Vraja maṇḍala. Svayaṁ-Bhagavān, Svayaṁ-Prakāśa and Prabhāva-Vilāsa, Vaibhava-Vilāsa of Kṛṣṇa. *Rasābhāsa*, something like that. In higher ecstasy also, *rasābhāsa* is possible. The clash into the different *rasa*, the clash in different waves. Different waves of different *rasa*, and the sudden clash. One thing is going in a motion, train is going, car is going, if suddenly there is a check, brake, then there is a disorder in the carriage, or the car, something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Posing, in different type of posing.

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

Ādau yad dvāro 'plavate, sindhuḥ pārer apauruṣaṁ [Garga saṁhitā]

They say that Jagannātha Mūrti it is there from the very conception, from the most ancient times. So every *līlā* of the Lord is eternal. Every part of the Infinite is eternal.

I was told, in *Mahābhārata*, just in the beginning there is Dhṛtarāṣṭra *līlā*, where Dhṛtarāṣṭra is wailing, so many incidents. "I knew that there will be defeat of my party. I knew, when this incident happened, when this incident took place, I was disappointed then."

The main incidents of *Mahābhārata* is mentioned there. He was told that is in the very beginning of *Mahābhārata*.

Then he asked the *paṇḍita*, "Why, how in the very beginning of *Mahābhārata*, it can be?"

He told that, "This is *nitya*, eternal."

So the end and the beginning, end of the *līlā* and the beginning of the *līlā*, it cannot be differentiated extremely. It is in cyclic order. That is a very difficult thing to understand, to adjust. Eternal. Everywhere beginning, everywhere end.

In *Māyā's Essay*, "Everywhere there is centre, nowhere circumference."

Infinite means nowhere circumference, and everywhere there is centre. So everywhere beginning, everywhere *nitya līlā*. And all coexistent at the same time. Every *līlā* is co-existent.

Kavirāja Goswāmī has represented in a particular way, that morning, every time there is morning, now here, now there; in this way. So, like sun it is moving, Kṛṣṇa *līlā*, the childhood, the birth here, then next it is extended to another *brahmāṇḍa*. It is there. Every *līlā* another *brahmāṇḍa*.

*[aiche kṛṣṇera līlā-maṇḍala caudda-manvantare]
brahmāṇḍa-maṇḍala vyāpi' krame krame phire*

["Just as there is an orbit of the sun, there is an orbit of Kṛṣṇa's pastimes, which are manifested one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.391]

Just like sun. But that is in one aspect; another aspect. In Goloka also it is *nitya*, every *līlā* is *nitya*. That is reflected here in reflection is revolving, so the morning, the sunrise may be traced now here, then here, then here, in this way it is, but it is always present sun ray, and sunset is always present. Here or there, question of space. But in Goloka, in the central place it is all there. In the heart of the devotees, when the devotee remembers about a *līlā*, he's now remembering Vraja *līlā*, now remembering Dvārakā *līlā*. But it is not true what is reflected in the heart of a devotee? That is also true. In this way it is coexistent and it is continuing always. Every part of *līlā* is being always present, coexistent. Succession and coexistence; both harmonized. Hare Kṛṣṇa.

Akṣayananda Mahārāja: Mahārāja, is Guru *paramparā* also *līlā*?

Śrīla Śrīdhara Mahārāja: Of course, it is a *līlā* of Kṛṣṇa; *māyā*, everything included in *līlā*, from His standpoint. His sweet will. His independence withdrawn, not complaint.

Mayā tatam idaṁ sarvaṁ [*Bhagavad-gītā*, 9.4] "Everything in me, nothing in Me. I am everywhere, I am nowhere."

If we come within this, everything will come within this conception.

So He can interfere with the free will of *jīva*, and He does not do. That is also there. He's within, He can control, He may not control. This sort of conception we shall have to indent.

Mahāprabhu says that here's the difference from this Hegelian Philosophy, and Aurovinda. The *māyā* is not a necessary part. By Kṛṣṇa's will *māyā* may be finished, and again may be created.

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]

He can make or mar. Bhaktivinoda Ṭhākura has written perhaps in *Tattva-sūtra*, that by His will even the existence of *jīva* soul may be finished, effaced. But generally that is not the case, but the Absolute Power is with Him. Designed and destined. The expression that *svarūpa-śakti* is there; of course in that we can't say that God can commit suicide. That is inconsistency in our thought; but still, independence He enjoys fully. And He commits suicide in Brahmaloḥa, in deep slumber.

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

Bhāratī Mahārāja: Mahārāja, sometimes you describe that Kṛṣṇa's *līlās* are flowing in ten different directions.

Śrīla Śrīdhara Mahārāja:

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 25.271]

*bhakta-gaṇa, śuna mora dainya-vacana
[tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari,
kichu muṇi karon nivedana]*

["With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me."]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.272*]

Infinite sweetness. Caitanya *līlā* means from Caitanya. Whatever is within, whatever is coming from Him, all high nectar of Kṛṣṇa *līlā*, nothing else. Caitanya *līlā* means the centre from which Kṛṣṇa *līlā* in different forms oozing from all sides, oozing from every pore. Nothing but Rādhā-Kṛṣṇa *līlā*, or Vraja *līlā* combined there, *śata śata*, coming out for the public, coming out to help the public. Kṛṣṇa *līlā* is distributing, voluntary distribution of Kṛṣṇa *līlā* of different nectarine tastes coming from the stand, that is Mahāprabhu. Mahāprabhu has got no separate existence. But that *līlā, nāma, rūpa, guṇa, līlā*, of Kṛṣṇa, Rādhā-Kṛṣṇa. Kṛṣṇa, Rādhā, or Yaśodā, all these all relative, if one is there the others must be there. All correlative system. So Kṛṣṇa *līlā* means Kṛṣṇa with His group. Even the Vṛndāvana, the water, the forest, the animals, the birds, all included Kṛṣṇa *līlā*, Vraja *līlā*. And that is coming from Caitanya, nothing else. That is in self distributing nature, Kṛṣṇa, Rādhā-Kṛṣṇa, self-distributing nature. Whatever is coming that is all Kṛṣṇa. Even in His childhood, when one could not trace anything of Kṛṣṇa, but it was there. And in different way He was helping to create the background of distributing Kṛṣṇa *līlā* to others.

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

Kṛṣṇa-nāma dhare kata bala [From *The Songs of Bhaktivinoda Ṭhākura*, p 59-61]

[And from, Collection of verses quoted by Śrīla Śrīdhara Mahārāja, 253]

The sound Kṛṣṇa is over-flooding. Sound Kṛṣṇa, *rūpa*, Kṛṣṇa. These four specialities of Kṛṣṇa, Rūpa Goswāmī has given. Every *jīva* has got fifty kinds of qualities. Then, seven selected *devatā*, they have got fifty five, and little in intense form, those qualities. In Nārāyaṇa we find in full sixty qualities, what is not found in *jīva*. And in Kṛṣṇa, four more, sixty four. And those four are *rūpa mādhyura*, then *venu mādhyura*, *līlā mādhyura*, *parikara mādhyura*. These four is not found even in Nārāyaṇa. Rūpa Goswāmī has given us to understand the speciality of Kṛṣṇa *līlā* in this way.

Bhāratī Mahārāja: Mahārāja, Vasudeva Kṛṣṇa, sixty two?

Śrīla Śrīdhara Mahārāja: It is only in Vṛndāvana. Vasudeva Kṛṣṇa has no flute, and not *rūpa*. Even Dvārakā Kṛṣṇa, He's also charmed to find Vṛndāvana Kṛṣṇa. It is mentioned, *rūpa mādhyura* in Vṛndāvana, so *rūpa mādhyura*. *Śabda mādhyura*, *rūpa*, *śabda*, *rūpa*, then *parikara*, Vraja maṇḍala *parikara*, and *līlā*. *Līlā karora vadi* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, when Vasudeva took Devakī-nandana to Vṛndāvana, then He merged into Nanda-nandana. And when Akrūra was bringing Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Then Nanda-nandana gone underground, He disappeared, and,

*krsno 'nyo yadu sambhuto [yah purnah so 'styatah parah
vrndavanam parityajya sa kvacit naiva gacchati]*

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.]

[*Laghu-Bhāgavatāmṛta*, Purva-khanda, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

Just to Govinda-nandana, *vrndavanam parityajya sa kvacit naiva gacchati*. He can't avoid Vṛndāvana, *nitya līlā*, but suppressed. Sometimes the *gopīs* went in dream, or in some such occasion, abruptly, and disappeared. But not for ordinary mundane, this *līlā*, *prapañca līlā*.

Devotee: Then when Akrūra was taking Kṛṣṇa to Mathurā, how did that Vasudeva Kṛṣṇa come out?

Śrīla Śrīdhara Mahārāja: Vasudeva Kṛṣṇa went there to Mathurā.

Devotee: Yes. But They merged together when he brought. How did They separate?
_____ [?]

Śrīla Śrīdhara Mahārāja: Merged?

Devotee: _____ Brahmā-kunḍa Mahārāja that when Akrūra went to take the bath _____ [?]

Śrīla Śrīdhara Mahārāja: After that place Vṛndāvana Kṛṣṇa went.

Devotee: Yes. And then when he went to take bath in...

Śrīla Śrīdhara Mahārāja: In Yamunā, then they came back and Vasudeva went away. Vasudeva went to Mathurā and Nanda-nandana went back to Vṛndāvana. Yes, you may say so. But when they are going, and the *gopīs* are opposing, "I, we won't allow you to go." They're just falling on the front of the chariot. "We can't allow you to go, leaving us." A very pathetic scene. But did Kṛṣṇa go, ignoring them up to Akrūra ghāṭ? He was there. He was there.

Once, I heard from Parvat Mahārāja, he asked Prabhupāda, that when after the *rasa līlā* finished, Kṛṣṇa suddenly found, detected that Rādhārāṇī is not here. Then the charm of *rasa līlā* vanished, He went away to find where did Rādhārāṇī go. Then after some time He could find Rādhārāṇī, and then He was taking Her alone. And then Rādhārāṇī told that, "I can't walk any more. If You like to go anywhere, You'll have to carry Me." Then, suddenly He disappeared.

Then, Parvat Mahārāja told, "I asked Guru Mahārāja why Kṛṣṇa disappeared, and why Rādhārāṇī _____ [?] and She began to repent, "Why I asked Him to carry Me? Now the reaction He has left Me here."

Then Parvat Mahārāja asked here, to our Guru Mahārāja, "Why Kṛṣṇa left Rādhārāṇī, dishonoured Her? What's the cause?"

Our Guru Mahārāja he was very much excited. "What is *bhakti* here? Any trace of *bhakti* here you find? You come to ask this question? Do you find any devotion here?" In this way he was chastised. No answer.

So, then I tried to see, Bhaktivinoda Ṭhākura, how he has given interpretation here? I found that Bhaktivinoda Ṭhākura has written here that to enjoy the stage of Rādhārāṇī when She was left alone in the forest, to enjoy that symptoms and sentiments of Rādhārāṇī in that stage, Kṛṣṇa disappeared. And again He came, He appeared. So, for some purpose, for some *līlā*, He may show that He's apart, but He cannot go apart. He was there in another form, to watch how Rādhārāṇī behaves in that lonely place when She's left alone. He was there. So, Kṛṣṇa can't go anywhere, crossing this fine quality of attraction of such intensity. It is not possible.

So, Prabhupāda's opinion, he's not ready to hear that the slight possibility of dishonour to Rādhārāṇī. They are prejudice, partial to the *śakti* within the Lalitā section. Going to chastise Kṛṣṇa. Always supporting the cause of Rādhārāṇī, always, continuous support towards Rādhārāṇī. And sometimes if necessary, going to chastise Kṛṣṇa. "You are wrong, You have done wrong. She's all right." This is their spirit. So, Prabhupāda is not ready to hear a slight dishonour concerning Rādhārāṇī. "No *bhakti*. We won't hear that."

And I also traced once, perhaps Prabhupāda ordered one gentleman to sing this song.

- 1) *āmi to' svānanda-sukhada-bāsī, [rādhikā-mādhava-caraṇa-dāsī*
- 2) *duñhāra milane ānanda kori, duñhāra biyoge duḥkhethe mari*
- 3) *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*
- 4) *je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'*
- 5) *rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari*
- 6) *śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha*
- 7) *rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana*
- 8) *bhaktivinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane]*

[1] I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.

2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

3) 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.

4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.

5) Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.

6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.

7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.

8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

[*Bhakti-pratikūla-bhāva Varjanāṅgikāra*,
renunciation of conduct averse to pure devotion, song 4.]
[From *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

Bhaktivinoda Ṭhākura's song. There it is mentioned, *rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari*. This is my very Śaibyā and the *sakhī* of Candrāvalī, Śaibyā and Padya. *Āmi to' svānanda-sukhada-bāsī*. I am in the group of Rādhārāṇī. I can't tolerate the sight of the *sakhīs* of the other camp. *Sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane. Rādhikā-kuñja āndhāra kori*. Always they're busy to entice Kṛṣṇa from our camp to their camp, so I can't tolerate."

So I saw Prabhupāda is sitting in a canvas chair, and the song is sung there. The song was sung once and then repeated again. But whenever in the course of that song, this statement came, *rādhikā-kuñja āndhāra kori*, Prabhupāda got a shock. In this way, his body had a jerk in this way. I noticed it. Again when the song was repeated, he's patiently hearing Bhaktivinoda Ṭhākura's song, there are so many things very covetable, but whenever that point again came, *rādhikā-kuñja āndhāra kori*, he had a shock. As if some arrow thrown from that side and he's coming in this way. Can't tolerate. Not ready to tolerate any dishonour in the camp of Rādhārāṇī. They are such trained, or not trained, but eternally they have got such formation of their mind, or sentiment, or whatever it is, can't tolerate. That I found. Gaura Hari bol.

End of 82.05.14.B

Start of 82.05.14.C

Śrīla Śrīdhara Mahārāja: This is a particular *darśana*, estimation, that Kṛṣṇa can never go from the relativity of Vṛndāvana. It is impossible for that Kṛṣṇa who is Svayaṁ Bhagavān. Svayaṁ Bhagavān, and Svayaṁ Prakāśa. What to speak; Svayaṁ Bhagavān is only on the side of Rādhārāṇī and when He comes to the side of another *gopī* He becomes Prabhāva Prakāśa, not Svayaṁ Bhagavān. What to speak of in another place, and other stage. Svayaṁ Bhagavān is only whenever He's in relation with Śrī Rādhikā. Svayaṁ Bhagavān and Svayaṁ Prakāśa. Svayaṁ Bhagavān, Svayaṁ Rūpa; then Prakāśa, Vilāsa. Prabhāva Prakāśa, Vaibhava Prakāśa. Prabhāva Vilāsa, Vaibhava Vilāsa. In this way, it is classified, His *līlā* and His attitude towards different parties. And that is the fine representation we are to understand. And thereby we can measure what is what. When He comes away from Rādhārāṇī for any other engagement He's no longer Svayaṁ Bhagavān, Svayaṁ Rūpa. What is this?

Hare Kṛṣṇa Gaura Hari bol. Gaura Hari bol.

So the relative position when He's with the *sākhya rasa*, when He's with Baladeva, *sākhya* mixed with *vātsalya*, mainly *sākhya*, mixed with *vātsalya*. Nitāi Gaurāṅga, Kṛṣṇa Balarāma, there Kṛṣṇa is not Svayaṁ-Bhagavān, Svayaṁ Rūpa, there is *sākhya*, *vātsalya*. When Subal and Kṛṣṇa tinge of *mādhurya* and *sākhya*. And Baladeva *vātsalya* and *sākhya* there. When at the side of other *gopīs*, He does not maintain Svayaṁ Rūpa. This should be. Among His group His attitude is such. One, but the question of His attitude, His feeling, His sentiment,

His dealing nature and attitude to be considered. That temperament, the question of temperament.

Bhakti Caru Swāmī: Then Mahārāja, with Balarāma and Subal and Yaśodā Mayi is not Kṛṣṇa, Svayaṁ Rūpa?

Śrīla Śrīdhara Mahārāja: Some common, no. *Vātsalya*.

Bhakti Caru Swāmī: He is Prakāśa. Only when He's with Radharani it is ...?

Śrīla Śrīdhara Mahārāja: Svayaṁ Rūpa. Even amongst the, by the same place, only by the side of Rādhārāṇī Svayaṁ Rūpa, and Svayaṁ Prakāśa, two *gopīs*, one Kṛṣṇa. In this way, but there He's not Svayaṁ Rūpa, but Svayaṁ Prakāśa. In this way the distribution of His attention in this way. Fullest conception and fullest absorption, extortion, the attraction. The attractive in His fullest form, the attractor also in fullest form, to cope in the same level. According to the attraction, the degree of attraction, the attracted is also present. Intensity. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhuri praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kārā]*

[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-Mahābhava* - 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."]

There is a, Nimāi, Prabodhānanda Sarasvatī, *ekta śloka* the Sanskrit *tika* _____ [?]
ko vanadadibhih vṛndāvana lilām rādhā _____ [?]

In this way, as if one is the translation of the other. Vasu Ghosh original in Bengali and Prabodhānanda Sarasvatī in Sanskrit, same, equal.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Mahāprabhu when in His *samādhi* and falling in the sea, when that *kumbha kṛti* in the Jagannātha, and coming back to senses, then He's giving, relating a description of His experience in the *samādhi*, and they all pertaining to this *mādhurya rasa*.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: This is in *Caitanya-caritāmṛta*. When He's coming out of the swoon, then He's relating, "I went there, I saw all these things, but you are..."

Kola ha kori amar ke darine _____ [?]
 _____ [?]

In His deep trance, He had experience of that Vraja *līlā*, He has expressed that. And they're going to imitate those things, these *sahajiyā*. They're going to imitate that by their imagination, and mundane mind, imagination, they're going to get touch of that *līlā*. Even some ordinary scholar told the Kṛṣṇa *līlā* is *aprākṛta*, if we can trace it from the description of *Caitanya-caritāmṛta*. He has described the *līlā* of Kṛṣṇa, even *jala-keli*, but in such a way that we cannot take our mind full of lust there. He has kept up the purity of the *līlā* in His description, when Kṛṣṇa with the *sakhīs* are going on with play in the tank, in the Yamunā. The transcendental characteristic has been maintained there. So what Mahāprabhu in His deep trance, He could experience, He could see the *līlā*, He has given out.

That is *nitya līlā*, and we shall, should be prepared, the higher we are to reach to have experience, slightest experience of that higher and higher pastimes, not any mundane thing. We must be ready to pay for that. And for that only our Guru Mahārāja came. *Pūjāla rāgapāṭha*. Don't go. Fools rush in where angels fear to tread. That is the highest, mind it. That is the highest, so; step by step; don't omit any step. Then you'll be nowhere. You will be all-mindful to every step and automatically that will take there. Don't try to run very hurriedly, never. Try to keep down, back, and it will forcibly take you there, natural. They will take you there. You can't go there. *Yam evaiṣa vṛnute tena labhyaḥ* [*Kaṭha Upaniṣad*, 1.2.23]. And that is true all the way, *yam evaiṣa vṛnute tena labhyaḥ*. Your acceptance will come from the higher quarter, and then you should go, and don't try to trespass, then you are gone.

Gaura Hari.

Bhakti Caru Swāmī: Bhaktivinoda Ṭhākura also he's describing that,

gāite govinda-nām, upajilo bhāva-grām, dekhilām jamunāra kūle
[bṛṣabhānu-sutā-saṅge, śyāma-naṭa-bara raṅge, bāñsarī bājāya nīpa-mūle]

["Upon singing the holy name of Govinda, various ecstasies arose within me. I saw Lord Śyāmasundar, the best of dancing actors, standing on the banks of the Yamunā in the company of the daughter of Mahārāja Vṛṣabhānu. He was playing His flute with great delight at the foot of a kadamba tree."] [From *Gītāvalī*, 7b, *The Songs of Bhaktivinoda Ṭhākura*, p 140]

That means he also was in a trance.

Śrīla Śrīdhara Mahārāja: Sometimes, yes, a trance. That *eka graha nistha* [?] That is the fullest, full faith takes us nearer, not wavering faith, not intellectual faith, faith helped by intellect, spontaneous faith, it is there. When all other things disappear, "come, come," when only faith remains of that degree it is possible to have a flash. We must surrender, *ātma-nivedana*, self surrendering to the cause. According to that it may be effected. Hesitation,

intellectual calculation, then affinity towards similar things, all these things will draw from backside. Perfect faith, not only in Him, but His paraphernalia; Śrī Guru. Unflinching faith, that can make us fit. Just as the air is heavy, it goes down. Air is light, it goes up, automatically goes up, when light.

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

[14:17 - 15:27, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: *Ātmārāma* means the enjoyer of the own self ecstasy. But *svānanda-simhāsana-labdha-dīkṣāḥ*.

*[advaita-vīthi-pathikair upāsyāḥ, svānanda-simhāsana-labdha-dīkṣāḥ
haṭhena kenāpi vayanṁ śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena]*

["Although I am worshipping by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the *gopīs*."] *[Śrī Bilvamaṅgala Ṭhākura, from Śrī Śrī Prapanna-jīvanāmṛtam, 7.20]*

"I have got my position in that layer, that we can draw ecstasy, we can feel, we can enjoy the happiness, the ecstasy that is in our own self, *ātmā, svānanda-simhāsana*. But suddenly, some force came down, and handled me in such a way, *haṭhena*, sudden attack. *Śaṭhe*, in a deceitful, playful attitude, suddenly some higher power came down and made me a play doll in His hand. *Dāsī-kṛtā gopa-vadhū-viṭena*. And that power, that entity is connected with *gopa-vadhū*. That feeling, that knowledge suddenly came from where I don't know and handled me and I was helpless in His hand. *Haṭhe*, suddenly, causeless, and then *śaṭhena*, and very playfully. Not came direct and took me, not that. *Dāsī-kṛtā gopa-vadhū-viṭena*. And He's not other than He whose skilful hands played with the *gopīs*. That sort of tendency I could trace in the force that played with me in such a way, *gopa-vadhū-viṭena*."

Hare Kṛṣṇa. And when he was going to Vṛndāvana, then also, *apī cet sudurācāro*, *[Bhagavad-gītā, 9.30]* that stage also sudden attack, but anyhow, he repulsed and paid the price of that fall. By making his two eyes blind, he paid off the penance, repentance, and went to Vṛndāvana.

Bhakti Caru Swāmī: Kṛṣṇa came and took him by his hand.

Śrīla Śrīdhara Mahārāja: Hand was playing, and also he challenged. "You are going externally, but can You go from my heart?" Of course He can go, but the *bhakta*, the devotee has so much indulgence by the grace of Kṛṣṇa that he can challenge Kṛṣṇa also. "Can You leave me? Can you go away from my heart? I think I am a blind man, can't see. You are playing in various ways with me. I am blind. It is very easy for You. Sometimes touching my hand, sometimes running, sometimes laughing, sometimes do this and that."

Hare Kṛṣṇa. But this is all folly to a disbeliever.

Bhakti Caru Swāmī: Mahārāja, was Jayadeva even before Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Yes. Perhaps. Jayadeva's time is twelfth century, and Bilvamaṅgala perhaps previous, eighth century or so. Jayadeva. We are told that Jayadeva's standard is greater, higher than Bilvamaṅgala, because his attention was more towards Rādhārāṇī.

[*rādhe, rādhe*], *dehi pada-pallavam udāram* [*Gita Govinda*, 10.7]
[“Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī.”]

Came from him, that famous line. He was not venturing, not bold enough to write, how can he write this? But ultimately he had to submit to the inner flow of his own heart. What came to his heart, that was accepted by Kṛṣṇa, and that is higher type truth. He could not write by his own hand, but Kṛṣṇa came in the form of Jayadeva and wrote it there. “Yes, I am such. You Jayadeva you hesitate, but the victory of love is so much, so great.”

aham 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]

“The ordinary devotees also I go to serve, and what about Rādhārāṇī. I think it My fortune if I get such confidential service.”

Gaura Hari bol. Gaura Hari bol. Talking very high words. Gaura Hari bol. Gaura Hari bol.

So, Prabhupāda told, “We are *śuddha śakta*. We are *śakta*, not Vaiṣṇava, but not *viddha śakta*, but *śuddha śakta*. We have concern with Kṛṣṇa, because our Mistress Rādhārāṇī, She has got connection with Him, so we want Him, not otherwise.” This is the clear statement.

Once in Rādhā-Kuṇḍa, the Bharatpur Diwan, he came with his family and his family is lying around Rādhā-Kuṇḍa, measuring, in this way, *parikramā*, circumambulation.

Then Paramānanda Prabhu, an old disciple of Prabhupāda, he came to intimate to Prabhupāda, “They also have great respect for Rādhārāṇī, circumambulating this Rādhā-Kuṇḍa in such a way. Lying and measuring, and then again lying and some mark, in this way, by lying they are making *parikramā*.”

Prabhupāda told, “Yes, but their angle of vision and our angle of vision about Rādhā-Kuṇḍa and Rādhārāṇī is different.” And he came to say, “They have got recognition of Kṛṣṇa. They revere Kṛṣṇa and because Rādhārāṇī is favourite of Kṛṣṇa, so they also have reverence for Rādhā-Kuṇḍa. But ours the opposite. Our concern is with Rādhārāṇī. And because She wants Kṛṣṇa, so we have to connect with Him, not otherwise.”

So, *Rādhārāṇī anga jyoti gatha jīva* [?] She has Her figure, and the lustre, and the atomic *jīva* that comes out of the lustre of Rādhārāṇī, the reflection comes from there, even outside. But who has got the possibility of getting fortune of the, they whose origin is from that type of lustring, unit of the lustre, that is emanating from Rādhārāṇī, their nature should be like that. They know only Her. Only Her, and also Her concern also. Her duty, Her necessity, all these, they are ready to serve, but never eliminating Her. And that is the highest achievement of the Gauḍīya, that is Mahāprabhu's party as announced by Dāsa Goswāmī. What is that? *Bakārināpi. Āśābharair.*

When our Prabhupāda he used to explain, he began to explain this *śloka*, his figure was something else, became full of emotion. His face would be red.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcīt, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ 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."] [*Vilāpa-kuṣumāñjali*, 102]

The extreme risk. "If we do not get Your favour, I don't want all these things. I want You and You only. And with You, Your paraphernalia. And eliminating You, to get independent relationship with any other thing, it is impossible in my life. You must be first and then others. What to speak of any other thing, even Kṛṣṇa, without You, a separate connection with Kṛṣṇa, we can never aspire, think aspire, we can imagine to aspire. First You, and then any other."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*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*

["I am fully indebted to Śrī Gurudeva. Why? He has given me so many things. He has given me the highest conception of the Holy Name of Kṛṣṇa, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And next he has given me the mantra. 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."] [This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

All these I have been given from a particular source, my whole obeisance there. Where I have got these hopes, this prospect, the ideal is the man. A man should be valued by his ideal, not by other paraphernalia. The ideal, the purity of ideal, that is what is necessary most for us. Where should we go?

What will be the candle that will attract me towards the road? That ideal, that conception. One who has got the highest ideal, he's the richest man, he's the richest. And the poorest man is he who in spite of all these things desired ordinary things, but poor in idea, no conception of his own goal, destination.

Bhakti Caru Swāmī: Mahārāja, Rūpa Goswāmī also has an effulgence off his body? _____
[?]

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: So, the living entity can be from the rays of their effulgence also _____ [?]
The ones who come from the effulgence of Rūpa Goswāmī they only know Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: May be, especially, *rūpānuga*, they will be *rūpānuga* classed there, ranked there. With earnestness to look after the order of Rūpa Goswāmī, and he's towards Lalitā, in this way it is going there. And our highest gain is only there. Not by our connection with Rādhārāṇī, or of Lalitā Devī, but *Rūpānuga Sampradāya*, that means that our highest attainment is in his connection because, not only that, in his connection, but whoever has got that connection, they are the highest leader. Because Rādhā *dāśya* has been told to be the highest attainment. Why? What quality and quantity Rādhārāṇī can draw *rasa* from Kṛṣṇa, that quality and quantity can never be found anywhere. So, if you array just behind Rādhārāṇī, you'll be able not only of quantity, but of the highest quality of *rasa*, you'll be allowed to taste. Because no other person can draw such high *rasa* from Kṛṣṇa, of high quality, the fullest, highest type is drawn from Kṛṣṇa. He gives Himself fully and wholly and deeply. So if you are in his group then you can have a taste of that sort of *rasa*. So also in Rādhārāṇī's camp, where Kṛṣṇa is, and when Kṛṣṇa and Rādhā, They are in very solitary pastimes, secluded, the grown-up *sakhīs*, they can't venture to enter the room and help the pastimes. The young, they are sent there. So the leader of that young group, that can enter where Both are very closely connected when the *sakhīs* also do not venture to go, and there will be interruption. But the *rūpa upadeśa*, the *mañjarī* can go due to their young age. And that sort of *rasa* only can be had through the *mañjarī*, what we cannot get even through the *sakhī*, *rādhā-madana-mohanau*.

*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*]

When only Rādhā Madana-mohana, no other *sakhī* there. In Their private meeting also the *mañjarīs* are allowed. So what sort of *rasa* the *mañjarīs* can come in touch, the *sakhīs* also cannot expect to have taste of that. So to serve through the *mañjarīs* that will be very, very profitable. Very, very profitable, *parisevan*. Because that type, that quality *rasa* is never found anywhere, when They're very privately, intimately connected, close, in that stage.

So *rūpānuga*, to become *rūpānuga*. Even Sanātana Goswāmī who is Guru of Rūpa Goswāmī, from formal consideration, he has also written somewhere, "That *rūpānuga vicār* we want to appreciate."

So our Guru Mahārāja, he was always, *rūpānuga, rūpānuga, rūpānuga, rūpānuga. Rāgānugā* and then *rūpānuga*, particular. Generally *rāgānugā*, and then particularly *rūpānuga*, that is our *parichay*, our identification, our acquaintance, our identification. That is our natural, our nature. Hare Kṛṣṇa.

Rūpānuga-bhajana-darpaṇa, Bhaktivinoda Ṭhākura, *rūpānuga hoite sei dhay*. He runs to get admission under the management, administration of Rūpa Goswāmī. Who? Who runs, he has got such aspiration. *Rūpānuga hoite sei dhay*. Bhaktivinoda Ṭhākura. He runs there to become enlisted in the group of Rūpa, who has got such sort of prospect.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. I want to close here. I'm tired. I began long before.

Gaura Hari. _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?] gone within a very small span of time they're gone. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] Yayava Mahārāja, Paramahansa Mahārāja, Bon Mahārāja, Srauti Mahārāja, Mukunda Bābājī, Myself, from any moment the call may come. Eighty seven, going on. Prabhupāda went away, sixty three. Bhaktivinoda Ṭhākura seventy five/six.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So, we shall go downstairs now?

Śrīla Śrīdhara Mahārāja: All right.

Devotees: (Group laughter) _____ [?]

Śrīla Śrīdhara Mahārāja: Opposition by laughing. What you say that is impossible and ridiculous.

Devotees: (Group laughter)

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

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī 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]

As much as you surrender to Śrī Gaurāṅga, to the holy feet of Śrī Gaurāṅga, safely you'll find yourself in the service of Rādhā-Govinda. Don't approach directly. There may be some difficulty. But begin here, it will take you there safely. And if you want to go to the holy feet of Gaurāṅga, then try to have the grace of Nityānanda Prabhu. He's in charge of distributing Gaurāṅga.

Mahāprabhu asked Him, "Go to Bengal. You are very important. Without You, none have such tenacity as to take them, give them faith in Kṛṣṇa. They are very wicked and apathetic to Kṛṣṇa conception. Without You, none will be able to do."

He came here, and simply He took up to preach about Gaurāṅga, not so much about Kṛṣṇa. He was ordered to preach Kṛṣṇa conception, but He began preaching Gaura conception.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*

["The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."] [Locana dāsa Ṭhākura]

[A Collection of ślokaś, 608]

That is, the appealing nature is such. "You take the Name of Gaurāṅga."

There was one Gadādhara, dāsa Gadādhara, he went to Kazi, approached Kazi, one Kazi was a representing judge of the Muslim administration. He approached Kazi.

"For what you have come?"

"I have come to take the Name of Kṛṣṇa. You take Kṛṣṇa, you say!"

"Why should I take Kṛṣṇa's name? Why? We have got..."

"O, you have taken already Kṛṣṇa." He began to dance. "Again you take." In this way. "Anyhow, take the Name of Kṛṣṇa."

Bhāvānanda also described his coming. "That the chariot is going and the *kīrtana* around. I stood by the side. Tamal Kṛṣṇa approached me. "What is this?"

"Oh! You don't know, you have not heard?"

"No"

"Have you heard the Name of Kṛṣṇa?"

"Who is Kṛṣṇa?"

"The *Gītā*?"

"What is *Gītā*?"

In this way, whatever he said, ISKCON?, the Prabhupāda?

"No."

"Then have you heard of India?"

"Yes, India I have heard."

"Yes, in India there was the God incarnate Kṛṣṇa, and the..."

End of 82.05.14.C

Start of 82.05.14.D

Śrīla Śrīdhara Mahārāja: "They're dancing and chanting the Name of Kṛṣṇa in a group. Suddenly I lost my sense and entered their group. And when, they're also dancing, I am dancing, then I am, I was senseless, I fell down and lost consciousness. Then when I woke, I came back to sense, then they're pouring water into my eyes and mouth. Hare Kṛṣṇa. Hare Kṛṣṇa. Yes, I came, I was converted."

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

*yathā yathā gaura padāravinde, [vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ]*

[Prabodhānanda Saraswatī 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]

It is safe for us to try to get mercy, or the grace of Mahāprabhu, than approaching direct to Vṛndāvana, Rādhārāṇī. That is too high. But if we go through Śrī Gaurāṅga Deva, very

easily we can go safely, we can go to that stage. So our direct approach should be Nityānanda and Gaurāṅga, because from Nitāi we approach Gaurāṅga. To have the grace of Gaurāṅga that means to have the grace of Both, Rādhā-Govinda. That has been recommended to us by the stalwarts of the *sampradāya*. *Yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ, tathā tathot sarpati hṛdy akasmāt*. Spontaneous. *Rādhā padāmbhoja sudhāmbhu-rāśiḥ*.

There was one Mr. Grouse [?] who wrote a book about Gaura. _____ [?]
While circumambulation of Vṛndāvana. And there is a *śloka*, very fervent in its sentiment about _____ [?] The Grouse [?] has mentioned this from writings of Prabodhānanda, Guru of Gopāla Bhaṭṭa Goswāmī. The *brāhmaṇas* came from south. Very beautiful, very sweet his verses.

*yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi*

[Prabodhānanda Saraswatī says: "From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart."]

He says, "Let us show our obeisance to the direction in which the Vṛṣabhānu, the father of Rādhārāṇī, his state was, let us, wherever we are, let us show our obeisance to that direction in which the state of the father of Rādhārāṇī is, so far. *Vṛṣabhānu bhuvo diśe'pi*. In that direction, so far, so far, from that direction. Not to that place even, to that direction we shall - so high, so unapproachable, so connectible also. Anyhow connect you with that, the most dignified, our position, our place. From far away you are, but that does not matter. That direction you select and show your obeisance. *Vṛṣabhānu bhuvo, vṛṣabhānu bhu*, Vṛṣabhānu, father of Rādhārāṇī, his *bhu*, his *āśrama*, his palace, and in which direction that is, you show your *praṇāma* to that. *Vṛṣabhānu bhuvo diśe'pi*. Why I'm saying so, *vṛṣabhānu bhu*, making so much about that direction? Then here why I say so."

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdana. Do you know Madhusūdana? Have you heard His Name? Eh? The Madhusūdana? He's famous, Madhusūdana, do you know about Him, and what did He do? Who is Madhusūdana? *Yogīndra durgama gatiḥ*. Whose ways and movement is unapproachable by the great *yogīs*. The *yogī siddha* they have got much influence and credit amongst the *sādhus*. And who are the leaders of those *yogīs*, they try to reach their mind to the feet of that Madhusūdana, but fail. *Yogīndra durgama gatiḥ*. The religious stalwarts who commands the respect of the whole religious world, they try their best to put their attention to the Holy Feet of that Madhusūdana, but fails. Slight touch, or not touch, come back, fall back, that Madhusūdana. Now understand what is Madhusūdana. Eh? Then, what is that Madhusūdana? Your Madhusūdana, do you know? What is His aspiration again, that Madhusūdana, who is the aspiration, the rare aspiration of the great *yogīs*, and that Madhusūdana what did He do? Will you hear from me?

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī

That Madhusūdana, He thanked His stars, thanked His stars, "That I have got such a fortune, such a fortune."

What fortune? That was He got some breeze touching His body. A sort of breeze touched His body and He thought Himself that He has, His whole life has got fulfilment. He has got fulfilment. And what is that breeze? Where does it come from? *Yasyā kadāpi vasanāñcala khelanottha*. Sometimes in some negligent moment the fluttering of the cloth of Rādhārāṇī, that fluttering, there was some breeze, that wind, and that wind touched the body of your Madhusūdana, and Madhusūdana was nowhere. He forgot Himself in ecstasy. Do you know who is He, who is that, whose wind of fluttering has satisfied Madhusūdana to His full belly, to be so?

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdano. And She's that Vṛṣabhānu-nandini, Śrī Rādhā. Her position is such, to Madhusūdana Himself. What to speak of others. And you must not, you can't approach direct to Her. It is not possible for you.

Once one gentleman in Gauḍīya Maṭha while singing in *kīrtana* he gave some extra qualification, 'Bhuvana Mohini Rādhā.'

Prabhupāda was very much excited to hear. "Bhuvana Mohini, what is that? Bhuvana Mohini is Māyā Bhuvana Mohini. And She's Bhuvana Mohana Mohini, one who can enchant the whole creation, She can enchant Him. That is Her position. She does not come to enchant the ordinary persons here. But Who can enchant the whole of the world, by His charm, He's captured by Her charm. Her position is such."

Don't approach directly. So at least through Gaurāṅga.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhakti Caru Swāmī: Mahārāja, was it written by the same Prabodhānanda Saraswatī Ṭhākura?

Śrīla Śrīdhara Mahārāja: This is *Rādhā-rasa-sudhānidhi*, one book, another *Vṛndāvana-sataka*, another *Navadwīpa-sataka*. Prabodhānanda Saraswatī who had his seat in Kamavan, Śrī Kuṇḍa. In Kamavan there is Śrī Kuṇḍa, He generally used to live there.

When Kavirāja Goswāmī he was ordered to produce this *Caitanya-caritāmṛta*, he went to the senior Vaiṣṇavas to get their sympathy, mercy. He went to Prabodhānanda also.

But, "Yes, I have got every sympathy with this book, your book will be very good, very much adorable. But one condition; you won't mention my name."

So it is, we don't find his name in *Caitanya-caritāmṛta*. It is told perhaps in *Bhakti-ratnākara*. Unassuming, he did not want that his name will be admired, praised.

"So don't mention my name, but I give my blessing to you, your book will be very much, of very high order."

Prabodhānanda Saraswatī, he was the previous Gurudeva of Gopāla Bhaṭṭa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

[?]

I represented in a very peculiar way the meaning of this *śloka*.

Bhakti Caru Swāmī: Yes Mahārāja, in the sweetest way.

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

I cannot but remember that Prabhupāda wanted me to go to the West, and very heartedly perhaps. Otherwise how it is possible that you come, and through Swāmī Mahārāja? And Prabhupāda also appreciated, my *siddhānta* of course was first given by him, anyhow he had some appreciation.

Hare Kṛṣṇa. It is impossible. Swāmī Mahārāja's success in the preaching of the West about Mahāprabhu that is also some impossible. And that you all come to me, and my words will be recorded, this is also impossible.

Jayatīrtha Mahārāja: That you are so kind as to allow us to come here and record you is your impossible mercy on us. It is impossible that we should get such mercy.

Parvat Mahārāja: It is the will of the Lord that the impossible becomes possible.

Śrīla Śrīdhara Mahārāja: Whatever it be, of course. Impossible may be possible, by His will. It is wonderful. God works wonders. *Adbutakrāma*. Urukrama, *adbutakrama*, that of wonderful strides. His every step shows wonders, He's such.

Dhīra Kṛṣṇa Mahārāja: And you wrote, *mahad-adbhuta śakti*...

Śrīla Śrīdhara Mahārāja: *Mahad-adbhuta-pāvana-śakti-padam* [From *Śrī Śrī Prabhupāda-padma-stavakaḥ*, 11] Yes. One Giri Govinda Govardhana, who is no more, I heard from that, Giri Mahārāja, who came yesterday, he told this, "That you have written *mahad-adbhuta-pāvana-śakti-padam*, that has come reality by the preaching of Swāmī Mahārāja. That how so many from far away, and engaged in different types of thoughts, quite drawn towards Mahāprabhu and His teachings. It is really the strange of the strange."

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. _____ [?]

Jayatīrtha Mahārāja: Jai Gaurāṅga. Jai Gaurāṅga.

Akṣayānanda Mahārāja: Tīrtha Mahārāja says "Jai Gaurāṅga."

Śrīla Śrīdhara Mahārāja: Where it is mentioned that Rāmānanda Rāya, Pratāparudra, Mahāprabhu,

_____ [?] So he has also left everything, a kingdom.

Two letters came yesterday. Anything new thing to be known? Some disciples letters? They're in Nepal?

Jayatīrtha Mahārāja: Two letters from disciples who are in Nepal. Not much new to report except, anyway not much new report really. We had some discussion yesterday evening though, amongst ourselves, about our preaching activities, and perhaps later on Akṣayānanda Mahārāja and the other *sannyāsīs* can give some report to your Divine Grace about that.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

... a Barrister. When Aurovinda was absconder, then the Barrister, Norton, he was a very famous Barrister, he used to read so many magazines and literature, and wherever any spirited writing is found, "Here is Mr. Gosh. In this writing, trace, this is, he's here in his speech, in his thought.

...

Jayatīrtha Mahārāja: ...should be high.

Śrīla Śrīdhara Mahārāja: In the beginning do you want quantity? More quantity to fight with them, or no, no competition?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: But, a pure movement we are starting with all sincerity of our spiritual conscience, to help the people in a pure method.

Akṣayānanda Mahārāja: Yes, that is more important, and that will also defeat them.

Śrīla Śrīdhara Mahārāja: Yes. They may do as they like, but you will, as Bhāratī Mahārāja told, some standard, some minimum standard, that when disciple will accept such and such conditions, they may be accepted. Suppose they may practice their food habit and other things for some time, and then they may be allowed to take *Hari-Nāma*, in this way.

Bhāratī Mahārāja: What about from the point of the *Hari-bhakti-vilāsa*, there's some verses there about this one year test between the Guru and the disciple.

Akṣayānanda Mahārāja: One-year waiting period.

Śrīla Śrīdhara Mahārāja: That is not possible always, but in a general you must do like that. But in the field of competition that may not be judicious always. You are to use your discretion, and go on. Your sincere discretion, not all in the same standard, but there should be some special judgement in special case. With some exception, the general tenor will be such, with some exception with the special. One year or six months. It is also mentioned when a real Guru is available, then no time should be lost. It is also mentioned in *Hari-*

bhakti-vilāsa. No time, auspicious, inauspicious, no time should be lost. It is also mentioned. Only when the chance occurs, the availability of a *mahā-jana*. So, anyhow, start and you will learn, and you will go on, practical, with this good will.

Then Akṣayananda Mahārāja, not to confine yourself in that cell. You will have to come out, and go forward for preaching.

Akṣayananda Mahārāja: Yes. It looks like it.

Śrīla Śrīdhara Mahārāja: Yes. You are the senior-most *sannyāsi*, is it?

Akṣayananda Mahārāja: And the worst example. The senior-most, and the worst example.

Śrīla Śrīdhara Mahārāja: Worst example, why?

Akṣayananda Mahārāja: Because I'm in a cell.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. So, Jayatīrtha Mahārāja's present move is responsible for this? Eh?

Jayatīrtha Mahārāja: I'm creating havoc everywhere.

Śrīla Śrīdhara Mahārāja: You are creating havoc. Your movement is giving birth to a new institution, Mahā-maṇḍala. Mahā-maṇḍala means Mahā-sabhā, the great association, ____ movement, that Mahā-maṇḍala. Mahā-saṅga.

Jayatīrtha Mahārāja: Mahā-maṇḍala is very nice, I think, very sweet.

Śrīla Śrīdhara Mahārāja: It's an ancient type of name, Sanskrit, Mahā-maṇḍala. Govinda Mahārāja, _____ Mahā-maṇḍala _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahā-maṇḍala is a grand name in India. Mahā-maṇḍala ____ of the Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Party. It will command respect in the *sādhū* society of India, Mahā-maṇḍala _____ [?] That they may may not come to oppose, "Why you have taken our name?" But the Mahā-maṇḍala of the Caitanya group. We are not going to interfere with your association. Mahā-maṇḍala.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The Gauḍīya Sampradāya, that includes all the Gauḍīya, Gauḍīya Sampradāya. _____ [?]
Gauḍīya Sampradāya means whole Gauḍīya association, Gauḍīya Sampradāya.

Śrīla Govinda Mahārāja: ____ Śrī Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Mahā-maṇḍala ____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] representation, Kṛṣṇa Saṅkīrtana, and that is under the direction from Caitanya to Saraswatī, Bhaktisiddhānta Saraswatī. Or Sāraswata, who are disciples of Saraswatī, they are Sāraswata; including Swāmī Mahārāja, and myself. So Caitanya Sāraswata; under the guidance of them, this Mahā-maṇḍala, the great association, for which? The Kṛṣṇa Kīrtana, Kṛṣṇa Saṅkīrtana. _____ [?] Clear, by name, the object of the association is quite clear. As regulated by the Caitanya to Sāraswata, and what is that? Kṛṣṇa Saṅkīrtana. And how spacious? Mahā-maṇḍala, covering the whole world _____ [?]

[32:30 - 32:45 ?]

Have you purchased you ticket, no?

Jayatīrtha Mahārāja: Ticket, not purchased. On Sunday we can...

Śrīla Śrīdhara Mahārāja: Postponed one day.

Jayatīrtha Mahārāja: If I get your association for one more day I'm happy to postpone it.

Śrīla Śrīdhara Mahārāja: Of course, your one hundred persons there. It is your responsibility. They're looking after you, they're there. They come from England after you...

...

... "everyone is better than the other," *sabda te sabda bare* [?] So whatever he comes across he says that, "This will be the fittest for that particular service of mine."

Jayatīrtha Mahārāja: But I told that at least Guru Mahārāja has to allow me to purchase about one acre so I can make one small *bhajan-kuṭīra* and temple nearby Guru Mahārāja. Just here, at least one acre, for Girirāja.

Śrīla Śrīdhara Mahārāja: Coming to this small extent his eyes are shedding tears, to come to such a small moniker. He wanted to purchase, from that big to come to the smallest point.

Jayatīrtha Mahārāja: Yes. *Sthita-dhūli-sadṛśam vicintaya* [*Śikṣāṣṭakam*, 5]

Śrīla Śrīdhara Mahārāja: There shedding tears.

Jayatīrtha Mahārāja: Govinda Mahārāja you have to convince him to give permission that I can have one acre close by. Then I'll be satisfied.

Śrīla Śrīdhara Mahārāja: You won't negotiate, but negotiation must be through us, otherwise they will double charge. Their valuation will increase to the sky. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ISKCON was conceived there. The *Gītā* translation was finished there. And the *Back to Godhead* first issue that came from here. My *Prapanna-jīvanāmṛtam* also published from there _____ [?] Was composed here and published from there.

Caru Swāmī told that, "The *Prapanna-jīvanāmṛtam* is being printed there in Bombay. It is very high cost in Bombay. In Calcutta, cheaply it could have been done."

Devotee: One fourth.

Śrīla Śrīdhara Mahārāja: At least one third or half, he told. But I told that Mādhava Purī Mahārāja he believed that he will manage from Bombay easily to print that. He'll be able to collect funds from there. But anyhow in the end it is not possible, so the difficulty, otherwise he could have finished that from there, by his friends there. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Anything more to consult? Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You are the Secretary.

Dhīra Kṛṣṇa Mahārāja: President.

Śrīla Śrīdhara Mahārāja: _____ with you. President. The Secretary yourself?

Dhīra Kṛṣṇa Mahārāja: Yes. That's it, I think for now.

Akṣayānanda Mahārāja: So far.

Śrīla Śrīdhara Mahārāja: So this time you think and...

Akṣayānanda Mahārāja: Just we request your blessings. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Of course. I pray to my Guru-varga _____ [?]
na hi kalyāṇa-kṛt kaścid durgatim tāta gacchati [*Bhagavad-gītā*, 6.40] Your aspiration is auspicious, is good _____ [?] to those that are victims of injustice. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jai.

...

Śrīla Śrīdhara Mahārāja: Any question from any quarter?

Bhāratī Mahārāja: ...carrying on Kṛṣṇa consciousness with no expenditures.

Parvat Mahārāja: No money problems, how can the money problem be solved for expanding widely.

Śrīla Śrīdhara Mahārāja: So the *brāhmaṇic* temperament perhaps is approaching towards him, that without money. Perhaps you have seen much, how the dollar can help the preaching, and without dollar, what is the real principle of preaching? Who preaches? The money or anything else? Soul preaches to soul. Swāmī Mahārāja did not go with any money in his hand. Mahāprabhu and other Ācāryas in previous India, They did not preach with the help of money.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Inner necessity. I have tasted it, it seems very sweet, it tastes very sweet, I must give it to my friend. They're suffering. I have got the medicine. I'm cured. I found that I'm cured by using this medicine. I must help others also to be cured using this medicine. This spirit, preaching. The Lord, He wants me to preach without grandeur. If you get money, use money. No money, go on working. Go on working from door to door, as it may come. The first batch of preachers, they did not use money, but walking door to door, began their activity, distribution of love. Only to work in a particular layer, that can bring a response.

This Gandhi gentleman established British government with so much force he went to oppose the British Government with some fifty, seventy five followers marched towards Dandi in Gujarat, sea shore, to prepare salt, breaking the law of the country. Very simple, going to fight the British, walking. A batch walking, half-clad, half-fed, they're marching towards a place to begin the fight against British Government, organized and worldwide power. And there he began, a very simple incident began to prepare salt without tax, law breaking. And gradually that flow spread in the whole of India, and different quarters from different parts, went to do the same thing. And the great movement came out of the surface.

...

... question of plane, the degree of internal energy we devote. That can create a movement. The quality, the purity of purpose. The earnestness of the activity, there's the real capital, not money.

*bhaktis tvayi sthitarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ*

["Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *muktī* (salvation or liberation) will wait to serve us with open arms. What to speak of *muktī*, even *dharmā* (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?'" [Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*, 107]

End of 82.05.14.D

Start of 82.05.15.A

Śrīla Śrīdhara Mahārāja: ... enterprise is always having its flow, especially in religious and educational affairs, all individual.

Devotee: So it's better to have some institution going in this way [?]

Śrīla Śrīdhara Mahārāja: So, but our Guru Mahārāja he inaugurated this principle of organisation. *Sango śakti kalau yuge*. ["In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] And so, the middle path, not so much binding, and still, some sort of association, voluntary association. That has been recommended by their conversation, mutual conversation. And I think that is good. And if in future you find a necessity of forming any *sabhā*, any centre, you will do it. But now, voluntary association.

No one will be afraid of any commitment, free association. Then after working in this way, if you feel that there should be a strong centre, then you may do that. Otherwise, individually they will be unregistered basis, when in a group the association is voluntary. At present this has been planned. And I think that will be good. In future if you find any necessity, then you can make it strong.

So on the whole, the association discussion has been concluded, Vijaya Tīrtha Mahārāja?

Vijaya Tīrtha Mahārāja: Well, I think that more discussions are still to go on, but I think that in essence, we've come to some agreement.

...

Śrīla Śrīdhara Mahārāja: ...Then Bhaktivinoda Ṭhākura's *Life and Precepts*, then Prabhupāda's *Rāmānanda Rāya, Relative Worlds*, and *Brahma-saṁhitā*, all these English books written by our Guru Mahārāja, Bhaktivinoda Ṭhākura's *Bhāgavata* speech, all these may be published and...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.125]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

*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]

Gṛhete goloka bhāya. The Goloka can be drawn down, as if, in this mundane plane.

*[je-dina grhe, bhajana dekhi, gṛhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]*

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [The Songs Of Bhaktivinoda Ṭhākura, p 37-38]

Gaura Hari bol. Gaura Hari bol. Hemachandra, _____ [?]
_____ [?]

Hemachandra, one Bengali poet wrote about the later part of the Nineteenth Century or in the beginning of the Twentieth Century. "There are so many. Japan is a very small country, but he's also rising like the sun. This land, that land, _____ Bhārata _____ [?] India only is under slumber, eternal." In that poem he mentioned in the other part of the world, "The America, he's rising so forcefully, _____ [?] as if he's coming to swallow the whole of the world. _____ [?] Sometimes he's shouting in such a great way, like a war cry, and the whole world is shivering. _____ [?] His enthusiasm is so intense and great that he wants to snatch the world from the solar system and wants to give it a new-shape, new moulding." It has been mentioned about America by Hemachandra.

_____ [?]
_____ [?]

A new form of the world, he's trying to give to the world Kṛṣṇa consciousness. Swāmī Mahārāja meant that. He gave statement that, "You have to go there and to build it in a new way, Kṛṣṇa consciousness."

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

Vijaya Tīrtha Mahārāja: You used the expression "Mahāprabhu's civilization."

Śrīla Śrīdhara Mahārāja: Mahāprabhu's civilization?

Vijaya Tīrth Mahārāja: Yes. You said that.

Śrīla Śrīdhara Mahārāja: Yes, all Kṛṣṇa consciousness. He's love and beauty. This must have predominance, real beauty and love. No selfishness, no exploitation. Beauty is the exploiter. None to exploit the beauty. Beauty is the master, controlling, the controlling principle is beauty. No exploitation. That is, how can it be conceived. Whenever there is beauty we think that is to be exploited, but beauty is the exploiting agent.

Prema means sacrifice for others. So, we should not mean in this that sacrifice is to be exploited by me. There is sacrifice, it is laudable. But sacrifice for whom? Who is the recipient of the sacrifice? Our party? No. We are the group of those that sacrifice themselves. That is Mahābhāva's party, negative party, predominated party, predominated party. Hare Kṛṣṇa. Hare Kṛṣṇa.

To admit that love means sacrifice, the underlying principle of love is sacrifice, but sacrifice for whom? Who is the beneficiary? Love is beneficiary. Contribution to the centre by all, but none to draw energy from there. Die to live. So with this spirit, we should combine and work for love and beauty. The beauty will be victorious in the world. The love will be victorious in the world. The banner of love will flutter, that we want to see, and we shall sacrifice our all to see that the banner of love divine will flutter over the world. And a particle of that will be able to keep peace, distribute peace to all directions. Sacrifice to work out peace for others. Soldiers devotee their, give their life, but the beneficiary are their country men. They are giving their life, dedicating everything, the fighting soldiers, they are finished, but the beneficiary in future is their countrymen.

So general peace may come, and the *brāhmaṇa* section in *varṇāśrama* they're of poor... / ...society... / of the *kṣatriya*... / money so that the country will be... / The money hoarded underground, the country is poor. The black marketing, hoarding of money, then the ordinary people, they have to suffer. But if the money can flow, then the people may not suffer much. So, there was some section who are representing the sacrifice and they're holding honourable position. So others, the subordinate section, they cannot amass money for underground purpose. So the general flow in the society, the money, a small quantity, if it is flowing properly, the people will enjoy peace. So the standard, the *brāhmaṇic* section, the honour, the honourable position is that of poverty, material poverty, and giving preference to the spiritual inquiry. And Vaiṣṇava must be above that. They will be more sacrificing, and more accurate in their quest of consciousness, and that is, that reaching to Kṛṣṇa consciousness that is Vṛndāvana, Vraja. The standard of sacrifice is unlimited there. At the risk of everything. That standard of sacrifice.

*[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]

If that principle is enthroned, is crowned, then automatically other adjustment, peaceful adjustment is inevitable for the public. If Kṛṣṇa consciousness proper can have the seat on the throne above all other, the politics, the social society, social law, all subservient to Kṛṣṇa consciousness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vṛndāvana, the ideal of Vṛndāvana above all. The idea of Mahāprabhu's *līlā* above all. And the theistic comparison, how theism reaches to its highest zenith, that step by step, that should be explained, and thought out, and accepted, and preached. The highest goal is such. So, where you are engaging yourself, what sort of benefit you are expecting? _____ [?] The death in one side. You scientific civilization are boasting so much. You are proud of this, but death is awaiting, whether atomic, or any natural death. You can't cross the death.

The boast of heraldry, the pomp of power,
And all that beauty, that mundane beauty, all that wealth e'er gave,
But 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]

[?]

The greatest danger you do not care to solve. You say you are big thinkers, you are great men, you are to command the respect of the society, but the general inevitable problem for everyone here, for every atom here is death. What is your contribution for the solution of the greatest danger which is waiting to devour everyone of us. No scientist, and no insect, virus, all included. What is your solution? Any step have you taken to solve that universal danger? What you are doing that is only exploitation, encouraging lower life, as reaction. You are exploiting the nature, and everyone who is deriving the benefit will have to pay with interest to the farthing. To every action, equal and opposite reaction. It is your statement. And what have you done to solve that? So, you are endangering the fate of the world by your fascinating proposal of apparent comfort. What is this? Avoiding the greatest inevitable danger, common danger, so your life is useless. Useless, only offering mal engagement. So, in one sense you are traitor of the society. So come with courage to face and solve the real problem, the common problem, and the most dangerous problem. Otherwise you leave the field, go away. Leave it to us.

We shall prove, *viśvam purna sukhāyate*, the whole world is an abode of perfect happiness. You shall have to dive deep into the plane of soul. not this body or mind, to dive deep to find reality. It is within us. It is not a foreign thing. Not to get by loan. It is within us, within everyone, even in the insect, even in the tree. The vitality, and within the vitality, the person, the soul, the party is there. All this is non party. The plane of soul. Eliminate both physical and mental encasement, and find out your own self. And there you'll find the key, the clue, to the proper world worth living, and solution there.

The hints given by many *mahā-janas*, the great personages in every sect, more or less, to somewhat. But our claim is that India, in *Gītā* and *Bhāgavata* has given the fullest conception of the spiritual world. We call you all. We are not imaginationist. We are most practical thinkers. We don't avoid any greater problem, that, "Oh, it cannot be solved." Not belonging

to that party, that easily wants to take prestige and fame. We don't classify ourselves with those hoaxing people. Come and see whether the plane of reality can be found or not. You are not required to spare less energy in your campaign, but take our program and try, and it is already there, where you are. Who are you? What is the real nature of the world? All is hoax, in *Bible*, in *Koran*, in *Veda*, in any other language, any other scripture, the hope and hint has been given about the life of reality, all this is hoax? And what charm you have given? Only to the self-deceivers, dragging them into the country of loan, debt. "Every action has an equal and opposite reaction." A divine civilization, civilization divine, that should be drawn out in this plane. Where from the path has been suggested, we are to try in that, and it is not unreasonable, not madness. You come. Reason also can be applied there.

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

Mahāprabhu's solution, [From *Caitanya-caritāmṛta*, *Madhya-līlā*, 20. 127-136], He told, "You are poor, we see, but there is a happy solution. The wealth is underground in your own room. Just try to have it.

If you approach from the south side, that *karma*, *dakṣiṇe mārga*, the give and take method, then whatever you'll do, some reaction will come and that will capture and disturb you. And you will be fascinated only in that, you will have no time to reach to the position of the solution proper.

If you approach from the western side, that is *yoga*: by utilising subtle forces of nature, to attain some supernatural mystic power. To be the master of subtle power. That will act on you and enchant you to take away your attention from the desired goal. Your own activity in the wrong direction, that will create obstacle in your achievement.

And if you approach from the north side, that grand *brahmāsmi*, *Vedāntic*, misinterpreted *Vedānta*, *nyāya śāstra*, then you will enter into eternal *samādhi*. That *ajagare*, the great python will swallow you up. Your existence will be nowhere, so who will you come to enjoy the peace of getting the wealth?

Only if you approach from the eastern side, with the help of devotion, easily you will get the wealth. That *pūrva-dīke*, the sunrise direction, the light-giving direction. The light not prepared by our own hand, but the light with the source of all light, that is revealed truth. Light extended from a quarter that is not known to us. So revealed knowledge, *bhakti*, adopt that, and approach to find out real wealth within you. Easily you will find that, and you will find in the beginning your own self which is most wonderful.

*āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit]*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

[*Bhagavad-gītā*, 2.29]

Your own self is of wonderful type. You will be ashamed that being so much valuable in my own self, how I can be carried away by the bogus charm of this material world, mundane world. How was it possible?

Agatana batana kuti rsi māyā [?] The *māyā* has got such enchanting power, that my own self is so wonderful, so valuable and drawn me where? Like Ajāmila, born in a *brāhmaṇa* family of good practices, drawn to a girl in the house of the very nasty practices, wine, then so many filthy things, all these things. Like that, I am a soul, *ātmārāma*. *Ātmārāma*, those that can find peace within himself, not to go to any foreign part. The peace which is within me, that has been admired by the spiritual stalwarts so much, and that myself has come in connection with mortal and nasty, rotten things, how? Most wonderful. I am deceived. Then from *ātmā* to Paramātmā, Vasudeva, Nārāyaṇa, Kṛṣṇa, what more progress in that line, it is not unscientific, it is really scientific, *vijñāna*.

*jñānam te' ham sa-vijñānam, idaṁ vaksyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate*

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."]

[*Bhagavad-gītā*, 7.2]

"Arjuna, now I come to say to you about, *jñānam te' ham sa-vijñānam*, knowledge with scientific characteristic. That is not only *ātmā* but its potency, this *a* and not *a*, *ātmā* and *anātmā*, the mind, the *indriya*, the *saguṇa*, non-*ātmā*. The direct and indirect approach towards the reality I'm coming to explain before you. Attentively listen to. *Jñānam te' ham sa-vijñānam*. What is this? There is Myself, and My potency. *Jīva* is My marginal potency, which is filling up all these material worlds. If *jīva śakti*, if the *jīva* potency withdrawn, then everything is stone. Who is caring to know himself or exploitation? All this fighting tendency of exploitation will stop if the marginal potency, *jīva*, is withdrawn from matter, all dead. *Yayedam dhāryate jagat*.

*[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]

Who has entered into this material consciousness and has made it a moving thing, *dhāryate jagat*. So *jñānam te' ham sa-vijñānam*, come to know properly in a scientific

method. We won't back away for the lack of giving proper explanation to you. So *jñāna*, then *prajñāna*, *viññāna prajñāna*, more higher conception of the finer world, it is there, it is real. And this is unreal, what you are trying your utmost to make it stand as real, that is unreal. And what is unreal?

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā niśā 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 un-interrupted 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]

"You are sleeping over your real interest, real truth, and you are awake on your part of self deception."

So, we must establish ourselves in such plane, and we'll try our best to extend it to others. That will be, we must have faith. Our own faith, that will be extended; to preach means this.

"I sincerely have faith in this, and I relish to the utmost. I find my future prospect also here. And because I feel it is very tasteful and very useful, so I have come to extend, to distribute to you my friends. It is already tasted by me, and it is wholesome, and I want to give it to you. What? Not anything, but the very principle of life, according to which you'll take your steps further, forward, the principle of life, the standpoint of your life, the angle of vision within you. We have come to guide you according to the guidance of our Gurudeva. We've already found that we have got something and so I have come to you also. Take it, get it, and you'll be wealthy. You'll be satisfied in your life, successful, you'll be on the path of the proper fulfilment of your life. As a friend we have come, we have approached by the order of our superior."

In this way we are to approach, with God consciousness, Kṛṣṇa consciousness. And how God consciousness ultimately merges in Kṛṣṇa consciousness. *Akhila-rasāmṛta-murtiḥ*. To prove it dexterously, skilfully, step by step. *Akhila-rasāmṛta-murtiḥ*. What is Kṛṣṇa consciousness? Kṛṣṇa consciousness; Rūpa Goswāmī has given the scientific definition. *Rasa* cannot be avoided, we are after *rasa*, everyone, every unit, the smallest unit of the world, always hankering after *rasa*, happiness, ecstasy. And *akhila-rasāmṛta-murtiḥ*, all possible stages of *rasa* is personified, that is Kṛṣṇa. You try to understand how is it? What is the *rasa*, and what is its nature, and how a comparison can be drawn in *rasa*? In this way, step by step, you'll have to come to Kṛṣṇa conception of Godhead. It is not a tale, from the ancient Indian scriptures, that Kṛṣṇa. Kṛṣṇa is not the object of a tale, but fact. And we have come out to face with the right fact, real fact. And we shall try our best to bring it out on your front, how it can be a fact? Kṛṣṇa is a fact, it is reality, and with this process we...

"Reality is For Itself," and "Die to live." Die to live. Have to pay, to pay for the goal, and it is in this way, and you will feel it is not a hoax. When you will progress in the way you will feel.

*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]

"By every step you will go forward, you will feel these three things, *tuṣṭiḥ puṣṭiḥ kṣudapāyo*.

Your hankering in general is being diminished. 'I want this, that, everything, still, not appeased my hunger.' But you will feel that your hunger is being appeased.

And what already you took, that they'll give you proper relief, they're taking leave from you automatically, that our trade won't go any longer here, they will all withdraw.

And your natural inclination towards the movement forward, that will automatically get increment, increased acceleration. The acceleration you will find in your progress.

These three things you will feel practically. Come and take what we say."

In this way you are to approach one and all. And leaving the result to the Lord. We are only agents. We are working because He ordered. We shall remember what is *bhakti* proper. What I shall do, the wage what I shall get, it must not come to me, it will go to my Master. *Adau arpyeta paścād kriyeta*. Whatever benefit I draw from my activity, that won't come to me. I am an agent. It will go to the Proprietor, to my Master, Kṛṣṇa. With this idea if we move, then it will be *bhakti* proper. Otherwise it will be *karma-kāṇḍa*, otherwise it will be fruit-hunting, the result of the *karma* I want to enjoy for myself. The result will go to my Master. I am His servant. I am working under His order. I am His slave. I am not the proprietor. I am not the proper person to be the recipient of the fruit of energy. The Master of the energy is the Supreme Lord. And all the products of the energy must go to Him. It must not be tampered with on the way. This should be the attitude of every worker. Then it will be *bhakti* proper. We are not the recipient. The recipient is He. We must be always conscious...

End of 82.05.15.A

Start of 82.05.15.B

Śrīla Śrīdhara Mahārāja: ...the beneficiary is He. I'm not the beneficiary, a selfless worker.

*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]

A great warning. Because the fruit of the action, you are not the beneficiary, so why should you work, take so much trouble to work? Never! That is the most heinous curse, because I'm not the beneficiary so I'll not work. So, selfless activity, that is also of a lower order, but Godly activity, for the satisfaction of the Supreme Lord we shall work. That is *bhakti* and there is also gradation: *viddhi- bhakti*, *rāga-bhakti*, a big division, calculative and spontaneous. And the master is not a constitutional king, but He's autocrat. That is the highest conception of our sacrifice. To work for an autocrat, what degree of selflessness and courage is required? And what type of faith is required, to work for an autocrat? Despot, liar, who is up to anything, not only that, His normal position is such, not a temporary temperament of Him, but His eternal inner nature is such. And we are to sacrifice for Him, because He's the Absolute good and beauty and love. Such faith; selflessness to what degree? If we can accept Kṛṣṇa consciousness as our highest ideal, how much sacrifice is necessary? And sacrifice means life. Die to live! So no loss but gain, by sacrifice, by giving our hearts out.

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

So, in many ways, in direct approach, approach by the books; then by *saṅkīrtana*, so many aspects by which we can approach the souls. By helping them, we can help us. We can help our own fortune, own fate, by helping in this way to others. *Kīrtana* has been accepted as the means to the end, also. Not only that the others will be benefited, but as a reaction of that, I will be benefited infinitely.

Mā te saṅgo 'stv akarmaṇi. "Because you are required to work for Me, so you will stop work? Don't go to that dangerous reaction. Then you will be doomed. *Mā te akarmaṇi 'stv saṅgo*. No attachment for strike, stop-work. Because you cannot thrive by your work so you stop it, no. That is a dangerous vacuum. Don't jump there in the eternal vacuum. But work for Me, and you'll thrive there most."

Hare Kṛṣṇa. So much so,

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]

"My position is such. I'm your guardian, your friend, everything. Your goal of life is in Me. Believe it Arjuna, at least I must not deceive you, you are My friend, you can take it for certain."

man-manā bhava mad-bhakto, mad-yājī mām namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"My dear friend, I am *pratijāne*, I promise on oath. I am speaking to you that I am everything. You try to come to Me. I am the goal, I am the fulfilment of the life of you, not only you, but everyone. This is My position. What can I do? From the Absolute calculation, My position is such. At least you are My intimate friend, I won't deceive you, you can believe Me. I promise that I am such and such."

How shamelessly Kṛṣṇa is expressing Himself. Because of our defect, He has come to plead for Himself, so much, for our benefit. A record is kept there in *Gītā* for our guidance.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Then what about Mahāprabhu? Kṛṣṇa Himself came as Mahāprabhu to preach Himself. He came as His own canvasser, with a group and took even Rādhārāṇī along with Him.

"If necessary, I shall show you how charming position you have got in service, how beautiful the service can be; the other half, how dignified that may be. You come along with Me."

And that Baladeva came as Nityānanda to canvass for Him, Themselves. The Vṛndāvana has come canvass itself in Navadvīpa.

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

So more indebted to the canvasser, than the party real. We're connected more intimately and we are thankful to the canvasser first, and especially when He Himself has come to canvass. How beautiful, how magnanimous, how sacrificing, what sort of love divine there?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Parvat Mahārāja: Now you are canvassing for the canvasser.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. We do not know. We came to seek something good.

And Mahāprabhu proposed that, "Try to find if anything good in Me."

I have got some charm there, that yes, it is very charming, very beautiful, very taking. Then, who can distribute such things of satisfaction to my inner heart? I searched and anyhow I found my master, that he's canvassing exclusively for Mahāprabhu, and very strongly. And surcharged with infinite energy to work on account of Śrī Gaurāṅga. How, with what intensity the great dynamo. And then I tried to offer myself to take me in his shelter and following his order as much as I could. And now also I find that I am still in his shelter, and doing some

sort of duty, as asked, ordered by him. In this way passing my days, trying to have the core of his advice from different scriptures, the *Gītā*, the *Bhāgavatam*, and other scriptures. Trying to find the corroboration what Mahāprabhu told, and our Gurudeva told, from deep, to deeper thinking, and gradually getting some satisfaction. Otherwise, if I don't say that I'm not getting anything, then I should do something wrong about Gurudeva and his paraphernalia. No other ideas can draw my attention towards their proposal. Rather I am getting firm faith day by day in this, in the teachings of Mahāprabhu, Vyāsadeva, the Vraja *līlā*, all these things in a stronger position we find. But this is infinite, so we must be satisfied with what little I can get from it. At the same time I feel that this sort of light must be extended to others also, in my good faith. So, I am passing my days.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Our Bhakti Sudhīr Mahārāja is a depot of energy. He's Secretary. Let us see under his management how the distribution of Mahāprabhu's nectar teachings may get a wider field.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol.

So Pramāṇa Swāmī and Viraha Prakāśa Swāmī has reached here, their response to your call, that is a good omen. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

We're not going to do anything bad, but to our conception the holiest thing, that our purpose is of holiest type ever we can conceive. So we must go forward with this program to do good to others, to do best to others, at the same time to get it our own self. What can be more holy engagement than this in the world? The holiest engagement, with the blessing of the Lord, Nityānanda and Śrī Gaurāṅga.

Hare Kṛṣṇa. It is Their duty, Their department. Preaching is the department of Śrī Gaurāṅga and Nityānanda, mainly. So Their blessings in Navadvīpa Dhāma, and absolving us from all offences, They may utilize us. This is our prayer to them. *Aparādha-bhañjan-pāṭ*. Forgive all our previous offences, and engage us in the service to spread Kṛṣṇa consciousness and Gaurāṅga consciousness at the same time. Kṛṣṇa consciousness and Gaura consciousness.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Swāmī Mahārāja appeared in this world in the day of Janmāṣṭamī, Kṛṣṇa's appearance, Nandotsava, the day after. And his disappearance is on...

Jayatīrtha Mahārāja: Three days after Govardhana *pūjā*.

Akṣayānanda Mahārāja: *Annakūṭa*.

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

Hlādinī, sandhīnī, saṁvīt. Saṁvīt representing Kṛṣṇa, *sandhīnī* Baladeva, and *hlādinī* Rādhārāṇī. The three springs of all this *līlā*, positive or negative side, direct or indirect. *Artheṣu abhijñāḥ svarāṭ, satyaṁ param* [Śrīmad-Bhāgavatam, 1.1.1]

I'm told that _____ [?] has given interpretation that *satyaṁ* in *Bhāgavatam* has been meant as

Gandhi soil [?] So, he has got his conception about the truth. Truth, the inevitable incidence, the flow. Truth, the inevitable flow. But what for, this flow? And who can command, who can stop, or conduct it any other way? Hare Kṛṣṇa. The providence, the inevitable flow of incidence, that is truth; the providence, the destiny.

Gaura Hari bol. *Satyam, śivam, sundaram*. If *sundaram* is taken away from the inevitable flow, it is meaningless, fulfilment. *Raso vai saḥ*.

satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam [?]
priyam ca mam etam bhriyat esa dharma sanatana [?]

Satyam bhriyat. Speak the truth. Don't tell lie. *Priyam bhriyat*. At the same time you should be mindful not to be eager to give delivery to unpleasant truth. *Na bhriyat satyam apriyam*. *Priyam ca mam etam bhriyat*. And that does not mean that you will speak all lies because it is pleasing. Don't do that. *Esa dharma sanatana*. But *satyam bhriyat, priyam bhriyat*. *Satya*, this condition, I shall speak truth: but there should be any condition? Must be *priya*, otherwise I shall not, unnecessarily I shall not say that. Then, what is *priya*, what is the position of *priya*? *Priya* means tasteful, pleasing. Truth is not pleasing. What is that element of pleasing? *Satyam*, that is above truth. That is of the mercy character. Truth is justice, something like justice, truth. But pleasing, that is in the category of mercy, above justice. It is possible. Something more than truth. Something more than the naked truth, that sympathy, that mercy, that grace, that love, that charm, beauty. Without that, truth will be rigid law, non-tasteful.

And generally, ultimately, that will come to non-differentiated Brahman conception. *Līlā* means beautiful, life-giving, love. Without love *līlā* is useless. That is *māyā*. So we can have the conception of mercy above justice. We can have some positive conception of the ultimate reality, how He is, how well-wisher He is. We're sinner.

Kṛṣṇe karunacay bala nandan adī bachay navagichay sacharan [?]

For which Nityānanda Prabhu approaches from door to door and appeals to His utmost.
 "Accept the truth, Accept what is beauty, because mercy is there."

We may not deserve, but still there is hope if the land of mercy is there. Crossing our preservation it may come to me. How hopeful to the needy. This is *prema*. Being aggrieved, being opposed, still Nityānanda Prabhu is distributing to Jagāi, Mādhāi. So what is mercy? He's going to give him His own welfare, but being opposed and damaged, still He's giving. Then how hopeful? The existence of mercy is above truth. And this is what is love Divine. This is what is *sundaram*. This is what is this charm, fascination, attraction, from the Absolute

realm. Spontaneous, automatic, and that is the prime, at the root of everything. Good will at the basis of everything.

So Swāmī Mahārāja while America he got some apprehension of going away. He told, I heard, "That if I die, don't be discouraged. You will think of your grandfather. Your grandfather is there. You don't be discouraged. Go on with your work, you'll go on vigorously with your propaganda. Your grandfather is there."

So that mercy is there, the grace is there, in different forms.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

*sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
[tato yuddhāya yujyasva, naivam pāpam avāpsyasi]*

["Knowing pleasure and pain, gain and loss, and victory and defeat to be one and the same - fight. You will be unaffected by sin."] [*Bhagavad-gītā*, 2.38]

"March on!"

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

Mahāprabhu told before His *sannyāsa*, drawing all His near and dear.

Apan gala mala saday gala diya akan gaura hari krsna kaha giya [?]
Ki bhojane ki sarane ki bhajane ki acintya krsna [?]

"Go to the church weekly once, or go to the mosque five times, or think of the God thrice in the day at least."

No. Always. Emergency. During war the emergent arrangement, emergency, or something like that. So, Mahāprabhu, His advice came like that, emergency. "Always think of Kṛṣṇa. *Ki bhojane*, while you are eating. *Ki sarane*, you are sleeping, you are lying. *Ki bhajane* _____ [?] while you are awake. _____ [?] Day and night always think you are in danger. Emergent position. Any moment the death can take you away from this position. So, consider it as emergency, and go on with Kṛṣṇa culture, Kṛṣṇa cultivation, *kṛṣṇānuśilana*. By hook or by crook, try to keep up, floating on Kṛṣṇa consciousness, continuous Kṛṣṇa consciousness." And in the south also when He's going on preaching tour.

*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 meet, speak about Kṛṣṇa. My request, My order to you all, save so many suffering souls. They're in danger. Help them! They are drowning in ignorance, illusion. Try to rescue them from this drowning position as much as you can. Rescue, rescue the drowning. *Āmāra ājñāya guru hañā tāra ei deśa*. Take risk! Jump in the ocean, take the man out of the drowning position in ignorance, illusion. To light from darkness, drag him, try to drag him from darkness to light. *Āmāra ājñāya guru hañā tāra ei deśa*. Don't. There is, the fire intimation went to the authority, they referred it to the headquarters, and then the order came, then to extinguish the fire. So this is a mockery. *Āmāra ājñāya guru hañā*. I'm giving order for the relief work of all drowning in the ocean of *māyā*. Go on, relief work, relief work."

Once while in Madras Maṭha, I went to see the Education Minister for a letter. "I shall go to your province, your district, for preaching, I want a recommendation letter."

He told, "Swāmiji, they're all Tamil speaking, they do not know English, or your Bengali, or Sanskrit. Then what will you do? First you read Tamil, you learn Tamil, and then you can go."

I replied, "That suppose I'm going by the road and found in the Tamilian country, and found a boy is drowning in the tank. Should I go to learn Tamil, and then communicate with the persons? Or anyhow I shall try my best by gesture, posture, 'The man is drowning! The boy is drowning! Rescue him!' What should be the position, what should we do?"

"You are so extreme."

"Yes. With so much urgency, it is emergent. We see things something like that. That anyhow Kṛṣṇa consciousness may be injected through some mediator. There may be some Englishmen, or Hindu going to give some impression, everywhere, give some impression."

So Mahāprabhu has issued an order, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. Emergency. He has pronounced emergency. "Whomever you find, talk about Kṛṣṇa. *Āmāra ājñāya guru hañā tāra ei deśa*. Don't wait for any certificate of the authority. I am issuing general certificate for you all."

Devotees: [Group laughter] Gaura Hari bol. Gaura-premānanda.

Śrīla Śrīdhara Mahārāja: A letter of authority.

Jayatīrtha Mahārāja: Power of attorney.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

End of 82.05.15.B

Start of 82.05.15.C_82.05.16.A

Śrīla Śrīdhara Mahārāja: ...necessary, *dharma, artha, kāma*, they're coming in a flow, and they pursue the ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Any thought, the communistic thought, not begun by money, but gradually it came to work in the world. Because it appealed to a particular plane in the heart of so many, and they came and worked together.

So Kṛṣṇa consciousness is not a very easy thing to accept by the people in general. But still, we shall try our best to distribute it to others, and the result we shall leave in His hands. But we must utilize our utmost offensive for offensive. We find in the environment, the offensive activity of *māyā*, in various forms. If we are passive, then sometimes we may be loser. So often, we also may attack the environment which is attacking so many souls with aggression. So, *kīrtana* means offensive for offensive. Meditation, that is passive attempt, not aggressive, but also aggressive in the thought world. But in the phenomenal world *kīrtana* is aggressive. Go on chanting of the Name of Kṛṣṇa, creating a peculiar holy vibration in the ether. That will go on with his activity in that plane, and it will carry to the memory of many, who have got the sound. In this way, it will serve in this mundane world; it will do good to the soul, anyhow. The beginners of good things, in the beginning they may not have help from outside. But by their action they may draw the attention of the public, and men and money may come to work under his direction. In many phases of life we have experience of such happenings, incidents. So whatever capital I have got, I must begin with that. Others, we should leave for the above, the discretion of the above. Hare Kṛṣṇa.

...

Parvat Mahārāja: I have a doubt, a question, because I have observed that the meetings we have been having, I see that there is a little problem. But it's still very little but it can become difficult. And that is that I observe that there are two types of *sannyāsīs*. One is of the introverted, more inclusive and non-expansive type, and few are very extroverted, all-expansive, and all-including type. So, the tendency in these meetings, or in general, is that the exclusive, introverted type withdraws, and the all-expansive, extroverted types dominate the scene. We heard this also happened in the GBC meeting, that maybe two or three take over and establish the mood and the pace. So how can this be avoided?

Śrīla Śrīdhara Mahārāja: I want... Who is there?

Mādhava Purī Mahārāja: Mādhava Purī.

Śrīla Śrīdhara Mahārāja: Mādhava Purī Mahārāja. And you?

Badrinārāyaṇa: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. And here is Pramāṇa Swāmī.

Badrinārāyaṇa: And Nīmāi.

Śrīla Śrīdhara Mahārāja: Nīmāi, _____ [?]

Nīmāi: _____ [?]

Śrīla Śrīdhara Mahārāja: So, the basis of the association is not a rigid, or registered board with all rules. It is voluntary association. If in future it is seen, difference, then there may be a different group, really. And it is not compulsory, none is going to compel anyone, "You must preach and go on."

Some may in a grand style he may preach, and some in a poor *brāhmaṇic* style, according to his...

Amongst my God-brothers, Mādhava Mahārāja, Keśava Mahārāja, they preached in such a style that they get much men, money, Maṭhas. But I'm satisfied only with one. In my own way, some book, some poem, fasting, according to my nature and capacity I'm going on.

We can't avoid this. So the basis is not rigid, it is a slack thing. Anyone may withdraw, anyone may stop preaching, or slowly, as according to his capacity. But those that love grandeur, splendour, according to their nature, they will go on. And in future, separation may come, does not matter, but the separation will be easy. Not that when it is a difference of opinion from the committee he'll be expelled and all the acquired property will be taken over.

So, or any other solution if you can give, we may consider, that in this way we may form the basis. What is your suggestion? It is a voluntary association, not a very strong law, or any fixed program. In general we shall preach according to our capacity. We were combined before, we have got nothing. We are beginning preaching, and there is another big organized body that will try to crush us. So, if we combine, however small, we have got some position to approach the public. We have got our association, we are doing in this way, we have got difference with that GBC for such and such. Not only myself, not that I'm the only culprit, but there are so many good persons, they're also of the same opinion. In this way, there is some facility from the association. You can take in your place another one or two preachers to your field, to make them understand what is the matter. In this way, mutual cooperation, voluntary cooperation, not any force, not any forced demand, voluntary, mutual.

Mādhava Mahārāja: Mahārāja, perhaps something like this would also work, that if those who were of the dominating mentality would be conscious of their tendency, and try and check it in some way so that the others might be drawn in to a discussion.

...

Śrīla Śrīdhara Mahārāja: I did not want to go to the foreign country, so I was told, "Ease-lover." I was called ease-lover.

Nimāi: So what _____ [?] Mahārāja is saying that he doesn't want to suffer, we don't want to suffer.

Śrīla Śrīdhara Mahārāja: Don't want to suffer; then?

Devotee: That's the problem.

Śrīla Śrīdhara Mahārāja: You don't like to suffer.

rāja-vidyā rāja-guḥyaṁ, pavitram idam uttamam

pratyakṣāvagamam dharmyam, susukham kartum avyayam

["Know this knowledge as the supreme wisdom and the supreme hidden treasure. It is perfectly pure, and although beyond the purview of sense perception, it is the object of direct perception (by those senses which are eagerly disposed towards devotional service, *bhakti*). It is the efficacy of all religion, joyfully accessible, and completely devoid of mundane nature."] [*Bhagavad-gītā*, 9.2]

That word *susukham*, we will find pleasure of course. It is *the* taste pleasing, all other bitter. But there is some disease in the tongue, boils, attack of boils, jaundice, and so sugar candy tastes bitter, but sugar candy is the medicine to remove this jaundice. And when that jaundice is removed, that sugar candy will taste very, very sweet.

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

This Name, the Kṛṣṇa *kathā* now bitter and non-pleasing. But if we apply this non-pleasing medicine for some time, the boils will be removed and it will be found very, very sweet, *raso vai saḥ*.

*kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

[*Gauḍīya Kaṇṭhahāra*, 18.7-8] & [*Gauḍīya Vaiṣṇavism*, part two, p 385]

When that *ruci*, *ruci bhāva* will appear within us, it will be very, very sweet, the sweet taste will begin to dawn. Dawn of love, *prema*, with us, that will be seen, *raso vai saḥ*. Only that is *rasa*. others are all *virasa*, tasteless. Only His taste, others tasteless. We are to realize that little thing.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari. You are the proof, evidence, that God is. He's our fulfilment. You should be, you should stand as evidence to the public. Hare Kṛṣṇa.

Mādhava Mahārāja: So Mahārāja, they are arguing that Prabhupāda wanted everyone to work under the GBC, but we are not doing that, so therefore anything we do is unauthorized.

Śrīla Śrīdhara Mahārāja: And authorized from the greater circle. GBC committee resolution is recommendatory, but the general sayings of him, go and preach about Kṛṣṇa, general call. But to facilitate that, he appointed some gentlemen. That does not mean that he has given everything within their whimsical fist. At present that dollars, diplomacy, despotism, in the name of devotion and dedication, and divinity. God is within their fist, Kṛṣṇa; and they think like that. But that is the opposite, they will have to think.

So much pride: "Whatever we view, we'll dictate, and that cannot but be the opinion of Guru and Gaurāṅga, Kṛṣṇa." So, limited narrow views. So much so, "Don't go beyond our Guru Mahārāja's books. His Guru, other Goswāmīs, no. Don't go."

What is this? The natural advice should be, "Read others to support what is written by our Gurudeva. By extensive study. Food, that what our Guru Mahārāja has said, to support that. Our expansion is necessary.

"But don't touch any other body, but just what is given by Gurudeva. Then, you won't be able to maintain your solidarity."

This is defeatist mentality. So they're all minors, not majors, all minors.

"If you go and read others, even the book of our Gurudeva's Gurudeva, then we are under."

What is this? All minors, no majors.

At the same time, "We are God's representative; whatever we shall do, that is the truth."

These two things cannot go together.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is not a dead thing, it is a progressive, living thing. Hare Kṛṣṇa. If committee is the absolute, then why you have come from other creed? From Christianity, the church must have its highest authority, the Pope one side, for the Catholic, the Divine succession; this is the insinuation. And for the Protestant there must be some committee, that must have the authority from ancient time. So how you have left that, ignored that, and come to Swāmī Mahārāja? Everywhere there is some such committee or highest authority, and their decision must be accepted in that creed. So why have you come, left everything and come to Swāmī Mahārāja's teachings? So, the necessity of independent selection, the possibility is always there. I am to seek my own benefit, so freedom is there, comparative study in religion is there, so *dharma*,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
aham 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 clarion call it is there; broad infinite path be taken within the committee. We have seen their committee; it is a general thing, but not all-exhaustive, generally. Hare Kṛṣṇa.

Parvat Mahārāja: What should be then the main purposes of the *sannyāsīs* meeting in the committee?

Śrīla Śrīdhara Mahārāja: Mutual cooperation according to their might. If anyone thinks that he will do some help by combined attempt, and if anyone says, "No, I do not like to entangle me in a committee, I shall go on in my own way." We are not forcing him, but if one wants to go to a preaching life, then mutual cooperation will help. One is helping another, two, three, each is going to a particular zone. And they are also coming in his zone. In this way, by combination, we shall get more strength against such a big institution. A combined effort will be more effective. So I say, and they also find there is some facility of combined attempts.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Jayatīrtha Mahārāja engaged in Giridhari *arcana*?

Parvat Mahārāja: He's doing a television film for sending to the disciples, everywhere, with Bhāratī Mahārāja for South Africa.

Śrīla Śrīdhara Mahārāja: All right, so Bhāratī Mahārāja, Jayatīrtha Mahārāja and Sudhīr Goswāmī Mahārāja.

Devotees: He is writing.

Śrīla Śrīdhara Mahārāja: He is secretary.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So Parvat Mahārāja is afraid to enter the committee?

Parvata Mahārāja: I am observing these tendencies and I'm bringing them to you, because I believe that the committee, it's only existing is because of you. So you are the unifying energy, force, consciousness, harmonizing, all-encompassing.

Śrīla Śrīdhara Mahārāja: Mutual help.

Parvata Mahārāja: Because some devotees, I observe they're a little afraid because of previous experience with GBC, so a little afraid of committees, and they feel that maybe...

Śrīla Śrīdhara Mahārāja: It is not a rigid committee to command, but this is recommendatory in its nature, voluntary cooperation.

Parvata Mahārāja: We feel that maybe we all can cooperate as individual preachers as the need arises. We are all God-brothers, so we can search each other and give shelter to each other, then what is the need of a formal committee? That's the question.

Śrīla Śrīdhara Mahārāja: For mutual discussion, and to inform the recommendatory rules, that, "If you do this, it would be better." Everyone's suggestion should be sought, and that will be tried to put into practice, if it may be beneficial. Hare Kṛṣṇa.

Those that are afraid of the committee may not enter, it is not compulsory; optional.

"Because I am recommending, so everyone should enter." Don't say like that.

From the beginning I wanted that only a selected few they may begin with this, and others will follow in future. So if there is any apprehension, those that are in propaganda, or eager to propagate, it will be helpful for them. But those that love secluded life, they may not enter, if they do not feel any urge within for preaching. For preaching purpose it will be helpful, and those that do not feel much urge for preaching within, they may not enter into the committee, immediately, wait for future. Anyhow, service is necessary, preaching is also a good service.

Nimāi: Mahārāja, if anyone feels the urge to preach independently without entering the committee?

Śrīla Śrīdhara Mahārāja: Independent preaching, of course, not going to force them, but we think that if we combine, it will be helpful for us. By mutual cooperation it will be more effective, preaching, that is our aim and experience.

Nimāi: But if anybody has any organizing capacity to go on preaching independently even?

Śrīla Śrīdhara Mahārāja: Anyone may be independent any time from the committee. If he feels the committee is not helping me, no facility I get; then he may gradually withdraw. But on the whole it is thought that by cooperation it will be helpful, more helpful than alone in the present situation.

Vidagdha-Mādhava: Especially for new publishing of books.

Śrīla Śrīdhara Mahārāja: Suppose there is a press, common press; that may help their preaching by publishing books. And in the managing also, mentioning their propaganda, all these things, it will be helpful.

Parvat Mahārāja: My suggestion on the beginning was that we should unite around the preaching. That should be our active union, that we all want to preach the *sampradāya* books, and that is our common interest, the message, the philosophy. And Prabhupāda, our

Guru Mahārāja said, “Books are the basis, preaching is the essence, purity is the force, and utility is the principle.” So my question is, the principle of utility behind a formal committee, and the higher utility behind a preaching committee, like a printing book committee, like editorial committee, like a trust, a book trust.

Śrīla Śrīdhara Mahārāja: Yes. There will be also, the press work, the book printing, then book selling, all this we'll include.

Nimāi: Anyhow, you are to find loving unity.

Śrīla Śrīdhara Mahārāja: As far as possible, to publish books, to work in the press, that is also preaching, part of preaching; doing his duty. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Mādhava Mahārāja: Gurudeva, if I want to make daily progress in Kṛṣṇa consciousness, I want to feel that every day, I am becoming more Kṛṣṇa conscious, so how to do that?

Śrīla Śrīdhara Mahārāja: So by serving, service, we can make progress by service. Whatever we do, but servicing temperament must be behind, *namanta eva*. [Śrīmad-Bhāgavatam, 10.14.3] Increasing the feeling of our negative characteristic, that we are helpless, we are needy, and attracting Kṛṣṇa's attention to ones own self. “I am the most needy.” Sincere feeling of helplessness, and invoking His Grace. Externally we may engage ourselves in any sort of practices, but the internal temperament must be like this; then only we shall approach. Otherwise, other things, this *kanak*, *kāminī*, *pratiṣṭhā*, they will make ourselves their own prey. Or renunciation, *yoga vibhūti*, or that *samādhi*, eternal rest, these are the enemies of Kṛṣṇa *bhakti*. *Bhoga*, *tyāga*, enjoyment and renunciation, mainly these two enemies of Kṛṣṇa consciousness, Kṛṣṇa realization. Hare Kṛṣṇa.

Mādhava Mahārāja: So does that mean that one should try to increase his service every day if he wants to feel himself advancing?

Śrīla Śrīdhara Mahārāja: Yes. Service means submission, submissive nature, to increase the intensity of submission in ones nature. That is preparedness for membership in that subtlemost and innermost plane of life. To connect with that plane, *nirguṇa*, the *saguṇa* and the *nirguṇa*. The *nirguṇa*, the Māyāvādī salvationists, they say the cessation of enjoyment, that is *nirguṇa*. But Vaiṣṇavas say that *nirguṇa* that is positive, that is not the summation of all negation. Not that. It's a positive, a dynamic flow of love and service. It is in the innermost plane. Just as ether, air, and then this water, earth, the finest ether, so, the Kṛṣṇa consciousness is like ether, the most original and comprehensive plane, finest. And our soul can connect, have connection with that plane, and can work as a member in that plane. So, we shall withdraw from all these covers; this body, mind, this intelligence, reason applied in this world, everything, and dive deep into that plane, and we find that our soul is there. There located. It is focused outside. So, that position can be had only by eliminating our charm, attraction for the outer covers and to go in. That process is known as service, *sevonmukhe hi jihvādau* [Padma-Purāṇa & Bhakti-rasāmṛta-sindhu, 1.2.234 & 2.109]

“I am not for myself. Does not belong to me. I have got my guardian, my master, I am only dependent existence. In this way, in plain words, I am slave, I have not got independent

personality or proprietorship. He's the proprietor. I am His slave. I do not belong to me. I have no personality. I am not the party real. Party is He. I'm subservient." This sort of realization can take us nearer to that plane of Kṛṣṇa consciousness, Vṛndāvana, Vraja. More and more dependent nature. "I cannot live independently, or with so many that are rebels. Those that have a life of harmony, I want to mix, and to become one of them in that plane, and go on serving there."

And service, it is loving service; labour of love, that is very pleasing, very, very pleasing, which comparison can never be experienced anywhere. Such sort of pleasure, ecstasy we may feel in that cultivation, exercise of our spiritual power. Just as the sandalwood, as much as it is pressed, so the good scent comes out, emits. The gold, as much as it is burned in fire, it comes with brighter and brighter colour. So by sacrifice, die to live, that process we can have better and better identification of our own self and prospect also. *Sevonmukhe hi*, that is die to live as you are. Dissolve your ego, wholesale, and you'll find that there is a spark of soul, and you are that thing, and that spark is a member of that plane, the ultimate plane of Kṛṣṇa consciousness. We can thrive, we can live there, thrive there. That is roughly, *sevonmukhe hi jihvādau*.

We are to cultivate the Name, we can take, we can give to others, help others to take, through the sound also. Anyhow to culture, *ānuśīlana*, *kṛṣṇānuśīlana*, cultivation about Kṛṣṇa, and that not only conscious, but that will be serving attitude. "That I am His. I am not separate entity. My entity is dependent. Without Him, I cannot live independently." With some such thought we are to advance towards that.

Ama bahita ami [?] "I do not belong to my own self. I am His property, just like an animal. Animal may have its proprietor. I am also like that." *Vikri tasya yatha pasu* [?] Jīva Goswāmī gives quotation, that just as an animal belongs to his proprietor, he has got no independent interest or personality, but personality, the proprietorship with the man, and he may play with the animal as he likes; my position is like that. I am a doll of play in the hand of Kṛṣṇa and His own. This sort of life is to be sought and realized. In anyway, by the help of sound, by the help of colour, by the help of touch, by the help of ear, by taste, totalitarian war. I want to avoid the present surface, where I am awake, and to enter into deep, and deeper, deeper, totalitarian, using all our means.

*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]

End of 82.05.15.C_82.05.16.A

Start of 82.05.16.B

Śrīla Śrīdhara Mahārāja: ...all our senses we should apply in inviting Kṛṣṇa and avoiding the present. Just as a ship makes advancement, eliminating the water by its side, and going on by pushing the water on its side back, pushing on. So wherever we are in the midst of we

shall push them back and enter into to, from subtle to subtler region. From material consciousness towards pure consciousness, and Nārāyaṇa consciousness, and ultimately Kṛṣṇa consciousness. It is possible by our cultivation of Kṛṣṇa, in all means. Taking *prasādam*, then this *arcanam*, then this Name, preaching, all these things, reading, serving Vaiṣṇava, in various means we may engage to earn that affinity, that real affinity, tendency, earnestness towards what we have got conception of from Guru and books, *Bhāgavatam*, Nīṭai, etc. The culture which is given, if it is touching to my heart, I want to earn that jewel of my heart, for which my heart hankers. Total advance towards that, by all means. Even in dream also we shall try to have a dream of that type.

Nahi laya koti laya [?] Rūpa, Sanātana, when they were cultivating this Kṛṣṇa consciousness in such way it is described in *Caitanya-caritāmṛta*. *Avasar nahi laya koti laya* [?] Not a very smallest point of time was spared otherwise, continued *niṣṭhā*. *Niṣṭhā* means *nairantarya*, continuous attempt to approach towards Kṛṣṇa consciousness. When it is continuous without any gap, then it comes to the stage of *niṣṭhā*. Then the *ruci*, the real taste proper will come next, after the continued mentality about Kṛṣṇa we may have. *Niṣṭhā* means continuous, no gap, always thinking about Kṛṣṇa. Then the *ruci*, that is taste, will come, real taste, pure taste, not false imitating taste. Then *āśakti*, then *bhāva*. In this way the progress from the out towards to the inner world, it will come.

Mādhava Mahārāja: So Mahārāja, I've been doing those things very imperfectly for about eleven years, as a devotee, but I still feel that I'm not making any progress.

Śrīla Śrīdhara Mahārāja: Don't think that you have not made any progress. The test will be, suppose if you leave this, what will be your position? The challenge to you; one day you don't take Name, you don't talk about Kṛṣṇa, you engage yourself in other things. Can you do that?

Mādhava Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then, from the indirect.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālāḥ
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]

Withdrawal from other topics, this is a measuring process also, from the negative side. Positive side, it cannot be measured. From the negative side, if you're asked to separate yourself from Kṛṣṇa consciousness, or if there is another topic of the worldly type, some political, social, or other, it won't be tasteful to you, you will come away from that, and that is the sign of progress.

Mādhava Mahārāja: But Mahārāja, even as a boy, before I joined Kṛṣṇa consciousness, I was tending toward God, always I was interested in God, never other things.

Śrīla Śrīdhara Mahārāja: That I know, that was a raw thing, and it is getting systematized. It is more valuable.

Mādhava Mahārāja: But I want to make definite more progress, positive progress. Now I'm doing so many scientific things, systematic things, so one should make some...

Śrīla Śrīdhara Mahārāja: Once, three *brahmacārīns* was wandering before our Guru Mahārāja, and Guru Mahārāja could understand that they want to say something to him, but they can't. Then Guru Mahārāja himself asked, "I think you want to say something to me, but you hesitate?"

"Yes. We came to say something to you."

"You say what you want to say, say."

"So long we have come, we have joined in the mission, but we don't find any progress."

"But is it? Are you saying this truly? Are you true when you say this?"

"Yes, as much as we can know sincerely, we feel that we could not making any progress."

"All right, go, you're all right. If you could think that you have got something, then there was danger. If you say that, "I have got Kṛṣṇa *bhakti*, Kṛṣṇa *bhakti* is such." The finite says that, "I have captured a portion of the infinite within me." That is dangerous. But, "I can't leave Him, I can't go back, but I have got nothing in my fist." That is all right. He was in relativity of Kṛṣṇa.

Badrinārāyaṇa: I think he means Mahārāja that he's not making as much progress as he'd like to make.

Parvat Mahārāja: He'd like to make more progress than he's doing presently.

Śrīla Śrīdhara Mahārāja: You see...

Badrinārāyaṇa: Faster.

Śrīla Śrīdhara Mahārāja: ...the measurement from the negative side. Positive side, no measurement possible. Mahāprabhu Himself says, "Not a bit, not a drop of the divine love I have got within Me."

*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]

"Then why You are crying, weeping, shedding tears so much?"

"Oh, you don't know. I want to show to the people I have got that divine love. Only to get this name to deceive the people, I'm showing so much tears, shedding so much tears."

"Why do You say so?"

Varṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān. "It is a positive proof that I have got not a single drop of Kṛṣṇa *prema*, divine love. Why? Why I could not die without that? Why I am fostering My life? I'm dragging My life in Me without having that great thing? This is positive proof that I have no love. If I had a speck, a drop of love, then by separation, we should not have lived."

That is His idea. One cannot live without Kṛṣṇa. "So I'm living, so this is the proof that I have no love."

Do you follow?

Mādhava Mahārāja: Yes. So you're saying progress means to give up material things, this is — [?]

Śrīla Śrīdhara Mahārāja: Others will see others progress, but he himself cannot feel any progress. *Taṭasthā*. Only this test, if I'm asked to leave all these things, can I do that? If the answer comes in the negative, "No, I can't, I can't leave this company, these books, these activities, taking the Name of Kṛṣṇa, I can't totally give it up." Then of course, I have got something by the grace of my Gurudeva, _____ [?] because I cannot leave them. I have got some attachment, some attachment about the purity, about the divinity, some sort of conception. Otherwise if I'm asked to give them up just in this moment I can't do that. I can't withdraw myself from the present condition. So I have got some taste for this, indirectly we may calculate. But Kṛṣṇa is not such a thing that we'll have in the front talk with Him, and this; inform my grievances to Him, all these things. That is not possible in such position, that is very, very high.

Badrinārāyaṇa: What happened to those three *brahmacārīs*?

Parvat Mahārāja: The three *brahmacārīs* that talked to Bhaktisiddhānta, what happened to them.

Śrīla Śrīdhara Mahārāja: "You are all right, you may go, no apprehension, you are all right."

Parvat Mahārāja: They advanced further?

Śrīla Śrīdhara Mahārāja: Yes. They remained up to death.

"I have got it," it is most dangerous, "I have got Kṛṣṇa *prema*."

"I have not got, but I can't leave. I can't leave this sort of life."

Hare Kṛṣṇa.

Narottama Ṭhākura says in so many songs, "Mahāprabhu came with such a flood of divine love. All, animals, leaves, trees, they got it, but only with the exception of me. Mahāprabhu, Nityānanda Prabhu, have distributed it so extensively, but my unfortunate self, that is out of His mercy."

Narottama Ṭhākura, in many of his songs he has mentioned like that.

Narottama dasi kaya _____ [?] ami keval baki raya dandi [?]

"With the single exception of myself, all delivered in general, inundated with the divine love, the whole country I see, with the single exception of this offensive soul."

This is the feeling, a type, the finites dealing with infinite. This is the necessary nature, can never assert that I have got. Because the uncertain position, freedom is on that side, and you are taking shelter with. You may be eliminated, driven any moment. Such is our position, we may be driven away.

By right, if you want to establish any right, no right. But by affection we can have many things. Not a matter of right, but through serving affection. By serving we get an affection from the opposite side, and that is our property. That faith, that *śraddhā*, that is property, no claim, no claim can be established, externally, legally. Affection is above law, above justice, the mercy, the mercy plane. It is such in nature. Not legal document, but in possession by love may possess everything, but no document can force. That is the relation of the negative and positive.

The aggressor and the aggrieved; predominating and predominated. The negative right. Negative has got a right; positive cannot stand independent. The positive is aggressive and negative passive. But passive existence is also a kind of existence, a type of assertion, but not which imitates the nature, the demand of the positive. Not that qualification, it is otherwise, a different nature; a property of a different nature. That is where the affection, the love, that goes in that line. We can't establish any right over anyone's affection. It is always independent. We can't force affection. It is spontaneous. We can't demand and force to exact any affection, physically, but by service we can draw affection. Affection is there. By serving we can acquire affection of anyone and everyone. Not by demand, not by law. It is such a land, free land, free love. Hare Kṛṣṇa.

So that is the land of beauty, mercy, love divinity, affection, charm, not under justice, under law. Still they hold the supreme position. In Dvārakā in married life, some obligation, some influence of law, that is not very laudable, nor very tasteful. In Vṛndāvana it is free, so the highest play of love there possible. No obligation, or anything of the sort.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

Do you follow? Very abstruse. Abstract. Still, it is holding the highest position according to the *Bhāgavata*, and Mahāprabhu, and the devotees. Freedom. Love only exists in the land of freedom. Never obligation of law. It does not care for any force, or any law, or any obligation. It is free; then it is love, _____ [?] Above obligation. As much as above all these laws, so much the intensity, the representation of love. It is a very peculiar substance, commanding everything, even Kṛṣṇa. The Autocrat, the Despot, He's also controlled by love. What to speak of others. There's no other way to control Him, but He can be controlled only through love. Love is so powerful, and so independent, so free, and so pure. It does not care for anything for its existence, independent. Charm, beauty; it's going of itself. Gaura Hari. Who is, our Jayatīrtha Mahārāja?

Jayatīrtha Mahārāja: Tīrtha. Bhakti Vijaya Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhakti Vijaya Tīrtha Mahārāja.

Parvat Mahārāja: Bhāratī Mahārāja also.

Śrīla Śrīdhara Mahārāja: He has also come. Only with the exception of Akṣayānanda Mahārāja, Swāmī. Swāmī Mahārāja.

Parvat Mahārāja: Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja also, they are engaged there, in the garden?

Parvat Mahārāja: The ploughman came, so they're ploughing the fields, and Akṣayānanda Mahārāja is feeling very tired and exhausted this morning.

Śrīla Śrīdhara Mahārāja: And Aranya Mahārāja is supervising the ploughing.

Parvat Mahārāja: Two ox teams came.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijaya Tīrtha Mahārāja: Bhāratī Mahārāja and myself were making a video to show that when he goes to South Africa in a few days. So, I introduced him to the devotees in South Africa on the video. And also I'd like to bring that machine upstairs for a few minutes and request Your Divine Grace perhaps to say a few words of blessings to the devotees now in our society, if it would be possible. I don't want to impose.

Śrīla Śrīdhara Mahārāja: I have got my sympathy for your independent preaching. It is already known to everyone.

Bhakti Vijaya Tīrtha Mahārāja: We may leave it at that? That's all right.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. What is video proper, we will speak here, and your words and photo, that will be in a ...

Parvat Mahārāja: Television. It's like a tape; like we are taping your voice, so we tape your voice and your image.

Śrīla Śrīdhara Mahārāja: And your figure, image, and it will be reproduced there?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Television is something all right?

Parvat Mahārāja: No. The television is where the film is shown.

Śrīla Śrīdhara Mahārāja: Suppose I phone from here to Africa? And anything that, when I am making phone, they will see my photo?

Devotees: Yes.

Bhakti Vijaya Tirtha Mahārāja: No, that is not possible. Not on a telephone, not yet.

Śrīla Śrīdhara Mahārāja: Who is making the phone, his figure is also there: television, something like that.

Parvat Mahārāja: This is like an instantaneous film. We film you and after finish, we can see the film. Electronic.

Śrīla Śrīdhara Mahārāja: It is localised. Hare Kṛṣṇa.

Bhakti Vijaya Tirtha Mahārāja: Yes, localised. This tape would then have to be transmitted over one big antenna, broadcasting for other people to see it on their televisions.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Let Guru Gaurāṅga help in that way. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So our Mādhava Purī Mahārāja, he's in a fix. He says, "I don't find Kṛṣṇa, and also, I can't leave Kṛṣṇa, where I am."

Bhakti Vijaya Tirtha Mahārāja: I'm very sympathetic. I'm in the same position. But you can give us Kṛṣṇa. You can please kindly do so.

Śrīla Śrīdhara Mahārāja:

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
[āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]*

["Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"]

[From Bhaktivinoda Ṭhākura's *Ohe! Vaiṣṇava Ṭhākura*, 4]

This is going upwards.

Nabyadi visva mate [?] This line. There is a saying of Kālidāsa, the great Sanskrit poet. He was a very clever and a good poet. There was a king in the Karnata state, near Bombay. He was very fond of *paṇḍitas* and poets, but he has his court *paṇḍita*, one man by the name Hala. He was very clever. He did not allow any *paṇḍita* to meet the king. If the king

appreciates the scholars, then he's benevolent, he gives many gifts to them. So, he guards. And he was very afraid of Kālidāsa.

"If Kālidāsa can enter in any way, then he will capture the whole state. The king will be so much enchanted by his poetry."

But one day Kālidāsa went there. His appearance was not very capturing. He went there, that, "I'm a *brāhmaṇa* boy, I can't eat, I'm very, very poor. If you allow me to go to the king and you plead on my behalf that he gives some _____ [?], some continuous help, then I can live. Otherwise I shall die without food."

"Oh, you are so poor boy."

"Yes."

"You are a *brāhmaṇa* you say?"

"Yes."

"Do you know any Sanskrit?"

"Very little."

"Oh, little. Can you compose any poems in praise of the king? Then it will be very easy for me to get some grant for you from the state."

"Yes I can, I don't think whether it will satisfy you or not."

"Just try. Give me some specimen."

Then Kālidāsa composed a poem.

utistha tishta bho rajan mukam prakadaya asvattha arodhite navare kuku chavoituhi chavoituhi [?]

"What is the meaning? *Utistha tishta bho rajan*. "O king, wake up from the bed. *Mukam praka*. Wash your face, your mouth. *Prakadaya asvattha*. It is all right Sanskrit. But what is this *ta*? Oh, take it in hand at present. *Arodhite navare kuku*. The *ta* must be put here, a part of a word. That must be put there, the *kukuta* it will be. But there is no _____ [?] so it has been replaced here."

He's laughing in his heart, and "Yes, yes."

"Then, *navare kuku chavoituhi chavoituhi*. What is the meaning of this expression?"

"*Chavoituhi chavoituhi*, *cha-vai-tu-hi*, it is only to fill up the gap. No meaning. So, the three parts I have composed anyhow, but the fourth part, no word came, so, these words twice repeated, *chavoituhi chavoituhi*, _____ [?] filled up only."

"Yes, yes." He thought that if I can represent such a fool, then my dignity will be increased. So, he took him to the king. And when Kālidāsa met, just, he presented before the king, he began his own poems, ready made poems.

sriman natha tavananu bhagavati vani _____ [?]

In this way, _____ [?]

And then that man was benumbed, "O! Kālidāsa! No other gentleman. He has anyhow entered. What to do? Raja, he's happy like anything, he's pleased."

"O! Such poem I have never heard till now, though I have got extensive study of so many ancient poetry. But such type of poetry I have never heard."

The meaning is, *srīman natha tavanane bhagavati vane nale nrityate* [?] "O my Lord, in your tongue the goddess of learning is dancing madly. *Srīman natha tavanane bhagavati vane nale nrityate*. The mad dancing of the goddess of learning in your tongue.

Nale nrityate, tad dvista kamalasana gata vati [?] The goddess of wealth, Lakṣmī Devī, she came hearing that that goddess of learning is dancing there. The Lakṣmī Devī came, the goddess of wealth. *Tad dvista kamalasana gata vati*.

Laulapi vadagani [?] Her name is famous that she's very *cañcalā*, she does not stay in one place for a long time. She is very fickle, that is, money does not stand anywhere for some long time, she goes away. So, Kamala, Lakṣmī Devī, the goddess of wealth, she's notorious for her quickly leaving the place, for leaving any place quickly. That is *laula*. But *vadagani*, but she's tied down by your qualities. I came to see the dance of the learning, both learning and wealth that is within you, it is captured by you.

Labdha badha gune [?] By your quality she's tied. *Guṇa* means quality, *guṇa* means also rope. She's tied, and she can't leave you. So both learning and *aśvarya*, wealth, under your command permanently.

Tad dvista kamalasana gata vati. Kirtis chanda kalinda kuṇḍa kuṇḍa kṣiro dhanīro praman [?]

Hearing this, the *kirtī*, the fame, the fame means *kirtī*, that can be compared with successively these things. Chanda, it can be compared with the moon, but some say that moon has got some black spot so I reject, *chanda kuṇḍa*.

Then *kunda pushpa* is very white, very pure type it may be compared. No. Some sort of defect there.

Kumuda. Then this red lily. Then also some defect, may be rejected, that in daytime it becomes pale.

Kuṇḍa kuṇḍa kṣiro dhanīro pramana. And it may be compared with *kṣīra-sumudra*, the ocean of milk.

Karsa lambha vidhim vilambha carita [?] It may be compared, your fame, your glory, that may be compared with these things successively. Crossing the ocean she has started, but she does not stop, by the fear that Lakṣmī is tied down here, and Sarasvatī madly dancing, so she also may be caught here, so *kirtī* is running, crossing the sea towards the different directions for fear of being tied down here. *Kirtī* means *yaśa*, fame. As much as it is going away, so much it is very extensive, it is laudable, it is desirable, the fame has gone beyond the ocean, your fame." In this way.

For which I began this *śloka*? What point I came to this *śloka*? What was the point of our discussion before?

Devotees: Mādhava Purī Maharaja he cannot find Kṛṣṇa. But he cannot leave Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: He's in a fix. He can't...what is the point of similarity? He's not satisfied, he can't leave also, from this point I came, to this point? Neither stay, eh?

Bhakti Vijaya Tirtha Mahārāja: We said that only your mercy could give us Kṛṣṇa. _____ [?] discuss. You began to give us your mercy in the form of this discussion.

Parvat Mahārāja: About the poor boy that went to present himself to the king to ask for some...

Śrīla Śrīdhara Mahārāja: *Ksīro dhanīro pramāṇa*, that point.

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche*

["Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"]

[From Bhaktivinoda Ṭhākura's Ohe! Vaiṣṇava Ṭhākura, 4]

Kirtis chanda kalinda kuṇḍa kuṇḍa ksīro, karsa lambha vidhim [?]

May be of certain similarity. I forgot the link.

That *kirtī*, the fame is running away for fear of being of bondage, for fear of bondage, *kirtī* is going away, flying away, running away. So, it is going up without limit, running up. *Kṛṣṇa se tomāra, kṛṣṇa dite pāro*. He says that, "My Guru, he can, he's in a position to give Kṛṣṇa."

That Guru says, "My Guru can give me Kṛṣṇa."

He says, "My Guru in *paramparā*, it is running towards up, running. I have got nothing. My property all belongs to my Gurudeva."

He will say in his turn, "I have nothing in my possession. It is the property of my Gurudeva."

In this way, the telescopic system, everyone enhancing, and through that telescopic system it is coming here. That sun is there and telescopic system coming to us. This glass is in possession of this figure. No, the next glass is in possession. They're reflecting; they're conscious they're given reflection coming down in succession.

Everyone thinks, "No no, I have nothing. But my Gurudeva, there I can see it is there."

In the next layer, he can trace. In this way this is transparent Guru *paramparā*. Through them it comes enhanced vision. Self-abnegation, self-surrender, through that. That is the transparent characteristic, and through that passes to the sun is where, but it is coming here, in the reflection it can catch. So, Guru *paramparā* is a telescopic system that can show, but everyone says it is wonderfully found.

"That no, no, I have got nothing, but I see, here it is, there it is, my Gurudeva, through the Vaiṣṇava I can see clearly, there is Kṛṣṇa. But my position is very poor, and my faith is very bad."

This is the peculiar line for the finite to approach the infinite. For the negative to connect with the positive, no assertion is possible, the right is there. No right given extensively, not ostentatiously, no right. But a right through affection, it is meant like that. Not physical right or anything, but a reflection. And that is not a gross, but to the fine heart it is very tangible. It is very tangible to a fine heart, that susceptible heart, tangible. In others, they cannot find its existence anywhere. But the fine estimate can catch, that such sort of existence is, and this is the highest type of existence. This sort of existence is of the highest type. So subtle, so fickle, so independent, so free, so expanding, so embracing. Such things remain in the world. Kṛṣṇa consciousness and there other, His paraphernalia, the *svarūpa śakti*, it is such. It is there, but not detectable so easily. So independent its existence. They are maintaining in this world,

everything, but nothing. So command in its own existence it has got; appearing, non-appearing, withdrawing. A sweet will, so free, so...

End of 82.05.16.B

Start of 82.05.16.C_82.05.18.A

Śrīla Śrīdhara Mahārāja: Mahāprabhu suddenly found as if He's Kṛṣṇa Mūrti and lost Himself, and crying aloud, "What I have seen, please show Me once more. I can't stand. My heart breaking. My friends, once more show Me that sweet, sweetest appearance. I can't live without that."

Gaura Hari bol. Gaura Hari bol. Unknown and unknowable. Hmm? Only known and knowable by higher type of love and affection.

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān apī sambhavāt]*

["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]

"By *bhakti* alone I can be approached. Not otherwise. Exclusive devotion can come to Me. Not otherwise."

*nāhaṁ vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, drṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, ahaṁ evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

"No way I am approached, but only exclusive devotion Arjuna."

Gaura Hari bol. Gaura Hari bol. We are not satisfied with ordinary things which are available in the nature. We have tied our prospects with something so high, so rare, so dear.

adau aprasāsi sadyam jita bhavo kase mahim [?] Our campaign is so adventurous, if we are successful we have got the highest thing. Unsuccessful, then our prospect, whole future,

whole life gone. Gone. With this risk we have come, to search for the most precious thing, we must remember, not go back. Hmm? *Kṛṣṇānusandhāna. Brahma-jijñāsā* in *Vedānta*.

yasmin vijñāte sarvam evam vijñātam bhavati
[yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

If that is known, everything is known. With this temptation we have come. *Yasmin vijñāte sarvam evam vijñātam tad eva brahma*. In *Vedānta* also, *brahma-jijñāsā*. Try to have experience about the root of everything, then everything will be at your command, your hand. So *kṛṣṇānusandhāna*. What is that Brahman, that Brahman, Paramātmā, all these stale things? Kṛṣṇa is the very gist of them. Kṛṣṇa consciousness. Everything in His monopoly. So, Kṛṣṇa search after Kṛṣṇa. He's such, He's autocrat, He's a thief. He's a cheat.

Mahāprabhu one day in Navadvīpa, He was taking the name of "*Gopī, gopī, gopī*."

One gentleman, this so-called educated class of that time, "You Paṇḍita, Nimāi Paṇḍita, why do You take the name of *gopī, gopī, gopī*? That is not found in any *śāstra*. But You may take the name of Kṛṣṇa. We have found the name of Kṛṣṇa in some scripture, and some sort of good effect may be expected thereby. But why do You take the name of *gopī, gopī, gopī*? It is out of all scripture. Are You mad? Why do You still do? Wasting Your time. You are a brilliant scholar. What is Your degradation, deplorable degradation."

And Mahāprabhu He was removed. "Who will take the name of Kṛṣṇa he's a traitor. How He has treated with the *gopīs*. How, with how sincere love they approached Him and He was so cruel, a debauch, left them and went away and they're crying. Who will take the name of Kṛṣṇa? You have come to make Me, to canvas Me for the party of Kṛṣṇa. I shall teach you a lesson."

So with a rod Mahāprabhu.

And that man told, "He's stark mad. Nimāi Paṇḍita is finished. He's totally mad." He went away running amongst his own group, "Nimāi Paṇḍita came to strike me with a bamboo stick. We must have to teach Him a good lesson." This Kṛṣṇananda Gambadhī's [?] party, the *tantric* party.

So, Mahāprabhu says, "Don't take the name of Kṛṣṇa. He's very cruel, treacherous. He gives hope to His servitors, then flies away. Don't go that side. We shall rather worship the *gopīs*, who can give but cannot come back. Who can approach towards, but they don't know, they do not know to come back, retrace. We must worship them."

Gaura Hari bol. So here I stop. With the praise of the *gopīs* we stop. Gaura Hari bol.

Parvat Mahārāja: Jaya Om Viṣṇu-Pāda Paramahamṣa Parivrajakācārya Aṣṭottara-śata Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya! Śrīpāda A. C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakti Vijaya Tīrtha Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...*nirmatsara*, selflessness means that, to admit that He's all in all. Even my existence can be effaced by His sweet will. Though eternal I'm told, the soul is *sanātana*, etc, but His, the Absolute Will can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

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]

"You can keep it. You can do away with me. This is Your right constitutional. I am quite dependent. You can make or mar with my fortune, anything You like."

As much as you'll be able to realize your position of helplessness, so much you are enriching yourself from the real standpoint. You have got, you are acquiring a position there. Just the opposite, no vanity will be allowed there, all humility. Humility has got a value there, because _____ [?] we think that we are within the negative, not positive. No right, but all right only in His sweet will, that is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is our failure. And male has got his own way of attitude. So, predominating and predominated. If we want to assert our predominating self then we must, we're to come in connection with *māyā*, the illusory energy. There we are *puruṣa*. But if we want to approach that *taṭasthā* then we are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*, in consideration with *māyā*, we are *śaktimān puruṣa*, exploiter, enjoyer. So there, to be enjoyed. If we seek our relationship with the upper, the upper existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here, we come to exploit, to assert, then we are in connection with *māyā* we can do, and we are suffering from the reaction. Here *puruṣa*, and there *śakti*. In the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert we are *puruṣa*, we are enjoyer, but this is false and reactionary.

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

So try to develop the attitude of your potent potency characteristic. As much as you will be able to do that you will have value on the higher realm. Submissive. By submission, *pranīpāta*, *paripraśna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilized by them, that higher interest of the higher land, higher plane, then only are you allowed. No exploitation for the *jīva* soul is possible in that land, the country of Paramātmā, and even above. Kṛṣṇa.

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the Māyāvādī by *jñāna*. The false endeavour to understand by knowledge, of the Māyāvādī. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to Satyaloka. Then in Brahmaloka they merges, finished, they cannot pass through Brahmaloka towards Vaikuṇṭha, with that idea, *so 'ham*, "I am a part of the highest entity." That idea detains them in Brahmaloka, never upward. But *dāso 'ham*, then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇām satām* [Śrīmad-Bhāgavatam, 1.1.2]

moksabhi sandabhi api asta [?]

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [Śrīmad-Bhāgavatam, 1.1.2]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *śāstra* and by the *sādhū* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhū* and *śāstra*, by that help, *śravaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. "No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*." From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

"Higher things we can acquire by service." Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bon Mahārāja: I'm bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "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]

Bon Mahārāja: We're going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ.* "Because there is none beyond Me, so anyone praying for some trifling thing I am also giving trifle. But it is finished, they're again in want, but this is a play. But who are serious, wants Me, they also have to pay for that, however little, but his whole self he gives in whole. He gets in whole. As he gives so he gets."

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bon Mahārāja says he's bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he's seeking. If he's really bankrupt then he's seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We continue the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

*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]*

["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]

Āmāra ājñāya, "I will be capitalist." He takes the risk of, the position of a capitalist, *āmāra ājñāya*.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: For *māyā*, illusion, it is difficult for us to digest, this truth. That I am small, I don't like to digest this, to accept this. There's the rub. That is, my inner, evil tendency to capture others right. To understand what is freedom, we're really accustomed to think that I can encroach over the freedom of others, of the environment. That is the disease.

And reaction, "Otherwise I shall commit suicide, that is, enter the tomb, *samādhi*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand."

There we shrink, and that is the innate defect. Freedom means to exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly, mercilessly dissolve your ego, die. Die means dissolve, mercilessly. Throw yourself into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, energy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhaktivinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
But Mahāprabhu has discussed this physical death.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that

one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.”] [*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

“I’m ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasīc*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale.”

Then also I may get the *taṭasthā* stage.

But He says, “Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhū*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatām yadi kuto 'pi labhyate*.”

*[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]

The internal capital, it can be had only from the *sādhū*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can’t reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at the sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloḥa, Vaikuṇṭha, so many subtle. Even consciousness has got its gross portion in Vaikuṇṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu’s direction, “Don’t be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer.” That is His recommendation. “Don’t be too much calculative, and miser. If you find a proper place, give yourself totally. Totally.”

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. _____ [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction. He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He's the highest capitalist. Whimsical. Prodigal.

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

vrajendra suta bhi hanna vinathi hanas sparse anna jana [?]

Or ?

gopendra-suta vina tenho na sparse anya-jana [*Caitanya-caritāmṛta, Madhya-līlā, 8.287* ?]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpinī*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. _____ [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing His superiority in this dancing, chanting, all these things, suddenly He disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can't find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadmaṁ prapadye.

I have got a poem.

*yadamiya-mahimā-śrī bhāgavatyaṁ kathāyaṁ
pratipadam anubhūtam apyālabdhā-abhidheya
[tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ
madhura-rasadhī-rādhā-pādapadmaṁ prapadye]*

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in the *Śrīmad-Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*)."]

[*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā *dāsyam*, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Everywhere, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya*. *Yadamiya-mahimā-śrī bhāgavatyām kathāyām, pratipadam anubhūtam apyālabdhā-abhidheya*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murtiḥ, akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murtiḥ, akhila-rasāmṛta-murtiḥ*, is Rādhikā. *Rādhā-pādapadmaṁ*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. The only support of that *līlā* of Śyāma. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa*. *Ei rādhā-pādapadmaṁ prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murtiḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

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

Madhura-rasadhī-rādhā-pādapadmaṁ prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, ācārya abhimāna, from the position of the Ācārya we want to capture the minds of so many. But we must be conscious of Śrīdhara Swāmī's interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta*. We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I'm only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I'm doing, I'm doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own...

End of 82.05.16.C_82.05.18.A

Start of 82.05.18.B

Śrīla Śrīdhara Mahārāja: ...then there is justification, *ācārya abhimāna*. "I do not care that Śāṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu's School. I'm representing them. I'm ready to fight will all and to get victory. Absolute victory I want over everywhere." Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

*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]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Prabhupāda, *duṣṭa mana! tumi kiserai vaiṣṇava?*
mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.

[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

[*Gauḍīya Kaṇṭhahāra*, 3.24] [*Collection of ślokas used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What's the time?

Vidagdha-Mādhava: Seven thirty five.

Śrīla Śrīdhara Mahārāja: Seven thirty five. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who has left Guru?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

Bhāratī Mahārāja: Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his *śiṣyas*?

Śrīla Śrīdhara Mahārāja: Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

"Why have You given me this inspiration? If You have not given me power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post."

For some time he cried and he suffered with such mentality, it was shown.

"When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I'm helpless. I won't do this service. Then take me off, for some time."

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an Ācārya when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. "I am unqualified. I am unqualified." And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit of any type.

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

Bhāratī Mahārāja: Mahārāja, it seems that most persons in the western world they may come because of some small faith. And what they've heard about Kṛṣṇa they're not fully understanding...

Śrīla Śrīdhara Mahārāja: Though *śravaṇa-daśā*, then *varaṇa-daśā*. First *śravaṇa-daśā*, he should be educated sufficiently and then he'll be accepted in the group. Otherwise he, half understanding he may leave, then the reaction will come in the fame, in the name, of the Ācārya. He'll be paid in his own coin. But still...

Bhāratī Mahārāja: What reaction is that?

Śrīla Śrīdhara Mahārāja: The reaction? The bad name. If once he became disciple then left him and then he's doing many bad deeds, the name of the Ācārya will be affected thereby. So he'll try his best. But sometimes in the campaign there may be something wrong, right or wrong. By remembering the Infinite Grace of Nityānanda Prabhu, something is given up, after some suspension he may again return, he will have to return one day or other. With this hope you may do. He will have good will, then that will be effective one, in a day or, not in a day, but afterwards.

*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]

The knowledge of that eternal characteristic that is not lost. It may be again covered for some time but will again awake. Other transient things they come up and go down, but this is of eternal character. This will stand, and in course of time it will gather ground again and permanently. Hare Kṛṣṇa.

Bhārati Mahārāja: How do we adjust the understanding that Caitanya Mahāprabhu He instructed that, or it was insinuated that the Ācārya in Kali-yuga should not take many *śiṣyas*?

Śrīla Śrīdhara Mahārāja: That depends upon the capacity of the person. Many means how many, how great army a General can lead. That depends upon the capacity of the General.

So here Prabhupāda told, "One man he can manage a kingdom, an empire, but still he may find sufficient for his own activity. Another man, he cannot manage his family of five or six men. He finds no time beyond that."

So it depends, *bho śiṣya mahāramba*, it depends upon the personality of the man in Ācārya. Man is the gold for that. Rank is but the guinea stamp. Man is the gold for that. Ācārya, *uttama adhikārī* Ācārya, *madhyama adhikārī*, in different grade. So Ācārya may be of different power and position. So for the junior class of Ācārya they should not make many disciples, that the opinion of the disciples will guide him. He will guide the disciples, that should be the normal thing. But the opinions of the disciples are guiding the Ācārya, he's weak. So a weak man must not engage himself in a big ____ [?] then he'll be lost there. In that sense it has been told.

Devotee: Mahārāja, an Ācārya he may decide that, "I have already given enough *dīkṣā*, I should stop now, or I should diminish."

Śrīla Śrīdhara Mahārāja: Yes, of course, he'll be tied, but if he ties them with the toe of his own Gurudeva then he's clear. Otherwise he'll be responsible. The responsibility will come to him, but if he makes the way clear to his own Gurudeva then he may remain such side.

He may appeal to his Gurudeva, "I have connected with him, connected them with you, you please take care. I have recruited on your behalf."

If he's clear in his heart, in his temperament, then he won't have to suffer. Hare Kṛṣṇa.

Devotee: What can be done when the disciples are preaching? And they are making, repeating...

Śrīla Śrīdhara Mahārāja: Everything is good if it's in a proper line.

Devotee: But if the Ācārya, their Guru Mahārāja is not accepting new men, and they're preaching, what they do?

Śrīla Śrīdhara Mahārāja: Eh? Guru Mahārāja?

Devotee: [Varāha Prakāśa Mahārāja?] The Guru doesn't want to accept any more *śiṣya*, but the disciple of this Ācārya they are preaching, they are recruiting new men...

Śrīla Śrīdhara Mahārāja: So what does he say?

Bhāratī Mahārāja: _____ [?]

That suppose the Ācārya has no more interest in giving *dīkṣā*, then his *śiṣyas*, what will they do? In their preaching they will recruit more men naturally, so where should those men be guided?

Śrīla Śrīdhara Mahārāja: Oh, that *ṛtvik*. His men who are recruiting for him, they're taking more in number and asking the Ācārya, "You must give *dīkṣā* to them."

Bhāratī Mahārāja: Yes, but he's not interested.

Śrīla Śrīdhara Mahārāja: But he's not - then in that case he may transfer them to another Ācārya whom he can trust, "Just go to that Ācārya. I like him, I recommend him for your Ācārya-ship." In this way he may guide, "Go to that gentleman."

That when Madhan's mother came to me for *dīkṣā*, he got *Hari-Nāma* from our Guru Mahārāja, but for *dīkṣā* she came to me. At that time I did not begin to give *dīkṣā*, that mentality. So I sent her to Goswāmī Mahārāja in whom I had confidence. And so many I sent from here to there, "Go there. I have faith there. You may go. I recommend him."

Bhāratī Mahārāja: Mahārāja, what is lacking is this *śravaṇa-daśā*. The *śravaṇa-daśā* seems to be lacking the most to properly educate the newcomer. It's very difficult.

Śrīla Śrīdhara Mahārāja: Of course. Of course. So sometimes if anyone has sufficient time, or not sufficient time he may engage others as assistants to make him, to facilitate his *śravaṇa* for his satisfaction. If he has got no sufficient time and energy a recruit may be appointed, *vartma-pradarśaka-guru*, in whom he has got confidence. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Our Guru Mahārāja he wrote that, "In the final days of the Spiritual Master he may take to *nirjana-bhajana*, and turn over all the preaching to his disciples."

Śrīla Śrīdhara Mahārāja: That may not be in all cases. There are some of such temperament want to 'die in harness.' That was the word of [Bhakti Saranga] Goswāmī Mahārāja, the Founder of Gauḍīya.

Bana Mahārāja requested him, "We have done preaching service enough, let us enter into the cave of *nirjana-bhajana*."

Goswāmī Mahārāja refused hatefully. "I want to die in harness." That was his...

But Bana Mahārāja was flickering...

Dhīra Kṛṣṇa Mahārāja: Die in the saddle.

Śrīla Śrīdhara Mahārāja: ...sometimes he enters into the cottage of *bhajana*, and sometimes comes out with a reaction. That is his temperament.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa is taping everything.

Śrīla Śrīdhara Mahārāja: Oh! Ha, ha, ha.

Devotee: *Sarva tat pranīta dharma tat* [?]

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

Devotee: Mahārāja, so in some personalities the tendency to preach it is always there, it cannot be avoided.

Śrīla Śrīdhara Mahārāja: Yes, that *goṣṭhyānandī* type, there is a peculiar type, special type. Whatever, a sincere case, whatever he finds sweet, at once without taking it himself extends to others. "Oh, take it." A laudable nature. Must be sincere in his dealing. All right.

Bhāratī Mahārāja: So when it is seen that the Ācārya is apparently suffering some reactions, is it the Ācārya's fault or the *śiṣya's* fault? Because from what you've said just now it seems hard to...

Śrīla Śrīdhara Mahārāja: Suffering, suffering from what?

Bhāratī Mahārāja: Suffering from some, perhaps external illness, or mental illness, or internal worries, headache.

Śrīla Śrīdhara Mahārāja: That is, a particular case should be examined.

Devotee: In general case?

Dhīra Kṛṣṇa Mahārāja: Once our Guru Mahārāja he said, "Because I've accepted some nonsense disciples," he said, "Sometimes I have to suffer for that."

Śrīla Śrīdhara Mahārāja: That is the bright side, to have estimation for the Ācārya on the part of the disciples, bright side, general. Generally bright side is that. But particular case should be examined and a remark should be made. Not in all cases.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: According to his capacity, according to his purity of purpose, sincerity. Hare Kṛṣṇa.

When Kṛṣṇa was here there was some, another Vasudeva, arose in Assam side. "I am Vasudeva. He's not."

Devotees: Pauṇḍraka.

Śrīla Śrīdhara Mahārāja: "Pauṇḍraka, what is it." Then Kṛṣṇa had to face that problem. "Yes, come. Who is proper Vasudeva I shall show you."

Devotee: Mahārāja, Viraha Prakāśa Mahārāja is asking that, "When Prabhupāda was still present among us, sometimes he has seen that when he was sick, he was ill, he won't stop giving *dīkṣā*."

Śrīla Śrīdhara Mahārāja: That should be thought as physical unfitness and their desirability of the heir, some hindrance, some opposition in the fate of the so-called disciples. It should be looked at like that, that some hindrances on the fate of the disciples, for this, this has been created. This unfavourable environment has been created, to stop his *dīkṣā*. We should take in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Our Guru Mahārāja said, "That for preaching purposes, for propaganda of Kṛṣṇa consciousness, that sometimes risk had to be taken in accepting someone who is not properly fit. But later by the mercy of the Spiritual Master they may become properly qualified."

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That may be, no harm, no inconsistency there. The small capital what still remains with him, you may think, "In a proper fashion if I give him, thrive," and my Gurudeva's line will be gloriously extended. So whatever small left for me I may give this to him, for the interest of his Gurudeva and his learning."

Dhīra Kṛṣṇa Mahārāja: Guru Mahārāja, how many disciples did Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura initiate?

Śrīla Śrīdhara Mahārāja: That we don't know. Maybe a thousand, something like that.

Bhaktivinoda Ṭhākura maybe about a hundred. Prabhupāda two, three thousand, maybe, more than a thousand. And Gaura Kīśora Bābājī Mahārāja, one or two.

Dhīra Kṛṣṇa Mahārāja: And Mahāprabhu, initiated disciples?

Śrīla Śrīdhara Mahārāja: Initiated disciples, perhaps one, or two. And Lokanātha Goswāmī's disciple initiated only Narottama. And Narottama's disciples perhaps near a million. The whole of Manipur received the grace of Narottama Ṭhākura. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, there's one practical question. As in the case of Vijaya Tīrtha Mahārāja, we find that some of our God-brothers re-initiated his disciples, gave *dīkṣā* again, re-initiations took place. For example, Bhāvānanda Mahārāja, Svarūpa Dāmodara, and Bhagavān Mahārāja, Rāmeśvara...

Śrīla Śrīdhara Mahārāja: That may be done considering the acceptance of his Gurudeva. If a person goes through him, and goes through A.B.C or X, who may be accepted by his Gurudeva. With this internal understanding he may do that. "I shall take him to my Gurudeva." But he feels, "No." He'll be satisfied if he goes through that disciple," then he won't go. But he thinks that, "If I take him to my Gurudeva he'll likely accept." That should be the inner adjustment. "He was mishandling and I'm handling properly, so my Gurudeva was dissatisfied with me."

_____ [?]

Bhāratī Mahārāja: But the *śiṣyas* were not dissatisfied. They were preached to in a different way.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Forcibly manipulated.

Bhāratī Mahārāja: Forcibly, yes.

Śrīla Śrīdhara Mahārāja: They will have to give explanation there.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: With this inner adjustment they will have to do that, whether He's being satisfied with this work.

Bhāratī Mahārāja: It is very painful to the *śiṣya* and Guru.

Śrīla Śrīdhara Mahārāja: Of course it is painful, it is very, very painful. Like cattle they're dealing with the human sentiments, pure sentiments, like *gos* on the ship.

Bhāratī Mahārāja: Yes, cattle.

Śrīla Śrīdhara Mahārāja: Yes, cattle. They're being dealt with like cattle that belongs to the committee, not any sentiment between human heart. He's being ignored, he's being smashed, the connection from heart to heart, and from soul to soul. But by a tank, the tank is crushing this infantry. By tank crushing the infantry. It's something like that.

Bhāratī Mahārāja: So now, personally, how do we relate to those persons who have done that?

Śrīla Śrīdhara Mahārāja: He's doing, in the consideration of humanity, and also a case of devotion, they'll have to incur a very grave situation. It is not a play, to play with the hearts and playing with the sentiments of the people, like a military campaign. So I told, the dollar, diplomacy, and despotism, in the name of devotion, dedication, and divinity. It is going on like that. This is my conception. The play of dollar, and diplomacy, and despotism, in the name of devotion, dedication, and divinity. Three D's, in the name of three D's. Fools rush in where angels fear to tread.

Devotees: _____ [?]

Devotee: In the worst case is a disciple can reject his own Guru.

Śrīla Śrīdhara Mahārāja: Who have got some sense, some appreciation about the fine feeling and sentiment of devotion, they cannot crush like it is demonic, a demonic attempt. Ignoring for persons soul, soul connection, they're going to committee connection. The computer is taking the position of the human soft heart.

Bhāratī Mahārāja: So Mahārāja, these persons are our God-brothers, but personally I don't feel any necessity in the future to even associate with them in any way.

Śrīla Śrīdhara Mahārāja: I think sincere men will not associate. That is a dangerous, heinous attempt in humanity. What to speak of in the religious world.

Bhāratī Mahārāja: For example, Bhakti Svarūpa Dāmodara Mahārāja will come here in a month or so to visit you, because he still thinks that he has done nothing wrong. He has re-initiated the disciples, some disciples, and he will come and visit you as if he has done nothing wrong. And when he sees...

Śrīla Śrīdhara Mahārāja: _____ [?] He came to me?

Bhāratī Mahārāja: He will come, soon he will come here.

Śrīla Śrīdhara Mahārāja: Oh. He may come?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He may come. But that is heinous.

Bhāratī Mahārāja: And he will act with us as if he has done nothing wrong. Then?

Śrīla Śrīdhara Mahārāja: That may be his discretion, his realisation. But I differ fully from that.

I'm really, realistically I'm afraid to see their face, who are a party to that demonic activity. Heartless people. The other day by the order of Swāmī Mahārāja and that gentleman established a connection with them. And for some plea they're rudely severing that connection of divine sentiment. And they will be dealt like that.

Devotee: _____ [?] As you sow you shall reap.

Śrīla Śrīdhara Mahārāja: Hmm. They have no appreciation of soft dealing. It seems to me that I told that to crush the infantry with the help of the tank. Just as America threw atom bomb to the innocent people. The victory of machine over the humanity, human hearts, human feeling. Fight direct fighting, that is, that may be accepted. Who has come to fight, fight with him. But innocent man they're engaged here and there and they're crushed by some machinery efficiency. There must be some reaction.

Bhāratī Mahārāja: America will get that reaction.

Śrīla Śrīdhara Mahārāja: They'll see, they'll say, that for greater benefit we are bound to do this sort of things for higher, greater benefit. But the qualitative judgement should be there. This human civilisation, at the cost of the vegetable and mineral and animal living, by force of their machine and scientific knowledge they're robbing them, and their reaction must come. The law of *karma* won't allow them to get scot free.

Devotee: Guru Mahārāja, in which case somebody can reject his Guru?

Śrīla Śrīdhara Mahārāja: That is less objectionable, personal dealings. "I can't put my faith on him for such and such reason." It is a simple case.

Devotee:

*guror apy avaliptasya, [kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhīyate]*

["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]

Śrīla Śrīdhara Mahārāja: Ah! A simple case. But forcible conversion like the Mohammedans, "There is a sword, and here is *Koran*. Accept *Koran* or be beheaded."

And,

*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 sort of maxim is being ridiculed and laughed at, by such attempt, in the name of future collective goodness. "There's gangrene." They'll say, "There's gangrene in the left hand, it must be cut off." Cruelly. To cut off one thing, and then to chew that thing, that cut off limb to chew, and devour, what is that thing? Hare Kṛṣṇa.

Bhāratī Mahārāja: So now that we're going to different parts...

Śrīla Śrīdhara Mahārāja: Cutting the limbs of Jayatīrtha, the Rāmeśvara and Bhagavān, no, they're eating that meat.

Parvat Mahārāja: Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Bhāvānanda.

Bhāratī Mahārāja: All of them.

Śrīla Śrīdhara Mahārāja: They're chewing and eating the meat of his limbs.

Parvat Mahārāja: Here he comes.

Bhāratī Mahārāja: He has just come in.

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Vijaya Tīrtha Mahārāja.

Devotees: No limbs. Limbless.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja _____ [?] Ha, ha, ha, ha. Extreme opinion. I'm always for that. I'm notorious commentator.

Devotees: [Group laughter] Jaya!

Śrīla Śrīdhara Mahārāja: Acyutānanda and Narsing [?] Kavirāja has remarked in my favour, I'm severe commentator. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Eight fifteen, eight twenty.

Śrīla Śrīdhara Mahārāja: Eight twenty. So no more.

Devotee: One last question Guru Mahārāja. When the Guru can reject the disciple?

Śrīla Śrīdhara Mahārāja: Sufficient reason there should be, fare warning. A gentleman like treatment may be expected in every case. When too intolerant it should be rejected, not very easily, when it will set a bad example to others. They're segregated to - when any patient is considered to be so much contagious that will be dangerous to other patients of the room, he should be removed, like that. When his association will cause much damage to others, other disciples, then in that case, helplessly, he's to be removed for the good of others.

Bhakti Vijaya Tīrtha Mahārāja: As I came late I should get chance to ask one question.

Śrīla Śrīdhara Mahārāja: Ah? One question?

Bhāratī Mahārāja: He said he deserves one question because he came late.

Parvat Mahārāja: He came at the end.

End of 82.05.18.B

Start of 82.05.18.C

Bhakti Vijaya Tirtha Mahārāja: ...*Caitanya-caritāmṛta*, it mentions that Śrīmatī Rādhārāṇī wears the *tilaka* of good fortune, *saubhāgya-tilaka*, *tilaka* of good fortune on Her forehead.

[saubhāgya-tilaka cāru-lalāṭe ujjala, prema-vaicittya — ratna, hṛdaya — tarala]

["The *tilaka* of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket."] [*Caitanya-caritāmṛta*, 8.176]

I wanted some explanation about the *tilaka* marking in general that all Vaiṣṇavas wear, and especially about this particular *tilaka* marking that Śrīmatī Rādhārāṇī wears.

Śrīla Śrīdhara Mahārāja: I do not know what type of *tilaka* She has on Her forehead, but I see the meaning, I read the meaning there. *Saubhāgya-tilaka cāru-lalāṭe ujjala*. That *tilaka* means generally Śrī Mandeer, on his forehead there is the temple of Kṛṣṇa. She considers that to be Her highest fortune. That in his fate, in his fortune, the Kṛṣṇa temple is there, in his fortune. In Her brain She may mean the temple of Kṛṣṇa, or She considers that Her highest fortune, good emblem, auspicious sign, in his fate, fortune. Fortune, Her whole ambition and fortune consisting in Kṛṣṇa consciousness of the highest type. Nothing She wants in Her fortune. In this way it may be interpreted. *Saubhāgya-tilaka*, and it is considered by others also that She has, She's the owner of the highest fortune, by that insignia, or sign. Hare Kṛṣṇa. *Saubhāgya-tilaka*, Her body is ornamented with all different types of Kṛṣṇa consciousness and Her forehead is the token for fortune, and there also all Her ambition is with Kṛṣṇa. She's fated for that. That is the symptom, purpose of the symptom.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Now I close. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...

[Jaya Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,]

Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

The Pañca Tattva, after pronouncing this Name of Pañca Tattva, you are to count bead, following this *mālikā*.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The *Hari-Nāma mahā-mantra*. _____ [?]

Now, I'm coming with the process of taking the Name. This Name is found in *Kali-santaraṇa Upaniṣad*, as well as in *Agni Purāṇa* and *Brahmāṇḍa Purāṇa* _____. [?] In almanac also the scholars they have mentioned this Name as only _____. [?] Only Name of address, and no prayer, no appeal with that. Now, this is given to us by Mahāprabhu as a general recommendation for the fallen souls, for all, qualified, non qualified. Only the minimum demand is *śraddhā*.

And also we find from *Padma Purāṇa* there are ten kinds of offences we shall try to avoid that.

And they're, first, the abusing the Vaiṣṇava, the *sādhū*. *Sādhū* means Vaiṣṇava. All other worshippers of demigods not considered as *sādhū*, saint. Saint, they've got no ambition of their life but only to have their lovely connection, or service with the Absolute.

And the second is also similar, *śāstra ninda*, blaming the *śāstra*, scriptures, of course that are concerned with praising the greatness, the nobility of Kṛṣṇa, and not of other gods.

Then third is to consider Guru as human being, though so many human symptoms are found there, still, according to my sincerity, to meet Godhead, he comes down to meet my hunger. And He represents Himself in Guru, and we are to look at him like that, that he's the agent, the representation of the Lord. It has been advised for us in general way.

And the fourth is other gods, demigods, including Śiva, Śakti, and others, the Sun god, the other gods, they're all, not to be considered equal or greater than Nārāyaṇa or Kṛṣṇa, Viṣṇu. They're under Him and got engagements from Him to discharge their duties.

Fifth, not to go on with the help of dictionary to find diverse meanings in the words of the Name. The Name is that highest person incarnate by His own free will. He's inseparably, should be dealt with Him as He is in His sound form, *Vaikuṇṭha sabhā*. Differentiated from, different from mundane *sabhā* that can be produced by the body, the tongue, and the lips. This is spiritual, coming down from the spiritual world. And controlling our body it comes to express itself. Dance in the tongue, *Vaikuṇṭha sabhā, Nāma, Nāma* [?], inseparably connected with the *Nāma* whom it means.

Then, the sixth, *nama balad papa buddhir* [?], we're given to understand that one Name is sufficient to clear all the sins one can commit. So with this idea if we go on indulging committing many sins and use one Name to cleanse the sin, the dirt, with this spirit if we take the Name it will be simply an offence to the Name, and not Name proper.

Then, *asraddha-dhano nama dharma* [?], to give Name to anyone and everyone, only with the greed of becoming an Ācārya, then it will be an offence. Without sanction from above if one runs to become an Ācārya, to get name and fame with this mundane purpose, then that is an offence.

Then, *anya subha-kriyas saman* [?], to consider the Name, it is of course good, but there are other good things also, one can wander the holy places, one can make gift, one can

make penances. So many other purifying processes. Name is also one of them. If we go to undermine, taking the Name in such an order then we commit offence against Name. Nothing, no other process of purification can be in the same rank with taking the Name. The Name can give the Nāmi, the Lord in wholesale, but others some partial success in this mundane world. So no other process of purification, achievement of higher life may be considered of equal position with Name. It is supreme, and none can come up to, closer to it.

Then, too much affinity towards body and bodily wealth. Then the Name will, if properly, unbiased way we'll take the Name, the Name will create some change into our mentality, our mental system. The transformation will come. But if we carefully try to avoid that transformation within us and stick to our present life too much, addiction, then that is an offence against the Name. To invite Him and not to take care properly about Him, that sort of offence.

Then the last, and the tenth, not to accept Name as a foreign thing. He's my friend. I'll be quite at home with Him. Very soothing and friendly connection I'm going to attain by the realisation of the Name. Back to God, back to home, and never to any foreign country, foreign stage of life, which may not prove sympathetic to me. Not such, but all sympathetic, all friendly, all loving, all affection, all good, all beauty, all charm. All, in every way, the most desirable end of life I'm going to attain. With this spirit we must take the Name.

There are four *nāmābhāsa* which can give salvation but not the service of the Lord. That is *sāṅketyam*, *parihāsyā*, *stobha* and *helanam*.

Sāṅketyam, in the case of Ajāmila, first he began, he's chanting the Name of Nārāyaṇa in connection with his son that was playing. But in the meantime taking the Name within a second that attitude was changed.

"This boy Nārāyaṇa what he'll be able to do with these fearful figures of the agents of Yāmarāja?"

Then the connection took him to the Vaikuṇṭha Nārāyaṇa memory, and at once four servants of Nārāyaṇa came down on the surface of his consciousness. And he found a long discussion between the Yāmadūtas and the Viṣṇudūtas. And when that was finished, Yāmadūtas, they're agents of the, to punish the sinners of the mundane, they were convinced by the Viṣṇudūtas that, "His jurisdiction has changed, he's no longer under the justice of Yāmarāja in mundane affinity connection. But he's taken the Name of Nārāyaṇa, somehow, now whatever is to be done about him, it will come from the court of Nārāyaṇa and not from you, your camp." And they went away.

This is *nāmābhāsa*, in connection, not by any *śraddhā*, from Guru, purposely he went to take the Name, but by accident it came to flash in his mind for his previous life's *sukṛti*, that *nāmābhāsa*. That got him salvation. When he woke up from the coma stage he remembered all his past activities, had some repentance, at once went to Haridwar, and began taking the Name of Nārāyaṇa. And when sufficient portion came, last time, those four Viṣṇudūtas came down with a chariot and took him to the conscious spiritual domain, *Nāma*, this *sāṅketya*.

Parihāsyā, if one's cutting jokes, takes the Name of Hare, Hare, or Huray Kṛṣṇa, he's ridiculing you in the street, they may have *nāmābhāsa*, anyone, if connected with his previous *sukṛti*. *Parihāsyā*.

Stobha, to use it with some other, er...

Devotee: Intention.

Śrīla Śrīdhara Mahārāja: ... sign, that in the case of, *stobha*, sometimes *nāmābhāsa*. Jīva Goswāmī has taken the advantage in *Harināmāmṛta-vyākaraṇa* ____ [?] symbol, in the *ta*, when he's playing the *mṛdaṅga*, "*Gaura Nitāi*, *Gaura Nitāi*," using as symbol, may be *nāmābhāsa*.

And *hela*, sometimes when negligently we are coming out of sleep sometimes we may take, "*Hare Kṛṣṇa*," in this way we may cast off our indolence. *Hela*. Neglectfully.

"*Haram*, *haram*." In the case of a boar one Mohammedan chanted, "This is *haram*, *haram*." But anyhow for his previous *sukṛti* it became *nāmābhāsa*. In this way.

But we should try to take the positive line. We shall think to get the advantage of serving Viṣṇu and Vaiṣṇava, Kṛṣṇa and *kāṛṣṇa*. With this sort of attitude however much possible we shall go on, with some positive thinking take the Name - this *nāmābhāsa* means.

And the process of counting from the bigger bead to the smaller, and again to return in that very way, and not to cross the giant *mālā* which is named as Sumeru. The giant *mālā* in the middle of big and small, that must not be crossed when we're counting. From the big we shall come to the smallest, and again we shall go back in that line to the big, in this way.

And it must not be kept fasting. Daily we must - Swāmī Mahārāja has recommended sixteen beads counting...

Devotee: Rounds.

Śrīla Śrīdhara Mahārāja: ...counting, we shall try to keep up that standard. And as much as we can increase the number so much it is the better. In this way the Name should be taken.

As for *dīkṣā* I shall have to consider it. By phone, of course it is a precedent, but by tape I shall have to think, and pray, and to get permission, then I shall do it, next time when you come.

...

... delegating my power to you. On my behalf you go on with *dīkṣā*. But if anyone is not satisfied, then he may be taken here, or as you recommend by tape I shall consider it for future, not now, immediately.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. When you will come in a number you can take him or her along with you, bearing the cost of his coming. Or by a phone connection. If that is not possible then in the tape *dīkṣā* that I shall have to take time and to ask permission from the up, upper world. And then I can say. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Hari bol.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Start of 82.05.18.E

Devotee: We were wondering that different personalities they try to associate in the material sense according to their likings. And we find that also when it comes to the association in the matter of *bhajana*, or service, then also there is tendency to group, to look for a specific quality.

Śrīla Śrīdhara Mahārāja: In a general sense we are to ascertain the right of the finite and the infinite, that must be adjusted. In the case of free will also. Absolute is absolutely free. And this is infinitesimal so its freedom is also like that. As finite is adjustable with infinite, so every attribute and part of finite will be similarly adjusted with that of infinite. This should be our guiding sense.

Do you follow, in a general way?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That must be adjusted, of inner infinite is adjusting finite within its scope.

Bhedābheda, acintya bhedābheda, common and difference, and that is not within the scope of human thinking. Do you follow? *Acintya, bhedābheda*. It is not possible to capture by our brain, according to our Guru Mahārāja, puppy brain. That is *adhokṣaja, jñāne prayāsam udapāsyā* [Śrīmad-Bhāgavatam, 10.14.3] So we're requested not to make much of our, of the vanity of our consciousness, that we can include everything within the consciousness. So *namanta eva*, try to give regard to the infinite, than to try to capture the infinite within your brain. That will be futile attempt. Just as physically it is not possible to capture the infinite for the finite, so also consciously it is also impossible to capture the infinite within its fist. So we must be prepared with that sort of adjustment with the infinite.

*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]

He's all in all. With this idea one should surrender. And after long, long, ages and births, a *jñānī* comes to such conclusion. *Namanta eva*, that of submission, the road of submission, surrender, that you accept. The knowledge must be subservient to devotedness, not more than that. *Śuddha*, to admit the importance of the pure devotion, that means that knowledge is futile, can't do anything. With this data and basis only the pure devotion comes to take its position, rest. Otherwise that devotion is not devotion proper, it is *saguṇa*, this illusory devotion in this mundane world.

Devotee: This cultivation of knowledge?

Śrīla Śrīdhara Mahārāja: Ah. True devotion, *bahūnām janmanām ante*.

*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]

This sort of adjustment final with the mundane world, world of exploitation. *Mad-bhaktiṁ labhate parām*. Then only he can be eligible for the acceptance of *para bhakti*, pure devotion, *śuddha bhakti*, *ananya bhakti*, *kevala bhakti*.

Not by *jñāna*, not by exploiting energy, nor by knowing faculty, but by serving attitude, *yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūrṇ 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."] [*Kaṭha Upaniṣad*, 1.2.23]

& [*Muṇḍaka Upaniṣad*, 2.3.2]

Whomever He will accept, he can know Him, that much. So to attract His attention, only devotion is necessary, devotedness, that can attract Him. His freedom, and then He will come to know you, about Himself. Not by the dint of your power you can know Him. If He likes to know, Him to you, you can know Him that much. So the method of direct approaching by knowing faculty is useless. Only you are to attract Him, His attention, so that He comes to make Himself known to you. That is the policy, otherwise not, pure knowledge is possible about Him. *Adhokṣaja*, transcendental, means this, beyond the jurisdiction of our knowing faculty.

Who is there?

Bhāratī Mahārāja: Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāratī Mahārāja. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: I have followed long ago. We must be alert on this point, always. We'll have to be acquainted with the line of demarcation, between knowledge and pure devotion. The fight will be with the so-called *jñānī*, that is Śāṅkara School. You must be well versed here in this point. Our main enemy will be the Śāṅkarite who says that *jñāna* is

everything, even above *bhakti*, devotion. And in *Bhagavad-gītā* their weapon is only in one place.

*teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

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

*teṣāṁ evānukampārtham, aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

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

So I have given interpretation to take it in another, higher way. This *jñāna* means *jñāna-dīpena bhāsvatā*, that is to make Himself explicit in the heart of the devotees, they're suffering from the pangs of separation. There He expresses Himself. It is meaning that, *jñāna-dīpena bhāsvatā*, after devotion.

Bhāratī Mahārāja: Mahārāja, there always seems to be an inner struggle. A struggle within as to come to know the infinite, say for example *sambandha jñāna*, to understand properly what is *sambandha jñāna* there seems to be no limit.

Śrīla Śrīdhara Mahārāja: Ah, *sambandha jñāna*, but *sambandha jñāna* will come according to His sweet will. *Sambandha jñāna* is not independent of His will. He will bring you to know that, "I am such and such to you." Otherwise not, it does not depend on you. "Who I am to you?" That also within His jurisdiction, almost everything. It's not within your fist. *Yam evaiṣa vṛnute tena labhyas*. He maintains the subjective character always. You are object to Him. That you must not forget. A super subjective characteristic He has got. You are an object.

*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]

Superiority in His side, in all matters. You are only dependent, an atom.

Bhāratī Mahārāja: It seems that we're very helpless.

Śrīla Śrīdhara Mahārāja: Yes, of course, and the realisation of your helplessness, that is your capital. "I'm helpless." If sincere, then you're seeking for some shelter. And from there you

can come properly in His connection, when you are sincerely after seeking your shelter. Then you come across Him. And when you can stand independently it is a luxury to enquire about Him, not necessity.

Bhāratī Mahārāja: Luxury?

Śrīla Śrīdhara Mahārāja: Eh? Something like that.

Bhāratī Mahārāja: Amusement.

Śrīla Śrīdhara Mahārāja: Knowledge of luxury, a fashion, an ornament, something like. But inner dire necessity you will feel for a shelter because you are helpless in all respects, then your contact with Him will be proper and real. Otherwise all like luxury.

Bhāratī Mahārāja: Like a false decoration.

Śrīla Śrīdhara Mahārāja: A show for *pratiṣṭhā*, that I can know anything and everything, to get position and fame, prestige, in this world, that is any achievement in this world. Or ultimately to merge in the ocean of consciousness, at most.

Nirmat-sarāṇāṁ satām [Śrīmad-Bhāgavatam, 1.1.2] *Nirmatsara*, selflessness means that, to admit that He's all in all. Even my existence can be effaced by His sweet will, though eternal I'm told, the soul is *sanātana* etc. But He's, the absolute which can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

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 *The Songs Of Bhaktivinoda Thākura*, p 13]

"You can keep it, You can do away with me. This is Your right, constitutional. I am quite dependent. You can make and mar with my fortune anything You please."

As much as you'll be able to realise your position of helplessness, so much you are enriching yourself from the real standpoint, you are acquiring a position there. Just the opposite, no vanity will be allowed there. All humility. Humility has got value there, because _____ [?] we are within the negative, not positive, no right. But all right only in His sweet will. That is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is her failure. A male has got its own way, of attitude. So predominating and predominated.

If we want to assert our predominating self then we are to come in connection with *māyā*, the illusory energy. There we are *puruṣa*. But if we want to approach that *taṭasthā* then we are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*. And in consideration with *māyā* we are *śaktimān*, *puruṣa*, exploiter, enjoyer. And there, to be enjoyed. If we seek our relationship with the upper, upper existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here we come to exploit,

to assert, then we're in connection with *māyā*, we can do, and we're suffering from the reaction. They're *puruṣa*, and they're *śakti*, in the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert, we're *puruṣa*, we're enjoyer. But it is false and reactionary.

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

So try to develop the attitude of your potency characteristic. As much as you'll be able to do that you will have value on the higher realm. By submission, *praṇipāta*, *paripraśna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilised by them, the interest of the higher land, higher plane, then only you are allowed. No exploitation for the *jīva* soul is possible in that land, the country of Paramātmā, and even above. Eh? Kṛṣṇa. Eh?

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the Māyāvādī by *jñāna*. The false endeavour to understand by knowledge, of the Māyāvādī. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to Satyaloka. Then in Brahmaloka they merges, finished, they cannot pass through Brahmaloka towards Vaikuṇṭha, with that idea, *so 'ham*, "I am a part of the highest entity." That idea detains them in Brahmaloka, never upward. But *dāso 'ham*, then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2]
moksabhi sandabhi api asta [?]

dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śūsṛūsubhis tat-kṣaṇāt

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *śāstra* and by the *sādhū* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhū* and *śāstra*, by that help, *śravaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. "No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*." From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

"Higher things we can acquire by service." Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bana Mahārāja: I'm bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "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]

Bana Mahārāja: We're going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*. "Because there is none beyond Me, so anyone praying for some trifle thing I am also giving trifle. But it is finished, they're again in want, but this is a play. But who are serious, wants Me, and they also have to pay for that, however little, but his whole self he gives him whole. He gets Me whole. As he gives so he gets."

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bana Mahārāja says he's bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he's seeking. If he's really bankrupt then he's seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We are continuing the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapī ei thāñī 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]

Āmāra ājñāya, “I will be capitalist.” He takes the risk of the position of a capitalist, *āmāra ājñāya*.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bana Mahārāja: Mahārāja, then, one has independence to associate, one has the independence, or the right to choose his association according to his own liking, right. Then, according to that liking one will look for that association according to his own specific taste, or *rasa*, hmm?

Śrīla Śrīdhara Mahārāja: The liking is not ignored, but the decision in the hand of the authority. Liking is consulted. Liking sometimes may be defective. So liking has got importance but that is limited. Everything is limited in *jīva* because he’s limited. No absolute power in his hand, because he’s vulnerable. *Anu* means small, infinitesimal, that is there is vulnerability. So under guardian, to live under guardian, that is safe for him. Otherwise whatever small freedom he has got he’s misusing. And we’re the witness. No absolute right in any respect may be with *jīva*, all relative.

End of 82.05.18.E

Start of 82.05.18.F

Śrīla Śrīdhara Mahārāja: Freedom is there but that is partial. I’m not free to interfere with the freedom of others in the environment. So my freedom is little, partial, meagre, negligible. But still, I have got something, because I’m a part of the whole. *Anu caitanya*, consciousness is also so, not full consciousness, so everything, partial representation, and *anu*, very meagre, slight. Everything is slight with us.

[The following text is also within the transcript dated 82.05.16.C_82.05.18.A]

And *māyā*, or illusion, it is difficult for us to digest this truth. "I am small." I don't like to digest this, to accept this. There's the rub. That is, my inner, evil tendency to capture others right. To understand what is freedom we're really accustomed to think that I can encroach over the freedom of others of the environment. That is the disease.

And reaction, "Otherwise I shall commit suicide, that is, enter the tomb, *samādhi*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand."

There we shrink, and that is the innate defect. Freedom means to exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly, mercilessly dissolve your ego, die. Die means dissolve, mercilessly. Throw yourself into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, energy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhaktivinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
But Mahāprabhu has discussed this physical death.

*sanātana, deha-tyāge kṛṣṇa yadī pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

"I'm ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasic*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale."

Then also I may get the *taṭasthā* stage.

But He says, "Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhū*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatām yadi kuto 'pi labhyate*."

*[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]

The internal capital, it can be had only from the *sādhū*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can't reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at the sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvaḥ, Svah, Mahā, Jana, Tapa, Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloḥa, Vaikuṇṭha, so many subtle. Even consciousness has got its gross portion in Vaikuṇṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu's direction, "Don't be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer." That is His recommendation. "Don't be too much calculative, and miser. If you find a proper place, give yourself totally. Totally."

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. _____ [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction. He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He's the highest capitalist. Whimsical. Prodigal.

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

[gaura aṅga nahe mora — rādhāṅga-sparśana] gopendra-suta vinā teṅho 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]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpinī*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. _____ [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing Her superiority in this dancing, chanting, all these things, suddenly She disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can't find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadmaṁ prapadye.

I have got a poem.

*yadamiya-mahimā-śrī bhāgavatyaṁ kathāyaṁ
pratipadam anubhūtam apyālabdhā-abhidheya
[tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ
madhura-rasadhī-rādhā-pādapadmaṁ prapadye]*

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in the *Śrīmad-Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*)."]

[*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā *dāsyam*, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Everywhere, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya*. *Yadamiya-mahimā-śrī bhāgavatyām kathāyām, pratipadam anubhūtam apyālabdhā-abhidheya*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murtiḥ, akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murtiḥ, akhila-rasāmṛta-murtiḥ*, is Rādhikā. *Rādhā-pādapadmaṁ*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. The only support of that *līlā* of Śyāma. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa*. *Ei rādhā-pādapadmaṁ prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murtiḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

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

Madhura-rasadhī-rādhā-pādapadmaṁ prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, ācārya abhimāna, from the position of the Ācārya we want to capture the minds of so many. But we must be conscious of Śrīdhara Swāmī's interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta*. We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I'm only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I'm doing, I'm doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own property. That is a property of his master. That consciousness must be there.

[The following text is also within the transcript dated 82.05.18.B]

Then there is justification, *ācārya abhimāna*. "I do not care that Śāṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu's School. I'm representing them. I'm ready to fight will all and to get victory. Absolute victory I want over everywhere." Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

*yasya nāharikṛto 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]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Prabhupāda, *duṣṭa mana! tumi kiserai vaiṣṇava?*
mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.

[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

[*Gauḍīya Kaṇṭhahāra*, 3.24] [*Collection of śloka used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What's the time?

Vidagdha-Mādhava: Seven thirty five.

Śrīla Śrīdhara Mahārāja: Seven thirty five. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who has left Guru?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

Bhāratī Mahārāja: Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his *śiṣyas*?

Śrīla Śrīdhara Mahārāja: Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

"Why have You given me this inspiration? If You have not given me power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post."

For some time he cried and he suffered with such mentality, it was shown.

"When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I'm helpless. I won't do this service. Then take me off, for some time."

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an Ācārya when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. "I am unqualified. I am unqualified." And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit of any type.

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

Bhāratī Mahārāja: Mahārāja, it seems that most persons in the western world when they come...

End of 82.05.18.F

Start of 82.06.05.A

Akṣayānanda Mahārāja: May I ask a question Mahārāja? Sometimes we're told Gadādhara Paṇḍita is Śrīmatī Rādhārāṇī, sometimes Lalitā Sakhī.

Śrīla Śrīdhara Mahārāja: No, Lalitā Sakhī is Svarūpa Dāmodara, sometimes Rukmiṇī, both combined. And Rādhārāṇī, that gist, taken by Mahāprabhu, so empty Rādhārāṇī, plus Rukmiṇī, Gadādhara Paṇḍita. And that also partial representation, *bhāva* and *kānti*. The *bhāva* aspect Gadādhara Paṇḍita, and the *kānti*, the lustre aspect Gadādhara dāsa. And nature of Rukmiṇī, Rādhārāṇī is extracted by Mahāprabhu, that *bhāva*, and Rukmiṇī was added to that empty pot, that is Gadādhara. Tolerating spirit of Rukmiṇī, consideration, considerate and toleration, and consideration of Rukmiṇī. That mind non opposing, submissive, and inner attitude is that of Rādhārāṇī. But that is already given to Śrī Caitanyadeva, the very gist. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: The other day was Gaṅgā dāsa Goswāmī's appearance. Is she connected with Gadādhara Paṇḍita, some connection, *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Gaṅgā Mātā Goswāmīni.

Śrīla Śrīdhara Mahārāja: May come from her, his line. By nature the diagnosis coming expressibly or privately. The nature will justify, that what type of nature is there and that is the monopoly of Gadādhara Paṇḍita, or such and such. In this way we are to judge where from this has come here, must have come from that very source because that is the only source of that particular nature. In this way to be seen. Our *śikṣā guru paramparā* is also in that line. Just as in Vṛndāvana, *śrīpāda dhara — jāni mādhavendra-purīra 'sambandha.'*

[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-caritāmṛta, Madhya-līlā, 17.172*]

Mahāprabhu told that Sānoḍiyā *brāhmaṇa*, "You must have some connection with Mādhavendra Purī otherwise this thing can never be detected anywhere."

In this way the succession to be traced everywhere in the Vaiṣṇava School, as well as in Guru *paramparā* also. That is the sure diagnosis.

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

You heard that yesterday evening they're coming here and some boys threw a big piece on the head of Daśaratha Sūta.

Akṣayānanda Mahārāja: Yes. A small piece he told.

Śrīla Śrīdhara Mahārāja: Small piece, not any wound.

Akṣayānanda Mahārāja: Not to wound but to insult. Yeah, unfortunate. I was disturbed, much disturbed when I heard that. Rough element is there, certainly there.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

If we don't tell them anything then they will abuse again.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Mahārāja, even Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura apparently they tried to abuse him. He came with a party here we were told, in Navadvīpa. So what to speak of us small, low people.

Śrīla Śrīdhara Mahārāja: Perhaps a book was thrown against him.

Akṣayānanda Mahārāja: A brick.

Śrīla Śrīdhara Mahārāja: A book, in the meeting, Paramatola meeting. The *paṇḍitas* they made some conspiracy, the attack and perhaps although it is private, a book was thrown on his body.

And Keśava Mahārāja took him anyhow within a house, and the householder told, "No, they will attack my house, you go away." Anyhow with folded palms, entreating him for some time.

Then one closed horse cart was taken in and he was put there. And he was just like Rāmānuja, he had to put white cloth, and red cloth to be transferred to someone. In this way he had to pass to Māyāpur, Paramatola.

And others, the Goswāmī Mahārāja he was caught hold of and taken to Parama, and he was also asserting himself boldly, and they also told, "We shall sacrifice you, just on the face of Parama."

Then another was attacked, Kuñja Bābu played, that Tīrtha Mahārāja was *kīrtana, kīrtana*.

Then four fought with the flag stick, Bon Mahārāja, and one Bankim Bābu, and one Caitanya dāsa, and another, they with the flag stick began to fight with them, another fled.

And this Purī Mahārāja, Kalna Purī Mahārāja and Mukunda Prabhu they are wounded on the head, blood oozed. In this way some clash was here in the Paramatola.

Akṣayānanda Mahārāja: Where were you at the time Mahārāja?

Śrīla Śrīdhara Mahārāja: I didn't join at that time. I joined Gauḍīya fourth year, twenty six. And this was perhaps twenty four. Twenty six I joined, or twenty five, something like that. Twenty five perhaps. Hare Kṛṣṇa.

[10:07 - 13:35 ?]

Akṣayānanda Mahārāja: Mahārāja, if a person chants Kṛṣṇa *Nāma*, how can he understand that he is getting free from *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: When serving tendency will arise in him, a little taste in him. Then *nāmābhāsa mukti*, he's crossing the *abscissa*, *mukti* means *abscissa*, margin, and the devotion, serving tendency, that is to enter into the positive land, that is, entering into devotion after *mukti*.

muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā koṭiṣv 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]

Positive participation in the serving plane, that is *bhakti*. And *mukti*, that non attachment towards exploiting land, land of exploitation, no attachment, that is *mukti*.

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]

Neither desire for this world, if any loss then no reaction. He's in the verge. *Brahma-bhūtaḥ*, he has identified himself with pure consciousness, "That I'm a child of the conscious soil, consciousness." And this withdrawal complete from the exploiting vision, conception of the world, sense experience world, both physical, mental, complete withdrawal. *Brahma-bhūtaḥ prasannātmā*. Finds peace in himself because independent of the misery, of the mundane world, the mortal world, independent of mortality, so peace, *prasannātmā, na śocati na kāṅkṣati*, and no loss, no gain, above that feeling.

Mad-bhaktiṁ labhate parām. "Then My real *bhakti*, *para bhakti*, higher *bhakti*, pure *bhakti*, now he can be a candidate for that, *para bhakti*. And this *bhakti*, Kali *bhakti*, Kṛṣṇa *bhakti*, already mixed type is *saguṇa*, not *nirguṇa bhakti*, not *bhakti* proper, mixed. Proper *bhakti* that is *ananya bhakti*, exclusive, *kevala bhakti*. That is possible only when one has withdrawn himself from the charm of the whole of this mundane world, mortal world. Then if any devotion awakens in ones heart for Me that is *para bhakti, mad-bhaktiṁ labhate parām*."

Association: otherwise the *ruci*, sometimes what we find in the midst of other aspirations, that is not *ruci* proper. Proper *ruci* is to be traced after *niṣṭhā*. *Niṣṭhā* means continued association with Kṛṣṇa, twenty-four hours living in the relativity of Kṛṣṇa consciousness. Then *ruci*, that will be safe. Or here, now and then peeping, some *ruci*, that is not *ruci* proper. After *niṣṭhā* when the *ruci* will come, that is reliable, *ruci* proper.

So, *anartha-nivṛtti, ādau śraddhā, tataḥ sādhu-saṅga, tha bhajana-kriyā*, third, *tato' nartha-nivṛttiḥ*, four, then *tato niṣṭhā*, fifth stage *niṣṭhā*, the continued company, not for a second detached. Then the real taste for that is known as *ruci*. And *āśakti*, when the intensity will be less and more, and a little less he will shudder, "Oh, I have no loss or memory." Then it becomes *āśakti*. Then the *bhāva bhakti*, the second stage will appear. This is *sādhana bhakti*. Then *bhāva bhakti, ruci, āśakti, bhāva. Śraddhā, sādhu-saṅga, bhajana-kriyā, anartha nivṛtti, sādhana bhakti, niṣṭhā, ruci, āśakti, bhāva*. Then *prema bhakti. Sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva*.

Gaura Sundara. Gaura Sundara. Gaura Sundara.

Akṣayānanda Mahārāja: But Mahārāja, later a devotee may also think that, 'I have still so many *anarthas*.' If he has attained *ruci* and higher stage, he may be still thinking, although he's above that, he may still think, 'I have so many *anarthas*.' Out of humility...

Śrīla Śrīdhara Mahārāja: Humility up to the last point he may think that, 'No *ruci* I have got.' Because finite coming in connection with infinite, he can never be satisfied that I have got something. It is infinite, so much. 'I have nothing.' Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: One news, this boy, I gave him the name Dayal Nitāi, this boy Asoka.

Śrīla Śrīdhara Mahārāja: Yes. He's doing well?

Akṣayānanda Mahārāja: Yes, fine, a good boy, much service.

Śrīla Śrīdhara Mahārāja: And no trace of Chaudari [?]

Akṣayānanda Mahārāja: No, nothing. Mahārāja, many times, or sometimes before you had mentioned that *eka lākha nāma* means that like *lākha*, the one goal, but...

Śrīla Śrīdhara Mahārāja: Yes, also told, aiming at the quality, not the quantity. Quantity is not enough. Even that can produce some disease. Only physical attempt, eliminating the mental growth, the natural growth towards Vaikuṇṭha. Mere physical attempt that will bring reaction and some disease. One may be mad, one may have some other defect. That is to bring the transcendental to serve the mundane. That is impossible. His mental position is mundane and attempting for transcendental, this is *saka murkhi* [?]

...

Akṣayānanda Mahārāja: Then who has told this?

Śrīla Śrīdhara Mahārāja: *Sevā, sevonmukhe hi.*

*tad viddhi pranipātena, 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]

For Itself. I want Him, to serve, to become His, not that He will be mine here as I am, He'll come to serve me, my mundane ego.

So Rāmacandra He beheaded that *śūdra* Sambuka for his penances. The justification is there. Keeping himself in the plane of *śūdra*, in the mortal plane, by the force of penance he wants to get higher powers, higher achievement. The object was low and he tried for high achievement. That was beheaded. And that will bring disaster into this plane, and the

reaction to him also, so no good. He beheaded that *śūdraka*. A *śūdra* was making penances of a high intensity.

So the justification from there. Aim should be high, realization may be lower. That will gradually vanish. That is natural growth. *Bhajate mām ananya-bhāk*, that is all important. *Sudurācāro*, that is negligible, that will vanish in no time. But the aim, the ideal, that is all-important factor.

*[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 one who has attained such highest idea, anyhow, then these lower defects of this mundane plane cannot tie him down. You are not to mind that. The ideal, to get the highest ideal, that is all important thing in ones life. Hare Kṛṣṇa. And that means, to get that ideal, that is to understand that He's for Himself, I am for Him, not that He's for me. That will be secondary and long after, when he says, "He's for me." Generally 'I'm for Him,' then I can be allowed to enter into that domain.

And there is a position when the devotee says, "No, He's for me," *madiya*. *Tadiya*, "I'm for Him," then *madiya*, in Rādhārāṇī's stage, "No, He's Mine. I'm His and He's Mine. I am His," higher, "He's Mine. My responsibility alone to serve Him alone. The whole responsibility is on Me to serve Him, to satisfy Him." That is the highest principle. "The whole responsibility to satisfy Him is on My head, on My shoulder." This is most acute conception of the service. "And they have come to help Me because I can't do, but the responsibility is Mine, to satisfy Him, not of any other." The whole burden to take on Her shoulders. "All fault due to any disturbance, the whole fault, responsibility is Mine, not others." Approach in this way. "None to be blamed if any dissatisfaction. The whole responsibility is Mine. But they help, kindly they do to help to discharge My duty." Whole burden.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

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

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

Badrinārāyaṇa: So Mahārāja, why did Mahāprabhu say like that then, why did He say would only take *prasāda* in the house of someone who chants one *lākh*?

Śrīla Śrīdhara Mahārāja: It is also there, because everyone came to invite Him, there was a fashion, everyone, two, three, four, five, coming and the same time. "Please accept invitation,

take food in my house.” Then Mahāprabhu imposed the tax. “At least one *lākh* of Name, take, I shall take food in his house.” License fee. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, Bhaktivinoda Ṭhākura many times mentioned, sometimes *madhyama adhikārī*, chanting one *lākh* of rounds and sometimes two *lākhs*, three *lākhs*, he mentioned it.

Śrīla Śrīdhara Mahārāja: Yes. Exclusively given to that stage, they cannot but.

Akṣayānanda Mahārāja: It’s not just counting, it’s simply absorption, it must be absorption.

Śrīla Śrīdhara Mahārāja: Automatic.

Akṣayānanda Mahārāja: Yes. Constant.

Śrīla Śrīdhara Mahārāja: We, it takes eight hours for one *lākh*. And when it becomes spontaneous to them then four hours is sufficient, or five hours, for one *lākh*.

Suppose one takes three *lākhs*, then what is the result? He will enter into the serving company. The result of taking three *lākhs* of Name, that means *siddhi*. And what is that *siddhi*, you will have to enter into the domain of service. Only taking *Hari Nāma* is not enough. In Vṛndāvana all the *gopīs* only they are taking *Hari Nāma* and doing no service for Kṛṣṇa? Yaśodā, all the friends, not that they are taking *Hari Nāma* always, no time to serve Kṛṣṇa. The end is service. The Name will encourage us that so our real aim should be in the serving spirit. *Sevonmukhe hi jihvādau svayam eva*. It will come automatically if we are in serving mood.

Akṣayānanda Mahārāja: That’s a wonderful example, ‘the *gopīs* are not just taking Kṛṣṇa *Nāma*.’

Śrīla Śrīdhara Mahārāja: They will enter their hand into the bead bag. “I’m taking, if there will be any intimation comes that is necessary for Kṛṣṇa...”

Akṣayānanda Mahārāja: “No, I’m engaged.”

Śrīla Śrīdhara Mahārāja: “I’m engaged busily.”

Akṣayānanda Mahārāja: “I am a *sādhu*.” Hare Kṛṣṇa.

Badrinārāyaṇa: Śrīdhara Mahārāja, what is the mood of chanting? In what mood should we chant?

Śrīla Śrīdhara Mahārāja: Mood, that is the trouble. The mood of service. And what is that service? That self-abnegation, plus God searching, Kṛṣṇa searching, Kṛṣṇa searching mood. *Kāhāṇ kṛṣṇa prāna nātha vrajendra-nandana*.

[kāhāṇ mora prāna nātha muralī-vadana, kāhāṇ karoṇ kāhāṇ pāṇ 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]

Athāto brahma-jijñāsā. Where is He? How is He? How can I reach near Him? In this way, that should be the mood. Hare Kṛṣṇa. *Athāto brahma-jijñāsā, kṛṣṇānusandhāna*, quest after Kṛṣṇa, searching Kṛṣṇa, where is He?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
 Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
 Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Searching, searching.
 Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
 Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Is there ever a time when He's found? You said, "Searching, searching searching."

Śrīla Śrīdhara Mahārāja:

*ye kāle vā svapane, dekhinu varṁśi vadane, sei kāle āilā dui vairi
 'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
 punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
 diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 2.37-38]

A flash may come, suddenly, and will take out the gist of life with that. And one will find himself totally empty, and will be mad to have association.

"That the very gist of my life is drawn by that experience, supernatural. I cannot maintain my existence without coming in association with that sort of transcendental experience. It is very difficult for me to go on with this haggard life, this tasteless life."

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

Even the Kṛṣṇa *Nāma* seems to Mahāprabhu as *kolaha* [?] *Heno kalo tumi sa kolaha kori* [?]

"I was, as if, enjoying that the *gopīs* in the Govardhana *gopa*, they are trying to serve Kṛṣṇa, how charming the movement, how charming the jingling of the sounds of their

ornaments. All these were capturing My whole existence. I was so happy there. And you all creating a great disturbance here, has snatched My attention towards this mundane world."

Kṛṣṇa saṅkīrtana, a kolaha, heno kalo tumi sa kolaha kori [?]

The Name is also tasteless to Him at that time, *kolaha kori*.

Akṣayānanda Mahārāja: Commotion.

Śrīla Śrīdhara Mahārāja: "My attention gave up, by some, not rowdyism proper but...

Akṣayānanda Mahārāja: Commotion, like a commotion.

Śrīla Śrīdhara Mahārāja: Commotion, some roaring, *kolaha*, disorganized loud cry, *kolaha*, purposeless noise, high, loud noise, purposeless. That is *kolaha*.

They're chanting the Name of Kṛṣṇa and they are not of our type, Svarūpa Dāmodara and others. And that is *kolaho*, tasteless noise to Mahāprabhu. He was having such experience there. Such beautiful and charming experience He was having in His transcendental trance.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So this Name is also noise, endless noise.

Akṣayānanda Mahārāja: One *lākh* of noise. We'll sit and do one *lākh* of noise, two *lākh* of noise.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Hari bol. If devoid of that *līlā*. Ha, ha, ha. One *lākh* of noise. A rude blow. Ha, ha, ha. A very rude blow, eh? One *lākh* of noise. Ha, ha, ha. Gaura Hari bol. But that is too much and that one *lākh* of noise is our master. That is too far. Ha, ha, ha. Gaura Hari bol. The name of Svarūpa Dāmodara is noise. Ha, ha, ha. Gaura Hari bol.

What is gold to us may be the floor of a king. King's room, the floor may be golden, made of gold.

The throne of the Lord may be gold, and gold is so much precious to us. All relative.

Gaura Hari. Gaura Hari bol.

End of 82.06.05.A

Start of 82.06.05.B_82.06.08.A

Śrīla Śrīdhara Mahārāja: One gentleman, some years back, came to me, his brother always takes, Rādhē, Rādhē. "What my elder brother always taking the Name Rādhē, Rādhē. Rādhārāṇī does not feel any disturbance? If anyone calls me always by the name I feel most disgusted to him, always." So his complaint was, "My brother is always chanting Rādhē, Rādhē. But if there is any real Rādhē then will not She feel disturbed, always taking name?" Hare Kṛṣṇa. The noise, Rādhē, Rādhē.

Gaura. Gaura Hari bol. Rādhē, Rādhē.

Akṣayānanda Mahārāja: Where is that disciple with the glasses? He likes to stay in Vṛndāvana, your disciple, Madana Manohara. He said, "Vṛndāvana is all very good, not Navadvīpa."

Śrīla Śrīdhara Mahārāja: Yes. No men to say monkey, or to throw brickbats.

Akṣayānanda Mahārāja: Stones. Just tell Rādhē, Rādhē.

Śrīla Śrīdhara Mahārāja: Rādhē, Rādhē. The *pāṇḍās* are money makers and they're *guṇḍās* there. They will teach lesson to those atheists, Ārya Samāj, all these, communists led. They're sufficiently strong to teach them a lesson because they make much money with these Rādhē, Rādhē party.

Akṣayānanda Mahārāja: Yes. We should engage the *pāṇḍās* to console the communists.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. But here, money making is this _____ [?] weaving. Weaving is mostly money making business here. And not *tīrtha darśana* as by *pāṇḍā* in Navadvīpa. If the *pāṇḍā* group here would have been created that they will make much money showing the *tīrtha*, then these *guṇḍās* would be taught lesson. Ha, ha, ha. Gaura Hari bol. Gaura Hari bol. Nītāi Gaura Hari bol. But we are getting the chance of becoming...

*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 is necessary we are getting very easily here, the necessary environment of a *sādhaka*.

...

Akṣayānanda Mahārāja: ...carrying the *tridaṇḍa*, it's a general thing, general question. Some say it should be carried ten years, twelve years, fifteen-years, is there a particular...

Śrīla Śrīdhara Mahārāja: ._____ [?] whether one is unable due to his health, then he may take it off.

Akṣayānanda Mahārāja: Yeah. I see. Otherwise a certain number of years?

Śrīla Śrīdhara Mahārāja: No definite number of years, disability. And also one thing may be conceived, when he has given *tridaṇḍa* to many, then they're carrying the *tridaṇḍa*, he may not do. Considered as *paramahansa*, not under *varṇāśrama*, *sannyāsa*, above *sannyāsa*, *haṁsa*, *paramahansa* stage, the highest stage of the *sannyāsa*. *Kuṭicaka*, *bahudaka*, *haṁsa*, *paramahansa*. *Paramahansa* stage he may not carry. Hare Kṛṣṇa.

Devotee: Paramatola, there is that big Kālī temple underneath that big banyan tree and down there they sacrifice in goats, all the time. So I was wondering, what is their position on the Dhāma? I saw that they put the goat on the thing, chanted some mantra and one shot; very disturbing to the heart.

Śrīla Śrīdhara Mahārāja: "This land was under our control, fully. And Nimāi Paṇḍita came and he came to disturb us. We are continuing from eternity this business, killing, not only killing, but also sometimes human body sacrifice."

Devotee: In Navadvīpa?

Śrīla Śrīdhara Mahārāja: Yes. In tantric there are many _____ [?] Not only animals but human beings were also sacrificed like that. But when Nimāi Paṇḍita came and preached Vaiṣṇavism, they are dispossessed, gradually. Still in parts of Midnapur near the Ganges valley this killing human boys are still going on, privately here and there by the Capalies [?], extreme śakta. And also in parts of Orissa [?] it was current, this narapoli [?] system. And so we found in the _____ [?] in U.P there is also this custom of sacrificing boys.

Akṣayānanda Mahārāja: Which place, U.P?

Śrīla Śrīdhara Mahārāja: U.P near Micapor [?] and somewhat. It was out in newspaper. One gentleman in high office he went to a hotel. That hotel was very famous for preparing a very tasteful meat. So many...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then one gentleman when taking meat in the hotel, a government officer of high order, he got a finger. Then he told that, "I'm sick. Please manage to send the dish to my quarter." And that was taken to his quarter by a servant and they intimated the police and the hotel was surrounded and searched. And it was found that the boys are taken to Brindacal [?] and they're sacrificed and those flesh taken and served here. Some twenty years back or so.

Devotee: There was one place in New York, one restaurant in New York they found out that they were serving babies flesh.

Śrīla Śrīdhara Mahārāja: They're very fond of tasting the meat. But on the whole, according to the stage of the growth of spiritual knowledge, the conception of God comes to that level. Because they cannot do but take meat, so the śāstra and the sādhu is sent to that lowest level. Only when they find any advantage, any chance, they try to take them up from that position. It is managed in that spirit.

*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]

The *śāstra* does not say that you have to do this. But because he cannot leave his animal habit, so the *śāstra* comes down to that position and mix with them. "Don't eat so much, and eat some small quantity, and not always but now and then." In this way they are trying to take him up.

Nahi tatra codanā. Śāstra does not say that you will have to do this. But because they cannot help them but doing that, their mentality and their habit is so low. What to do? By God's will the scripture and the *sādhū* of that class is sent down to that position in order to recruit from that most deplorable and lowest position, to save the person. So they say, "And do, if you eat human flesh, do under these circumstance. If you are to drink wine, do under this circumstance. If you can't help, you must accompany women, do under these circumstance." So they come down to save the people, to uplift them, they had to come down.

And ordinary people they think that, "Our *śāstra* and the higher *śāstra* are one, all of equal state." They come to fight. But really from one quarter it is coming, one place. and the idea is this, to uplift the fallen, to go to that extent, to the lowest position, in the form of *śāstra*, and also *sādhū* of that type. But the object is that gradually to take them up, mixing with them. That is said in *Bhāgavatam*.

Loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā. Not ordered that you must do this but because you cannot but, cannot help but do that, in such position, to recommend something, not so much, but with some restraint. In this way they advise and gradually they take them up. That is the purpose of *śāstra*.

Nahi tatra codanā, vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiṛiṣṭhā. The object of scripture is to take them up from that fallen stage, gradually, with good will the *śāstra* holds. But these people they think, "This is *śāstra* of one type, and that is also a *śāstra*, we must fight with them, they're are of equal value." But on the whole it is not of equal value.

Rte tesu bhutan rte tistha ma phala [?]

One says, "I'm giving dictation that do this, do this, animal sacrifice, all these things. I'm forced to do only to help this fallen state. But it does not mean that I am giving order, as it has got no equal value with the higher *śāstra*, *nivṛtti-mārga*, not equal to *nivṛtti-mārga*, of no competition. But it is of lower type and there is higher type, *nivṛtti-mārga*. Those that can avoid all these things, they're of higher type. This is *tamasic*, *rajarsic*, *sattvic*, in this way the development is there. In the *tamasa śāstra*, many people, they will be mad in all these, this violence, and drinking, all these things, and they will say, 'We're also following *śāstra*. Your

śāstra, my *śāstra* is different. So I'm doing according to *śāstra*. What's the harm here? It is mine and yours of indifference and *ahimsā*, non violence."

And Ramakrishna Mission says, "All, everything is equal."

And Buddhist they came against this killing of animals and reaction, "We don't care for all the *śāstra*. If *Veda* is making provision for this, throw off your *Veda*, we don't care. We don't want any violence. In the name of religion you will go on with violent temperament, we don't have any recognition for such feature, whether it is *Veda* or anything else, we don't care."

When Śaṅkarācārya came, he under the garb of the *Veda*, he encouraged all these different types. "Whatever you do, but this is all false. Only according to your... only the *nirviśeṣa* Brahman, that is true and this is all false. Adopt any one of them, *sattvic*, *rajasic*, *tamasic*." This division Śaṅkara recognized. "Nārāyaṇa *upāsanā* is *sattvic*, this Brahman *rajasic*, and Śiva *upāsanā* this is *tamasic*, Devī, all these things, *tamasic*. But after all it is false, everything is false, and that Brahman is all in all."

Akṣayānanda Mahārāja: Mahārāja, in Vedic scripture, or allied scripture, is there any mention of this Christianity creed, in scripture?

Śrīla Śrīdhara Mahārāja: No, I don't find it.

Akṣayānanda Mahārāja: Of the symptoms of it, the *lakṣaṇa* of Christianity may have been mentioned, perhaps. Although not directly mentioned. Because they also say that they can eat meat and they can drink. The modern Christians, they all do these things. They say this is part of our religion.

Śrīla Śrīdhara Mahārāja: They are in with the Muslims, no transmigration of soul, birth and rebirth. And also they're of the opinion that only the human beings have souls and the animals they have no souls. "So no *hiṁsā*, no violence, that is the underlying thing. They have got no souls." That is a dangerous thing, misconception.

How a person like Christ can say the animals they are crying, but they have got no soul. You can sacrifice and you can eat. How it is possible, I can't think. He's so non violent at his heart, how he can allow a suffering animal to be sacrificed for the eating purpose. I can't follow.

With the Mohammedans it may be, they're very rude people. They're using force for conversion, all these things, very cruel, very rude in their habits.

But Christ was very mild, mild temperament. If you give a slap on this cheek, I will produce another. Then how he could overlook when an animal is cut, then he's showing his pain, crying aloud, how he can ignore. I can't understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Anyhow Bhaktivinoda Ṭhākura has harmonized that they preached in a locality where it was necessarily...

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[*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]

...that the whole thing should not be delivered there in that locality, that section, not possible, so they have not expressed the whole truth, partial. ‘They have got no soul,’ because it may be impossible that without animal food they can go on.

But at the same time it is mentioned in *Bible* that John, before Christ, he lived on only fig, fig and honey, John. It was translated wrongly. Without fig something was mentioned there, that John lived on honey and locust. But latterly it was found that that Hebrew word means, that locust as well as fig, the forest fig, so a ripe fig, big fig, that may be a kind of food. So then latterly it was interpreted on honey and fig, a fruit, jungle. We have got that fig tree here. Like fig that may be fig and honey. But it was, in the beginning, locust, a class of flying insect, he used to live on insect and honey.

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

Ahimsā. But in *Gītā*, it is mentioned, is given the solution universally.

yajñārthāt karmaṇo 'nyatra, loko 'yam 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]

Whatever you do, connect it with infinite. First try to connect with infinite and then gradually you will be in a position to read the waves of infinite and improve yourself accordingly. Anyhow begin in the name of God. Whatever conception is possible of the God at present with you, begin in the name of God. And that God conception will be widened, gradually. Everything without *himsā* cannot go.

ahastāni sahasānām, 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]

Even if we eat vegetables that is also *himsā*, that is also violence to certain extent, but less intensity. But that is also violence to eat something to keep us our body, to kill that vegetable. So only to get rid of that problem is to do it with the consciousness of the infinite. “For Itself,” connecting with His universal *īlā*, come in contact with that wave, try to find that plane where everything is for the best. “Die to live,” the slogan for the nature of movement is

"Die to live," connect with that wave. Every death is for higher birth. Die to live, connect with that wave, try.

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

Who is looking after the cooking affairs there? _____ [?]

Akṣayānanda Mahārāja: No.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Deviation. It is of course enervating plane, depleting the paraphernalia. The environment is always trying to destroy the spiritual thing, envelop. Ignorance is always trying to cover light. So it is necessary that now and then the light will have to come in the land of darkness. *Evam prakṛti-vaicitryād, pāramparyeṇa.*

*evam prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit 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]

Always there is a tendency to be enveloped by darkness, then always will be covered by darkness, ignorance. This is the plane for that. So it will deviate. Still we shall try hard to stick to the principles advised. And for that Manu says, *sadbhir, adveṣa-rāgibhiḥ, vidvadbhiḥ, sadbhir, adveṣa-rāgibhiḥ.*

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*
[*Manu-saṁhitā*, 2.1] & [*Loving Search For The Lost Servant*, p 11]

Three qualities, *vidvadbhiḥ*, who has got substantial knowledge in the revealed scripture, first condition, to maintain it in tact, deep knowledge in the revealed scriptures, *vidvadbhiḥ*. And *sadbhir*, and that must be followed by the saints, and what type of saints? *Adveṣa-rāgibhiḥ*, those that are free from any attraction of this world, this wealth, name, fame, all these things, *adveṣa-rāgibhiḥ*. Who are independent from these three, *kanak, kāmīnī, pratiṣṭhā*, the attraction for senses, money, and fame. Such saints can maintain the standard, and deep knowledge in scripture, as well as non attraction to the worldly temptation. Such saint can maintain the truth here in this world. It will always tend towards degradation, the angle of life, darkness, ignorance. Its necessity is going down. Hare Kṛṣṇa. Gaura Hari. It's very hard to maintain, so *nirapekṣa*, independent of all these temptations they can only maintain the standard. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, Śrīla Rūpa Goswāmī he talks about pure devotee not having any propensity in his heart to criticize others. So how to get this propensity ourselves?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: In *Upadeśāmṛta* there's one: a *śuddha bhakta*, the *nindā-śūnya*...

Śrīla Śrīdhara Mahārāja: *Nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*.

Akṣayānanda Mahārāja: Yes, so how to get that quality? He's asking.

Śrīla Śrīdhara Mahārāja: May be of the highest type, and that should be in our view, and we shall rather try to keep company with the next lower, *madhyama adhikārī*. This is the symptom of the highest. Just before that, what is the stanza?

*kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-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."] [*Śrī Upadeśāmṛta*, 5]

When you come across such a type of devotee, then we shall do anything for him, prepared to do anything for his rare, valuable company, *īpsita-saṅga-labdhyā*. *Kṛṣṇeti yasya giri taṁ manasādriyeta*. Where is sincere name of Kṛṣṇa, not imitation, or any wilful name, *nāmāparādha*, *nāmābhāsa*, but real name in his lips we hear a single time. *Kṛṣṇeti yasya giri taṁ manasādriyeta*. If we find any name, or anyhow, or any name in anyone's lips we should adore him mentally, and not methodically, mentally. *Dīkṣāsti cet praṇatibhiś ca*. Then if he's connected with the higher Vaiṣṇava chain, then we shall bow down our head to him, not otherwise. Bhaktivinoda Ṭhākura he has added some note here.

*saṅga-doṣa-śūnya, dīkṣitādīkṣita, [jādi tava nāma gāya
mānase ādara, karibo tāhāre jāni' nija-jana tāya]*

["Within my mind I will honour and consider as most dear one who avoids the fault of bad association and sings Your Holy Name, be he formally initiated or not."] [*Śaraṇāgati*, 5.1]

[From Gosai Publishers' *Upadeśāmṛta*, p 72-73]

Anyone in whose lip we shall find the name of Kṛṣṇa, if he's not in association with the known bad company, then only we shall adore him in our mind, mentally, not physically. *Saṅga-doṣa-śūnya*. But if he's connected with any bad company, bad company whom we

know that they have got some mal practices and some other desire, organized way, then we won't care for him, taking the name.

Just as Nitāi-Gaura Rādhē-Śyāma. Nitāi-Gaura Rādhē-Śyāma, of course these names are well and good, but this Rāma dāsa party they use Nitāi-Gaura rather Nitāi Rādhā Gaura Śyāma. With this object they use that name. So associated with that party who have got such misconception, so if we hear Nitāi-Gaura from them we won't care, we shall try to avoid. Not mentally also we shall adore it.

And then when one has got *dīkṣā*, that is acceptance from the real party of Kṛṣṇa, devotion, devotional party of Kṛṣṇa, accepted by *dīkṣā*, then we shall bow down, that he has got real connection of Kṛṣṇa. *Dīkṣitādīkṣita, jādī tava nāma gāya, mānase ādara. Dīkṣāsti cet praṇatibhiś ca. Dīkṣā* means the connection with *sad guru*. Then we shall show our physical honour to him, not only mental but physical also.

Praṇatibhiś ca bhajantam īśam, śuśrūṣayā bhajana. And who is regularly engaged in attempting continued *bhajana*, *niṣṭhā*, always he's trying to keep us Kṛṣṇa consciousness, then we shall go and try to serve him. Who is cent per cent engaged, however deep it may be, but *niṣṭhā*, continuous, sincere attempt to keep up Kṛṣṇa consciousness, we shall go and serve him.

But when we have, fortunately, *darśana* of the highest type who does not care for good or bad in this world but always fully, deeply engaged in the name of Kṛṣṇa and drinking the nectar, if we have got the fortune of meeting such a person, then whatever will be possible for me we shall try to give everything and to try to satisfy him. *Nindādi-śūnya-hṛdam ipsita-saṅga-labdhyā*. Everything we shall do for him. With utmost energy we shall try to serve him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?] told, "Śrīdhara Mahārāja has purchased for them some twenty *bigas* of land and they have started a new ISKCON." That is this Nandi [?] saying.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nine-thirty?

Devotee: Yes.

Devotee: Mahārāja, how to pray?

Śrīla Śrīdhara Mahārāja: As much as possible giving our attention to the direction of Guru, Gaurāṅga and Kṛṣṇa, as much as we can conceive. We shall collect all our energy to devote for the satisfaction of Guru, Gaurāṅga and Kṛṣṇa. As much as we can collect we shall try to sacrifice, to engage that in the service of Kṛṣṇa consciousness, including Guru, Gaurāṅga, Rādhā-Govinda, His full *līlā*. That should be our sincere attempt. And try to know what is Kṛṣṇa consciousness, wherever it will be possible, through the scriptures, from the lips of the *sādhus*. We must be sincere to our own attempt. That is what is primary necessity.

*[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]

We should not deceive our own self, none can deceive us. He's everywhere and He will come to our relief wherever necessary, *caitya guru*. By the direction *caitya guru*, come to *mahanta guru*. And *mahanta guru* also helps the *caitya guru*, they're following the common path, mutual help.

End of 82.06.05.B_82.06.08.A

Start of 82.06.08.B_82.06.10.A

Akṣayānanda Mahārāja: Mahārāja, *śikṣā* Guru and *dīkṣā* Guru are both *mahanta* Guru: is it correct?

Śrīla Śrīdhara Mahārāja: Yes. *Mahanta* Guru. But *dīkṣā* Guru means he takes perhaps more care for the disciples, obligation is more. And *śikṣā* Guru a little passive. But sometimes when *dīkṣā* Guru is absent, *dīkṣā* Guru, then *śikṣā* Guru may take place. *Dīkṣā*, when one can understand that *dīkṣā* is not a form, or only embodiment of few words, but it has got a real meaning, the life is there, then *śikṣā* Guru and *dīkṣā* Guru _____ [?] But when he's particular for the form, then *dīkṣā* Guru has got more importance. But as much as he can get out of the form of words towards the meaning, then his view becomes broad and wide. He'll find *śikṣā* Guru, *dīkṣā* Guru, wherever is Kṛṣṇa consciousness he's Guru. In *Bhāgavatam* it is _____ [?] Guru, twenty four Gurus of the *avadhūta* it is mentioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When we have twenty four Gurus, everywhere one may see Guru. Everywhere it is possible. Everything is giving instruction to me to advance towards service of Kṛṣṇa. The whole paraphernalia, the whole environment, is Guru. In Vṛndāvana it is so. In Navadvīpa consciousness, Vṛndāvana consciousness, everything will excite me to go and serve Kṛṣṇa, Gaura, then we're really in Vṛndāvana.

yat kincha tena gurumakhi katam go gosthe samam hitat [?]
sadva nanda mayam mukunda dyaitam lila anukulam param [?]
sadvam mayam vandate [?]

They all try to excite me to serve Kṛṣṇa. They're Guru. Guru becomes identified everywhere. And also concentrated in some place, in *mādhurya rasa* the Rādhārāṇī, in *vātsalya rasa* Nanda, Yaśodā, in friendly circle this Sudam, Śrīdam, in every *rasa* emitting the dynamo from where the power is coming out. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, a story is there about when Kṛṣṇa had a headache and He wanted the best of the Vaiṣṇavas to get rid of the headache. Did the *gopīs* go to hell when they gave their dust?

Śrīla Śrīdhara Mahārāja: What's he say?

Akṣayānanda Mahārāja: I don't know what he says.

Badrinārāyaṇa: He says, "In the story of ...

Śrīla Śrīdhara Mahārāja: Yes, that I understand.

Badrinārāyaṇa: "Did the *gopīs* go to hell when they gave the dust?"

Śrīla Śrīdhara Mahārāja: Yes. That is a very, very high position, and we shall try to understand that position. Die to live. What type of death they were ready to incur, of what degree? Die to live. That is the highest conception of the order of die to live. They wanted to efface themselves for the service of Kṛṣṇa, and effacement was not possible. Rather, they came out with the highest brightness.

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

That is story to us, wholly story, not to suit any practical purpose within us, we shall think, keep it in our mind.

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

Badrinārāyaṇa: If one is trying to become more humble, what helps the most?

Śrīla Śrīdhara Mahārāja: Self analysis, and also to study the life of those where we find humility in their life, humility. To understand what is humility it is not some external posture and gesture, but it is the development of the heart, and of ones own consciousness. It is a natural thing. One who is in the relativity of a big thing, he can only have conception of his own very small. So to be natural, the humble person must have conception of a very big object of experience. As much as he will come to have a conception of a bigger thing, he cannot but think himself very smaller and smaller, in the relativity. So that is not a thing which we can apply by tactics. It is a natural - when unfolded, our heart will be unfolded to receive the infinite grace of Kṛṣṇa.

Then in that connection it will see that 'I am the humble of the humble, smallest of the small, meanest of the mean. I'm so helpless.' In fact, he has come in contact with the ocean

of mercy of Kṛṣṇa. 'Like a straw I'm moving in the ocean. The *līlā* is so powerful, so sweet, and I'm like a straw. I'm dancing there in the *līlā* of Kṛṣṇa. I have no power to assert.'

And then there's another side also, extended by Yogamāyā, that *abhimāna*. They're in that position commanding the party, doing this thing, that thing, that is another thing, delegated by Yogamāyā in the service of Kṛṣṇa, so many, so called ego. Activated by that position they have got their peculiar function to discharge duties, sometimes they're asserting themselves. That is all lent by *svarūpa śakti*, Yogamāyā. And that is imparted to one who is selfless, who has nothing of his own. And that element if it is utilised to suit their purpose of service there. Who are fully empty, that is filled up with nectar, and managed to get some service from them there.

There are soldiers given dress, weapons, everything, from the military department, and make them useful to suit the purpose. So everything is given by Yogamāyā there, *svarūpa śakti*, to utilise them in the service of Kṛṣṇa. Not anything, any qualification carried from here. And our soul is only suitable to receive those dresses or garments: suitability is there. And the dress, and the attitude, is supplied from above, *svarūpa śakti*. And the *taṭasthā śakti jīva* he has got the suitability to accept that particular form of service.

Just as here also in this mundane world he's given the body by *māyā*, the mental system, mental ego, supplied by *māyā*, for the suitability _____ [?] possibility, adaptability, within the soul. And all these things begin by *māyā* and they're working within garments and weapons of *māyā* in this world. This is foreign to him, not in the element of the soul, but adaptability, or suitability, something within. And accordingly this injurious help has been given and he's utilised as an agent of *māyā* here. So also that side, just the opposite, of the *taṭasthā jīva*.

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

The *dacoits* are recruited and engaged in the government service. Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. So nearly ten?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, perhaps you mentioned once that you did not see him sing or dance. Chanting and dancing, very little he did that, we're told.

Śrīla Śrīdhara Mahārāja: We did not see him, never to dance, we can't conceive even that he's dancing. And also we did not see him chanting, singing.

Akṣayānanda Mahārāja: In the *saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: *San̄kīrtana*, but always engaged in Hari *kathā*, delivering lectures, and ordinary discourse of Hari *kathā*, and dictating articles, and most enthusiastically and intense.

I found him once when he's dictating to our Professor Sanyal about the *Harmonist*. He began to publish in English by the name of *Harmonist*, a monthly paper. He was expressing *Sajjana-toṣaṇa* and harmony are synonymous. Bhaktivinoda Ṭhākura he published *Sajjana-toṣaṇī* in Bengali. And Prabhupāda's every work is connected with Bhaktivinoda Ṭhākura, must have some touch or other with Bhaktivinoda Ṭhākura. So *Harmonist*, the name *Sajjana-toṣaṇī* and harmony are synonymous, he was expressing to Sanyal. But so surcharged with feeling I found him that I found his face just like a kind of lotus, that is red and white, mixed. *Kokonada* [?] in Sanskrit it is known, red and white mixed. I found his face just like that type of lotus.

Sometimes the poets they compare beautiful faces with lotus. But I had that experience, practically in that time, a beautiful, a particular kind of lotus I found in his face, *kokana* [?] a reddish lotus __ [?]

Hare Kṛṣṇa. While talking about Rādhārāṇī almost went to be fainted. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Generally all his lectures used to culminate in the praise of Rādhārāṇī. That we marked. That he has come from that party, full place in that party. Hare Kṛṣṇa. Hare Kṛṣṇa.

I heard him say in Rādhāṣṭamī day, "The best day in the year has come today, best day." Clearly he told, "The best day." Vṛṣabhānu _____ sepi [?] He became outside himself when he was talking about Rādhārāṇī.

Hare Kṛṣṇa. Hare Kṛṣṇa. Everything is there to represent in Him in its best reality. But he was seen to lose himself totally when he was talking about Rādhārāṇī, he'd lost himself. That was his attitude, in his mind, he's lost, when talking about Her.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Keep up the standard. Nitāi Gaura Hari bol. _____ [?]

Sometimes chanting this side, that side, that is too much. But come in this plane, take your position, here you'll be safe. Nitāi Gaura Hari bol. Gaura Hari bol. That is too much for us, audacity, too much audacity to tackle all these higher sentiments of the Lord there.

I heard once when I was in Delhi, oh, not, in a book, _____ Mohamed Ali [?] though followers of Gandhi for some time they're orthodox Muslims, especially _____ Mohamed Ali [?] was a scholar. When in Bombay I got a book of Mohamed Ali [?] giving some conception about Islam. I read it for preaching purpose. I found whenever he's taking the name of Mohamed he says, "Peace be unto him." Whenever he's compelled to take the name of Mohamed only there is "May peace be unto him." Whenever he mentions the name of Mohamed, "Peace be unto him." By taking name I may not have the audacity of disturbing him, drive his attention towards me." Or something like apology.

So with us also, feelingly sometimes talking very high but we should try to keep our position _____ [?] going this side, that side, but our safe position is the *kuñja* of Nitāi Gaura, we're quite safe. Under the benevolent guidance of Nitāi Gaura we're quite safe. *Mahā-Mahā-vadanyāya avatāra*. When under Their gaze we're quite safe. Otherwise, so many ambitions, so much ambition, so much risky, to reach towards high ontological aspect, that may create some anomaly, *pratiṣṭhā*, or any other thing may attack, high position.

Kahibāra kathā nahe [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

Tathāpi bāule kaya, kahile vā kebā pātiyāya [*Caitanya-caritāmṛta, Madhya-līlā, 2.49*]

*[kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yānre, haya tānra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

*[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya]*

["Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.49*]

Mahāprabhu saying to Sanātana Goswāmī, "These things are not to be talked, so highly secret things, not to be talked. Yet the mad persons they can't not deal with these things, *bāule kaya*. And if they talk there's not much harm because ordinary people think that they're all mad, so that is a kind of safety. The people will think, 'Oh, they're not normal thinking, they're all mad, gone astray.' So that is our safety. *Kahile vā kebā pātiyāya*. Ordinary persons don't come to put any faith in these words."

*yā nīśā sarva-bhūtānām, tasyām jāgati saṁyamī
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 un-interrupted 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*]

What is night to one, what is day to one that is night to another section.

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

Akṣayānanda Mahārāja: Mahārāja, that *śreyaḥ kairava candrikā vitarāṇam* [*Śikṣāṣṭakam*, 1], is that that white lotus of...

Śrīla Śrīdhara Mahārāja: No. *Kairava* means this red which is...

Akṣayānanda Mahārāja: Opening the moon.

Śrīla Śrīdhara Mahārāja: It is related to the moon, their sustenance from the moonlight, this *kairava*.

Akṣayānanda Mahārāja: Not white lotus.

Śrīla Śrīdhara Mahārāja: And the lotus gets sustenance from the sun, daytime.

Akṣayānanda Mahārāja: So that moon lotus is red.

Śrīla Śrīdhara Mahārāja: Yes, red, *śreyaḥ kairava*. There's two kinds, one white one red, two types of that *kumud*. Really the red are called *kumud*, and the white called *kalhara* [?], another name, *kalhara*, that is white *kumud*. Both flourish at night, one red type, another white type. White is *kalhara* and red type is *kumud*. *Candrikā vitarāṇam*, the moonlight sustains the *kumud*, red lotus, night lotus. What is the English of *kumud*? Red lotus, or night lotus?

Akṣayānanda Mahārāja: Just lotus I think.

Śrīla Śrīdhara Mahārāja: What is lily, difference between lily and lotus?

Akṣayānanda Mahārāja: A lily is a little different I think. Yes, lily is slightly different, smaller.

Śrīla Śrīdhara Mahārāja: Different, what may be different, smaller?

Akṣayānanda Mahārāja: Smaller and different type. But that *kairava* refers to red lotus?

Śrīla Śrīdhara Mahārāja: Red lotus, yes. They're connecting with the moon, the red lotus.

Akṣayānanda Mahārāja: So that prayer, *kairava candrikā vitarāṇam*...

Śrīla Śrīdhara Mahārāja: Yes, the Name enlivens the heart. The Holy Name, the influence of the Name supplies the vitality to the life lotus of our heart, our awakening of our heart, or soul. Soul may be compared with the lotus, that night lotus. And the Name as moon, and moon sends his ray to the *kairava* and enlivens.

Akṣayānanda Mahārāja: It opens.

Śrīla Śrīdhara Mahārāja: Opens. *Candrikā vitarāṇam*, *candrikā* means vitality, supplies vitality, sustenance, vitality. And then *vidyā-vadhū-jīvanam*, the next step comes that when it grows a little by the help of that moonlight it comes in the garb of the serving in *mādhurya rasa*, emit, *vidyā-vadhū-jīvanam*, *vadhū*, that wholesale dedication. *Mādhurya rasa* means wholesale dedication, the type of wholesale dedication, *vidyā-vadhū-jīvanam*. It is seen to grow in the light of service of the wholesale dedication, *vidyā-vadhū-jīvanam*. *Ānandāmbudhi-varadhanam*, gradually it finds itself in the midst of the ocean of joy, and that is increasing and increasing, ever increasing ocean of joy. *Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam*. The ocean that is filled with increasing novelty every second, with new novelty it is coming, not stagnant. *Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam*. *Sarvātma-snapanam*, and purifying, wholesale, wholesale purifying, concerning his own and also many others that are outside. Wholesale purifying, the Name, in and out.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So you are to look after your guest.

Akṣayānanda Mahārāja: Yes Mahārāja, yes.

Śrīla Śrīdhara Mahārāja: Now I ...

Akṣayānanda Mahārāja: Hare Kṛṣṇa. Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Akṣayānanda Mahārāja: ... *Brahma-saṁhitā* we've got, there's one verse,

*uvāca puratas tasmai, tasya divya sarasvatī
kāma-kṛṣṇāya govinda, he gopī-jana ity api
vallabhāya priyā vahner, mantram te dāsyati priyam*

["Then the Divine Vibration of the Supreme Personality of Godhead, Divyā Sarasvatī, said to Brahmā as he was seeing darkness all around, "O Brahmā, *klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*, this *mantra* will bring about the fulfilment of all your cherished desires."]

[*Śrī Brahma-saṁhitā*, 24]

That Sarasvatī, the Divine Consort of the Supreme Lord, She gave Lord Brahmā this *mantra*, this *klīm kṛṣṇāya govindāya*, etc. But the question was, this Sarasvatī, Divyā Sarasvatī, what is Her identity? What is Her position? Is She the same Goddess, Vag, Vag Devī?

Śrīla Śrīdhara Mahārāja: Vag Devī in Her real self She's _____ [?] consort of Nārāyaṇa.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Lakṣmī and Sarasvatī, knowledge and *aśvarya*, resources, two potencies of Nārāyaṇa. But Sarasvatī, that is the vocal resources, the sound, sound resource, *śabda*, _____ [?]

In the instrumentality of extending ones own self from thought, from inner nature, through sound. Through aural instruments, it came to Brahmā. _____ [?]

And Kṛṣṇa, object of worship, attainment. So Svayaṁ-Bhagavān, the supremacy of the beauty has got recognition over the power and grandeur. It is admitted here.

Nārāyaṇa is supposed to be the cause of the whole existence, conscious, unconscious. He's imparting this truth, that *mantram*, that you search for that. The object of our search is of such nature. So this is to prove that, *kṛṣṇas tu bhagavān svayaṁ* [Śrīmad-Bhāgavatam, 1.3.28], as in *Bhāgavatam*.

nārāyaṇas tvaṁ na hi sarva-dehinām, ātmāsy adhiśākhila-loka-sākṣī
[*nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt, tac cāpi satyaṁ na tavaiva māyā*]

["Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā."] [Śrīmad-Bhāgavatam, 10.14.14]

In that way. Still Brahmā _____ [?] "Who are you _____ [?]
Such is Your temperament. I do not care for anybody, but Your dress is such _____ [?]

I can know easily my Master Nārāyaṇa."

But Brahmā, at last he came to conclusion, "That You are greater than Nārāyaṇa."

And he was empowered by this *mantram* from Nārāyaṇa.

We find the clue, without His will we cannot know Himself. So here in this method it was extended to Brahmā through Sarasvatī, "That this is your *mantram*, your mind attempt here and you will thrive. You will know more about it. *Gānat trāyate mantra*. If you mind it, attend it, you'll be relieved from your present position. You will have progress. Life is progress. This will help you in the right line, your progress. The object of the world is such, the destination is of such nature. You may mind it, you may think of it."

Yena purā sarasvatī, pracoditā yena purā sarasvatī. Where is it in *Bhāgavatam*? *Pracoditā yena purā sarasvatī*.

[pracoditā yena purā sarasvatī, vitanvatājasya satīm smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ, sa me ṛṣiṇām ṛṣabhaḥ prasīdatām]

["May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me."]

[Śrīmad-Bhāgavatam, 2.4.22]

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura writes,

*[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba]
sarasvati krsna-priya, krsna-bhakti ta'r hiya, binoder sei se baibhava*

["Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the Goddess of learning, is very dear to Lord Kṛṣṇa, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda."]

In reality, all words, all sound, have their foundation in Kṛṣṇa consciousness, like any other things. And there is also the outer aspect. The same word apparently may take us to Kṛṣṇa consciousness, and others to world consciousness, same word.

Just in front of the chariot in Purī, what Mahāprabhu chanted, and danced, an ordinary *śloka*, the ordinary pastimes of a young man and a youthful lady. He's chanting madly that when dancing in the front of chariot. None can understand it. *Sei ślokerā artha jāne sabe ekā svarūpa*.

[sabe ekā svarūpa gosāñi ślokerā artha jāne / ślokānurūpa pada prabhuke karāna āsvādane]

["Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows."]

[Caitanya-caritāmṛta, Antya-līlā, 1.76]

Only Svarūpa Dāmodara could realise the meaning of that *śloka* _____ [?]

End of 82.06.08.B_82.06.10.A

Start of 82.06.10.B

Śrīla Śrīdhara Mahārāja: _____ [?] So every word really meant for the service of Kṛṣṇa. Everything, if deeply perceived to its true aspect. But due to misunderstanding we're on the cover and see something else, in relation to our personal satisfaction, or extended selfishness, contrary _____ [?] according to our understanding and our nature. He's for Himself. So words are also serving Him, all words, but we can't understand. There is the rub.

*īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām 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]

He’s for Himself, that is reality. And local interest is the cause of reading it in different ways. Absolutely it is for His satisfaction, His working. We are misreading them on our different accounts, for selfishness, individual or group, that is the solution.

Here the Saraswatī from Nārāyaṇa is coming to Brahmā, the creator of this Earth, to give him some internal principles. That ultimately everything is connected, but you are also still in want of realization. That is this, keep it in your own heart and go on cultivating this Kṛṣṇa consciousness, and you will improve. Brahmā the creator, he’s also a post-holder, a creator...

*na tathā me priyatama ātmayonir 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]

...how the gradation goes, ____ [?] beginning from Brahmā, going up to the *gopīs*, this line. Brahmā the creator of this world was given by Nārāyaṇa whose representative he was in this world of perverted reflections. “Keep it in your mind, this is the goal.”

Nitāi Gaura Hari bol. Today this lady, Anurādhā, she was telling me this morning that Swāmī Mahārāja went to Dallas and the big scientific scholars were all gathered there. And they challenged him, so big figure. Swāmī Mahārāja was smaller figure there. “You don’t have faith in all the science exhibitions and other things.”

Swāmī Mahārāja in course of his lecture told, “I shall beat you with my shoes, and then you will be able to realize. And the shoes of intellectual strike, stick. Shoes, that is negligible, the shoes may be negligible words of intellectual bumble. I shall beat you. Then you will come to your senses, what is what.”

And also he told in that respect that, “The real preacher he will have such attitude, that I do not know much, but my Gurudeva, God, is on my back. I’m only an agent and the proprietor is always on my head. With this consciousness a preacher should begin his work. That, he’s on my back. I may not know, but I have my Gurudeva.”

Just as Swāmī Mahārāja told when he thought he may not live long, “If I disappear, if I die, don’t care, but your grandfather is there, you think of that. Your grandfather will be at your back.”

So the real preacher should always have, and will get the supply from above.

Rāmānuja and a Śaṅkara Paṇḍita met in a discussion, more than a fortnight, continuous. And at last Rāmānuja found himself helpless in that fight and came to Varadarāja temple.

“I am nothing, I am a culprit in the *sampradāya*. I cannot keep up the dignity of the *sampradāya*, can’t keep. I’m so mean. What shall I do?”

Then he got some inspiration from the temple, and the next day when he went to take his seat in the house, and that Śaṅkara Paṇḍita gentleman came and fell at his feet.

"Yesterday what you told me I have realized that verse. Then that is true. So I have got my faith back. For two weeks continuously going on discussing, discussing."

Akṣayānanda Mahārāja: What was that man's name?

Śrīla Śrīdhara Mahārāja: I don't remember. I found it in an English book in Madras, Rāmānuja.

Akṣayānanda Mahārāja: He was a Śaṅkarite?

Śrīla Śrīdhara Mahārāja: Śaṅkarite. He submitted at last. His previous argument, by the divine will, came to take the victory, not any new argument was necessary, by His will.

So with heart within and God overhead, we shall approach. We are finite, but infinite is there. Everywhere, at every position, every time, we must be conscious that we are finite, but the infinite is there. And through my Guru *paramparā* we are in favourable position, they will side with us.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Brahma-saṁhitā is considered to support the views of Mahāprabhu Śrī Caitanya Deva so closely and intimately that some say that this was written by Mahāprabhu Himself.

Bhaktivinoda Ṭhākura has quoted this, he told, "If it is so, then we think ourself much more blessed, because we do not find any book of *siddhānta* direct from Mahāprabhu. He has only taken from *Bhāgavatam*, here, there, and only eight *śloka*s He has given. But if *Brahma-saṁhitā* might have been written by Śrī Caitanya Deva this is all well, all good. But it is not so. Jīva Goswāmī has mentioned that this is a chapter from original book *Brahma-saṁhitā* which has got hundred chapters, consist of hundred chapters, and this is only one chapter."

Akṣayānanda Mahārāja: Yes. *Yad yadaya sata dhukha sangita* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. This is the fifth chapter, it is mentioned?

Akṣayānanda Mahārāja: I think yes, we're told.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: There was another question he had, that general thing. Saraswatī sometimes considered the wife of Lord Brahmā. And understood Lord Brahmā he was alone at that time. So she from Vaikuṇṭha gave this *mantra*. And then his wife Saraswatī appeared later, perhaps? This question came.

Śrīla Śrīdhara Mahārāja: That may not be the same Saraswatī. The extension. When Saraswatī came direct from Nārāyaṇa to Brahmā, and by the will of Nārāyaṇa that same

Saraswatī came out of Brahmā for the public, as originally willed by Nārāyaṇa. It may be taken in such a way. Ordinary people say this Saraswatī is subservient to Brahmā. That may be the outer aspect. And real Saraswatī cannot but be the direct potency of Nārāyaṇa.

Akṣayānanda Mahārāja: Yes. Another question came, that sometimes its said that Saraswatī is opposed to Lakṣmī. What's the bother?

Śrīla Śrīdhara Mahārāja: Subtle. Lakṣmī is the potency, offers comfort. But Saraswatī is the potency and Lakṣmī giving comfort position. But Saraswatī which is coming out of Nārāyaṇa, always meant for the help of others. So if Lakṣmī collects energy from Nārāyaṇa, so-called, but Saraswatī taking energy from Him and spreading it out. So little antagonistic. One is in-carrying, another out-carrying. Saraswatī is always out-carrying. She has not in-carrying service, always out-carrying.

And Lakṣmī Devī she may not like, "That I'm collecting energy and she's export and import."

Import against the export, so they may have some feeling of so-called apparent apathy, the in-carrying and the out-carrying potency of Nārāyaṇa. Lakṣmī she also has out-carrying to certain extent, still in-carrying. Whereas Saraswatī has no in-carrying, she's only exporting. Sound exporting. To us sound may import, but to Nārāyaṇa no import necessary, always export through sound, *śabda-brahman*, the external sound.

Within sound everything. Air also, ether, the cause of the plane of sound is the finer, and extensive, and covering everything within it, in and out. Ether is in and out. Where is earth, there is ether, but where is only ether may not be earth, or water.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv 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]

Saraswatī out-carrying, the sound coming for the benefit of the environment. And Lakṣmī Devī is trying to give comfort to Nārāyaṇa, eternally. Potency of different type. If we want to differentiate then it will be like this, sound, sound coming from... and Lakṣmī, sustainer, little antagonistic.

Rādhārāṇī She's sometimes very disgusted with that flute. "You give Your flute to Me. The flute is the cause of all disturbance." So there was a conspiracy, "You must take out the flute from Kṛṣṇa," amongst the *gopīs*. "That disturbs us most. The sound most disturbing. Always tries to disposes us of our own self. So flute is our enemy." Something like that. The flute, the sound.

The Lakṣmī class, the *gopīs* they're also feeling disturbance, disgusted with the sound, some animistic position. "This is the root of all disturbance in our heart. We don't care so much for You, not afraid of You, but afraid of Your flute, the sound." So sweet, everything upset, by the sound everything upset. A little antagonistic there also.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

That is distributing, flute. I have also written in the meaning of *Gāyatrī*.

gāyatrī muraliṣṭa-kīrtana-dhanam rādhāpadam dhīmahī.

In *Gāyatrī* it is reflection of the flute, the sound of the flute of Kṛṣṇa, the sweet sound, which can not only release us from all engagements, undesirable, but it helps us to engage in the accurate, proper service of the Lord. Positive and negative, two functions, the sound, the *Gāyatrī*, *gānat*, *trāyate*, by singing, the naming of which we get emancipation, liberation. But liberation has got the positive side, to have a definite engagement in the service of Kṛṣṇa, self-determination. *Svarūpena vyavaṣṭhiḥ*, it takes us to the *svārūpa*, our proper function of the soul, in its innermost respect. *Gāyatrī muralī*, that *muralī* of Kṛṣṇa and the *Gāyatrī*, a perverted reflection here. *Kīrtana-dhanam*, Mahāprabhu's *kīrtana* also to that effect. The flute of Kṛṣṇa, the *saṅkīrtana* of Mahāprabhu, the *Gāyatrī* in *Veda*, all, their aim is all equal, interconnected. *Gāyatrī muraliṣṭa-kīrtana-dhanam*. One in the highest positive, another in the middle, another in the lower position. *Rādhāpadam dhīmahī*.

Gaura Hari bol. Gaura Hari bol. _____ [?] *kṛṣṇa-bhakti ta'r hiya*.

Sarasvatī is most favourite of Kṛṣṇa, the sound God. And Her heart is full with Kṛṣṇa.

Binoder sei se baibhava. "And my resources, my everything is there _____ [?] and in another passage _____ [?] "And who uses her for their satisfaction of local interest, he wants to punish him." In this way Bhaktivinoda Ṭhākura. Really sound follows sound, speak of Kṛṣṇa, all sound, speak of Kṛṣṇa. *Kṛṣṇa-priya*, *kṛṣṇa-bhakti ta'r hiya*, *binoder sei se baibhava*. *Se bidyar*, *kṛṣṇa-bhakti*. *Se bidyar mastakete*, *padaghata koro' akaitaba*. "And who is leading astray from Kṛṣṇa *bhakti* that sort of words and sounds I want to kick on that." Bhaktivinoda Ṭhākura. *Se bidyar mastakete*. On the head of that learning, *padaghata koro' akaitaba*, without any reservedness kick on the head of that sort of sound cultivation which does not take us towards Kṛṣṇa."

*[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba
sarasvatī kṛṣṇa-priya, kṛṣṇa-bhakti ta'r hiya, binoder sei se baibhava]*

["Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvatī, the Goddess of learning, is very dear to Lord Kṛṣṇa, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda."]

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: In the *Anubhāṣya* perhaps, mention of the different types of *sannyāsī* titles. In the title Sarasvatī it is mentioned, expert in *śāstra*, and also we were puzzled it mentioned *śāstriya sangit*, that the *sannyāsī* would engage in *śāstriya sangit* for a

kind of meditation. Is that in the Śāṅkara School or possible in the Vaiṣṇava School also? But we don't find that.

Śrīla Śrīdhara Mahārāja: I don't come across such thought. It is mentioned where?

Akṣayānanda Mahārāja: *Anubhāṣya* perhaps.

Śrīla Śrīdhara Mahārāja: Prabhupāda's? Where?

Akṣayānanda Mahārāja: Yes. In *Madhya-līlā* he's given explanation of the different names of the *sannyāsa*.

Śrīla Śrīdhara Mahārāja: These ten names.

Akṣayānanda Mahārāja: Yes, ten names. Bharati, Aranya...

Śrīla Śrīdhara Mahārāja: Saraswatī, should have some connection with *sangit*. And only they have got the title of Saraswatī.

Akṣayānanda Mahārāja: That was one of the apparent qualities. I did not understand that.

Śrīla Śrīdhara Mahārāja: But we did not find any such qualification in our Guru Mahārāja.

Akṣayānanda Mahārāja: I know that. Not a trace.

Śrīla Śrīdhara Mahārāja: No tinge, no trace. Once a group photo was taken when Prabhupāda was young and they were all singing. And Prabhupāda was asked at least to open his mouth, ah, in this way the photo was taken. "They all are singing so you must open your lips." There was one group photo.

[?]

Vyāsadeva was residing on the banks of the river Saraswatī. *Śuka madhya parama śakti*.

And there he also taught *Bhāgavatam* to Śukadeva. Nārada also came there and gave the ten principles of *Bhāgavatam* there on banks of Saraswatī River. Nārada came, taught the principle of *Bhāgavatam*, and Vedavyāsa also he taught Śukadeva *Bhāgavatam*, two sittings there. A third sitting in Śukatal [?] where Śukadeva was speaker. Fourth sitting in Naimiṣāranya. Sūta Goswāmī was the speaker. And after four sittings Vyāsadeva _____ [?] he got it in the present edition only three introductory *śloka*s, he gave it to the market, the present *Bhāgavatam*, after four sittings. First Nārada and Vyāsa, second Vyāsa and Śuka both in Saraswatī, Badarikāśrama, and third in Śukatal, and fourth in Naimiṣāranya. And then these three introductory *śloka*s, written by Vyāsadeva. *Janmādy asya* [Śrīmad-Bhāgavatam, 1.1.1], *nigama-kalpa-taror* [Śrīmad-Bhāgavatam, 1.1.3], *dharmah projjhita-kaitavo* [Śrīmad-Bhāgavatam, 1.1.2]. With that introduction Vyāsadeva published, gave it to the public.

Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Nārada-Vyāsa first.

Śrīla Śrīdhara Mahārāja: Nārada-Vyāsa; Vyāsa-Śuka. *Pitur dvaiva, pitur dvaipāyanād aham. Adhītavān dvāparādaḥ, pitur dvaipāyanād aham.* Śukadeva says.

*[idaṁ bhāgavatam nāma, purāṇam brahma-sammitam
adhītavān dvāparādaḥ, pitur dvaipāyanād aham]*

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [*Śrīmad-Bhāgavatam*, 2.1.8]

"What I have read from my dear father I shall speak to you here now, give delivery. Because I conceive, I find that you are *mahā-pauruṣiko*, you are searching after the highest end of life. So here's a proper place, and I should inaugurate what I read, thinking, representing the highest principle of our life. I shall deliver now to you this here today."

*tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān
[yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["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*, 2.1.10]

"You are really the receiver of what is known as the highest end of life, *mahā-pauruṣiko*, the highest end of life that can be accepted by the great high thinking soul. So I shall deal with that."

Hare Kṛṣṇa. Kṛṣṇa *līlā*, *nara līlā*, that human pastimes of the highest type of the Lord, human pastimes, that is the highest. *Prākṛta*, *aprākṛta*, when the proprietor plays the part of a thief, peculiar. If we can adjust with that then no further solution is necessary, all is solved. If we can understand that if proprietor may be like play the part of a thief, who is the absolute owner, proprietor, He's playing the part of a thief, if we can follow this, understand this, then everything is solved. Nothing remains to be solved.

Our Guru Mahārāja told once, *vairāgya sesya agresya* [?]

"Nārāyaṇa He has got indifference, *vairāgya*. *Vairāgya* means indifference, abnegation. He has got abnegation to such a degree, everything belongs to Him but we can't find the master, the owner. Such abnegation He has got, that we can't find the real owner of the property. He's so careless about His own. Here also, He's dealing with things as a thief, being the proprietor. He's more advanced, not only abnegation, but also approaching in the surface like a thief."

One gentleman told another thing, "Because He's a thief so we have got some consolation. We may not have to invite any thief. In rainy season the storm, walled up house, everything, all protection, but the dignified thief, he won't care for all these sorts of protection. He will come, enter into the house of His own interest."

So we have erected so many boundary lines, protecting lines, that God consciousness may not enter into our heart. We are trying our best not to allow Him to enter in our heart. But only He enters as a thief. "Oh, because He enters as a thief we are saved. Otherwise wakefully we can't allow God consciousness to enter in. But because He's thief, we are saved. Otherwise we have no other alternative of being saved. So He's thief in His own home. So self-abnegation to the extreme."

Ha, ha, not only that, by taking something without notice of Yaśodā He's being whipped, mercilessly, and crying lovingly, "I won't do it again My mother. Please forgive Me."

_____ [?] One who is conscious that everything belongs to Him, unconditionally, and He's playing such part. What sort of ecstasy He will feel in His heart? What is the matter? *Yasyālinde param brahma*.

*[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma]*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

"I want this type of God, no other God I want. Play as a thief being the proprietor, so humble, so homely. I want this, I want that God, no other type of God I want."

Hare Kṛṣṇa. Then Parīkṣit Mahārāja told, "What's the matter? The *yogī*, *ṛṣi*, scholars, saints, they're trying their utmost to reach to God conception. But they think this is very far off, it is very high, it is most abstract, it cannot be done. And if any way we come in touch automatically, immediately we are thrust down. Such valuable and rare thing. And that Yaśodā, is suckling her breast to that *parambrahma*. What's the fun? And He's crawling on the compound of Nanda Mahārāja, what is the matter? What sort of *sādhana* is there? They have attained such position and what is the means to such end, that *anurāga*, *sādhana*, way of love. Only *bhakti*, unconditional surrender, that can have such achievement towards the unknown and unknowable, unapproachable. And that can be approached in such a way, such a peculiar means is there. And what is that? That is *prema*, that is love, that is devotion, that is surrender."

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayananda Mahārāja: Mahārāja, in that in-going and out-coming, in which you spoke of Lakṣmī serving and Saraswatī distributing, so then we think about *mādhurya* and *audārya*.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Akṣayānanda Mahārāja: Would there be any...

Śrīla Śrīdhara Mahārāja: Ha, ha, *mādhurya, audārya*. Saraswatī is more akin to *audārya*, and *mādhurya* the predominance of Lakṣmī. Lakṣmī of course of lower order potency, but still the line, it is recruiting. Saraswatī is recruiting officer, recruiting department, *audārya*, mainly representing that side, Saraswatī.

So Mahāprabhu came to tackle with the *śāstra paṇḍita, śāstra*, the scriptures, *vidya*. And their sustenance, *vidya, paṇḍita*, and that is milk, milkmaid. Milk is the most sustaining type. So *gopa, go* means *Veda, go* means this cow section. *Go* means *indriya*, Govinda. *Go* is the fulfilment of all our senses, who is the real product of the *Veda*, and who is a cow-keeper.

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. *Go, śruti*, the most innocent life, as if their life is only for others, milk, and helping to the other society, *go*, humble and helping, ideal. *Śruti*, passive instruction, helping. And *go indriya*, Govinda. Govinda, all our senses may have fulfilment in Him. The corresponding side is there, and then there is no harm. Otherwise sensualism is to take us to the hell, *kāma-andhatamaḥ*.

[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]

But if it's properly directed towards Him, that is just the opposite of sensualism which is the meanest, *kāma--andhatamaḥ, prema--nirmala bhāskara*. The senses are not created for nothing. They have got their fulfilment. But real inner pure holy fulfilment is with Kṛṣṇa. And the opposite is so much filthy. Govinda.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja, when Śukadeva Goswāmī was born, didn't he take off, didn't he leave his father right away, immediately?

Śrīla Śrīdhara Mahārāja: Yes. Different *kalpa* is there. In one *kalpa* it is like that, that Śukadeva did not want to come out of the womb because...

End of 82.06.10.B

Start of 82.06.10.C

Śrīla Śrīdhara Mahārāja: ...he thought, 'I won't come out.' Long time passed. Then he arranged with the *vidhatta* [?] the administrating authorities, "That for a single second the *māyā* should be taken away." _____ [?] come out. And that was done and Śukadeva came out and ran towards the forest.

Another *kalpa* also represented, that Śukadeva came when Vyāsadeva was working with *yajña katha*. That time something happened and Śukadeva came out.

Badrinārāyaṇa: Talked with the parrot?

Śrīla Śrīdhara Mahārāja: In another story when Mahādeva was talking about Kṛṣṇa to his wife Devī Durgā, when Durgā Devī slept while attending the talk of Mahādeva she slept. And one bird, Śuka pakhi, he was hearing also, listening.

And he was regularly, Mahādeva now and then asking, "Do you hear?"

"Yes." And the bird was continuing that 'yes.' Though Durgā slept but bird is continuing hearing.

And Śiva went on, but at last Śiva found out _____ [?] then he chased the bird, and bird fled. Then sometime, some place, he managed to enter within the womb of a woman, Śuka. And then by any function it came out, as man, Śuka.

So many tales are told about Śuka.

Badrinārāyaṇa: So which Śuka ...

Śrīla Śrīdhara Mahārāja: If we, different *kalpa*...

Akṣayānanda Mahārāja: *Kalpa veda*.

Śrīla Śrīdhara Mahārāja: But we're concerned with the gist, not the story so much.

How Vyāsadeva came, when Parāśara was going to cross a river, a lady was conducting the boat. Suddenly Parāśara felt attraction for the girl, and Vyāsadeva came. So we are to know not to particularise all these things. In *nirguṇa* plane _____ [?]

The inner mischief making tendency is absent in *nirguṇa*. Whatever may be the outward waves, but it is free from all selfish mischief making tendency. It is all right. No selfish end. Universal Will, that is sweet.

Draupadī had five husbands, rather, we're told, "If we think of them we're purified." Why? We must look to the inner aspect of things, not the outer, the inner aspect of things. Why?

To commit suicide, that is most sinful. But to sacrifice the body for some higher cause, that is laudable. So motive is all in all. External things, to kill ones body, suicide, that is the most heinous thing. But to sacrifice for a good cause the body, same body sacrifice, that is very admirable. So the internal motive, not only selfless, but Godly. Selflessness, that is the negative side is accepted. And then that God inviting tendency, that is the positive. That is pure, everything pure like anything.

That is the standard. What is the standard of purity? The standard of highest purity, that which is sacrificing and giving himself, that is serving towards the centre, central good. That is the criterion of purity. What is the criterion of purity? Not any external show, but the inner tendency to sacrifice for the central good. That is the criterion of purity. So accordingly the purity and impurity should traced.

Gaura Hari. Gaura Hari. Gaura Hari. Not by the phenomenal appearance of the thing.

Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in this *Brahma-saṁhitā*, one other thing. In the English translation of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's purport it says, "Brahmā thought thus within himself. By the recollection of *Kāma Gāyatrī* it seems to me that I am the eternal maidservant of Kṛṣṇa." So Lord Brahmā's realisation of being a maidservant we don't find much more information.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Yes, that *gopī*. Kṛṣṇa means *gopī jana vallabha*. He's unapproachable even to Lakṣmī and others, only approachable to the *gopīs*, *gopī abhimāna*. So if we want to have His service to the fullest extent, then we are to have, acquire the posing of our inner self as *gopī*, *gopī vallabha*. Highest attainment only is possible in that sort of inner adjustment, the highest attainment can be achieved, and nowhere else.

Akṣayānanda Mahārāja: Does Lord Brahmā have?

Śrīla Śrīdhara Mahārāja: Yes, inner Brahmā, the inner man, inner person. Brahmā the creator, any man if he discharges his duty of *varṇāśrama* for a hundred births, he's eligible to get the position of Brahmā.

*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]

He's qualified candidate for Brahmā. So Brahmā is a *jīva*, and his inner self, inner soul, if he wants to attain the highest grace, service of Kṛṣṇa, he's to come. What to speak of us. Even Brahmā, he's also advised, "If you want the closest connection of the service of Kṛṣṇa then you are to think your inner self as such. You're to find out your inner self with such qualifications."

Hare Kṛṣṇa. And Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, "Externally you always bring the duty of a king, of this or that, but internally she may think herself, his soul, as a *gopī*, and engaged in the service of Kṛṣṇa in such and such way. And externally, that is mentally, he may pose in some other way."

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

One is an Ācārya and internally he may be a *gopī* in the camp of Rādhārāṇī, he's there in that pose, and externally Ācārya working.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

End of 82.06.10.C

Start of 82.06.14.A

Śrīla Śrīdhara Mahārāja: ... "Maybe He'll be satisfied with us and give us the boon that we can have the son of Nanda as our husband."

That is their prayer, the *gopīs*. They're already there, but still, this is the *aprākṛta*, means *prākṛta* *vat*, they're dealing *jñāna-sunya-bhakti*, they're not conscious of their own position. Yogamāyā has made such arrangement. They think themselves quite helpless ordinary human beings, and even lower than *varṇāśrama* or the jungle girls. That is their understanding of their own position. So they're doing, taking the help of all the gods and saints of many places, but only this to mark, that they all want service of Kṛṣṇa, nothing else. That is the criterion. But otherwise they're helpless there, not ordinary standard even of morality.

"We're lower cast, lower habit, lower people, but we want Kṛṣṇa, none else. *Sādhus*, the *tīrtha*, they are all bigger, holier position they hold. We are very mean position holding."

Ke?

Akṣayananda Mahārāja: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu.

No room there to his preaching life but he had a press. And *Caitanya-caritāmṛta*, and other things he was publishing alone, independently, with a press, he can't stay without a press, Bhaktisiddhānta Saraswatī. Press is his weapon, which is so much precious in the jurisdiction of the *karmī* and the *jñānī*. They may have their importance in their own jurisdiction, but in *ananya bhakti* they have not much influence.

The *bhakti* is everything, and the whole capacity is a full thing, it does not depend on any other thing. *Bhakti sañjātayā* [*Śrīmad-Bhāgavatam*, 11.3.31], the absolute purity of the highest type. Dedication cannot have any dirt of exploitation and renunciation. Renunciation and exploitation they're self-condemned. What purification they will contribute? They're self-condemned, exploitation and renunciation. And the normal thing should be adherence and allegiance to the Absolute. And the highest stage of allegiance to the Absolute in Kṛṣṇa consciousness, complete surrender without any consideration.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

bhaktim kaniṁ karma yoga jñāna sei sa sādhana utitaca bhava [?]

kṛṣṇa bhakti vīna para vīcha naraba [?]

Whatever small contribution they can make that also depending on the grace of *bhakti*. But *bhakti* does not care for anything else. She's perfect in Herself. We are to realize this fact. And it should be couched in such a way that that should be clear in everyone's heart.

The *vairāgya*, *jñāna* and *vairāgya*, independently they cannot exist.

*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]

A laboured *vairāgya* and *jñāna*, that has got no value. Only the after effect of *bhakti*, they follow *jñāna* and *vairāgya*, that has got some position. And without *bhakti* the independent position, both the knowledge and the indifference cannot have, no position. The negative side, without the help, backing of the positive, negative can't stand. In that way. Some meaning they will have, *vairāgya* must have some meaning, the knowledge must have some truth, reality for backing. Otherwise knowledge about false knowledge has no value, false calculation has no value. And mere independence that also deceive us from positive nectar. So it has got no value. But when we get something, positive thing, *bhakti*, service, then also the necessary abnegation and indifference to other things, that has got value. And the knowledge which can help us to the service, that has got some value, but independently they have got no value of their own. We are to understand the real position of *bhakti*, *jñāna*, *vairāgya*, *karma* and all these things. What is their respective position?

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam*

*dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viśvaksena-kathāsu yaḥ
notpādayed yadi ratim, śrama eva hi kevalam*

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 1.2.8]

Memory is becoming vague, day by day, the *śloka* only...

Akṣayananda Mahārāja: Previously you told, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam...*

Śrīla Śrīdhara Mahārāja:

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham

kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi

[“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.”] [*Vilāpa-kuṣumāñjali*, 6]

Yes, [Ragunātha] Dāsa Goswāmī. *Bhakti rasa*.

But Puṇḍarīka Vidyānidhī’s *bhakti* is not *vairāgya yug*, externally. There smoking, and the hairs are also well-cut, well-dressed, and well-smeared with sweet scented oil. And the bedding also is very royal style.

Gadādhara had suspicion, “What type of Vaiṣṇava is he? And Mukunda has taken me to show this type of Vaiṣṇava.”

Then Mukunda put a test and the bomb burst, exploded.

Then Gadādhara Paṇḍita, “Oh, what offence I have showed to the great Vaiṣṇava, full of deep Kṛṣṇa consciousness.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: There’s one verse in *Ādi-līlā*, *Caitanya-caritāmṛta*, *Vīrabhadra Gosai mahāśākhā*, and *mahā mūla-stambha*.

[śrī-vīrabhadra gosāñi — skandha-mahāśākhā, tāñra upaśākhā yata, asaṅkhya tāra lekḥā]

[“After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and sub-branches. It is not possible to describe them all.”] [*Ādi-līlā*, 11.8]

It is described that,

[adyāpi yāñhāra] kṛpā-mahimā ha-ite, caitanya-nityānanda gāya sakala jagate

[“It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 11.11]

“The whole world can now chant Gaura-Nitāi’s Name by the mercy of Vīrabhadra Gosai.”
But we don’t hear, have much knowledge of Vīrabhadra Gosai.

Śrīla Śrīdhara Mahārāja: Vīrabhadra Gosai was very liberal. Nityānanda Prabhu was liberal and His son Vīrabhadra, he was more liberal even than Nityānanda.

It is told that he converted so many Buddhists, *Nathanerry*, and from that time the *smārta* school used to look at the Vaiṣṇava section, “They’re *Nathanerry sampradāya*, a section, a

gathering of *Natha* and *nerry*." *Vicu*, *vicuni*. Buddhists, *vicu's*, they're always shaved head. And *vicuni* also, ladies also, they're all head shaved. So they're commonly known as *Nathanerry*. *Natha* means shaved heads and *nerry* means female shaved heads. _____ [?] At one time he converted twelve hundred *Natha* and thirteen hundred *nerry* from the Buddhistic School. And that was considered in the *sampradāya* to be very liberal.

When Kavirāja Goswāmī giving respect to Nityānanda and Vīrabhadra in a very modest way he's approaching towards that. Because he's considered to be Aniruddha, Viṣṇu, or some Avatāra. So his acceptance cannot be challenged. He can purify but he showed such a generous and magnanimous extension of his grace that, *sakala jagate*, high or low, everyone got the grace and entrance into the *sampradāya* by the magnanimous attempt of Vīrabhadra Goswāmī. Vīracandra, Vīrabhadra, by two names he's known. *Sakala jagate gāya*.

Among all the world, they say that, "We're Vaiṣṇava by the grace of Vīrabhadra, extended the circle of the Vaiṣṇava *sampradāya* very generously." The hint is towards that. "Low or high, he was not very particular about that, he'd convert. But he has that special strength, capacity, so we can't say from outside that he has taken in so many unqualified. He can make qualified, he's endowed with such power." So this is hint to that. *Sakala jagate gāya*. The whole world, today's whole world is singing about Nityānanda and Gaurāṅga by his grace. The denotation was increased.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: The other day I was asking you about the ten *sannyāsī* names. I found that comment regarding Sarasvatī. It seems to be a general thing.

_____ [?]

And also for Aranya, it gives a very general, that who wants to go to Nandakarana.

_____ [?]

Śrīla Śrīdhara Mahārāja: Śaṅkara should also give recognition to Nandakarana which is a name. That is also nothing.

Akṣayānanda Mahārāja: Yes. The definitions are given in this...

Śrīla Śrīdhara Mahārāja: This is somewhat explanation. But Śaṅkara *sannyāsa* does not mean the attainment of heavenly life. He's merging into Brahman. So how this sort of interpretation will come to encourage the *sannyāsīns*? It is suicidal.

Akṣayānanda Mahārāja: Yes, that I was wondering, why such explanation was given?

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

Sarasvatī interpretation may be tenable to certain extent. And also from our standpoint every meaning is tenable because we believe in the Vaikuṇṭha, *cīd-vīlāsa*, there the _____ [?] Vṛndāvana, Vṛndāranya, and the song is *kīrtana*, Kṛṣṇa flute, everything can have positive meaning from our side. But how Śaṅkara School will justify? Their only aim is *nirviśeṣa brahman*, renunciation, the highest point of renunciation. So that may not be very encouraging. But this may be hinted on, that one who's Aranya he likes to have his

cultivation in a jungle. Sarasvatī, who generally is well versed in education, in such meaning, *gīri*, who's firm in his determination. In this way the interpretation should be given rather.

Akṣayānanda Mahārāja: Yes, general nature.

Śrīla Śrīdhara Mahārāja: A general nature, but not the aim. The aim there is zero.

Akṣayānanda Mahārāja: Yes. Plus here we have Kīśora Aranya.

Śrīla Śrīdhara Mahārāja: Bhakti Kīśora Aranya, Vṛndāranya, not Naimiṣāranya but Vṛndāranya, Kīśora Aranya.

...

Śrīla Śrīdhara Mahārāja: ...devotion of Kṛṣṇa. It is not complete in itself, to indent something from foreign country. So it is imperfect. So that is not necessary. It is all round perfect, not dependent on any.

Akṣayānanda Mahārāja: It seems to be not well understood by many, subtle point.

Śrīla Śrīdhara Mahārāja: There is another.

Bhakti _____ [?] *karma, yoga, jñāna, sesa saguṇe* _____ [?] *kṛṣṇa bhakti* _____ [?]

There's another stanza. *Bhakti* is independent but what little result they gives to us, that with the help of *bhakti* only, backing of *bhakti* only. Otherwise they are all neuter gender, they can't give anything. Whatever small thing they can contribute that is only by the presupposed support of *bhakti, karma, jñāna, yoga*, etc. But *bhakti* she's independent, she does not care for any other consideration to anyone else outside her jurisdiction.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: *Kṛṣṇa bhakti hoi abhideya pradhana bhakti muk _____ karma yoga jñāna.*

_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Aranya Mahārāja: Mahārāja, when Bhaktisiddhānta was first printing literature how did he distribute it, how did he distribute the literature that he was printing?

Śrīla Śrīdhara Mahārāja: He might have got contract with the book sellers. Bhaktivinoda Ṭhākura's books, advertisement books used to take, in this way.

_____ [?] told me, "Prabhupāda has a *Bhāgavata* press in Kṛṣṇanagar, publishing *Caitanya-caritāmṛtam*." And that gentleman told, he was M.A. and also M.A., B.A., both law

and this M.A., B.A., he has got, he was manager of Kṛṣṇanagar Raja State. _____ [?] A very sound and educated man, respected. He told me that once he came to the press, the *Bhāgavata* press, and Prabhupāda was reading the proof of a particular portion of *Caitanya-caritāmṛta* where it is mentioned about the Vṛndāvana *līlā* when Kṛṣṇa has gone to Mathurā and Lalitā Devī as representative of the *gopīs* approached Kṛṣṇa in Mathurā. And she's describing the position of Rādhārāṇī there and chastising Kṛṣṇa. Some poetry perhaps written by Prabhupāda himself and he was seeing the proof of that portion which was in the press.

That Rāma Gopāla Bābū he told me, "I looked at his face and saw so many impressions coming in his face and going away, different types, and he's suppressing them. Automatically so many sentiments and feelings are trying to come out on his face, but Prabhupāda is trying his utmost to suppress. But I noticed this in his face and I became his devotee, disciple." That was the scene which took him to his feet. "Such feelings are coming on the face when he's correcting the proofs of *Caitanya-caritāmṛta* that part. And he's trying his best to suppress, in the environment unfavourable, public. But not only the *siddhānta*," Rāma Gopāla Bābū told, "Not the *siddhānta*, but that show of personal expression on his face, the feelings which I found in him, that took me to his feet. The abode of high sentiment, the heart."

Hare Kṛṣṇa. And he also told once he approached with another gentleman to Bhaktivinoda Ṭhākura in his retired life, and that gentleman requested Bhaktivinoda Ṭhākura, "Say something about Kṛṣṇa, Kṛṣṇa *kathā*." _____ [?]

Bhaktivinoda Ṭhākura he was in self-meditation. Then when he came outside from his inner contemplation, "Oh, you have come to hear Kṛṣṇa *kathā* from me, Kṛṣṇa *kathā*? You want to hear Kṛṣṇa *kathā*?" Feelings, sentiments developed in him.

And Rāma Gopāla Bābū told, "We found what he has written in that song,

*kṛṣṇa-nāma dhare kata bala viṣaya-[vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā
variṣaya sudhā anupama]*

["My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition. But somehow, by the grace of the *sādhū* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar."] [*Śrī Nāma-Māhātmya*, 1]

Kṛṣṇa *Nāma*, the development he has given out, Bhaktivinoda Ṭhākura, in this song. He has a sister.

*[kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā]*

variṣaya sudhā anupama (1)

*hṛdaya haite bale, jihvāra agrete cale,
śabda-rūpe nāce anukṣaṇa;
kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara
sthira haite nā pāre caraṇa* (2)

*cakṣe dhārā, dehe gharmma, pulakita saba carmma,
vivarṇa haila kalevara;
mūrcchita haila mana, pralayera āgamana,
bhāve sarvva-deha jara jara* (3)

*kari' eta upadrava, citte varṣe sudhā-drava,
more ḍāre premera sāgare;
[kichu nā bujhite dila, more ta' bātula kaila
mora citta-vitta saba hare]* (4)

*[lainu āśraya yā'ra, hena vyavahāra tā'ra
balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya
sei mora sukhera sambala]* (5)

*[premera kalikā nāma, adbhuta rasera dhāma,
hena bala karaye prakāśa;
īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa,
citta hari' laya kṛṣṇa-pāśa]* (6)

*[pūrṇa vikaśita hañyā, vraje more yāya lañyā,
dekhāya more svarūpa-vilāsa;
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā,
e dehera kare sarvva-nāśa]* (7)

*[kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani,
nitya-mukta śuddha-rasamaya;
nāmera balāi yata, saba lay'e hai hata,
tabe mora sukhera udaya]* (8)

[In his book, *Śaraṇāgati*, Śrīla Bhaktivinoda Ṭhākura has explained the *Nāmaṣṭakam*, eight prayers in glorification of the Holy Name, written by Rūpa Goswāmī. The whole thing is described there very beautifully.

He writes: "My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition.

But somehow, by the grace of the *sādhū* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And

there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.

"New hope is aroused by that sound. Then by force, it comes from the heart towards the tongue. Not that by the endeavour of my tongue I am producing that sound - no. What came from the heart of a saint through my ear, entered my heart, and that forcibly appeared upon my tongue, and began to dance. That is the Holy Name proper. It descends from above. It cannot be produced by the material form of this tongue. Its source is above.

And through an agent of the Absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the Holy Name of Kṛṣṇa forcibly appears upon the tongue, and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the Divine Name have been described here. If it is a living and real Name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one's hairs will stand on end. Sometimes changes of colour will be found in the body, and we will be unable to find any trace of the mind or consciousness. We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways. Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice.

Sometimes he thinks, I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I?

I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, unexperienced before.

And at last I find that I am captivated. My entire being, within and without, has been captured by a particular sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter under Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way. Still, I feel that everything is very pleasing, beyond my experience. What is this?

I can't resist any more. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position. I find that He's an autocrat. Whatever He likes to do, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise, what can I do? I am helpless.

Sometimes I find that the sweetness of the Name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The Holy Name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of colour and figure, and disappears."]

All these developments we could trace in his face. Sometimes thrilling sensation, hairs are standing and sometimes sweat, sometimes his voice is going to be checked, sometimes coming with more vigour. In this way he began Kṛṣṇa *kathā*.

"You have come to hear about Kṛṣṇa, Kṛṣṇa *kathā* you want to hear from me?"
In this way he began, Kṛṣṇa *kathā*, Kṛṣṇa *kathā*.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: What about Akṣayananda, Guru Mahārāja, that's Māyāvādī name?

Devotees: (Group laughter)

Akṣayananda Mahārāja: _____ [?] Mahārāja said, "Maybe Akṣayananda is a Māyāvādī name.

But I told that Māyāvādī *ānanda* is *kṣa* because,

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa param padam tataḥ, patanty adho ['nādr̥ta-yuṣmad-aṅghrayaḥ]*

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, 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. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."

[*Śrīmad-Bhāgavatam*, 10.2.32]

Śrīla Śrīdhara Mahārāja: *Akṣa* means no dissipation, *akṣa*. *Kṣa* means injury or dissipation. So where there is no dissipation, that is meant to enjoy, who is above death, *akṣa*, above mortality, *akṣa*, that sort of idea, *akṣa*.

And the Māyāvādī campaign *brahman*, whether there is any *ānanda* or not, that is undetectable. Whoever reaches there loses his feeling. When come back here they say that, "Yes, I was quite o.k." Because no trouble of this world, no worry of this world. In sound sleep, what sort of *ānanda*? That the worry is stopped of this world. Any engagement in this mundane world, mortal world, is always dissipating our energy. So it is some uneasy position. But when in sound sleep, no consciousness about the connection of the fire which is devouring every second something from our body, mind, everything. That is above worry, but no positive *ānanda*.

But this is *ānanda*, *sat-cit-ānanda*, *ānanda* positive. And that is *akṣa* which has got no death, dissipation, change, change maybe but *vilāsa*. So Akṣayananda, undisturbed *ānanda*.

Ānanda. Ānanda Champu.

Nitya sukha boda tana anante tasmad idam jagad asesa asat [?]

svarupam svatnava asta duhkha duhkham _____ [?]

In *Brahma-saṁhitā* where is the mention of *ānanda*?

Akṣayānanda Mahārāja:

*ānanda-cinmaya-rasa-pratibhāvitābhis, tābhir ya eva nija-rūpatayā kalābhiḥ
[goloka eva nivasaty akhilātma-bhūto, govindam ādi-puruṣam tam ahaṁ bhajāmi]*

["I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (*sakhīs*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*."]]

[*Śrī Brahma-saṁhitā*, 37]

Śrīla Śrīdhara Mahārāja: So *ānanda* is personal, *ānanda*, that is personal, but the *ānanda* is person. *Ānanda cid gana mūrti, ānandamaya mūrti. Ānanda* is beauty, charm, love. Without that no *ānanda* proper is possible. *Ānanda* has been translated by the western philosophers as some reality the beautiful, *ānandam*, reality the beautiful. *Ānanda* is *prema*. It is above justice, *cit*. *Cit* consideration, the land of law, *ānanda* is above law. No want, opulence, so no sufferer there, *ānanda*, above law. The plane of *ānanda* does not require help of any law to distribute Himself, no want. Above calculation. Calculation is in the *cit bhumika*, in the area of consciousness, calculation, and above calculation we locate *ānandam*. It is opulence, nectar opulence, *sat-cit-ānanda*.

And that is *satyam, śivam, sundaram*, that here comes beauty. *Satyam, śivam, śiva* means meant to enjoy *cit, cetan*, consciousness is above death. Death can have within its jurisdiction only the matter. But pure consciousness that is eternal substance. But there is calculation, law from there to master over material world. But it can't enter into the domain of *ānanda* and *sundar*. Law is not applied in that light. *Sundar* can attract anyone and everyone, irrespective of any difference between them; low or high. Only sincere hankering, that is qualification. We want it, that's all. I want it sincerely, that's all qualification, no other. If you want it, just take it. Only qualification to want it sincerely. So, no want. The highest conception of our attainment is infinite, no want. And that is love, that is beauty and that is *ānanda*. *Satyam, śivam, śiva* means _____ [?] *maṅgalam*, that is above mortality, mortality is *amaṅgal*, death. Above mortality consciousness, that is *śiva*. *Satyam, śivam* and *sundaram*. Next higher layer is *sundaram*. Then *sat, cit*, then *śiva*, then *ānandam*. Proper transcendental world. *Raso vai saḥ, rasam, raso vai saḥ*, the ecstasy, sweetness, sweet.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. *Ke?* _____ [?]

...

The adjustment, consultation with me done by Rāma Gopāla Vidyābhūṣaṇa, that gentleman.

_____ [?] He was the State Manager of _____ [?]

After so much penances he has come. So you take it and search. I stop here today. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṃ Viṣṇu-Pāda Paramahaṃsa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

End of 82.06.14.A

Start of 82.06.15_82.06.17.A

Śrīla Śrīdhara Mahārāja: ...her beauty to grow. So many commentators have given interpretation in different ways. But the interpretation by one Bengali scholar, Harinatha De, attracted me most. He told that ear beauty was transformed into eye beauty. Ear beauty, the beauty of sound coming through the ear into the heart contributes to construct beauty in the figure.

_____ [?]

Transformed into eye beauty _____ [?] Śrī Kṛṣṇa, Reality the Beautiful, as search, *kṛṣṇānusandhāna*, _____ [?]

Through Holy Name the Divine Sound _____ [?] *kṛṣṇānusandhāna*, the search after Kṛṣṇa. The philosophical representation, the search of Śrī Kṛṣṇa _____ [?] Reality the Beautiful, within bracket. Through His Holy Name, then Divine Sound, of sound transcendental, sound divine _____ [?] philosophical meaning _____ [?]
_____ [?]

Akṣayānanda Mahārāja: The Search For Śrī Kṛṣṇa, within brackets.

Śrīla Śrīdhara Mahārāja: The Search For Śrī Kṛṣṇa, within brackets, Reality the Beautiful.
_____ [?]

Akṣayānanda Mahārāja: Yes. The Search for Śrī Kṛṣṇa, within bracket, Reality the Beautiful. Very nice, very good title, very nice.

Śrīla Śrīdhara Mahārāja: Through His Name, sound divine or sound transcendental.
_____ [?]

Akṣayānanda Mahārāja: The main title could be Reality the Beautiful, in small letter, Search for Śrī Kṛṣṇa. In large letter, Reality the Beautiful.

Śrīla Śrīdhara Mahārāja: No. Śrī Kṛṣṇa should be bold.

Akṣayānanda Mahārāja: All right. The Search for Śrī Kṛṣṇa bold.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa bold.

Akṣayānanda Mahārāja: All right.

Śrīla Śrīdhara Mahārāja: Then within bracket, Reality the Beautiful.

Akṣayānanda Mahārāja: Yes. Then smaller note...

Śrīla Śrīdhara Mahārāja: Through His Holy Name, the sound divine, or sound transcendental.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nārāyaṇa has got sixty qualifications and Kṛṣṇa sixty-four, four special. The *rūpa mādhurya*, the *veṇu mādhurya*, and *parikara mādhurya* and then *līlā mādhurya*.
_____ [?]

These four special qualifications of Kṛṣṇa in the next page it may be given, the gist.

Akṣayānanda Mahārāja: The Search for Śrī Kṛṣṇa (Reality the Beautiful) through His Holy Name, sound transcendental.

Śrīla Śrīdhara Mahārāja: Both formal and ontological aspect.

Akṣayānanda Mahārāja: Main title is, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa. Who is He? He's such. How? Through Name, *Nāma saṅkīrtana*. _____ [?] Our principle preaching is this, through Name we want to attain Kṛṣṇa, the beautiful.

Akṣayānanda Mahārāja: Yes. Very nice.

Śrīla Śrīdhara Mahārāja: It will be comprehensive. *Kṛṣṇānusandhāna* - Mahāprabhu. *Vedānta - brahma-jijñāsā*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Kṛṣṇānusandhāna*. What will be the good...

Akṣayānanda Mahārāja: Yes, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for? Not enquiry?

Akṣayānanda Mahārāja: No, search is better.

Śrīla Śrīdhara Mahārāja: Search is better. _____ [?]
kāhān kṛṣṇa prāna nātha vrajendra-nandana.

[kāhān mora prāna nātha murali-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*]

_____ [?]

Śrī Kṛṣṇa kī, the reality, the beautiful. *Satyam, śivam, sundaram.* _____ [?]

...

Devotee: How can one increase his faith in chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: With the association of the *sādhu* who is engaged in *Nāma bhajana*. By the help of the association of the *Nāma*, that is a *sādhu* who is engaged in *Nāma bhajana*, who has faith in *Nāma bhajana*. And also the book which recommend for *Nāma bhajana*. *Sādhu-śāstra*.

Nitāi Gaura Hari bol. How is your staff?

Akṣayānanda Mahārāja: Staff? _____ [?] All are well Mahārāja.

Śrīla Śrīdhara Mahārāja: What about the serpent, what measure have you taken?

Akṣayānanda Mahārāja: Well, we had requested the boys to get that carbolic acid but they bought many things and forgot the acid.

Śrīla Śrīdhara Mahārāja: That is the only remedy for the serpent of any type. He'll never come where the scent of acid will reach. You can keep carbolic acid in a bottle, opening the cork, the scent will spread in the room and no serpent will enter.

Akṣayānanda Mahārāja: Do you have to sprinkle some in the doorway?

Śrīla Śrīdhara Mahārāja: That is doorway and surrounding the room also. Because we have got some practical experience, the serpent enters the cow house, and if we keep in a bottle, small bottle, little acid, open cork, then no serpent enters.

...

Akṣayānanda Mahārāja: *Bhakti yoga* and *bhakti* proper. *Bhakti yoga*, is that also *bhakti* proper, the same thing, or is there a distinction, finer?

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*, that is a rough estimation, no difference there. *Bhakti yoga*. The basis is clear in *bhakti yoga*, differentiating from *jñāna yoga*, *karma yoga*. The

both, *jñāna yoga*, *karma* is not anti party of *bhakti*. But *jñāna* always comes to challenge *bhakti*, "I am superior." So here the *jñāna* and *bhakti*, two parties, and the decision is given in favour of *bhakti*, unconditional, cleared. These two parties, *akṣara*, *akṣaram*, *avyaktam paryupāsate*

_____ *sarvani karmani* _____ [?]

*[ye tv akṣaram anirdeśyam, avyaktam paryupāsate
sarvatra-gam acintyaṁ ca, kūṭa-stham acalaṁ dhruvam
sanniyamyendriya-grāmaṁ, sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva, sarva-bhūta-hite ratāḥ]*

["However, those who fully control their senses, adopt the vision of equality towards everything, engage in deeds for the welfare of all beings, and engage in the worship of the indefinable, formless, attribute less, never increasing, never decreasing, all-pervading, and eternal impersonal aspect of the Absolute - they can also approach Me. That is, they attain to My personal dazzling Brahman effulgence."] [*Bhagavad-gītā*, 12.3-4]

These two parties, *yukta-tamo mataḥ*...

*yoginām api sarveṣāṁ, mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām, sa me yukta-tamo 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 his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47?, or 12.2?]

"And they will also come to Me, leaving that _____ type." That is the purpose. That is very easy and that is very, even the interpretation,

*kleśo 'dhika-taras teṣāṁ, avyaktāsakta-cetasāṁ
[avyaktā hi gatir duḥkham, dehavadbhir avāpyate]*

["Persons whose minds are attached to the impersonal Brahman undergo excessive tribulation, because for embodied souls, the means and end of impersonalism is attained in an unhappy way."] [*Bhagavad-gītā*, 12.5]

We can interpret here that is misleading, *kleśo 'dhika-taras teṣāṁ, avyakta*. The ordinary *karmī* or *yogī*, the *jñānīs*, they get more fame.

*kleśo 'dhika-taras teṣāṁ, avyaktāsakta-cetasāṁ
avyaktā hi gatir duḥkham, dehavadbhir avāpyate*

Who has got figure, for them, to attain non-differentiated thing, it is much painful. But they say, *dehavadbhir*, means *deyātmā buddhibhir*, the *jñānī* school, *dehavadbhir*,

_____ [?] it is not mentioned, *dehavadbhiḥ*, originally who has got a figure, how he can cooperate with non-figure, *nirviśeṣa*, that should be the purpose. *Dehavadbhiḥ. Jīva* has his own figure, spiritual. How it is possible for him to deal with this non-differentiated? *Avyaktā hi gatir duḥkham, dehavadbhir avāpyate*. The owner of spiritual body, how he can cooperate with this? *Kleśo 'dhika-taras teṣām*, that is misguidance, misleading. Only in the name of goodness they are entrapped by a superior mania. *Gatir duḥkham, duḥkham eva duḥkham*, it is, there is no blissfulness, that is all painfulness there, *avyaktā hi gatir duḥkham*. Because sometimes they are engaged in deep slumber, again when they rise they will have to come down here. So practically no end. Only a long period of deep slumber. Again when they rise, they will have to come, and rising is inevitable in course of time.

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, 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]

Thinks themselves to be very, very liberated, *vimukta-māninas. Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. Mis conclusion about You, and that is the root of their doom, destruction. *Aviśuddha-buddhayaḥ*, miscalculation. *Tvayi asta-bhāvād*, because there is some hindrance between, misunderstanding between You and him. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. Because they misconceive You so there is a barrier of understanding between they and You. What is the result, consequence? *Āruhya kṛcchreṇa param padam*, that original graphic fundamental misconception is there, so with much labour they come to the highest position of this world, that Brahmāloka, *brahmāsmi*, again they will have to depart. *Āruhya kṛcchreṇa*, with much pain they climbed up to the highest position of this world, the last verge of, the climax of this world. *Āruhya kṛcchreṇa param padam tataḥ, patanty adho*. They will have to come back in a circular way, that up-down, because they cannot have any understanding crossing the abscissa towards the other domain. *Āruhya kṛcchreṇa param padam*. He gets up to the last limit of this world, much pain. *Param padam tataḥ, patanty adho*. Why? He cannot adore the higher existence so no other alternative but to come back in the current. *Aviśuddha-buddhayaḥ, āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*.

So in the discourse of Rāmānanda Rāya and Mahāprabhu,

'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*]

Those who hanker after enjoyment or salvation, what is their real goal? *Deva-deha sthāvara avasthiti*'. One gets the post of a demigod, another the *sthāvara-deha*, that is the Himālaya, or the earth, or the moon, something, *sthāvara* means material.

Akṣayānanda Mahārāja: Tree.

Śrīla Śrīdhara Mahārāja: Tree, they have come, because their non-consciousness is their only goal.

"So be a Himālaya, you may go on unconscious for ages together, *sthāvara-deha*."

So reaction, these are demigods or something, higher gods, but the salvationists, they have to go down. Because they want rest only, and the rest is only to be had in the *sthāvara-deha*, no transaction, no movement, no dynamic character. *Sthāvara-deha*, "You may sleep there."

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: In *bhakti yoga*, that is mentioned more, the internal aspect, not mentioned particularly.

Akṣayānanda Mahārāja: Then *bhakti yoga* more of *sādhana* or *vaidhi* side. Just to oppose *jñāna* and *karma* and others.

Śrīla Śrīdhara Mahārāja: Yes. The basis of *śuddha bhakti* is there.

Akṣayānanda Mahārāja: Yes. So when Kṛṣṇa says,

*yoginām api sarveṣāṃ, [mad-gatenāntarātmanā
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]

...that is just to argue, to establish *bhakti*.

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*. But that is, more representation of *bhakti* is here in Nava Murdha, *raga vidya*, *raga vidya* [?] *Api cet sudurācāro* [*Bhagavad-gītā*, 9.30], and *aham sarvasya prabhavo, mattaḥ sarvaṃ pravartate* [*Bhagavad-gītā*, 10.8]

*[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]

*[aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ]*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."]

[*Bhagavad-gītā*, 10.8]

Akṣayānanda Mahārāja: Yes. Otherwise if we think it is a process of purification, then that becomes *karma-kāṇḍa*. 'It is a process I will do and I will get purification,' it may be *karma-kāṇḍa* thought, danger.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

*na tathā me priyatama ātmayonir 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]

And that Uddhava says,

*āsā maho caraṇa-renu-ljuṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimrgyām]*

["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]

Where are they, that so cheaply they are going to distribute the imitation articles in the name of higher. The worst enemy of Swāmī Mahārāja and our Guru Mahārāja, Bhaktivinoda Ṭhākura and Mahāprabhu, and also towards Kṛṣṇa. Some other materials _____ [?] That is the complaint against those *sahajiyā* fellows by our Guru Mahārāja. They’re giving delivery of the ordinary lust in the name of love, those treacherous persons, traitors to the society, and school of Mahāprabhu.

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

What’s the time? Ten past nine. News finished today. Argentina surrendered to British. And Israel also was captured almost. Beirut the capitol of Lebanon, the fight going on there.

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

All Kṛṣṇa’s will, that is our solace. Sometimes He’s distributing, sometimes He’s stopping the distribution, and sometimes showing some cheap thing, in the name, imitation. In a broader view everything His will. It is our test.

Just as Śaṅkarācārya was ordered by Nārāyaṇa, *lokan madvi mukam kuru* [?]

“The cheap, the purchasers who wants things very cheap, don’t allow them towards, show the door of *śuddha bhakti*. Take them off to Māyāvādī. Segregate them. My real devotee they should be left alone to go on peacefully in their way of, to serve Me. And those rowdies coming within the group of devotion, the demons, they’ll cause disturbance and hamper the progress of the genuine party.”

So also these agents of Satan they have come to preach lust in the name of love divine. Because the cheap purchaser class may be taken away in that camp, the *sahajiyā* section, just like Māyāvādī. Māyāvādī was separated to help the real devotees, so real *anurāga mārgi* they will be helped, that these imitation persons may take away those very cheaply want to have that Vraja love, love divine in Vṛndāvana, cheaply purchasers. They will take lust and go away, the same things of life, same law, just Māyāvādī.

Mahādeva has ordered, “That take these disturbing elements from the camp of the Vaiṣṇava and allow the Vaiṣṇava to go on in their worship in a peaceful way, take off.”

Mayavad _____ [?]

And the order was, *lokan madvi mukam kuru* [?] _____ [?]

“That the continuance of this *māyāic* line may not be stopped, be informed. So this *sahajiyā vāda* is also like that. The disturbing element in the name of Me, they think, ‘Oh, by lust we can get that divine love.’”

[*ataeva kāma-preme bahuta antara*] *kāma* - *andha-tamaḥ*, *prema* - *nirmala bhāskara*

["Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

Just as sun and deep darkness, so *prema* and *kāma*, love and lust, the opposite. But these fellows going on with lust trying to capture Kṛṣṇa. What is so high, so, so high. It is already shown step by step where to go. In Rāmānanda Rāya discussion, and also in *Bhāgavatam* how Uddhava, the greatest devotee ever known in the society, he aspires after to be a shrub and a creeper so that the holy feet dust of the *gopīs* may automatically come on his head. He aspires after the birth of a creeper in Vṛndāvana. Who? Uddhava, whom Śrī Kṛṣṇa Himself says that,

"You are more than My life, so favourite, so dear you are to Me. Even not Brahmā, not Śiva, not Baladeva, not Lakṣmī. Even I have got greater love for you than My own Self."

That Uddhava says the position of the *gopīs* is plain. And these fellows they're slave of the senses, and they have got the audacity of approaching that thing.

[?]

Bhaktivinoda Ṭhākura says, Prabhupāda says, giving warning, "The Name is so valuable, don't spoil the market." Only to keep up the standard of the market Prabhupāda came.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

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

The market, the credit of the market of Mahāprabhu, don't spoil.

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

Sakal maphala bhu pruman natai korika [?] In the case of Choṭa Haridāsa, *sakal maphala bhu pruman*. People are fated to enjoy or suffer their own result of *karma*. Let them do that. In one sense it is necessary to prove the dearness, the rare, rarity of *Bhāgavata prema* from both sides. The *jñānīs* and another side they don't have any recognition, and the *sahajiyā* imitation those are the main enemies of *prema dhāma*. The imitationists as well as the oppositionists. Imitationists are more dangerous than the oppositionists.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanuñjāto, yo dharmas taṁ nibhodhata*

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this

material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere.”] [*Manu-saṁhitā*, 2.1]

Scriptures, and those that are well established in the meaning of the scripture. And with hearts approval of those that have got no aspiration for the mundane things, at least their authority we may have some respect for. They do not care for the *daṇḍa*, victory or defeat, loss and gain, insult and praise, above that, they should be relied, such trouble.

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

Our Guru Mahārāja told, “I wandered through holy Vṛndāvana.” Striking his forehead in his hands. “But unfortunately I could not find a real devotee.” Our Guru Mahārāja, Bhaktisiddhānta Sarasvatī wandering through Vṛndāvana. “Not a single Vaiṣṇava I could find. It is my ill fortune, misfortune.” He struck his forehead in this way. In Vṛndāvana he had that present mood _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

One Goswāmī was reading *Bhāgavatam*, and one previous classmate, he was of high position and attorney of High Court. He left the world and lived in Vṛndāvana. In his quarter his Guru, *sannyāsī*, *goswāmī*, very famous, he was reading, explaining *Bhāgavatam*.

Prabhupāda went to give a return visit to his former friend. And he heard that he’s upstairs and attending that *Bhāgavatam*, and he went there and gave his respect to *Bhāgavatam* and immediately came down.

His friend also, a child friend in the early age, he also came down, “There is *Bhāgavatam* explanation, you will come.”

“But our Gurudeva has advised us not to attend that *rasa līlā* of *Bhāgavatam*. That would be offence, so I have come down.”

For ordinary person, to _____ [?] the crow puts his beak, so the highest thing is there in the *rasa līlā*, and that man who is a slave of senses, he’s distributing in his commentary. What he knows? He’s giving delivery only to lust. And that is an offence to hear all these things, and to deal with all these things. That is above. To aspire after, after reaching to that place any day in the future.

What Uddhava he aspires, “That I want to have a life of a creeper to get feet dust from those damsels.” Then what are they? We are to consider the position of Brahmā, Śiva, Baladeva, Lakṣmī Devī, Kṛṣṇa’s friend Uddhava and Uddhava’s aspiration for that. Then, this is so easy, eh?

Hare Kṛṣṇa. Hare Kṛṣṇa.

Where is Kṛṣṇa? That Kṛṣṇa their own factory, *gopī* of their own factory. They have opened factory and they are producing many *gopīs* and Kṛṣṇas in their factory.

Hare Kṛṣṇa. Hare Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28]

No trace of Nārāyaṇa, no Brahmā, Paramātmā, what to speak of God, of Kṛṣṇa, who knows his own self, then *jīvātmā*, Paramātmā, then Brahmā, Nārāyaṇa, then Kṛṣṇa, Svayaṁ Bhagavān.

nā uṭhiyā vṛkṣopari, tñāṭāṇi phala dhari' [duṣṭa-phala karile arjjana]

[Śrīla Bhaktivinoda Ṭhākura says that if one wants fruits without taking the trouble to climb the tree, what sort of fruits can he expect? The fruits will be ruined, or rotten. Without proper progression, it is all imagination - a madman's feat. One must gradually reach the plane of truth, *śuddha-sattva*. There are so many planes to cross - Bhūr-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka, Virajā, Brahmaloḥa, Mahāprabhu says that the creeper of *bhakti* grows and rises up to Goloka, and she has to cross all these planes."] [*Kalyāṇa Kalpataru, Upadeśa*, 18]

Without climbing over the tree, one wants to get the fruit.

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

We have not come for any filthy things. We have got value of our life, we consider, not to sell our personality for these nasty things. We consider that we have got value of our life. Not to bow down our head to anything and everything. We must have to judge, then we shall go to bend down our head to that thing. It is not very cheap to bend down the head. Ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, for the general populace, if we want to represent the true *śikṣā guru sampradāya*, that for their benefit what scripture...

Śrīla Śrīdhara Mahārāja: Our *sampradāya* is *śikṣā guru sampradāya*.

Akṣayānanda Mahārāja: Yes. If we want to represent that then we must present some scriptural reference.

Śrīla Śrīdhara Mahārāja: Of course.

Akṣayānanda Mahārāja: So what would be the best reference in this case?

Śrīla Śrīdhara Mahārāja: That is the reference I quoted, that Uddhava.

*na tathā me priyatama ātmayonir 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 the gradation. Where is Uddhava? And Uddhava says such things of the *gopīs* and where are they? Have we come to the same level of Brahmā, or Śiva, or what to speak of Baladeva? Who is devotee? Am I a Vaiṣṇava proper? Vaiṣṇavism is dignified.

*muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā koṭiṣv 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]

Who is a Vaiṣṇava first? What is the signs, symptoms of a Vaiṣṇava? And there is gradation.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭi 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]

Kṛṣṇa *bhakta*, *anurāga bhakta*, and the *gopīs* are at the head of all the others. So the location we must try to find out what is what, according to *śāstra*, the *śāstra* says this.

In Rāmānanda Rāya *saṁvāda*, *jñāna miśrā bhakti*, *karma miśrā bhakti*.

*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]

Jñāna-sunya-bhakti, _____ [?] *Anartha nivṛtti*, Rūpa Goswāmī is there. *Ādau śraddhā tataḥ sādhu-saṅgo tato anartha nivṛtti*, *niṣṭhā*, *ruci*, then *āśakti*, then *bhāva*, then *bhāva bhakti*, then *prema*. Then *bhāva bhakti*, what are the symptoms of a *bhāva bhakta*?

*kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride

and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

These should be the symptoms of that person. Then *prema bhakti*, then *sneha*, *pranaya*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, going on up, up. *Anartha nivṛtti*, then *niṣṭhā*, then *ruci*, then *āsakti*, then *bhāva*. *Bhāva* is blossom, and then *prema bhakti*, fruit. And there is *sneha*, *mana*, *pranaya*, different division of different level *rasa* and the development and the result. The signs are given, and the symptoms are already mentioned in the scripture. Only mere lip deep statement cannot make anyone into a position of a Vaiṣṇava.

End of 82.06.15_82.06.17.A

Start of 82.06.17.B_18.A_19.A

Akṣayānanda Mahārāja: Mahārāja, I read that Rūpa Goswāmī was working in Vṛndāvana, translating books, then one Ballava Bhaṭṭa told him that, "I will correct your books." And Jīva Goswāmī was enraged.

Śrīla Śrīdhara Mahārāja: Not, "I'll correct your books," but, "What are you writing?"

"I'm writing all these things, you may see."

"Oh, there is some grammatical mistakes, even technical."

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "Yes, you may correct it."

Akṣayānanda Mahārāja: Edit.

Śrīla Śrīdhara Mahārāja: Then he corrected.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But it was already seen by Jīva Goswāmī. When Ballava, after correction he went to take bath in Yamunā. Jīva Goswāmī with a pot in hand to fetch some water, with this plea, he followed. And on the way he took that Ballava.

"What are the corrections you made there? I want to know."

"Yes, he wrote this, but this is not correct grammatically, or something, so I have corrected it."

Then he put the question. "Why is it not correct? It is there in this and that way, that way?"

So he came to senses. "Yes, what you say that is all right. Then it was right. I have committed mistake."

"All right."

Then after taking his bath came to the *āśrama* and told Rūpa, "I wanted to correct one place but now I find that I was wrong. What you wrote that was right. And who is this young boy living in your *āśrama*? He's very intelligent. _____ [?]"

"Yes, maybe, maybe, rather he's my disciple, or something, my dependent."

"He's a very intelligent genius. He corrected me. All right." Then he went away.

Rūpa Goswāmī called for Jīva. "What have you done?"

"I did this, this."

"You must leave this *āśrama*. You have got vanity to establish your scholarship here. I don't like this."

Then what to do? He had to go away.

And then this was spread and Sanātana Goswāmī he came to understand. And he was generally wandering through the whole Braja maṇḍala and he went to that Jīva *ghāṭa* and there the locality he was given to understand that one beautiful young boy he's here and his austerity is too much. After a day or two he comes once to take something, *mādhukarī*, and always engaged in his *bhajana* and has grown very thin, does not take as much necessary for his health. Sanātana Goswāmī he could understand that must be Jīva. He went to him.

"What is this? Getting so thin, you don't take food what is necessary to keep up the health, what are you doing?"

Jīva of course wept, "I have no charm in my body or health. I'm rejected by my Gurudeva Śrī Rūpa Prabhu, so I'm passing my days here."

"All right. But take as much necessary to keep up your life. Don't go to commit suicide."

In this way, then he went to Rūpa. "You Rūpa, what have you understood the real purport of Mahāprabhu's teachings?" *Jīva daya mana ruci vaisnava sevan* [?] "*Jive daya*, is it *jive daya*? But the *jīva* is dying there, you don't mind it?" In this way, giving some hint he went away.

But Rūpa Goswāmī's Guru was Sanātana. He thought that, "What is this hint? *Jive daya*, Jīva is dying there." So he sent men to comfort Jīva. _____ [?] called him up. And this is the story.

And there is another story, one Digvijayī came, and he challenged Rūpa, Sanātana.

"Give your sign, that you're afraid to discuss with me, or come and discuss."

Then Rūpa, Sanātana they gave their signature. "No, we're not fit to discuss with you, we don't think ourselves fit."

Then he was told that Rūpa, Sanātana, big Paṇḍitas who are just getting signatures of Rūpa, Sanātana he's satisfied, going away. Then another gentleman who was another Paṇḍita, though young, but he's a very good scholar. "Without conquering him you cannot get the name that you have conquered them all."

"All right, let us see." His Guru - he heard that he's the disciple of these two. "Oh, that's nothing then? I shall show the signature of their Guru and he must give the signature."

Then he came, and, "Oh, Jīva, you have got a very good name amongst the scholars here, but not perhaps so much as your Gurus, Rūpa, Sanātana. I have come here with this challenge that if any Paṇḍita is here, must have discussion with me and defeat me, or you

may give your signature to me. Your Gurudevas they took their _____ [?]. You see their signature and sign."

We are told that Jīva Goswāmī, "Where is the signature of my Gurudevas, Rūpa, Sanātana?"

"Here it is."

He tore it.

"What audacity _____ [?]"

"No, no, you don't understand why they gave signature. You have got no capacity to understand. Now first come, I am giving challenge to you, come to defeat me, and then you will be able to know why they gave their signature."

Then of course what to do. The discussion began and he was defeated by Jīva Goswāmī.

And then he told, "Now you try to understand what type of persons they are, my Gurudevas. They hate this sort of discussion, the dry discussion of the scriptures. Scriptures not meant only for this. They invite us to give us the highest thing. And you are misusing this. And they thought to waste time to discuss the *śāstra* with a person like you, you have come out of name and fame, not for the purpose of *śāstra*, why should they go? Then you have come to make me understand. They are scholars and who are given to devotion of Kṛṣṇa, does not care for the *pratiṣṭhā*, name and fame. *Pratiṣṭhā*, they hate it. Only to teach you this, otherwise you will commit Vaiṣṇava *aparādha* and go to hell. So to save you I had to come to discussion with you, in this way."

This was the nature of, this Jīva Goswāmī nature was our Gurudeva. *Dharaṇī-tala-kīrtita-jīva-kavim*.

*[raghu-rūpa-sanātana-kīrti-dharam, dharaṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padam, praṇamāmi sadā prabhupāda-padam]*

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Goswāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Goswāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Goswāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."] *[Śrī Śrī Prabhupāda-padma-stavakaḥ, 7]*

I have written it there.

Akṣayānanda Mahārāja: Yes. Wonderful.

Śrīla Śrīdhara Mahārāja: "You come fight with me and you will understand who are Rūpa, Sanātana, our Guru, who are they? You will be able to realize. Otherwise you will be *sahajiyā*, a copy, imitating. They're so great, so high, so noble. Only to show it to the world I am coming to fight with anyone and everyone, all the scholars of the world I vowed. Only to show the dignified position of my Gurudeva, Rūpa, Sanātana, Mahāprabhu. If that is my egoism, does not matter, I don't care for that. But for the good of the world I want to

establish the real position of my Gurudeva and Mahāprabhu, how high, how noble that is. I do not hanker for my own fame or name. Whether I am an egoistic man, ego hunter, *pratiṣṭhā* hunter, all these things, I don't care for it. Anyhow I want to establish the greatness, the great difference of Kṛṣṇa *prema* and Mahāprabhu and Rūpa, Sanātana, our Gurudeva. Not like so many sheep and dogs and cats, hovering in the way."

Gaura Hari bol. Gaura Hari bol. The Gauḍīya Maṭha has been posed in this temperament, go and fight and establish the position of Rūpa, Sanātana, and Mahāprabhu, the love, the Braja love, the divine love of the Braja, how high they are, how noble that. So die, that is your, welcome death to spread this glory. As long as you don't die you go on working in this way, the magnified position of your Guru, Vaiṣṇava, etc. Mahāprabhu and Vṛndāvana. That Svayaṁ-Bhagavān Kṛṣṇa how in *śāstra* it has been different, the gradation has been given.

Ignoring all these things, only imitating, taking the white cloth on the _____ [?] and one *kaupīna* and one, some few words, "I have got everything." Fools!

Markaṭa vairāgya, Mahāprabhu, imitation. The *markaṭa* means the monkey. Monkey without any cloth, and also taking generally vegetables. And when it will get, or sometimes it does not get, has to fast, but that is not, this monkey imitation is not the *sādhū*. Internal development in the roaming line, that is all important thing. What is your experiment, imitation with new help?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What is the time?

Akṣayānanda Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: Oh, then I close here. Ten thirty I have got some function. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: All right. We'll take your leave. Jaya Om Viṣṇu-Pāda Paramahansa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Śrīla A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta Vṛnda kī jaya!

...
18th, June, 1982

Śrīla Śrīdhara Mahārāja: _____ [?] that we have one consolation for you, who has got this type migraine, they are very brainy fellow.

Akṣayānanda Mahārāja: We know that.

Śrīla Śrīdhara Mahārāja: You know?

Akṣayānanda Mahārāja: In your case we know.

Śrīla Śrīdhara Mahārāja: Two doctors told me. That who have got migraine. Napoleon had such headaches, bad time. That another doctor told me that Napoleon he saw that, "My

normal beat was fifty five. When my health was very good, done exercise, all these things, good health in college life, that our beat was fifty five, very slow."

Then when a good doctor came here, Raymond perhaps, civil servant, I quoted him that this is my nature - so slow.

He told that, "Napoleon had thirty five and so, and he could sleep a good sleep on the horseback within five minutes. On the horseback within five minutes he had a good sleep. But he has got some headache."

And it is told now that Napoleon was caught when he had headache, he had no sense, and he was defeated and captured when he was in headache. Otherwise he was invincible. The new research is that of Napoleon. That he had headache, monthly ones, and he was almost dead, he had to pass three days. And anyhow they managed to know that and that time attacked and captured him.

Hare Kṛṣṇa. I thought that my beat was so low, and it meant that I practised *yoga* in my childhood also after this thread ceremony, thirteen, I used to generally in *sundar* we have some *prāṇāyāma*, all these things and I practised *yoga* to certain extent. In ordinary time, when I laboured hard, after that I took, learned to take the wind to utmost capacity and then to keep it for some time. Take time, four, and sixteen, to keep up. And by thirty-two to exhale. In this way. Generally when I was very much tired I used that practice.

[?]

And to give time the wind to be spread all through the body it is possible and keeping some time then slowly to get it out. That is *prāṇāyāma*. Generally one fourth _____ [?] take times to keep up and two times slowly to take it out. That is the nature of *prāṇāyāma*. There is another process also but it is little dangerous. One may get _____ [?] There is another, to keep it outside, to give up as much as you can, to give up the wind away, and then to keep up, and then again to take.

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

But that has nothing to do with Kṛṣṇa *bhajana*. If they come in *sādhū saṅga*, connect *sādhū saṅga* and then come to this side, that may help the body or the mind to some extent. Their scope is in the body and mind. *Bhakti* is something else, that is *śaraṇāgati*. Without *śaraṇāgati* no *yoga*, no *jñāna*, no this, nothing of the type. *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."]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

It is His sweet will and His sweet will to be disturbed, to be conquered. The most autocratic sweet will take us in our side, *śaraṇāgati*. Otherwise no other process to attract Him, *bhakti*.

Muktaham ekaha grahyam, maha yoge na tapasa, nidhanam nida cintaya [?] Hare Kṛṣṇa.
 _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Jñāna sunya bhakti. Jñāna, yoga, these are all obstacles, or opposition party. It is for the elevation, lower, apparently thinks that their renunciation is after elevation. Paramātmā. Vasudeva. Hare Kṛṣṇa. Mahāprabhu's *kṛpā*, grace of Gaurāṅga.

One thing, have you sent that thirty page, practised by Śrī Gaurāṅga?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Who is Śrī Kṛṣṇa and Rādhā combined, inaugurated by Gaurāṅga.

Akṣayānanda Mahārāja: Ah. You had told by Lord Caitanya Deva, by Śrī Caitanya Deva.

Śrīla Śrīdhara Mahārāja: Caitanya Deva, Who is none but Śrī Rādhā and Govinda combined.

Akṣayānanda Mahārāja: All right. I can add it.

Śrīla Śrīdhara Mahārāja: So inaugurated by Him. Who is He? Kṛṣṇa and Rādhā combined. That is the very life, dignity, life, and promise of our fate, fortune. Where does it come from? Who says? The Guru, Kṛṣṇa, and recommended by whom? He Himself, by Kṛṣṇa Himself. More, something added by Rādhārāṇī.

Akṣayānanda Mahārāja: All right, I will add it.

Śrīla Śrīdhara Mahārāja: Yes. That is the reality. We can't cross that, then we will be, ingratitude, ungrateful. Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Yesterday we had some discussion on the Yuga Avatāras, and I found in *Bhāgavatam* the different names for different *yugas* and the colour. But then I found also in *Amṛta-pravāha-bhāṣya*, Bhaktivinoda Ṭhākura has given that the white, the *sukla* Avatāra, is also Devahuti Kapiladeva, *Devahuti putra Kapila*. But in *Bhāgavata*, in the eleventh *ekadasa skanda* that Kapiladeva is not mentioned there. Still I was wondering...

Śrīla Śrīdhara Mahārāja: _____ [?] I was told that Haṁsa Avatāra.

Akṣayānanda Mahārāja: Yes Haṁsa. There is Haṁsa, Prṣṇi-garba.

Śrīla Śrīdhara Mahārāja: _____ [?] That is, I heard, Hayagrīva.

Akṣayānanda Mahārāja: But in the red incarnation there is a *yajña*, they're giving *yajña*.

Śrīla Śrīdhara Mahārāja: *Yajña* was recommended in Tretā-yuga, by Haṁsa, that Hayagrīva. What is mentioned in the Jīva Goswāmī's commentary?

Akṣayānanda Mahārāja: I don't have that.

Śrīla Śrīdhara Mahārāja: We are to find that Jīva Goswāmī quotations are all available.

Akṣayānanda Mahārāja: Yes. I looked in *Laghu-Bhāgavatāmṛta* but it's not given in detail there.

Śrīla Śrīdhara Mahārāja: But in *Śrīmad-Bhāgavatam* clearly it is.

Catuh vahu krte taram rakta varna so [?]

There must be mention by Jīva Goswāmī, or Baladeva, Cakravartī.

Akṣayānanda Mahārāja: Yes, some mention. I'll find it out.

Śrīla Śrīdhara Mahārāja: As much I remembered there is Harṁsa, and Hayagrīva, and Dvāpara of course this Kṛṣṇa, though in the last stage, *arcana*.

...

19th, June, 1982. A

Śrīla Śrīdhara Mahārāja: Devotion is its own cause. It is a positive thing, negative, that cover, our covering element, the adulteration, that will disappear. As much as *bhakti* will develop, the adulterating coating, that will be slackened and gradually that will disappear. _____ [?]

The internal capturing and outward demanders are eliminated. The dirt is cleared. _____ [?]

Again the object is more and more acute. And freedom comes accordingly. A faithful officer of a king, he enjoys more freedom, not expert. Expert officers also enjoy freedom, but the faithful staff enjoys more freedom. So according to the exclusivity of the faith, other demands are slackened. *Ke?*

Devotees: Mādhava Purī Mahārāja.

Śrīla Śrīdhara Mahārāja:

*naṣṭa-prāyeṣu abhadreṣu, nityaṁ [bhāgavata-sevayā
bhagavaty 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]

That is *sādhana bhakti*.

ādau 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]

In this stage, *naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā*. Both the *Bhāgavata grantha*, scripture, as well as *Bhāgavata* devotee, by their service it is purified. Their influence, inspiration, comes to this new soul and purifies, prepares the ground for service of Kṛṣṇa.

Devotee: What is the significance of *prāya* here?

Śrīla Śrīdhara Mahārāja: Nearly, almost.

Devotee: Why is it saying almost?

Śrīla Śrīdhara Mahārāja: Almost. When almost the undesirable things disappear, then we may call it *niṣṭhā, naiṣṭhikī bhakti*, when almost undesirable element vanished we may call it as he has got *niṣṭhā*. But when they are there profusely and we show some inclination towards devotion, that may not be reckoned, not reliable. But reliable when the major portion has been, the time and energy devoted for service of Kṛṣṇa, and some little remnants, that may be ignored. We may not make much of that.

Devotee: Mahārāja, in one way it is *nityaṁ bhāgavata-sevayā*, but the *naṣṭa-prāyeṣu*, when *nityaṁ bhāgavata-sevayā*, why not completely eliminated all the detrimental things in the heart?

Śrīla Śrīdhara Mahārāja: The present is being utilized, almost fully, but the past deeds are there, they're in store in very subtle form, they must be cleared. Then wholesale conversion.

So, *kutam, bijam, phalonmuka*, _____ [?] There a different kinds, *kuta, bīja, phalonmuka, aprārabda*. *Karma* is divided into two, mainly, *prārabda* and *aprārabda*. *Prārabda* attached to be finished in this body. *Aprārabda* which is reserved for future life. And *aprārabda* also subdivided in these *kutam, bijam, phalonmukam*. *Phalonmuka*, what is ripe in the next chance they will demand for their satisfaction, *phalonmukha*, sprouting. And *bīja*, a seed, can be detected. And *kuta*, indistinguishable, undetectable position, what is there we can't ascertain. That is *kuta. Kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16] That is the part of *akṣara* in the *saṁskāra* of *prakṛti*, a part, *akṣara*. _____ [?] Gradually they will have to be brushed aside. They have to be finished gradually, however undetectable

or subtle it may be. When Kṛṣṇa *bhakti* captures ones heart it is sure that they will have to go out. It will gain ground surely, late or early.

Na me bhaktaḥ praṇaśyati [*Bhagavad-gītā*, 9.31] "When once anyone have connection with Me, he is sure to be saved. Guaranteed."

*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 *nitya*, Kṛṣṇa *bhakti*, *ekāntyeko viśiṣyate*.

*brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate
[vaiṣṇavānāṁ 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]

A personal conception, that is the enjoyer, that is for itself, He's for Himself, that conception, not inner substance infusing form, or magnitude, not that. And the gist of life is to enjoy and He's the finest body of enjoyment. *Viṣṇubhakto viśiṣyate. Sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate*. Not only the conception that ultimate reality is pure consciousness, that won't do. But the enjoying right must be seen in Him. Then He's not Brahman, Parabrahman, Vasudeva, Puruṣottama. *Viṣṇubhakto viśiṣyate*. Then *viṣṇubhakto sahasrebhyaḥ ekāntyeko viśiṣyate*. The consideration, *jñāna* left out, and wholesale influence over the *jīva* of the Lord is approved, is accepted, is understood, accepted and followed, *ekāntyeko viśiṣyate*. That is Kṛṣṇa consciousness. Viṣṇu *bhakta*, Vaikuṇṭha, calculative devotion, and automatic is Kṛṣṇa *bhakta*, *anurāga*.

_____ [?] What have captured me in the world of enjoyment, that must have a touch of the originality, original cause. I should be dealt in that way in the association of the highest entity. _____ [?] The highest captivation force we find here in *dhāma patya*, in the conjugal life. So, to attain the ideal of that, all-comprehensive, capturing of all possible services from us, that should be the highest.

prati aṅga lāgi kānde, prati aṅga mora [From *Vaiṣṇava-padāvali* - Anthology of Vaiṣṇava Songs]

This Jñāna dāsa, "That every atom of my formation is crying for the corresponding atom of my Lord, to serve. That is the highest conception of our ideal."

In *mādhurya rasa* it is possible. Twenty-four hours engagement and wholesale engagement, is only possible in *mādhurya rasa*. It is given by Mahāprabhu, and also in Guru *paramparā*, and the *mantram* also. All our *mantram*, more or less, aiming to that end, wholesale dedication. And we should not shrink to think that there is any dirt there. That is the purest. But because we are acquainted with that type of service here, to be most nasty, dirty, mundane, objectionable, in our case, so we hesitate to accept that. There is some truth behind whether is the highest we must not make a show only. That is the danger of the *sahajiyā* section, from which our Guru Maharaja came to save the people. But it is admitted in all respect that that is *the* position for which Mahāprabhu came to give us.

At the same time we should not think the other paraphernalia of the main service, that is also of less value, negligible value. No, the *sākhya*, *vātsalya*, they have got their position, that is also supreme in his own way. As much as they do not like the other thing, "We are in the happiest position." *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-lilā*, 8.83]

And that is not very small thing, negligible thing. That is also very, very high. *Yasyālinde param brahma*.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-lilā*, 19.96]

How high and covetable is this that a great *paṇḍita* is talking with Mahāprabhu, he says, and Śukadeva also says,

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, [papau yasyāḥ stanam hariḥ]*

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

So that should not be undermined that *vātsalya rasa* is nothing, *sākhya rasa* is nothing. They're rather helping, all have an organic relation. Eliminating one, the other may not, cannot exist. So they have got their friendly relation, and all together building Kṛṣṇa consciousness. Their value should not be undermined, minimized. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 82.06.17.B_18.A_19.A

Start of 82.06.19.B

Śrīla Śrīdhara Mahārāja: Rāya Rāmānanda *saṁvāda*, that is a very covetable thing for the students who want to know what is the conception of theism of the Gauḍīya Vaiṣṇava School. Most reliable. Mahāprabhu is taking out, sucking out, as if, from underground, deeper to deeper to deeper, in this way. That should be ideal in our heart, always, ideal, Rāya Rāmānanda. Beginning from *varṇāśrama* proper, *daiva varṇāśrama*, where there is room for Kṛṣṇa consciousness.

And this *āśura varṇāśrama* of Śaṅkarācārya, that is not favourable. The personality of the Lord is not accepted there.

But *daiva varṇāśrama*, that personal God is on the top, that *varṇāśrama*, meaning from Rāmānuja. _____ [?] They have got positive truth, drawn. Śaṅkarācārya only the negative side. He tried to make us known to public, that is negative side. But the positive side has been supplied by the Vaiṣṇava Ācārya. And giving the purity thereby. He's the enjoyer.

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]

"Everything meant for Me. All sacrifice, wherever it be, occurs, it is for Me, Mine, I'm the enjoyer."

And you must adjust yourself with that. Come to the highest level in *mādhurya rasa*, wholesale offering for His enjoyment. It is inconceivable almost, it is impossible almost, still it is there.

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

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

The aim always should be there, and we shall try to march with seeing that flag, flag of the temple will be in our view and we shall march on. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Bhakti Caru Swāmī: Mahārāja, is it an offence not to have enough love for the Deity, or enough respect for the Deity?

Śrīla Śrīdhara Mahārāja: Offence is a question of jurisdiction. How far we shall give the name of offence. The offender he will always be ready to say that, "I am committing offence." Even in Vṛndāvana, "I am committing offence." The *gopīs*, the Vaiṣṇavas, all, *aparādha*, *aparādhana*, "My worship is not up to mark."

Aparādha, *apa arādhana*, *rādhana* means to worship, to revere, to serve. *Apa*, not up to standard, below standard. "What I am doing, that is below standard." And that may be according to degree, it becomes. So Vaiṣṇava *aparādha* has been told to be the most heinous, most dangerous. *Aparādhana*, a Vaiṣṇava is serving, and then find fault there, then my impurity will go more down, *aparādha*.

That Vaiṣṇava, he's also saying that, "I can't serve fully, perfectly, there is much defect in my service," they say, always.

Rādhārāṇī will also say that, "I can't serve properly." But She's serving to the highest degree, and in any of lower position come to clash, that is Vaiṣṇava *aparādha*. That is greater than *aparādha* to Kṛṣṇa direct, because proper serving and that is the earnestness in me and I am abusing that, thereby I am committing suicide. *Aparādhana*. And generally they have been classified in several heads, thousand types, then sixty-four, then that has come to *Nāma aparādha*, ten. *Sevā aparādha* perhaps sixty-four, or thirty-two. In details they are infinite. In this way, *aparādha*.

Once in Benares, I have come newly, Bhāratī Mahārāja, of that date, he was suffering from fever. Anyhow he asked Professor Sanyal, Professor Sanyal used to be considered to be a surrendered soul. The *sannyāsī* Bhāratī Mahārāja asked him, the Professor, "Bhakti Sudhakar Prabhu, please advise me how we can get out of *anartha*?"

Professor then told, "The *anartha* never leaves us. *Anartha* continues for lives together." And smiling, but not ordinary smiling, but disappointed smiling. "The *anartha* can never leave us."

I was puzzled, newcomer. *Tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ*.

*[ādau 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]

Clear, it is there, but he says that. Still he's considered to be a very good devotee. He says, "*Anartha* never leaves us." What does he mean? Later on I came to understand that he's meaning that everywhere a devotee he says that, "I am in *anartha*, I can't, there is no satisfaction in the service of the Lord." The nature of infinite is such. When he comes in connection with infinite his temperament is also, gets that colour, "That I can't do, I can't do." The degree of service considered from the standpoint of infinite it becomes minimal, nothing almost. So in every stage they say, as much as progress towards the infinite, everyone will say, "Oh, I'm hopeless. All of equal position. I'm hopeless. The goal can never be reached, I'm almost disappointed. In the verge of disappointment, I got chance, but I could not do anything."

That we see from Mahāprabhu, from Rādhārāṇī, from everywhere, "We can't, we had a good chance but we failed to attain."

Anartha-nivṛtṭihoina, because the Vaiṣṇava that are considered to have their position in the highest plane they also see, *purīṣera kīṭa haite muñi se laghiṣṭha* ["I am lower than a worm in stool." *Caitanya-caritāmṛta, Ādi-līlā*, 5.205]

Mahāprabhu Himself said, *na prema-gandho 'sti darāpi me harau* ["I have not the slightest tinge of love of Godhead within My heart." *Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

What does it show externally, that *anartha* does not go, leave us totally. This posing, in the connection of infinite A, B, C, is such. But at the same time there is some *taṭasthā* understanding.

[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]

So Rūpa Goswāmī has said, *anartha nivṛtṭih syāt*, from outside it may be detected, but relatively the man in the position, they never say that, but onlooker they can detect the stages, differentiate *anartha nivṛtṭih*, this, that, they can say. This is a peculiar thing. The man who is in possession of the jewel, he says, "No, I have not got the jewel." The others say, "No, you have got the jewel within your fist." It is a peculiar thing.

Baladeva Vidyābhūṣaṇa says about Rūpa Goswāmī, Rūpa, Sanātana,

Govinda abhidya indriya _____ ratna _____ [?]

Rūpa, Sanātana, what order of Vaiṣṇava they were. The most wonderful gem, the Govinda, Him they showed to the public. _____ [?] If one has got a jewel in his hand, he can show it according to his own sweet will, this side, that side, the weight, all these things. Rūpa, Sanātana showed Govinda _____ [?] in such a way to the world, devotee of such ____ [?]

Govinda unknown and unknowable and Him they showed like anything, with any freedom they showed, the inner side, the outer side, the eastern side, the western side, "You see Govinda in so many ways."

Sanātana Goswāmī himself says that, "Where am I? I had the audacity to compare the queens of Kṛṣṇa in Dvārakā, Satyabhāmā is such, Rukmiṇī is such. How it is possible for me to look at them and to differentiate and to record their nature, their quality of superiority, inferiority? What audacity I have got. But I am not writing, my friends, someone forcibly holding my hand, and pen, and is making me to write. It is not I. How can I? It may be possible for me to describe all these things, transcendental, but like ordinary things, ordinary ethics in this world, this novice I am writing, what audacity I have got. But really speaking my friend, it is not mine. Someone is writing through my hand, what I can do?"

Though such things we are to believe. Before we approach the transcendental world we shall have to have such broadness of our understanding. This is possible. Kavirāja Goswāmī:

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."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.78]

Not only this abstract valuation, but practical valuation, real evaluation we shall have to understand what is that. It is possible. There is a layer of life where it is true, it is reality.

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

Akṣayananda Mahārāja: Mahārāja, we are told Kali-yuga, *harer nāmaiva kevalam harer nāma*, [*Caitanya-caritāmṛta, Ādi-līlā*, 17.21] then *guṇa kīrtana, rūpa kīrtana, līlā kīrtana*, that will also be included?

Śrīla Śrīdhara Mahārāja: Yes, because if properly *Nāma kīrtana* is done the other results will come irresistibly. It will come. And *Hari Nāma*, that does not mean not Vaiṣṇava *Nāma*. Hari means including *raja chavati* [?] the king is going, that means with his paraphernalia, not alone. So with His group He's going. The *śanta* says that, "Kṛṣṇa came alone from Vaikuṇṭha, we can have recognition to that." But Vaiṣṇava says that, "With whole paraphernalia He came, including Nanda, Yaśodā, and all the servitors of different types."

Bhaktivinoda Ṭhākura just says, *dhāma saha avatari saparsada siva dhama saha avatari* [?]

He comes, *raja* comes, means with his paraphernalia. Automatically it should be understood, taken, meant. So Kṛṣṇa means, this is Vaiṣṇava faith.

And this *smārta* faith, "Oh, Kṛṣṇa alone came, and these were mundane fellows, and they were graced by Kṛṣṇa. And Kṛṣṇa is part of Nārāyaṇa. Nārāyaṇa is all in all." The Vaiṣṇava general faith.

And Śaṅkara will be saying, "Yes, all is good, all is well, but this is all *sattva guṇa*. And above this *nirguṇa*, that is the Brahman. All this side the Brahman, the dancing, the chanting, the weeping, all good, not bad, but all this side is of Brahman. This is *sattva guṇa māyā*."

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

Bhāgavatam has paved the way to that highest. *Na tathā me priyatama*. One Paṇḍita in Madras he was silenced by me by this *śloka*. Who is the highest devotee of Kṛṣṇa I asked. He told, "Catuḥsana." Then he asked me, "According to your opinion, who is...?" Catuḥsana is in the last grade, lowest. "Then who is the high?"

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva 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]

The royal road is paved towards Vṛndāvana to show the gradation, the greatness of the thing. Then *āsā maho caraṇa-renu*, these two *ślokas* from *Bhāgavatam* has proved positively that where is that Vṛndāvana? One *śloka* from Kṛṣṇa Himself up to Uddhava, and the next, the *śloka* of Uddhava.

*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]

These two poems sufficient to prove the position of Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

*yā nīśa sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nīśa 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]

Where we live and where we die.

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īditaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gr̥ṇanti 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]

Where should we live, where really do we live and where we die.

Once old Tīrtha Mahārāja, he returned from London preaching and reached Bombay Maṭha, and asked one Satyavigraha Brahmācārī, "Save me, save me. Chant *kīrtana*, *vaiṣṇava thākura dayal sagara*. Save me. I am thirsty, from long time I am thirsty. Please give me some food. *Vaiṣṇava thākura dayal sagara*, chant, I can't stand."

So tuṣyanti ca ramanti ca.

*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]

In His topics, talking about Him, there the devotees they get every satisfaction of their inner heart, *tuṣyanti ca*. *Tava kathāmṛtaṁ tapta-jīvanam, kavibhir īditaṁ kalmaṣāpaham, tava kathāmṛtaṁ tapta-jīvanam*, different meanings may be squeezed out from this, *tapta-jīvanam*. *Kavibhir īditaṁ kalmaṣāpaham*. *Śravaṇa-maṅgalaṁ śrīmad-ātataṁ*. The negative to positive. *Bhuvi gr̥ṇanti ye bhūridā janāḥ*. Who are really benevolent, magnanimous, generous, helps the people, gives food to others, who are they?

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dr̥ṣṭe '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]

The all-capturing, all-comprehensive. No other thirst, all wholesale solution of life, wholesale solution to untie all types of knots. All will be dissolved, all dissolving, dissolve everything, this is dissolved. All capturing, all dissolving, comprehensive. One who has got that thing he does not want anything else any more.

Eka-bindu jagat dubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19] "I am only, like you to taste, make you taste one drop." Mahāprabhu says to Rūpa, "Only one drop for your taste I am giving. *Eka-bindu jagat dubāya*. One drop is sufficient to inundate the whole universe. It is of so infinite nature this *bindu*, marvellous, all-capturing, not only from the space but depth also. What you do not know what are you within, but should show that also from within. All-capturing. You are not conscious that that thing was within you, but that will come out when He will touch from our innermost heart the noble portion of your heart will come out by His touch, you will be astonished. 'Such things was within me.' You will wonder."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vasu Gosh says, *Gaurāṅga _____ mahima na cariya kahila koiliya suna* [?]

"Only by means of dancing and chanting He made so many iron balls golden. What should I talk about the wonderful greatness of Caitanya Deva. He only simply engaged us in chanting and dancing, and great transformation was effected. What charm, what magic, magician He is. Transformed us into gold only through dancing and chanting, singing, dancing and singing, what marvellous thing is this, we wonder."

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

*nāhaṁ 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]

*mac-cittā mad-gata prāṇā, bodhayantaḥ paraspāram
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]

*teṣāṁ satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

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

"*Upayānti*, already engaged in chanting, and incidently, then again *upayānti, gacchati*, come to Me." What is it? *Upayānti te*. Then I connected here, *upayānti, upagata*, there is *parakīya bhāvena*.

"I give them hints to go towards *parakīya bhajana* in Vṛndāvana. That is continuous, full engagement, then further development from *svakīya* to *parakīya, upayānti, upapati, upagata*, these words gives hint to that, *parakīya, upayānti te*.

*teṣāṃ evānukampārtham, aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho, [jñāna-dīpena bhāsvatā]*

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

The salvationists, they come here. After such deep and continued engagement with Kṛṣṇa, then He gives the pure knowledge and by the knowledge then they go to salvation, to Brahman. That is their point of argument.

So I have taken it in this direction. I asked Swāmī Mahārāja, the *upayānti*, what I have interpreted this *śloka* of *Gītā* in this line, *parakīya*.

Swāmī Mahārāja told, "Without this, we don't find any other way here." Here he told me. "No other way we find without such interpretation. Because only fully engagement."

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

_____ [?] Śaṅkara also has written _____ [?] a taste from Me of that line of emotional or sentimental pleasure, *ramanti ca*. Then again,

*teṣāṃ satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṃ tam, yena mām upayānti te*

"If you want more, the next developed stage is to have Me, *upa*, that is *parakīya*. Not only *mādhurya rasa* but also in *vātsalya rasa*.

Yaśodā, sometimes news comes to her, "Oh, it is not your child, Vasudeva's child, Vasudeva Devakī's child. Don't you know that she sent Garga for the *Nāma-karaṇa*, you don't know that. Why did he send his child?"

"No, no, no. I won't admit that. He's my child."

"But there is a rumour, no, He's Devakī's son, not your son."

Parakīya, "That I may lose. I have got anyhow but I may lose, there is a possibility."

So the affection is more intense. In this way, the *sakhā* they also, "Yes, He's one of mine, but still He possesses some sort of wonderful power. Sometimes it is detected. So He may not be our friend. So charming. No one of us is such, so that they say that the God has come in His figure, it may be. We may lose Him as a friend." It makes them more intense towards His friendly service, so *parakīya*, *upayānti te*. Then,

*teṣāṃ evānukampārtham, aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

This *jñāna-dīpena*, this troublesome expression, I have led it to another channel.

Śruti ganiman _____ *ata bhuli* _____ [?]

When the pangs of separation to its extreme stage He suddenly comes and shows Himself and they can see, clearly they can see that Nimāi has come and taking *prasādam*. In Vṛndāvana also when such high degree, the highest degree the pangs of separation reaches, then suddenly they can see that "Kṛṣṇa is here in our company." So sustenance, that sort of medicine applied and they can go on further. Sometimes He had to come and to show His friends that, "I am amongst you. I have not left you." This is *jñāna-dīpena bhāsvatā, ātma-bhāva-stho*, son, or friend, or consort, according to that respective relationship He comes and expresses Himself so clearly, that, "He's within us." So some sustenance is injected by this, *jñāna-dīpena bhāsvatā*.

Teṣām evānukampārtham, aham ajñāna-jam tamaḥ, nāśayāmy, ajñāna-jam tamaḥ, that *jñāna sunya bhakti*, *ajñāna* means *jñāna sunya bhakti*. There they think, "Oh, He's God, He's so great. I am nothing. Why should He come to us? We are so mean, so little, so small. Why should He come?" This *jñāna sunya bhakti*. "We are part and parcel of His *līlā*." No, *jñāna sunya bhakti*, most innocent.

"Dive there and I shall have to, I can't tolerate their pangs of separation, their feelings, and I run towards them and show that, No, I am here My mother. I am taking food, you see."

[?]

"Who has, did I see a dream. I saw Nimāi is taking, and yes of course nothing remaining in the pot. Nimāi has gone long ago. But who has, I saw, was it a dream, or some dog has taken, or I have not cooked today, I forgot. I did not give the *bhoga* to Bala Gopāla. What did I do?" In this way.

Mahāprabhu says to Dāmodara, Paṇḍita Dāmodara, not Svarūpa Dāmodara, "You tell all these things to My mother in the days of this _____ [?] such things occurred. I go there, I take food from her hand. You remind this to My mother and give consolation to her. That I come to you and I take your cooked *prasādam*. Remind her that in this recent _____ [?] this occurred. Your remind her."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, what is the significance of *tamaḥ* here then, *ajñāna* and *tamaḥ*?

Śrīla Śrīdhara Mahārāja: *Tamaḥ* means *śoka*, *moha*, these are the two significances of *tama guṇa*, *ajñāna* and *tamaḥ*. *Tamaḥ* means *śoka*, *moha*, repenting, *śoka*, *moha*. *Ajñāna-jam tamaḥ, nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*.

Devotee: Mahārāja, you said that... *tava kathāmṛtaṁ tapta-jīvanam*, it has many meanings.

Śrīla Śrīdhara Mahārāja: *Tava kathāmṛtaṁ tapta-jīvanam*. Those that are burning, with different types burning, even from ordinary to the highest degree, different, that, *ātmārāmāś ca munayo*, [Śrīmad-Bhāgavatam, 1.7.10] Different meaning, *ātmā dehi* _____ [?] *Deha ramanti*, then *buddhi ramanti*, and then *ātmā ramanti*, gradation. *Tava kathāmṛtaṁ tapta-jīvanam*. Even ordinary man when he's suffering from his separation from the death of his son, there also he becomes to here _____ [?] *tapta-jīvanam*. *Kavibhir īḍitaṁ kalmaṣāpaham*. The poets they describe as the Kṛṣṇa *kathā* dispenses the, does away with *kalmaṣa*, that is our sin, but that is *kavibhir īḍitaṁ*. The positive side ignored by them,

kavibhir īḍitaṁ kalmaṣāpaham. Why they should go to clear the dirt only? The positive thing is higher and higher, *kavibhir īḍitaṁ kalmaṣāpaham*. Again, *kavibhir*, *brahmavibhir*, and *dasavibhir*, *kalmaṣāpaham*. _____ [?]

That is also finished and one can have entrance into pure devotion.

_____ [?]
Śravaṇa-maṅgalaṁ, by our, when we get the touch of it, *śreyaḥ kairava candrikā vitarāṇaṁ* [*Śikṣāṣṭakam*, 1] the real benefit, the real good, begins to awaken in us. *Śravaṇa-maṅgalaṁ śrīmad ātataṁ*, _____ [?] temperament, madness perhaps, his service, that is also seen, the devotee is madly engaged in his service, *śrīmad ātataṁ*. _____ [?] And *śrī* may have different meanings also. "In all stages of life they flock together around You for Your connection." *Śrīmad ātataṁ*.

Sanātana Goswāmī has given perhaps *śrīmadbhir* [?] *Bhakti madbhir* [?] *Śrī* means different type of wealth, and _____ [?] *śrīmadbhir*, *śrīmad ātataṁ*. *Tava kathāmṛtaṁ tapta-jīvanam*. Ha, ha.

Gopīs say, "We're suffering, we're heated by Your separation. It is Your creation. But..."

End of 82.06.19.B

Start of 82.06.19.C

Śrīla Śrīdhara Mahārāja: ...we're suffering from this pang. It is created by You. ...give us life and sustenance. *Tava kathāmṛtaṁ*. Your consolation. We're eager to hear that voice from Your lips, and then we feel that we're getting our life back. *Tava kathāmṛtaṁ tapta-jīvanam*. No other medicine, but Your assurance, Your consolation, that can only save us from this pang of burning heart. *Tapta-jīvanam*, *kavibhir īḍitaṁ kalmaṣāpaham*. But we do not care for that. The so many poets there are, they talk about You, and that sins are removed, brushed away by Your *kathāmṛtaṁ*. But in our case we feel encouragement to commit more sin, crossing the orders of scripture and society. *Ārya-pathaṁ ca hitvā* [*Śrīmad-Bhāgavatam*, 10.47.61] But it is not applicable in our case. What is this? *Kavibhir īḍitaṁ kalmaṣāpaham*. But our *kalmaṣa* is increasing we find, and we're told like that from our relatives. *Kalmaṣāpaham* that is *kavibhir īḍitaṁ*, not that is *kalpanā*, that is their imagination. But the opposite we find in us. *Śravaṇa-maṅgalaṁ*. When we listen to Your sweet words we have much hope it is told, we get the bright hope, from in. But it is mentioned in the scriptures but what *maṅgala* we're getting we don't know. *Śravaṇa-maṅgalaṁ*, the *maṅgala* is only we hear, but not substantial it is present. Only we heard through our ear that is *maṅgalam*, that lip deep, just as it is only ear deep *maṅgalam*, *śravaṇa-maṅgalaṁ*."

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]

“It is full of beautiful promises, *śrīmadbhir-ātataṁ*, all well-wisher of their own best prospect, they crowd, throng, on all sides of You. There is Your consolation features, just as there it is.

He’s our *bhayam ca*, in *Bhagavad-gītā*. Your soothing and assuring words even captures and captivates Lakṣmī Devī. And in her comparison what is our position? You have got that fascinating capacity, that all are attracted by You. So *śrīmadbhir*, that is in there also.”

[?]

“A great attraction, wonderful attraction, is about Your talk, about talk about You. So You are always surrounded by different persons of high rank. *Bhuvi gr̥ṇanti ye bhūridā janāḥ*. And we’re told, who talk about You in this world, they give the highest thing. Why You are so unmerciful, so cruel to us? Please give Your company to us.” In this way.

Hare Kṛṣṇa. *Śrīmad-ātataṁ*. “We were, a little before, we were required by You for Your *līlā*, but now You left us. Perhaps a more serving section higher than us has surrounded You, and deceived, and snatching You, from us. *Śrīmadbhir ātataṁ*. They have captured and surrounded You, and taken out of us somewhere else. *Bhuvi gr̥ṇanti ye bhūridā janāḥ*. This is Your nature, Your acquaintance. And we’re told, who gives You to the world, they give the highest. Their gift is the highest in the world. *Bhūridā janāḥ*. _____ [?] They give enough, more than sufficient.”

Ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam [*Śikṣāṣṭakam*, 1] How much we can take? *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] Our demand is very little. *Bhūridā janāḥ*. The rain can inundate the area, and when there is drought not a drop of water is available. *Bhūridā janāḥ*. Like clouds they inundate by Your topics to the world. In this way it may be developed.

Kṛṣṇa. Gaura Hari bol. *Tava kathāmṛtam tapta-jīvanam*. *Tapta* of different type, *jīvan* also of different type. Life, all, life demand is not one. But even from the *anyābhilāṣi*, *karma*, *jñāna*, they’re also captivated by Your connection. *Tapta-jīvanam*, *kavibhir īḍitam kalmaṣāpaham*. One, imagination, and another by real *kavi*. _____ [?] *kavibhir īḍitam kalmaṣāpaham*.

Śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gr̥ṇanti ye bhūridā janāḥ. Then also that,

*nahe gopī yogeśvara, pada-kamala tomāra, [dhyāna kari’ pāibe santoṣa
tomāra vākya-paripāṭi, tāra madhye kuṭināṭi, śuni’ gopīra āro bāḍhe roṣa]*

[“The *gopīs* are not like the mystic *yogīs*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogīs*. Teaching the *gopīs* about meditation is another kind of duplicity. When they are instructed to undergo mystic *yoga* practice, they are not at all satisfied. On the contrary, they become more and more angry with You.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.141]

“From that angle also it may be considered. *Bhuvi gr̥ṇanti ye bhūridā janāḥ*. Who gives, who distributes You in the world, they consider it is enough. But we don’t find it such. We feel that You are burning our heart, as if we have drunk poison. If we did not enter this

charming area it would have been better for us." *Viṣajvāla haya, kṛṣṇa premara adbhuta carite.*

[bahye viṣajvāla 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]

"Adbhute, we're suffering, utmost. *Tapta-jīvanam*. It is created by _____ [?] only to burn the hearts of people like us. We're innocent, but You have come, and to our fate anyhow _____ [?] we are born _____ [?] Anything may be applied. *Jñāna sunya bhakti. Tava kathāmṛtaṁ tapta-jīvanam*. Only it is meant to make the other's life burnt with fire. He, he, he, he. They can't feel any satisfaction anywhere else. It is so. Such a fire is lit within the heart of others. *Tapta-jīvanam*."

nahe gopī yogeśvara, pada-kamala tomāra, dhyāna kari' pāibe santoṣa

[Caitanya-caritāmṛta, Madhya-līlā, 13.141]

[citta kāḍhi' tomā haite, viṣaye cāhi lāgāite, yatna kari, nāri kāḍhibāre]

tāre dhyāna śikṣā karāha, loka hāsāñā māra, sthānāsthāna nā kara vicāre

[Caitanya Mahāprabhu continued, "I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions."]

[Caitanya-caritāmṛta, Madhya-līlā, 13.140]

"We're burning with Your separation and You are giving *Vedānta Upadeśa*. What fun is this? Mockery. So one who has come in Your connection their fate is doomed. Ha, ha, ha. They won't find any drop of peace anywhere. They're finished, their life is finished."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Bhada stuti* [?] Hare Kṛṣṇa.

Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

14:18 - 15:25 [?]

To tie tightly and then to whip, what is this? Ha, ha, ha.

Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Will you come? _____ [?]

In Madras, one gentleman came to me, "Oh, your highest ideal is Caitanya Deva?"

Yes.

"Oh. Then Śrī Caitanya Deva in His past life He only shed tears, and disappointed life, vacant life, madly He's after His ideal. Most suffering position. Then who'll go to that side, to that ideal? If Caitanya Deva's life, after life, how miserable it is, all is in disappointment, He's

crying aloud, and doing this, that. Is it an ideal life for anyone? So why should we go to your...?"

And it is mentioned there also. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite* [*Caitanya-caritāmṛta, Madhya-līlā*, 2.50] And there is that English poem comes to my help. "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]

Viraha milan. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.
We're talking about so high. Where we are?
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, *bāula* - *pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class." So He told to Rāmānanda Rāya. It is not to be expressed outside - not to be divulged. Still, the *bāulas*, the eccentrics - so called, they cannot check their ecstasy. They express it anyway.] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.291]

They're talking like madmen. Who will care for this? They'll say, "Oh, these fellows are spoiled, gone." They won't give any importance, attach any importance to all these things. They'll say, "Oh, these mad persons are spoiling the country." This Chinaman, Mao Tse-tung and his followers, they'll say, "These people, they're ... the religious section they're also extorting the public. The priest class, so called religionist, the innocent public they're robbing, exploiting. So they should be driven off, finished."

Devotee: Mahārāja, actually, Brezhnev in Russia, he said that about a couple of months ago. He said that, "The biggest enemy of the Russian youth is American pop music and Hare Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The Kazi told Gadādhara Paṇḍita, Gadādhara Paṇḍita approached the Kazi of that locality, in some position, and asked him, "You say Kṛṣṇa, Hare Kṛṣṇa."

"Why should I say Hare Kṛṣṇa?"

"Oh, you have said Kṛṣṇa. Oh, you've already said Kṛṣṇa." He began to dance. "That very Name you have pronounced the Hare Kṛṣṇa *Nāma*. What to be done, you're finished, your fellows are finished. You have pronounced Hare Kṛṣṇa. That has captured you from the back door. From the back door Hare Kṛṣṇa has captured you."

Bhaya dvesad karna kroda bhaya desat [?] "You are approaching from the other side, the negative side, and Hare Kṛṣṇa, Hare Kṛṣṇa." This *stobha*.

sāṅketyaṁ pārihāsyam vā, stobham helanam eva vā

[*vaikunṭha-nāma-grahaṇam aśeṣāgha-haraṁ 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 - *parihāsyā*, 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]

"In one group you are, your liberation is sure. Now think what to do."

Devotee: The other day also I was reading the news Mahārāja, in America, Los Angeles, there's a devotee who used to work with our Aranya Mahārāja, that *saṅkīrtana* _____ [?] He was describing one incident that President Reagan, he was not the President but he was a senator of California. So one day he was distributing books in the airport and then he came, Reagan came, the senator Reagan, and he gave him a book. I think it was *Śrīmad-Bhāgavatam* fifth canto. So at first he couldn't figure out what it was. At first he thought that he came to take his autograph, so he gave him an autograph. He said, "No, I don't want that." So he kept on pressing, "No, it's for you." So he thought he's come for a TV display, he showed it in the TV camera. But then he kept on insisting, "No, it's for you. I want you to read it." So quite reluctantly he took the book and he gave it to one of his assistants, his aide. And then he went away for some conference or something they had in the airport. But then, when he was coming back, then again they met. But this time when Reagan saw him he smiled at him, as if a smile of recognition. And then he was pointing out that after that Reagan's policies had changed to some extent because he was supporting abortion at one time, now he's against abortion. And his policies taking a better shape now.

Śrīla Śrīdhara Mahārāja: Modified.

Devotee: Modified, yes.

Aranya Mahārāja: We approached him one time in New York, President Reagan, and he said, "Oh, I have many of your books." He said, "Thank you, I have many of your books already."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Swāmī Mahārāja used to come here now and then and now you are coming to represent him here.

Mahāprabhu told when the Prince was produced to Him, *utrena dana yechay raja milan* [?] Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Perhaps I'm one year older than Swāmī Mahārāja.

Devotee: Two years Mahārāja.

Śrīla Śrīdhara Mahārāja: He's [18]96, and I'm [18]95. One year.

He came in August, and I in October, so ten months. Hare Kṛṣṇa.

Devotee: And then you lived also together for a long time. Next door neighbours.

Śrīla Śrīdhara Mahārāja: Yes. First met Allahabad, and next Bombay, third Calcutta. For long time. And there the birth of ISKCON and *Back to Godhead*, that Sitakanta Banerjee Lane.

Devotee: ISKCON was founded there, or?

Śrīla Śrīdhara Mahārāja: I heard from Govinda Mahārāja.

Devotee: League of Devotees.

Śrīla Śrīdhara Mahārāja: Not ISKCON perhaps. Govinda Mahārāja said that ISKCON name was consulted there. I know from him, but I have not direct experience of that ISKCON.

I rather asked him that, "Your Mission is known as Hare Kṛṣṇa, direct name, and why you have given the name ISKCON? This is not representing the Name."

He told, "Īśā-con." *Īśāvāsyam idaṁ sarvaṁ* [Śrī Īsopaniṣad, 1] "Īśā-con, you may take it." That was his answer to me.

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

Devotee: Mahārāja, when there is disagreement or misunderstanding among the devotees, fights among the devotees, what is the cause of it actually Mahārāja? Why it happens?

Śrīla Śrīdhara Mahārāja: That is according to their, it is mentioned where, may be in higher stage may be difference in the realisation of their internal *rasa*, may be difference. And the lower stage also according to their classification there may be difference. And different type of *anartha* in the lowest stage can attract one to one direction, another to another direction. In the lowest stage that may be the cause of difference of different types. Difference is also in the ideal also there's difference, not only ordinary difference but enemy position, in *mādhurya rasa*, *vātsalya rasa*. In *mādhurya rasa* different camp, it is already in Yogamāyā, but is all harmony going to one. And here is diversity, difference, *bhedābheda*.

Devotee: But that is in Kṛṣṇa *sambandha*.

Śrīla Śrīdhara Mahārāja: Yes, Kṛṣṇa *sambandha*, it is well and good. And perverted reflection it is bad.

Devotee: Yes. So when the fights are causing difficulties in Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: That are all different stages, fights amongst them. There is in some cases the question of principle, some case the *anartha*. We're to detect in particular what case is what. *La puja* [?] *pratiṣṭhā*, do to that also there may be difference, especially *pratiṣṭhā*. *La puja pratiṣṭhā*, according to the degree there may be differences. That is the lower difference. And higher departments also there is.

*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*]

This example has cleared many things, by Rūpa Goswāmī. Just as naturally the serpent goes in a crooked way, so *prema*, the love, is of such nature. *Ato hetor ahetoś ca, yūnor māna udañcati*. So sometimes cause, no cause, but difference must arise in the higher section. Not only amongst the servitors, but with the servitor and Kṛṣṇa, the difference will come automatically, *hetor ahetoś*. Sometimes with a little cause, sometimes no cause, constituents come to enhance the *līlā* by Yogamāyā it is made in such way. *Ato hetor*, there is some cause, or no ground, but the feelings, sentiments, are anti, fighting. This is the necessary part of the *līlā*.

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

Devotee: As Prabhupāda also said that, "After the Ācārya leaves the planet there's chaos."

Śrīla Śrīdhara Mahārāja: Naturally. That is a position of disaster, a great misfortune when the Ācārya leaves. That shows that a great misfortune is falling on the followers. So they should be very careful for that. The bad time has come, and how we're to go on with self control. Some sort of caution everyone must have within him. The bad times have come.

32:20 - 32:32 [?]

Devotee: Is there any caution about the disciples also?

Śrīla Śrīdhara Mahārāja: Not any particular thing I have seen mentioned in the scripture, but general knowledge. Viśvanātha Cakravartī has written somewhere in the *tikā* that when Gurudeva disappears then some calamity comes down for the followers. I can't remember where it is, but I saw somewhere.

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

Devotee: Mahārāja, it says that Kṛṣṇa is saying that _____ [?]

So on the other hand, those that are endowed with much material opulence, then can it be understood that he's not really...

Śrīla Śrīdhara Mahārāja: If it's for service of Kṛṣṇa it is all right. And if it's considered for individual interest then it is bad.

Devotee: He's carried away with that.

Śrīla Śrīdhara Mahārāja: Everywhere it is such. If for Kṛṣṇa, all right. And for a devotee of Kṛṣṇa, or some such thing, it is all right, everything. But if it deviates me from Kṛṣṇa to other interests, then of course it is bad, a different thing. So in our weak stage we should not mix with much tempting opulence. _____ [?]

If some superior association is there then nothing can work badly in us. Otherwise they're always trying to devour us.

*kāma eṣa krodha eṣa, rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā, viddhy enam iha vairiṇam*

["The Supreme Lord replied: Certainly it is lust, born of the mode of passion, which induces a person to commit sin. Lust is the basis of the desire for sense enjoyment, and in different situations that lust becomes transformed into anger. It is utterly insatiable and extremely malicious. Know this lust alone to be the greatest enemy of the living being in this world."] [Bhagavad-gītā, 3.37]

If we have the tactics to utilise it in the service of Kṛṣṇa, then we're forever, if we come to adjustment, then forever we're relieved. Otherwise if we set fire it may come again to attack me, so, *anāsaktasya, nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*. Proper adjustment. This is all for Kṛṣṇa. And I am also in this sort of relation with Kṛṣṇa. So we have got our mutual relation with this. I'm a servant, and to serve the serving materials, in this way, real adjustment. That is the solution. So renunciation is no real solution, but proper adjustment is solution. *Nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam.*

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.
[anāsaktasya viṣayān, yathārham upayujjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] ["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.”] [*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.125-6] & [*Gauḍīya Kaṇṭhahāra*, 13.106]

Temporary and inefficient and not permanent. *Anāsaktasya viṣayān, yathārham upayuñjataḥ, nirbandhaḥ kṛṣṇa...* Not to try to utilise it in the service of Kṛṣṇa, that is *phālguvairāgya*, imperfect knowledge, not knowing the utility of those things of our environment. Their knowledge is not perfect knowledge.

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyām 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]

I am also His subordinate and other things also subordinate to Him has necessary connection not to be detached from Him, even *māyā*. *Māyā* is also there, to serve Kṛṣṇa.

*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 necessity of *māyā* also - to entice. That CID may not be successful if the test is there. You test, tempt my clerk if you can entice him. If you can't and he's so much faithful to the office, now he's a good man, can be relied. So indirect way the attack of *māyā*, that also has some necessity, to test ones purity. Just as some persons generally go to the physician to check his health, though not any particular disease, but still check my body if there is any. So *māyā* is there to check our faithfulness of the servitors to Kṛṣṇa. She has got that duty - temptation against Kṛṣṇa.

Sanātana Goswāmī has written in *Bṛhat-Bhāgavatāmṛta* when a *jīva*, soul, is liberated and going towards Vaikuṇṭha, the Devī herself comes in a very beautiful figure to pray, “Why do you leave me? Stay here. I shall serve you. So don't neglect me. I shall serve you.” In this way the Devī comes to him. And if he can cross that and go, he's safe, otherwise he's again captured.

Śivo 'ham, as *śiva* they're again seen to come under the feet of the *Māyā* Devī. The *jīva* soul.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ

The ordinary soul when liberated from the clutches of *māyā* he's *śiva*, above *māyā*, but not inviting the serving nature towards upper realm, he's *śiva*. And *baddha jīva* is trampled under the feet of *māyā*.

Devotee: Isn't Śiva platform higher than the layers of *māyā*, coverings of *māyā*?

Śrīla Śrīdhara Mahārāja: Yes. But in connection of *māyā* but higher, master of *māyā*, but relativity with *māyā*.

Devotee: Because Mahārāja, in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī is describing that he went across the covering, went past it, then he came to the *brahmajyoti* and there he was feeling very uneasy because he couldn't see the Lord at that time in the *brahmajyoti*. And then he started praying.

Śrīla Śrīdhara Mahārāja: Yes. *Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-*

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam 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]

If no visa is available then to retrace back here.

Devotee: To be born again.

Śrīla Śrīdhara Mahārāja: From border.

Devotee: And then he started praying, and then he heard the sound of *saṅkīrtana*, and then he saw a man whose bodily complexion is like camphor, riding on a bull and surrounded by his associates. And the procession was going by, and that was Lord Śiva.

Śrīla Śrīdhara Mahārāja: Yes. That is *bhakta* Śiva. *Māyādvēsa* Śiva, *Māyāpati*, and then the devotee, *Śivaloka*, above *Brahmaloka*. Śiva, the vague personality, personal conception of the consciousness, that is Brahman as a whole, on this side, and this side, of Brahman. Brahman is more or less non differentiated, and differentiation of Brahman in relation to *māyā* is Rudra. And differentiation of Brahman catching a little colour of serving, *Vaikuṇṭha*, that is *bhakta* Śiva, *Śivaloka*, *Sadāśiva*, of *Mahā Viṣṇu*, sometimes.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padam 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]

If one can discharge his duty very perfectly in *varṇāśrama dharma* for a hundred years consecutively then he's eligible to hold the position of a Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. He gets the position of a Brahmā, the creator.

Devotee: After hundred lifetimes.

Śrīla Śrīdhara Mahārāja: A hundred lives of perfectly discharging the duties under *varṇāśrama*. *Tataḥ param hi mām*.

Then it is the saying of Mahādeva. "Then after that, a little higher, they attain my position, Śivaloka, Śiva."

Brahmā is clearly connected with this mundane world. But Śiva is aloof, little aloof, so almost independent, but master of *māyā*. Brahmā is within *māyā*. He's always, his whole engagement with this *māyāic* world. But Śiva is not so addicted to *māyā*, but independent form of life, conception of his own self as pure consciousness, not *māyā*. In this way. *Tataḥ param hi mām. Mām avyākṛtaḥ...*

End of 82.06.19.C

Start of 82.06.19.D_82.06.30.A

Śrīla Śrīdhara Mahārāja:

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām avyākṛtaḥ bhāgavato 'tha vaiṣṇavaḥ, padaḥ [yathāhaḥ 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]

Then there is another, upper region, where, which is *bhāgavata padaḥ, avyākṛtaḥ bhāgavato 'tha vaiṣṇavaḥ, padaḥ*, upper to mean there is another realm where the *bhāgavata*, the servitors of the Lord, they live, that is *vaiṣṇavaḥ, padaḥ*, that is known as *vaiṣṇavaḥ, padaḥ*, upper than me self. *Padam. Avyākṛtaḥ bhāgavato 'tha vaiṣṇavaḥ, padaḥ yathāhaḥ vibudhāḥ kalātyaye. Eti*.

Na gachati prapnoti, vaiṣṇavaṁ, padaṁ, prapnoti. Yathāhaṁ, including myself. *Kalātyaye*, when the dissolution of the whole creation, at that period, we, including myself, we attain to that position. *Yathāhaṁ vibudhāḥ* _____ [?] *vibudhāḥ*. "Oh gods." The demigods he's addressing, *kalātyaye*, *kala* means development, industry, earth. When the whole *kala*, means developed things, improved things is dissolved, wholesale dissolution of the differentiated world, then we enter that *bhāgavata loka* which is undisturbed. It is eternal in its conception always, *nityam*. That is *bhāgavata*, there is a section named as *bhāgavata*. Bhagavān, *bhāgavata bhakta*. *Vaiṣṇavaṁ padaṁ*, and that position is known as *vaiṣṇava pada*, *param pada*, *vaiṣṇava pada*, in this way, *bhāgavata*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhakti Caru Swāmī: Mahārāja, the husband of Pārvatī, that Śiva, is he Rudra or Sadāśiva?

Śrīla Śrīdhara Mahārāja: Both. Sadāśiva is not alone. There is also his *śakti*, but he's more tending towards devotion. Pārvatī says,

ārādhanaṁ sarveśāṁ, viṣṇor ārādhanaṁ param
[*tasmāt parataraṁ devī, tadīyānāṁ samārcanam*]

[“Lord Śiva told the goddess Durgā: ‘My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.”

[*Caitanya-caritāmṛta, Madhya-līlā*, 11.31]

She asked Śiva, “Whose adoration, whose worship is the highest?”

“*Viṣṇor ārādhanaṁ param*. The worship of Viṣṇu, that holds the highest position.”

Then Pārvatī was a little mortified.

Then the next line came, *tasmāt parataraṁ devī, tadīyānāṁ samārcanam*. “Even more than that is the position of a man who serves His devotee.”

Then Pārvatī was again cheerful. “That Śiva is His devotee, and I’m serving him, so I’m doing greater service.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [03:45 - 04:40 [?]

A man of his calibre, the Brahmo section wanted, at that time. But they were frustrated. And one Mr. Duff who was in Scottish Church College, he also...

First, Bhaktivinoda Ṭhākura wrote an article like an atheist, on the basis of atheism.

And then Dowel [?] that gentleman, Christian, he rebuked Bhaktivinoda Ṭhākura, at that time as Kedārnātha. “That you have very dexterously proved this, but after all what is the result? You should not follow this path. You’ll lose your energy in that way. You should try to become theist.”

So that Christian gentleman also had much affection for Kedārnātha. And the Brahmo section they also wanted him to be one them, one of their preachers, wavering Bhaktivinoda, Kedārnātha Datta.

Then when he was transferred in Purī he got some *Bhāgavata*, that book *Bhāgavata*.

Previously he said, "I thought only the devotee third class they read *Bhāgavatam* and this Vaiṣṇava literature. The intellectual has got nothing to do with that, the *Bhāgavatam* and *Caitanya-caritāmṛta*."

But in Purī he said that, "I came in connection with that *Caitanya-caritāmṛta* and that *Bhāgavatam*, and then I got some taste there and began to enter into and gradually I was captured."

It is mentioned somewhere that when he gave his *Bhāgavata* speech when he was the magistrate in Dinajpur, then the other sections were frustrated. "Now he has become a Vaiṣṇava, servant of the Vaiṣṇavas."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

One who has got realised truth to such extent, what he showed in his early days, that is nothing, that is all a show. Where we find such prospect of such a high degree, that cannot come automatically, and abruptly. That must have been there in the depth. So the other show in his childhood that was mere show, no value.

Bhakti Caru Swāmī: But Mahārāja, even as a student he protested [Īśvarachandra] Vidyāsāgar's statement that, *īśvara-nirākāra-brahma-svarūpa*.

Śrīla Śrīdhara Mahārāja: Prabhupāda's challenge to, he approached Vidyāsāgar...

Bhakti Caru Swāmī: Oh, ____ Bhaktivinoda Ṭhākura...

Śrīla Śrīdhara Mahārāja: ...and challenged him. "You have written, *īśvara-nirākāra-caitanya-svarūpa*. Where have you found this? *Nirākāra-caitanya-svarūpa*, and you say *īśvara*. *Īśvara*, that Brahman may be *nirākāra-caitanya-svarūpa*, but you have written that *īśvara-nirākāra-caitanya-svarūpa*. Where have you found this? What is *Īśvara*?" Prabhupāda approached him and challenged. It is mentioned in *Sarasvatī-jayaśrī* perhaps.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is there, that was there, but the cover was very thin, though apparently it may seem that it is very thick. But really when such things can come out from him, so it was negligible thing. And sometimes it is His show, but show of the creator. It may be taken in that way.

Nimāi Paṇḍita He also showed so many things. Nimāi Paṇḍita He wrapped Himself, when a boy, with a blanket and entered into the plantain garden, and by the push of His head He used to break those plantain trees. And the householder came out and found that, "A bull

has entered and demolishing my garden.” Nīmāi Paṇḍita with His followers He did something like that some day. With a blanket covering His body and He’s pushing with head the plantain trees of the neighbours. He’s seen to do that. Ha, ha.

Bhakti Caru Swāmī: What is the significance Mahārāja of Mahāprabhu doing that?

When He used to throw water on the *brāhmaṇas* that was to show that, to make them understand, that doing the *japa*, and doing the *sundha*, is not the final goal. The final goal is to chant the Holy Name of the Lord.

Śrīla Śrīdhara Mahārāja: Yes. That sort of meaning you can ascribe anywhere and everywhere.

“Your plantain fruit, that will be used for your purpose, futile. I’m demolishing all them. In the highest sense you are My *parśada*. I can do anything and everything with your articles. It is My fleeting pleasure. Śrīdhara Paṇḍita I’m snatching from his hand. ‘Oh, give Me this plantain. I won’t be able to give any price.’” In this way snatching, that is a *līlā*.

“Why do you do so you impudent *brāhmaṇa* boy? I can’t check you. But you should not do in such a way. I’m a poor man. If you snatch away my best things how can I go on with my life?”

In this way the quarrel. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja, all the living entities, all the people present at that time, when Mahāprabhu was performing His pastimes, did they all get liberated?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. All *get* liberated, or were all *were* liberated, and more than liberated.

Bhakti Caru Swāmī: Yeah right, of course His associates were more than liberated.

Śrīla Śrīdhara Mahārāja: *Sa parsada siva dhama sakha avatari* [?]

If we’re to accept that theory, that suggestion, then more than liberation, that is one sense.

Bhakti Caru Swāmī: Yeah that’s no doubt, His associates they were, they actually came down from the spiritual sky.

Śrīla Śrīdhara Mahārāja: Anyhow in connection with His *līlā*, connection with Him in this *līlā*, and what nature of that part there may be, the play, may be included. But gradation there may be.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is also, we may take as show.

[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]

Their position is always enhancing the *līlā* of Mahāprabhu by the sacrifice of their own *pratiṣṭhā*. Their prospect, "That we're the most heinous persons." Jagāi, Mādhāi. "We were the greatest pest of the society, and we're delivered." In this connection they had connection with the *līlā* of Mahāprabhu. Just as Pūtānā and others, so many demons in Kṛṣṇa *līlā* they have got their position in the opposition.

[Edmund] Burke also was in the opposition of the parliament, taxation conciliation. And the [Lionel Ismay] Hastings' misdeeds in India, he was in the opposition party, but he's living a glorious life in the history of parliament, British. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Actually Mahārāja, at that time, when Mahāprabhu was performing His pastimes, that was also a time of renaissance in Europe, and many great personalities also were born there.

Śrīla Śrīdhara Mahārāja: Yes. A general upheaval.

ekhon je brahmakule caitnyer ari, ta'ke jani caitanyer lila-pustikari

["I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya's pastime."] [From *Prarthana Lalasamayī*, 4.11]

Bhaktivinoda Ṭhākura says that, "Even if so many *brāhmaṇas* are seen to be anti Caitanya, but I reckon them as they're contributing something for the negative side to the great *līlā* of Caitanya Deva."

Līlā-pustikari, we should take. And we should not foster any abhorrence towards them. They're connected in this way by His *līlā*, he's given this part to play, as in a drama. One is attached to play the part of a sweeper, another is given the part of a prince. So it is His dispensation that they're given to preach the - someone to play the part of Duryodhana, someone of Yudhiṣṭhira, and Duḥśāsana, some of Draupadī. A play, *līlā*, loses the venom. When we come to realise the *līlā*, that one centred satisfaction pastimes, then everything loses the venom thereby. We're to accommodate in our heart the whole as this as such, the *līlā*.

Reality is For Itself. Everything, no measurement according to our interest. The measurement from the interest of the Supreme. Even the victory and the defeat in a play, in a players attitude we must take. One side defeated and in a field they began rowdyism. That is not laudable. Take the defeat in a players field. So play means *līlā*, from that way we go to *līlā*. We must take it in that attitude, it is *līlā*. So great loss and great gain, our party and their party fighting, eternal animosity, that should be rejected. We must be free of that. *Līlā*.

Bhakti Caru Swāmī: How should we consider Duryodhana, Mahārāja?

Śrīla Śrīdhara Mahārāja: Duryodhana also like that, that negative side.

Bhakti Caru Swāmī: But at the same time he's being presented as a representative of Kali.

Śrīla Śrīdhara Mahārāja: Yes. The Kali has got also his position. Everything within Māyā, Māyā has got her position, on the whole. We're to accommodate. The Māyā is also contributing some service, in different nature, of different type, that's all. And it is by, at the back of everything is the will of Kṛṣṇa. No complaint. Hare Kṛṣṇa. _____ [?]

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Everything is eternal, so eternal circular movement _____ [?]

Gets chance, after long, long time they will again have a chance.

*[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrta-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]

'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]

The *sthāvara-deha*, for long time, like a sleep, he's within a stone, or a tree, but again his chance comes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Temporary _____ [?] short period _____ [?]
Long period, but in course of time they will also have a chance. Circular movement.

Bhakti Caru Swāmī: From the absolute perspective Mahārāja, everything is inauspicious, from the absolute point of view.

Śrīla Śrīdhara Mahārāja: One who's in that centre where from he can see their harmonious quality, the fullest adjustment, he sees everything is all right. In infinite circular movement, *māyā*, the measurable adversity, no time. "I'm in infinite, and *māyā* means within finite. And how long it may be in *māyā*? In comparison to infinite, relativity of infinite, it has got no position. No number of finite can make infinite.

Bhakti Caru Swāmī: It's from a different plane altogether.

Śrīla Śrīdhara Mahārāja: Vasudeva Vipra, he has got leprosy, the worm from the leprosy, that wound, is falling out onto the earth, and he's picking it and putting in his own wound. He's happy there. But others?

So there's a position where the extreme sorrow is nothing. Which is considered all relative, which is considered to be the worst position, a devotee's enjoying that position. The attitude.

So Kuntī Devī is inviting danger. "Where Kṛṣṇa is present the adversity is more than prosperity."

So Kṛṣṇa consciousness is where no adversity can enter there. Yes, the tolerance, infinite, even in separation, union in separation.

Vṛtrāsura, Chitraketu, cursed by Pārvatī became that demon Vṛtrāsura. But there also under such circumstances adverse, he's maintaining in his inner heart the exclusive devotion to Kṛṣṇa. At the time when the cursed life is passing away he's pronouncing, the expression is that of a great devotee. It has come, the curse period finished, and he's reinstated in his former...

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]

He's come in connection of Kṛṣṇa consciousness. His future prospect guaranteed. Only question of time and different stages, circumstance passing through.

Bhakti Caru Swāmī: Mahārāja, is it that he was reinstated in the same position, or that he was even more elevated after that?

Śrīla Śrīdhara Mahārāja: Rather, we shall say, more elevated, with that experience. That proved, when a general in great danger he becomes victorious, facing that he's rewarded. He's more strengthened, his position after that temptation he has come back he's more strengthened than the past experience. Hare Kṛṣṇa.

But after all, the Supreme Will. Development, non development, keeps everything, Supreme Will, sweet will. We can't put any binding law on that.

Bhakti Caru Swāmī: *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]

Śrīla Śrīdhara Mahārāja: Ah! Even Bhaktivinoda Ṭhākura has mentioned, "*Jīva nitya*, but if Kṛṣṇa wills, can do away with his whole, efface the existence." In *Tattva-sūtra* perhaps he has written in this way. Nearly *nitya*, but Kṛṣṇa has that capacity. Supreme Will. But that is not general, very particular. *Jīva sattyā, taṭasthā śakti*, but generally that is not.

Mayi te teṣu. "I am everywhere, I'm nowhere. Everything in Me, nothing in Me. But, *mayi te teṣu, tv ahaṁ.*"

*[ye caiva sāttvikā bhāvā, rājasās tāmasās ca ye
matta eveti tāt viddhī, na tv ahaṁ teṣu te mayi]*

["Furthermore, you should know that all objects that be of the nature of goodness, passion, and ignorance are born of Me alone. Nevertheless, I am not in them. They, being subordinate to Me, exist in Me."] [*Bhagavad-gītā*, 7.12]

It is not in application in the case of the *svarūpa śakti*. Just as he does not, he cannot commit suicide. _____ [?]

I shall go to take bath. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrāja...

...

_____ [?]

Devotee: We cannot serve you properly.

Śrīla Śrīdhara Mahārāja: The attempt is to be appreciated. *Evādhikāras te, mā phaleṣu kadācana.*

*[karmany 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]

Man proposes God disposes.

Badrinārāyaṇa: Does a *śaktyāveśa avatāra* descend directly from the spiritual sky, or can he be empowered, just a *jīva* in this plane of existence, and when he reaches a certain level he can become empowered?

Śrīla Śrīdhara Mahārāja: No inclination to enter into that thought at present.

And Prabhupāda tried to get the service of that Maṭha as a cottage. Gaura Gadādhara Maṭha in Chapahatti, established by Baninatha, the disciple of Paṇḍita Gadādhara, Gaura Gadādhara.

Devotee: And his good name, what is his name?

Śrīla Śrīdhara Mahārāja: His name, Satprasan Ananda [?] Maṭha name. And previous name, Satish. Satish, Dr. of something. He also had golden merchants, *suvarṇa-vaṇik* _____ [?] His Maṭha's name is _____ [?] He did much service in the main Maṭha, Caitanya Maṭha during Prabhupāda. And once Vasudeva Prabhu wanted to give him red cloth but Prabhupāda _____ [?]

His nature of service in Māyāpur requires that he will, he should be white clad, and for that he's dressed all through.

...

What is necessary for the upliftment of our spiritual career, this has been recommended. We shall try to have the association of the same nature but higher than me. Always seek the company of some higher type of saint, devotee, in the same line of thinking, my aspiration, *sajātī-yāśye snigdhe*.

*[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhaḥ saṅgaḥ svato vare]*

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

Who is of the same thinking, similar thinking, and affectionate to me, and superior to me at the same time. To select such company, association, will help to promote our improvement.

Once that Kṛṣṇadāsa Bābājī wrote in the head of the letter addressed to Prabhupāda, without Guru Gaurāṅga Jayata, he was very fond of Hare Kṛṣṇa.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

On the head of the letter, without Guru Gaurāṅga Jayata. Then Prabhupāda fondly - Kṛṣṇadāsa Bābājī at that time he was staying with me at Delhi Maṭha.

Prabhupāda wrote in reply, "Don't you believe in *cid-vilāsa*? Everywhere that Hare Kṛṣṇa, and if you write Guru Gaurāṅga Jayata, that is loss of time, wasting time? Do you think like that?"

And another thing. "Or you want to give *mahā-mantram* to myself." In a taunting way he told. "Do you like to give *mahā-mantram* to me?"

Waves of different type are created through the sound. That wave we are to find some in different planes of purity according to *sambandha jñāna*. So where congregational chanting, that must be under the guidance of a man of higher plane. Otherwise that should be left, the congregational chanting. The guidance must be in the hand of the *śuddha bhakta*. Others may join, anyone and everyone may join the congregational *kīrtana*, but the guidance must be that of a pure devotee. Otherwise we should not mix with that, Bhaktivinoda Ṭhākura writes.

Śuddha bhakti ranu gati kīrtana hoile secani jali haya [?]

We may attend that function, otherwise not. When *Nāma aparādha* offences are being committed against the Holy Name we should not go there, to participate there. And there is also gradation. So mere *nāmākṣara*, the sound name is not the Name proper. The inner realisation, that is the main thing, what sort of vibration is being created. That is all important, not the sweet tone, nor the persevering pronouncement, pronouncing. So the quality we should try to improve.

Sevonmukhe hi jihvādau. [From *Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109] So our Guru Mahārāja instead of encouraging taking the Name in the beads, more trace he gave, laid on, "Learn to serve." And what is service? Just obey Him, obey the Vaiṣṇava. Throw yourself to fulfil the will of the higher plane. Try to utilise yourself in the guidance of the higher realisation, the realised soul.

"Try to give yourself, give yourself, not assert, but serve Me."

Practice what is service proper, not to carry out the order of your own dictation, dictation of your own mind. That is filthy. But dictation from the purer quarter, you will come and you must submit to that. Thereby you can rise up. The dictator must be of the higher plane and you must carry out that. Don't assert yourself what you are. By repetition of your own thought, that will be fed, your mental system will be fed, and will acquire strength. But don't allow your mind to get hold from your level and become stronger, rather allow it to die by fasting. Only what you get, the direction from upward, throw wholesale to carry out that. Without food your ego will be dissolved. Your ego must be removed, and the soul's function will come out. And don't give food to your ego. Ego means whatever your ego suggesting and you are carrying out the order, that is the food of your ego, the mind, *vāsanā*, *kamaṇa*, aspiration. Aspiration in the food of your present ego, and that should be stopped, and ego will die fasting without food. And the soul's function will be awakened, ego will die.

So Parvat Mahārāja he went to visit the holy place, he was punished. That the *śakti*, the assertion of the *śakti* ego. That is *nirguṇa* what is coming from Gurudeva, and you are to carry out. Don't place yourself in the position of an orderer, but server. Always try to sing the position of a server, not orderer. And when a man of such order is absent, try to understand within you, that how in such position, how my Gurudeva wanted me to do this action.

End of 82.06.19.D_82.06.30.A

Start of 82.06.30.B

Śrīla Śrīdhara Mahārāja: ...in such position I'm doing. The higher concern. And Guru also at the same time should not be located in particular body, or in particular opinion. But that may be temporary for the time being for the normal universal characteristic.

*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]

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa / [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."] [Caitanya-caritāmṛta, Ādi-līlā, 1.47]

Of the same kind, same thought, same aspiration, same, similar, all similar, superior similar.

We thrive by service, and service of a perfect nature, that is, to get that we are fortunate. When we do not get that, all servant no Guru, that is deplorable condition. All Guru, no servant, that is what we should aspire after, thereby we gain most. More guardian, think for my good. All guardian, all well wisher. Guardian, well wisher I want, not servant I want. "I'm the dictator, and they're to carry out." Not this. That is also indispensable, but we must be fully awake to the order above, and we may be connecting link. We may use ourselves to be the connecting link of the superior to the lower. That is *kīrtana*. Bhaktivinoda Ṭhākura says,

*amani manada, hole kirtane, kadhikar dibe tumi
[tomar carane, niskapate ami, kandiya lutibo bhumī]*

["If you will bestow upon me the right to chant the Holy Name, I will then give all honour to others without expecting any respect for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet."] [Prarthana Lalasamayī, 8.5]

We shall get the *adhikāra*, the right to offer honour to the others when we're fully dedicated to our Guru. *Amani manada*, we don't aspire after anything, and we're ready to give proper respect to one and all. No aspiration for self seeking. Guru distributing, Mahāprabhu distributing, Kṛṣṇa conscious distributing. *Amani manada* means to be selfless, no aspiration for personal aspiration, *amani manada*.

We want to give respect to anything and everything, and don't want anything for our own self. That is *amani manada*. Don't want any position, ready to give position to all, so no aspiration, no weed. That is the stage of minding which we can be proper mediator, no self seeking. The mediator must not be self seeking to the least. *Amani manada*, be selfless mediator, then we can transmit. *Ke?*

...

... of God seeking, self seeking may not come, the enemy, worst, *pratiṣṭhā*. The Māyāvādīs they do not get relief from this *pratiṣṭhā*, self seeking, *matsara*, *nirmat-sarāṇām satām* [Śrīmad-Bhāgavatam, 1.1.2] So they're not eligible for the Bhāgavata School. They're self seeking, so 'ham, the biggest thing, I'm represented there, I am so 'ham. *Tat tvam asi*, everywhere mostly self seeking. *Ahaṁgrahopāsanā*. They cannot eliminate that nature to worship his own self. *Pratiṣṭhā*, the highest position I hold. I'm represented in the highest prime cause. As in dictatorship, if there is anything. *Pratiṣṭhā*. They can't accept the negative side of the things.

All service, no enjoyment, this creed. All service, no enjoyment, that sort of life, servants, slave, slavery, *śaraṇāgati*, slavery. That creed to accept, the creed of slavery in the service of Kṛṣṇa. Slavery is our glory. It is glorious to become a slave to Kṛṣṇa and *kāṣṇa*, Kṛṣṇa and His association. We want to be slavery. The heart must be prepared for that. By saying slavery we live, in mastership, in lording, we lose. This is the basic conception of Vaiṣṇavism. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*.

*[brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
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] & [*Śrī Brahma-saṁhitā*, 117]

It passes the stage of *Vedānta*, *brahmāsmi*, *daso smi*. They say on their part, taking Hanumān.

Deha buddha buddy deham daso smi, mano buddha tadam sakha [?]
Ātmā buddha tade aham iti me si mama te [?]

Hanumān who is the ideal of the *dāsya bhakti*, they say through their mouth, concoction, that Hanumān says: "When I'm in the plane of physical consideration, I'm His *dāsa*, I'm servant of Rāmacandra. When I'm thinking in the mental plane I'm His part, so 'ham, part and parcel of Him. And when I soar to the plane of soul, then He and myself are one and same." That is their standpoint.

But ours is just the opposite. When we're in the plane of physical we think, "I'm gone. When in the mental plane, No, I'm something different. When in the plane of soul, Oh, I am the eternal servant."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Phantasmagoria, Prabhupāda told, "They're running after phantasmagoria. *So 'ham*, I am He."

Most cursed temperament, such a great blunder one may commit, only influenced by *māyā*, misconception, that 'I am the highest.' Then how do you fall? Who has forced you to come down to such stage? You are self treacherous. You are a traitor to your own self, thinking that you are the supreme entity. Then how your supreme entity can come within *māyā*, and mourning? This is your idea of your supremacy, supreme." *Mayadish mayagosh* [?]

Mahāprabhu told to Sārvabhauma, "This is most wonderful that how one can ignore this plain truth of common sense. Kṛṣṇa is Māyādisa, He's Master, Lord of *māyā*, and we're captivated by *māyā*, and He's Master of *māyā*. And you say that these are one and the same. The most astounding statement. This broad thing is being ignored by *māyā*, the Lord of *māyā*. And what makes you come to be the slave of *māyā*? The lord of *māyā* you have come to be slave of *māyā*."

So that Vaiṣṇava *sevā*, Guru *sevā*, thereby we come to the proper temperament where everything, whether taking the Name, or any other duty, that may have the nearest approach towards Vaikuṇṭha culture cultivation. Whether maybe it is in Name, through sound, or through any other way. So Rūpa Goswāmī gives that *śloka*,

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["Therefore the material senses cannot appreciate Kṛṣṇa's Holy Name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy Name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the Holy Name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."] [*Bhakti-rasāmṛta-sindhu*, 1.2.234] [*Gauḍīya Kaṇṭhahāra*, 17.56]

The central thought. This must be very favourite of one who wants to help himself really, and not self deceiver. His attention must be attracted by this central thought of guidance, *sevonmukhe hi*, service is all, serving temperament. And to acquire that serving temperament, the service of the Vaiṣṇava or Guru, that whatever nature it may be does not matter, but try to obey the Vaikuṇṭha cause. And anything, even killing a person may be devotion. Not much about the form, but the spirit, that must attract our all attention. What is the serving, serving mood, when we take Hari *Nāma*, or do any other thing.

*[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]

He may kill wholesale, but he does not do anything. That is the marginal stage. But you kill everything if by the order of the Supreme you do the right thing. Then this killing is not killing proper. Tearing the cloth is not harming the man. It is something like that.

The Supreme Will, that is all for benefit, welfare, all beneficial. Die to live. Don't think that you are loser if you go to die as you are at present. You may not be loser. If it is for Him, die to live. Dissolve, die means dissolve yourself as you are at present, dissolve, dissolve. Then proper self will come out with all glory, pristine glory, dissolve. By service, by seeking the comfort of the Vaiṣṇava, you can dissolve your, ignore yourself, deny yourself, as you are at present. Die. Die means deny.

Akṣayānanda Mahārāja the other day he told very well. "One *lākh* of Hari *Nāma*, one *lākh* of noise." Ha, ha, ha, ha. The Name is noise. Ha, ha. Mahāprabhu told.

Heno kale tomar sada kola hala kori amar doiye _____ [?]

When Mahāprabhu in His trance He was just experiencing the *līlā* of Rādhā Govinda and with the *gopīs* in Govardhana, Svarūpa Dāmodara and others tried their best by chanting the Name of Hare Kṛṣṇa, Hare Kṛṣṇa, to take Him out of the trance.

When Mahāprabhu was roused He complained. "What have you done? I was in such a most happiest experience there, and you are all rousing a clamour. You have drawn Me here, down. *Kale tomar sada kola hala kori* [?] A clamour."

And what sort of clamour? "Hare Kṛṣṇa. Hare Kṛṣṇa. That Kṛṣṇa *Nāma*. That clamour. And Kṛṣṇa *Nāma* by whom? Svarūpa Dāmodara and also persons of that type, *kola hala*."

Kola hala, so one *lākh* of Name means of *lākh* of noise. Ha, ha. Hare Kṛṣṇa. Of course this is that direction, then we should think that we're making noise.

Once, or Guru Mahārāja he was talking to one person, Hari *kathā*, about Kṛṣṇa, and one of his disciples _____ [?] of lower rank, he was taking Hari *Nāma* loudly.

And Prabhupāda told, "Don't, aloud, _____ [?] Don't make noise."

Then he answered, "I'm taking Hari *Nāma*. You are making noise."

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard it clearly, do you remember, no? This is news?

Akṣayānanda Mahārāja: No, we didn't hear that.

Śrīla Śrīdhara Mahārāja: _____ [?] One Vaiṣṇava dāsa, he was disciple, our God-brother, very senior. Ordinarily he was an ignorant man, non educated. He came to serve Prabhupāda and did service. And he was taking the Name loudly, taking Name, Hare Kṛṣṇa. And Prabhupāda was talking with a gentleman about _____ [?] And he was chanting loudly, and Prabhupāda asked him to, "Don't make noise."

And he answered straight, "You are making noise. I'm taking the Name of the Lord."

So we must be careful about this.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: God save me from my friends.

Akṣayānanda Mahārāja: Our Guru Mahārāja cautioned us also, sometimes while working, chanting loudly, sometimes quiet. "It's for you, not for the world." Something like that. "Chant for yourself."

Śrīla Śrīdhara Mahārāja: Occasionally, it depends upon circumstance.

Akṣayānanda Mahārāja: The pleasure of Gurudeva.

Śrīla Śrīdhara Mahārāja: Hmm. Not in the presence of the superiors one should try to spread his mental plane towards them. The waves towards them should not be...

The higher, the movements, the waves of the higher, the vibration of the higher plane should be received, and not opposed by another vibration, opposing. Hare Kṛṣṇa. Gaura Hari bol.

*kim karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."]

[*Bhagavad-gītā*, 4.16]

Muhyanti yat sūrayaḥ. What is truth, it is infinite. *Satyam param dhīmahi.* [*S-B*, 1.1.1] The higher conception of truth let us try to attend, to cultivate, to search.

Mādhava Mahārāja: Mahārāja, it seems that we have been tricked by that *Kali-santaraṇa Upaniṣad*, because that verse says, *harer nāma harer nāma harer nāmaiva kevalam* [*Caitanya-caritāmṛta, Ādi-līlā*, 17.21] But it says, "Chant the Holy Name," and yet if we chant the Holy Name then we learn about deeper, we know that there are so many things, that by the time we want to chant the Holy Name properly we have to surrender completely to Kṛṣṇa. It is not so easy as just chanting.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said that, In *Kali-santarāṇa Upaniṣad*, etc, this *harer nāma*, and also *Nāradya Purāṇa*. We're told simply to chant Hari *Nāma*, but after chanting we find there are so many more things. We must surrender and suddenly find more ways. So we've been tricked by this only *harer nāmaiva kevalam* we got tricked, fooled.

Śrīla Śrīdhara Mahārāja: And when we shall go what is Hari *Nāma*? You analyse, many things will come out, relative thoughts. Hari, not our Hari. There is Hari, and there is not Hari. What is Hari, what is not Hari? In the process everything will come in details. In general, 'take Hari *Nāma*.' Then what is that Hari *Nāma*, Hari *Nāma* proper? Only one Hari *Nāma* is sufficient to quench all our thirst, to do away with all our sins. But where is that Hari *Nāma*? How to get that Hari *Nāma*? And what is, who is Hari, and what is His Name? Details in details. A general call, take Hari *Nāma*, it is most general. And when it comes, to get it, then details will come to you. "Do this, do this, do this." Everywhere it is such. Everywhere, the first approach, in a word, 'one God,' may be used. "Come here." Then, next, whatever you say, in the least sound you are to express the beginning call. And then when you come there you get many things." In every case it is such. First, hazy call, hazy attraction, and then details come, anywhere and everywhere. _____ [?]

Now try to take Hari *Nāma*, get the sound infinite, sound absolute. Not ordinary sound meaning you're catching and moving hither, thither, for this thing and that thing. The universal sound, try to attend the universal sound. And what colour you'll be able to catch at the suggestion of that sound. Take Hari *Nāma*, accept the universal sound. Try to feel the universal sound that is ringing, try to connect yourself with that. And what will be the object of that universal sound, it will come to you gradually, how you can connect with the universal wave. Universal purpose, the object, destination, connect you with that. Then you'll be relieved of provincial and local difficulties. Your identification with local and provincial difficulties is bringing reaction to you, and you don't desire that. So connect with the universal sound. And you'll have a permanent basis and no reaction will be possible.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Mādhava Mahārāja: Does it make any difference - if you want to develop a serving attitude, does it make a great difference if you serve a very advanced Vaiṣṇava, or a less advanced Vaiṣṇava? Does a serving attitude develop in both cases?

Śrīla Śrīdhara Mahārāja: Of course, the difference between advanced Vaiṣṇava more deeper engaged in the attraction of the universal. Nearer the approach, nearer the universal call, or sound, or activity. *Nāma, rūpa, guṇa, līlā*. The Name will be the principal thing, then the quality, and then the pastimes, _____ [?] in connection with that universal sound. We shall come to be connected with that gradually.

Mādhava Mahārāja: So one should try to serve the highest Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: The highest realisation Vaiṣṇava, of type also, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, etc, and the degree. The highest degree in *śanta rasa*, highest degree in *dāsyā rasa*, highest degree in *sākhya rasa*, *vātsalya rasa*, *mādhurya rasa*, gradation. In every department there is head, and sub head.

Akṣayānanda Mahārāja: Mahārāja, yesterday you told, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, he mentioned *puṣpa varṇa*. There were three words I could not catch the words, *puṣpa varṇa*. Then another word.

Śrīla Śrīdhara Mahārāja: It is not an easy thing to be able to throw a flower on his body to attract his attention towards me. That is to capture him for my sweet service. It is not very easy. I'm trying lives after lives, but still I'm not able to throw, to come in his care, within his attention. To present ones own self within the circumference of his attention in the service of *mādhurya rasa*, to be able to come to such level that from there to throw a flower on his body to attract him, to enjoy him, her, to enjoy her, to come to such a level, to such a circle, I'm not able, trying hard for so long, long, time.

But you have got only this, the beginning of that sound, and you think, "Oh, it is already within my fist." It is not so easy a thing. That was his attitude. But we may not think that he's in that position but he's saying so. To say such, that in itself is a proof that he's with that.

*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]

As Mahāprabhu says. As much as one gets, so much he thinks that I'm not getting. The occupation of infinite is of such nature. It must be measured from the negative side.

But, "You give up. You are trying lives after lives, sacrificing so much. Still you're not able to draw the attention of Kṛṣṇa. You leave it. Come away."

"No, no. I can't leave everything. I can't. It may be an imagination, still I won't give it up. It is nothing, still I cannot go any other way."

Na prema-gandho 'sti darāpi me harau. Demand, hankering, hunger, hunger, only hunger.

Hankering is health. Hunger is health. And what is the symptom of a good health? To be hungry.

Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa. What does your research department say?

Mādhava Mahārāja: Very scientific.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: _____ [?] I'll go and preach that Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Mādhava Mahārāja: Now I know how to preach to the Doctors. Now I know how to preach to the Medical Doctors.

Śrīla Śrīdhara Mahārāja: And I am poison to ISKCON. I am supposed to be poison.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja was present. What did he say?

"That these words are not of my Guru Mahārāja?" Hmm? Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Mādhava Mahārāja: Mahārāja, Swāmī Mahārāja, Guru Mahārāja, used to say that, "Preaching is the essence." What is the meaning of that?

Śrīla Śrīdhara Mahārāja: Essence?

Mādhava Mahārāja: Yes. He'd say, "Books are the basis, preaching is the essence, utility is the principal, and purity is the force." So what is the meaning of that, preaching is the essence?

Akṣayānanda Mahārāja: *Yukta vairāgya* _____ [?] Utility, he used to say, use everything.

Śrīla Śrīdhara Mahārāja: Utility is the principal. Utility from the standpoint of universal standpoint, utility, principal. Utility is service, utility, that I may be used properly. The *kīrtana* is life, essence. Essence means vitality, the life, the transaction, movement. That is cultivation of the Lord, to indent and to export. Import and export, that is life, import and export. Import of God, and to export Him. Import and export, that should be the movement of two sides, opposite, and it is connecting with God. ISKCON means export and then import is necessary for that. So that is the essence, essence of life. Vitality means import and export. By export that import is implied. Without import no export is possible. And that is the essence and vitality is there. And then essence is *kīrtana* and then?

Akṣayānanda Mahārāja: Books are the basis.

Śrīla Śrīdhara Mahārāja: Books are the basis. That is, we may not - that the greater circle if we want to represent that it may not be in direct connection, indirect connection should be adopted, for future and for far. We can, only through the sound with the lips, the gun produced sound, the limited circle. But the books can reach far away, and also in future also it may work. So books are the?

Akṣayānanda Mahārāja: Basis.

Śrīla Śrīdhara Mahārāja: Basis. That should be taken as the basis. It is for greater *kīrtana*. And then...

Mādhava Mahārāja: Purity is the force.

Śrīla Śrīdhara Mahārāja: ...with that basis we should do *kīrtana*. Another thing is that when we speak, and when we write - there is a saying, when writing there is more responsibility. *Satam baddha madhika* [?] In *kīrtana* we may be more attentive to the thing, because I cannot say anything irrelevant. I must be fully awake to my principles. And when I meditate that is very weak, because anything and everything I may think within. But when we say something to others I must give more attention, all attention, I may not be irrelevant, *kīrtana*. And then again, *satam baddha madhika* [?] Orally you may try to make transaction with anything that accuracy may not be so much necessary. But when you write down you'll be more attentive, more accurate, because deviating is not oral statement, the evidence is there. So you'll be more attentive when you write something than you say. When you say, you're more attentive than when you meditate, and when you write you'll be more attentive than when you say. So it is the, what is this, this writing books?

Akṣayānanda Mahārāja: Books are the basis.

Śrīla Śrīdhara Mahārāja: Basis, and with that basis you will go on with *kīrtana*, reproduce, in the basis of books must be more accurate, it's caught there in writing aspect permanent, so you'll give all attention when you write something, than you say something. Then?

Akṣayānanda Mahārāja: Purity.

Mādhava Mahārāja: Utility is the principle.

Śrīla Śrīdhara Mahārāja: That is, there must not be any other purpose but for the service of Kṛṣṇa, must be pure in its principle, that selflessly you're doing. Doing for the service of Kṛṣṇa and Guru, and not for any other object of life. That principle you must accept first. On the principle of purity, first. Then in the basis of writing, second. And then import and export, what is that?

Mādhava Mahārāja: Preaching.

Śrīla Śrīdhara Mahārāja: Preaching, and then another, fourth thing?

Mādhava Mahārāja: Purity is the force.

Śrīla Śrīdhara Mahārāja: Purity is the force. Then it will come to make us understand that purity is the force. If you are sincere in your faith and pure, then it will get the source of energy from there. *Tat paratvena nirmalam*.

*[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir
ucyate]*

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

Purity is the force. The force you'll get as much as you'll become pure and selfless. And if impure then you'll be weak, you'll be cowed down. But if you're pure and sincere at your heart, the infinite source will come and back you. Purity of purpose, purity of purpose, that is _____ [?] the faith, that is the source of all power, faith.

Nitāi Gaura Hari bol. And so Dayal Nitāi has also come here?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What's the time now, nine?

Parvat Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: Oh, quarter to ten. So now I dissolve the meeting.
_____ [?]

End of 82.06.30.B

Start of 82.07.02.A

Śrīla Śrīdhara Mahārāja: ...cent percent on their behalf I'm here. If He takes me up, the moment I shall go in another field. Whatever He likes. Because He has ordered me to work here in this connection I'm working. Whenever He'll give a stop and take me and place me in another position, I shall go there. So with this clear mentality of serving the upper Vaiṣṇava we shall _____ [?]

We shall work, always on their behalf, and not my own responsibility. Responsibility with them, work. With clean hand, to receive everything with clean hand. And the *pratiṣṭhā, kanak*, whatever for the service but hand will be clean, not black.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Ke? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

...

Devotee: [**Pramāṇa Swāmī?**] There is, it is described in *Jaiva Dharma*, that there is a time in which the sincere disciple he sees, there is a verse which I do not remember quite well, but it begins with, *he rādhālikay* [?]

Śrīla Śrīdhara Mahārāja: *Āli* means *sakhī*, the she friends. *Āli* means *sakhī*. *Yā yālibhir yuktir apekṣaṇīyā*, in Viśvanātha Cakravartī's *Guru Praṇāma*, *Guru Stava*. *Samśāra-dāvānala-liḍha-loka*, *yā yālibhir, ālibhir*, then *sakhībhir*. *Āli* means *gopī*, *sakhī*, she friend. And *rādhālikay* [?] "Oh, she friend of Śrī Rādhārāṇī." The literal meaning is this. Here the intimate servitor of Rādhārāṇī, in this way.

Pramāṇa Swāmī [?]: In our line, in the *rūpānuga* line.

Śrīla Śrīdhara Mahārāja: Yes, *rūpānuga* line. And Swāmī Mahārāja also said, "My Gurudeva is Rādhārāṇī, *rādhā-kiṅkarā*." Who is there?

Devotee: _____ [?]

Devotee: Bhakti Hṛdarśana [?] Pramāṇa Swāmī _____ [?]

Devotee: What is the question you asked? What is meaning of that *śloka*?

Pramāṇa Swāmī [?]: The meaning is that, when does a person - is qualified to start to see his Guru in such a way?

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: At which stage of devotional practice does the disciple see his Guru as *rādhālikay* [?]

Śrīla Śrīdhara Mahārāja:

*ādau 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]

At least he must attain this *bhāva daśā*, and the signs, the symptoms, have been described by Rūpa Goswāmī Prabhu, of *bhāva daśā*.

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā

*āsā-bandhaḥ samut-kañṭhā nāma-gāne sadā ruciḥ
 āśaktis tad-guṇākhyāne prītis tad vasati-sthale
 ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āsābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When such condition is seen in a devotee then he can begin such internal life.

Devotee: Please explain that *śloka* Mahārāja, the translation.

Śrīla Śrīdhara Mahārāja: *Kṣānti*, that whatever loss may be incurred in any transaction that matters little. He's fully conscious that, "My whole wealth is here, and this external acquisition not much to me," so *kṣānti*. *Avyārtha-kālatā*. "Oh, the time is passing uselessly." Such arrangement sometimes is pushed in his heart, *avyārtha-kālatā*. "No time will pass without my continued association with the desired party, the Vṛndāvana *smṛti*, *avyārtha-kālatā*. *Virakti*. Generally, talks of the outer world he's _____ to relish any time. *Māna-śūnyatā*. If anyone calls bad names or insults, it does not matter, he goes on his way, he's *māna-śūnyatā*. *Āśābandha*. In eternal peace. That very near I shall have my fulfilment of life. Kṛṣṇa will bless me with His favour. Rādhārāṇī will bless me. S/He will attract me." Fostering such sort of internal hope, *āsābandha*. *Samutkañṭhā*. "Oh, so long time passed but I can't feel any real trace or real taste in my heart abode. Such is I've got no real taste. *Na prema-gandho 'sti darāpi me harau* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.45] I can't trace any real faith, or a drop of love for Kṛṣṇa. When He will come to help? So many days passed." *Samutkañṭhā*. And *nāma-gāne sadā ruciḥ*. "World is being busy with this and that, so many activities. But always he will find some taste for the Name of the Lord, always maintaining, *sadā ruciḥ*. *Āśaktis tad-guṇākhyāne*. Then he will begin to describe about the transcendental qualities of Kṛṣṇa and their group. Madly he will go on with that. *Prītis tad vasati-sthale*. And whatever place is associated with Them, with Their memory, they will have special attraction for that.

These are the qualifications to be located in a person who has got that *bhāva bhakti*. And then he's eligible to tackle all those appearance in the transcendental. That is the *pathio* [?]

_____ [?]

the money, to book in a train, passage money. That is his passage money. _____
[?]

This is *bhāva bhakti*. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: Mahārāja, _____ [?]

Pramāṇa Swāmī [?]: Mahārāja, even without attaining that stage, you can feel...

Śrīla Śrīdhara Mahārāja: Ah. Irresistible inner tendency, greed for the thing, that is the seed, and that will grow gradually.

Pramāṇa Swāmī [?]: How to make it grow faster?

Śrīla Śrīdhara Mahārāja: In the company, association.

Pramāṇa Swāmī [?]: Association. Then what can I do? I have to go.

Śrīla Śrīdhara Mahārāja: Association. When they're living and with the scriptural, both, *sādhū* and *śāstra*.

Pramāṇa Swāmī [?]: Which is more important?

Śrīla Śrīdhara Mahārāja: When *sādhū* is available then association with him, when he's not available then the scripture. These two will promote our progress, help.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Caitanya. _____
[?]

11:40 - 14:02 [?]

Devotee: Mahārāja is saying that he has given a lot of nice introduction to you, with much glorification. It's very nice actually. He describes your physical beauty, as well as that you have taken the whole mission of spreading the glory of Mahāprabhu's movement in the mood of *mādhurya rasa*. And completely engrossed in *kīrtana*, Hari *kīrtana*, you're spreading Kṛṣṇa consciousness.

Pramāṇa Swāmī [?]: Ha, ha. That's Mahārāja's vision, beautiful vision.

Śrīla Śrīdhara Mahārāja: And this is self evident in you. It is written, *tatas kuta*.. [?]

Devotee: Ah, *tatas kuta*.

Śrīla Śrīdhara Mahārāja: With the eternal..

Devotee: Manifestation.

Śrīla Govinda Mahārāja: *Jīva dhara sama suta viranya vigra hayana* [?]

Śrīla Śrīdhara Mahārāja: Maybe that engaged you in this *līlā*, in this campaign.

Devotee: Spontaneous affinity, attraction.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: Not delegated by committee, but independently and internally inspiration you began this work to deliver the public and to take them to Kṛṣṇa. And your aim is in the *mādhurya rasa*, Rādhārāṇī, _____ [?]

Pramāṇa Swāmī [?]: I think my aim is in your feet.

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

Vaiṣṇava _____ [?] And always cheerful when he gets the association of the *sādhū*.

Śrīla Govinda Mahārāja: *Śuddha vaiṣṇava saṅge* _____ *parayana* [?]

Śrīla Śrīdhara Mahārāja: Natural inclination for the association of the pure devotees _____ [?]

They're very careful, quite at home when _____ [?] Hare Kṛṣṇa. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?] like moon.

Devotee: Your tall, young figure, moon like figure.

16:50 - 20:20 [?]

Devotee: He wrote Mahārāja's *praṇāma mantra*. Govinda Mahārāja composed _____ [?]

Very beautiful.

Pramāṇa Swāmī [?]: It is very, very beautiful poem.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Pramāṇa Swāmī [?]: Poetry, it is an expression of the heart, the beautifying heart of the devotee.

Śrīla Śrīdhara Mahārāja: Poetry? Yes. We see _____ [?] *sundaram*. Whatever is beautiful

_____ [?] of Kṛṣṇa, Rādhārāṇī. All emanating from there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?] You were saying that the desire is the seed. So this desire, is it...

Śrīla Śrīdhara Mahārāja: _____ [?] fleeting desire, but is finite desire.

Devotee: Internal desire. So this internal desire...

Śrīla Śrīdhara Mahārāja: Which is covered now, thickly covered.

Devotee: But still sometimes it is felt Mahārāja.

Śrīla Śrīdhara Mahārāja: Innate nature is thickly covered, even in the trees and stones. And then if the cover is being thin and thin, then sufficiently thin then we can peep from outside what is inside. With this, this is *ruci parīkṣa*, when Gurudeva tests and lookout what is the internal desire and then helps him in that line to make progress and he can leave alone, *ruci parīkṣa*.

Prabhupāda, after circumambulation in Vṛndāvana, he asked many of us, "What place attracted you most?"

When he asked me I pointed out that Rūpa Goswāmī's place between Nandagram and Yāvaṭ. Rādhārāṇī's father-in-law's house was Yāvaṭa, and Nandagram seat of Kṛṣṇa, Nanda Mahārāja. And between, almost equal distance from both villages, the Kadamkhāṇḍī, that was the *bhajan kuṭīra* of Rūpa Goswāmī. I told, that place - first attraction was this Varsāṇa, Rādhārāṇī's father's place. First I pointed Rūpa Goswāmī, this Kadamkhāṇḍī. This and Varsāṇa, these two places attracted me most.

Then perhaps after two or three years Prabhupāda says, "Your place."

I can't follow. What is my place?

"Your place, that Kadamkhāṇḍī you told."

I wondered, I did not give such importance to his asking two years ago. He asked it to many, "What place attracted you most?" I told that this place attracted me most. And he kept in mind, I forgot, he kept in mind. _____ [?] "Your, that place." I can't follow. What is my place?

"That Kadamkhāṇḍī."

Then I could remember, Oh, he asked previous, "What place attracted you most." He has kept in mind.

And then also he, before his departure he ordered me to sing that *śrī-rūpa-mañjarī-pada*. (All in one life ?) And also, in my poem also:

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ*

*jīvādyair abhirakṣitam śuka-śiva-brahmādi sammānitam
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.”]

And all these things.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anyhow that is the grace given by _____ [?] sanctioned by me.” That was the indication of his order, for me to sing before him that *kīrtana*. “That I have given sanction just before I departed.”

That was told to me when superior Godbrothers were that side, “That Prabhupāda has given you entrance in this way.”

All right, I accept it from you perhaps. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, such desires cannot be artificially invoked.

Śrīla Śrīdhara Mahārāja: No.

Devotee: It has to be from a inner, natural...

Śrīla Śrīdhara Mahārāja: Inner flow, natural flow. It must be natural flow. *Pratiṣṭhā ahaṅkāra*, if for name and fame we hurriedly try to climb up, then we will fall and the limbs will be broken. Ha, ha, ha, ha. Growth must be natural, inner _____ [?] inclination. Rather we shall shrink in here, that when my venture, my feat, will enter into that door, that holy domain, this sort of adjustment will be with us, where angels fear to tread.

Devotee: Fools rush in where angels fear to tread.

Śrīla Śrīdhara Mahārāja: So I may not be fool, always be suspicious, and take heed. But his, the providence may be inevitable. It will forcibly take me. The wave will push me. But I should, as Dāsa Goswāmī 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, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

I shall try to respect, to mind my service, *dāsyā*, and *sākhya* will be proposed but I shall say that I'm not fit for higher position. I want service. And they will say, "No, no. You are to serve here." In this way the pressure will come. *Ke?*

Devotees: _____ [?]

Pramāṇa Swāmī [?]: Mahārāja, there's one question I have. Sometimes we hear of Lord Śiva, beyond Brahmaloaka.

Śrīla Śrīdhara Mahārāja: Yes. Beyond Brahmaloaka, and then that Sadāśivaloka, devotee of Nārāyaṇa, Kṛṣṇa. _____ [?] Devotee Śiva is over this king Śiva, king of *māyā*, and is servant of Viṣṇu. That is higher. *Vaiṣṇavānām yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] & [SCSM's *Śrī Brahma-saṁhitā*, p 144] The devotee Śiva is higher. He has a position in the lower part of Vaikuṇṭha, Sadāśiva. He's told generally as Sadāśiva. His position is higher than the *māyā bhakta*, who is the master of this illusory energy. And Śiva is also seen in Vṛndāvana, Gopasvara, Rasesvara, all these, but as God, there. But this is *jñāna sunya bhakti, aprākṛta, prākṛta vaṭ*, just as in this mortal world we worship so many gods, in imitation to that, there are so many gods to be worshipped there.

And *gopīs* pray, "Fulfil our purpose oh Mahādeva." They're doing everything as in mundane world. So that is the picture, drawn, photo, from here. They have the importance of so many gods, demigods. Demigods are also represented in *aprākṛta dhāma*. Because they consider themselves human beings. "We're ordinary human beings of the lower status. These are gods." This portrait, this photo of here is there. Rather, this is the perverted reflection of that attitude. That is a peculiar adjustment there. And this is the facsimile, perverted reflection here.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Nitāi. Nitāi. Govinda Mahārāja, _____ [?]

...

Parvat Mahārāja: We were talking about - yesterday, some devotees, and these doubts came because some devotees have the feeling that to some of us Śrīla Prabhupāda gave more emphasis to the *sambandha* and *abhidheya*. And we have the feeling that you are opening the doors of *prajojana*. So it came like er, the word came to the conversation that you might be seen by some of us as *prajojana* Ācārya. And er, this would be correct? It seems like you're showing us a highest...

Śrīla Śrīdhara Mahārāja: That may be said, it will be said something like that.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadāṁ 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]

Bhaktivinoda Ṭhākura has written in some place that *Veda*, the revealed truth, the giver of the revealed truth, that seer, or transmitter of the revealed truth, they have adopted a particular policy in imparting their knowledge they receive. The policy of the *parokṣa-vādo*. They recommend to do something, but they have another thing in view, but that is partial instalment. And sometimes say, 'This so far, no further.' And when he comes there, then again, then he says, 'No, there is further.' This policy has been adopted. *Parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam*. Just for the beginners the whole truth is not revealed, because that will puzzle them. So by instalments the process is given, the knowledge about the whole truth, by instalments. This process has been dealt, has been taken, when in the consideration of the revealed truth path.

na buddhi-bhedaṁ janayed, ajñānām karma-saṅginām
[joṣayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

niyataṁ kuru karma tvaṁ, [karma jyāyo hy akarmaṇaḥ]
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ]

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."] [*Bhagavad-gītā*, 3.8]

Then, after he has finished his *karma* course, then *jñāna* is there. Then after finishing his *jñāna* course, then of course the *bhakti*, *prema* is there. By instalments that is a process. And there is another direct *bhakti* Ācārya from the beginning they're there, that is also course. The *sādhu bhakti*, *bhāva bhakti*, *prema bhakti*, by instalments they distribute. That is the process they follow. It is there.

So, as Swāmī Mahārāja told to me, "To look after. They're following law, material. I'm taking them here."

And as he told, that Acyutānanda told, "What talk I had with Śrīdhara Mahārāja, if he tells you, you will be..."

Parvat Mahārāja: Fainting.

Śrīla Śrīdhara Mahārāja: Faint. That is, if you try to understand that you'll be zero degree. You'll faint, means you won't be able to enter into that domain, not to appreciate that. That is, you will faint there. Your consciousness as a subject will reach, but no conception you will get, that is you will faint. You'll be in zero degree. So, by instalments it is given.

He says that, "My Guru is Rādhārāṇī." And also he gives *mantram* which is within that Rādhā *dāśya*. Especially *sannyāsa* clearly, *gopī bhāva svaha* [?], that to take shelter under, in the service of *gopī*. In the *mantra* of the *sannyāsī* means this. Before that *mantra*, that Kṛṣṇa that is *mādhurya rasa kṛṣṇaya svaha* [?] We must throw ourselves in the ocean of ecstasy, represented as Kṛṣṇa. After that *sannyāsa mantra* we shall cast our fate in the shelter of the service of *gopī*. The *sannyāsa mantra* means this. *Mantra* is there, *Guru paramparā* is there, all indicating our course towards *mādhurya rasa*. Those, that may be as exam course, but those that may not have any internal taste, they will go this side, that side, of the midway. So that portion has not much culture by him. A general education in the spiritual line _____ [?] That is our estimation.

And our Guru Mahārāja also did so, with the exception of few. Though my path was chalked out, but the general distribution was of primary nature. And few exceptions, they can supply, and they can surpass, and have taste, and give _____ [?] not all, in general. Generally as their engagement, the primary, the highest attainment, not post graduate, post graduate education. Connotation increases, denotation decreases.

Devotee: Mahārāja, we were thinking that you are teaching us how to perform *rāgānugā bhakti*. Whereas Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Not _____ [?] but it is in view. I'm making it clear that that is our goal, not that on our head and we shall...

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

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

We are worshipping, our highest aim is *rāgānugā bhakti*, but with that object in our view we are doing work here, in this world. *Pūjāla rāgapaṭha gaurava bāṅge*. That is the motto of our Guru Mahārāja, that it is the property of our Gurudeva, and we are serving that Guru, one place lower, one step lower. But we must be conscious of the fact that the real wealth is with my Gurudeva, that is *rāgānugā bhakti*. That is our aim. But I'm not particularly fit. I'm to acquire my fitness for the same by the service of those that are really *rāgānugā bhakti*. When

it takes one day, I'll be able to meet that standard. That should be our attitude. And if we think that we're quite fit then that is blameable, that service should be indirect, not direct. Direct, Mahāprabhu says,

*na prema-gandho 'sti darāpi [me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vīlāsy-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 a drop of real *rāgānugā bhakti* within Me. That is infinite, that is ocean. My attempt is a sham. It is artificial."

He's blaming Himself in such a way. But from the back door *rāgānugā bhakti* is filling up His whole, capturing His whole, wholesale.

Devotee: Is *rāgānugā bhakti* in the same level as *prema*?

Śrīla Śrīdhara Mahārāja: Yes. *Prema*.

Devotee: Then it's completely pure?

Śrīla Śrīdhara Mahārāja: It is the very life of *prema*, gist of *prema*. Internal, irresistible attraction for Kṛṣṇa, for the service of Kṛṣṇa, is spontaneous, not calculative, with any gain or loss. We are prey to that. That is a particular force...

End of 82.07.02.A

Start of 82.07.02.B

Śrīla Śrīdhara Mahārāja: ...and the value of that is only understood by Svarūpa Dāmodara, who is incarnation of Lalitā Devī. *Rūpāgrajenādr̥taṁ*. The *sambandha jñāna* Ācārya Sanātana Goswāmī has appreciated that very much. *Rūpādyaiḥ pariveśitaṁ*. Śrī Rūpa with his followers have distributed that practically. *Raghu-gaṇair-āsvāditaṁ sevitaṁ*. And Raghunātha, Ācārya of the *prayojana*, he, with his followers, Kavirāja, etc, have tasted it and also *samudra* [?] *Samudra* means...

Devotee: Expanded.

Śrīla Śrīdhara Mahārāja: ...developed, Raghunātha, *sevitaṁ*. *Jīvādyair abhirakṣitaṁ*. Śrī Jīva, Baladeva, with their followers have protected this, have given protection, necessary protection from the how, what state, and how the relation with *Vedānta*, *Veda*, *Upaniṣad*, in

all ways they've given very good protection, that it may not be misused, the trespassers may not rubbish, in this way, *abhirakṣitam*. *Śuka-śiva-brahmādi sammānitam*. And Śukadeva, Śiva - Mahādeva, Brahmā, and Uddhava, they're aspiring after that thing. What is that thing? *Śrī-rādhā-pada-sevanāmṛtam*. And that is the nectar service of Śrī Rādhikā, Rādhārāṇī. *Aho*. Very wonderful. You Bhaktivinoda Ṭhākura you are the master who deals with that nectar." [From *Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

In my poem I have written it. And Prabhupāda has much appreciated that, the gradation, how the gradual development. The next... What's this?

Devotee: He hasn't finished. Let him finish.

Śrīla Śrīdhara Mahārāja: _____ [?]

*kvāhaṁ manda-matis tv atīva-patitaḥ [kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām]*

["Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī-Dayita Dāsa, who is the dearest one in your heart."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10] [From *Śrī Śrī Prapanna-jīvanāmṛtam*]

In the conclusion. "*Kvāhaṁ manda-matis tv atīva-patitaḥ*. Where am I, the fallen of the fallen? *Patitaḥ*. *Kva tvaṁ jagat-pāvanaḥ*. And where are you, who can deliver the - purify the whole of the world, creation? *Kva tvaṁ jagat-pāvanaḥ*. *Bho svāmin*. Oh my lord. *Kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām*. By your causeless grace you must forgive me, for my, this attempt which must be very full of error and impure. *Yāce 'haṁ karuṇā-nidhe!* Oh ocean of mercy I pray for - I have got this prayer to you. I push it to your feet. *Varam imaṁ pādābja-mūle bhavat-sarvasvāvadhi-rādhikā-dayita-dāsa*. The highest thing of your aspiration, the highest jewel of your heart is *rādhikā-dayita-dāsānām*. You, the exclusive servitor of Śrī Rādhikā. Dayita Dāsa, our Gurudeva, you please help me, to admit, about my ambition that you may sanction, may grant my admission within his group. With this it is finished. *Gaṇe gaṇyatām*. You can recommend me to enter into the group of Dayita Dāsa, our Guru Mahārāja. By your recommendation I want to be admitted in the group of our Gurudeva, Vārṣabhānavī-Dayita Dāsa."

_____ [?] So, what do you say?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's saying that the concept of the universe - he asked some questions last year, and you had inspired him very much. So now this year he wants to present it to the scientists. So in what spirit he should present these concepts of the universe, according to the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: That is, my contribution to the *Vedānta* _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You have been requested by Swāmī Mahārāja to crush the Darwin theory of fossilism _____ [?] One conclusion is that, that the original thing is consciousness. And just you conceive as the material world that is floating like iceberg in the ocean. Consciousness is the original substantial thing, and the different types of thoughts and ideas, that this is stone, this is tree, this is gold, this is tiger, all these ideas are floating in the waves of the infinite consciousness. I want to assert that.

And who is the Master of the consciousness, like a hypnotiser, as He wants us to see, we are forced to do that. We are helpless _____ [?] But His will, the Master's will, that is all important. We're helpless. It is His *līlā*, He's the party. He represents the one whole. He's the party. And we are part of that whole, one whole. And we have got several laws of movement, but He's autocrat, He can change the law, and also change is clearly designed and destined by Him.

Devotee: So everything rising from subjective evolution of consciousness.

Śrīla Śrīdhara Mahārāja: Yes, subjective evolution. Subjective evolution, subjective eternal domain,

And this world where the free will is tested of the particles. There is the _____ [?] And that is also illusion. That is another thing, eternal *līlā*, pastimes.

Devotee: So that means that Śukadeva Goswāmī imparted the knowledge to Mahārāja Parīkṣit according to _____ [?]

Śrīla Śrīdhara Mahārāja: As is required, as He requires you are shown _____ [?] He's distributing that. And whatever Śukadeva was shown, in respect of the geography of the moment, he expressed that. _____ [?], or that they may not be infallible.

_____ [?] When Arjuna was shown Divyarūpa, Viśvarūpa, what was that? That He's the controller of His subject _____ [?] you cannot but have that sort of _____ also. The master key is in His hand, of all of our experience. The *jīva* has been given some free will, very meagre free will.

Devotee: Mahārāja, _____ to introduce this structure of the universe according to *Bhāgavatam* to the scientists, _____ logical foundation...

Śrīla Śrīdhara Mahārāja: Science is nothing. Science is part of misconception. What is science? A group of exploiter, and the worst exploiter. Exploiting from the mineral substance

also. They will have to pay with interest. To every action there is equal and opposite reaction. One of their friends has given warning to them. And that is still held to be true, to every action there is equal reaction. This is not an anarchical world. Whatever you're doing, he will give his loan to you, action, reaction. You are not master to loot this universe, you human rogue, or we human rogue. This is not meant for our robbing. There is justice. So scientists are such robbers. They're showing their path of robbery.

Devotee: Mahārāja, in *Bhagavad-gītā*, Arjuna saw the Viśvarūpa, and *divyaṁ dadāmi te cakṣuḥ... yogam...* But Sañjaya is relating that to Dhṛtarāṣṭra.

*[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]

Śrīla Śrīdhara Mahārāja: Yes. That was transmitted by Vedavyāsa to him. Vedavyāsa, as a *yogī*, he was awake on that layer, and he had the power of transmitting it to another, then Sañjaya could see.

Devotee: So are we to understand that Sañjaya may have been eligible to see that, or not?

Śrīla Śrīdhara Mahārāja: Sañjaya for the time being he was given. And when the war finished that was withdrawn. With the death of Duryodhana, Sañjaya had no power in possession, it was finished automatically. Only by the request of Dhṛtarāṣṭra. He had no eye, he wanted to have the information about the development and details of war. So Vedavyāsa by his *yogīc* power, he, for Dhṛtarāṣṭra, he inspired with peculiar power Sañjaya. And Sañjaya, so long as it was necessary for Dhṛtarāṣṭra, he got that special mental power, to see anything and everything. But as soon as the war finished Sañjaya was devoid of that power. That was withdrawn by Vyāsa.

Gaura Hari. Who is that gentleman? What is your name?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Satyavak.

Devotees: Viśuddha-sattva.

Śrīla Śrīdhara Mahārāja: Viśuddha-sattva.

Parvat Mahārāja: He's from the Bhaktivedānta Institute.

Śrīla Śrīdhara Mahārāja: This has been repeatedly told _____ what you are.

Gaura Hari bol. Gaura Hari bol. Myriad questions, the basis of spiritual faith.

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

Devotee: Mahārāja, the different stages of development, *abhidheya*, *sambandha*, *prayojana*, are those also different stages of devotional service, like *viddhi bhakti*, *rāgānugā bhakti*, and higher?

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: Which one corresponds? Which one is contained?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Which level of devotion corresponds with *sambandha*, *abhidheya*, and *prayojana*? *Viddhi*, *rāga*, like that, which is corresponding to these three stages?

Śrīla Śrīdhara Mahārāja: Not quite clear. *Viddhi*, *rāga*. Selflessness _____ [?]

Devotee: _____ [?] *sambandha*, *abhidheya*, *prayojana* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] They're always present, only changing their phase.

Devotee: In what relation in corresponding stages do they have with *viddhi bhakti* and *rāga mārga*?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Viddhi* and *rāga*. *Viddhi bhakti* we generally see constitutional position of the master. The master of the world, His cooperation with us guided by some law. Nārāyaṇa in Vaikuṇṭha. "This is our good. I get some special pleasure by His service, and so I do. The *śāstra* also encourages me to do this." This sort of calculation in the servitor is present in *viddhi*. There is some awe, grandeur, some apprehension that I may not do it rightly. In this way, calculative devotion, calculative service. And in *rāga mārga* it is spontaneous, automatic, helpless, can't exist but do. That is fully independent. That inner, _____ [?] in the body, maintenance of the body, some voluntary action and some reflexive _____ [?]

Devotee: Spontaneous?

Śrīla Śrīdhara Mahārāja: The voluntary, "That I must use this, it will help my health. I must not use that, that will do harm for my body." The voluntary. And when we put it into the stomach the process of digestion that is automatic, I can't help it. Without my consciousness it is going on working. So in *rāga mārga*, without my calculative faculty, my voluntary faculty has not got much room there. It cannot but do. The internal, spontaneous energy works there. They cannot live but do their service. That is the position there. That is more natural, that is automatic, spontaneous.

And in Vaikuṇṭha, the *sambandha* is Nārāyaṇa Who is the Master of all the human conceptions. "We are going on with service, we are His servants. He's our Master." All these things.

But in *rāgānugā*, not that 'He's our Master.' Sometimes the friends they're climbing up the shoulders of Kṛṣṇa. Sometimes giving a slap to Kṛṣṇa. And sometimes Kṛṣṇa is carrying, is climbing on their shoulders. "We are equal almost."

In *vātsalya rasa* Yaśodā says, "He's of lower capacity than my... I must look after His welfare. He's destroying my face, I must punish Him." Such attitude is the real master in *rāgānugā*. It is arranged by Yogamāyā to give real and better pleasure to Kṛṣṇa.

Not master and servant, but lover beloved, in this way. That is the main thing there.

Devotee: So is there any connection between *viddhi* and *rāga* with *sambandha*, *abhidheya*, and *prayojana*, Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, just like in ordinary sense. "He's my lover. He's my friend. He's my son." As we find here, something like that.

Devotee: So, now we can understand that in *sambandha*, *rāga mārga* can be achieved? In *sambandha jñāna* can one achieve the *rāga mārga* devotional service?
_____ [?]

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, *prayojana*. *Sambandha* means that, "Who am I? Where am I? What am I?" Ones relation with the environment, proper relation with the environment. That is *sambandha* consciousness. There also we're in a world, the creator is Brahmā, so many gods are there. We are human beings. And he's my paramount, he's my son, he's my cousin. In this way I live in mundane world, that *sambandha*. But it is transcendental, and this is the mundane. This is the extension, the opposite, but couching almost in the same way. Adjustment very similar, very, very similar with this mundane world. But that is the highest, this is the lowest. This is self centred, that is God centred, he's self centred. But apparently that may seem self centred. And apparently here it may be that I'm God centred. _____ [?] And there, really God centred, but they think they have got their self interest. That is posing. Hare Kṛṣṇa.

Devotee: _____ [?]

Devotee: And *abhidheya*, what is the...

Śrīla Śrīdhara Mahārāja: *Abhidheya*, they do not think it is *abhidheya*. *Abhidheya*, means to end. Here, just as, "Oh, I want to satisfy my friend Kṛṣṇa, by play, or by supplying some _____ [?]

Devotee: Peacock feathers.

Śrīla Śrīdhara Mahārāja: Tails of peacock, a friend is presenting to Kṛṣṇa. "Now I want to satisfy Kṛṣṇa. Please take this." In this way that is their *abhidheya*. The *abhidheya* has entered into the end. That is local *abhidheya*, the activity according to the relation between them, that is *līlā*, pastimes.

Devotee: Once that relationship has been established...

Śrīla Śrīdhara Mahārāja: Because they have attained - the train fare is not necessary, going finished, they have reached the goal. And there, if you want *abhidheya*, that is local transaction, according to the local necessity of that ____ [?] That may be *abhidheya*. But they have attained and they're not passing through any way, or road. Reached the goal, and they have got their desired function. And their *abhidheya* means transaction, transaction in the perfect state. That is, you may call *abhidheya*, and *abhidheya* finished. *Abhidheya* in the sense of, applied here, that is to make journey from one place to another. That is finished there, that they have reached there. _____ [?] transaction, so you may say *abhidheya*.

Devotee: So once the *sambandha* has been established, then acting on that platform is *abhidheya*?

Śrīla Śrīdhara Mahārāja: That is *abhidheya*, you may say. Not in the sense that 'means to end.' The end is attained. "And we are already engaged in *līlā*, ____ [?] automatic, designed by Yogamāyā." In this way. And *sambandha*, not as master of the land, but as son, or as beloved friend. That is *sambandha*, permanent relationship.

Devotee: He also wants to know what *prayojana* is, Mahārāja.

Śrīla Śrīdhara Mahārāja: And *prayojana* is also immediate. "I want to satisfy, by presentation, by my service." That is immediate necessity.

Devotee: In all the stages of *bhakti*, *sambandha*, *abhidheya*, *prayojana*, it is present?

Śrīla Śrīdhara Mahārāja: Yes. It is, in its attained stage, it is placed to that *līlā*. *Sambandha*, *abhidheya*, *prayojana*, when the *prayojana* is in my hand, and *sambandha* is established there. And *abhidheya*, my relationship to Him is according to my movement, that is *abhidheya*. It is all in eternal and permanent position. When we are far off, then of course, what is that Himālaya? Some description. Then I'm to walk that side. That is *abhidheya*. And *prayojana*, "I can get their eyes, I can get their this thing, their creeper. I can get my health with cool atmosphere." That is *prayojana*. But when I reach there, that is also, I'm extracting, want to have my aim from there. That is *prayojana*. And *abhidheya*, I'm taking a walk there to keep up my health, *abhidheya*, *prayojana*. And *sambandha*, that this is a cool atmosphere. I have come and to recoup my health. This is being done ... I'm getting, my internal satisfaction is there. I may not expend on so much for satisfaction as I do.

In a friendly circle Kṛṣṇa and Balarāma, two parties they're fighting each other. And that fighting they're feeling satisfaction that they're achieving their object of life to the fullest extent, fullest expansion. They're fighting, mock fight, between the parties.

Once, Balarāma gave a slap to Kṛṣṇa. And Kṛṣṇa, He's complaining to Yaśodā.

"My elder brother has taken Me mother."

Balarāma's name was put to shame. And then, what to say, after gone a little distance, "Yes, I did it, My affectionate brother. But should you complain to mother about that? I did

before You. I might have done, that is through some affectionate anger. But what did You do? You put Me in very awkward position when You told it _____
[?]

So Kṛṣṇa also putting it to see that it is the position of Balarāma. That is also a mood of enjoyment in service of Kṛṣṇa. In this way _____ [?]

Ordinary things, but the type of bliss which they enjoy, that is quite different and perfect.

Conjecture, somewhat, according to our inclination and our _____ [?]

According to the degree of _____ [?] one with Him, of common interest. That will help us understand the reality of relying on these things.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, the Spiritual Master, the Guru, to train his disciple he must teach them that he must respect the Guru could be as good as God. So what should be the basis, how should he understand, according to the Guru's position, his own internal *adhikāra*, how should he, what should be the basis for him, the level of worship and the amount of respect that the disciple should offer to him? What should be considered?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It has been recommended by the scripture. Their attempt, the advice of the scripture and the *sādhus*, the Vaiṣṇava, to raise the maximum faith towards Guru. As much as you are faithless it is very hard to get a drop of water from the stone. The *baddha jīva* is like a stone. To get water from the stone, so hard hearted *baddha jīva*, to draw maximum attention from him, it has been encouraged that:

"In My delegated agent, try to give your maximum attention of adoration. I am there. He's My agent. You take the full regard Myself. It will draw a life span attention."

It has been said. But on the other hand there are relative positions. *Madhyama adhikārī* Guru, *uttama adhikārī* Guru, their position in the absolute sense. As so many agents, so many Magistrates, District Officer in charge, may be. "The rank is but the guinea stamp. Man is the gold for that." So man and office, they're different, but still, the man should be taken as the officer. The relative and absolute, always there. The rank and the man, the gold and the stamp. Stamp is not ignorable, but man is also not to be ignored, under the stamp. Is it clear?

Devotee: Not completely.

Śrīla Śrīdhara Mahārāja: Try to think it.

Devotee: So a *madhyama* Guru he should be careful to...

Śrīla Śrīdhara Mahārāja: Yes. ____ [?]

Devotee: When he wants to encourage faith, but...

Śrīla Śrīdhara Mahārāja: Yes. Magistrate, he has to be careful that I have got the power of such limit. Within that I'm working. And he will rise to the upper authority when the special power is necessary. Some special power necessary if I'm to control this area which is full of your subjects.

_____ [?] The Magistrates position is that of Commissioner, Deputy Commissioner. Not the position of real, but Deputy Commissioner. _____ [?] come to control an area of _____ [?]

Such persons are also sent there to check the revolutionary activity in Bengal. _____ [?] he was sent from the London centre every now and then, and he could do successfully _____ [?]

He was the able man to deal with the revolutionary activity. Such special power one may have, the man. And the stamp is there. All Generals are not Napoleon, not Alexander, but they're Generals.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi Gaura Hari bol. Perhaps Pramāṇa Mahārāja will have to go Vṛndāvana. Viraha Prakāśa Mahārāja will also follow? No? Or he will remain here?

Devotee: I think he will go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: He'll also go?

Devotee: Yes. According to your desire I will come back, and he may also.

Śrīla Śrīdhara Mahārāja: Of course dealing Mahāprabhu Himself I desire that you all return here. Is it too much?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: _____ [?]

She's working with Yudhāmanyu Prabhu, so I think Yudhāmanyu Prabhu should do the introduction.

Śrīla Śrīdhara Mahārāja: All right. And what she does there?

Devotee: Book distribution.

Śrīla Śrīdhara Mahārāja: How long she has come to Swāmī Mahārāja?

Devotee: She's been a devotee eight years.

Śrīla Śrīdhara Mahārāja: Eight years back, she joined ISKCON. Very fortunate, of course. Is she American?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Something, it is before. There was an incident in some province of America. A group of Christians they committed suicide.

Devotees: Oh yes. Jim Jones. They had a so-called spiritual leader called Jim Jones.

Parvat Mahārāja: He put poison in everyone's '*prasāda*.'

Śrīla Śrīdhara Mahārāja: The whole group committed suicide by taking poison?

Parvat Mahārāja: Yes. But they did not know that they were poisoned.

Devotee: No, they did.

Śrīla Śrīdhara Mahārāja: They wanted that you must live in the land of faith, and we won't like to be disturbed by these demons.

Devotee: No. They want to live in a land of blind faith Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Those people who committed suicide, they wanted to live in the land of blind faith, and not faith proper. Because their connection was with the wrong thing.

Śrīla Śrīdhara Mahārāja: _____ [?] But they had got some sincere object. Sacrificing before their creed of spiritual faith. They, according to their position of realisation, they're dedicating themselves to the faith of their consideration. But from the absolute consideration their faith may not be perfect.

Devotee: And also Mahārāja, their objective, they were not proper Christians. They were an offshoot of some sort of self propounded religion, by this Jim Jones.

Śrīla Śrīdhara Mahārāja: What is the conception of their religion?

Devotee: That I don't...

Aranya Mahārāja: The first point was that they accepted Christ as - they accepted the dogma of Christianity, but after a while it evolved to the point where Jim Jones, the leader of the group, said that he was God, that he was Christ, he had become Christ.

Śrīla Śrīdhara Mahārāja: The incarnation of Christ, eh? That he will come down here?

Parvat Mahārāja: They're waiting. Most Christians are waiting. The sky will open, and angels with trumpets, and then Christ will float down to Earth. And then from the grave...

Śrīla Śrīdhara Mahārāja: He said that he himself was Christ. Then again Christ will come down. What is the rub?

Parvat Mahārāja: No. Another group, the big group, the Catholics, which are the biggest group, they're waiting for the sky to open, and Christ will float down, with angels with wings playing trumpets. And then from the graves of the cemeteries the dead will get their bodies back, reassembled molecules, and they then will be able to enjoy the kingdom of God here on Earth with their family and everyone. Those who believe in Christ. Those who do not believe will burn eternally on the fire of hell.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That is a particular group, eh?

Parvat Mahārāja: A big.

Śrīla Śrīdhara Mahārāja: A group. And they, with the absolute consideration, they're also a particular group, but how much transcendental faith, what, how much in their faith, that is to be measured. But they're better than these exploitationists here. Not much attachment with the object of exploitation. But they're unsatisfied with things here. They're searching after something. But that is not very - what they're searching after that has got no very clear conception. A hazy conception, a partial conception. But at least, no affinity in the world, towards things in this world of exploitation. They want relief from the present condition, and they're seeking, search after relief from the present condition, that is somewhat genuine. But the object, the aim, is not very clear aim, vague. That may be connected in some other position. The fullest conception they have not got. But this we can appreciate, that they're apathetic with this present environment. They're seeking for something which is not found here.

End of 82.07.02.B

Start of 82.07.03.A

Śrīla Śrīdhara Mahārāja: ...he destroyed his own eyeballs. And last, he had some attack of sense pleasure. From country he's going towards Vṛndāvana.

Devotees: _____ [?]

Devotee: Now I read this?

Śrīla Govinda Mahārāja: Yes.

Devotee: Hare Kṛṣṇa. Please accept my humble obeisances at his divine lotus feet. Hare Kṛṣṇa. Please excuse me for taking so long to write, but I wanted to include a fair donation. And recently I'm going to California...

Śrīla Śrīdhara Mahārāja: _____ [?] Your pronunciation may not be understood by me.

Badrinārāyaṇa [?]: "But I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja I could not afford to do so until now."

So Mahārāja, here he's saying that he's sent you a donation.

"Thank you so much for accepting me as your disciple. I can honestly say that you have undoubtedly saved me. For without your mercy I would have surely remained in gross *māyā*. So many exalted Vaiṣṇavas, Akṣayānanda, Kṛṣṇa Kiṅkarā Dāsa, and especially Sudhīra Kṛṣṇa Mahārāja, have been encouraging and kind to me. Kṛṣṇa Kiṅkarā Dāsa and I have been distributing *prasādam* daily in New York city to hundreds of people. I've been fortunate to engage even the *karmīs* in this service. Recently I acquired a beautiful set of Gaura-Nitāi Deities which I've put on my altar, and now daily I offer to Them the fruits I distribute, by your mercy. For spiritual instructions and guidance I've been relying on his divine grace Sudhīra Kṛṣṇa Goswāmī, who kindly keeps me enlivened in Kṛṣṇa consciousness. As a service to you and him, I have pledged to give him one hundred dollars a week donation to go for the printing of Your Divine Grace's books in English language. I am praying that some *sannyāsī* comes here to New York, as I have discussed with Sudhīra Goswāmī, plans to open a temple here in New York city for your glorification. Also in that way I will get the Vaiṣṇava association, also desperately needed. As you requested, I plan to see Your Divine Grace in Navadvīpa around the first week in October. I pray to be able to stay with you until the middle of November, just passed your Vyāsa-pūjā celebration. So I look forward very much at a time when I can take *darśana* of Your Divine Grace in the Holy Dhāma again. I can't express in words my appreciation for your mercy in accepting me and allowing me to be your servant as Deva Nārāyaṇa Dāsa. I only hope that through my actions I can serve you and somehow repay you for some small degree for the great mercy you have so compassionately shown upon this fallen soul. Gaura Hari bol."

_____ [?] Hare Kṛṣṇa. _____ [?] He says, "For a long time I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja, I could not afford to do so until now."

Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa [?]: This letter is evidence Mahārāja, this letter is evidence.

Śrīla Śrīdhara Mahārāja: So, he has sent something?

Badrinārāyaṇa [?]: Yes, one hundred eight dollars.

Śrīla Govinda Mahārāja: _____ [?]

Badrinārāyaṇa [?]: Guru *dakṣiṇā* is written, donation, Guru *dakṣiṇā* he has written on the cheque itself.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrinārāyaṇa [?]: And sent to Aranya Mahārāja, so there's no problem.

Śrīla Govinda Mahārāja: Aranya Mahārāja not here.

Badrinārāyaṇa [?]: No.

Śrīla Govinda Mahārāja: Where is Aranya Mahārāja?

Mādhava Mahārāja: He's gone to Paris, then London, then U.S.

Śrīla Govinda Mahārāja: Achar. Paris, London, then U.S. Anybody can sign, ha, ha, no problem.

Mādhava Mahārāja: You can try.

Śrīla Govinda Mahārāja: It is general case. _____ [?] Anybody can sign. Then I'm doing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So Bilvamaṅgala when going for Vṛndāvana on his way...

_____ [?] when he was taking bath perhaps _____ [?] so many men and women came also to take bath in that holy day in the holy river. Anyhow he was attracted by the jingling sound of the ornaments of a lady, and then he looked at her face and felt some attraction for her. And so much that he followed her to her house. And he became a guest in that house. That man, he was a rich man, a *vaiśya*, merchant, of religious heart. He became guest in her house.

And when the householder wondered, "How I can satisfy you? Patichi [?] Nārāyaṇa, you are my guest. It is written in the *śāstra* that I should treat you as a representative of Nārāyaṇa. So you please order what sort of service I can render to you."

He told that, "At night I want the service of your wife."

The man was a highly religious type. "Yes. I shall do that." So he managed for his company. And at night also he asked his wife that, "You must go and serve my guest." The wife came.

In the meantime some change had come suddenly. He prayed, he begged of her, "I want some hairpin from the head, some pin used in the hair." And she presented. And with one pin he destroyed his eyes, eyeballs. _____ [?] He told that, "These eyes are my enemies.

They have drawn me here for the satisfaction of my carnal desires. So eyes are my enemies." He destroyed two eyes, and came out of the house, and started for Vṛndāvana.

Already he was accepted by Kṛṣṇa. He mentioned. In the beginning of course when - of course you know, the author of *Kṛṣṇa-Karṇāmṛtam*, a very beautiful poetic literature composed by him. And Mahāprabhu earnestly took then from the south to Bengal at that time, Purī. *Karṇāmṛtam*, it is nectar in the ears, *karṇāmṛtam*, *Kṛṣṇa-Karṇāmṛtam*. Kṛṣṇa as nectar in the ear. That is the name of the book he composed. He was very addicted to a prostitute. Her name was Cintāmaṇi. In the beginning he writes,

cintāmaṇi jayati somagirirgurume, śikṣāgurusca bhagavān sikhi-pichcha-moulih
[*Kṛṣṇa-Karṇāmṛtam*, 1]

One day when he was, he had his father's *śrāddha* ceremony, so it was late for him to come to Cintāmaṇi, prostitute. He had to cross a river _____ [?] there was hailstorm, the river was overflowing. But anyhow he went, "I must come," and he managed to come. And he could not find any boatman there. He found a dead body is passing through the current and caught that dead body. And with the help of dead body anyhow he came on the other side of the river. And then came to the house of Cintāmaṇi, and the door was closed. Anyhow he wanted to jump over the compound wall. At that time he thought that a rope is hanging. With the help of that rope crossed the wall and dropped down, fainted.

Cintāmaṇi thought, "Every day he comes, but today it's not possible for him to come in such stormy night." But when that sound, from that fall from the high wall, she came with her maidservant. "What's that sound?" And found that man is there, fainted. Anyhow took him to her room and by nursing he came to senses. "How have you come in this furious night? And what is on your body? Rotten dead body, and rotten flesh also smeared on your body. A bad scent coming." Then she bathed him, cleansed him. "What is this? Human flesh, rotten flesh on your body. How did you come?"

"With the help of the rope I crossed the boundary wall."

"How? No rope is possible. That may be a serpent."

Serpent entering his mouth in some hole, and he with the help of that apparent rope, serpent, he climbed up the wall, and swooning.

So Cintāmaṇi told at last, "That so much attention towards me, a fallen prostitute. If a portion, a part of this attention, concentration, you can devote to Kṛṣṇa, then you may attain how high life."

And he struck to his head, "Oh, you have rightly spoken. A part of this energy is devoted for Kṛṣṇa I can get Him. So much concentration for this filthy action." He got knowledge, conscience awakened, and he bowed down, gave obeisance to Cintāmaṇi. Got fortune, and left the house.

So *cintāmaṇi jayati*, "Through her Kṛṣṇa came to teach me, through the medium of Cintāmaṇi the prostitute, *cintāmaṇi jayati*."

Then he went straight to Māyāvādī Maṭha, Somagiri, the Mohamed, and was initiated in Māyāvāda.

Somagirirgurume, went to Somagiri and got *dīkṣā*. But Kṛṣṇa, for his previous *sukṛti*, Kṛṣṇa wants to accept him, so he could not stay there for long time in the Māyāvāda philosophy.

Suddenly he felt within himself that the boy Kṛṣṇa, He's such a beautiful boy. He's looking at him in a playful mood, he was charmed. "What is this? I've never experienced such transcendental experience, supramental experience in my heart, in my mind. Most charming and beautiful."

Then this Māyāvāda, Brahmovāda, was disturbed. This Parabrahma, he came from Parabrahma consciousness, Kṛṣṇa consciousness, and started towards Vṛndāvana. Then on the way met that lady on the riverside and felt some transient tendency to enjoy her. Then when again the thing was presented to him he bowed down, showed his obeisance, and made himself blind, and started for Vṛndāvana.

And Kṛṣṇa was playing with him on the way, sometimes guiding him towards Vṛndāvana, sometimes flying away. In this way in a playful mood Kṛṣṇa is dealing with him.

And he told, once, "Kṛṣṇa, You are going away from my vision, eyesight," as if he's seeing Him. "But can You go from my heart?" A challenge was invited to Kṛṣṇa.

These are his writings. Anyhow he reached Vṛndāvana. And there blinded, self blinded, to his Vṛndāvana, and could see so many *līlā*.

Just as in the court of Duryodhana, when Kṛṣṇa displayed His *aśvarya*, His majesty, spiritual majesty, then Dhṛtarāṣṭra offered, "Though I'm blind, but I pray for temporary vision, eyesight. Because I hear that Bhīṣma, Droṇa, and other Ṛṣis are praising like anything Your beautiful sight, *darsana*. I want to get a glimpse of that *rūpa*, figure, colour, all these things I want. So temporarily, You can do anything and everything, temporarily relieve me of blindness."

Kṛṣṇa told, "No necessity of removing physical blind eye. But I say that you will see Me, you will be able to see Me. Now see."

In the blind eye Dhṛtarāṣṭra could see.

So what does it mean? That to see Him does not require any physical eye. Only by His free, sweet will, if He says, "Yes, see Me," as He told to Arjuna just before he's seeing, "You see as you like."

Arjuna told, "I want to see that figure of You as You related so long to me. I'd like to see that face."

Then Kṛṣṇa, "Yes, see Me, I am such, so and so."

Arjuna could see.

So any vision, any hearing, anything, experience of the transcendental substance, is independent of our physical body. Physical eye cannot see, physical ear cannot hear, physical hand cannot touch. But when He descends in the plane of our consciousness we feel as if with this hand I'm touching, with this ear I'm hearing, with this eye I'm seeing.

When He came first to see Dhruva, Dhruva in meditation found Him, His figure. *Padma pada locan*. But when that was more intensified then he opened his eyes and found that very figure there.

He comes, the *adhokṣaja*, that feeling comes from up to down in the mental plane. And then more intensified in the physical plane. It comes from up towards this plane of experience. It's not created in the plane of our sense experience, but comes from up, from

the transcendental to soul, from soul to reason, from reason to mind, impulse. And then more intense than eye can see. The feeling is very much intensified. And that becomes physical vision. Comes down, not any external. I'm seeing Kṛṣṇa here, but if anyone from outside comes to touch Him, he won't find anything, he won't see anything. Not touching. I have seen. So coming from up towards down.

The other day I told I found in a paper, one Frenchman, French scientist, he says that, "The colour does not exist outside, it comes out of the eye." So all the things what we feel in the physical plane, everything comes as produced by the corresponding *indriya*, that is senses. The colour is produced by the eye. The sound produced by the ear. In this way, the taste produced by the tongue. It is not outside. And my mental faculty, mental principle, is more intensified we feel, "Oh, I am seeing concrete things, what is coming." Then again withdrawn. From the centre it is coming outside, and centre is withdrawing. The world vision is like that. The subject is there, and the subject what we feel to be physical, all our sense experience is evolved by within, from subtle, more subtle. The subtle is producing the gross. *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]

In *Bhagavad-gītā*, fifteenth chapter it is mentioned. Just as a tree, the branches spring up. From the seed how it will sprout, it is coming. And *viśaya* means the object of senses, that is just like branches of tree, it is coming forth. Coming forth from in to out. So the whole world has sprung up from the subtle. From ether air is produced. From air heat is produced. From heat, fire, water is produced. From water earth is produced. From earth evolution, the stone, the iron, gold, everything is produced all from the subtle the gross coming out. And ether comes from mind. Here the difficulty. Time, space, all coming out of the mind, the thinker. The thought is coming from the thinker. These are all objects of thought, coming out of the thinker. The object coming from the subject. Subject has introspection, but object is dependent on subject. *Guṇa-pravṛddhā*.

And *sattya, raja, tama, prakṛter guṇa*, equilibrium. Equilibrium disturbed in three ways, *sattya, raja, tama*. Then by mixture. First in three phases, then three mixture, inter mixture, so variegated nature things have been produced. From peculiar Brahmaloka, Virajā, almost equilibrium stage. And from equilibrium there is some shivering, compound, the wave. That wave is coming in the process of creation.

"Let there be water." There was water. "Let there be air." There was air. The *sankalpa*. He thought to design and destine. He thought to create and the creation began. Here everything as the prime cause reserved, in this way.

Not that the fossil is producing consciousness, but consciousness - fossil is a part of consciousness. Everything is a part of consciousness. Consciousness is a huge ocean, and there everything is floating, and when withdrawn everything gone. The Brahman sleeps, the *virāt-puruṣa*, when He's sleeping nothing remains. When He awakes, just as when we awake from our sleep, our previous memory of world comes out. When we're sleeping nothing remains. In sound sleep nothing remains. When I wake then the world of my conception and previous day, or before I slept, all this consciousness coming gradually in me, part by part. Again I'm in the table of breakfast, in the table of my official table, again repeating. But when I was sleeping nothing remained. So as in the individual case, so it is in the universal mind, the whole world. When it is sleep everything nothing. As our body is a part of this physical world, our mind is a part of the great mind. As our mind is withdrawn in the sound sleep with my world of experience, so the greater mind in which my mind is a part, when He's in sleep all these ideas vanish in Him.

yadā sa deva jāgartti, jadedam ceṣṭitam jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

["When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

Everything vanishes when that great mind goes to sleep, whose particle is our individual mind. The great mind, just as the great physical thing controls our body, if earthquake, or tempest, hurricane, cyclone, then these bodies may be handled by the greater, bigger thing. So when that great mind in which our mind is a part, according to His movement our small particle mind is brushed away by Him into sleep, deep slumber. A part of the slumber of that great mind. Our intelligence is also a part of that great intelligence, bigger intelligence. Our soul is a particle of that great soul. This may not be unreasonable. We can think out in this way. _____ [?]

Deśa, kāla, pātra, the space and time is the factor of thought. When thinking began, then came necessarily, the idea of space. *Deśa, kāla, pātra*, three things, three factors, indispensable necessity for this creation. The person - the figure, and the space, and the time. Time and space and a person within. *Deśa, kāla, pātra*, filler of these come, of space and time. Without that no thinking is possible, no thought is possible. Thought means there must be space, there must be time. And when dissolution all enters into mind. No mind, no space, no time, no thinker. All together.

Hegel also told, the Berkley theory was refuted, and Hegel's Ideal Realism. "If I think that there's a dollar in my pocket, will it be?" And he answered, "That in universal mind this is there. Not that everything is within my own mind, but it is in the universal mind." What we say, that if I die, still all these things will remain. That means, remain in the universal mind, *virāt-puruṣa*.

And *Manu-saṁhitā* says, "When He sleeps everything disappears, including all of us, who are in this mundane connection. And who has transcendental life, their case is another thing, they're in *svarūpa śakti*, they're under the ruling and regulation of that land."

Anyhow, the controller, the highest controller, is supreme consciousness, of experience. Experience means greatest part, almost everything depends on consciousness. External

sensations, perceptions, all dependent. A thing means perception of a thing, by eye, or by touch, or this, a cluster of perceptions. Everything what we experience in this world, all cluster of perception, sensation. And the whole based on consciousness.

The Master, the King of the conscious world we are to search for. No engagement here. The cause, the prime cause has different stages of mind. There's gradation of course. It's all spiritual. The land of beauty and love. We are to withdraw there, *svarūpe sabāra*. Back to God, back to the centre, home. Not only consciousness. Consciousness is a middle way to understand, like a, I'm going a long way and there are so many hostels on the way, so consciousness in the way, to go to the land of love and beauty, to the land of Kṛṣṇa. First, consciousness we must cross, and then we shall find sweetness, *ānandam, rasam*. *Ānanda* is controlling, not consciousness. Consciousness is the basis. But our real hankering of all of us is for happiness, ecstasy, *ānandam, rasam*. *Rasa*, beauty, is controlling, and that can satisfy our inner hankering. Even not *jñāna*, consciousness. Consciousness is not the integer, what to speak of this material energy. Even consciousness cannot satisfy our inner hankering for satisfaction, for happiness, for sweetness, for love, for beauty, for mercy. Such a thing we want. Really, if diagnosis, the inner analysis of our heart, we're all hankering for sweetness, for *rasa*. But we're wandering, running hither thither for that *rasa*, but frustrated we come back with a slap on our cheek, coming back. Going for *rasa* but frustrated with a slap, coming back. In this way wandering endlessly and dejected by the forces of the external nature, hither thither. But won't find thing proper.

Now the agents from the high level they come to our relief, anyhow consciously, unconsciously, inject some sort of such news. And that accumulated creates some energy that I must go back to my home. We are told that our home is such, our fortune is connected with such form of life. We must retrace back there. That is the campaign of Kṛṣṇa consciousness. That is the Vṛndāvana, happiest domain, and that is the most extensive that includes everything. That is not a part, but this is a negligent part of that infinite world, infinite ocean of sweetness. All may be accommodated there. So recruitment from that, and now we're trying to be so many agents for the recruitment of the misguided conscious units, so many *jīva* soul. On the whole, this is our campaign. And in details we are to consult so many treatises of the spiritual scholars and help us.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

It is not idolatry, nor hypnotism, or sentimentalism, devotional ism. It is concrete fact. As much as we want happiness, and we're searching and thinking we're getting by this money, or this woman, where we're being frustrated. What is apparent, that is not real. We're being deceived in such way, all through our life more or less. So such guidance from the conscious friend of my life, that endeavour to recruit us back to home. Come to senses, come to normal position, come to home. You are all misguided like a mad crazy man, running hither thither for happiness, for pleasure, but not getting it, this is the common. So wild goose chasing, the scientific researches are trying to furnish you with more comforts of this transient type, flickering type. That is the opposite direction, inviting you to give more comforts by the help of this gross conception. That is _____ [?] not real thing you'll find there. You will have to go inside. Home is necessary. You are being carried to the foreign land, dependent on

foreign things for your happiness. But real happiness does not depend on the supply of these physical comforts. It is within. The road from within, it is independent thing. The stone, the electricity, cannot produce comfort for you. Which can give you comfort, that is superior in comparison to you who are seeking, who is searching, like a crazy man for comfort. That comfort is holding superior position to you, not inferior in the nature that will give you comfort. Your thirst can be satisfied, fulfilled, only from the higher region, not from the lower. You are mad to find it in the lower, in the fossil, you are trying to find your comfort.

End of 82.07.03.A

Start of 82.07.03.B

Mādhava Mahārāja: Mahārāja, we can develop attachment to the things we experience because there is some impression, some sense impression, we develop attachment for them. But how can we develop that same attachment for Kṛṣṇa Who we can't experience?

Śrīla Śrīdhara Mahārāja: Yes, you can experience. Just as your eye experience and ear experience is not one and the same, so your soul experience, your most precious aspect is your soul, and in soul experience you may have Him. You cannot have experience, the sound experience you may not have with eye, nose experience, there is different, so soul experience is different from the experience of your senses. So soul may have such high experience, not all souls, in all stages, but it will have to soar up. Just as through the senses the eye come to a beautiful thing then I got some pleasing sensation. So soul will have to go there through devotion and then he can draw that sort of ecstatic experience there. You can get it. First the name, the sound aspect, then in proper culture of the divine name, the sound, you will get the *rūpa*, the colour, figure.

Namna svano anta kala sudha tama vikram sujay ante karme rūpa saysye bhavati [?]

From the sound will show its colour, its figure, its beauty. Then, _____ [?]
Then afterwards you will be able to come in contact with the quality. Then, _____ [?]

Then we find by the law of relativity so many *parikaras*, and so many *parṣada*, so many servitors around Him. And then with all these mixed it will be produced, you will find the *līlā*. And His beauty, His quality, His friends and the action between them. The action reaction with the beauty, with the quality and the paraphernalia, then there must be some relation, transaction, the *līlā*. _____ [?]

And you will find you have got a particular place in that. And you will be in that harmonious movement of *līlā*, automatic pleasure trip, playful life. In that dynamic harmony you will have a part to play, and you will find your heart is fulfilled with joy, overjoyed, in that harmonious movement you will find yourself overjoyed. Hare Kṛṣṇa.

Mādhava Mahārāja: So one cannot get that attachment until he has that experience of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes, attachment, before that you have any experience before you come to the discovery of electricity. Many things you have to do in expectation. Then you reach to the fact, is it not? Before you reach to any research you have to do many things. Then you can reach to the stage of finding any life. So also, here also preliminary things have to be done, *śraddhā*, *sādhū-saṅga*, *śravaṇa*, *kīrtana*, *bhāva bhakti*, all these things, then in *prema bhakti* you will come to find experience. When you reach the stage of *prema bhakti* you will have direct experience. Before that, preliminary activity you will have to do to find out a new thing.

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

Mādhava Mahārāja: There is one scientist, his name is George Wald, Nobel Laureate, he's a good friend, we're good friends. He has done his research on vision, to try to study what it means to see. And he has studied all the chemical processes that is involved in vision. But he could not answer the question what it means to see. From the chemical processes he could not understand what it means to see.

Śrīla Śrīdhara Mahārāja: So, that is see, then hear also, must be similar, then every experience of this world is similar. Then nothing is solved, all mysterious. So we shall have to go back to the seer to find what is sight, what is seeing, we shall have to go back to the seer and to define there, analysis, the research will begin there. The sun ray, the heat is producing so many wonderful things here. But if we are to, the influence of the sun ray on different stone and earth and water, then we shall have to go to the sun, what is the quality of the ray which is producing all these things here. The source in germinal form, what is there. The seer.

Mādhava Mahārāja: There's another story of the scientists. They have this saying that seeing is believing. If you see something, you can believe it. So one scientist wrote an article called *Believing is seeing*. Because there was one time...

Śrīla Śrīdhara Mahārāja: At the back of seeing there is believing, otherwise you need not come here to see. First faith then you come take the trouble and then you put it and if not then you put some spectacle, if not then microscope, then you see. But the back is your will, the seers necessity. Believing, faith, *śraddhā* begins. Even the mundane, what to speak of the spiritual, permanent, in the small temporary transient things, fleeting things, faith is presupposed, some sort of belief. Then you can come to that thing. Then whatever will be attained, how much faith is necessary to retrace that to the cause, prime cause. In *Upaniṣad*:

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."]

The backbone of *Upaniṣad* is there. There is something, by knowing Him we can know everything, if we get that, we get everything. Such key of life, key of solution is there. By getting one thing we can get everything. Sometimes in the war, one is trying to capture the

leader, the king. By getting him captive, he may demand anything and everything, you give all this. If owner is captured his property is captured thereby. Something like that.

The master, the controller of the whole, if I know Him, by His sweet will everything happens. By that principle I can know, I have known everything. What of that mystic man, that magical man, whatever he likes to do that comes to exist. In this way. The designer and the destiner of what we see, if you can find the designer of this world, of the whole and who has got the destiny also in his hand. If we have Him, we have everything within. Have the master, then we have the property. Something like that, in this way.

That is the way through which we shall march on our future success. *Yasmin vijñāte*. There is one, if He's known, everything is known. Now whether it is possible at all or not. *Upaniṣad* says, revealed truth says, it is possible that if one is known, everything is known, it is possible. And accept this. Just as if food is put into the stomach, whole body is fed. Then if the central position, to help us, our understanding, put water into the root, the whole tree is fed, how it is possible. Put food into the stomach the whole body fed. How it is possible? So central truth is there and if you know that, if you have that, you have everything. It is possible. If we can find the real centre, we find everything. It is possible. This is revealed truth, extended to you. Try this way. *Yasmin vijñāte*.

Chidyante sarva-saṁśayāḥ [*Śrīmad-Bhāgavatam*, 1.2.21, & 11.20.30] The whole misgivings will be cleared, all doubts will be cleared if you come to such general knowledge. The knowledge becomes so much universal in general, that if you get it, the key, you can command everything.

The central truth is such, everything coming from Him, the controller, all controller. Everything is By Itself and for Itself, and die to live. By Itself and for Itself. Nothing for you, you are for Him. Find out your master. You are for Him, everything for Him. He's by Himself and He's for Himself. And we are all for Him, secondary position. What to do? This is the nature. You are to accept that, or you are nowhere. You must accept, you must have to swallow this bitter pill, that everything for Him, we are part of His *///ā*, the bitter pill. Otherwise, nowhere. Run hither, thither, like so many goats and jackals, no peace. This is the fact. Everything for Him. You are a part of that, you accept that you will be happy. How much happiness you can consume, you, a particle of consciousness, you will get more than that. If you be in harmony, you can't earn your livelihood, but join as a coolie in a big farm, or a big capitalist in industry, you will get more than your bread. Something like that. And if you detach from that, you can hardly earn your bread, you are fasting. But join that industrial company, you will earn more than your bread. Something like that. Accept the harmonious work of the universal world, no misery. No misery, you will find ample.

Mādhava Mahārāja: So Mahārāja, a thought, thinking, any particular thought that we have seems to be independent. How can we understand that it is part of a bigger mind?

Śrīla Śrīdhara Mahārāja: Independent has got its characteristic. Diseased independence is independent. Independence has got its nature, this is independence. Independence is not madness. Independence proper that will find within its own scope, how much independence. A part cannot claim the independence of the whole. So independence in his own jurisdiction, he must get that, what is independent. And now we are found prey to our senses, not independent. This is not independence what we call that this is independence. This is a diseased thing, aspect of independence. Independence proper that will go to its own respective free position. And this is our diseased independence. Independence, what is this?

One independent man is approaching another, attacking, consuming another independence. Everyone should have independence. If independence I want, then everyone has got that aspiration. My independence encroaching on the independence of others, that is diseased independence, not healthy independence. Healthy independence must work together, and must have limitation, and must have connection with higher harmony. We are searching for independence, that is to encroach over other rights, others independence. To destroy others independence that is meant independence proper. Do you follow? What we conceive at our present stage as independence, that independence to harm others. Exploitation, more exploitation, means more independence. That is diseased independence. That is not independence proper. I want independence, you want, he wants, everything will be independent. Then must be harmony, cooperation. That will be healthy independence. Independence and rowdiness is not one and the same. We should be educated to aspire after real independence, *svadhinata*. In Sanskrit, independence, the *priti* [?] *śabda*, the word independence in Sanskrit, *svadhinata*. That is submission to one's own soul, not slavery to the senses.

kamadinam kati na katidha [?]

My lust is drawing me towards something, my anger is drawing me towards another, my greed is drawing towards another thing, in this way. The senses they are our masters and they are quarrelling with each other, my condition is very hopeless. I'm not independent. So many senses, so many different inclinations, they are drawing to that direction. I'm their slave.

karnadinam kati na katidha palita durridesas [?]

And also another *śloka* in *Bhāgavatam*. In exhibition it was shown that a man is there and six sense pleasure is drawing him, one this side, another that side, another that side. In this way he's helpless. So what we think to be independent, that is to lord it over the other independence. That is not independence proper. That should not be. That encroaching the independence of others, that is not independence proper. To acquire mastery, Lord Śiva with the other things, they have got their independence. I have no right to destroy that. So the more power of exploitation is not independence. Here independence means to increase the capacity of exploitation.

Mādhava Mahārāja: That's not the question I was asking Mahārāja. I was asking like this, that I am thinking something different, and Badrinārāyaṇa is thinking something different, and Nādia is thinking something different. We are all thinking something different, so how can we understand that we are part of one mind?

Śrīla Śrīdhara Mahārāja: So you are thinking, that thinking must be regular, normal, that may not be misled, misguided, then there will be clash and a reaction, and you will have to suffer. Must be a harmonious movement. Our aspiration must be towards harmony, independence, aspiration. What is independence proper we are to understand. Independence here, in Kṛṣṇa consciousness, independence ends in slavery. You are to conceive this.

Mādhava Mahārāja: Yes. I see. Yes. Your Hegelian reasoning again.

Śrīla Śrīdhara Mahārāja: How? This sort of independence, *so 'ham*, anyhow the Māyāvādīns they have got much reverence for independence, and they merge it in something, non-differentiated area. Rather, "We don't want anything but we can't give independence to anyone, rather we shall sleep, we shall die. But we can't give up independence to anybody." That is Māyāvādī.

But Vaiṣṇava conception that independence to slavery. So slavery of the highest infinite, there I get more, maximum. I get maximum. If I come to realize this truth that I am a part of the whole. I am not master of the whole, that is mania, madness. That is not independence. To understand this concrete truth that I am a part of the whole. So my independence must be part of the independence of the whole. So consequently I must utilize my independence in accordance with the harmony of the whole, of the outside. That is healthy independence.

The reactionary school is Māyāvādī. "We can't give independence to anyone. Rather we shall commit suicide in Brahmaloka."

The independence seekers are exploiters in this mundane world, action, reaction, and withdrawal from that in the Brahmaloka, no existence of ones own, what to speak of independence. But the concrete and realistic view of independence, that I'm independent, he's independent, all independent, the absolute independent I must be, my independence should be a part of the independence of the whole. So I must cooperate with them, I must submit to the supreme independence. That will be normal, healthy, wholesome thing. Otherwise this is madman's, what is not, what cannot be the fact, we are after phantasmagoria. That in the name of independence I can be master of the whole. Then how I can be independent? This is impossible. Must come to a realistic way of thinking. So many independent must live together. And it is possible that all will enjoy independence if they are in a common harmony. Who is representing that common? We must be, in other words, should be slave to Him. By submission we can get maximum independence, submission to the centre.

Gaura Sundara. Gaura Sundara. So no more today. Gaura Hari. Nitāi Gaura Hari bol.

Mādhava Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...whatever may be. That means to accept that ultimate cause is an autocrat, but He's the highest good, highest good autocrat. If one can accept that, connection with that truth, that conception of truth, his attainment is highest. Then also again there is gradation. That is a separate thing. There is Goloka conception, _____ [?] conception, automatic, *ekantaka*, *kevala*. In *Bhāgavata* it is also *kevala*, *kaivalyam*.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."]

[*Śrīmad-Bhāgavatam*, 12.13.12]

A continuous automatic flow, an eternal flow, to find out within us the plane within of automatic flow towards the centre, the absolute good, autocrat. And there is also quality, this *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya* again there, *kevala*. *Kevala* means *tan-niṣṭhaṁ*, *kaivalyaika-prayojanam*, *kaivalya*, independent of any _____ [?] *kevala* stage. No cause, no effect can be traced, infinite flow. And that is the deepest foundation of all existence, that automatic wave, *nirguṇa*. That is *ahaitukī* and *apratihatā*, causeless and irresistible.

*sa vai puṁsām 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]

The *Bhāgavata* announces in the beginning, what is *bhakti*, what is *dharma*, *śreṣṭha dharma*, what is the prime duty, most supreme duty of us all. *Sa vai puṁsām paro dharmo*. That is our highest duty, *paro dharmo*. *Yato bhaktir adhokṣaje*. Our submission to the unseen, to the undistinguishable, by our present position, senses, *adhokṣaje*. *Ahaitukī apratihātā*, that must be causeless, no expectation for any reaction, or any benefit, *ahaitukī*. And that has no reason and rhyme, that is eternal flow, to join that plane, *apratihatā*, that can never be resisted, irresistible and automatic. The most fundamental flow of this whole world, gross and subtle, is that plane, that flow in the plane, the deepest and that cannot be stopped, cannot be challenged, it is automatic and *ahaitukī*. And that gives its own explanation, not responsible to any explanation to anything else. It is automatic and irresistible. To join that is our *paro dharmo*, *Bhāgavata* announces. *Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje*. That indistinguishable, unseen, imperceptible at your present position. Towards that, towards infinite, connect yourself with the infinite. The infinite has got the deepest flow; that is irresistible and automatic, and you must join that. That will be your highest duty. Think of it. That is absolute good, absolute beauty, absolute love, absolute charm, mercy, whatever good you can conceive, that is the root of all. You connect with that deepest flow in the universe, not these superficial external things. Exploitation, then renunciation, then submission _____ [?]

As much as deep, deeper your realization, you will find all these things. *Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje, ahaituky apratihātā*. Indistinguishable, direct words are indistinguishable infinite. Try to connect with Him, that irresistible plane of the whole.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] As much as you will be able to make progress, you will have experience of that. And that is belittle this mundane experience, *param dr̥ṣṭvā nivartate*.

*[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, param dr̥ṣṭvā 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]

The charm of all these base things, outer things will disappear. You will find newer and newer charm, and your attraction for these gross mundane things will vanish, *param dr̥ṣṭvā nivartate*, in *Bhagavad-gītā*. The higher thing you will be able to realize, and your attraction for the lower things will disappear, will vanish automatically. Misconception and the world of conception also there is gradation.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, does the material energy, the *prakṛti*, the lower energy, does that have sometimes any reflection of the higher intention or the spiritual energy?

Śrīla Śrīdhara Mahārāja: It is perverted reflection, *prakṛti*, here we find a reflection but perverted.

Vidagdha-Mādhava: Should one pay much attention to the way circumstances come in ones life? Should one pay much attention to the material energy?

Śrīla Śrīdhara Mahārāja: Who are you, your name?

Vidagdha-Mādhava: This is Vidagdha-Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: What do you say?

Vidagdha-Mādhava: Should one pay much attention to circumstances presented by the material energy? Is that some indication at any time, some indication of the higher purpose, the spiritual energy?

Śrīla Śrīdhara Mahārāja: To certain extent as much as it will help the progress towards the spiritual, so much help we may take from our paraphernalia. Present paraphernalia should be utilized for higher realization, everywhere. We should take advantage of our present position, wholesale, where there's *yukta-vairāgya*. Even food, even rest, sleep, all these things in the midst of which we find ourselves at present. We shall take advantage of them in such a way that may help me most for my going up. That sort of utilization we shall accept, *yukta-*

vairāgya. Everything may be utilized, even what may seem to be a danger, undesirable, *tat te 'nukampāṁ susamīkṣamāṇo*, everything has come.

*[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]

If sincere, so many difficulties will also come to help us, to test us. Difficulties will come but we can utilize them also for realization of higher purpose. Not only favourable things, unfavourable things also may be utilized for our progress.

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

["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]

It is my own *karma*, the bitter experience, it must teach me a good lesson that my connection with all these things has such reaction. So I must not stay here in the land of reaction any longer. They will help us from the negative side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Everything will help. Sanātana Goswāmī he gave bribe to the jailer and got out.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] Duty of every phases we should leave.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*anyābhilāṣitā-śūnyaṁ, 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]

Elimination and acceptance. Progress means elimination, to give up the present, and to welcome the bright future.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Yato bhaktir adhokṣaje* [*Śrīmad-Bhāgavatam*, 1.2.6]

Adhaḥkṛtaṁ, indriyajam, jñānam, the substance, the truth is such, that He has kept you with all your senses below. He has transcended your world of experience. So *adhokṣaja*, undistinguishable, at your present position. Only distinguishable by the scripture, we can get some hint, and from the saints, some hint. Otherwise it is undistinguishable. When He will come to me, *yam evaiṣa vṛnute tena labhyas...*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūrṇ 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."]

[*Śrī Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

...it will come to me, then I shall be able to understand, partly. Now I am, for the unseen, I am making sacrifice, I am surrendering to the unseen, because I am disgusted with the present.

*tad viddhi pranīpātena, 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]

Pranīpāta, I surrender for that truth. Why? I'm disgusted with the present, so *pranīpāta*. *Pranīpāta* means wholesale concentration, exclusive concentration. I come to hear, to get, to work for my relief, I am disgusted, *pranīpāta*. Then *paripraśna*, honest inquiry. And *sevā*, I'm going, why do I want them? Only to utilize me for His purpose, only with this idea. Not that I shall get some valuable things there and I shall take that and I shall utilize that here to fulfil my lower purpose, not that. *Sevā*, I'm seeking only my master, that I can be a slave to Him. With this spirit we must act, *sevā*. I want the higher company only to be utilized by Him. You utilize me, that is I want for service. I want that higher entity to serve, not to enjoy, not to

exploit, and not to be indifferent. *Pranīpāta, pariprasna*, with this attitude we should be seeker after the truth.

42:16 - 44:30 [?]

End of 82.07.03.B

Start of 82.07.03.C

Śrīla Śrīdhara Mahārāja: When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, when Prabhupāda passed away, some differences of management came in the disciples. So he had no money or collection even there. He was a good collector when he was in India. He was known to so many chiefs also as the Secretary of Gauḍīya Mission.

One day he found that, he told, not a farthing he had, that to put that into the box and then gas will come then he'll be able to cook something. No money.

But he _____ [?] in a near park, he's taking the beads, counting the beads, and loud voice chanting Hare Kṛṣṇa on beads. Suddenly he found that in that park there was so many shrubs _____ [?] he found something _____ [?] there on the earth. He came, and after removing the earth he found a Śrī Mūrti, small, and he took it to his quarters. And from the scriptures, *śaṅkha, cakṛa, gadā, padma*, then according to *Caitanya-caritāmṛta* [Madhya-līlā, 20.221-239], *Siddhārtha-saṁhitā*, he came to see that Deity was Vāsudeva, according to the arrangement of the *astra, śaṅkha, cakṛa, gadā, padma*, according to the arrangement of the hands. *Śaṅkha, cakṛa, gadā, padma*. Then *śaṅkha, gadā, cakṛa, padma*. In this way the difference made. So according to one arrangement of the *astra* is following that is Vāsudeva. Then he began to worship.

Then that very day he came back, nothing to eat. But suddenly the maidservant that used to brush the, and wash the residencies, she came with a paper. That was given _____ [?] but when he took out the other letters then that was left there.

And that woman came with that, "Is it for you Swāmīji, is it?"

Then he saw, "Oh, Yajavara Mahārāja has sent a cheque for one hundred pounds."

He wrote letters to so many chiefs already acquainted with him, and Yajavara Mahārāja responded with a hundred pounds he sent in cheque. Then of course he was satisfied. At that time he had no money at all in his bank. He went to the bank to cash it.

And the bank said, "Yes, the cheque - but you are that Goswāmī? How I'm to know? Some identification is necessary."

Then, already he gave a lecture there with Lord Zetland in the chair. And so many other respectable men also were present in the meeting. Suddenly he found that a copy of paper there in, and he brought it and showed it him. "Is this sufficient for my identification?"

Then he said, "Oh, you are this Goswāmī?"

"Yes."

"Your appearance and the name, of course it will do."

Then of course in the bank the cheque was cashed. In foreign land, and penniless, he had to experience such conditions there, Goswāmī Mahārāja, the founder of Gauḍīya Saṅga.

He took *sannyāsa* from me, first *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior God-brother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, from me, and next, Keśava Mahārāja.

Hare Kṛṣṇa. Gaura Hari. He was very brave and affectionate, Goswāmī Mahārāja. Single handed he could fight with many, hundreds, such powerful _____ [?] he had in himself.

Once I say, he's asking a man in Andara [?] "You should give something for the service of Kṛṣṇa."

"I have no faith in all these things."

"No, no. You should do, give something at least."

"No, never."

"I must take it from you, then I shall leave the place. I don't go without doing some good to you."

"How you can take? It is my money. If I don't pay, how can you take?"

"I must take. I won't go. I must do some *sukṛti* to you. I have come for that."

So fighting going on. I'm standing on the side. He's also white clad, I'm also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his, and if he does not pay, then how he can get?

But still he says, "No." Protesting. "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa* and I must do some *sukṛti* to you. I shall open the door for you." In this spirit he's troubling, fighting.

And so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something."

Then by their pressure the man is giving, he handed over to him.

"And not one rupee, I'm taking one *lākh*."

Jayatīrtha Mahārāja: Hari bol!

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you, so Kṛṣṇa will endow me spiritually because I'm ready to give some *sukṛti* to you. Such type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Hari bol.

Badrinārāyaṇa: Did he give the *lākh*?

Śrīla Śrīdhara Mahārāja: Eh? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gauḍīya Maṭha people they have come not to beg, but to give. They want to give something, and only formally they take something, but really they come to give something most valuable. They want to make connection with the divinity, the highest type of divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their achievement, not an ordinary beggar, that

one *paīsa*, two *paīsa*, or one *lākh*, two *lākh*, whatever they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world, and all the resources are up, down, action, reaction. But connect with *nirguṇa* world. Connect with *saguṇa*, the entitlement of the *sattva guṇa* world, connect with *nirguṇa*, the permanent plane. That connection we give of his *sukṛti*, to give connection to the people with the eternal plane of love divine. That is that, anyhow. Hare Kṛṣṇa. We must be conscious of that. Otherwise, what is indispensable, that is, the connection of those agents with the genuine source, that is all important factor. The connection with the transcendental _____ [?] what is of inconceivable character.

[*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]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we're not affected in any way. The connection with such a plane, which can take us to adjustment with such great happiness, great events. That what to speak of destroying one *jīva*, one animal, or one man, it is nothing. If you can destroy the whole creation you will remain unaffected, by the great grace of that... such plane is there. And we're to have connection with that plane of life: Kṛṣṇa consciousness. The *vilāsa* is so, that destruction is life, that is so. The destruction is life there. The destruction in the ordinary sense that is also life giving to the proper essence that are being destroyed. They're amply benefited. Dissolve with death. Death we're facing every moment, every life. Where is life there is death. But such a death which can kill the death itself forever, such death is there. So that is desirable. That is help to the died man, and so the man who is the cause of such death, he also gets uplifted. It is possible. It is such. The cause of harmony is of such wonderful character that it may be such. And how, by approaching towards Him we'll be charmed to find His way, that of wonderful stride, *adbutakrāma*, Urukṛāma. His strides are wonderful, unthinkable, unknown and unknowable. His stride, His *padaki*. Wonder.

How much of the environment we are acquainted with is nothing, posing.

āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he has no finish, no end. Feeling, wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā, Kṛṣṇa asked the mediator, "That what Brahmā, which Brahmā has come?"

The Brahmā was astonished. "Which Brahmā? Then there are other Brahmās also? Say that I'm father of Catuḥsana, and four-headed Brahmā. You just inform."

Then he went. "Yes, you may take him in."

Then Kṛṣṇa, in his temperament he saw that so many Brahmās are gathered there. And they're hundred-headed, thousand-headed, million-headed Brahmās are there. He's seeing Kṛṣṇa as well as those Brahmās. Other Brahmās they do not know anything.

So I say, the basis is that of hypnotism. The whole creation is His hypnotism.

This Brahmā can say, other Brahmās they do not say. They say that, "Kṛṣṇa has come in my *brahmāṇḍa*, and He has called for me for some necessity." That's all. But this Brahmā he's seeing that all, because he enquired that, "Which Brahmā, what is the meaning of which Brahmā? Are there any other Brahmās?" So wonder.

*naumīdya te 'bhravapuṣe taḍidambarāya, guṇjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya*

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guṇja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, "Who is He, this boy, this cowboy, who is He? His ways are very questionable. His movement is in such a way He does not care for anyone. He's within my *brahmāṇḍa* but He does not care to know me even. What is this attitude? Who is He? He's not Nārāyaṇa. Only above me there is Nārāyaṇa. His ways and manners I'm a little accustomed with. But this boy is not that Nārāyaṇa. Then, anything can exist over Nārāyaṇa it is impossible. Then, what is the matter?"

So to test Him he took away the cowboys and also the calves, and putting them somewhere else in the cave, he has again after a year has come to see the devastation and despair, how He's doing. Then also he found, yes, as he found, first, the same position, after one year he has come but he's finding there He's in the same position, with the rod under His armpit, and with some morsel of His food, He's out as if in search of His friends and the stolen calves, in this way. And everything is going on as it is.

Then Brahmā, "What is this? Then have they come back without my notice?" He again attended the very cave, and they're there, as he kept them they're there. Then he's, "What is this? I stole and they're all deposited here. And still, when I go there everything is all right, no harm." Then of course he was perplexed and fell at His feet.

"I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You, that You hold the greater position even than that of Nārāyaṇa? But whatever I have done I want to be pardoned.

Naumīdya te 'bhravapuṣe taḍidambarāya. You are venerable entity I have come to know. I bow down to You. *Te 'bhravapuṣe.* Your body is like that of black cloud, *'bhravapuṣe*, black cloud. And that is some mystic representation. Black is generally, cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour helps us to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pīta varṣa*. The black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, Viṣṇu. *Taḍidambarāya.* You are unknown and unknowable, Yourself, but Your dress, Your potency, makes You known to us by this, Your potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, You don't find anything about that here in Vṛndāvana. But in Vaikuṇṭha we're accustomed to find those things. But this is a new plane where You have come to show Your play. Here we find we come across a new conception very wonderful, plain and charming. Plain yet attracting to the most. *Guñjāvataṁsa-paripicchala-sanmukhāya.* With simple things, ordinary things, You have decorated Yourself. But it is so extraordinarily charming we find there, it is impossible to understand and to describe.

Vanyasraje kavalavetraviṣāṇa-veṇu. Rather they're trying to show Your most ordinary position of a cowboy. Which is a negligible position in this world, creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us. *Kavalavetraviṣāṇa-veṇu.* *Lakṣmaśriye mṛdupade paśupāṅgajāya.* And Your movement is very slow but sure, *mṛdupade.* Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness and the highest conception of things mixed, garbed, dressed in a very plain thing, it has given me a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming.

Being creator also, I fail to understand. What is this creation? I'm proud that I created so many things in the world, but I'm lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṅgajāya.* Movement is slow but sure, and beautiful. *Mṛdupade paśupāṅgajāya.* You may be the son of that human being, even that who keeps the cows. Not very high status in the society, or in the scripture. But is this Your personality wherever You can go You can make it to hold the highest position? What is this? *Mṛdupade paśupāṅgajāya.* Whoever You be, my vanity is expired, defeated. Defeated to You I am taking refuge. I surrender. Please help me understand what You are really." In this way Brahmā surrendered.

Madhvācārya, he in his conception of Ācārya mentality, he could not harmonise with this *brahmā-vimohana* chapter with Guru, the Sampradāya Guru, the first inaugurating Guru of the Sampradāya, Brahmā-Madhva-Sampradāya. So Madhvācārya has omitted these two chapters of *brahmā-vimohana* from *Bhāgavatam*.

But Mahāprabhu He did not. He accepted Śrīdhara Swāmī's edition, belonging to *viśuddhādvaita-vāda*, of Viṣṇusvāmī, *rāga-mārga*. They're followers of *rāga-mārga*, the Viṣṇusvāmī Sampradāya. The branch of whose is Vallabha Sampradāya at present, many in number, specially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokul, a New

Dvārakā, they have established, the Vallabhi School. They're followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those *brahmā-vimohana* two chapters in his book and has given his commentary. Mahāprabhu accepted that, *caritāmṛta*, there we find mentioned.

But Madhvācārya he could not accommodate that how Guru may be seduced. How? He's always, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

Because we, our Guru Mahārāja used to tell, "We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point, as the creator, or as the controller, but sonhood, that He's in the centre. He's not in the circumference anywhere, His position. And not from one side He's furnishing everything, creating everything He's at the back. No. He's in the centre. That is the conception of *Bhāgavatam*, sonhood, consorhood, healthy expression here, He's there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So the father is controlling Him. Mother is abusing Him, punishing Him. He's also shown to fall at the feet of His beloved. That also we are to accommodate, and why, what for? The *prema*, the love divine. That can make Him such. So how highly precious thing that love divine is. After liberation, then the service of calculation, and then at the highest plane of whole creation, of whole world, eternally, reigns the love, the *prema*. And that all emanates from one personality, Śrī Rādhikā. Emanating just as rays, light emanating from the sun, so She's at the centre and with Her extension of all types. Baladeva one hand, supplying the energy, the existence maintaining at the background. And the ecstatic side is controlled by that particular potency which can make the absolute independence a ball in the play of Her hand. So it is inconceivable, it is incalculable, it is such.

aham 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]

"Yes, I am. I have freely accepted this subjugation of My devotees. Yes Durvāsā, I have got no independence of My own. The *bhaktas*, the devotees, their treatment towards Me is of such wonderful way that makes Me subservient to them. It is so charming, so loving, that *bhāgavata prema*."

Pañca-puruṣārtha, the fifth end of life, and Mahāprabhu came with that news to this plane. Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful. And we may have the taste of that nectar, and life also in that ocean of nectar plane, living in the waves of that plane, ocean of love, ocean of nectar. That is our highest object.

The personality can be maintained. We should necessarily not dive deep and lose our own personality, individuality, it is not necessary at all. But *prema* is of such nature. *Amar leta ami* [?]

You are living, but you are living on His behalf. The wholesale converted into His service. A wonderful thing. You can keep your personality, still, for the interest of Kṛṣṇa, of the Whole, of the Absolute. No selfish, no separate, no conception of separate interest, separate existence. The merging not physical, this mortal merging, not losing individuality. Merging, *mayātma-bhūyāya ca kalpate vai*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṣīto 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]

Tato, viśate tad-anantaram.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]

[*Bhagavad-gītā*, 18.55]

"They enter into Me. To Me means I am person in My family, among the circles of My friends he enters. *Viśate tad-anantaram. Ātmā-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own."

It is living merging not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose oneself into the consciousness, as compared with our *suṣupti*, the sound sleep, not that. Very sweet. We may be lost in swimming in the sweet ocean, ocean of sweetness.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

So Mahāprabhu has accepted. Our Prabhupāda once told one Parvat Mahārāja enquired.

"When Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing, that all are dealt almost equally. Equal treatment to one and all, that did not satisfy Her. All are of same value. So She suddenly disappeared. There was a competition of singing, dancing, to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa He was engaged in that

combined singing and dancing and suddenly found that Rādhārāṇī is absent. So He left the whole and left for search of Rādhārāṇī. And met Her in the way.

And when after going for some time, Rādhārāṇī told that, "I can't move, I can't walk more. If You like to go somewhere else You are to carry Me. I can't move."

Then Kṛṣṇa disappeared suddenly.

This question was put by Parvat Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered, he was a little disturbed to hear such question. Apparently here the disregard of Rādhārāṇī, so he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he was not supposed to hear anything against Her, as if.

He told, "What do you find about devotion here?" In a mood, a rather exited mood he answered Parvat Mahārāja. "What *bhakti* do you find here, that you have asked, put this question to me?"

Rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written as his translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonised in this way, that Kṛṣṇa wanted to experience, "In such stage, if I vanish, what will be the mentality in Her?" Only to experience that event He did like this, to enjoy that sort of circumstance, helplessness, and the dark night in the jungle, how She can fare, what can be Her attitude, to enjoy, suddenly. Then of course He came in.

But Prabhupāda, our Guru Mahārāja could not tolerate even. "What is devotion? Then where is devotion? Devotion proper to be traced where? Devotion is there in its flying colour where the Absolute becomes subservient to the devotee. When the positive becomes powerless near negative. The negative is so powerful that the positive, as if, losing its existence separate. Something like that.

End of 82.07.03.C

Start of 82.07.04.A

Śrīla Śrīdhara Mahārāja: _____ [?]

..limit up to a thousand miles or so. Electricity, ether, that is within everywhere here and also transcending only ether is remaining. So the gross thing, and the subtler things Bhūr, Bhuvaḥ, Svah, Mahā, Jana, Tapa, Satya, all finer and internal subtle existence. And by this is Virajā, *prakṛti*, then Brahmaloḥa, that is also within and without everything. Then Paravyoma. That is also within this and outside. And then Goloka, Goloka is in and out of Paravyoma also, what to speak of all these ____ [?]

Devotee: In and out _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, in and out _____ [?] Finest and deepest and most extensive, comprehensive. The most comprehensive, the most deepest and the most powerful, all-controlling and the essence of all goodness. That is at the back, and that is controlling everything. Not power, not only innumerable electrons, not only the power, but beauty. That

is the controller of the whole. And that is the essence of everything. And that is the finest thing. And that is in and out of our conception of infinite.

Devotee: In and out _____ [?]

Śrīla Śrīdhara Mahārāja: Absolute good. Absolute good is the deepest existence, finest, and all-controlling, and we must have connection with that. That is Goloka, that is Kṛṣṇa consciousness proper, in and out of everything, everything within Him. Everything is floating in Kṛṣṇa consciousness. And Kṛṣṇa consciousness is absolute goodness and beauty. And we are to connect us with that plane through our soul by the help of the divine saints.

Devotee: And everything is preserved for the Lord Kṛṣṇa Himself.

Śrīla Śrīdhara Mahārāja: Yes, but *suhṛdaṁ sarvva-bhūtānāṁ*.

*[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchatī]*

[“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]

“But don’t be frightened that I am all in all, because know sure that I am your well-wisher, your guardian. You are represented in My heart. *Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchatī. Bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*. I am all in all, but don’t be frightened for that, rather get peace. Why? I am friendly to you all, no apprehension on any _____ [?]

And if you can realise this, you will find peace in your heart. That all controller is my guardian. I am represented there where the all-controlling agency. *Suhṛdaṁ sarvva-bhūtānāṁ*. I am all controller but I am friendly to everything, to every atom, no apprehension.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: “Only you can attain peace of mind at that time when you can take it that the all-controller is my friend. This is the only way to get peace of heart. The all-controller, He’s all good and He’s my friend also. Then no apprehension, you can go, move, with your attention towards Me that I am friend to you. Then you will be more attentive towards Me, to your friend, the all-controller who you have come nearer to nearer.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Everything in nutshell has been distributed in *Bhagavad-gītā*, wonderfully.

sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ
[pārtho vatsaḥ sudhīr bhoktā, dugdhaṁ gītāmṛtaṁ mahat]

["All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk."]

[From Śrīla Śrīdhara Mahārāja's *Bhagavad-gītā*, p 331]

All the revealed truth expressed in scriptures are so many cows. And the *dogdhā gopāla-nandanaḥ*, and the cow milking expert the *gopa*, his son is milking the cow, the *Upaniṣads*, the revealed truth. And the gist of the revealed truth is distributed in *Bhagavad-gītā*, the milk. *Pārtho vatsaḥ sudhīr bhoktā*. And Arjuna as a calf, he, on our behalf, he made arrangements to get it. *Sudhīr bhoktā*. And the real scholars they are to partake in that, to be satisfied. For their satisfaction the milk has come. *Dugdhaṁ gītāmṛtaṁ mahat*. And the all-sustaining substance like milk, *Bhagavad-gītā*, it will sustain you all. Just as milk is the common food of all, to sustain _____ [?] So *Gītā* will sustain all kinds of souls.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: "A drastic step to save the people and I see that My activity is going just against that campaign. So what further step to be taken now? I have taken the garb of renunciation."

Hare Kṛṣṇa.

...

"I have come as a *sannyāsī* to the world to preach for their benefit." This is a hypocrite expression of Your life. You are really, in Your inner conception, You are full with the *gopi* and their name and their *līlā*, everything within, You are full. This is only a superficial dress. We don't care for that, You are *sannyāsī*. We are to know You as that Kṛṣṇa of Vṛndāvana, we don't like to see You as *sannyāsī*, Ācārya *veśa*."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. This is ornamental.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: "As if I am not free. As if I am not Absolute. They deal with Me in such a way that I also mix with them in the corresponding way as if I have no freedom from the hands and treatment of them, as if I am controlled by them."

Love is such a thing. Affection is such a wonderful thing that can control the Absolute, infinite to the finite, and that is devotion, *bhakti*, *sevā*, service, that can do impossible, possible, what is that? The infinite is controlled for the interest of the finite. That is possible by devotion. *Śrī-kṛṣṇākarṣiṇī ca sā*. That part of the universal function is devotion proper where we find that infinite is thinking in giving to the finite.

Prabhupāda told this. "Where we find this function, that is *bhakti*. That is devotion proper where finite gets the greater facility, or greater position over infinite. There is *bhakti*."

Wonderful. So how should we hanker after a drop of devotion? With what earnestness we should hanker for a drop of devotion, nectar, that forces infinite to serve finite?

Gaura Hari bol. Gaura Hari bol. Nitāi. To pronounce all these things that also _____ [?]

Nitāi Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]

A small mouth to speak, to pronounce a high sound.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Mādhava Mahārāja: ...Sometimes we find that even if you give much affection, to a finite being, he still may go away, he still may reject you, even if you give much affection. So how is it that we can capture the infinite by affection?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?* What does he say?

Vidagdha-Mādhava: He's saying, "You can give so much affection to the living entity, to a person, but that person may go away. So how is it that if we are trying our best to give all our affection to the infinite, how is it that we can capture Him?"

Śrīla Śrīdhara Mahārāja: _____ [?]

When I came first to join the Maṭha I was posted in Kurukṣetra, Kurukṣetra Maṭha in charge. At that time one *sannyāsī* disciple of Prabhupāda he went to visit Badrinārāyaṇa. A letter suddenly came for me that, "If that *sannyāsī* comes to stay in the Maṭha, don't allow." I'm a novice, he's a veteran man, about more than fifteen or twenty years service in the mission, and I am perhaps six months.

_____ [?]

I was perplexed, what should I do? I'm a newcomer, only six months, and another of twenty years experience *sannyāsī*, I shall oppose him, I shall not allow him to enter the Maṭha compound. That came to me.

Another gentleman was of three years experience. I told him that I'm only a newcomer. This order you try to carry out. Please _____ [?]

"No. I worked under him for many years. I can't do so. You have not such obligation allegiance. Especially the letter is in your name, you are Maṭha commander. So it is your duty."

And the Mahārāja also came in. What to do? I took the letter, gave to his hand, he read it. And he loudly began to abuse the secretary who wrote the letter, that Kuñja Bābu, this Tīrtha Mahārāja of Māyāpur, Bhakti Vilāsa Tīrtha.

With him there were others, three or four. "Oh, say, Kuñja Bābu's treatment."

"Only for few days I went to have the *darśana* of Badrinārāyaṇa and I am punished, I'm not to be allowed entrance into the Maṭha. What sort of injustice it is?" In this way he began abusing.

Then I asked, just approached him, Mahārāja, I'm very much frightened. Why? If your experience, your service, serving life of fifteen or twenty years comes to such conclusion, then I'm a newcomer, what hope I have got, what prospect I have got? So it was discouraging me to the extreme. Why should I live here? I have got no prospect here. Because after fifteen years or more serving he was in such position that not to be allowed to enter the Maṭha compound? How is this? I am puzzled.

Then the opposite thing came from his mind. "No, no." He came to encourage me. "No, no, no, why should..." He was abusing the authority, now he came to support the authority. "No, no, no. The substance is like this. A man may not pass the higher examination, but that does not mean that who is a successful candidate in the lower class, he will not be able to pass that higher examination. I may fail, but why should you fail? You must go enthusiastically and energetically. You may pass over. I may fail. Such is life." In this way he came to me.

This took me to another world of conception. What is this? A *sannyāsī*, a renunciant, he will go to have *darśana* of Badrinārāyaṇa, this _____ [?] etc. and that is a crime, dealt as crime. Then what higher things are here in service under the direction of Guru Mahārāja. That is so high.

And not only that, later on he was punished, and he was degraded from the post of *sannyāsa* to *vānaprastha*, Badrinārāyaṇa dāsa. His *sannyāsī* title was taken away and he was degraded to the position of *vānaprastha*, Badrinārāyaṇa dāsa.

He went to commit the sin of going independently to see that Badrinārāyaṇa. With that remark _____ [?] At least in my mind that was a revolutionary thing. What sin did he commit, so great sin that he's punished in such a way?

So there must be very high thing in the service, in carrying out the order of Guru Mahārāja. It is so high. And gradually I came to find out _____ [?] Work under the direction, under the guidance of a Vaiṣṇava, that is more, more high than independently to seek what is good for us as a master, ignoring the higher existence of the dictator, Guru and Vaiṣṇava etc.

And it is possible by their own *karma*, in the case of Mahāprabhu also. What Kālākṛṣṇa dāsa was a companion of Mahāprabhu. Mahāprabhu came and rejected him.

By chance coincidence such things sometimes to help the understanding of the others, and sometimes _____ [?] seen that nearer persons for some time tried to remain in connection and then going away, and new persons coming.

Satsvarūpa who has written a biography of Swāmī Mahārāja, he has also written that many who came to him have drifted by the wave of ocean, and again innumerable number, newcomers came to his feet, in this way. Some elimination and some acceptance. In this way it is going.

Mahāprabhu also told to Rūpa Goswāmī, "Physical nearness is not nearness proper. By *anugāṭya*, by our submission, the soul can be near only by submissive connection, not by physical nearness."

So the example has been given, the bugs in the bed, and also lice in the head, very closer physically. But mentally or spiritually how far they are? So physical connection should not be reckoned as real connection, physical nearness. Nearness only by submission should be calculated. Physically may be far away, but if he's submissive to a particular, he's near.

Rūpa Goswāmī after his training in Allahabad asked Mahāprabhu, "Please keep me along with You. I can't tolerate Your separation."

"No, no, you are always with Me. You are always with Me. You just go to obey Me, to be near to Me. Now I say you have got much work to do. Go to Vṛndāvana and work as I have directed ____ [?]

_____ [?] nearness to live in the same level, same plane. So we find something like that. Nearer, come near, going away. Near means, what sort of near? By living physically in a different place one can be near. So, union in separation, it is leaning towards that. Physically separated, mentally separated, but still in soul it may be very near.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Union in separation, that is proper union. That can never be severed by any other waves that are coming in.

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

...

So this is the world where the culprits are being sent, and here we have come to find *sādhū*.

Devotee: _____ [?] Different category of prisoner.

Śrīla Śrīdhara Mahārāja: Different class. _____ [?] by the charm of the sense experience, that is prisoner. Prisoner, the word may be insulting, but when we say, who are captured by the sense pleasure, there we use the name of prisoner.

Then everyone will say, 'Yes, it is all right, something, no objection. Yes, we are captured by the sense pleasure. We want sense pleasure. We want exploitation. We can't deny that we are exploiters.'

_____ [?]

Always we must energise. We _____ [?] And to energise means, only to keep up one's position means, that is a nuisance to the atmosphere, devouring so many things. Everywhere there is life. Even the creepers, even the seeds of the paddy, there is also life. And they are devouring. So always we are creating nuisance to this plane. Our existence means exploitation. And we are being victim of the reaction. So how we are in a laudable position?

We are committing suicide. Exploitation means we are bound to be exploited again by them, action-reaction. In the world of action-reaction, action is pleasing, reaction of course must be painful. And we are living there in that plane. How we can admire our present position. A sensible man can never do that. Living in the fools paradise. When we appreciate our present position. Only the appreciation should be that we have got the key to get out of this prison house in our hand, in this human birth. In this human birth we have got the key to get out, if we utilise it properly. After then, we can go out of this prison, the vicious circle we can go out when we have got this human birth, if we can utilise this. Otherwise the world of action-reaction.

*uddhared ātmanātmānam, 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]

*bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]*

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [*Bhagavad-gītā*, 6.6]

One who can control himself, he's his friend. *Anātmanas tu śatrutve, vartetātmaiva śatruvat*. And if we cannot control us then we are our enemy, we are our own enemy. Almost all of us are our own enemy in the way in which we are living here. The process we have accepted of our living, we are enemy to our own self, because we are incurring debt, exploitation. Without exploitation we can't maintain our present position, this body. And that is making loan, loan in the nature. And that must be paid to the farthing. So we are living a life of spiritual suicide.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Connect with infinite. Hare Kṛṣṇa. Gaura Hari.

Vidagdha-Mādhava: Guru Mahārāja. Just as... So you were saying this *sannyāsī* fifteen, twenty years experience and yourself six months, new in the...

Śrīla Śrīdhara Mahārāja: He was given some punishment, then again he was admitted.

Vidagdha-Mādhava: Yes, but you were telling, "You are acting in this capacity fifteen years experience and you are discouraging me, what chance do I have to succeed when you have

so much experience and you have not succeeded?" My question is this, the present leaders of ISKCON, they have rendered so much service to Śrīla Prabhupāda, our Swāmī Mahārāja, so much service, and yet...

Śrīla Śrīdhara Mahārāja: So much service, what is service proper, that should be analysed and known. What sort of service, apparent and service real, there must be some difference. May come to a *sādhū* not only with the purest purpose, but there are *baddha jīva*, fallen soul, many sorts of elements within us. So one thought is predominating, some small *sukṛti* that connects me for some time, and then again that is finished, or I may be, having once connection, of course it must not be lost.

*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]

For the time being it may take far from, after, for long time, or short time, I shall again have to come back. Service proper, that is very rarely found, very valuable thing. Many things within us. Some good sentiment, holy sentiment, pure sentiment, that took me to a *sādhū*. But there are other things also, tendencies in the mind that may predominate and that may misguide me, more or less. Those that have come, they're cent per cent purified, we should think that.

In his time also so many came and went away. Why? When he was present personally then also coming and going, and after he has passed away they may deviate to some degree, no wonder.

When he was living I was told that Tamāla Kṛṣṇa asked him, "When I shall do the work of the Ācārya, should I _____?"

Then Swāmī Mahārāja told in a tape. A mice was living in the vicinity of a *ṛṣi*, he was going to be attacked by a cat. When he complained, he was blessed and he was transformed into a cat. Another day dog is attacking that cat. And he complained to *ṛṣi* and he made him dog. Another day one tiger came to attack the dog and he was taken to the notice of *ṛṣi* and he turned him into tiger. Then that tiger one day came to devour the *ṛṣi*. *Punar mūṣika bhava*, again be a rat at once.

I heard that Swāmī Mahārāja asked that Tamāla Kṛṣṇa, that you have already as a tiger when you have come to devour me, you have to resume position of a rat. That you come to be one with your master, this sort of evil idea has taken you down in that rat conception. So this was also to be told by him during his presence.

So many came, so many gone, and difference also. The GBC's opinion and my opinion was not always congruent, some difference. Still, what we are to do? But in general way we are to go by the resolution of the GBC. That does not mean that that holds the highest position of realisation. Not binding to one and all. One may commit right and wrong, a body also may commit right and wrong. Because it is a body of ten, twelve, or hundred, so it is faultless, it is

infallible, that cannot be. Because the British parliament has taken a resolution, so it cannot be faulty, that cannot be.

Vidagdha-Mādhava: But again it comes back to, what is my prospect? If this is the result for their *sevā*, for their service, what is my prospect? I am a newcomer. They are so many years experienced and they have agreed like that. So what is my prospect?

Śrīla Śrīdhara Mahārāja: Your prospect you are to think out of that, you are responsible for your prospect, ultimately. You are to think of that, and you are free to adjust yourself in different ways, in the way in which you can prosper. That is your *caitya* Guru. Always try to follow your *caitya* Guru, your direction you get, you must do that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...may not be absolute, truth is absolute. And as much as one individual or a committee can approach the absolute truth, so much it should be appreciated and given value. That is the principle. It is all synonyms.

So the _____ [?] Kavirāja in Purī who has started a Maṭha in, nearby (Bila and Viracand Giri?), he says generally against me that, “Śrīdhara Mahārāja is the breaker of so many parties. He’s not, he cannot contribute to the unity, but his words always break the parties into pieces.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: One who comes to me, according to my understanding, what I know best I say to them. That is my position. _____ [?] If he had said it to me, I then should have asked that, you left Tīrtha Mahārāja’s Maṭha and established every few years another Maṭha. I have asked you to do that, requested to leave Tīrtha Mahārāja’s Maṭha and to create another Maṭha only few years distant, what is this? Am I responsible for that? Did I tell you to leave the Maṭha, desert, abandon the Maṭha of Tīrtha Mahārāja? And not only that but only few years after to construct another Maṭha. And this Maṭha was constructed by Prabhupāda. And antagonistic in opposition to Prabhupāda’s Maṭha only few years distant you construct another Maṭha for competition. What is this? A filthy-minded man. But he’s also Ācārya, he’s making so many disciples. All question of division. A student to one is teacher to another. Infinite, no end.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...resolution, and asked me that, “You must obey by the decision of the Governing Body.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Long ago. I told no, with some abusive language I told. The property that is under the Governing Body, one who has got attraction for that, he will abide by the resolution of the Governing Body. But I want to serve under the guidance of a Vaiṣṇava. I'm concerned with a Vaiṣṇava, and not the resolution of the Governing Body. Governing Body means the property governed under the body. I have no charm for that property, so I don't like to go by the decision of the Governing Body. I want a Vaiṣṇava under whose direction I want to serve Mahāprabhu. My problem is this. I don't care for your government. I'm that type of man.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We came hearing the high ideal of Prabhupāda and Mahāprabhu, not for this administration, or the buildings, or money, or politics, or all these things. The ideal, the purest ideal, we are subservient to that. Wherever is that, in a cottage, or in a jungle, we should like to go there.

Devotees: Hari bol. Hare Kṛṣṇa. _____ [?]

Śrīla Śrīdhara Mahārāja: Then they do not speak a word. I told with such vigorously and Professor Sanyal, *Śrī Kṛṣṇa Caitanya* editor, then Goswāmī Mahārāja the founder, all were there, all silenced by these words of mine. Could not speak a single word. They could all realise that, 'Yes it is right.' They could realise that, 'What he says, it is the real worth of our heart, everyone of us.'

End of 82.07.04.A

Start of 82.07.04.B_82.07.05.A

Śrīla Śrīdhara Mahārāja: Still I'm after that.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Na hi kalyāṇa-kṛt kaścid.*

*[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]

If you don't deceive your own self, none can deceive you.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We must be sincerely searching after truth, *kṛṣṇānusandhāna*, what is my object of life, the search after Kṛṣṇa. Wherever, which direction I find Him I must go that direction. I shall try at least. *Kṛṣṇānusandhāna*, we are out to search for Kṛṣṇa. That is our only one aim of life. Whatever direction my inner Guru, *caitya* Guru, will guide me, I'm after that.

'Go this direction, there is Kṛṣṇa.' 'No, Kṛṣṇa is running that side, I shall run that side.'

In this way my only object is to find out Kṛṣṇa, where is He, I want to have Him, *kṛṣṇānusandhāna*. And He's not a static substance. He's of extremely dynamic character.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: My all object of life, every time, everywhere. Only to find out which side Kṛṣṇa we can expect to find, that should be our guide. Where to be traced, where to be traced most, about Him. We must run to that side. Not pinned down with any space. He's the spiritual attractor. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The mercy that was shown to Uddhava, that was mentioned in connection with the highest grace of Kṛṣṇa, Svayaṁ-Bhagavān, not Vāsudeva. And also the chivalric nature, in hero, there should be some heroic nature. And that requires this sort of doing away the opposition. So some are of opinion no Svayaṁ-Bhagavān, Kṛṣṇa, in Vṛndāvana Kṛṣṇa. It is His *līlā* but this is to be differentiated. There are two functions, they are not of the same nature, one negative-positive, that sort of difference, direct-indirect. But it is a part of the *līlā* with the *gopā* and *gopī*, in relativity to that. He's presenting Himself as a hero. That nature requires some sort of such display, so should be a part of the *līlā*.

Devotee: So all the *līlā* that took place in Vṛndāvana, that's all Svayaṁ-Bhagavān Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Bhagavān Kṛṣṇa. Yes.

Devotee: Then Vāsudeva Kṛṣṇa is in Dvārakā?

Śrīla Śrīdhara Mahārāja: In Mathurā-Dvārakā. The Nārāyaṇa means Śeṣaśāyī. Vṛndāvana is a place where He Himself tried His best to take the form of Nārāyaṇa but could not retain it when Rādhārāṇī came there.

When the other *gopīs* also approached Him, "Oh, He's Nārāyaṇa. Please accept our obeisance and grant the boon that we may have our love, loving service towards Kṛṣṇa, passed away."

But Kṛṣṇa could not retain His four-armed figure of Nārāyaṇa. He was forced to come to His original position there as Kṛṣṇa.

We are to understand that hero and heroine, to part a play of hero...

to drive away the opponents or disturbing elements. That should be a part and parcel...

...

But that is not His positive affectionate nature. Only by the indirect process He can manage all this, removal of the obstacles in the way of union.

Baladeva is also there. He also managed to do away with some other troubles. There was perhaps three was removed by Baladeva Himself.

_____ [?] we have seen there. To kill, to remove the difficulties of the world management, that is not the function of Svayaṁ-Bhagavān Kṛṣṇa. What is necessary for the administration, *bhuvar haran*, the necessity of the administration of the world at large, to remove the demons, that is not connected with Kṛṣṇa. That is the duty of Vāsudeva. But what is necessary for the background of His loving play in Vṛndāvana, that is connected with His highest personality, and connecting in the negative side.

It is necessary that the heroic nature of the hero can establish Him in a higher, good position and that is under special attraction of the heroine group, heroine and Her group. It is necessary. A necessary part of a hero that He will do such deeds which will attract the heroine and Her part. Such bravery is necessary in the hero, indispensable, to capture the charm of the beloved section.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Also we have been given to understand that when that sort of attempt comes from Svayaṁ-Bhagavān, a least attempt can produce a very big result.

In Rāma Avatāra He had to fight, sometimes defeating, sometimes being defeated, after much struggle He's becoming successful.

And in Vāsudeva there is also some sort of fight: Jarāsandha coming and defeating Kṛṣṇa, several times He's going away.

But in Vraja *līlā* slightest attempt _____ [?] most minimum energy He's doing a very big thing. And those that are enemies in Vṛndāvana they are also of very high power than ordinary state. But very neglectfully He's removing these things, playfully. Not in a challenging mood, fighting mood, but playfully, very negligent way they are being killed, removed. All these things. Svayaṁ-Bhagavān. All in the nature of play He's doing. The *āśura* was not less powerful there, so in mild form there placed. All part of His play.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, what are the different types of *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: *Sāṅketyaṁ, parihāsyā, stobha, helana*, four kinds.

*sāṅketyaṁ parihāsyāṁ vā, stobhaṁ helanam eva vā
[vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ 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 - *parihāsyā*, 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]

These four types. Neither *aparādha*, nor *śuddha Nāma*. Neither exploiting tendency there, nor serving tendency. That in a marginal position, *mukti*, the stage of liberation it may come, *nāmābhāsa*. Its object is like that. *Nāmābhāsa mukti*, not *sevā prapti*, that is the goal, mere liberation.

Just as the evening or the morning when the sun does not rise, *sandhyā*, slight dark, neither dark nor day, something like that. Not this side, that side, the middle position, *nāmābhāsa*.

The sound aspect of the Lord, that contains all other things. Just here the sound is the most subtle. In Vaikuṇṭha, sound, that is the most gross thing. And then the *rūpa* and other development are more and more subtle than the inner conception, inner representation.

The *gandha* which is the grossest in the here, the quality of the earth, *gandha*. Śabda sparsa, *śabda*, sound in ether, *sparsa*, in the air, *rūpa* [?] in the fire, *rasa* in the water, and *gandha* in the earth, the grossest, and there this *gandha* is the finest. Perverted reflection, the opposite there.

In *Caritāmṛta* it mentions Mahāprabhu is experiencing the *gandha*, in the very last developed stage He's showing like that, *gandha, kṛṣṇa anga gandha* ____ [?]

Vague, and that's a concrete thing, tangible, to have experience of Kṛṣṇa in the most tangible form, that is the highest stage of realisation. Sound Kṛṣṇa is very easily approachable. Then *rūpa*, the beauty, in this way it goes up. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, sometimes you speak of service proper, or real service. What is that service proper, what is that real service?

Śrīla Śrīdhara Mahārāja: That has got real connection with Kṛṣṇa, more accurate...

Badrinārāyaṇa: Does it have anything to do with *sādhana bhakti*?

Śrīla Śrīdhara Mahārāja: Not *siddha*. Real service is in *siddha* stage. When before that attempt of service from far. *Svarūpa siddhi* realisation is final, but still there is a barrier, fine barrier. Only at *vastu siddhi*, so much intense. It is told that where the *līlā* is going on in this *brahmāṇḍa* there you can have chance of participating direct. Then only we can have in touch with the reality. Before that more or less theoretically.

But there is gradation and it is only possible through the Vaiṣṇava. So we are requested, the stress is given so much, do under the direction of Vaiṣṇava, Guru. You cannot have any direct connection. Your direct connection is vague and abstract. But if you do under the direction of a Vaiṣṇava, because he has got the real touch, so your attempt will fetch more value. It helps touch with the direct thing, direct. And yours will be more or less imaginative character, your *bhajan*. So we are requested.

Sometimes we can't appreciate that. 'Why should I not approach direct? Why so much stress is given, do it under the direction of a Vaiṣṇava?' Very much stress is given here. Always try to do under the guidance of Vaiṣṇava. Service means under the guidance of the higher agent. That is the purpose. Who is...

Devotees: Mādhava Purī Mahārāja. Dāsarātha Sūta is here also.

Śrīla Śrīdhara Mahārāja: Hmm. Ha, ha. The real touch with Kṛṣṇa, that means a great revolution that can play havoc. Man cannot stand the direct connection in his position. So that should be tempered.

Just as in the steel, different quality of steel, very hard and soft steel also there. The iron is being melt by the heat, and the pot which holds the melting iron, that is not being melted.

So, not in that rough way, that the Vaiṣṇava who can stand to be at the direct touch of the waves coming from Kṛṣṇa, that's made up of another metal, not this metal. And gradually that may be hard steel. We have to make hard steel, a process, or preparation for that.

So the eyes, nose, everything, the ears, should have got training of higher, finer type, that they can catch and they can tolerate that wave, catch and tolerate, stand.

Mahāprabhu showed that when He got *darśana* of Kṛṣṇa on the way back to _____ [?] how the whole system was turned into madness. In the _____ [?] of a madman.

So mean that, "Kṛṣṇa I can't tolerate. I can't tolerate My existence without that sort of vision again. My friends, show Me that thing. I can't retain Myself without that." _____ [?]

So the vision is controlling the visitor, in such a way making him mad. To stand to that wave, that requires that sort of body, formation, everything. This, our ordinary mind cannot stand that, so,

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

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

[Mukunda-Mālā-stotra, 25]

The force of the first wave cannot be stood by ordinary person. The stuff is there who can manage, the first group, second group, third group. And whatever we get from furthest that is so much that we lose our sense. It is such.

Just as if we go nearer the sun ray we will be burned to ashes. From a particular distance we can have the fullest benefit of the sun ray. Not very far, not very near, proper adjustment.

So we are also told that *ānandam* is of so intensity and ecstatic, we can't tolerate that. Swāmī Mahārāja has told you will faint there. No perception, perception will reach to zero

degree. Gaura Hari bol. The eye will not be able to draw the beauty in its own experience. So the ear, sound is also told to be like that. The biggest sound ear cannot catch, nor the lowest sound also cannot catch. Only in the middle. Such, so take your stand where Guru and Vaiṣṇava, from there you try to see.

Mahāprabhu used to see Jagannātha from far away, just from behind the Garuḍa-stamba, He taught us to do that. Fools rush in where angels fear to tread. So proper adjustment, we should keep it in our mind always, proper adjustment to our best benefit where we are to adjust it. _____ [?]

Then we can have our best. Maladjusted we lose.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

We are requested to take our stand just nearby, we should secure a position nearby Rūpa Goswāmī, Rūpa Mañjarī, Rūpānuga. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, in this song, *Śrī-rūpa-mañjarī-pada*, there's one line I want to ask a question about. *Anukūla habe vidhi se pade haibe siddhi*. Does this *vidhi* mean *vidhi mārga*?

Śrīla Śrīdhara Mahārāja: Not *vidhi mārga* but the difference between *adhokṣaja* and *aprākṛta*. *Aprākṛta* which is similar to mundane but not mundane. The highest part of the creation, of the existence, of the absolute, is similar to the lowest part. *Aprākṛta* means not *prākṛtam* but similar. There is signs of similarity, so generally one mistakes that this is ordinary thing. So here one is in *aprākṛta* layer, the highest layer, they think that they as if *jñāna-sunya bhakti*, as if they're in the midst of this mundane world.

So Yaśodā, she's trying to take the feet dust of a saint and putting it to the head of Kṛṣṇa, her son, that the troubles will be removed. All these things. The *brāhmaṇas*, the saints, so many things, *anukūla habe vidhi*, that we are under the administration of _____ [?] Brahmā. That will be the posing of the *jñāna-sunya bhakta* school. _____ [?] is making arrangement, everything. We are faulty people, we are under the administration of _____ [?] the administrator of this mundane world. And if he kindly grants something for our enjoyment, we can enjoy that facility. That is the posing. And it means it will go to Yogamāyā. If Yogamāyā kindly grants such circumstance, occasion, favourable circumstance is created, then only we can have that chance. Otherwise it is not in our hand. If the circumstance becomes favourable to us, then only can we have that great favour. Just as Rāmānanda Rāya.

*punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.38]

"Now suddenly Kṛṣṇa gave His *daraśana* to me and I'm charmed. Now I have lost that my heart is hankering very ardently to have that repetition again. But now if any such chance comes to me, what should I do? I shall try to propitiate that time. The time that showed

Kṛṣṇa to me, I shall worship the time so that time may stay, it can linger, and then I can have the *darśana* of Kṛṣṇa. So this time I shall try to satisfy the time, that time showed me Kṛṣṇa." This is the idea, the paraphernalia.

Devotee: Putting some ornaments on the time.

Śrīla Śrīdhara Mahārāja: Time is supposed not to be *cinmaya*, *cetana*, having personality. So the deity of time I shall satisfy by ornamentation and offering better food, all these things. I shall worship him and if he's propitiated with me, he stays, then Kṛṣṇa will also stay automatically, a figurative way. So also if Virata [?] is propitiated with us, Virata can deliver Kṛṣṇa to us. *Jñāna-sunya bhakti*. Virata can do anything and everything. If he's giving Kṛṣṇa to us so we get. If he withdraws then we're helpless. That is the idea, that is a form of *jñāna-sunya bhakti*. They do not know where they are and who is managing; managing of course the Yogamāyā. It is meaning to Yogamāyā. Yogamāyā is supposed to handle the whole pastimes in Vṛndāvana, uniting and then separating, always. That is also a part of Kṛṣṇa's will, Yogamāyā, having direct connection with Baladeva. Baladeva in His different function is managing the stage for the *līlā* of Kṛṣṇa. *Jñāna, bala, kṛiā, ca*, feeling, thinking, willing. The willing portion is mastered by Baladeva, the energy side. And the enjoyer side representing Kṛṣṇa. And the enjoyed side representing Rādhārāṇī and Her group, and Baladeva somewhat. *Sākhya, dāsya, vātsalya*, all included in Baladeva. *Jñāna, bala, kṛiā, ca*, thinking, feeling, willing. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So the neophyte devotee he's under the management of Brahmā or this Yogamāyā?

Śrīla Śrīdhara Mahārāja: Neophyte according to the degree of their position, realisation. Sometimes in the beginning he has got his past *karma*. That is also playing a leading part there for the beginners. And then according to the stage of the devotee it should be considered. The relation finite and infinite we are to keep in mind, not conjecture everything as finite. If we think in the character of finite, that will be in the mental plane. The infinite is covering the whole circumstance also, environment, everything, in His subordinate function of Baladeva. The whole paraphernalia, time, space, the management, all. Ha, ha, ha. We must throw ourself into ocean. Ha, ha.

Devotee: Then *nirakhibo e dui nayane*.

Śrīla Śrīdhara Mahārāja: That is in a particular stage, *jñāna-sunya bhakti, anukūla habe vidhi*, if kindly He comes to show, then I can see, I can have the pleasure of seeing Him. But it depends on the hands of the administrator. It is not within my hands, my reach, only looking up at that fortune.

*āśliṣya vā pāda-ratām pinaṣṭu mām, [adarśanān marma-hatām 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]

And that sort of aspiration is almost hopeless. It may be hopeless totally, still you can't leave Him, it's of such type. Though the highest complete type, but still not complete in our own conception. It's the most hazy of the hazy, un-understandable, *adhokṣaja*, unthinkable, unknown, unknowable. But still it is, and we may have any touch of it, contact. So prepare yourself to that type level. You may or may not get it. You may not get it, still, if you want only Him and none else you are in the purest position, highest...

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Śrīla Śrīdhara Mahārāja: ...much, is your qualification. But to get it or not to get, that is at His disposal. So you should be prepared for that. If you like you may come, or go other way. That may embrace you or may finish you. Rūpa Goswāmī says, "Like thunder." The *cātaka*, a kind of bird, they only drink the water of the rain and never any water on the surface. They're always with their face upwards, "*Patī jala*, Oh water, Oh water." In this way they make noise. But the cloud may send a thunder or drops of pure water for him. With this attitude we are to approach towards Kṛṣṇa. I may get, may not get, that also may be. But still to hanker after His connection, that is the highest position. Not, eliminating all others. *Anyābhilāṣa*, *karma*, *jñāna*. Elimination of the whole and only to wait for His favour. I may get it, I may not get it. If you like you may come, otherwise go away. This is so dear, so rare. It is Your sweet will, Kṛṣṇa conception is like that.

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto, 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]

Whether I get it or not, I admit that that is the highest ideal of life, to aspire after Him. So you are to understand, scrutinise, how and what for, only hankering should be the best aspiration. How it is possible? We may get it, may not get it, still we must aspire after, and that aspiration is our highest goal. How it can be possible? What is in the process, have they not achievement of the fruit. But in the attempt there is such purity that everyone should hanker for that, even without surety that you may get that. What is there in the process that we should adopt for eternity. We are to wait for eternity, may or may not get, still we want that. What is that? If you can understand that the beauty in the way of search, that to search for Kṛṣṇa, that is the highest beauty and nothing else. Exclusive search for Kṛṣṇa, that is reward of its own. Virtue is reward of its own. In that way you are to analyse, think, realise and have your satisfaction. Virtue is its own reward. I am victorious because I want that I will

be rewarded, not that. I am virtuous, it is itself its purity. So of all the conception of all the virtues the search for Kṛṣṇa as truth, that is the highest virtue. In this way we are to understand what is devotion to Kṛṣṇa and who is Kṛṣṇa.

Devotee: Sometimes people give up aspiring, they reverse positions, and they say, "I did not get it, therefore Kṛṣṇa's will is that I do not get it."

Śrīla Śrīdhara Mahārāja: "It's futile. I won't try that path." This is? Yes, they may go. They're at liberty to do so. And there are so many, because very, very rare, we may or may not achieve. So the big research scholars, what they do, "I may be successful or I may not be successful. Should I go in this way?" If you ask them, what they will answer? "I may be successful or may not be but still I want to research this thing." Their determination will be like that, the high scholar.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, some *śiṣyas* find hope when they see someone has been successful, when they see someone has succeeded, he has reached the goal.

Śrīla Śrīdhara Mahārāja: I don't follow.

Vidagdha-Mādhava: When someone follows the process and is successful in the attempt, he reaches the goal, he gets *darśana* of Kṛṣṇa, then that gives hope to others to see that. To see someone who has perfected...

Śrīla Śrīdhara Mahārāja: Someone is successful and they say that, "You come and follow me and you'll be successful."

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhrdāḥ
bhavat-padāmbhoruha-nāvam 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]

There is a *śloka* in *Bhāgavatam* that when they cross this ocean:

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhrdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

So many, that is of the lowest conception. So many saints after using Your name, after taking shelter in the service of Your name they have crossed the dreadful ocean of life and death and left that boat. By the help of the boat of the praise of Your holy feet, they have crossed this ocean of death and birth, and again they have left behind that boat for others to go by that way, to cross this. This is only about *mukti*, taking the name of Kṛṣṇa to acquire

liberation, the example for that, here. And what you want to take. Some have already experienced.

Vidagdha-Mādhava: No. If someone has attained Kṛṣṇa *prema*, that is the goal, Kṛṣṇa *prema*.

Śrīla Śrīdhara Mahārāja: Yes. Then? They come to distribute that, recruit us persons for that?

Vidagdha-Mādhava: Then others will be attracted to make the attempt because the goal has been reached by someone. Then the process has been shown to be correct because the goal has been reached. Someone has reached the goal.

Śrīla Śrīdhara Mahārāja: Yes, if we can go properly then of course we generally can hope that we shall reach the goal. That does not affect my point, because it is very rare, I say that it is not so easy to capture the goal. We should not think like that. We have the real conception of the thing, and we have also at the same time the conception of what is He and what is called to get Him. That getting may not be according to our picture of the present time. Union in separation, we must try to conceive that thing. Though I do not get I cannot leave the search. Once search begins the right way, then one cannot leave that search. In searching, he's in the searching also about Him, so they can't leave. The search of Kṛṣṇa is also Kṛṣṇa, of a particular type.

Vidagdha-Mādhava: Our Swāmī Mahārāja, he was asked, "Have you seen Kṛṣṇa, have you seen Lord Kṛṣṇa?" How would *you* answer such a question? If someone comes to *you* and says "Have you seen Lord Kṛṣṇa?" How would you answer such a question?

Śrīla Śrīdhara Mahārāja: Have you touched the ocean? With one finger touching one verge of the ocean, "Yes, I have touched the ocean. I have got it, I have got the ocean." What do you say?

Vidagdha-Mādhava: Some want to say, "Have you seen the Lord, have you seen His form?"

Śrīla Śrīdhara Mahārāja: That is to draw the idea from this material world, and that should be cured. That is a disease and that disease should be cured first, that we can take Kṛṣṇa like this. What is Kṛṣṇa? One who has no idea, they can say so, "Have you seen Kṛṣṇa?" Like a man, Kṛṣṇa can be seen. He has also said that He cannot be seen by these present senses. And what do we mean when we say, "Have you seen Kṛṣṇa, have you seen with these present eyes. In the _____ [?] it's mentioned that He's beyond the experience of our senses. *Adhokṣaja*, that is His first, the first nature, that He's beyond the range of our senses; and even mind, and even sometimes our reason. And we must go to that plane to have the idea of seeing Him. Then what will be the form of sight, the nature of sight, seeing Him? We are to learn from A,B,C, that what does it mean to see Kṛṣṇa. That is also possible but not so near, the unconscious of this world. Seeing Kṛṣṇa is not like the seeing of these material things here. In the beginning we are to be acquainted with this principle experience.

He can be seen, we may think, in the soul's eye. The illumination of this physical body, mental body, then a body of service and that will have so many senses and perceptible by such senses, that soul's eye, soul's ear. In a general way you may think of it in that way. Not this mental eye, or physical eye, mental ear, physical ear. To have experience of Him, the body is of another element. It is made by *cid-ānanda deha*. That is the highest type of conscious body, full of service and love. Not this body of exploitation, eager to exploit the environment, nor to get rid of the unfavourable circumstances. There is another body you will have and He's approachable by that figure. At least you may think like that, in a general way. That that eye is not this eye, that mind is not this mind, all different, all Kṛṣṇa-ised. The transformation, Kṛṣṇa consciousness, in its process will transform me wholesale and give me some sort of body with which I am to experience Him and His *līlā*. We may think in that way.

So through the service, a transformation will take place within us, Kṛṣṇa aiming transformation. He's all-in-all. He only can satisfy all our hankerings. In this way the transformation will come for Kṛṣṇa interest, for interest of Kṛṣṇa. We must be converted into interest of Kṛṣṇa wholesale. And we shall find that from within a body has come out who can play there with Him, eligible to work there in Vṛndāvana.

Ane r̥day more more vrndavana gane gane eka kori mane [?]

Tahe tomar pari daya yado koro aya daya samakud [?]

We must find out Vṛndāvana within us, and there my own self and others also must come to such paraphernalia. It is there. If sweetness, if love is there, the land of love is also there. From so far we are captured by the perverted reflection of sweetness, love, beauty, charm, all these things, mercy, beyond the law of nature. So if we make progress fairly towards that goal, then we are told we shall come in a plane where we shall find our own self in a proper adjustment with the paraphernalia where we will see Kṛṣṇa and His paraphernalia there. We are to attain Vṛndāvana from this mundane world of exploitation, the world of renunciation, then that calculative devotion, and then spontaneous devotion. No rhyme and reason, but most tasteful, taste is our guide, *ruci*, our guide. And we shall enter deep within and find our own beautiful, our sweet self, as well as the sweet paraphernalia, as well as the master of that land, all these things. You have got some charm for such a news from far away. You try to catch this train to go there.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bija

["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]

A ticket to go to that land of dream. That land of dream, sweet dream, feeling our feeling. We're feeling keenly this present circumstances, present environment. The feeling should be raised to such a standard when we're to traverse through the long, to make a long journey, leaving aside so many proposals, enticement of different types. And to go to Kṛṣṇa consciousness area. Kṛṣṇa consciousness, it is real. This world which we think real, this is transient. We are told, and we can understand also, the sun, moon, earth, everything will vanish. It was not there, and it will not be there again, coming, going, unsettled. But there is a

plane that is really existing, and where there is real knowledge, and over that there is real love, sympathy, sweetness, beauty. We want to live in that plane of life. We abhor this plane of life. This is not worth living. We're disgusted with the highest proposals of the scientists to explore the moon, the sun, the *sukla* and other planets. In spite of all these big hoax we neglect, we despise it, for the reason of *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9] And we want to live in another soil. And that soil, the proposed soil, in *Bhāgavatam*, that is that Kṛṣṇa Brajaloka. And we have particular taste and attraction for that plane of life. We want to purchase ticket to go to that land, however distant it may be, and however troublesome may be the journey. At all risk we want to go to that land of our ideal conception given by *Bhāgavatam* and Mahāprabhu. That is the general conception behind.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, you were mentioning this morning about how some Vaiṣṇavas were emanations from the dust particles of the body of Śrīmatī Rādhārāṇī. What was that word again? Could you please describe the Sanskrit word.

Śrīla Śrīdhara Mahārāja: It is mentioned sometime the *jyoti*, the figure has got the lustre, and that lustre means that so many atoms of electrons of light, whatever you say it. Who has got some relation with, relativity with that centre, they will be ultimately drawn towards that. That is adaptability you may think. The far fledged relation, the connection with that, undetectable in the present.

If it is there, the difficulty is, if it is there, how that can come here? That will be the problem. So whenever these type of things are mentioned we are to take the connection of adaptability. In the undetectable position of the *jīva* soul, of both sides. In this side also, how lower he can come in relation to *māyā*, and how higher it can go in relation to Yogamāyā. These two possibilities are always in the marginal potency, the unit of marginal potency. The possibilities, without that we cannot attribute anything positively to that. The possibility you may think it. Otherwise there will be difficulty in the law of thought, mundane.

And we must not forget the qualification general, given by Mahāprabhu, *acintya bhedābheda*. We must not forget inconceivable. We're not master to conceive anything and everything. The whole conception with the Absolute. And we being infinitesimal, we want to devour the whole administration, plan, and everything. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You want that infinitesimal, though they feed on infinity, they live devouring infinity. *Acintya, jñāna sunya bhakti*. We neglect all these things and want to devour, the finite wants to devour the infinite. And that is loss, waste of energy. Somewhat workable knowledge we may be imparted with. Not that I shall get the whole thing in my fist, then I shall start. The very nature is condemnable and it is mundane in its worst type. _____ [?] then I shall make follow on one leg. I want the future held in my fist then I shall begin starting. This is not possible even in this mundane world, and what to speak of the world of infinite.

Hare Kṛṣṇa. Gaura Hari bol. What's the time?

Badrinārāyaṇa: Quarter after nine, fifteen after nine.

Śrīla Śrīdhara Mahārāja: Oh. So I want to dissolve the class now because...

...

...and well-read man and *parśada bhakta* has been disguised. They're consulting the scriptures and waiting, the time has come when the Avatāra of Kali will come, the time is up. And searching His birthplace, it will be in Navadvīpa. Navadvīpa Dhāma at that time famous for learning _____ [?] and philosophy, all these things. *Navadvīpe* _____ [?] in some *Purāṇa* it is mentioned _____ [?] where the Yuga Avatāra is coming.

In the mean time Mahāprabhu began *Nāma saṅkīrtana*. Then they came to understand that the Yuga Avatāra has come here, the Nīlāi Paṇḍita. He wrote a few letters to Him, and Mahāprabhu also answered.

They were letters of such type that, "We are very mean. How men like us may be delivered from this trouble of the world?"

And Mahāprabhu also replied in a Sanskrit *śloka*.

*para-vyasaninī nārī, vyagrāpi grha-karmmasu
tad evāsvādayaty antar, nava-saṅga-rasāyanam*

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. (Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 1.211]

Gave consolation. "It does not matter that you are engaged in political affairs, and in the association of the *mleccha*. It is your external self. But internally you are all right. Your hankering for the truth is evident, and you have no fear." In this way. And this example He put, "A lady who has got some attraction for another person than her husband, she's seen to be very busy the whole day in the household affairs, but internally she's always associating herself with the company of her paramour. So your position, don't be afraid of that." In this way.

But after *sannyāsa*, Mahāprabhu when He came here, went straight to Ramakeli and there Dabhir Khas [Rūpa Goswāmī] and Sākara Mallika [Sanātana Goswāmī] they met Him. At that time it is told that Jīva Goswāmī was a boy. He also saw Mahāprabhu only at that time, had a view. Then both of them came and fell flat at the feet of Śrī Caitanya Deva at that time.

And Caitanya Deva accepted them. "You are My eternal servitor. Very soon you will join Me."

In this way they had a talk. And also Sanātana Goswāmī put a word to Mahāprabhu. "Oh, *lākhs* of people coming along with You and You will go to Vṛndāvana. In this way they will create much disturbance, this over burdening crowd, and You won't find peace there." And gave some hint that is under Muslim control. "And with so many persons You will go and if any disturbance is created by anyone You will have no peace in wandering through Vṛndāvana."

Mahāprabhu took this in His heart and came back through Śāntipura, via Śāntipura to Purī. And from there with only one attendant He started for Vṛndāvana.

After this incident Rūpa Goswāmī, Sanātana was at the head, so no difficulty, Rūpa with all his articles, family, has removed to his house in Yasobad. Sanātana Goswāmī was there. Anyhow this news reached to Orissa Emperor and found the able administrator Rūpa, Sanātana is no longer helping the Nawab. He attacked the border of Bengal and Vatsar had to go to the battlefield. Asked Sanātana, a very supernatural talent to accompany him.

But Sanātana told, "It is not possible for me to do all these things." Sanātana in the meantime is indifferent with the political affairs, and he's deeply engaged in *Śrīmad-Bhāgavatam*, *Gītā*, etc. and not attending the court.

And the King when he informed this, "That I'm not keeping well." Then he sent the doctor. Doctor reported that, "I did not find any physical trouble but indifferent."

Then what to do? The King had to go alone to the battlefield to guide his soldiers, and he thought that, "Sanātana's temperament is not reliable. In my absence he may fly away, as his brother Rūpa has done." So he asked, "Put him into, intern him, put him into concentration camp and keep a vigilant eye until I come back from the battlefield." With this order he went away.

In the meantime Sanātana he's thinking very severely, furiously, how to get out of this entanglement of *māyā*. In the meantime Rūpa Goswāmī he sent a man in Purī and told him, "Whenever Mahāprabhu will start for Vṛndāvana, at once you will come and inform." In the meantime the man came there. "Mahāprabhu started with an attendant towards Vṛndāvana via Benares." Then Rūpa Goswāmī when he got this information he sent a man with some mystic poetry. *Yadī ranga rdham naya* [?]

*yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā
itī vicintya kuruṣva manaḥ sthiram, na sad idam jagad ity avadhāraya*

["Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.'"]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.3, within the purport]

In a figurative way, others cannot understand, only those know, those that are aware of this mystic meaning they can read. So this was given to Sanātana, anyhow.

And also the man told, "Ten thousand rupees have been kept with some merchant there to help you, Rūpa Goswāmī has managed. So anyhow with the help of that rupee you get out of the prison house. And I'm running to join Śrī Caitanya Deva on His journey towards Vṛndāvana, and you also anyhow come hurriedly."

Then Sanātana Goswāmī managed. He, with the jailer, bribed him and he told, "You are all in all above us. When you were in administration I liked to help you, but I'm afraid of the punishment of the King. How can I do?"

"I'm giving, a policy I recommend. You say that 'I took the prisoners from the side of the Ganges for their, to answer the call of nature. And the chain was on their leg. And Sanātana suddenly jumped into the river. And I tried my best but could not find him. Carried by the current where he went I don't know.' You give this explanation."

And the money he got and the advice was given. In this way. And he was ready. At dusk, just before the evening time he released Sanātana. Then Sanātana Goswāmī he went to the banks of the Ganges and there he prayed with folded palms. "Oh Gaurāṅga, how can I cross this river?"

Suddenly found at dusk a piece of wood perhaps. He was so eager, as much as he can make progress, so he took a step on the wood floating, which was apparently floating on the Ganges, and he suddenly found that the floating wood is moving. That was a crocodile. And the crocodile carried him to the other side of the Ganges.

Anyhow - offering obeisance to Mahāprabhu, Sanātana started on the other side. One man with him and he had eight golden coins. And he took shelter under the chief of that, that is mountainous. The chief showed very much courtesy, hospitality, made good arrangement as for the respectable guest.

Sanātana Goswāmī thought, 'Why this gentleman is showing so much respect for me? So much care he's taking for me. There must be some meaning.'

Then he asked his attendant, "Have you got any money with you?"

"Yes I have got."

"Why have you taken? This is death direct you have kept with you. _____ [?]

This you have taken with you and this will be the cause of killing...

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Śrīla Śrīdhara Mahārāja: ...told, seven coins. Took. "Give them to me." And took them and produced to the chief. "I have these seven golden coins, and you please kindly accept this, and help me to get out of this hilly and jungle path. I want to go to Benares. Please help me."

And then the chief told, "Yes. I know not seven but eight gold coins are with your attendant. And this night I could have killed both of you and took those golden coins. But when you have yourself taken I'm satisfied with your behaviour, I won't take them. And also I shall help you to get out of this jungle route, to guide you to Benares."

Sanātana Goswāmī told, "No, no. You please save me. Otherwise another person will take these and kill me, so save me. Save my life by accepting these golden coins."

Then he took, and very carefully helped them to get out of the jungle towards Benares.

Then Sanātana Goswāmī asked, the attendant's name was Īśāna, "Have you got any other?"

"Yes, one."

"All right, with that you go to your home. Don't come with me."

In this way Sanātana Goswāmī went. And when going in Bihar there in some Hājipura, a place named Hājipura there in a mango tope he's sitting, and the time was, winter approaching. The month may be this Mārgaśīrṣa or so, November maybe.

And at that time Sanātana Goswāmī's sister's husband, one gentleman, he was sent by the Nawab to purchase some horses necessary for the war field. Śrīkānta was his name. He suddenly found from the top of a house that Sanātana Goswāmī perhaps, similar person is sitting on the mango tope. He detected, found that, "Yes it is he. I heard that he's in the prison. But how he has escaped, and where are you going?" He privately met him, "What's the matter?"

"Things are such and such."

"Then how you will go, so cold, on that side, you will die. You can't meet Śrī Caitanya Deva. Anyhow I am offering this valuable blanket to cover this body. Anyhow at least take this blanket and go."

He accepted that, and gradually he reached Benares and inquired where is Śrī Caitanya Deva, and he came to know that He's in the house of Candraśekhara, the physician Candraśekhara, so he went.

Caitanya Deva was sitting on the veranda in the front, the door. After taking a peep he crossed the gate and on the other side took his seat. Mahāprabhu could understand that only a seconds visit he could catch and asked that Candraśekhara, "There is one saint outside the door, you call him here."

The Candraśekhara he went out and cast his glance this side, that side, no saint. He came back. "There is no saint there."

"Is anyone there?"

"Yes, one *daraveśa*, a Muslim *fakir*, seems to be sitting there."

"Take him."

Then he went out.

'prabhu tomāya bolāya, āisa, daraveśa!' [śuni' ānande sanātana karilā praveśa]

["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Goswāmī was very pleased to hear this order, and he entered Candraśekhara's house.]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.50*]

"My Lord is calling for you. Come, you fortunate *daraveśa fakir*, you come in."

Śuni' ānande sanātana karilā praveśa. The highly glad Sanātana entered the house. Then Mahāprabhu just came down from the veranda, and going to welcome Sanātana, and Sanātana is going back.

"No, no, no, don't touch me. I'm so mean. I'm so low. Don't touch me my Lord."

"No, no."

prabhu kahe, — "tomā sparśi ātma pavitrite / bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.56*]

"No, no, Sanātana, I'm touching you for My purification. You have got such a type of devotion at your heart, that what about Me, you can purify the whole of the world. *Bhakti-bale pāra tumi brahmāṇḍa śodhite*. The whole *brahmāṇḍa*, the solar system, you can purify. Such a type of devotion is at your heart Sanātana. I want, for My selfish purpose I want to touch you, welcome you. *Ātma pavitrite*."

In this way, a little talk. And then Mahāprabhu asked Candraśekhara, "Please take him to the Ganges and cleanse him, gentleman like, these bushes should be removed."

Then Sanātana went there and after having a good shave he came. Then, at the consent of Mahāprabhu just before him, He asked Tapana Miśra, "Give some clothing. I shall change the dress." Then Tapana Miśra came with some new cloth.

"No, no, I won't take that. If any used cloth you have got to spare from your family you please give it to me, but I won't accept any new." So some used cloth was given to him, and tearing that into two, a *kaupīna* and *bahirvāsa* he made himself just before Mahāprabhu.

And then there was that valuable rag with him. Mahāprabhu is casting glance at that, that valuable rag.

Sanātana could catch the meaning. He went to the Ganges and there a Bengali gentleman he had an old *kantha*, this cloth together put and sewed like a blanket, and one gentleman has cleansed that *kantha* and spread it in the sun.

Then Sanātana approached him, "My brother, will you do some help to me?"

"What to you want?"

"Please take this rag and give me that torn cloth, covering, sheet."

"What do you say? This is a valuable thing, and this has got no value. Are you cutting jokes with me?"

"No, no, no."

"But your figure shows that you are a gentleman, and you are cutting jokes with me. I can't understand."

"No, no, no, I don't cut jokes with you my friend. I really appeal. I'm am a *sannyāsī*, no necessity of this rag, this is very valuable, and this will suit me." So anyhow that was changed, and with that torn cloth, rag, he came to Mahāprabhu.

Mahāprabhu was very much satisfied, and then He came out. "Yes, you have understood My internal feeling. You will go out for *mādhukarī*, for begging from door to door, and such a valuable rag on your body the people will ridicule you. So now it is all right. *Mādhukarī* dress, and this plain dress, a poor dress, suiting."

So in this way Sanātana lived there for two months. Mahāprabhu taught him *sambandha-jñāna*. About four chapters in *Caitanya-caritāmṛta* perhaps devoted for this purpose.

And before that Śrī Caitanya Deva met Rūpa Goswāmī in Allahabad, *Daśāśvamedha-ghāṭa*, there.

Caitanya Deva told that, "Rūpa also met Me, and with him the father of Jīva Goswāmī, that is Anupama, he was a Rāma *bhakta*, and both of them met in Bindu-Mādhava temple in Allahabad. And in *Daśāśvamedha-ghāṭa* in Prayāga I had discourse with him and he has gone to Vṛndāvana.

And I also want that you also go and join him, and I give these directions to you, four directions you are to serve for the purpose of Kṛṣṇa *saṅkīrtana*, in this way. You must find out the old places of pastimes of the Lord Kṛṣṇa. And the second, you will install the Deities there, and how they will be worshipped, the process, *pūjā, prapadan* [?] all these. And also *bhakti-siddhānta-grantha*, the *bhakti-sadācāra*, what should be the practices of a typical Vaiṣṇava. You are to collect verses from the different scriptures and to prepare a book, what should be the practice of a *śuddha* Vaiṣṇava.

Srī vīgraha sevā, nastra tīrtha udar, vaiṣṇava sadacar, and ?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Four. One, *nastra tīrtha udar*, to restore the previous places of the pastimes of the Lord. Then Vaiṣṇava *sadācāra pracāra*. And *Śrī Vīgraha sevā pracāra*. And then *grantha, śāstra*, and *śāstra pracāra*, maybe.

"These four things I request you to make ready for the coming *sampradāya*. And also to look after the persons who come to accept this creed, to protect them."

In this way, Sanātana was sent there. And Sanātana moved, wandered through the length and breadth of the whole Vraja maṇḍala, and with the help of Rūpa Goswāmī he did so. And afterwards Raghunātha Dāsa and Jīva Goswāmī also joined there. And Raghunātha Bhaṭṭa, Tapana Miśra's son he also joined. And Gopāla Bhaṭṭa also came from the South to join in that party. And Gopāla Bhaṭṭa's previous Guru Prabodhānanda he also came and he also lived there in Vraja maṇḍala. They all had high reverence for Mahāprabhu and together they began to work under the direction of Mahāprabhu.

Kavirāja Goswāmī has *dui shana pati* [?], so many followers later on joined, but Rūpa and Sanātana they were the two leaders of the company, Gauḍīya Sampradāya. Rūpa Goswāmī he did as directed by Mahāprabhu, the *rāgānugā* method of devotion. What is *rāgānugā* devotion, the loving service towards Kṛṣṇa, he was in charge of distribution of that devotion, that service, love and affection. And Sanātana was especially directed for *vidhi-mārga*. By the scriptures and by the help what we can get from the ordinary *sādhū* about devotion.

And it is mentioned in so many scriptures, "Collect them, and arrange them in such a way to prove that the Bhāgavata School of devotion in the line of *Nāma saṅkīrtana*. that holds the foremost important position, you are to prove that." And with *Nāma saṅkīrtana* in what way the progress a devotee makes towards the attainment, and what is the highest attainment of the Gauḍīya Sampradāya, all these were established by Rūpa. And later on by Raghunātha also did something. And Jīva Goswāmī he came with the help of the quotations from different scripture to show that how this devotion of love, that holds the highest position, to prove that.

*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]

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
[dharmmān samtyajya yaḥ sarvān, myām bhajet sa ca sattamah]*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhū*)."]
[*Śrīmad-Bhāgavatam*, 11.11.32]

"I have ordered in different scriptures, 'do this, this is the religious life. A religious man must observe all these things.'"

It is told by God Himself. And now again leaving them aside to take another proof that only through affection and love we can go and we can get Him in its highest aspect as a loving Lord. All these things were preached under the direction of Sanātana Goswāmī, Rūpa Goswāmī, Jīva Goswāmī, Raghunātha Dāsa, then Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa. Sanātana was the leading man, leading devotee, respected by all those stalwarts, Sanātana Goswāmī.

And when Śrīnivāsa Ācārya, Śrīnivāsa Ācārya he was the son of one Padmanābha Bhaṭṭācārya in the Nadiya district. Padmanābha Bhaṭṭācārya was a classmate of Śrī Caitanya Deva in Navadvīpa. And he found that Nimāi Paṇḍita's genius is so supernatural, He's not an ordinary man. Anyhow when once he came near Katwa, Jajpura, his father-in-law's house, and going away to his own house, he heard that Nimāi Paṇḍita has come to take *sannyāsa* in Katwa. He went to see, and he was so much moved seeing that function that he lost himself. When Nimāi Paṇḍita went away taking the name of Kṛṣṇa Caitanya and ran towards Vṛndāvana, he also went towards his own house, but half-mad. Whatever he heard, that his name was Kṛṣṇa Caitanya, and then whatever any man says to him, he says 'Caitanya.' Every answer to every word of enquiry was 'Caitanya, Caitanya.' No other word comes from his mouth but 'Caitanya.' Then Caitanya Dāsa was his name to the public, Caitanya dāsa.

Then he went to meet Caitanya Deva to Purī once and came home and got a child, Śrīnivāsa, very beautiful and very genius, a very good intellect, well-read. Then he came to Navadvīpa and he was a young man of sixteen or so. He was sitting on Mahāprabhu's *ghāṭa*. Viṣṇupriyā Devī saw him, and this young boy how he's absent minded, took him to her house and gave some *prasādam*.

Then from there he went to Purī to have a *darśana* of Mahāprabhu. But by going no more than half he heard that Mahāprabhu disappeared.

Still he anyhow went and reached there and Gadādhara Paṇḍita was there. Gadādhara Paṇḍita accepted him and welcomed him and told that, "My Lord Gaurāṅga, Caitanya Deva, He has ordered me to teach you *Śrīmad-Bhāgavatam*. I'm awaiting for you. But my book is not suitable to help you to study *Bhāgavata* because many of the letters have been effaced by the tears. So go and fetch in my name a good copy of *Śrīmad-Bhāgavatam* and I shall

teach you." He went back to Sarakāra family in Katwa. He asked. And he came and took a copy of *Śrīmad- Bhāgavatam* and going, then he found that Gadādhara Paṇḍita has gone away.

Anyhow with that meeting he got the inspiration, and in future life he was a unique exponent of *Śrīmad-Bhāgavatam*.

That Śrīnivāsa coming from there, he, Narottama and Śyāmānanda, these three combined going towards Vṛndāvana. And when they reached some near about place heard that Sanātana Goswāmī has passed away.

So he was so much, he can chastise his own fate that, "Wherever I'm going the object of my desire is vanishing. So wretched I am here."

Anyhow they reached Mathurā and heard that yesterday Rūpa Goswāmī disappeared.

Then what to do? With broken heart anyhow approached Vṛndāvana. At that time the *sandhya āratī* of Govinda was taking place in the royal temple of Govindaji. And for Rūpa Goswāmī, the founder, he passed away, so a big gathering there. And a most splendourous arrangement for the function. And seeing all these things, and the fatigue, the weariness of the way, Śrīnivāsa lost his senses and fell in a part of the temple when the *āratī* was going on. Lastly when he came to senses he found that Jīva Goswāmī with some attendants are nursing him and took him to his own temple.

And these three they lived there for some time. Narottama took initiation from Lokanātha, Śyāmānanda from Jīva Goswāmī, and Śrīnivāsa from Gopāla Bhaṭṭa. And Jīva Goswāmī in the meantime wrote many things, and Sanātana Goswāmī's writings, Rūpa Goswāmī's writings, and Jīva Goswāmī's, all these collected was entrusted to these three. "Take them to Bengal and preach them there and keep it."

These three took it to Bengal, and it was stolen near Bapura district by Birhambir. That also a leader of the hill tribes. But he was a devotee to a certain extent. Then it was robbed. They tried their best to search but failed. Śyāmānanda left for Midnapur side to preach there. Narottama also left to the North Bengal to do his work in his way. And Śrīnivāsa Ācārya who was the leader of them he could not go anywhere without the books. In his charge it was given by Jīva Goswāmī. So he was wandering nearby like a half-mad person.

Then that Birhambir who managed to rob those books by his men he had some attraction for *Bhāgavata* discussion, discourses. And one, his Guru was Vyāsa by name, he used to explain *Bhāgavatam* and Śrīnivāsa used to attend that class. And one day the Vyāsa who was explaining *Bhāgavatam* committed some mistake, and unconsciously Śrīnivāsa corrected that.

Then the attention of the public all fell on that half-mad young boy, young gentleman. "Who are you?"

Then he was compelled to divulge the whole secret. Then they told, "Oh, the books are here."

Then they found the books. And Birhambir was his disciple. And the intimation went to Narottama and Śyāmānanda, the books were saved.

So we get Sanātana Goswāmī's writings and Rūpa Goswāmī and we find with those books, scriptures, we can find to certain extent who they are, and what was their connection with Mahāprabhu, all these things. Our previous study was the day of Sanātana Goswāmī departure. But he has not departed, he has given us what he got from Mahāprabhu direct. For the period of two months Mahāprabhu infused His wealth in him. And he has given to us. And through that we can come to know what is he and what is Mahāprabhu, what is Vṛndāvana, what is Kṛṣṇa, Rādhā, all these things.

*vairāgya-yug bhakti-rasam prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanam tam prabhum āśrayāmi*

["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."] [Vilāpa-kuṣumāñjali, 6]

Raghunātha Dāsa Goswāmī he has written this passage in *praṇāma mantra* to Sanātana Goswāmī. He's saying, *vairāgya-yug bhakti-rasam prayatnair, apāyayam*. The juice of divine love and affection, *vairāgya-yug*, with a little tinge of *vairāgya*, indifference, added to that love. *Bhakti-rasam prayatnair, apāyayam*. With much care he made me to drink, tried his best to make me drink. He forced to me to drink that *rasam* what is mixed with *vairāgyam*. *Prayatnair, apāyayam*. Whom, I was blind and also unwilling. My qualification was such that I do not know what is what. At the same time I have some propensity, I won't take it. This was my tendency. Such an unwilling person who is blind, him, he managed to force to drink this *vairāgya bhakti rasa*. With the tinge of indifference, the sweetness of the loving service. *Sanātanam tam*. That Sanātana Prabhu who was so well-wisher of the mankind, I show my obeisance to him."

This is the *praṇāma mantra* by Dāsa Goswāmī.

Baladeva Vidyābhūṣaṇa also has told:

govinda bidam nida rasita padam hastadi ratnadi vat [?]
tatvam tattva vidhutamam kṛta valay gaur dasayam cakrat [?]

"I show my obeisance to Rūpa and Sanātana. Who are they? *Govinda bidam nida rasita padam*. The Lord Govinda, Who is carefully served by Lakṣmī Devī, His consort. *Hastadi ratnadi vat*. Who Lakṣmī Devī herself wants to serve that Govinda. Such Govinda they have, such jewel, or gem, the Rūpa, Sanātana dealt Him as a jewel within the fist of their hand. This side, that side, below, up, side, all these things, they could show unknown and unknowable. The whole resources represented. The majesty are after Him. All the majesty of the world resources are seeking to serve the principle. And that unavailable, unknowable, unknown, that substance, that was shown to the public just as a gem in one's palm, this side. So clearly

they could describe what is indescribable. They have shown, given to understand what is unknowable. This is the position of Rūpa, Sanātana. He has dealt that the highest principle in such a way as an ordinary thing. That was the position of Rūpa, Sanātana. _____ [?] Simply wonder. What they have done, simply wonder. _____ [?] I bow down to them."

This is Sanātana Goswāmī _____ [?] said Rūpa, Sanātana about Dāsa Goswāmī, and Baladeva Vidyābhūṣaṇa.

Another you know, Swāmī Mahārāja has spread throughout the length and breadth that, *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*.

*[nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-samsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau]*

["I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Sanātana Goswāmī, Śrī Rūpa Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī and Śrī Gopāla Bhaṭṭa Goswāmī, 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."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 1.33, purport]

That is composed by Śrīnivāsa Ācārya. The Sad Goswāmī, led by Rūpa, Sanātana, they did so much service for the propagation of the divine cult of Śrī Caitanya Deva what is love, love, love. And not for the mundane purpose but for the highest being, highest absolute master. Kṛṣṇa conception in five full *rasa, mādhubhāva, vātsalya, sākhyā, dāsyā, śanta*, all these, in a new colour, the highest Lord in such a new colour, in a new land, in a new view, they have very elaborately depicted.

One gentleman told that, "Twenty-four hours engagement with the Supreme Lord, it cannot be imagined in any conception of the existing religions in the world, cannot compare, conceive the possibility of twenty-four hours engagement in the service of the divinity. And that is also the wholesale, most comprehensive service, that every atom may be utilized in the service of the every corresponding atom of the Lord. This is inconceivable."

And that has been given out by Sanātana, Śrī Rūpa etc., their group. So we invoke for their mercy.

*ārādhanaṁ sarveśām, viṣṇor ārādhanaṁ param
tasmāt parataram devī, tadīyānām samārcanam*

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 11.31]

Of all sorts of worship, the worship of Viṣṇu is the highest. Again, more important to serve the worship of the servitors. If we can show our sincere heartfelt reverence for Sanātana Goswāmī, Rūpa Goswāmī and the direct *parikara* of Mahāprabhu, Mahāprabhu will be more pleased than if we try to offer our obeisance to Him. With this hope, by their grace, we are needy, in every respect, but our hope is, prospect in life is this, that our masters are so gracious and so magnanimous and so high. Anyhow fortunately we have come in connection with such great masters. This is our wealth, this is our fortune, this is our everything.

With this I like to conclude.

*vāñchā-kalpatarubhyaś ca [kṛpā-sindhubhya eva ca,
patitānām 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.]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura. *Āmnāyaḥ vira ata.*

Devotee: _____ [?] So there is no more in ISKCON. They already have given a letter, for the six persons. Even Vidagdha is, the last time he was entering, 'Śrīdhara Mahārāja's court there you should not come in the temple because you keep on talking with a number of disciples over here, so I don't want to see you in temple.'

Śrīla Śrīdhara Mahārāja:

*sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ
[viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]*

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."] *[Śrīmad-Bhāgavatam, 11.21.2]*

[*Śrīmad-Bhāgavatam, 11.21.2*]

In their own position they're doing. They're also getting some sort of support from the common source.

Devotee: Gopāla Kṛṣṇa Mahārāja...

...

Śrīla Śrīdhara Mahārāja: The structure is there with him.

Devotee: ... Giriraja Mahārāja, one day he was asking me. I should say that Giriraja Mahārāja, everything is going with Prabhupāda. Now you people are simply making a problem here as a material way.

Śrīla Śrīdhara Mahārāja: As politics. They wanted to put Bhāratī Mahārāja into jail.

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

Devotee: He was asking the spiritual name on the telephone. I said I will come in the temple and tell you spiritual name over there, not on the telephone.

Jayatīrtha Mahārāja: And a very beautiful name, there. I'm sure he will appreciate it. Acyuta Caitanya is a very beautiful name, I think.

Śrīla Śrīdhara Mahārāja: When a boy of five he called for explanation from his father, old father. "You say that Caitanya has Guru, Keśava Bhāratī. You're spoiling the whole world. Caitanya is the Guru of all Gurus. And you say that Caitanya has His Guru that Keśava Bhāratī, you're spoiling the whole thing." When he was five, Acyuta, the youngest son of Advaita Prabhu.

And Mahāprabhu took him on His lap after *sannyāsa*. First He took the child on His lap. "Advaita Prabhu is My father, so you are My younger brother Acyuta. In this way I adore you."

Acyuta Caitanya. Caitanya as worshipped by Acyuta, that Caitanya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

I was told by someone, can't remember by whom, that Hamsadūta Mahārāja is also delivering lecture that, "Śrīdhara Swāmī's advices are too high for us. So we request you to go through the works of Swāmī Mahārāja, our Prabhupāda, because you are not fit to study what Śrīdhara Mahārāja says." Perhaps meaning about *mādhurya rasa* or so. That was told by him.

End of 82.07.07.B

Start of 82.07.08.A

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura has written in his aspiration for *dhāma līlā* that, "When the day will come that from near Śrīvāsa Aṅgan I shall look after that *sannyāsī veśa* of Mahāprabhu and try to bring Him to Śrīvāsa Aṅgan. Just as Mahāprabhu did in Purī, and the *gopīs* in Kurukṣetra. They left Kṛṣṇa but not in their same so they aspire after union only in Vṛndāvana. And Mahāprabhu in Purī also while taking from Jagannātha Temple to Guṇḍicā garden. With the same aspiration I'm taking Kṛṣṇa to Vṛndāvana as He promised in Kurukṣetra, He will come very soon to Vṛndāvana."

Here Bhaktivinoda Ṭhākura he expressed his aspiration, inner earnestness. "That *sannyāsa* clad Caitanya Deva not desirable for us. We want that Gaurāṅga who continued *saṅkīrtana* day and night in Śrīvāsa Aṅgan. When I shall get that Gaurāṅga, home Gaurāṅga and not

sannyāsī Gaurāṅga. It is giving much pain to the hearts of the devotees and He's practising penances, penances of a *sannyāsī* which the devotee cannot tolerate. So we aspire after that Gaurāṅga who was with the devotees of Navadvīpa, continued in *Nāma saṅkīrtana*."

yadi anga ganga kari nama sankirtan antaranga sange kari rasa asvadhan [?]

"That Gaurāṅga, *gr̥hastha* Gaurāṅga we want and not the *sannyāsī* Gaurāṅga."

With this aspiration, *bhajana lālasā*, Bhaktivinoda Ṭhākura's, it is mentioned there. The chariot pastimes if, should take place in Navadvīpa, then it should take place from Vidyānagara to Śrīvāsa Aṅga, not otherwise. In consonance with the eternal *līlā* of Navadvīpa, a chariot as it was done in Purī, to take *sannyāsī* Gaurāṅga, that is, Dvārakā Kṛṣṇa, to Śrīvāsa Aṅga, in Vṛndāvana _____ [?] That was the idea of Bhaktivinoda Ṭhākura, he has expressed in *bhajana lālasā*, my greed of the process of *bhajana*. In *Navadvīpa bhajana lālasā*, he expressed his *lālasā* that, "These things are my inner aspiration." Bhaktivinoda Ṭhākura expressed. You can go through that booklet, it is a songbook. And I do not know anyone who will come to satisfy that into practice, if anyone will come.

Jayatīrtha Mahārāja: He wanted to have Ratha Yatra from Vidyānagara to Śrīvāsa Aṅga.

Śrīla Śrīdhara Mahārāja: Yes. You can find the reference in that book, *Bhajana lālasā* perhaps the name of his book, *Bhajana lālasā*. There we found it.

Jayatīrtha Mahārāja: Yes, we would like to do that very much.

Śrīla Śrīdhara Mahārāja: *Sannyāsī* Gaurāṅga there has been compared with, in this Dvārakā, some form, to the Navadvīpa *vāsī*, *dhāma vāsī*, Navadvīpa, not desirable. *Sannyāsa* is not desirable for the *parśada* of Navadvīpa, 'that we lost Gaurāṅga.' Just as Mahāprabhu went to help the other, so many souls, others in bondage. Kṛṣṇa also came out from Vṛndāvana *līlā* to organize help, political help to the people at large to solve the administration, the Kāṁsa administration, Jarāsandha administration, _____ [?] And other administration at that time was very bad type, demonic type. So to release the public from that sort of maladministration Kṛṣṇa came out from Vṛndāvana to help the public. And here also Mahāprabhu came out of His Navadvīpa *līlā* to help the ordinary souls to get out from that bondage. But just as *gopīs* did not like that He will come out to help the public by improving the general administration of the country. So also Navadvīpa people did not want that Mahāprabhu leave Navadvīpa and He will go and He will work for the public throughout the world leaving them alone here. They could not.. _____ [?]

Devotees: _____ [?]

Jayatīrtha Mahārāja: Perhaps I'll go to Vidyānagara today.

Śrīla Śrīdhara Mahārāja: Your nature is always _____ [?]

Devotees: _____ [?]

Jayatīrtha Mahārāja: Rolling stock.

Śrīla Śrīdhara Mahārāja: Ready made seller.

Jayatīrtha Mahārāja: Easy to sell.

Śrīla Śrīdhara Mahārāja: To take the money and give the ____ [?] Not any debt. What is that? Ready made sale, something, immediate. Whatever you think, you try to do it immediately, anywhere and everywhere. You're ready, you're soul is in your hand and you are ready to give it anywhere and everywhere, whoever demands it.
_____ [?]

Now I think your disciples are not in normal condition and their only help is you. So you should not delay to go to London or America so that they may be released from the present position as soon as possible. Then after a few months you may come. After the solution of this present problem, undesirable problem, you may come and live here.

Jayatīrtha Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: I can't think that they're in Nepal, in Bangalore, here and there, they're expecting your grace, a drop of water they are waiting, and you are waiting here. It is a discord in me. They are fully dependent on you, so you should go hurriedly towards the west and to send some tickets or some money, anyhow, what is dire necessity in them, to do the relief work as soon as possible. *Bhakta sevā*.

Mahāprabhu gave the charge to Sanātana Goswāmī to look after His devotees.

kāñthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa / vṛndāvane āile tāñdera kariha pālana

[Śrī Caitanya Mahāprabhu told Sanātana Goswāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small water pot. Therefore, Sanātana, you should give them shelter and maintain them."]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.183*]

"My poor devotees, their wealth is only one *kāñthā*, to cover the body in the cold, and one water pot. These are the two wealth of My - one *kāñthā* and one *karaṅgiyā*. *Kāñthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa*. A very, very poor style they live. *Vṛndāvane āile tāñdera kariha pālana*. When they go to Vṛndāvana you please look after them."

That was the heartfelt request to Sanātana Goswāmī from Mahāprabhu. The devotees are suffering. He can't tolerate.

At the same time He Himself says that, "I practice the austerity of a *sannyāsī* but My devotees cannot tolerate that. And they feel pain at their heart, and I can't tolerate their pain in the heart. As a *sannyāsī*, thrice taking bath and lying on the ground. Mukunda he does not say anything expressibly, but he's very sorry to see that, lying on the ground, and taking bath

thrice, and taking some more limited diet. Mukunda can't tolerate, but he can't say anything. But I find that he's very sorry for that. And that sorrowfulness in him is very difficult for Me to tolerate. I can't."

Hare Kṛṣṇa. Hare Kṛṣṇa. They're looking at your face.

madhavendra puri kabi sani thakur [?]

Just as the Gopāla in Govardhana, "When the day will come that Mādhavendra Purī will approach to take Me from this jungle and establish in a throne?"

So they're also with that expression. "When Jayatīrtha Mahārāja's help will come and relieve from this circumstantial trouble?"

Ha, ha. Gaura Hari bol. Gaura Hari bol.

And Jayatīrtha Mahārāja says, "Who is a genuine follower of mine, I want to test now."

Devotees: (Group laughter)

Jayatīrtha Mahārāja: Śrī Kṛṣṇa Caitanya. I just pray for your blessings that I'll become a genuine follower of yours.

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

Jayatīrtha Mahārāja: But so far since coming here I've been surrounded with auspiciousness. I've taken your *darśana*, I've gone to see Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's *samādhi*, and also Gaura- Gadādhara Mandir. So perhaps I can still visit Vidyānagara and then plan my journey back, with your permission.

Śrīla Śrīdhara Mahārāja: _____ [?] The aim to return, that is added. You go only to return.

Jayatīrtha Mahārāja: Gaura Hari bol. Hare Kṛṣṇa. I consider that your highest deputation.

Śrīla Śrīdhara Mahārāja: The followers of Mahāprabhu, Navadvīpa is our home after all.

Jayatīrtha Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: You're more generous. Generosity mixed with sweetness. Vṛndāvana is sweet but Navadvīpa distributing, the distributor of that sweetness of Vṛndāvana, something more, *mahā- vadanyāya*. And that distribution both combined, the highest sweetness, the degree of the highest sweet *līlā*, that distributed here, the both party combined. With the consent of both the parties. The full positive and negative, distributing Himself.

svabhajana vibhajana prayojana avatārī

Jīva Goswāmī gives this adjective to Mahāprabhu, *svabhajana*. When He's worshipping Himself, serving Himself, that is the type of perfect *bhajana*. *Svabhajana vibhajana*, and He's distributing that to the public. And this distribution is the only end of His life, *prayojana*. What is the necessity of this Avatāra, to distribute something. What is that? His own *bhajan*. He's serving Himself and that type of service He comes to distribute here, and that is the necessity of His life. And He's not an Avatāra, but such Avatārī. That the highest position of Him, Avatārī, that from the highest position He's distributing Himself, not of any lower function or lower part. Everything is sweet, but still there is degree. And when He's the highest degree Avatārī, at that time this has been the necessity of His incarnation, coming down here. Why? To give His own thing, what He does Himself, to distribute to others, all. *Svabhajana vibhajana prayojana avatārī*. That is Mahāprabhu described by Jīva Goswāmī. So, such a magnanimous place where the highest thing is distributed, where shall I go to get, this place, Navadvīpa, Navadvīpa.

About our Guru Mahārāja I have written in a poem. *Gauḍe*, in Bengal, *gāṅga-taṭe*, in the vicinity of the Ganges, *gāṅga-taṭe*. *Nava vraja*, or *para vraja*, the higher Vṛndāvana, or new Vṛndāvana. *Nava-vraja-navadvīpa*. Then that is by name Navadvīpa. *Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure*. And within that Navadvīpa area the Māyāpur, the part of the city. *Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure*. *Śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ*. Who has established that great Maṭha by name Śrī Caitanya Maṭha. And the purpose of establishing that Maṭha was, *jīvaika-kalyāṇadhīḥ*. The only object in Him was to help the people at large, *jīvaika-kalyāṇadhīḥ*. *Śrī siddhānta-sarasvatī-vidito*. He was known to the public as Śrī Bhaktisiddhānta Sarasvatī by his name. *Vidito gauḍīya-gurvanvaye*. In the spiritual lineage of the Gauḍīya Vaiṣṇava his name was Śrī Bhaktisiddhānta Sarasvatī. *Vidito gauḍīya-gurvanvaye*. In the line of Guru of the Gauḍīya School. *Bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*. And he shines just like the morning sun, *prabhātagagane rūpānugaiḥ*, like a sun in the morning sky, *prabhātagagane*. *Rūpānugaiḥ pūjitāḥ*. And he was worshipped and shown reverence by all the *rūpānuga* who could appreciate what Rūpa Goswāmī has given, the nectar, the type of nectar distributed by Śrī Rūpa Goswāmī, inspired by Mahāprabhu and deputed by Mahāprabhu to Bhaktisiddhānta Sarasvatī Ṭhākura.

And Kṛṣṇa Dāsa Bābājī recorded that in Māyāpur, in a stone. Kṛṣṇa Dāsa Bābājī, he appreciated my poems very much. And this poem, he has, I'm told in _____ [?] or somewhere else, he has recorded in the Caitanya Maṭha.

*gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatī-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is

known as Śrī Bhaktisiddhānta Saraswatī who is in the succession of Gauḍīya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī.”] [*Encounters with Divinity*, p 215]

Gaura Hari bol.

Jayatīrtha Mahārāja: Gaura Hari bol. Your poetry recitals are the most highly cultured that I’ve ever heard. In the west they have poetry recitals and highly cultured people attend those. But your poetry recitals are from the highest culture.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: He say, “In the west, they have poetry recitals, and very highly cultured people go there. But your poetry is the highest.”

Śrīla Śrīdhara Mahārāja: Poetry is readily appreciated by the devotees. _____ [?] My Lord has appreciated, _____ [?] Gurudeva, he appreciated my poetry. It is sweet as well as _____ [?]

Devotee: _____ [?] Jayadeva Goswāmī.

Jayatīrtha Mahārāja: He used to stay there in Chapahati.

Śrīla Śrīdhara Mahārāja: Sometimes.

Devotee: _____ [?] He read the poem *Dāsa Avatāra Stotram*. _____ [?]

Jayatīrtha Mahārāja: Yes, our Guru Mahārāja used to sing that many times also. He liked it very much.

Devotee: But Mahārāja’s _____ [?] is for...

Jayatīrtha Mahārāja: *Avatārī Stotra*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari.

Jayatīrtha Mahārāja: *Premadhāma Stotram* is the highest poetry I’ve ever heard.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Badrinārāyaṇa: Is there a stage in between *nāmābhāsa* and *ruci*?

Śrīla Śrīdhara Mahārāja: The stage of *anartha nivṛtti*, *niṣṭhā*. *Anartha nivṛtti* and *niṣṭhā* there should be the position of *nāmābhāsa*. *Niṣṭhā* means *nairantarya*, continuance of a connection with Kṛṣṇa, that is *niṣṭhā*. Continued, not _____ [?] not cut, or forgetfulness. Continued memory of Kṛṣṇa, that is *niṣṭhā*. Before that the stage of *anartha nivṛtti*. So *nāmābhāsa* will be very near *anartha nivṛtti*. In the continuance of Kṛṣṇa *smṛti*, that real Kṛṣṇa, not this Māyāvādī Kṛṣṇa. His continued company, that is above *nāmābhāsa*, *śuddha bhakti*, His connection, but not very clear, but still it is Kṛṣṇa connection and no gap. Then *ruci*. The taste after that is called *ruci* proper, otherwise *ruci* coming and going, flickering, that is not *ruci* proper. After continued connection then the coming, the advent of *ruci* is possible, not before that. Then that develops into *āśakti*, then to *bhāva*. In *bhāva* the practical Kṛṣṇa connection has come, touch, particular touch has come. Then that *bhāva*. _____ [?] Just as blossoming stage.

Badrinārāyaṇa: Mahārāja, *ananya bhajana*?

Śrīla Śrīdhara Mahārāja: *Ananya bhajana*, that *niṣṭhā*, and the whole thing beginning with *śraddhā* also may be *ananya bhajana* where there is no possibility of the entrance of any other gods or entity within.

Within what the sun will do without. Within, *prema rasa*, that will soothe the body, whole thing. And what can do, the hot sun? I have experienced sometimes in the hot sun barefooted I'm going, chanting the name and meditating as if, while Mahāprabhu is going distributing the name in the south, Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa He. In this way going dancing distributing the name He's wandering in the south. That idea excited me very much, and I'm travelling barefooted and the sun hot. I felt that something oozing from my body and that is meeting the heat that emanates from the earth, something oozing, as if, from my body as if from my body something like gas oozing from my body. And that is meeting the heat and minimizing, the heat cannot touch my body. I had some experience once. Hare Kṛṣṇa. Gas is emanating and that is meeting with the heat of the earth. The heat does not enter my body.

Badrinārāyaṇa: Isn't there a story of Raghunātha Dāsa Goswāmī sitting in the sun all day doing *bhajan* and Śrīmatī Rādhārāṇī came and held something over him to protect him.

Śrīla Śrīdhara Mahārāja: That is a higher thing, Dāsa Goswāmī. And we had experience in this way from a lower position. We should not expect that, Rādhārāṇī will come, or our Guru will come to relieve us from this variation. That is not desirable that they will come to serve us. Rather we shall go to serve them in their *bhajan*.

Devotee: Guru Mahārāja, I have one question. In the twenty third verse of the third chapter of the *Prapanna-jīvanāmṛta* in one verse it is described in the commentary by Śrīla Bhaktivinoda Ṭhākura that it says here, "Abandoning all of these processes, I glorify the qualities of the personality of faith by whose mercy devotion can be attained." Can you please explain...

Śrīla Śrīdhara Mahārāja: What is the Bengali there, or Sanskrit?

Śrīla Govinda Mahārāja:

*gurai goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
[svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratīm apūrvām atitarā
maye svāntarbhṛtāś caṭubhir 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]

Śrīla Śrīdhara Mahārāja: Oh. That is by Raghunātha Dāsa Goswāmī. You say Bhaktivinoda Ṭhākura?

Śrīla Govinda Mahārāja: No.

Devotee: There's one commentary, there's a comment on this verse.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura?

Devotee: Yes. And he says...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the difficulty?

Devotee: He says here...

Śrīla Śrīdhara Mahārāja: Attention to *vipralambha*, why a Vaiṣṇava...

Śrīla Govinda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What is your point?

Devotee: I'm asking the question, he says here, "Abandoning all these processes, I glorify the qualities of the personality of faith, by whose mercy devotion can be attained." Can you please explain the personality of faith.

Śrīla Govinda Mahārāja: Oh. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare.* [Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of Śraddhā Devī, faith, whose grace can take us to Kṛṣṇa."]

Jayatīrtha Mahārāja: It's been translated as the personality of faith, Śraddhā Devī.

Śrīla Śrīdhara Mahārāja: Faith is producing, in one word, the faith is producing all these things. What is that faith? First we must have faith, and by the grace of faith we may have so many things. So by the very foundation he's trying to concentrate all his attention and devotion towards the foundation.

Just as Rāmānanda Rāya told, "When again that Yugala Mūrti will come to reveal in my heart I shall try to worship, *sei-kṣaṇa-ghaṭī-pala* [*Caitanya-caritāmṛta, Madhya-līlā, 2.38*] without minding what the time is producing, without minding that, I shall give my attention to the time only, which can produce that."

In this way the basis. *Ihāṇ mālī sece nitya śravaṇa kīrtanādi jala.*

[tāhāṇ vistārita hañā phale prema-phala, ihāṇ mālī 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*]

The creeper of devotion has grown and has reached the feet of Kṛṣṇa, so far progress. But the *mālī*, the gardener, he will be more attentive to pour water into the root of the creeper, the foundation. Then automatically they will be enlivened, and I shall get the result, but not direct.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If I give attention to the upper side more, it will disappear. Always towards *dāsyā*, service, towards foundation. And indirectly everything will come to me. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi- agocara.* Whenever I shall try to derive some consequence direct from the effect, it will disappear. But I shall to engage myself only in the service, of the lowest service, and that will grow more and more. *Dainyam.* Get yourself lower. To take Name, automatically the other things will come. But you neglect the foundation, everything will disappear. That is the idea. Always your attention should be drawn towards the lower form of service.

Rādhārāṇī says, "He wants to enjoy Me, but My attention is always to serve Him, not to be a partner of His enjoyment."

That should be the attention always, *dāsyā*. Pour water into the root. That is the nature of *śuddha bhakti*. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi.* Śraddhā Devī, it is all her

product. If she's withdrawn, everything gone, finished. So I shall try my best to keep up my gratefulness, thankfulness, to the very foundation by whose grace I may hope to have so many things. It is not mine. It belongs to Śraddhā Devī, *svarūpa śakti*. I'm *atasthā śakti*. All the wealth belongs to her. Yogamāyā, *svarūpa śakti*, Śraddhā Devī. By her grace I think that I have got so many things. But this belongs to her. I should not be ungrateful to her. I may be fully awake that it's only through her grace. This is all the extended grace that I get, not a matter of right. I must be conscious of the fact, all through. It is the wealth of my Gurudeva, *śraddhā*. I should be wakeful to this truth. And it concludes to *parakīya* again. It is very clear there, it does not belong to me. Any time I may lose, very rare. Only the chance is producing. I'm not fit. I have no right. So rare. And so with that attention we shall try to attain, to connect. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare*. Fully awake to the fact.

End of 82.07.08.A

Start of 82.07.08.B_82.07.09.A

Vidagdha-Mādhava: Vidagdha-Mādhava Dāsa. One question. With all this separatism, this secular feeling, within our own camp, how can we preach *sanātana dharma* as the solution to so much separatism, so much fighting in the material world, when there's so much problem within our own camp?

Śrīla Śrīdhara Mahārāja: This is natural. When from provincial view creates some difficulty, from universal it is all right.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet / ato hetor ahetos 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*]

Even in higher *prema*, love divine, we find difference, and some antagonistic feeling, and some competition. It is the very nature of dynamic system. But when it is seen from provincial interest it seems undesirable. But from the universal interest, everything is all right, it is this way.

Jayatīrtha Mahārāja: I had the same feeling about the situation.

Śrīla Śrīdhara Mahārāja: Both universal and provincial, both continuing, as eternal process of *līlā*. *Aher iva gatiḥ premṇaḥ*. Rūpa Goswāmī says, just as the serpent does not go straight, it is in this way, in a curved way. It is natural to him, to the serpent, to go in a crooked way, not straight. So also the nature of the *prema* or Kṛṣṇa *śakti*. Thesis, antithesis, synthesis, that is the process by which the whole world is producing, or is moving. When from the standpoint of provincial interest then it is eliminating. And from the higher universal interest

it is justified. Helps progress, helps *līlā*, helps to taste the intensity of *rasa*. It is not only undesirable but it is desirable for the whole movement. Thesis, antithesis, synthesis, in Hegelian style. Rūpa Goswāmī even in the higher layer it is so, *aher iva, svabhāva*, this natural movement is in a crooked way. And He's pleased by that. If an anti party, an opposition party is there, it is for the benefit of the cause, the anti party is there. Anti party also helps the positive, the main party is helped by the anti party in indirect way. So it is direct and indirect. In *Bhāgavatam* [1.1.1] '*nvayād itarataś, itarataś*, that is indirect cannot be eliminated, it is there. And the fullest harmony it is included.

Vidagdha-Mādhava: Is there some platform everyone can agree on, even though there is diversity and opposition?

Śrīla Śrīdhara Mahārāja: Yes. From the position of Kṛṣṇa. Two branches and this is enjoyed by this, and two hands enjoyed by the body, in this way. Where they may combine, that enjoys both parties, different functions. Difference is enjoyed by the common. In this way it goes to the prime cause. In the absolute, everything has got its position of utility. Not only undesirable but utility. *Māyā* has got its position. On the whole *māyā* has got its necessary position. In general, but with the absolute will anything and everything may happen. In a country the prison house has got its position though it is undesirable. It's a necessity in the system.

...

Vidagdha-Mādhava: Even though there's opposition, there's no enmity, is there enmity between parties?

Śrīla Śrīdhara Mahārāja: Opposition enhances the *līlā*, the pastimes. For the very nature of pastimes opposition is a necessary part.

Vidagdha-Mādhava: Is their enmity between parties?

Sridhara Maharaja: So called enmity, that can be minimized by Yogamāyā, that higher potency, only to please Kṛṣṇa. It is designed and the design is eternal. It is necessary by Yogamāyā to create the opposition, and the gradation in the opposition, and gradation in the positive line also. It is such. And after all it is beyond our conception, *acintya bhedābheda*, *bhedābheda*, everywhere, common and difference everywhere. And the position of them is unthinkable. Mahāprabhu in a very small sentence has expressed. Don't go to dash your brain against that. It is not to come within your brain. It is incomprehensible. Your brain is not comprehensive to catch that, it is *acintya*. You leave it to the infinite. All mathematics cannot be solved, left to infinite. Leave it to the infinite, inconceivable. Don't go into any details. There are other business by which you can thrive more, not by this.

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

(In the *Śrīmad-Bhāgavatam* [10.14.3] 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."]

Oh, it is unknown, unknowable. What I have got in my quota, I must utilise my energy in that. That is the best intelligence.

...

...he has asked to observe some restriction about our movement, favourable to our devotional life. Generally this privation is not the end of our life.

*ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ
antar bahir yadi haris tapasā tataḥ kiṁ, nāntar bahir yadi haris tapasā tataḥ kiṁ*

["If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?"]
[*Pañcarātra*]

Ārādhito yadi haris tapasā. If Hari is served, if Kṛṣṇa is satisfied, what is the necessity of penances? *Nārādhito yadi haris.* If without penance Kṛṣṇa can be satisfied then that sort of penance is unnecessary. *Yadi haris tapasā.* *Nārādhito yadi haris tapasā tataḥ kiṁ.* If we cannot satisfy Hari, satisfy Kṛṣṇa, what is the necessity of penances as we find amongst the so many atheists, Buddhists, Jainists, all these? They have no recognition of Hari. Only some sense and any other penances of life, this anti enjoyment campaign. Negative side, enjoyment is that, and take the reaction. But above all the harmonizing principle is there and His will is all in all. Such conception is wanted there. So *ārādhito yadi haris tapasā*, if Hari is not satisfied then what is the necessity of taking so much trouble, every point in the austerity and so much penances. Hari's position.

*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'm everywhere and nowhere. Everything in Me, nothing in Me. Try to understand My mystic position."

So, for the satisfaction of Him such principles which is transcending all these phenomenal conception existing. If we cannot catch Him, these atheistic penances, what value they can fetch? *Ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ, antar bahir*

yadi haris tapasā tataḥ kiṁ. If anyone can find Hari is within him and without, overflowing consciousness of Hari, everywhere, *tapasā tataḥ kiṁ*, what is the necessity for going to run after the phantasmagoria of austerity? *Antar bahir yadi haris tapasā*. If Hari is not within and outside how we find? Then also what is the necessity of penances. Hari is all in all and His satisfaction should be marked. That is the aim of our life. This is Vaiṣṇavism, above all. Above all calculation. He's everywhere, He's nowhere.

Such existence we are to trace. It is very difficult, and also it is told to be very easy, *sahaja*. *Sahajata*, the adaptability. The fitness is within us. That is our *svarūpa*. This is in our *svarūpa*. The possibility is there. So with that thread we are to go in touch with Him. That is *śraddhā*, that is faith. That is subtle most faculty, or function, or enquiring principle, that is there, the faith, *śraddhā*. We may be afraid of our credulity. Whatever we find we shall believe that, we shall take that, we shall devour that. We shall lose our energy after that. That carelessness, we are very much afraid. But at the same time we have to understand that what little faith we can have. What is our position in this universe? How much it is possible for us to know, how much possible? How much possibility in this small spot it is within me, my consciousness, meagre consciousness? The infinite possibility is there, and how much my faith may misguide me. What the faith can understand and expect, more than that, *crores* times, million times more than that there may be existence of type. What is non believing. So faith in the positive direction, everything.

Everything may be possible in Him. "I am everywhere, I am nowhere. What does that mean? That in your case I may be nowhere. In your tiny brain, puppy brain, how much you can be expected to try to understand. So I'm nowhere means that beyond the jurisdiction even of your faith, supposition, I'm there. I'm everywhere, I'm nowhere. Everything in Me, and nothing in Me. Everything in Me but still he may not know. A particle or stone may not know Me. Then he says, no, He's not in Me, not conscious that he's My dependent. He's staying on Me, I'm his support."

*aḥaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."]

[*Bhagavad-gītā*, 10.8]

"When they come to realise that I'm the origin, I'm the sustainer, I'm there. It is My *līlā* in all respects. When they come to understand this, then *bhāva-samanvitāḥ*, no necessity of any penances. They come as *bhāva-samanvitāḥ*, by faith, and the result of faith is love. Cannot be otherwise. Faith is the basis of love, *rāga, anurāga*."

aḥaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate

iti matvā bhajante mām, budhā bhāva-samanvitāḥ

"Not much formality there, but they come with their whole heart towards Me, wholesale embrace, welcome, they come to welcome Me, to embrace Me with their whole heart when they come to know that I am everything. I am everything so automatically the natural love will flow towards Me."

That is the gist. That is the important essence of every conscious unit, is love, flow, *prema*, *priti*, attraction, wholesale, *ātma-nivedanam*. To surrender. If we can find any person who can make or mar, my whole fortune is in his hand, if we can know then we cannot but surrender to him for my every success. That is the natural thing.

So penance, *cāturmāsya* penance, that has got also some necessity in the beginning, because we are under at present, such a plane that we do not know without enjoyment. Always calculating what benefit we can derive from that, going to have a connection with anything, the second thing, how much benefit I may derive from it. It is natural. So just to check that, to check that natural irresistible attempt in our present position, some restraint is necessary. So the *śāstra* has come with so many restrictions, don't do this, don't do that. Some also concerning our health in this rainy season. And also some necessary indirectly to help our cause. But if it is connected with Viṣṇu, with Kṛṣṇa, with Hari, then that has got really, surely, some value.

Once when we were in Purī this Caitanya Maṭha had its own cultivated field. And there was _____ [?] and other things which was barred in this *cāturmāsya*, went to Purī. Prabhupāda told, "Oh, from *dhāma* it has come. So no restriction of *cāturmāsya* _____ [?] Mahāprabhu's own field, and His own men have cultivated and produced this, so we must take this, exceptional case. In this way. *Ārādhito yadi haris*. With connection with that *ārādhito* we shall take penance so much what is necessary to help us in the service of our Lord.

There was a story of a sycophant, flatterer. In ancient times the Nawabs were there and they had some sycophant, flatterer. Perhaps one flatterer dead so in his place another recruitment is necessary. So many candidates have come. The Nawab is asking, "Will you be able to do this service?"

"Yes sir."

"I think you may not do."

"No, no, I shall do. I shall be able to do the service you want."

Then left him, asked another man. "What do you think? Will you be able to do the service properly?"

"Yes sir, I think I shall do."

"Yes, you will be able to do?"

"Yes. Surely I shall be able to do."

"I think no, you are unfit for it."

"Yes sir, I'm also thinking like that, I'm unfit for this."

"No, no, you will do it very well."

"Yes, I must do very well."

"Appoint him."

So, our position is such, surrender means such. Only the master consciousness, the master consciousness. Whatever He demands we have to do. Forgetful of the circumstances and our relation with anything, in general, in higher position also. When they can oppose for the purpose of the prestige of their own superiors, even they can oppose Kṛṣṇa. That is a very high position. Just as Lalitā Devī's function. Always for partiality towards Rādhārāṇī, and fighting with Kṛṣṇa, to win the cause for Rādhārāṇī. That is also we are told. So that is in high position. That has got another nature.

But generally for the beginners, we do not know anything, neither enjoyment, nor renunciation. The reactionary school, they advise us to take the path of renunciation, and then in the last that *samādhi* means zero, no personality. Personality is buried. And within they say vague conscious region, Virajā, Brahmaloḥa. The extreme case of renunciation is just like in deep sleep. If we are awake, then we come in connection with something, and that is material world of exploitation. We will lose. Whenever we are awake we will come *dvitīyābhiniveśataḥ* [*Śrīmad-Bhāgavatam*, 11.2.37] and the world of enjoyment we will lose our position. So eternal slumber, *samādhi* means, no personal awakening, consciousness with the environment, renunciation.

So neither renunciation nor enjoyment. *Murari sthitiya pantha* [?] Use everything, try to see the connection of everything around you for the service of Kṛṣṇa and engage yourself in that. And as your existence is necessary, for the service, you are at liberty to accept from His store whatever will help you to get the best service. That is the main principle of Gauḍīya Vaiṣṇavism. Not much austerity and not enjoyment. What is necessary.

Once Prabhupāda told us when we were in U.P. in Naimiṣāranya the *sevāka* there they wrote a letter that, "Our number is less if we go for collection then the cooking department is disturbed, so we have appointed a cook for the *āśrama*."

Prabhupāda wrote in reply, "Yes, engage a cook and ask him to prepare good dishes for Kṛṣṇa and for *prasādam* automatically to you, and try to do service also very well. _____ [?] Take good *prasādam* and do also good service. That is our creed. The service is all important and if good food can help us for that, we don't deny that food, we shall accept."

Once told that the ant eats very little, but it may bite the devotees. Kṛṣṇa Himself can bite. But the elephant eats much but elephant may bear on his back the Rādhā-Govinda Vighraha and His devotees. So because the elephant eats much, that is not to be considered in the infinite. The ant eats very little, that has got no value, in the infinite. What is the utility, where we find the utility in the service of Kṛṣṇa, that is to be reckoned, that is to be considered. Not less eating or much eating, that is not. Whatever is favourable for the service of Kṛṣṇa, that is our main guidance in our life, about the, from the store of Kṛṣṇa.

Asura dvitīya abhay kṛsne bandha [?] The demons are exploiting what is meant for the service of Kṛṣṇa. So the devotees they should take anything and everything from His store and render the highest possible service to the Lord. That is the principle of life and generally in Gauḍīya Vaiṣṇavism, the *viddhi* and *anurāga*, and higher things.

Mahāprabhu, as He had to take the role of a *sannyāsī* what was not necessary, but He took this advantage. Because the preachers at that time they were all *sannyāsīs* generally. They

hold the upper position of the teachers, spiritual teachers of this life, so Mahāprabhu accepted that advantage and took *sannyāsa*. As He took *sannyāsa* so He had to observe to certain extent the practices of the *sannyāsī*. So He's seen to observe this *cāturmāsyā*. Taking that advantage He preached against them, had to preach against them.

Just as Rūpa, Sanātana, they have recommended *yukta-vairāgyam*, but they themselves practised much austerity in their life. Because they had to keep the position in the society of a leader amongst the preaching staff, of then India. They observed so much austerity that even the worst Māyāvādī they also could not do so, so much austerity. But from that position they have recommended, this is nothing. *Ārādhito yadi haris tapasā tataḥ kim. Yukta-vairāgyam*, not this *phalgu-vairāgyam*. But to make this maxim accepted by the society, they had to observe the highest standard of austerity. _____ [?] Not under the shade of a single tree more than a day. No attraction. Sometimes every day under a new tree, under the shade of a new tree. Always changing. _____ [?] No fixed place to stay. "Then the next day we shall get some more comfortable arrangement." No. Every day a new place under the shade of a new tree. That also they showed like that.

And Dāsa Goswāmī, Rādhā Kuṇḍa, on the banks of Rādhā Kuṇḍa Mahāprabhu discovered a paddy field. That is Rādhā Kuṇḍa concealed. And when Mahāprabhu He was circumambulating that Vraja maṇḍala at the Govardhana He intuitively went to some place and where is Rādhā Kuṇḍa He was searching for, then none could say where is Rādhā Kuṇḍa. Then suddenly from His trance He came out and in a paddy field there was some water, took water on His head and began to chant the *stotram* of Rādhā Kuṇḍa as is mentioned in *Padma Purāṇa*. And that place was located as Rādhā Kuṇḍa after that. And Dāsa Goswāmī was there. By the help of some merchant that was dug into a tank, and Rādhā Kuṇḍa came out to our vision. And Dāsa Goswāmī lived there without any care where he is.

Sanātana Goswāmī had this responsibility as asked by Mahāprabhu, "Please look after My devotees that go to Vṛndāvana." Mahāprabhu had the highest faith in Sanātana Goswāmī's organizing capacity. So the general maintenance and other help was entrusted with Sanātana Goswāmī. "You should look after My party whenever they go to Vṛndāvana."

So he was wandering, and where is who, he used to take note, and as much possible help for them.

One day he's going in search of Raghunātha. He's very fond of self abnegation, too much. He did in Purī. Here also he has come, must do that standard. So he found that he's sitting unmindful on the bank of Rādhā Kuṇḍa. Whether a tree, or not tree, anywhere he's sitting and thinking and thinking not conscious about the external world. Sanātana Goswāmī stood before him. Anyhow he came to understand, found, showed his respect.

Sanātana Goswāmī also noticed that one tiger is coming and taking water from Rādhā Kuṇḍa, took and went away. And Dāsa Goswāmī he does not know what is happening there, in this way. So that excited Sanātana Goswāmī and he came and proposed to Raghunātha, "It is my order you should live in a cottage and never under the sky. It is my order. You will have to do it." Then of course he was the senior God-brother amongst the followers of Mahāprabhu and the responsibility of the whole Braja maṇḍala devotees entrusted on him.

Dāsa Goswāmī could not but obey his order. And Sanātana Goswāmī managed to construct a thatched cottage and Dāsa Goswāmī when ordered you must remain here.

mahāprabhura bhakta-gaṇera vairāgya pradhāna / yāhā dekhi' prīta hana gaura-bhagavān

[Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.] [*Caitanya-caritāmṛta, Antya-līlā*, 6.220]

This high class of abnegation was shown by the Goswāmīs. But what he has written in their book, they themselves practised a high order that astounded even the Māyāvādīs, the Buddhists, the Jains. But there from they wrote that this *phalgu-vairāgya* is of no use, *yukta-vairāgya* as advised in *Bhagavad-gītā*. Whatever will be necessary to render the maximum service of the Lord you should accept that. It is individual, not sectarian. A man who is a little sick, his diet should be something else. And a man healthy he should be according to his own suitability. In this way *yukta-vairāgya*. In *cāturmāsya* also, everywhere, no austerity, no penances, that is our end of life. But our end of life to satisfy Kṛṣṇa and His devotees, His bona fide devotees, and we must make adjustment with the environment, with that end in our lives.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. _____ [?]

Kārttika māsyā generally is given more attraction, Kārttika, from Kīrttikā. The Dakṣa Prajāpati had...

End of 82.07.08.B_82.07.09.A

Start of 82.07.09.B_82.07.10.A

Śrīla Śrīdhara Mahārāja: ...Mahādeva, Śiva. The Kīrttikā, Aśvinī, Varuṇī and Kīrttikā (aka Kīrtidā), the third name, daughter of Dakṣa that is. And it was a fashion in Vraja-maṇḍala to name the girl according to the name of these girls of Dakṣa Prajāpati. So Rādhārāṇī's mother's name was Kīrttikā, Kīrttikā, and Rādhārāṇī is called Kārttikī, Kīrttikā, born from Kīrttikā. In that sense She's known as Kārttikī, so Kārttika. Sanātana Goswāmī has given the clue that, *māsānām mārga-śīrṣo 'ham*.

*[bṛhat-sāma tathā sāmnam, gāyatrī chandasām aham
māsānām mārga-śīrṣo 'ham, ṛtūnām kusumākaraḥ]*

[Of the hymns in the *Sāma Veda* I am the *Bṛhat-sāma*, and of poetry I am the *Gāyatrī*. Of months I am *Mārgaśīrṣa* [November-December], and of seasons I am flower-bearing spring.] [*Bhagavad-gītā*, 10.35]

Kṛṣṇa says, "That from all the months the Mārga-śīrṣa month represents Me."

And Kārtika [Oct-Nov] just before Mārga-śrīṣa, Mārga-śrīṣa, Kārtika, then Agrahāyana, aka Mārga-śrīṣa. So Kārtika has some reason to be conceived as representing Rādhārāṇī, as Kṛṣṇa represents Mārga-śrīṣa. Just before that month Kārtika that is...*ravistarta devata* [?] The Devī, the Goddess, representing that portion of the year goes to represent Rādhārāṇī, so Kārtika-māsyā.

Ūrjeśvarī also a name of Rādhārāṇī, *ūrjaḥ* means resources, all the resources culminates in Her, She commands the whole resources, the *śakti*, *śakti*, the power, the resources commanded by Her, so, Ūrjeśvarī, Ūrjarvṛta, Kārtika *vṛata*, that going ultimately to the connection of Śrī Rādhikā. So Vaiṣṇavas they give much stress to observe that month, especially with the aspiration of satisfying Rādhārāṇī, to attain Her service and the service of Kṛṣṇa.

And also we are told in that month, *gopīs* they worship Kātyānanī, observe that month with the internal object of satisfying the Devī that they may...

nandagopa-sutaṁ devī patim me kurute namaḥ

...That was their internal prayer to the Devī, "Deva Yoga-Māyā, please manage such a way that we can have the service of the son of Nanda in our own hearty way." With that prayer the Kārtika *vṛata* was observed by them. And we also give some special stress in the observation of the *caturmāsyā*, the last portion of the Kārtika *vṛata*. And that is exclusively connected with the service of the *gopīs*, Rādhārāṇī, and Kṛṣṇa. Kārtika, the last month of *caturmāsyā*. More of the most attention is given to that and well, and *Śrīmad-Bhāgavatam* also comes to encourage us in the line of *gopī*, Kātyānanī *vṛata*. With that spirit within we observe the last month more attentively, *caturmāsyā vṛata*.

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

Vedi samasturi rahami bahadho [?] *Śrutibhir vimrgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] *Veda* means revealed truth. No truth to be expected to be found here. This is all misunderstanding, provincial and local interest. Beyond that nothing can be conceived here. So absolute knowledge must come from another part of this world, so revealed truth, that is our only solace, that is our only support. Revealed truth, that is called *Veda*, *Veda*, no risk, *Veda* means *jñāna*, no risk. *Veda* means know. No rhyme, no reason. When a guardian says, commands something to the child, he does not come with any reason, "Oh do this." And the mother to the child, "Do this boy, do this." No rhyme, no reason, no logic or nothing. So also *Veda* comes with command, affectionate command, "Do this." *Veda*, no risk, *Veda* means know, know. "What I say this is the fact, don't challenge. The equipment you have got to challenge that is all futile, all false, so don't come my child to challenge what I say. Please know this. That is *Veda*. All the revelation, revealed *śāstra*, they try to show Me only." *Aham eva vedyo*, "They say that I am to be known."

*[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]*

[I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati
tad vijijñāsasva tad eva brahma*

"You are searching this and that, this is all futile, only try to know Me, know Me, everything is known. Your searching life will be finished. No longer will there be any necessity of searching if you can know Me."

*bhidyate hṛdaya-granthiś, 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]

"Only your quest will be stopped when you come to such a stage." *Bhidyate hṛdaya-granthiś*. There is, "Your heart is sealed, that seal will be broken." *Bhidyate hṛdaya-granthiś*. "There is a tie and that will be torn, the flow will come out towards Me. Your heart will say, heart. If it is in bondage, if it is unloosened, untied, the easy flow, natural flow will come to Me. *Bhidyate hṛdaya-granthiś*. That tie is removed and the heart will flow with love towards Me. *Chidyante sarva-saṁśayāḥ*. Your searching troubles will be finished, no other search will be necessary. Searching for better, always searching for better, better, better, that will come to an end, stop. *Kṣīyante cāśya karmāṇi*. Your previous connection with the environment that will also vanish. Your obligation for your previous life, your obligation to the environment will also disappear. *Mayi dṛṣṭe 'khilātmani*. When you will find that I'm everywhere, I'm the party with whom you are to deal with. So I can satisfy you only, wholesale satisfaction."

As our Guru Mahārāja told, "If there is any fire, don't try to extinguish the fire, and then come to Kṛṣṇa. No, no necessity of extinguishing fire, no necessity. All your internal necessity is with Kṛṣṇa and you go to extinguish fire, that you have some necessity with the thing that is going to be burned, no, no, no necessity there. The whole world may be reduced to ashes, you won't lose anything. All your necessities is in the holy divine feet of Kṛṣṇa, He can supply, He can capture, He can give you fullest engagement, fullest engagement. Naturally your relation with Him is such."

Kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani. "Wherever you cast your glance you will see I am the party there, I am there, I am there." We want to do good to others, He will say, "I am there so your attempt to do good to others is not necessary, I am fully conscious of his benefit, so you will owe nothing, nothing."

He has got the best interest and best liking for everyone. He's there, so all stopped, and you and myself, others subsidiary, in this way, in a general way. Then again readjustment through Yogamāyā, in a group of service, that with another thing will come. Everything similar but not same, same and not. Satisfaction crossing that layer of satisfaction again dissatisfaction. I'm not getting the service of Kṛṣṇa. Not a drop to drink, only hankering, hankering, increasing hankering. How can I get a drop to drink of this nectar? That will be another thing, *cid vilāsa*.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Know, and Kṛṣṇa's aspect and different aspects will be unfolded to our hankering and we will find infinite love.

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

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

Vidagdha-Mādhava: Guru Mahārāja, is it true that by practising *caturmāsyā* during the month of Kārtika in the holy *Dhāma* one receives the benefit of the whole *caturmāsyā*, as if one practised for four months, is that true?

Śrīla Śrīdhara Mahārāja: Ha, ha. That depends on the quality of observance. Only one day, one seconds observance may cover the whole. Intensity and quality. Quality means to get us relief from the mathematics.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

[No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.]

A sinner cannot commit so much sin as much can destroy one Kṛṣṇa *Nāma*.

*nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ
tāvat karttum na śaknoti pātakam pātakī janaḥ
[Kūrma Purāṇa]*

[The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can.] Still we are requested to take one thousand names, one *lākh* names, sixteen rounds, all these, what does it mean? These are necessary for the lower order, but our attention should be with quality. That one Name can do so much that *crores* of Names cannot do. *Nāmāparādha*, *nāmābhāsa* etc, and even in Name there is also distinction. *Tuṇḍe tāṇḍavinī ratim vitanute*. Yaśodā taking the Name of Kṛṣṇa, Rādhārāṇī takes the Name of Kṛṣṇa, the volt, how much volt is there, that is inconceivable to us, the voltage.

*tuṇḍe tāṇḍavinī ratim vitanute [tuṇḍāvalī-labdhave
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]*

[When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.] [*Vidagdha-Mādhava*, 1.15]

They can't reach the standard of taking the Name, from beforehand all this is.

*karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtīm
no jāne janitā kiyaḍbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

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

*anyābhilāṣitā-śūnyaṁ, 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]

If they're of, *anyābhilāṣ*, fleeting desires, that is whims of every individual, disorganised. The *karma* which is recommended with connection of revealed truth, and also considering our stage, something common has been, a mixture has been produced, do this, this, this. A certain percentage of devotion is there but more this, the objects of this anomalous world. Then *jñāna*, *karma*, *jñāna*, there we can know, we can know only mortality of this world, so we should not keep our connection with the world of death. We must go above death, otherwise cannot be happy. With that proposal the knowledge comes, *jñāna* and *yoga* also. Anyhow to get out of the difficulty of death, to drive the death, that is the be all and end all of our life that should anyhow to save from the clutches of death, mortality, chain of these things, to get out of the negative side. *Jñāna-karmādy*, *jñāna* means *yoga* and *śaithilya*, our idleness, apathy, all these.

Ānukūlyena kṛṣṇam, not *pratikūlyena*, desirable, but *ānukūlyena-kṛṣṇānu-śīlanam*. Cultivation of Kṛṣṇa means service of Kṛṣṇa. Our normal relation with our higher existence only can be that of service, not otherwise, so to take that path and go ahead anyhow. Calculative, and then we shall come to such a stage that it will be automatic we find within us, spontaneous. That is of love, a labour of love, loving service. That will be its own food, the food, clothing, shelter, everything is there, no other necessity outside. The wholesale twenty four hour engagement, everything there, and of every aspect of our life, all engaged. The whole time, and the whole space and time, and person, three absorbed wholly, time, space, body represents the space. "Time, and I'm the owner of them." All swallowed by *rasa* personified with His own group.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?] Infinity. They come from one land to another land, the government takes the care and gives them shelter for the temporary in the camp. Then gradually, *una bhasan* [?] make arrangement for his settlement in a particular place, give some land, or give some this, that, and go on with your... so recruitment, and then to settle them according to their suitability of their livelihood and their occupation capacity they're given settlement.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

For different camp of different *rasa*, *vātsalya*, *sākhya*, *mādhurya*, and there also groups also, variegated nature, in this way adjustment, fullest adjustment and also livelihood. That is engagement, service. When settled, they feel they are settled, they have some shelter and their livelihood, engagement, all to be arranged.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Haribol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[One who is extremely fortunate may get the mercy of Śrī Caitanya Mahāprabhu. By serving the lotus feet of Gaurāṅga one will taste the pure nectar of serving Rādhā's lotus feet."]

[*Caitanya-candrāmṛta*, 88]

Prabhodhānanda Sarasvatī, Tuṅgavidyā, Vraja man, that *sakhī*, amongst the eight principal *sakhīs*, one Tuṅgavidyā is Prabhodhānanda in Gaura *līlā*. Likings are very grand and sweet, sweet and grand. And appealing and hitting to the mark.

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

How did you find that Vidyānagara? _____ [?] Prabhupāda, a very desolate condition?

Jayatīrtha Mahārāja: Very desolate, very run down.

Śrīla Śrīdhara Mahārāja: I hear like that and the next they show their *kuṅga*, the Sārvabhauma's house was there, nearby at the front of the Maṭha of our Gurudeva.

Jayatīrtha Mahārāja: It is quite dilapidated.

Śrīla Śrīdhara Mahārāja: Quite dilapidated. Hare. Each one is best, each one is best, everyone is better than other, that was it, so wherever you go they strike you to be the best, very good.

Jayatīrtha Mahārāja: My thinking was that your original suggestion was Madyadwīpa, that we should establish something in Madyadwīpa.

Śrīla Śrīdhara Mahārāja: Madyadwīpa, no it tackle? No a Maṭha in Madyadwīpa, established as yet.

Jayatīrtha Mahārāja: When I heard that this bridge was called Gaurāṅga Setu then I became thinking that if we could get a place just on the Gaṅgā, on the other side in Madyadwīpa then it would be very close by to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: *Pañca veni triveni*, is there. That Sarasvatī and Ganges confluence, these three, and there also another, two from this side and that side is coming from Ganges, that is called *pañca veni, triveni* and *pañca veni*, this Gaṅgā and Sarasvatī, Jamunā. Three going, and another two meeting, that is known as *pañca veni*, confluence of five rivers, and three rivers here, so between three and five, if any this Madyadwīpa undiscovered, *pañca veni*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Perhaps we can look for a place on the Gaṅgā in Madyadwīpa.

Śrīla Śrīdhara Mahārāja: And proved via Śāntipur. Calcutta is very less distant, very near, Calcutta, because from there a straight street is going, a road is going to Calcutta via Śāntipur, and there I'm told. I've not seen all these things.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

If we can develop the eye, then every atom of Gaura *Dhāma* will charm to its most. Only the eye is necessary and they charm every atom is sufficient to engage us fully, fully, and accommodate wholesale. One particle of dust can give us fullest engagement, because all infinite of the most generous type, all the dust of the most generous type, they can, promising for Kṛṣṇa, they're all, every dust is promising to give us Rādhā-Kṛṣṇa. What more we may need? They're all promising, outcome of Gaura *Dhāma*. No other nature can be traced in them, all helping to take us to our highest attainment. Rarely, really seen it is their nature. Externally according to our *anartha* it may produce so many tests, examinations, and others. With least test, least trouble, they're ready to give our highest goal, the connection of Mahāprabhu, the connection of Mahāprabhu and what is Mahāprabhu.

Hare Kṛṣṇa. Hare Kṛṣṇa. The angle of vision to look after the environment, what the angle of vision, that is the most important thing, angle of vision. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitai.

In Vṛndāvana also, so many, Agha, Baka, Denukha, Baumha, Ariṣṭa, Keśi, all these, Kāmsa, on the surface, on the surface. Kṛṣṇa, Kṛṣṇa everywhere, the superficial vision and the real vision. Soul's necessity, internal self and necessity of that internal self, avoiding the superfluous, the surface. Surface is for our senses, physical senses. And for the mind also there is mental layer of different types of religionists, including Mohammedans etc, even. But in the layer of soul if we have to find any interest outside, then we will come to appreciate how beautiful, how magnanimous the connection of Gaurāṅga here, how it can enrich our soul, our souls necessity.

...

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi*
[Vilapa-kusumanjali, 102]

In that *śloka* he [Raghunātha Dāsa] says, *āśābharair-amṛta-sindhu-mayaiḥ*. _____
[?]

And there he expresses his earnest desire, impatiently, with the sweet hope for the attainment of Your service. *Āśābharair-amṛta-sindhu-mayaiḥ*. And that hope has been qualified with this objective. It is a portion of nectar. The service of Rādhārāṇī is he feels to be the ocean of nectar, *amṛta-sindhu-mayaiḥ, āśābharair*. The great hope, the great hope which is compared with the ocean of nectar. I'm passing my days impatiently from long, long time, waiting for that. *Sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet*. And I have reached to the last point, my Mistress, I have reached, my patience reached to the last point. *Kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet kṛpaṁ*. Now I'm in such a position, if You don't grant any grace in my favour, *tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair*, I don't find any charm in my life any longer, nor I feel any necessity of this Vṛndāvana. My living, if I do not get Your grace then this is a mockery to live in Vṛndāvana for me. *Prānair vrajema*. No necessity of my life and not even any necessity for living in Vṛndāvana. *Vrajema ca varoru bakārināpi*. And what more, I even do not want to have any connection with Bakāri, that is Kṛṣṇa Himself, if I do not get Your special mercy, favour towards me."

So that has been accepted to be the highest end of our life, *rādhā-kiṅkarā, rādhā-dāsyā*. From that, is this *śloka* considered to show the highest attainment of the Gauḍīya Vaiṣṇava School, and of course in this connection we may recollect his previous life.

He [Raghunātha Dāsa Goswāmī] was born in the opulence and in young age he left everything and ran to Mahāprabhu in Purī. And he practised the highest degree of self abnegation. So much so that the *prasādam* of Jagannātha, what was given rotten, what was given to the cows of Jagannātha, and they also could not take it, and such *prasādam* he used to take and washing that, the internal portion with some salt he used to take, and in this way he was continuing his life.

When heard, Mahāprabhu one day suddenly appeared there and took a portion of that and expressed that, "I have taken *prasādam* many a time, but such tasteful *prasādam* I have never experienced, never got such tasteful."

The taste in *prasādam* according to our earnestness. It is a soul's function. As much as with earnestness, or devotion, we shall take the *prasādam*, the taste will be so much increased. The hint is given there.

So Svarūpa Dāmodara was there and in this way he passed his days here and then after the disappearance of Mahāprabhu he went to Vṛndāvana. And there when he came in connection with Rūpa and Sanātana, and their literature, and their behaviour, and their practices, he took it that Mahāprabhu is living in them. "Mahāprabhu has not disappeared but He's present in Rūpa and Sanātana." And in his last days he was in their company. And at the guidance of Sanātana and Rūpa he lived there a long time. And especially what Rūpa Goswāmī has written he observed very strictly those things, about the place.

*vaikuṇṭhājanīto 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-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]

The highest place of our service we can find in Rādhā-kuṇḍa. Rūpa Goswāmī, and he at his last days he used to stay there in the highest sweet connection of Rādhā-kuṇḍa *līlā*, *kuṇḍa līlā* of Rādhā-Govinda, he was there, and Vaikuṇṭha, and then...

*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 tadvad 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 *rāsa* 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]

End of 82.07.09.B_82.07.10.A

Start of 82.07.10.B_14.A_15.A

Śrīla Śrīdhara Mahārāja: ...to conclude to Rādhā-kunḍa and Rādhā *bhajana*, Bhaktivinoda Ṭhākura also following that.

*rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye mānī.
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā 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 Mādhava 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* (*Srutis*)
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)

In this way it has been preached by other Ācārya of the posterity and that Rādhā *kaiṅkaryya* is the acme of our object of life, if it is possible, allowed by our *svarūpa*, by the grace of the Almighty. This is rather [Raghunātha] Dāsa Goswāmī, and in his last days sometimes if he could take any diet, sometimes not, he only, the leaf pot, with that some butter milk, butter milk, only one or two leaf pots he used to take and went on with the Name, with the Name.

Māyā lakhanam sahasra dandavat kalilay lakhanam [?] Thousand times he gives his obeisances to these different Vaiṣṇavas and one *lākḥ* Name. About two *lākhs* of people he takes the name and takes their memory. In this way he used to, two thousand Vaiṣṇavas, he showed his respect in this way, *praṇāma* and *daṇḍavat*, thousands, and *lākhanāma*, in this way. And last moment crawling, when about eighty he was crawling on the banks of Rādhā-kunḍa, "Rādhe, Rādhe, Rādhe." In this way half mad he used to crawl on the banks of Rādhā-kunḍa, "Jāi Rādhe, Jāi Rādhe, Jāi Rādhe." In this way he passed his days. Gaura Haribol. [Raghunātha] Dāsa Goswāmī.

Guru Mahārāja when he used to come to this *śloka* to explain this,

āśābharair-amṛta-sindhu-mayaiḥ [kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi]
[Vilapa-kusumanjali, 102]

Full of emotion, we found in him, sometimes tears oozing. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit*. This *śloka* he used to explain rarely amongst the selected disciples sometimes. *Āśābharair-amṛta-sindhu -mayaiḥ*. That he has come to his own place, come home when he used to explain this *śloka*. He's quite at home, we could trace somewhat. *Amṛta-sindhu-mayaiḥ*. Full of, fully found, when he comes to express this, the meaning of this *śloka* we marked him as if fully found full football?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I wrote the poem.

*śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum iśo bhavān]*

What Bhaktivinoda has recommended for us, *śrī-gaurānumataṁ*. What sanctioned by Mahāprabhu, *svarūpa-viditaṁ*. And the nobility, the greatness of that thing known by Svarūpa Goswāmī who was the second of Mahāprabhu.

[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] sāksāt 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]

Rūpāgrajenādṛtaṁ rūpādyaiḥ sanātana, who has shown much respect for, *rūpādyaiḥ pariveśitaṁ*. And which has been distributed direct by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvāditaṁ sevitaṁ*, and Raghunātha Goswāmī has tasted that, in a proper way, what was distributed by Rūpa Goswāmī by the inspiration of Mahāprabhu. That was really tasted and enhanced by Raghunātha and followers, *raghu-gaṇair-āsvāditaṁ sevitaṁ*. *Jīvādyair abhirakṣitaṁ*, and supported by the quotation of the scriptures and reasoning by Jīva Goswāmī with followers, Bāladeva, etc. *Śuka-śiva-brahmādi sammānitaṁ*, and which is hankered by Śuka, Śiva, Brahmā, Uddhava, etc. *Śrī-rādhā-pada-sevanāmṛtaṁ*. What is that thing? *Rādhā-pada-sevanam*, the nectar of the service of the Divine feet of Śrī Rādhikā. *Śrī-rādhā-pada-sevanāmṛtaṁ-aho!* It is very astonishing, *aho!* means. *Tad dātum iśo bhavān*. You Bhaktivinoda Ṭhākura, you are in a position to distribute that highest nectar of our *sampradāya* to one and all. Your position is so dignified.

And my Guru Mahārāja was very much pleased to find this *siddhānta* in my *śloka*. And he expressed also to me, "Yes, Hare Kṛṣṇa, Hare Kṛṣṇa, very much pleased, this is properly hit in the *śloka*." So he told that, "Bhaktivinoda Ṭhākura has himself made to write, he wrote through him." That was the opinion of Prabhupāda. And to someone he told, "Yes, what I

came to give to the world, it will be there, it is there. I'm leaving it for the world, that thing." And he told to me, "You have written it in a very happy style." Hare Kṛṣṇa. He was highly pleased with this, finding that, that was his real necessity, that it has been properly hit. Hare Kṛṣṇa.

So far we have been given to understand this is the aim of our life, wherever we be. We are given to understand that our mark must be towards this. Very fortunately we have got such nature within us, in *mādhurya rasa*, *parakīya*, *mādhurya rasa*, *rūpānuga*, the *sampradāya rūpānuga*. That that Kṛṣṇa *bhakti* is a departmental thing, so Rādhā *dāsyā* is another thing, department within department, and that is *rūpānuga*. The Ācārya *paramparā* is in that way, within us. Direct concern with this, rather to support the *vātsalya*, *sākhya*, the consortherhood of the, just as the fatherhood of the Christianity, masterhood of the Islam, and sonhood and the consortherhood, the consortherhood of the Supreme Entity, that has been delivered by Mahāprabhu.

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

[May that Lord, who is known as the son of Śrīmatī Śacī Devī, 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 distributed before this, before this, so perfectly and so clearly, it was not in ancient times anywhere it was distributed. So *anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala*. This *śloka* I found in Madras in *Bhaviṣya Purāṇa* written by Vedavyāsa from the Nayasindhu Press of Bombay. In Nagari Sanskrit the *Bhaviṣya Purāṇa* was published and I found in Madras a copy of that. There I found this *śloka*.

And also about the incarnation of Mahāprabhu. It is mentioned there Rūpa Goswāmī and Jīva Goswāmī, these two names mentioned there. Śantipura, Navadvīpa is mentioned there in *Bhaviṣya Purāṇa*. And Rāmānuja, Madhvācārya, they came to discuss about the Vaiṣṇava ontology with Mahāprabhu. That was mentioned there in *Bhaviṣya Purāṇa*. We found three chapters perhaps in *Bhaviṣya Purāṇa* dedicated to Mahāprabhu Śrī Caitanyadeva. There I found Rūpānanda and Jīvānanda. Jīva Goswāmī's name has been given as Jīvānanda and Rupa Goswāmī's name has been given as Rūpānanda, and Mahāprabhu's preaching centre has been given as Śantipura, some difference, in this way.

And they came to make argument with Mahāprabhu, Rāmānuja, Madhvācārya, though historically it is not possible, but Bhaktivinoda Thakura also shown in his *Dhāma Parikramā*. In the subtle world, not in the physical world, in the subtle world the Vaiṣṇava Ācārya's came. Why this modification on their opinions? Madhvācārya came to establish his *dvaita-vāda*, Rāmānuja also came to argue with his *viśiṣṭādvaita-vāda*, but Mahāprabhu in a mystic way answered in such a fashion that they were silenced, dumb and went away. I found in

Bhaviṣya Purāṇa. Or there Mahāprabhu says something mystic *śloka*, one mystic. So some questions and they're silenced so they go away. In this way it is mentioned, *anarpita-carīm cirāt*, and this has been discussed in *Jaiva Dharma* also by Bhaktivinoda Ṭhākura, *anarpita-carīm cirāt*, which has never been given before.

That is this Rādhā *dāśya*, the most secret object, fulfilment of our life is there, because Rādhārāṇī's service, that wholesale service, and intense also it has got no parallel. When that sort of service comes in connection with Kṛṣṇa, the quality and quantity of *rasa* from the *akhila-rasāmṛta-murtiḥ* is drawn in such a huge and beautiful and noble way. That is not to be found anywhere and everywhere. And again, those that are in that camp, the taste of the *rasa*, not only in *mādhurya* but categorically from that *parakīya* ordinary *mādhurya* in the service of *gopī*, it is superior in quality and quantity, both, specially quality. And if you want to have a taste of that type of *rasa* which only Rādhārāṇī can enjoy, you have not other alternative. What sort of *rasa* that attracts Rādhārāṇī so much? The high transaction of the *rasa*, higher quality must be there, and if you want to taste, whatever, a particle of that standard of *rasa*, you'll have no other alternative but to get a service in that camp. This is quite reasonable, reasonable. Gaura Hari bol. Gaura Hari bol.

*rādhe jaya jaya mādhava-dayite, gokula-taruṇī-maṇḍala-mahite.
dāmodara-rati-vardhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe.
vṛṣabhānū dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhe.
karuṇāṁ kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.
rādhe jaya jaya rādhe jaya jaya rādhe.*

[O Rādhe, 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.

(chorus) O Radha! O beloved of Madhava! O You who are worshipped by all the young girls of Gokula! All glories unto You! All glories unto You!] [Śrīla Rūpa Goswāmī's *Śrī Rādhikā-stava*]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. And that Both combined came Mahāprabhu. How our attention should be towards that, and that Gaura *Dhāma* and we are all offenders, and this is the *aparādha-bhañjan-pāṭ*. We pray our utmost that They may send Their best mercy towards us so we may be clear from all the offences and can hope to participate in such *rasa*.

Gaura Hari bol Gaura Hari bol.

Jaya Om Viṣṇu-Pāda Śrīpād Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhaktivinoda Ṭhākura kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Gaura Kīśora Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jagannātha Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Goswāmī granta kī jaya! Prabhupāda Gaura Hari. Bhakta Vṛnda kī jaya!

Hari Nāma Saṅkīrtana. Chaitanya Sārasvata Maṭha kī jaya! Sevā Vṛnda Bhakta Vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotees: Jaya!

...

They had some special affection for me, especially Hamsadūta, and Tamāla Kṛṣṇa's very shrewd, but Hamsadūta and this Jayatīrtha Mahārāja. And they felt in the meantime that some are being inclined towards me. They could not tolerate that, so told. In the meantime some others also came and took initiation, I send them back, no boat is found, _____ [?] organization. But there are some who...

...

_____ [?] It is from the time of Swāmī Mahārāja, when they used to come to me they took tapes, that was their fashion. Whenever putting question, I am giving answer, they're recording it. Now those days here and when I went to Maṭha, Māyāpur Maṭha, Swāmī Mahārāja, myself and others give our lectures all taped. That was kept in Los Angeles where Dhīra Kṛṣṇa Mahārāja was in charge. And he anyhow managed to get the copy of all these tapes. And he was impressed with my lectures perhaps. He began to give publicity to those tapes, and Charu Swāmī also _____ [?]

And that created the trouble for the GBC, and then this Gaura Pūrṇimā occasion they told that, "No one must go to see Śrīdhara Mahārāja, because people are being attracted towards his spirit. With his connection the credit of ISKCON will be lost." So passed a resolution, "None to go and see Śrīdhara Mahārāja, in any way, his connection, or literature, or his tapes."

Some kept silent but Jayatīrtha Mahārāja opposed, "No. I read his tapes as well as Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, I want to read all these things. I can't leave them."

They passed that, "Only Swāmī Mahārāja's literature should be discussed in ISKCON."

He told, "That at least when in the public meeting I shall deal with Swāmī Mahārāja's literature. But outside that for my own self I shall hear Śrīdhara Mahārāja's tape, Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda."

"No. Even in your private life you won't be able, you won't be allowed to deal with all this literature."

Then he revolted, "No it is not possible for me. Rather I shall disconnect with you, I can't disconnect with Śrīdhara Mahārāja." Then the dissension came and he was ousted from ISKCON. He first in a lecture, their television told, "That I have retired from ISKCON, you all join ISKCON, I am keeping outside." Then again from here perhaps he sent, "That those that are still faithful in me they may come here, in spite of their propaganda against me. Who can keep faith in me they may not remain with them, they may come, they may sever themselves from the ISKCON." And so some came out and there was another independent and about a hundred men and women came here, for some time here, and Calcutta and Nepal. With much trouble they have to live here for a long time. Then gradually they are going now to London from Bengal, in this way.

In the meantime some of them took *sannyāsa* from me. Dhīra Kṛṣṇa Mahārāja got *sannyāsa* from Kīrtanānanda. Kīrtanānanda was dissatisfied with him and he rejected him, and he took *sannyāsa* from me. Then Jayatīrtha Mahārāja in a modified way was given by Kīrtanānanda. Then others, five, six, about nearly ten took *sannyāsa* from here, and they formed an association. In the meantime purchased a land, about three acres, _____
[?] propaganda in various ways, out ISKCON. In this way these things are going on now.

In general ISKCON is dissatisfied with me, so to keep my connection means to incur displeasure of ISKCON. So you must think deeply, whether at the cost of your connection with ISKCON you will come here. They were not so strict beforehand, but now they're very strict in my affairs. They say, "Who will come here he's poison, against ISKCON creed." That is their ideal, and it is my position. Even Charu Swāmī who used to visit here every now and then, he's also coming very rarely, because he's always engaged in ISKCON duties. He's an editor perhaps for their paper. So long he was neglected, but now for such circumstances he has been encouraged more. He may come here but not so much as he did previously. Sarvabhavana also, and this Jayatīrtha Mahārāja's party, they're here and several others. So ISKCON does not like when anyone comes in connection with me. So that have affection for me, they're also careful. Such is the stage. You are to think what to do? You are under the direction of ISKCON.

Devotee: I have been outside of ISKCON for the past two or three years.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: I'm engaged in business activities.

Śrīla Śrīdhara Mahārāja: With them?

Devotee: No, not with them, independently, but I have maintained.

Śrīla Śrīdhara Mahārāja: Oh. So many *gṛhastha* householders they may have business, that does not mean that they have no connection with ISKCON.

Devotee: I'm staying in India, so simply I go to Vṛndāvana occasionally.

Śrīla Śrīdhara Mahārāja: They have centres in many places in India like Vṛndāvana. That does not mean that you are independent of ISKCON. They take you as their disciple, all these. Mostly all the disciples of Swāmī Mahārāja they're going on under their direction, GBC, and you are all supposed to be in their connection. Hare Kṛṣṇa. With whom are you intimately connected in ISKCON?

Devotee: No, you see, I'm one of the wounded soldiers, which means I've not been following nicely.

Śrīla Śrīdhara Mahārāja: Wounded soldier? Who wounded you? You live generally in England and that was in charge of Jayatīrtha Mahārāja, and he might have wounded you?

Devotee: I mean, you previously referred to the fight with *māyā*, so sometimes the soldiers get wounded.

Śrīla Śrīdhara Mahārāja: Who? Jayatīrtha Mahārāja, his example discouraged you?

Badrinārāyaṇa: No. Mahārāja, he's saying, previously you spoke of the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: I don't follow you.

Badrinārāyaṇa: He says, previously you spoke of the fight with *māyā*. So he's one of the wounded soldiers in the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: What is the cause of his wound? *Māyā* has wounded him...

Devotee: So it means I've not been following so nicely, and I've not been living in the temple recently.

Śrīla Śrīdhara Mahārāja: ...or want of well organization in your camp, what is the cause?

Of course many may be wounded in a big fight, many may be wounded, many may be lost, that fight means that. But still they fight, going on and will go on, though many wounded in many cases, that is the nature.

Devotee: With your blessing I can continue the fight.

Śrīla Śrīdhara Mahārāja: Whom you have got your best faith in ISKCON, best friend, anyone whom you can rely most?

Devotee: I have many friends within ISKCON.

Śrīla Śrīdhara Mahārāja: Who are they? _____ [?] Mahārāja is one of them?

Devotee: He's a big devotee, I am too small, I could not count him as my friend.

Śrīla Śrīdhara Mahārāja: But your guardian, or well wisher, for whom you have some reverence? So many, and they're which side? Akśayānanda Mahārāja is this side, and there are others also on that side, the side of ISKCON. Whom you revere and you have got affection, who are they? Among the Gurus and GBC and even outside? Do you know that Kedaṇātha?

Devotee: I met him two days ago. He seems very much inspired by your association, he was preaching to me.

Śrīla Śrīdhara Mahārāja: Something like that, who was next to Jayatīrtha Mahārāja there in England, from before.

Devotee: I have stayed in Gauḍīya Maṭha actually in Burdwan.

Śrīla Śrīdhara Mahārāja: Not Gauḍīya Maṭha in England, in London? Vasudeva Gauḍīya Maṭha, first it was Vinoda Vāṇi Gauḍīya Maṭha, now I hear that Vasudeva Gosh? Did you meet one Bhakti _____ [?] *sannyās*? _____ [?] in Kṛṣṇa consciousness, that seen, that is something substantial. Can you explain how?

Devotee: In other philosophies everything is not explained easy, but in the Vaiṣṇava philosophy everything is completely explained.

Śrīla Śrīdhara Mahārāja: At least you are satisfied. Who are the striking members of ISKCON whom you met? Who could leave some impression in your mind and encourage you? Whose movements and teachings encouraged you?

Devotee: Bhagavān Mahārāja, Jayapatāka Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda, Rāmeśvara, Satsvarūpa, Gopāla Kṛṣṇa, Hṛdayānanda. How have you seen this Bhagavān Mahārāja? He's in charge of southern Europe.

Devotee: When I first joined ISKCON he was my GBC, but I did not see him for many years, I didn't see him for three or four years.

Śrīla Śrīdhara Mahārāja: When you joined, what were you? What is your age now?

Devotee: Now I'm thirty years old Mahārāja, and at that time I was twenty two.

Śrīla Śrīdhara Mahārāja: Were you a student or what?

Devotee: Actually I was travelling around.

Śrīla Śrīdhara Mahārāja: Are your parents living?

Devotee: My father's a teacher in England, mother she's housewife.

Śrīla Śrīdhara Mahārāja: How many brothers you have?

Devotee: I have two brothers Mahārāja and two sisters.

Śrīla Śrīdhara Mahārāja: They're elder or younger?

Devotee: Only one brother is elder, the rest are younger.

Śrīla Śrīdhara Mahārāja: He has got a family?

Devotee: My brother? No.

...

Devotee: Just an ordinary man, married.

Śrīla Śrīdhara Mahārāja: Two parties _____ [?]

Devotee: Ye Mahārāja.

Śrīla Śrīdhara Mahārāja: And one that culture section, another one, Kali one party perhaps, Kali culture one and the same perhaps. _____ [?]

Devotee: _____ [?] They're all politicians Mahārāja, politics, that's all, no limit.

Śrīla Śrīdhara Mahārāja: Fighting each other _____ [?]

Devotee: I don't know Mahārāja. I think he's a Sikh. Sikh are always very,very...

Śrīla Śrīdhara Mahārāja: Has he got a beard?

Devotee: Yes, he's got beard, turban, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So Udashi [?] *sampradāya*, Udashi and Akadi [?] two sections of ...

Devotee: No, he's not from any *sampradāya* Mahārāja. He's a most corrupt man. He's not of any *sampradāya*. He likes women and everything.

Śrīla Śrīdhara Mahārāja: Like Indira.

Devotee: That's right Mahārāja. And only eighth class pass, middle pass, that's all. No qualification. Everybody knows his character, he's a very loose character man. Some university they gave him an honorary degree of doctor.

Śrīla Śrīdhara Mahārāja: Indian university?

Devotee: Some Indian university, yes Mahārāja. Now they call him Doctor Zalsing. He doesn't know a single word of English. He has no other qualification. But he was a chief minister in Punjab before coming to centre. It's a shame. _____ [?]

Śrīla Śrīdhara Mahārāja: But he must have some ability.

Devotee: He was a chief minister in Punjab Mahārāja for a long time.

Śrīla Śrīdhara Mahārāja: And he successfully continued his administration?

Devotee: Yes, that's right.

Śrīla Śrīdhara Mahārāja: A man of strong common sense.

Devotee: Yeah, you could say that.

Śrīla Śrīdhara Mahārāja: Just like Śivaji [?], Akbar [?], they did not know how to sign their own name, both Śivaji and Akbar. And Rabindranatha also non-matric.

Devotee: No. That's right. But these fellows have well educated secretaries and all that you know Mahārāja.

Śrīla Śrīdhara Mahārāja: No university degree, but still Rabindranatha was a great scholar in the whole of the world.

Devotee: These ministers have well educated people behind them to guide them.

Śrīla Śrīdhara Mahārāja: But when he's to visit foreign land, what should he do, the Jaysing [?] Some secretary will be, and if any address is written, he'll be able to read it?

Devotee: Yes. They have to do like that.

Śrīla Śrīdhara Mahārāja: No ability to read English.

Badrinārāyaṇa: He will learn.

Devotee: I don't think this is very important.

Śrīla Śrīdhara Mahārāja: He was chief minister, then he knows something. Has he got any hold over the military? I was thinking India is apprehending that the military government may be necessary for India. So selecting one Punjabi of military type, my apprehension is like that. War may be inevitable, and especially between Pakistan and India, and Rastrapati must be a Punjabi who has got some hold over military.

Devotee: No, that is not the case Mahārāja. But only people think in Punjab and every where else that Indira Gandhi wants to become, change the way of governing. She wants to become herself President, then change the constitution.

Śrīla Śrīdhara Mahārāja: And there is some danger, the Sikhs they want Kalistan, and Pakistan is encouraging that. And some able man is necessary in Punjab who can control that Pakistan difficulty.

Devotee: No, those people, Jaysing can't solve those things Mahārāja.

Śrīla Śrīdhara Mahārāja: Jaysing is an instrument to Indira. Whatever Indira will direct, he will carry out.

Devotee: Oh yes, he will. But I think Indira wanted to change the constitution, and she wanted to have a government like American government. That's why she had Jaysing. People say it like that. I don't know.

Śrīla Śrīdhara Mahārāja: Maybe. In American government the President holds the substantial power. Then Indira wants she will be the President and control the country. Maybe. Anyhow Indira is better than this communist. Some respect, though not very substantial, some respect for religious view. But more reserved, the whole family is pro-Muslim. The Jawarlal [Pandit Nehru] and Indira, they are all pro-Muslim. Not anti-Hindu but pro-Muslim, supporting the Arabian country, dismissed the Israel ambassador the other day.

Devotee: So Mahārāja, my inquiry is about the man in the street, how he should live. If I talk with somebody in the street about Kṛṣṇa consciousness, or about God consciousness, he said, "Well no, we must work, we must look after our families, that is more important." What should I tell to them? "If we all leave working..."

Śrīla Śrīdhara Mahārāja: What is that, work, but not family interest, but the whole interest. Otherwise you are to suffer. Local interest is sure to suffer, hitch with another local interest. We must live in the eternity, not in the span of life of a human being. Next, if I have got faith in transmigration, after human birth I may be given birth of a dog. What is the good there? So we must have a program that's concerning the eternal life - my past life, my future life,

and also this is true about everyone. If there is possibility the man may again become a dog, then should we not, in our program give permission for that?

Devotee: Then how to divide the days? Like how they should work in office or in a shop?

Śrīla Śrīdhara Mahārāja: Anything may be done but the centre connected with Kṛṣṇa consciousness, anything. Even the battle may be fought, does not matter, but Kṛṣṇa consciousness. This body consciousness, body is only a garment, like clothing. So body consciousness is treacherous. We must be wakeful to the fact that we shall have to die. But the soul does not die. The body will go, another body to be accepted. That I cannot ignore. If my knowledge helps me to see that future, then how can ignore my future life at the cost of this present. And what is true in my case, that is also true in all the members of my family, in their case also, the countryman's case also that. Today I shall feed well and the next day I shall die without food. That cannot be any reasonable proposal. A question of faith, whether transmigration of soul, we have faith in that, transmigration of soul. *Yata sei dvau mrtya tvamam jana mrtya yasa* [?] So we are to solve the problem of death and infirmity, old age, all these things. Not very narrow...

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Śrīla Śrīdhara Mahārāja: ...not in the comfort of this life, but you must work for your future.

...

There was another gentleman, one, who was very clever man. At the time of war with China or some, he gave much gold to Jawaralal [Pandit Nehru]. He was killed by another party of the Punjabi on the road near Karna. Who was that gentleman?

Devotee: He was chief minister Karon. He was chief minister of Punjab at that time.

Śrīla Śrīdhara Mahārāja: What was his name?

Devotee: Karon. He was a very strong man. He was a good man, very strong man to rule Punjab. Karon, K,a,r,o,n.

Śrīla Śrīdhara Mahārāja: Oh, Karon. He was killed by four Punjabi on the road?

Devotee: Yes Mahārāja, that's right. Yes, he was killed. This thing going on. Sikh people they kill each other like that. This is family ridden troubles, all that from religion, and they keep maybe hundred years later they still keep in mind then they kill each other. It's always like that.

Śrīla Śrīdhara Mahārāja: Another religious leader amongst the Sikh, he's killed recently?

Devotee: Yes Mahārāja. He was from Narankari. He was a follower of Narankari.

Śrīla Śrīdhara Mahārāja: Ah! Nirahankari. Narankari, he was killed by his own group?

Devotee: No, other group Mahārāja.

Śrīla Śrīdhara Mahārāja: Other group, and what are they, Khalsa?

Devotee: Khalsa. Only Narankari is a religious party in Punjab, and Rādhā Swāmī, there are two parties which are religious.

Śrīla Śrīdhara Mahārāja: Have some real faith in religion?

Devotee: That's right. And these _____ [?] and all opposite parties, they're all politicians, their politics, that's all, nothing else. Nothing to do with their religion. They rule their Gurdwaras and that's why they call themselves religious, or whatever they can say. Otherwise there's no religion.

Śrīla Śrīdhara Mahārāja: Like present ISKCON, the GBC.

Devotee: That's right. They rule their Gurdwaras...

Śrīla Śrīdhara Mahārāja: Administration getting the upper hand.

Devotee: They have plenty of money. Sikh people very good in offering money.

...

Badrinārāyaṇa: Does that mean that he was just uttering Kṛṣṇa, no transactions, no Kṛṣṇa *kathā* or nothing, just Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, all the time? Is it taken like that?

Śrīla Śrīdhara Mahārāja: Who? Kālidāsa?

Badrinārāyaṇa: Kālidāsa.

Śrīla Śrīdhara Mahārāja: Kālidāsa was a relative of Raghunātha dāsa and who had very much attraction for the Vaiṣṇava *ucchiṣṭha*, the remains of the Vaiṣṇava. He did not...

Badrinārāyaṇa: Utter anything else but Kṛṣṇa, the Holy Name of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: By his previous life he earned some ____ [?] about Kṛṣṇa. Deep faith in the remains of the Vaiṣṇava. That indicates that he earned in his previous life deep faith in Vaiṣṇavism, particularly guided to one direction.

Badrinārāyaṇa: But Mahārāja, before, you said that first realisation is the Holy Name, then *rūpa*, then *guṇa*, then *līlā*. So does that mean that...

Śrīla Śrīdhara Mahārāja: The general course, but there may be special characteristic also, but this is the general. It is mentioned by one kind of *sādhana* one may attain the goal. And there are many that simultaneously they go on with different kinds of *sādhana*, realisation, *nava-vidhā bhakti*. There's one, *śravaṇe parīkṣit*, *vaiyāsakiḥ kīrtane*, then, *smaraṇe prahlādaḥ*.

*[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmī prṥthuḥ pūjane
akrūras-tvabhivandane kapi-patir-dāsye 'tha sathye 'rjunaḥ
sarvasvātma-nivedane balirabhut kṛṣṇāptireṣāṁ param]*

["The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇam*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through speaking *Śrīmad-Bhāgavatam* (*kīrtanam*). Prahlāda realised Him through devotional remembrance (*smaraṇam*). Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Prṥthu Mahārāja attained Him through worship (*pūjanam*). Akṛūra attained Him through prayer. Hanumān attained Him through personal service. Arjuna attained Him through friendship. Bali Mahārāja attained Him through complete surrender of body, mind, and words."]

[*Padyavali*, 53] & [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.129]

By one aspect they reach the goal, following one line. There are also some special cases. So this gentleman, this Kālidāsa, had his intense attraction for Vaiṣṇava *ucchiṣṭha*, for the remains of the *prasādam* after the Vaiṣṇava has taken. That was prominent in him. There is, somewhere written, perhaps *Caitanya-caritāmṛta*, following one way, one may achieve the goal. And gradually when higher and different departments also, one has got special inclination for a particular service. Uddhava said,

*tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojīno dāsās, tava māyām jayema hi*

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

"By serving, honouring, the remnants of You, we shall conquer the whole *māyā*, the ocean of illusion. Only by *ucchiṣṭham*."

And this inclination making eligible to drink the feet washing water of Mahāprabhu there. Mahāprabhu could not stop him. Mahāprabhu did not allow anybody to take His feet washing water. When He entered Jagannātha temple, before that He used to wash His feet. And Govinda remained there that none can take.

"Govinda, watch that none can take that water."

But the devotees, by any trick, some false proposal, they used to take it, touch it.

Kālidāsa, when he reached there, when Mahāprabhu is washing His feet, he put his palms together.

Mahāprabhu could not ask him, "No, it is not possible."

One, two, three, then no further. It is enough because that is *ucchiṣṭha*. Where that very mean caste, _____ [?] in the Hindu section, but he was a Vaiṣṇava, and Jarū Ṭhākura his name. And none could get his remnants. Then Kālidāsa visited him with some mango fruits and he came away and Jarū Thakura according to his own nature he offered to the Deity and took some *prasādam*. And then the remnants, the seed and the skin left outside, and Kālidāsa going there. Vaiṣṇava *ucchiṣṭha*. A particular tendency to *ucchiṣṭham*. And Mahāprabhu also could not stop him. He has got so great inclination in the *ucchiṣṭha pada-jala*.

Badrinārāyaṇa: Foot wash.

Śrīla Śrīdhara Mahārāja: *Ete sadhane bal* [?] *Vaiṣṇave pāda-dhūli* _____ [?]

Badrinārāyaṇa: The dust and the water.

Śrīla Śrīdhara Mahārāja: *Ke?*

Badrinārāyaṇa: It's Nitāi, Nitāi-pāda.

Śrīla Śrīdhara Mahārāja: _____ [?] *Vaiṣṇave ucchiṣṭha, pāda-dhūli, pāda-jala,* _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: These three, the *ucchiṣṭha*, and the dust, and the washing water, there is a verse.

[Possibly these verses]

*kṛṣṇera ucchiṣṭha haya 'mahā-prasāda' nāma
'bhakta-śeṣa' haile mahā-mahā-prasādākhyāna'*

*bhakta-pāda-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa, - tina mahā-bala*

*ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya*

*tāte bāra bāra kahi, - śuna bhakta-gaṇa
viśvāsa kariyā kara e-tina sevana*

[Śrī Caitanya Mahāprabhu states: "The remnants of food offered to Kṛṣṇa are called *mahā-prasāda*. After this same *mahā-prasāda* has been taken by a devotee, the remnants are elevated to *mahā-mahā-prasāda*.] [The dust of the feet of a devotee, the water that has

washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.] [By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.] [Therefore, My dear devotees, please hear from Me, for I insist again and again: please keep faith in these three and render service to them without hesitation."]

[*Caitanya-caritāmṛta, Antya-līlā*, 16.59-62]

He who has got genuine attraction for these, this *māyā* cannot do anything about him. Something like that. _____ [?] Narottama Ṭhākura has also written so many things.

So, ucchiṣṭa-bhojino dāsās, tava māyām jayema hi. Uddhava says, "No other means will be necessary, but only taking the remnants of the Vaiṣṇava we will conquer the whole of *māyā*."

Adopting one means, many have attained. Some *śravaṇa*, some *kīrtana*, some *smaraṇa*, some *vandana*, in this way it is mentioned. And there are many who contributes the whole thing. The general recommendation about *Nāma saṅkīrtana* and that will also, that everything must be with the spirit of service. That must be present everywhere. Not with any other motive. Motive must be sincere, this spirit of service. Whatever you'll do, the common thing, the spirit must be that of service. Not seeking anything else but the favour of the Viṣṇu, Vaiṣṇava. Service means that; only the favour of Viṣṇu and Vaiṣṇava. And neither *siddhi*, nor *mukti*, nor any mundane aspiration. Externally it may take any shape, any shape, but the serving spirit must be present there.

Sevonmukhe hi jihvādau [*Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109] That *ātma-nivedana*, *ātmā-samarpaṇa*, surrender, that must be the beginning. Whatever I do I do it for Him, self forgetfulness. And self-forgetfulness and full memory for the service of Guru, Vaiṣṇava, Govinda, etc, positive side. Not only self-forgetfulness, self-forgetfulness in the service of the Lord. Mere self-forgetfulness has no value. A stone also may be self-forgetful. Madness, that is also self-forgetful. Self-forgetful in the service of Govinda.

Badrinārāyaṇa: So Mahārāja, that feeling of recognition, one is servant and he feels he wants to be recognised by the Spiritual Master or by the Vaiṣṇavas, that also..

Śrīla Śrīdhara Mahārāja: The standard will come from the Spiritual Master. There is absolute consideration and relative also. That is return something. So there is gradation in the Guru also. *Yo yac chraddhaḥ sa eva saḥ.*

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

A *karmī* will have *śraddhā* for *karmī* Guru, a *karmī*. A *jñānī* will have *śraddhā* for *jñānī* Guru. The previous *sukṛti*, that will guide to select a Guru. Also the free will is there. But still, backed by previous *sukṛti*. Otherwise, *yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* he will rank, gather around the Guru, *yogī* Guru, *jñānī* Guru, *karmī* Guru. Guru is everywhere, *guṇḍā* Guru. Guru is everywhere necessary. But the field of action will be selected by one's inner realization, what aspect of life. Of course there is a comparative line, comparative possibility is there, what is good, what is bad.

But they won't care, a *guṇḍā* won't care to take. Just as the *viśayī*, that ordinary exploitationist has put, "I must look after my family. That is my positive duty. Leaving that, if we all go to serve Kṛṣṇa, how the world will go on?" That is the general cry.

But this world is a prison house. You are to know first you are in prison. So as soon as this world will be dissolved and the *jīva* will get freedom, it will be better. No charm in this worldly life. The disease, death, just as in the case of Buddha. Buddha had enough for his own comfort. But he read in the society that infirmity, old age, the disease, the death is here, and how one can rejoice and make cheer here, or another place, the fools. He does not know that that will fall upon him as a prey. For future you must think and do accordingly. *Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] Where is birth, where is death, where is disease, and where is infirmity, there cannot be any happiness, permanent. We must leave that soil and seek some other higher soil to live on.

Badrinārāyaṇa: Mahārāja, you said that to get to a Guru one must have some *sukṛti*, some *sukṛti* is necessary?

Śrīla Śrīdhara Mahārāja: Of course, of course.

Badrinārāyaṇa: Then we hear that whatever we acquire from the Guru is his causeless mercy. What is this causeless mercy in relation to *sukṛti*? We hear that some *sukṛti* is necessary, and then we hear of causeless mercy. What is the meaning of causeless mercy?

Śrīla Śrīdhara Mahārāja: You have to approach that department of causeless mercy. Causeless mercy, mother is approaching the child with some affection, but child won't accept it, the causeless mercy. Mother has got some natural affection for the child, she wants to do some good. But child won't take, something like that. Ordinary mother is not the real example, but somewhat. Causeless mercy. He won't accept that advice of the guardian. He'll go, *śraddhā*, he'll go to keep company with the *guṇḍā*, won't hear mother or father. His previous tendency will draw him towards the *guṇḍā* class, won't hear mother, father, guardian, etc.

Similarly, *śraddhā*, *yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* one goes to select his company. And *śraddhā* comes from *sukṛti* of previous life. And causeless mercy, they're wandering, they're independent of the person, they're trying to distribute them. Just as in *ajñāta-sukṛti*, a flower garden, a *sādhū* takes some flower, give it to the Govinda, but his energy used in that purpose, for Govinda *sevā*. So *sukṛti* comes automatically, unconsciously in him, because his energy is utilised without his conscience. In this way the causeless mercy there, underground. It is causeless mercy, when accumulated, that *sukṛti* in sufficient quantity then it creates what is *śraddhā*. And that *śraddhā*, faith, then leaving aside other topics he

goes to the *sādhū*, to Kṛṣṇa, to this and that. *Śraddhā* of different kinds, *tamasic śraddhā*, *rajasic śraddhā*, *sattvic śraddhā*, *nirguṇa śraddhā*.

...

Śrīla Śrīdhara Mahārāja: They are known as Huns, furious Frank and fiery Huns, the French and German fight has been related by one gentleman, the furious Frank and fiery Huns. So they're called as Huns, means *haṁsa*.

In ancient India two section, *paramahaṁsa* and *haṁsa*. In the beginning, there was not these four *varṇāśrama*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. Before this classification there was two classes of people, one *paramahaṁsa*, wholly devoted to the Lord, spiritual life. Another was *haṁsa*; they were not so much intense in their religious life but anyhow they lived a spiritual life, *haṁsa*.

Haṁsa means, the derivative meaning of *haṁsa*, who can take out the milk from the water. If you mix water with milk, the *haṁsa*, the swan, can drink the milk away and the water will be left. This is a wonderful thing. The water will be left and the milk will be taken by them.

So those in the world living who can draw the extract of the advice in one's life, can gather from outside, they're *haṁsa*, who can understand the real purpose of life and deal accordingly with the environment, *haṁsa*. *Paramahaṁsa*, they can do anything and everything. They're well established in their position. They do not lose their relationship with the centre, any time.

Swāmī Mahārāja I think has told that in some ancient time some people migrated from central India to this side and that side.

Badrinārāyaṇa: In his purport of his story of King Yayati, he cursed his sons and he sent them out, Swāmī Mahārāja has said.

Śrīla Śrīdhara Mahārāja: They are banished that side, yes in *Bhāgavata* it is said.

Badrinārāyaṇa: And also Paraśurāma, some of the *kṣatriyas* they flew.

Śrīla Śrīdhara Mahārāja: *Kṣatriyas*, they flew the field, they exported. Hare Kṛṣṇa. Hans.

Max Muller came from German, Max Muller. Amongst the western scholars Max Muller was the first who appreciated Vedic education, *Upaniṣad*. He told that, "India has got so much wealth in her treasury. The whole world, if they get it, they will be all rich, but the wealth won't be lessened, anything. The wealth will not be less, but the whole world will be wealthy. Such wealth India has got in the store of her *Upaniṣads*." That was the declaration of Max Muller. He was a German.

And even now, in Germany also only perhaps, a half an hour radio transaction in Sanskrit. And coming from Germany Indira introduced in India in Sanskrit language, the radio. But in the whole of the world they have got appreciation for Sanskrit and Indian culture, in Germany.

Badrinārāyaṇa: They say that Hitler took that *Dhanur Veda*.

Śrīla Śrīdhara Mahārāja: Maybe. Hitler was pro-Indian. When the war was continuing, I was in Karachi. One European gentleman asked, "How do you like Hitler?"

And, "I like him for some, in some respect."

"What are the respect?"

I told him that, "He says the ladies go home and give good children, and I shall reward you. Don't fill up the office." This is according to Indian custom. They work in family, not outside.

Then another, so many points I told him, "I like bravery."

Hitler. But he was a hater of the Jewish, too much. And he was the greatest enemy of the communists. Jews as well as the communists.

One Mr. Kreech, he was a good politician, diplomat, he went to Russia and converted Russia against Hitler. Hitler had a truce with Russia and wanted to attack England. But one Mr. Kreech, he was first sent to India, but he consulted Gandhi, Jawaharl, etc. but they could not come to any conclusion, and solution, went back. Then he went to Russia, and there he began to preach that, "If Hitler is victorious in this world, he will exterminate the whole communist section of the world, it is sure."

And that perhaps moved Stalin. "Yes, he's the worst hater of communist." So it was possible that Russia joined England.

And Churchill he told at that time, many asked Churchill, "Why you have come in terms with the communist? You are the hater of the communists number one."

He told, "Now we are in such a position, what about communists? If I'm to contact with the hell, come in understanding with the Satan, I'm ready, to come out of danger within which we are at present." That was Churchill's answer.

And America came to back both English and Russians. But I think, if Japan could help Hitler at that time attacking Russia from the east side, then Russia would have been finished. But Japan he was busy with America only, and the British, neglecting Russia.

In the meantime the atom bomb came. And we are told, some people say, the atom bomb that was prepared by Hitler. Of course at that time I closely followed the newspapers.

Hitler told, "Supernatural, mysterious nature are working in my favour, but let the providence save me from that heinous action." This came from his mouth.

And the Allied party they thought, everyone was researching atomic energy, and they thought that Hitler was already successful inventing atom bomb. "Then, in the process if he can fulfil wholly to utilise, then it will be impossible to defeat him." So with all their might, in full force, very quickly they came to attack Hitler. "No time should be spared. If he comes with that weapon in our land, then there will be no other alternative but to fall at his feet." So very quickly from all sides they came to Hitler.

And some says so much that the atom bomb made by Hitler came to the hands of the American and that was thrown into Japan. Some are of such opinion.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Gandhi also, when France submitted, then Gandhi gave a statement, I saw in paper. "Four qualifications: bold, then a brave soldier and for a quick decision, and boldness." And other two qualifications given by Gandhi to Hitler.

Bon Mahārāja had some engagement with Hitler, but when he went to see him, the war was going on at that time, Bon Mahārāja told that, "Very busily he's walking in a corridor, and I saw him from distance. The brain surcharged with very heavy thought. Then when he was intimated that he had some engagement with Swāmī Bon, then he asked some other man, "You go on my behalf, meet him." Hitler, though he already engaged Swāmī Bon to some conversation, but he could not attend personally. He sent one of his representative to meet Swāmī Bon. Swāmī Bon told that, "I saw him in a corridor, he's walking and with heavy thinking on his brain."

Hitler. Very tactful, very quick, how he could took up Mussolini from Italy. Mussolini was captured, and one day here, and one day there, in this way they're moving him from different parts. But Hitler, with the help of his SS army, traced where he is and jumped from over and took up Mussolini and took him to Germany.

And this Crete also. All the parties, the island of Crete, in the mouth of Dardanelles, the one island.

Devotee: Near Greece.

Śrīla Śrīdhara Mahārāja: "With that way the Allied party may help Russia." So he thought that, "This island must be captured." So how? The French, the British, Americans, all there, having full possession, and he wanted to snatch it from their hands. And he did it.

England told, "What he prepared to attack us, that is finished in Crete."

The gliders, and the helicopters, some imitation men, they're coming down from helicopter, and they're using their bullets uselessly. In this way. Then some imitation man, and some real man are descending. They're perplexed. "Who is the real man and who is imitation?" In this way, anyhow captured the whole island, which was in full strong possession of the parties, French, English, and others. He showed much wonder, in the fighting.

And this blitzkrieg. In one month, maybe only fifteen days. First week of a month was preparation, and the second week he attacked, and by third week almost finished his battle. And fourth week then he captured the administration. Only one month, then one country, he showed. First it began from Denmark, Denmark and Norway. Next month we found, first in Poland, and next after the winter, the next summer, Denmark and Norway. How long Norway is, and how he could reach Norway, the farthest northern corner of Norway, they could not

think it out, how he could do it. Magic. Denmark, Norway, then the battle of Flanders. Holland, Belgium, and a part of France, in one month.

And in America some gentleman who was, not Wilson, Kennedy or someone who told then, "The history of the world, the battle of Flanders is the unique. French, British, Belgium, one side. And Germany on the other side. And then next attack came to France. But when the plans were closely followed, one afternoon, some came French, there was margino [?] line was built between France and Germany after the first great war. Then we were told that one afternoon in some German...

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Śrīla Śrīdhara Mahārāja: ...dynamite, and they put into the pyramids and began to crush them, blow them. Then they told that a mechanised army came, in a round way. They're going in this way, cutting, advancing in this way. Those that were wounded, they come this side and new, the mechanised army is going, always new going, and the wounded are coming and they are treated accordingly. And the new is going. Like a fan, they described, like a fan. In this way they began to advance. And a part of France, Belgium, Holland, in this way, the Flanders. The soldiers that were to withdraw, and when they reached the British shore they began to sleep - no food, nothing. Wherever they're carried, the allied from the ship and they began to sleep. No sleep for a whole week, such was the position of the allied soldiers. It followed like that, Battle of Flanders.

Again we had to see that when America also joined the side, Russia. Russia is a vast country. Blitzkrieg, that is lightening war was impossible there, and that was the cause of Hitler's downfall.

There was one Mr. Hess, he consulted this astrology. He told, "We should not go to the east side. We can't be victorious there. But if we approach, march towards west, the possibility of victory for us."

But Hitler did not take his advice. Hess was sent to make treaty with the British, in a plea that he has fallen accidentally. But really he went to make treaty with England, before Hitler comes to announce war against Russia. But Hess was taken to prison. No proposal for treaty was accepted by Churchill. Then what to do? That failed.

Hitler told that, "Russia is such a great power, keeping at back, I shall go to attack England, this will be foolish. If Russia approaches at that time then I'll simply be crushed, so I must." In the meantime, though there was some truce with Russia, but Russia, they built many aerodromes on the line of Germany, on the border. Many aerodromes in the meantime they built. So that brought suspicion to Hitler. "If I attack England with my force, then Russia in the back will come to conquer me."

So leaving England, Germany went to be at war with Russia. It was a vast land. Blitzkrieg won't work. And Russia had also some military power, strong. None could break the front line. Previously Hindenburg he was the cause of Russian, the fall of the Jarhad [?] Empire. _____ [?] Only General Bock, he suddenly broke the Russian line, and in one day two hundred miles entered deep into Russia.

At that time Stalin he cried, he told, remarked, "The hated enemy has entered into our homeland. With the whole of our energy we must oppose him." In this way.

Then of course they came to Stalingrad. And Rommel also, this side, Africa, that circumambulating Mediterranean he approached this side. And they came to Caucasus and they had a mind that they will meet here in India with Japan. But providence decided otherwise.

Hitler told that Napoleon that, "I'm not defeated by anyone, but destiny has defeated me." So also we see in the case with Hitler.

na vidvan na ca parosam bhagyam phalati sarvatya na vidvan na ca parosam [?]

Destiny defeated him. But the valour he has shown, that is wonderful. Not yet history is admitting him, but sometime after. Just as the first General is Hannibal, second is Alexander, the world Generals. Third Julius Caesar, fourth Napoleon. So far the recognition has come from the historians. And the fifth must be Hitler, according to me. But the present history is not so impartial. They still hate Hitler for the devastation of the world. What he showed that is wonderful, in the war history. This mechanised army, and this blitzkrieg in the word of Germany perhaps, this lightening war. Lightening war and mechanised, that only the fighters on the motor and tank _____ [?] not on foot.

And when France was conquered within fifteen days the whole world was amazed. "A power like France." That man Petain he was hanged afterwards by De Gaulle. Petain surrendered to save his country. The whole country will be devastated, he could not tolerate. Then he submitted, he came to conclude a peace with Hitler.

And there was another trouble. Everywhere French and British navy they're together, and France declared peace, and they're in difficulty. Somewhere they joined, French joined the British, and somewhere they began to fight each other.

And one Mr. Darlan, who was the head of the whole navy of France, he went to Africa and he was stabbed there by a British gentleman. In this way. And at that time America came with fresh energy, to land her soldiers.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Then again that battle came to the French in Belgium' shore. And Hitler had to retire gradually. And we are told that when his followers asked Hitler, "Come away from Baldwin."

"No, I can't go. I asked my soldiers if any general comes to retreat, wants to retreat, you'll shoot him. And how can I say that I shall live warning? I must die here. I can't live warning."

And the followers, "Oh, we want to save you."

"Again they may come. With double energy I shall oppose them."

"If you live, then our leader lives, then I shall have everything." In this way.

What's the time?

Badrinārāyaṇa: It's five after nine.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...1915 was a student in _____ [?] college. About death ray, perhaps that is also ready by this time, death ray.

Badrinārāyaṇa: The Russians have a bomb that you can't hear it, you can't see it. It just devastates everything.

Śrīla Śrīdhara Mahārāja: We are told that some bomb, only the vitality will be finished.

Devotee: That's right. The French are making that.

Śrīla Śrīdhara Mahārāja: No disturbance of any building, or any articles, only the vitality will go.

Devotee: French are making that. That's what we heard. What will happen now Mahārāja when there will be war?

Śrīla Śrīdhara Mahārāja: Einstein told that, "What you are dealing with, if you commit mistake in the process, a slight mistake, then whole earth may be burned into ashes within few seconds. The oxygen will take fire, and in a second it will spread throughout the whole of the world. And the earth will be burned into ashes in a few seconds. Don't go further." He gave warning, I was told. "You're tackling with so many dangerous things. The earth may be burned in few seconds, reduced to what?"

Devotee: They're afraid of, now anyway, in international circles they're start talking Gandhism now. It is fact. But they won't have any success there as well as we know. They have to follow our line to have success or peace.

Śrīla Śrīdhara Mahārāja: Providence is there.

Devotee: But as we see in India Mahārāja, corruption and all bad things. So I think it will be very soon war.

Śrīla Śrīdhara Mahārāja: If there is war, then also in the beginning perhaps they may not use that dreadful weapon.

Devotee: They will try to avoid it but still.

Śrīla Śrīdhara Mahārāja: Previously when there was another war between Israel and Egypt, Russia wanted to interfere. Then America only told to Russia, "Israel has got atomic energy in his hand. And if he finds that his life is in danger, he may use that." Russia came back. So Israel is so great only because he has got in possession of atomic energy. He does not care for small countries.

So we don't like to live in this world, so nasty. We are trying to realise, to live in the land of the soul. We are soul and we should live there.

*[na tad bhāsayate sūryo, na śāśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ 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]

*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 coming into being and then again vanishing. Being created and destroyed. Creation and destruction. That is the nature of this plane of *māyā*. And we must leave this dress, find out our soul person, and live in the plane of soul, beyond the jurisdiction of this world of death. By the use of our intelligence, and mainly, as you told, the causeless mercy of the Vaiṣṇava, the *sukṛti*. The *sukṛti* accumulated creates *śraddhā*, for the unseen. What is seen, that is neglected. What is unseen, appreciation for that. That is more reliable. The unseen is more reliable. Unseen means not under material experience, that is more reliable, than this flesh, concrete life, what to say. That is sure to go. And not only mine, everyone. So this bogus plane should not be trusted more. We must seek something. If we enter within our heart we shall find, yes, there is mind, there is intelligence, there is soul, and Supersoul, and so far, so on, that subtle world. And world without pain and change, distraction.

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

yad gatvā na nivartante, tad dhāma paramaṁ mama

Our ambition of life is there. We want to live in a country where this sort of insult, the general insult and disregard is absent, honourable. Honourable life we can live there. And this is sure to go, we are seeing every day, every minute.

Yudhiṣṭhira Mahārāja told, "What is more wonderful than this? That every day we see only that they're going into the jaw of death, and we're not preparing ourselves for that. Our tendency is that as much time as we can stay here which is impossible. The whole of our energy we are using almost for nothing; for impossibility, we're using our energy. I shall have to leave, and grieve. All of us will have to leave this place. Still we want to construct here, give so much attention, to construct houses, and this, that."

Then why do you do temple and others? In this way the energy should be used for the purpose of the Lord and you'll be saved. Energy should be used for Him. And that is the way through which we can go there. All aspects of our life should be utilised for His service. And that is royal road to go swiftly to His domain. The whole energy should be used for His purpose. For Himself. Reality is for, everything for Him. We must realise this truth. Nothing for us. I'm also for Him. The infinite absolute is such in His nature. By His existence, He's such, everything for Him. We are separatists, we think this is for mine. I may be monarch of all I survey. This is the anti-current that has taken me far away from Him. And so death, disease, they come to make me prey of their life.

...

The criterion is there. Whatever I do. I commit a murder, but if for the interest of Kṛṣṇa cent per cent then it is no murder. And Guru Mahārāja he gave the highest promotion. It is such, something like that. Outwardly I heard in Benares from the lecture, a discussion between one Māyāvādī and our Guru Mahārāja. I was present there. That *cid-vilāsa*, what is *cid-vilāsa*, Guru Mahārāja is explaining. Anyhow the friend came.

simha prasena avadhuta simho jambavata [?] The [Syamantaka] jewel was taken by Prasena, a brother of Satrājīt, father-in-law of Kṛṣṇa. Satyabhāmā's father, Satrājīt. Satyabhāmā's uncle was Prasena. He took the gem and went out in the forest, and one lion he took that gem and killed Prasena, Satrājīt's brother.

There our Guru Mahārāja explaining, the Prasena was killed but he was happy. And the killer and the killed, both, they're happy. Such is *cid-vilāsa*. One who is being killed, he's also very satisfied. And who is killing, he's also satisfied. Such is the nature of the service of Kṛṣṇa.

Just as in a drama. In a drama a man is killing a person, and he's playing the part of being killed, and he's playing the part of a killer. But if the play is good then both are satisfied. "Yes, he played the part of being killed in a very satisfactory manner." They will all applaud, "Yes."

So because killing is not possible or eternal, only superficial function, show, so no pain of being killed there, only for the *līlā* of Kṛṣṇa. Such show has been affected there. Both parties, the looser and the gainer, both parties are satisfied ultimately. Like a drama, a play. So, it is such. Because all is eternal, can't be harmed, but only a play, to produce some satisfaction for Kṛṣṇa, a play. If drama is done to satisfy suppose the king or the audience, so for the

satisfaction of Kṛṣṇa and His men the drama is going on. Something like that. That is not for show but that is really the substance, that is the difference. It is not a show, only superficial. But if our deepest interest is there, that is *līlā*. Here it is a play, a show, but there that is *līlā*, the heart is there, fully, heart's satisfaction is there.

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

[?]

Who was that *dhātri*, *dhātri* means, what is it? Who was with the boy. In his lap he began to control the boy. "That you have got this *maṇi* on your neck." And from Kṛṣṇa's higher place, He was concealed, private place, He heard that *dhātri*. *Dhātri* means that Pūtanā who came in the garb of?

Devotees: Witch.

Śrīla Śrīdhara Mahārāja: Witch? Not in witch. An artificial form of a mother, in the garb of a mother, disguised. So that *dhātri*, who is supposed to help the mother.

Devotees: Nurse. *Dhātri* means nurse, one of the seven mothers.

Śrīla Śrīdhara Mahārāja: Not nurse exactly but guardian nurse, nurse as guardian. He came with the boy, with the gem on the neck of the boy, around, Jāmbavān's son, and she began to sing this poetry, poem.

And Kṛṣṇa caught from there, "Then it is all right, that gem is here."

simha prasena avadhuta simho jambavata sukha mada kamadabi tava desa [?]

"Such a valuable gem you have got around your neck, and boy you are crying. What is this?"

There Kṛṣṇa caught that, "Here is the gem." And just came to snatch it, and the *dhātri* fled away, being afraid. And there was an uproar, and then they came and then the fighting began.

_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

The fight was going on for long time, twenty eight days or so perhaps. And the Yādavas they thought that Jāmbavān has killed Him, and they all came away, and performed Kṛṣṇa's *śrāddha*. And there placed in such a way that *śrāddha*'s food, that gave strength to Kṛṣṇa more. And then He began to fight with greater vigour.

Then Jāmbavān thought, "What is this? I can't defeat this man. I did so many things in Tretā-yuga, and this ordinary man I can't fight him out. So I must have committed something wrong against Rāmacandra."

With a special *mālā* he put in the neck of Rāmacandra and that came to fire, and then found that same *mālā* is on the neck of Kṛṣṇa. "What is this? Again go, this is there, how it can come here?" Then he was perplexed. "Who are you? You're fighting a month with me,

which is impossible for any human being. And how is it that garland has come around your neck? Who are you? You are Rāmacandra Himself."

Then there was a compromise. Jāmbavatī was given to Him, and the gem also. Presentation, the gem was given to Him.

Hare Kṛṣṇa. This is Dvārakā *līlā*. Vṛndāvana is more. _____ [?] Dvārakeśa, when He finds His own photo of Him in Vṛndāvana life, He becomes charmed Himself, what to speak of others. When He Himself finds His Śrī Mūrti of Vṛndāvana, Kiśora, He becomes little outside. _____ [?]

Normal position. So charming, Kiśora, Nanda Kiśora. Yaśomatī Nandana. This *parakīya*, the rareness makes it more valuable.

A glass of water on the battlefield, only one glass of water is so valuable in a battlefield when a man is dying, a general is dying, only for a glass of water.

So circumstance makes it sweet or bitter. Circumstance. And that is done by Yogamāyā, Baladeva, potency of Baladeva. He's at the backing. *Jñāna, bala, kṛiṇya, ca*, feeling, thinking, willing. *Bala*, energy, that is arranged in such a way as to make possible the play, to perform the circumstances favourable to the play. Vṛndāvana.

So Rādhārāṇī though met in Kurukṣetra, the very Kṛṣṇa - "That He's that very Kṛṣṇa, I'm that very Rādhā, but still no pleasure. I want to have Him in Vṛndāvana. That is My place there where I'm free."

Vṛndāvaneśvarī. *Hari-niṣkuṭa-vṛndā-vipineśe*. [From Rūpa Goswāmī's *Śrī Rādhikā-stava*, 1] She's all in all in Vṛndāvana. There She wants Kṛṣṇa otherwise She's not happy with any half hearted _____ [?]

That gives Her more pain.

So Bhaktivinoda Ṭhākura wanted that, "I shall construct a thatched cottage in Kurukṣetra and there I shall pass the rest of the days of my life."

Both are nearer to one another, but the pangs of separation is more acute. Very near but They cannot meet, cannot be united according to Their necessity and will. So that is at the highest point, the spirit of separation. And that is the time when we should serve our _____ [?] Service is more valuable there only, according to the necessity. There the necessity of the service in its highest form. They're both there but can't meet. Can't meet according to Their own way. So the feeling of separation in its highest point, and that demands service, acute and the most intense service for both the parties at that time. They're going to faint, can't contain Their own personality, going to faint. This is the moment when service is necessary, very urgent.

And Bhaktivinoda Ṭhākura says, "There I should construct a cottage and pass my days, the whole life trying to render service to my Lord and Lady, my Master and Mistress. Service is valuable according to the urgent necessity. There we can fetch more value from a little service."

Hare Kṛṣṇa. Hare Kṛṣṇa.

sei śloka sunera radha kunde sakha badha krsna prapti sei viddhi _____ [?]

What Kṛṣṇa told, the external meaning was, "All people come to Me with affection for their best benefit. You have got also affection for Me, so you also will serve Me."

Hare Kṛṣṇa. The external meaning. And the internal meaning, "All people will come to Me to show affection for their highest benefit. I am the goal of everyone. And such am I, and that I, has highest affection for you. All people want Me, and I want you, to be fulfilled in My life. So you rest assured, wherever I be, I am yours."

When Rādhārāṇī came to understand the meaning of that *śloka* in this way, She was satisfied, She came back. "He's coming. He's coming very soon." With the satisfaction of Her heart He came back.

sei śloka sunera radha kunde sakha badha krsna prapti [?]

"Wherever He may be does not matter, but He's mine." That confidence satisfied Her, that He will come very soon to Vṛndāvana.

And Jīva Goswāmī has shown, *nitya līlā*, Gopāla Temple, that Kṛṣṇa came to Vṛndāvana. That is another *kalpa*. But Mahāprabhu and the Goswāmīs, they have arranged the *līlā* in Mathurā, up to Mathurā of Sanātana Goswāmī. Up to Mathurā, it was necessary in the *rasa*, then after _____ [?] again the wheel moves in such a way, the wheel of time again comes to his former position. Just as after the summer, the winter comes, so Mathurā go on.

Again such circumstance, environment was created that Mahārāja Nanda has no child for long time, Yaśodā childless, pray, they can get some child. Such atmosphere in such time again comes suddenly. And they began to expect that Nanda must have a child, Yaśodā must have a child. She's worshipping this god, that god, "I may be blessed with a child." Then again that comes in, Kṛṣṇa comes in Mathurā. Vasudeva carries Him to here. And this *līlā* goes to, after development, goes to Mathurā again. Kāṁsa is killed. After _____ [?] wheel again comes. Sanātana Goswāmī has described in such a way in *Bṛhat-Bhāgavatāmṛta*, up to Mathurā.

*[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah]
vrndavanam parityajya sa kvacit naiva gacchati*

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.]

[*Laghu-Bhāgavatāmṛta*, *Purva-khanda*, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

Vṛndāvana means Vraja-maṇḍala, up to Mathurā, because that sort of separation, that is also a peculiar *rasa*. *Vipralamba rasa*, that is a necessary part of *rasa*, otherwise this *sambhoga rasa* may not go on independent. So there must be *prabāsa*. Then again the wheel comes in the same position. In this way *nitya-līlā* is going on. The sun is being set and

again sun rising, in this way, a cyclic order. Everything which is to continue for eternity, that is posed in a cyclic order, automatically it goes.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anurādhā: So what is the position of Devakī? She doesn't have any children. Her last son also taken.

Śrīla Śrīdhara Mahārāja: Devakī's child has gone back to her.

Anurādhā: When?

Śrīla Śrīdhara Mahārāja: From there he goes to Dvārakā. That part. Devakī also goes to Dvārakā. That is another part. That is not Vrajendra-nandana, not Kṛṣṇa of Vṛndāvana. That is Devakī-nandana, Vasudeva. From Mathurā to Dvārakā, all these play. Rūpa Goswāmī has connected between the two *līlā*, he has given some connection. That is also very peculiar.

I asked, "Why this difference between Rūpa and Sanātana?"

Our Guru Mahārāja, he answered in a word, "Why it has been told as *adhokṣaja*? *Acintya bhedaḥbheda*, everything is possible simultaneously." That was his word.

Rūpa Goswāmī has connected, he has taken from Vṛndāvana in a modified way Rādhārāṇī, then Candrāvalī, then Jāmbavatī, all from there to that Dvārakā *līlā*. Lalitā was Jāmbavatī. You say Anurādhā, Lalitā. She was Jāmbavatī there in Dvārakā. And Rādhārāṇī became Satyabhāmā. And Candrāvalī became Rukmiṇī. Rukmiṇī, Rādhārāṇī as regard sentiment, Rādhārāṇī had the highest position in Vṛndāvana. But Candrāvalī was more clever. And in Dvārakā in some lower position that cleverness comes to the higher position, and sentiments go down, in lower level. But in Vṛndāvana, sentiment has got the highest position. And Rādhārāṇī _____ [?] everyone there, *sneha*. Love, sentiment, *bhāva*. But as regards this intelligence of lower order in Dvārakā, that gets the supreme position, that soberness; intelligence and sober. Rukmiṇī, she got the higher position _____ [?] lower position. The lower gets higher position there. In this way. Hare Kṛṣṇa. These are very high talks.

End of 82.07.15.B_82.07.16.A

Start of 82.07.16.B_82.07.18.A

Badrinārāyaṇa: _____ [?] desire.

Śrīla Śrīdhara Mahārāja: _____ for Kṛṣṇa.

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: _____ for Kṛṣṇa.

Badrinārāyaṇa: She always acts humble.

Śrīla Śrīdhara Mahārāja: British say 'humbug.' Hindenbug, Hindenburg. Self Hindenbug, as well as self Hindenburg, German.

Devotee: _____ [?] This is one letter from her. One, two, three...

Śrīla Śrīdhara Mahārāja: Three letters came from her.

Badrinārāyaṇa: She took *Hari Nāma mantra*.

Śrīla Śrīdhara Mahārāja: Ah, *Hari Nāma* _____ [?]

Devotees: _____ [?]

Devotee: That letter was so beautiful, I can remember.

Śrīla Śrīdhara Mahārāja: Very sincere, heartfelt appeal.

Devotee: They were going through much difficulty.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja, he desired me to go to the west, I did not go. Now he is fulfilling his desire in some way or other. It is his wealth. Of course, all my Godbrothers mostly say that what I say, they feel that our Guru Mahārāja is saying that, of that nature, in my talk, my speech is of his nature, ontological. As Mahāprabhu, He was the highest scholar, and then He came to be a devotee. So the real devotion is above scholarship, above knowledge. *Karma, jñāna, anāvṛtam*. Crossing the exploitation and renunciation, then there is the exploitation of Kṛṣṇa, not of any plurality but of unity. So words must cross, must be conscious of these two outer coatings. Then talks from that realm, it will have something.

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

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

These three covers, *anyābhilāṣa*, fleeting desires, *karma*, organised exploitation, morality, and then renunciation, liberation. These three layers, outward covers, must be crossed, then the domain of reality. And one must talk from that plane, being conscious that this salvation and elevation, all down. From that plane one should talk. And the sweetness of that plane will be real sweetness, sweetness proper. That is devotion proper. Otherwise it is a mixture, something. It is *anyābhilāṣa*, *karma*, and *jñāna*, mixture, *yoga, karma, jñāna, anāvṛtam*. From that plane I should talk. That is *śuddha bhakti, bhakti* proper.

Has she any inclination for song, any capacity, singing, any connection with?

Devotee: I like *bhajans* very much.

Anurādhā [?]: She says she likes *bhajans*.

Śrīla Śrīdhara Mahārāja: And of what character, *bhajan* means that singing?

Devotee: Singing, yes *kīrtana*.

Śrīla Śrīdhara Mahārāja: That is most, or talking, or reading, or worshipping?

Devotee: Singing with instruments. I like musical instruments.

Devotee: She likes musical instruments.

Śrīla Śrīdhara Mahārāja: And interested in Vṛndāvana *līlā* of Kṛṣṇa? Eh?

Devotee: Interested in Vṛndāvana *līlā* of Kṛṣṇa?

Devotee: Oh. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: More interest with the service of the *gopīs*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. So I shall go now.

...

Śrīla Śrīdhara Mahārāja: You don't know what is *kr̥pā*?

Devotee: Yes, I know what is *kr̥pā*.

Śrīla Śrīdhara Mahārāja: What is kindness, you know. That has got its quality. One may give, a poor has come without food, begging for food, you can give some food, that is a kindness, *kr̥pā*. A material transaction, to help materially, that is also *kr̥pā*, of lower kind. So education, the solution for the food, no longer begging, given a job you work and earn your food, that is greater *kr̥pā*. In this way we are suffering.

Our ultimate suffering, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], the *kr̥pā* of those that are above the standard of *janma-mṛtyu* they will then some knowledge get out from this disease, that is *kr̥pā*. From higher to lower, the help that comes, that is *kr̥pā*. *Kṛpā* means help, from higher to lower. The higher stage, what he extends his help towards the lower, that is called *kr̥pā*. So in the lower level, material, and the mental, and the spiritual, the gradation is there. So *kr̥pā* proper which can help us from all sorts of wants, that is spiritual help, generally that is known as *kr̥pā*. Real *kr̥pā* is our spiritual extension, extension of spiritual knowledge and love. That is *kr̥pā*, which comes from higher to the lower. That help,

it begins from lower level, and it goes up to the highest level, *kṛpā*. The help that comes from upper towards lower.

Hare Kṛṣṇa. Hare Kṛṣṇa. The gentleman who has come yesterday, is he here?

Devotee: Yes, Vedānta Prabhu.

...

Vidagdha-Mādhava: ...[17th] verse, 4th Chapter, *Bhagavad-gītā*.

*karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ
akarmaṇas ca boddhavyaṁ, gahanā karmaṇo gatiḥ*

[The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is and what inaction is.] [*Bhagavad-gītā*, 4.17]

So Swāmī Mahārāja, in the purport he's saying like this: "If one is serious about getting free from material bondage, one must apply himself to an analysis of action, reaction and perverted actions, because it is a very difficult subject matter. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them."

Śrīla Śrīdhara Mahārāja: What is the beginning? *Akarmaṇas ca boddhavyaṁ, gahanā karmaṇo gatiḥ*. The most unintelligible, unknowable. That is infinite probability, *karma*. To energise, *karma* means to energise. Its result, its consequence is unlimited. According to the posing it will fetch different results.

*kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

[Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.]

[*Bhagavad-gītā*, 4.16]

What is *karma*, what is absence of *karma*? To understand this the scholars also are befooled. Then what is the beginning of the *śloka*?

Vidagdha-Mādhava: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*.

Śrīla Śrīdhara Mahārāja: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*. What is *vikarma*, what is *karma*? *Boddhavyaṁ ca vikarmaṇaḥ*. *Akarmaṇas ca boddhavyaṁ, gahanā karmaṇo gatiḥ*. What is *akarma*, what is *vikarma*, what is *karma*? *Karma* means generally which is recommended by the *śāstra*, that *varṇāśrama dharma*. That is *karma*. *Vikarma*, immoral action. And *akarma*, to stop all sorts of energising. That is not possible altogether.

One must take food, one must sleep, one must work. So *akarma*, *akarmaṇi ca karma yaḥ*.

*[karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt]*

[One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent *yogī* and factual executor of all works.] [*Bhagavad-gītā*, 4.18]

He's the real intelligent man who can find *karma* in *akarma*, and *akarma* in *karma*. That means that by controlling our inner self we can get out of *karma*. A man,

*yoga-sthaḥ kuru karmāṇi, [saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā, samatvaṁ yoga ucyate]*

["O Dhanañjaya (Arjuna), after giving up desire for the fruits of action, situate yourself on the path of devotion (*bhakti-yoga*). Equally disposed to success and failure, carry out the duties prescribed according to your nature. To remain equipoised in either success or failure of the outcome of action is certainly known as yoga."] [*Bhagavad-gītā*, 2.48]

A man who is, who works properly adjusted, that does not want any consequence of his *karma*, really *akarma* is there. And when one wants to, in mind he's wanting so many, when mind is fickle, always moving, wanting this or that without checking that he stops the external *karma*, that is foolishness. So *karmāṇi akarma*, he's seen to do many *karma* outside but he does not want any result. He's in really *akarma*. And the one who has stopped all his physical activity but mentally thinking of so many things, he's in *karma*. Not only physical, external, but internal position should be marked very carefully.

*na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarma-kṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]*

[No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures.] [*Bhagavad-gītā*, 3.5]

Really none can stop wholesale the *karma*.

*[niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ]
śarīra-yātrāpi ca te, na prasīdhyed akarmaṇaḥ]*

[Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory

duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.] [*Bhagavad-gītā*, 3.8]

What more? Even you cannot live altogether if you leave all *karma*. You must take your food, you must go to the latrine, this is also *karma*. But to get out of *karma* does not mean that we should get out of the physical *karma*, but the mental desire, *karmana vasana*. That is the real *karma* and not external. Externally we can do anything, we can kill the whole *brahmāṇḍa*, still, we may not do anything. So external activity has got no value. The valuation of *karma* is within, *vasana*. I want something separate. The ordinary wave, the universal wave is passing. And I want to put something special on it. I can't, do not adjust with the universal wave, but a separate wave I want to create. That is *karma*. And that will come in clash with the universal wave. So many, local, provincial, so many waves there are.

But the final wave, the most fundamental wave, that of Kṛṣṇa consciousness, I must come to understanding with that wave, that harmony. Then I'm not in *karma*. I'm dancing with the universal wave. That is what is necessary. And without that, in whatever planes, different waves are going, if I participate there, identify there, then I have got reaction, I will have to get reaction. That is *karma*. *Karma* proper means to create wave of separate interest in this world. So such attempt internally, that you face, and what *nirguṇa* wave is going on Kṛṣṇa consciousness, you must come in understanding with that Kṛṣṇa consciousness. And then there will be no *karma*.

Otherwise all different waves are creating according to separate interest, that is all *karma*, of different waves. Everyone is suffering from his own *karma*, reaction. Reaction clashes with the higher wave and becomes destroyed, in this way. So internally try to get out of the spirit of *karma*. That is, try to be one with Kṛṣṇa consciousness, that universal wave, and dance there in that. *Vikarma* means immoral action, *karma* that moral action is better than that, but again *akarma*, that *voidantic karma* that is to give up all internal desires for different resolution, all stop. Then a party wants *samādhi* like slumber.

But the Vaiṣṇava they want to connect with Kṛṣṇa consciousness which is a dynamic one and healthy wave, all good, absolute. That is dynamic and not static like the Buddhists and the Śāṅkarites, not *nirvana*. But they can connect with Kṛṣṇa consciousness which is moving, and that is the ultimate, the wave of love. The wave of love, and beauty, charm, mercy, that wave, connect with that. So movement, or giving and taking, that is not bad. But there must not be black marketing. It must be based on universal truth.

He's the possessor. He can deal absolute with everything. We can't do. But if we think ourselves that, 'I'm a king, I can do, I can give,' ultimately it's not possible for me. We're all black marketers. From the possibility of prospect we make transaction and ultimately we fail and we are victim of reaction. This is the matter.

Vikarma, karma, akarma. Vikarma, kukarma one thing. That is immoral, not recommended by the scriptures. And *varṇāśrama karma*, that is generally *karma*, do this, and further instruction you will get when you will finish this duty. Then *naiṣkarmyam* which is recommended by *Bhāgavatam, jñāna-virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānāṁ priyaṁ
yasmīn pāramahansaṁ ekam amalāṁ jñānaṁ paramaṁ 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 *paramahamsas*. 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]

The *naiṣkarmya*, the *yogīs* and the *jñānīs*, by *naiṣkarmya* they understand like this, *samādhi*, that is eternal slumber. But *Śrīmad-Bhāgavatam* says that *bhāgavata naiṣkarmya*, that stop your selfish activity and act for Kṛṣṇa. That is *naiṣkarmya*. *Jñāna*, *vairāgya*, *bhakti*, with all this *naiṣkarmya*, give up your selfish transaction, work for Kṛṣṇa. The stopping of every movement is *naiṣkarmya*, it is not. *Naiṣkarmya* means to give up all local desires, separate interest, and work for universal, Kṛṣṇa consciousness. That is *naiṣkarmya* proper in *Bhāgavatam*. And that is different from the speculation of the salvationist that only in *samādhi*, eternal slumber, there is *naiṣkarmya*. *Bhāgavata* dismissed that, Vaiṣṇava School. The *naiṣkarmya* to join the universal movement, *karma*. That is *naiṣkarmya* proper. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. So *Bhāgavata naiṣkarmya* means proper *bhakti*, busy, but busy for Kṛṣṇa's interest. That is *naiṣkarmya*, a dynamic *naiṣkarmya*, not a static *naiṣkarmya* recommended by the *yogīs* and *jñānīs* *vaidantic*.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Do you follow?

Vidagdha-Mādhava: Yes. At the initiation the *karma* is taken by the spiritual master, that is a fact? And we're struggling actually to become free of *karma*, yes?

Śrīla Śrīdhara Mahārāja: To do everything, that will help, that will throw yourself in *nirguṇa* movement, Kṛṣṇa consciousness. Throw yourself, the teaching underlying in mantra, throw yourself to Kṛṣṇa consciousness. Connect with *naiṣkarmya* proper. Work on behalf of Kṛṣṇa, not for any selfish, or any national, or social group, extended selfishness there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: In Sudhīra Goswāmī's seventeen page paper he mentions Bon Mahārāja _____ [?] from England. And he said to yourself and Swāmī Mahārāja, "There were questions that cannot be answered. There were questions in the west, the westerners were asking questions that could not be answered." So I was wondering, because the next line says that, "You answered all the questions. You asked him what are the questions and you answered. And Swāmī Mahārāja, he spoke, "Today India has conquered the West." Yes?

Śrīla Śrīdhara Mahārāja: When I answered and he could not say anything, then Swāmī Mahārāja pronounced, "Here Europe is defeated by Asia." He told this, "Europe is defeated by Asia." This was pronounced by Swāmī Mahārāja at that round table conference.

Vidagdha-Mādhava: I was interested when I read that to ask if you can tell us perhaps some of those questions and some of those answers.

Śrīla Śrīdhara Mahārāja: I do not remember it now. I shall have to try hard to again remember them.

Vidagdha-Mādhava: There is one question that the Christians come with in our preaching activities in the West. And it is one difficult question to answer. I was wondering if you might say something about: In the *Bible* and also the *Koran* there is some mention against idol worship. So this is one complaint they have against us.

Śrīla Śrīdhara Mahārāja: That is their inconsideration. If we can use the sound, why not the colour and figure. God is not within the sound, He's above sound. The ethereal expression. Then this light, heat, all these mundane. Sound is also mundane, but if sound can be utilised to have any idea of Him, why not the colour, figure and other things. Those emblems also similarly may be utilised for His purpose. It's a general question. We can't avoid sound. Some sort of medium must be necessary from that world to this world, some symbol. Generally they use sound. We also lay much stress on sound, *śruti*. But if *śruti*, the sound can be utilised in the mundane plane to understand the transcendental thing, then why not the colour, the figure and other, the taste? Everything will have some contribution, can help us to certain extent. If sound can do, the others can do more or less. Everything can be used an emblem to take us to that realm. Do you follow? On that basis, if He can come through sound, He can come through colour, He can come through figure, He can come through taste, He can come through touch. He can approach towards us in any way. Only ear, but ear is extensively admitted by all. We also lay much stress in *śruti*. But at the same time we admit that He can approach to us in this mundane world through every possible medium, He can come. Then what is the objection there? He can come only through sound, mundane sound and He cannot come in other way He cannot approach us?

One thing, another gentleman told, one Christian Father was explaining *Bible* in a meeting and one boy, the old man told, "When I was a boy, at that time, when that Father explained that Moses saw in his dream that such and such things happened, the boy asked to the Father, that in dream he saw God, but in what form he saw? He saw, it is written in the *Bible* that Moses in dream he saw that God has come to him and He's addressing, saying, in what form, in the dream. Must be form of some way or other. What is that? And if that form may be seen in dream, why not that may be utilised when we are awake?"

"This boy has put a very serious question. Yes, I shall try to think it out and answer tomorrow."

The general basis that He's transcendental, it is all right. But we're in the mundane plane, we cannot but He can communicate with us in any way. Generally sound is the most subtle. So through sound He can communicate with us. But why the other things should be neglected, only the ear? The eye, the nose, everything can be used as His weapon to approach us, a medium. All sorts of medium may be used by Him to approach us, to embrace us, and that is true, not only one. Their idea of God is a vague one, no definite conception of what God is, a hazy something. So their ways of obtaining Him also something like hazy. But here it is clear in all phases.

prati aṅga lāgi kānde, prati aṅga mora

["Every part of My being cries for the corresponding part of Him."]
 [From Jñāna Dāsa's *Vaiṣṇava-padāvali* - *Anthology of Vaiṣṇava Songs*]

My every limb can be utilised for corresponding limb for His service. This is full-fledged theism, not haphazard, not at distant, but full-fledged and very near, very close connection with Him. So all these things must have to come. But everything is transcendental. When we approach the Deity, the eye is not the master of the subject mind to measure Him. He's seeing me. I'm there as an offender and I'm standing in such attitude. He may have a kind glance on me, that my sins may be removed. The subjective conception there. Not only wood, or white colour, all these things, but He's in the subjective realm. He's in the superior position and He may cast a graceful glance towards me. Then what sort of seeing? And their figure is also, suppose the coronation day, do they not put the portrait of the King and garland, all these things, they do not do?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Then, any utility, or all ludicrous? To show some veneration to the photo of the King, or any father, what is this, it is all ludicrous? Or there is some substantial message there, showing respect to their photo?

So why this cannot be utilised for His case, the Almighty who can do anything and everything? I cannot approach Him, but He can approach me in any way He likes. And it is His ordination that He will come in every way. It is possible, not impossible, not unreasonable. All reasonable thing. He can come through sound, He can come through eye, He can come through touch, He can come through taste. Why not? What is the reasonable objection to that?

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Do you follow?

Vidagdha-Mādhava: Yes, I follow Mahārāja. Guru Mahārāja, specifically the *Bible* states, "A graven image, or an image carved by one man." That is the opposition to that sort of thing, that a man could actually carve an image of God. They are saying this is wrong.

Śrīla Śrīdhara Mahārāja: If you understand this then you'll be able to understand all other subsidiary questions. All sounds are not God sound. It depends on the man. If a father is well established, his word about God is not equal with another ordinary man as God. So the sound, *vaikuṇṭha-nāma-grahaṇam* [*Śrīmad-Bhāgavatam*, 6.2.14] So some may see idol. All does not see idol. All sound may not be effective about God but, *vaikuṇṭha-nāma-grahaṇam*. So there is *nāmāparādha*, *nāmābhāsa*, *viśuddha-nāma*. In the sound also there is classification. A sound from a proper plane, it will be effective and not any imitation sound. So also in the case of the idol, and everywhere, it is such. The quality must be present there. It must have some connection with the Lord, the mundane and the transcendental sound. This Śrī Mūrti and the doll, transcendental and mundane, the conception there is different.

Hare Kṛṣṇa. *Prasāda* also, when the Vaiṣṇava has taken to take that, *mahā-mahā-prasadam*. Only one is taking *prasadam* that is not *prasadam*, there is degree of the presence of divinity there. The gradation is there everywhere.

In Vighraha *darśana*, Mahāprabhu used to have *darśana* of Jagannātha, tears flowing from His eyes incessantly. Can we have such *darśana* when looking at Jagannātha? And Mahāprabhu was not an ordinary foolish man. As a scholar also He was a genius. And how did He see the Deity? With tears running down, incessantly, like a stream. What does He see? Is He only wood?

Vidagdha-Mādhava: Mahārāja, if *prasādam* is distributed to the mass of people, they benefit, yes?

Śrīla Śrīdhara Mahārāja: It depends upon who is the director, who is at the bottom, it depends on him, his connection with divinity.

Vidagdha-Mādhava: As to whether it is properly sanctified?

Śrīla Śrīdhara Mahārāja: The current must be there. Only wiring has no value. Do you follow?

Vidagdha-Mādhava: I'm hearing.

Śrīla Śrīdhara Mahārāja: Electric wiring but no current. So *vaikuṇṭha-nāma-grahaṇam*, the Vaikuṇṭha connection, transcendental connection must be there. Otherwise form is form, useless. But the spirit must be within the form. Form is also necessary, wiring also necessary to utilise the electric current. But mere wiring has got no utility. The current must be there. So *prasāda* distribution, all these external exhibition, but if the real connection with divinity otherwise all trade, otherwise ulterior motive may be there as a business. Yati Goswāmī, the *Bhāgavata* reading, taking money and reading *Bhāgavata*, is a class of trade. That may be trade, but if the man who is at the back he has got sincere connection with the Lord, then the connection coming and pervades everywhere, that is *prasādam*. Otherwise imitation. Imitation is not a real thing.

So Bhaktivinode Ṭhākura's congregation *saṅkīrtana*. At least one man, the leader of the party must be *śuddha bhakta*, pure devotee, the *kīrtana* party guided under a pure devotee. Then we shall join that, otherwise all will be dancing and jumping in the mundane plane. Connection must be there, the electric connection. Hare Kṛṣṇa.

Vidagdha-Mādhava: How can one perceive that connection? This requires some...

Śrīla Śrīdhara Mahārāja: That who has got eye, for that we have to get eye.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā, [cakṣur unmilitam yena, tasmai śrī-gurave
namah]*

["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."]

Our own realisation will be the guarantee, our own knowledge. We see that sort of eye, that is given by Gurudeva. *Ajñāna-timirāndhasya jñānāñjana, cakṣur unmilitam*. The cataract is removed by Gurudeva, he gives the *divya darśana*, the divine eye. *Divya cakṣur, dikṣā, dikṣā* means,

*divyam jñānam yato dadyāt, [kuryāt pāpasya saṅkṣayam
tasmād dikṣeti sā proktā, deśikais tattva-kovidaiḥ]*

["The process by which divine knowledge (*divyam jñānam*) is given and sins are destroyed is called *dikṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

Transcendental knowledge is imparted. And as much as he has got that sort of knowledge he can detect, as in other fields, other cases. How we can know whether this is a gem, it is gold, or it is brass? How to detect whether it is glass, or it is diamond? How we can detect? The expert knowledge must be there. And one who has got that knowledge he can detect. The fools, ordinary persons, ignorant, cannot differentiate. Everywhere this is applicable. Whenever we go to purchase anything, the medicine, this, that, everything may be tampered, imitation. And this ____ [?] how we understand. Here also, something like that. That expert knowledge must be there. Mundane, what is mundane, what is transcendental. The *sevonmukha*, the sincere, the *sevā*, where it is meant for the service of the Lord, or to fulfil some ulterior purpose of him. Who has got that fine eye they can detect.

jigana vaisnava cinya loilya arya kori vrajave [?]

Bhaktivinoda Ṭhākura, "We shall serve Vaiṣṇava. But before that we shall have to get the capacity of recognition who is Vaiṣṇava who is non Vaiṣṇava. Only this figure, *tilak, mālā*, dress, that cannot be the criterion of a *sādhu*. All these things we're to understand. And that capacity of recognition is possible, and that is *dikṣā, divya jñāna*. We're all expert in some stage, in some plane. We're to differentiate things everywhere, every time, the gold marketing, this, that. We're to discriminate. We must have that knowledge, otherwise we'll be exploited by the merchant. If we can know the thing before purchasing. So everywhere, in every stage of life, that understanding with him. So it is only with the case of divinity, transcendental truth. That is also possible, only transcendental eye, transcendental capacity, judgement. That must be with us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

End of 82.07.16.B_82.07.18.A

Start of 82.07.26.A_82.07.27.B

Devotee [Nārada Muni?]: Mahārāja, there are numerous reasons why I have left.

Śrīla Śrīdhara Mahārāja: Have you seen Swāmī Mahārāja? Did you see?

Devotee: Prabhupāda.

Devotee: No, I have not.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: I came from San Jose, California with Bhakti Sudhīra Mahārāja.

Śrīla Śrīdhara Mahārāja: You're coming now?

Devotee: Just now, yes.

Śrīla Śrīdhara Mahārāja: That was the zone of Tamāla Kṛṣṇa?

Devotee: I was in Austin, Texas, Mahārāja.

...

Cornelius: Does that mean that we have to give up material life at once, and become...[?]

Śrīla Śrīdhara Mahārāja: Not at once: gradually, according to one's own particular case. Who has got much affinity towards worldly life, suddenly, if he leaves that, he may not keep up, he may again go down. So, according to personal question, individual question, that is to be. But we should have our eagerness always to give up everything and to devote us exclusively for the highest duty. That sort of. And who will have courage enough, he'll jump into the unknown. "Kṛṣṇa will protect me. I'm jumping in the name of God. He's everywhere. He will take me on His lap." With this idea he may jump, who has got such eagerness for the truth.

Cornelius: For ten years, I've tried to come into this process for ten years. In ten years I keep from eating the meat, and fish, and eggs. I don't want all the outward material things, I have no attraction for them. I have leave this all behind. But there's only one thing what is, I want to give it up, and also, I don't want to give it up! This is...

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: He's saying that he has been trying to enter purely this process of devotion, and he has been able to give up everything except for one attachment, one thing, and that is he smokes ganja, and he likes the effect of that.

Cornelius: And I've also tried not to smoke that.

Śrīla Śrīdhara Mahārāja: That is a small thing. The real difficulty is women for the men. And the second, money, and the third, good name, fame. If classified, then these three things are our enemy. And this ganja, intoxication, that is a small thing, anyone can give it up easily. But these three things are fundamental aspiration of every animal, whether a tree, whether a

bird, whether a man, whether god, these three are everywhere. But this intoxication, and other fleeting habits, they're very negligible thing, and they can be conquered very easily, gradually, it is a gradual process, it will go in gradual process.

Cornelius: But I can't... for ten years I...

Śrīla Śrīdhara Mahārāja: As you have come, and you have entered in gradually, so you are to come out gradually, and not suddenly.

In the time after War, that Goering, Goering was a great intoxicating man. But when put into jail, no intoxication is supplied, as a law. Then he got sick, and the treatment went on, but no intoxication was supplied for the prisoner. You know it well, I have seen it from the newspaper that Goering, he was habituated to take much intoxication, Hitler's air general. But when he was put into jail, he was not supplied with any intoxication, so he was sick, and the treatment went on, and he was cured, that disease was cured by the medicine.

So with this opium, we have seen with our own eyes, so many opium eaters also came in the Maṭha, and they left it gradually. Generally these ordinary *sādhus*, they use this ganja. Ganja helps concentration, but that is material mind, concerned with material mind, and disturbs the faith, the enemy to the faith. Only faith can take us there, *śraddhā*, and not any material intoxication. But the misguided souls, they think that ganja, *siddhi*, *charas*, so many things helps in our meditation. It may do something, but that is limited, that will frustrate in time of need, and cannot rise up very high, cannot help.

Cornelius: I know, but I cannot keep from the ganja. I keep from the tobacco, the coffee, alcohol, opium,...

Śrīla Śrīdhara Mahārāja: Yes, coffee, this tea, the betel, everything, this tea also, tea, coffee, betel nut, all these things, that is Kali. *Śrīmad-Bhāgavatam* advises us that these five things should be rejected, should be renounced.

*[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmas̥ catur-vidhaḥ]*

[Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.] [*Śrīmad-Bhāgavatam*, 1.17.38]

Dyūtaṁ, gambling, that is diplomacy. *Pānaṁ*, this intoxication. *Dyūtaṁ pānaṁ*. *Striyaḥ*, this unlawful, illegal woman-love, *striyaḥ*. *Sūnā*, then this butchering. And the transaction of the gold. Trade in gold, that is also very apathetic to ones progress in the line of faith. Very tempting towards them. What to speak of this mania that intoxication will help me in my meditation about the transcendental, Devaṛṣi Nārada says,

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na śāmyati]*

["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]

Even by *prāṇāyāma*, by meditation, what we acquire, that is for the time being, no permanent effect. Only *śraddhā*, in *bhakti mārga*, in *śuddha bhakti*, the basis is only faith and *sādhū saṅga*. The association with the saint, and the good scripture, and the faith, and no other help, that is all material calibre. Even mental meditation, that is also not to be relied on, what to speak of physical things, material things, even mental things, that *prāṇāyāma*, *pratyāhāra*, all these things, *dhyāna*. This is all empirical, ascending method. But ascending method cannot give us that. Descending method to be adopted. He can come down, we cannot go up. This basic principle should be understood. He can come down to my plane and take me up, but I cannot go by the dint of my own abilities of different kinds. Can't even touch His domain. So subtle, and so great, so noble. This is the basic position of both the parties. He can connect, but I cannot connect. Only I shall hanker, "You please come." He's positive, I'm negative. So, I should encourage my quality of negativity that I'm the most wretched. I'm the most desirable fallen soul, that needs the best help, best attention of You. So wretched, there is no other. Please come down to help me, to deliver me from this lowest position. This is progress.

Even Mahāprabhu Śrī Caitanya Deva says that, "I'm shedding tears so much in the Name, taking the Name of Kṛṣṇa...

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But it began with some other thing. That is acquired fortune, *bhāgyavān jīva, sukṛti*.

[*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]

When we are wandering in this universe unconsciously we come in contact with so many saints, and anyhow we collect some spiritual tendency from them. And that is accumulated, to be as *śraddhā*, and then when *śraddhā* is awakened, one can come to the saint proper, and surrender to him. *Ajñāta-sukṛti, jñāta-sukṛti*, then *śraddhā, ādau śraddhā tataḥ sādhu-saṅgo'*.

*ādau 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 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]

That maybe come anywhere and everywhere. Now he's in America, perhaps in previous life he was in India, or in some other place, or he gathered some *sukṛti*. *Sukṛti* means energy. Unconsciously one's energy is utilised by the saint, and as a reaction some *sukṛti* comes there. One's energy. Suppose one has built a garden, some *sādhū* came and took the flower and offered to the Deity. The energy of the man who created that garden, he gets something in return, because by his energy the flower has been produced and flower is offered to the Lord. And then the reaction, whose property, that flower, he gets. Or one has dug a tank, and one saint comes and takes bath there, and also with the water, he offers to the Lord. Man who has built that tank, he gets something in return. In this way, unconsciously. In this way, *sukṛti* is gathered, and when accumulated to a certain degree, then it produces what is known as *śraddhā*. Then when that *śraddhā* he gets, *śraddhā* guides him. *Śraddhā* means faith. Faith guides him towards a proper person, and then the transaction begins, his spiritual life begins there.

The scientist, Jagadish Bose here, and another gentleman far away perhaps in America or England, both at the same time came to invent that electric wireless. Wireless was discovered by Jagadish Bose, here, and far away, perhaps in England or anywhere from another gentleman. They both combined, in the same time, far away, but they came in consciousness of electric power. Some Faraday or someone.

So also devotion, may awakened here, and in America, in Africa, and everywhere. Not only in human species, but even in animals also we can trace that *sukṛti*, or *śraddhā*. It is possible. A dog may have *sukṛti*, and he will roam, wander about the temple and guard the temple properties. Dog's fortune has taken him to engaging him in the service of the Lord, it is also possible. Trees also, there are so many plants whose flower is dedicated to the Lord, but not all. He has got that birth as a particular flower, and he's serving as a plant, serving the Lord. The milk cow, giving service, that is going, offered to the Lord. In this way, anywhere the *sukṛti* may be gathered, and that produces *śraddhā*. *Śraddhā* means faith, proper faith, and faith takes us to the *sādhū*, then the transaction on the surface begins. Otherwise all underground. So, anything can be utilised, even stealing may be utilised for the service of God.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Cyclic order, Satya, Tretā, Dvāpara, Kali. Satya, Tretā, Dvāpara, Kali. Cyclic order, as a result of the, the consequence of the *karma* of the collective persons. The collective *karma-phala*, the result, the consequence of the *karma*, of the whole. Circumstances is created by the persons, collectively. At the same time it has got its advantage, so much so that even persons who really can understand the gist and substance of the thing and not the cover, they in Satya-yuga they pray for a birth in Kali-yuga. The special grant is in the Kali.

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India."] [Śrīmad-Bhāgavatam, 5.38]

They aspire after a birth in Kali-yuga, in this age, this iron age. Everything is unfavourable, but still it has got its advantage, a great advantage. What is that? A special grant of the Lord, for the fallen. Just as at the time of famine, government helps the relief work begin. So, in Kali-yuga also, the Name of the Lord, if it is taken sincerely, it will absolve all difficulties and take him up.

*[kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ]
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

[Śukadeva Goswāmī 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]

Śukadeva says in the assembly of the great scholars and authorities of the then India in the spiritual line.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Śukadeva says, _____ [?]

Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. This iron age is full of all disadvantages, but one special advantage it has got. *Kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet.* If one can chant the Name of Kṛṣṇa, he will be absolved from all sorts of bondage and difficulties, and he will reach the higher plane.

*[dvāparīyair janair viṣṇuḥ pañcarātraś 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."] [Munḍakopaniṣad]

In the *Nārada-Pañcarātra*,

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

["'In this Age of Kali there is no other means, no other means, no other means for self-realisation than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.']

[*Caitanya-caritāmṛta, Ādi-līlā*, 17.21]

_____ [?]

When you go to any place for some mundane purpose for the victory...

_____ [?]

A mortal world achievement, mortal achievement, temporary. Higher, eternal resources, eternal enquiry, eternal truth. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

_____ [?]

Particularly for the whole. If the whole is represented by Nārāyaṇa, Kṛṣṇa, Svayaṁ-Bhagavān, _ [?]

To the highest centre, absolute centre. We must be submissive and obedient to the absolute centre, absolute God, and not any provincial or any local. _____ [?]

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: If the medium is true, then anything can be utilised by him for the service of the Lord. Stealing property also, what to speak of by selling, getting money. If I steal something from another's house and give it to Gurudeva, and if Gurudeva utilises that for the service of the Lord, then my stealing is also justified because whose property I am stealing, he will get benefit from the service of Kṛṣṇa. So, I'm doing no harm to anybody, but I'm doing well. I'm distributing Kṛṣṇa. Because I'm using the energy of someone for the satisfaction of Kṛṣṇa, and as a reaction whose energy he will be benefited. So, if Guru is all right, then under him, whatever we do under his direction then it will fetch some value.

In the Rāmānuja *sampradāya* we find that one Ālvār, he engaged some dacoits. He first approached some moneyed men for the construction of the temple, Ranganatham, but they refused. Then he organised a party of dacoits, and by committing robbery, collected money and constructed. And at last by one clever man, he destroyed those dacoits also. In _____ it is mentioned. And that man who managed, he was Ālvār, means of eternal interest, *parśada bhakta*, he came down from up to here. He used in this way.

So, stealing, stolen property also may be utilised for the service of Kṛṣṇa, and no harm because whose property is stolen he will get benefit unconsciously. So, what to ... by the sale of ordinary people, they are addicted to thievery and supplying them and getting money, and money paid to Gurudeva, and Gurudeva will utilise. So, that should not be any cause of leaving spiritual master.

But when spiritual master is engaged not in service, but ulterior motive is seen that he's not serving the master properly, and he's committing some *aparādha*, offence against the Lord and His servants, the Vaiṣṇava, then of course we must cut off his association.

Devotee: That is one other thing Mahārāja. When I came back to ISCKON, after being gone for six months, when I left at first, your Divine Grace was considered by all ISKCON devotees as a pure exalted devotee of Kṛṣṇa. And then upon my return, I'm hearing this, "That anyone who is associated with Śrīla Śrīdhara Mahārāja, and anyone who even thinks of him is a wholesale demon." That I could not understand. So, I cannot, I've formulated that this is some kind of offence to a pure devotee of Kṛṣṇa. And in order to save my spiritual life I cannot remain in that place any longer.

Śrīla Śrīdhara Mahārāja: As a policy, they have taken such a step. Because Swāmī Mahārāja gave some recognition about me, and now after he has disappeared, general inclination of the mass that heard about me, their attraction will come naturally towards me. And if it be allowed in such way, then of course their position will be a little lowered. They won't be able to maintain their prestige, their activity, which has got so much respect in the country. That will be at stake. So they are taking some caution.

In the beginning they told, "Śrīdhara Mahārāja is too old, so none should go and see him, that means disturbance. So none should go to disturb him."

Because they thought that if they come in his connection then they may be attracted by his personality. But when they saw that in this way their motive is not going to be satisfied, then they took more strict measures. That none should go there, because in the meantime many who were living with them, many devotees of Swāmī Mahārāja, came with some complaints to me.

And at one time three Ācārya also they were found criminal to the committee. And I dissuaded them from taking, giving any punishment to them. That will be a great harm to the very institution, the very ISKCON, in general. Anyhow they submitted, they accepted my proposal.

But in the meantime many dissatisfied persons with ISKCON they came to me and complained. I put those complaints towards the committee. But they saw that it is not possible to obey by my request, accept my request. Then, these people being disappointed again and again approached me, and at last I told them, you form a committee and go on with 'relief work.' Those that are disappointed, dejected, by the behaviour of ISKCON, collect them together and keep them under the banner of Mahāprabhu and Swāmī Mahārāja. And they began that work. I asked them, don't be aggressive, no competition, but only relief work, with submissive spirit, to save those that are away from ISKCON. In this way many came, and now they have organised them, in some form or other, and going on in their activity.

So your, that Dhīra Kṛṣṇa Mahārāja, that Bhakti Sudhīra Goswāmī, he's one of them. A very strong person, with very deep knowledge in the scriptures. And he found a special interest in my _____ [?]
recorded from, tapes from my discussions. And he's preaching that for the benefit of the people.

And many others came. Jayatīrtha Mahārāja, Ācārya of London, he also could not keep his association with the ISKCON, because they told him to stop totally any connection with me, they won't allow them to give my tapes, not even the words of our Guru Mahārāja.

They asked, "You must confine yourself to the books published by Swāmī Mahārāja. And you can't have any association with Śrīdhara Mahārāja or Bhaktisiddhānta Saraswatī."

But he refused that. "No. I can't." He told also in a modified way, "That amongst the disciples I shall discuss about Swāmī Mahārāja's work. And for myself, personal interest, I shall go through Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī, and others."

"No."

Then he replied, "Then I cut off your connection. I can't cut off my connection with Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī Ṭhākura, and Bhaktivinoda Ṭhākura."

So he, and so many others, who lost their faith in present ISKCON, they come and trying to form a committee and going on independently there.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. You are a little sick?

Devotee: Little sick, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Some stomach troubles?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So you should take some diet, not take anything and everything, but curd, rice, and potato boiled diet only, and _____ [?] powder. Boiled potato, _____ [?] powder, and curd, and rice. No other curries or anything.

Devotee: Jaya Mahārāja.

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

Devotee: So, Mahārāja, so after hearing that they were once considering you pure devotee, and then they were blaspheming you. They were calling you demon, and they were calling everyone else demon that has anything to do with you. And so, in order...

Śrīla Śrīdhara Mahārāja: They're outside of ISKCON, and they're under those that differ from ISKCON, they're considered to be demons?

Devotee: Yes. They're saying that, "Unless one is in ISKCON one cannot go back to Godhead."

Śrīla Śrīdhara Mahārāja: Oh. Godhead of their concoction.

Devotee: Ah. So after hearing this blasphemy I could not stay in the association of ISKCON any longer. I had to leave, to save my spiritual life, because where there's blasphemy of a pure devotee I cannot stay. So then I have ran to San Jose to take shelter under your banner.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How long you are out of ISKCON?

Devotee: Almost three months now Mahārāja.

Śrīla Śrīdhara Mahārāja: Three months. And when you cut off the connection did you meet Tamāla Kṛṣṇa Mahārāja?

Devotee: I sent him one letter.

Śrīla Śrīdhara Mahārāja: Letter, with the purpose?

Devotee: I sent him letter explaining, just to through out a feeler to see how he would react. I suggested, I submitted to him that I have accepted Śrīla Śrīdhara Mahārāja as my *śikṣā* Guru, that I'm asking his blessings on this matter. But I did not get no response, in a personal response, but through one other medium, er, what's his name? Um? He just took, Ācārya?

Devotee: Pañca Dravida Mahārāja.

Devotee: Pañca Dravida Mahārāja, he had called on behalf of one other boy that also left with me. And he had said that, "Tamāla Kṛṣṇa Mahārāja is not concerned about Nārada Muni, but he's wanting his other disciple, Paradoya. That is all he's concerned about." So that was my only response.

Śrīla Śrīdhara Mahārāja: So another gentleman, who is he? He's the disciple of Tamāla Kṛṣṇa or Haṁsadūta Mahārāja?

Devotee: Tamāla Kṛṣṇa Mahārāja. His name is Paradoya dāsa. And he is also in San Jose with Bhakti Sudhira Mahārāja.

Śrīla Śrīdhara Mahārāja: So I hear that you have a mind to stay here for some time more.

Devotee: I have three month visa.

Śrīla Śrīdhara Mahārāja: Three month visa. August, September, October. And you are not required by Dhīra Kṛṣṇa Mahārāja to go back to help him, no?

Devotee: No Mahārāja. He says I could stay as long as necessary.

Śrīla Śrīdhara Mahārāja: Here? Hare Kṛṣṇa. Nitāi Gaura Hari. The class, the *pāṭ*, that takes place here, you cannot understand. So Vidagdha-Mādhava Prabhu, you hold a class amongst them sometime.

Vidagdha-Mādhava: O.k Mahārāja.

Śrīla Śrīdhara Mahārāja: Sometime, suitably. As Hamsadūta Mahārāja used to take class ____ [?]

So either in this hall, or there in that room, together you take class _____ [?]

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Discussions, questions answered _____ [?]

Devotee: Mahārāja, we've been reading from *The Nectar of Devotion*, together, every night at around five o'clock we had started doing this. That was very enlivening, I found.

Śrīla Śrīdhara Mahārāja: *Nectar of Devotion*, ____ [?] Ambrosia? A book? What is *Nectar of Devotion*?

Vidagdha-Mādhava: *Bhakti-rasāmṛta-sindhu*.

Śrīla Śrīdhara Mahārāja: *Bhakti-rasāmṛta-sindhu*, as translated by Swāmī Mahārāja?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is a science of devotion. In a scientific way that has given us what is *bhakti*, to understand, what is devotion proper, what does it mean? *Bhakti-rasāmṛta-sindhu*.

End of 82.07.26.A_82.07.27.B

Start of 82.07.27.A

Vidagdha-Mādhava: They're not initiated into ISKCON. They have known about ISKCON for some time.

Śrīla Śrīdhara Mahārāja: Oh. These two?

Vidagdha-Mādhava: These three. This boys name is Cornelius, this is Hans, and this is Eric.

Śrīla Śrīdhara Mahārāja: Now, what for they have come to India?

Visitor [?]: Pilgrimage.

Śrīla Śrīdhara Mahārāja: They speak Dutch?

Vidagdha-Mādhava: They also speak English.

Śrīla Śrīdhara Mahārāja: English also?

Vidagdha-Mādhava: Yes.

Visitor: We came to just visit the holy places like Navadvīpa, Vṛndāvana, Purī. That was the main reason we came to India.

Śrīla Śrīdhara Mahārāja: How have you come to know all these things, by books?

Visitor: Yes, by books, Śrīla Prabhupāda, Bhaktivedānta.

Śrīla Śrīdhara Mahārāja: What books?

Visitor: *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā. Gītā As It Is* by Swāmī Mahārāja?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: All right. Long, long before, one German scholar he stressed his opinion that the *Gītā* is the highest spiritual book. And his point was that *Gītā* clearly advises us not to correct the environment, but correct your own self to adjust with the environment. That is the key of the advice of *Gītā*. Cure thyself. You have no power to bring about change in the environment. That is the Divine Will. That is irremovable. The result of all the forces that are acting outside, you have no hand to interfere with that. That will be useless loss of energy only. Try to correct yourself so that you can adjust with the circumstances outside. This is the key to success of life.

Visitor: We have to appreciate also the life outside.

Śrīla Śrīdhara Mahārāja: Yes. *Tat te 'nukampām susamīkṣamāṇo. [Śrīmad-Bhāgavatam, 10.14.8]* You have your duty to do but don't aspire after the result, *mā phaleṣu kadācana*.

*[karmany 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]

The result depends on the external force. You have your contribution. There are thousands of *lākhs* of contributions of others and the result, that will create the environment. So you may contribute, you may give up your quota. But what you will find, you are to take it as the best because it is the interference of the highest, of the Absolute there. That so many result of individual activity but harmonised by the Absolute Will. You are to see and look at it like that and adjust yourself accordingly.

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtāṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

["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]

In *Bhāgavat* it is said, and *Gītā* [2.47] says: *karmany evādhikāras te*, you have responsibility in only discharging your duty, your quota, *mā phaleṣu kadācana*, and never aspire after any definite environment. It will go in its own way. You can't transform it, you can't change it, you have no power to change the circumstance, the environment. You try your best to change your own self so that the suit, that you may come in consonance with the environment. *Karmany evādhikāras te, mā phaleṣu kadācana*, never in the result, never in the consequence of your action. You are doing something but the result you find another thing. So because I work for this particular result and I don't find that so I should be discouraged? No. You go on doing your own duty and it is throwing in the Infinite and Infinite will shape it in Its own way. Whatever you are contributing, contribute it towards the Infinite and the Infinite will mould it in Its own way. You are not to detect that. If you do that you are lost. *Karmany evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr*, so never aspire after any particular consequence for your action. *Mā te saṅgo 'stv akarmaṇi*, at the same time don't be idle, don't be worthless. Go on discharging your duty, go on discharging your duty independent of any consequence outside.

Visitor: But we have to remember Kṛṣṇa. While we are doing this we must remember Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Then you'll be able to come in the relativity of Kṛṣṇa, the Autocrat outside. And you'll gradually come to realise that that is friendly. When your previous actions will disappear in this way, you will find everything, every wave carrying good news to you. When your egoistic attitude will vanish you will find yourself in the midst of the

sweet waves all around. To do away with what wrong you have done hitherto, such attitude is necessary. Do your duty, never expect for any definite result. You cast it towards Infinite and then one day will come when you'll find when your egoistic feeling will be dissolved and from within your real self, real member of the Infinite will spring up, awaken, you will find yourself in the sweet wave of the environment, everything is sweet.

madhu vada carite madhu caranta sindhava [?]

madvena santosa dina damat santosana madhu madhu madhu [?]

Sweet, sweet, sweet, everything. The breeze is sweet, the water is sweet, the trees are sweet. Whatever you come in contact with, everything is sweet. Your internal ego is your enemy, and to dissolve that ego such process is necessary. Do your duty as you think fit, but never expect any response according to your will.

Then this *karma-yoga* if you adopt then in no time you will find that the wrong ego, or who was expecting something crooked for your selfish purpose, that vanishes, and the broad, wide ego within, that has come out, and you are in harmony with the whole universe. The harmonious world will come before you. The cover will disappear, the cover of our selfish desire, selfish end, that will disappear. The disease is within. The cause is not outside, for everyone. A *paramahansa* Vaiṣṇava, a saint, he sees that everything is all right, nothing to complain. The furthest extremity everything is good, everything is sweet. Then he comes to live in the plane of divinity. The ego is creating disturbance, and that ego should be dissolved.

In *Bhāgavatam* [10.14.8]: *tat te 'nukampāṁ*, not only the environment is enemy, but we shall try hard to find out that this is the grace, whatever is coming to me like enemy, this is the grace of the Lord. I can't see. The dirt is on my eye. I can't see, I see rather opposite. But everything is divine. Such searching attitude is necessary. All grace of the Lord. Really it is so, but the disease in my eye, disease in my feeling, disease in my ear. I am diseased and if disease is cured I shall find I'm in the midst of the graceful world. I'm a member of the gracious world. Only the cover is deceiving me from having the real estimation of the world.

*tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāḥ*

You will be a bona fide student of the devotional school, who will be able to accept such attitude towards the environment, towards the Lord, because we're to think that His will is everywhere. Even a straw that is shaking, it can't do so if not sanctioned by the Supreme Authority. Every detail detected and controlled by Him. In this way we are to look out on the environment, to be optimistic and the pessimism with me. My ego, that is responsible for all sorts of evil. This is Vaiṣṇavism. If we can do such, then in no time our disease will be cured and we'll be in the midst of ample, infinite blissfulness. Not to cure what we see on the outside, not to cure. Our tendency at present is like that, "That everything may be favourable to my will, my understanding," we all want that. "Let everything follow my control, my sweet will." Then we are happy. "Everything will obey me then I'm happy." But just the opposite direction to be taken. Do you follow? No?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja:

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]

No resistance we should create for the environment. *Tṛṇād api sunīcena, taror api*. Still if some attack, undesirable things come towards me, I am to forbear that. To my utmost patience I am to tolerate. I won't harm, but if some attack comes to me I shall have forbearance to the extreme. *Amāninā mānadena*. I shall honour everyone but won't seek any honour. In this way we shall contact with the sound aspect of the Lord Himself, the Name. This is with least energy, and in the least time we can attain our highest goal. The plane of Kṛṣṇa where He's living, that is the most fundamental plane. We can, our inner heart, our inner soul, all these encasements will vanish, die, and the inner soul will awaken and that soul will find that he's a plane in a sweet wave dancing. Dancing and merry making in Vṛndāvana, in relation to Kṛṣṇa and His followers, His group.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

What do you think? Is it unreasonable?

Vidagdha-Mādhava: No. It's completely ecstatic.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Most general explanation, what is Vṛndāvana, not a fable, not any concocted story. The broadest, the widest plane of the whole universe, that is beauty and sweetness and blissfulness is there. We have to dive deep. The ego has floated us on the surface of trouble in *māyā*, illusion, concoction, imagination, the selfish aspiration, crookedness, most crooked. Seeking for our selfish satisfaction, searching for selfish satisfaction has taken us here. And that must be dissolved for final, for eternity, that must be dissolved. And from within that golden self will come out and find that he's in the plane of happy, dancing mood in Vṛndāvana, *golokete sthiti*. Self-determination, according to Hegel, self determination. Die to live. Die to live. If you want to have a real life, self-determination life, you'll have to die as you are at present, wholesale die.

Visitor: Leave the material life, leave all the material habits _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. That ego, all these material habits from different births. Not only the experience of human birth but the animal birth, the tree birth, all these, so many births and those colours are collected in the ego in subtle forms. The wholesale dissolution of the ego, that concocted selfish figure within, that is the enemy and has covered me and my real self is buried under that, hopelessly. I do not know my own self, I do not know my own self, I can't recognise it. So far I have come from my real self. So much is the depth of my forgetfulness, I do not know who I am. So, "Die to live," Hegel says, the German

philosopher. Perfectionism is the name of his philosophy. And "Reality is for Itself." The world is not created for our selfish end. It has got a universal end and I'm a part and parcel of that. I must come to an understanding with the whole. The whole is there. He's dancing and playing and singing in His own way, and I must go to enter into that harmonious dance. It is necessary. And I'm a point. "I shall want that the whole infinite that will be controlled by me. By my whim everything will go on." This is the most crooked and most heinous object ever conceived, and we are suffering from such disease.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Now any question, on this?

Vidagdha-Mādhava: Mahārāja, they have one question. In the west, many people are afraid of the war. They're thinking it is coming soon.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is a point in the line, or a line in the plane, or a plane in the solid. So many times wars are coming and going. So many times the sun, earth, the solar system, disappearing and again springing up. We're in the midst of such thought in the eternity. This is a point, what of that? Every individual is dying and the earth will die. The whole human section will disappear. Let it be. Try to live in the eternity, not any particular span of time or space. Prepare yourself for that, that eternal benefit, not any particular thing. You are to be conscious of the fact that sun, moon, planets, they come and they vanish, they die and again they are created. In such eternity we are to meet and live in. From that standpoint, religion covers that sort where you will go. Not only this body, even the human race, the animals, the trees, and with whole, the earth, the sun, all vanishes and again springs up. *Karma, brahmaṇḍa*, creation, dissolution, creation, dissolution. It will continue in the domain of misconception. At the same time there is another world which is eternal. We are requested to enter, to have a cottage in that plane which does not come in the jaw of death, of any change.

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

*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]

Up to Brahmā the creator, the creator himself also has to die. *Ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*, up to Brahmāloka the whole material energy changes in such way. But if we can cross that area of misunderstanding and proper understanding area, then there is not creation, that is eternal. And our soul is a factor of that soil, a child of that soil, our soul. And the body and mind they're child of this soil which comes and goes, is created and dies. So we're to get out of this creation and death, dissolution. *Yad gatvā na nivartante, tad dhāma paramam mama. Mām upetya tu kaunteya, punar janma na vidyate*. You have gone through *Bhagavad-gītā*?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: You are in such area. What to do? So you try to get out, try your best to get out of this mortal area. And there is a zone, and you are really: *śṛṇvantu viśve amṛtasya putrāḥ*: really you are a child of the nectar that does not die. You are anyhow misguided here. But really you are a child of that soil which is eternal, no death, no birth. And with wide and broad heart we are to approach there. And that is our, Mahāprabhu, or *Gītā*, or *Upaniṣad*, *Bhāgavat*, they all say such. And that is very sweet, sweet home, back to God, back to home. So try your best to go home, and other also. "Come home my friends, let us go home. Why in foreign land we're suffering so much trouble unnecessarily." That is real, this is rather unreal. One springing, vanishing, springing, vanishing, coming, going, coming, going. A farce, from the world of farce, come to reality. That is the point. Not only one war, but wars after wars, wars after wars, so many, this civilised war.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: No. Your question again, over this?

Visitor: Maybe you can give some advice. It is difficult for us to make a choice.

Vidagdha-Mādhava: So Mahārāja, the question is, "How to attain this platform of eternity? How to escape this world of war?"

Śrīla Śrīdhara Mahārāja: How you are getting this idea, how? This sort of dream, that this is a possibility, how are you getting?

Visitor: That it is possible to escape? I was reading in...

Śrīla Śrīdhara Mahārāja: Now you have come to, "How we can attain that?" This idea, how you have got?

Visitor: From *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*, that is *śāstra* and *śāstra* is also given by, written by whom? Some saint. So the association of the *sādhū* and *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-līlā*, 20.120]

The *sādhū*, saint, is a living scripture. And the scripture is also there in a passive way to advise you. *Sādhū* actively can approach, and passively we may get benefit from the scripture. The association of these two can help us to have our realisation in that way. *Sādhū-śāstra-kṛpāya*. By the grace of the scripture and the saints, the scripture personified who are living the life of the scriptural advice. They're more powerful. By their association we can imbibe such higher, subtle knowledge and faith. Faith can lead us, *śraddhā*, faith. All our experience are futile. Just as if we are to connect with the sun and the moon, the air, earth, these instruments will fail. But only electricity will help to have connection with the furthest place. So *śraddhā*, faith, can give us information and the necessary achievement that faith can give us. It is far, far away, beyond the jurisdiction of our meagre limited experience of eye, ear, mind, all these things. It is very meagre, very limited. And faith can rise up and pierce through this area and go far away to the moon, sun, in this way.

Do you follow? Faith should be developed with the help of the scripture and the saints. That this is real and this unreal. This will be night, that will be day. Now this is the day and that is night to us, all darkness. The eternal world is dark to us, and we're awake in this mortal world. But the opposite has to be effected. We must be awake there and this will be neglected and will be disregarded and it will be dark to us, night.

*yā nīśā sarva-bhūtānāṃ, tasyāṃ jāgarti saṃyamī
yasyāṃ 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 un-interrupted 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]

Do you understand?

Visitor: The Sanskrit I cannot understand.

Śrīla Śrīdhara Mahārāja: What is night to one is day to another.

Visitor: This I understand.

Śrīla Śrīdhara Mahārāja: A scientist, he's awake in some matter, and a dacoit he's working in another plane. Two worlds, they're living in two separate worlds. A saint is living in a particular world, and a rowdy is living in another world. Is it not? One's day is night to

another, can't see. The ignorant ordinary persons cannot see what the Einstein and Newton has seen, they cannot see. And what they are seeing, they ignore it, they don't see it, in selfish life, mundane.

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

Visitor: Should we associate with the saints of ISKCON, or with the saints from Caitanya Association?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That is a direct question put. If you want my clear impartial decision I may say that what they're doing that is primary. They fail to catch the higher realisation. They're going at present in a business way. The connection with pure spirituality has been lessened there, degraded. As regards to the adherence with the highest ideal, the real ideal, according to me they have deviated and going lower to the material conception of the thing. The monopoly of trade, that is to enjoy the credit of their Gurudeva, exploiting the name of their Guru. Going far down from the high ideal, the abstract thing, and more or less being materialised. Organisation to be admired according to the ideal for which they're organised. The deviation from the high ideal, then the organisation will fetch a lower value. The ideal will have the best importance.

So I cannot give ditto to their activities, so they're now preaching against me. And I'm told that so much that they have been preaching me as a demon, and I'm injecting poison, according to them. Because I say that they're below the standard. A big organisation, that is good, approaching many souls for their delivery. That is one thing, that quantity. But as regards quality, they're lacking, according to my decision, as sincerely speaking as I feel I say so.

I have got my fifty-five years experience in the Maṭh, and seen many things, and experienced many things. Though it is not within this mundane experience, but experience with the association of the *sādhū*, that is something. And with that experience and aspiration, and as supported by our God friends also. What I can understand is that they're afraid of keeping, or making contact with Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarawatī Ṭhākura, and my faith. What I say, I'm saying from the beginning, from the time of Swāmī Mahārāja. They're also coming, during Swāmī Mahārāja's lifetime many came to me, even Swāmī Mahārāja, we had a talk. I think I'm in that standard, my talk is of that standard. But they say that is going against them, against their committee, their combined resolution. I have got my independent opinion. And when it comes in clash with them they say it is a poison.

Of course: *sisye dikari ya nista* [?] It is the fashion that the *karmī* will say: "This is the highest, not *jñāna*, not devotion." And the *jñānī* will say: "This is the highest, *karma* is also bad, devotion is also bad." To make firm the mentality of their own persons it has been adopted in the different departments of the scripture: "Do this faithfully. Don't disturb yourself with going this side or that side for then you'll not be able to finish your duty. So be attentive in your duty. This is the highest." This fashion has been adopted in the scriptures and by the *Rṣis* also. *Sisye dikari ya nista saguna parika* [?] Be attentive in your own duty. Don't look hither, thither. Then you won't be able to do your duty perfectly. So this process has been adopted by many. But still if we want to go up we must leave the place.

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ 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]

By discharging ones own duty he will rather die. Don't be carried by the ideals or duties of ABC and so on. Then when that stage will be finished he will automatically be put in the higher position. So *jñānīs* they say that: "This is all." The *yogīs* say: "This is the best." Still there is a possibility of comparative study and we are to note that *bhakti*, or pure devotion, that is the highest. And there is Nārāyaṇa devotion and Kṛṣṇa devotion, one is of love, another is of a sense of duty. The differentiation, the progress, is always there. And for the lower section it is necessary sometimes: "Mind your own lesson. Then don't go to put oil in the machine of others. Oil your own machine. Don't move hither thither." This is also a class of advice. But for the ambitious, they won't be satisfied with them, all won't be satisfied with that. They will hanker after progress, elimination and acceptance. Progress means elimination of the present and acceptance of the future, that means progress. So one who has got a hankering for the progressive life they're compelled to neglect all these things.

*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]

"Give up all your duties. Come at once to Me. I shall look after you."

This will attract them, more. Hare Kṛṣṇa.

End of 82.07.27.A

Start of 82.07.27.C_82.07.29.A

Śrīla Śrīdhara Mahārāja: He's high. I'm dependant to Him. And that consciousness, that is true. And if we can put himself in that plane of truth, then automatically He cannot leave me. He'll come to embrace me, according to my purity. And purity is negativity, not any positive thing. We're to think in that way. The *śakti*, and potency, not potency holder. The master of the potency is He, and we are potency, we are dependant. That is our position.

Visitor: We should be dependant on Kṛṣṇa all the time?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Vidagdha-Mādhava: He's saying, "One must be fully dependant on Kṛṣṇa, His mercy."

Śrīla Śrīdhara Mahārāja: Yes. As much as the degree and intensity of dependent conception on Him will be within us, found within us, He cannot but be attracted towards us. We're not subject. He's super-subject. We may be subject of the objective world. But He's super-subject. He can make us object, but we cannot make Him object of our experience. He's *adhokṣaja*, transcendental, not to come within the jurisdiction of our sensual activity. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Anything else, enquiry?

Vidagdha-Mādhava: Still, Mahārāja...

Śrīla Śrīdhara Mahārāja: Pure devotion, definition.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
[*hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

["Devotional service to Kṛṣṇa means engaging all our senses in the service of the Lord, the master of all the senses. By rendering service to the Supreme Personality of Godhead, there are two side effects. One is freed from all material designations and one's senses are purified."]

[*Nārada-Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 1.10*]
& [*Gauḍīya Kaṇṭhahāra, 13.7*]

In all scripture, all the *upādhi* means foreign covers. The body, the mind, all foreign covers. We're not represented there. This comes and goes like garments. But the soul within, that is with our own real acquaintance, the soul. And this mind and body are coming and going, changing like dresses. *Sarvopādhi- vinirmuktaṁ, tat paratvena nirmalam*. And only one ended, the all interest in Him, the centre current, that attraction towards the centre, which represents everything. That should be our characteristic. *Tat paratvena nirmalam*. Purity depends upon our faithful adherence to the centre, to the Almighty. That is chastity, that is purity, and that can give us enough, than we can imagine. This is devotion, thorough submission, cent per cent submission to the Absolute. There we thrive most.

anyābhlāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu, 1.1.11*] & [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*] & [*Śrīmad-Bhāgavatam, 11.21.11, purport*]

So we're to understand what is devotion. *Karma, jñāna, anāvṛtam*, this energetic life, and the knowledge, they're enemy. Can you think that knowledge is enemy to a high soul? Can you think it? It is very difficult to think.

Visitor: Knowledge is an enemy?

Śrīla Śrīdhara Mahārāja: That knowledge is enemy. That we're subject, we can know many things, that is enemy. Because, what I'm seeing, it depends on His will. He can show it in any other way if He likes. Nothing is stable, nothing is firm. His will.

"Let there be water. There was water. Let there be fire. There was fire."

Whole thing designed and destined by Him. So no fixed or stable thing. It is His will. *Acintya bhedābheda*. And that is inconceivable within our calculation, or our reasoning process. So submission, so faith and submission, that can give us our highest prospect. That is *bhakti, jñāna-sunya-bhakti*.

In the talk with Rāmānanda, *jñāna miśrā*, that I can know, as a subject, and I can make that my object of knowledge. This is a mania, this is false. As He'll like you to see, you're bound to see in that way. Your seer is under His control. You, the seer, is under His control. If He wants you to see that this is black, you are compelled to see black. If He says, "No. This is white." You are compelled to see, controls the seer.

So what is this world of experience? That has got no value. So give up that mania, that I can know.

_____ [?] the submission, devotion, *jñāna-sunya-bhakti*. I don't like any calculation. Only through submission. Whatever He will say, I will do that. I'm His slave, *kṛṣṇera 'nitya-dāsa'*. That is the highest position of a *jīva* soul, and that can give us admission, visa into the highest *loka*. If we're so much faithful, then we're allowed to enter into the highest realm. So much faithfulness, blind faithfulness, so slave mentality, that has got real position there. And mastership, it will throw us down in the lower realm. And as much slave mentality we can develop within us, for His cause, we'll be taken in and in, higher and higher, nearer and nearer.

Blind love. The love, the beauty, is autocrat, it does not give recognition of any second thing. All comprehensive beauty captures, wholesale, captured by beauty, by love. That is the nature of beauty and love. And if you like to have that company, no injustice there, that is above even justice. That is the land of mercy. Justice, what we can think as justice is the highest thing, justice cannot enter there. So benevolent, so generous, so great, no possibility of injustice there. Beauty and love profuse, everyone may get it to their hearts fulfilment, no want. The land of love divine. No question of deception. No question of encroachment, selfish attempt. Where's the room for justice there? But justice cannot enter in that plane. It is so sufficient, so perfect, so full in its own way.

Gaura Hari. All giving. The competition of sacrifice. Competition of sacrifice, so many units all sacrificing, very eager to sacrifice to the highest point. And no selfish absorption, all giving away, just opposite to this world, all eager to give away. Die to live. If we can create such temperament within us, of welcoming death at every point, we'll gain in every point. Die to live. The Hegel's expression is very favourite to me, very dear, favourite, die to live. As much as you can die, you will find that you are living in such a high degree. So we're in the midst of negative side, all, give up, give up, and be pure. Be pure. All this rubbish, give up, give up, as much as you can give up, the purest thing will come within you, will spring up. Gaura Hari. Gaura Hari. Gaura Hari. *Tat paratvena nirmalam*, the purity depends on the the

intensity of dedication towards the Absolute Centre. This we're to understand. And as much as we'll be self seeker we shall go to hell. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, there's one other question. These boys, they want to know, when they go back to Europe, they understand they must study *śāstra*, but who - could you explain association and *sādhū*, and how will they know who to associate with.

Śrīla Śrīdhara Mahārāja: Then by, in present situation, and because ISKCON has put me in the rank of their enemy, then I'm compelled to say that who is in my connection, that Jayatīrtha Mahārāja, or that Sudhīra Goswāmī, or those that are in connection with me, their connection may help you the best. I'm bound to say like that. Because the other party they have declared that I'm their enemy.

Still, one may have their association, with internal cautiousness, that what they say, that is not all, but there is something more. With this idea, cautiously, they may associate there.

What the ISKCON says, that is the beginning of things, and there is many things above. With this idea you may associate with them. But at the same time when they will say ill about anything truth that will create some offence, with this risk you are to mix with them. But you are to go through the scripture. Swāmī Mahārāja's scripture, so many English translation books, you may go through them. And if to connect with some person, then you may try those that are in association with me. I can say so. Hamsadūta Mahārāja is also there. He has got some love for me. And Jayatīrtha Mahārāja will be nearer, whose centre is in London. He was in charge of London ISKCON Maṭha, but now he's banished. He has found another mission somewhere. You can connect with that. Holland and England, nearby, closer. Hare Kṛṣṇa.

Visitor: If it is also possible that if we chant maybe six rounds, and we read, consulting the books, we can do it on our own?

Vidagdha-Mādhava: He's saying, "Can they work independently, chanting rounds, reading Swāmī Mahārāja's books? Chanting maybe six rounds, something. Trying to make progress by themselves. Can they do like that?"

Śrīla Śrīdhara Mahārāja: Doing regular, but a connection with a living source is indispensable. In the beginning you may, something like rehearsal, you may do something, but connection with a saint, His bona fide agent, that is indispensable for real spiritual life. But in the beginning, as spade work, you may go on with reading books, Swāmī Mahārāja.

Vidagdha-Mādhava: Mahārāja, I have a question. Can you explain *sādhū saṅga* in its different aspects. Higher and lower association with *sādhū*s. Is there a gradation of associating with a *sādhū*?

Śrīla Śrīdhara Mahārāja: Yes, gradation. It is according to Mahāprabhu's direction, Rūpa Goswāmī has written that,

*kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-śūnya-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."] [*Śrī Upadeśāmṛta*, 5]

According to his status we'll have to deal with him in a different way. Ordinary devotional spirit we find anywhere, or we may have some liking, some preference for them, adoration. *Manasā dṛiyeta*, mentally I can encourage him, encouraging words should be said to him, but not submission. Then, one who has got *dīkṣā*, who has got real connection with a real saint, then I shall show my obeisance to him. Because he has got some connection with the divinity real, reality in him, so I must show some respect towards that person who is a bona fide student of the devotional school. And who has not got such connection we may appreciate them, admire them, mentally. But who has got that initiation, that real connection with that higher type saint, we must show our obeisance to them. Then, who is cent per cent engaged in devotional activity, we'll try to serve them, and thereby to get their tendency imbibed within me. Serve them. And if such a person is found, by the touch, by connection of him, one feels that he's getting devotion, then he will adore him in any way with all his energy and force and knowledge and everything. This is said. According to the gradation of the *sādhū* our behaviour with them has been advised to be done in such a way.

Have you not come with this *śloka*?

Vidagdha-Mādhava: Yes, *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: *Upadeśāmṛta* _____ [?] this is mentioned, how we are to deal with what section of devotees of the Lord.

Vidagdha-Mādhava: You also mentioned Mahārāja, association is not necessarily in the presence, *vapu*, in the presence of the Spiritual Master, it was more a mental connection.

Śrīla Śrīdhara Mahārāja: Yes. That is, his body may be far away, but if we have submission to a particular centre that will flow to me from soul to soul. Just as all these sounds are passing, by mental submission we can associate with a person. The physical distance, material distance, cannot affect. Mental nearness, that is necessary, soul nearness. Hare Kṛṣṇa.

Visitor: _____ [?]

Vidagdha-Mādhava: One of the men has one problem. He took one initiation from Kṛṣṇadāsa Bābājī of Rādhā-kunḍa.

Śrīla Śrīdhara Mahārāja: Who?

Vidagdha-Mādhava: This boy. Not Kṛṣṇadāsa who just left us in Nandagram, Kṛṣṇadāsa Bābājī in Rādhā-kunḍa, who gave one initiation. But now...

Śrīla Śrīdhara Mahārāja: We do not care for that imitationist. We do not consider them to be pure devotees.

Vidagdha-Mādhava: Yes. But he's wondering should he...

Śrīla Śrīdhara Mahārāja: They're, according to our Guru Mahārāja and our best of knowledge they're all imitationist.

Vidagdha-Mādhava: So he's wondering if he should take this initiation seriously or not, because now he has found out that maybe he's not so bona fide.

Visitor: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. That is not deepest connection, not soul to soul, that is mental connection in the external plane. The transaction in the mental plane, not in the plane of soul. That is mental concoction. That is not reality. What the *sahajiyā bābājī* are doing, their transaction is all in the mental plane, never in the plane of the soul proper.

Visitor: He said he would have a mental connection with me, but for me it is the soul.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: He said, the same as you just said Mahārāja, he said he would have mental connection with him. But he's not satisfied, he wants soul connection.

Śrīla Śrīdhara Mahārāja: Yes. So you are to give up that. If he feels it really, then he will shake off that. That is imitation, that is a concoction. Hare Kṛṣṇa. Very cheap. Hare Kṛṣṇa.

Vidagdha-Mādhava: His question is, "How can such a person live at Rādhā-kuṇḍa for forty years?"

Śrīla Śrīdhara Mahārāja: Ha, ha. Not only such persons, there are so many monkeys...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...and so many dogs are also living in Rādhā-kuṇḍa. That Rādhā-kuṇḍa or spiritual Rādhā-kuṇḍa, and what in the mundane feeling Rādhā-kuṇḍa and between the two there are so many covers, covers. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, how should one try to meditate? In your book, *Ambrosia in the lives of surrendered souls*, there is one verse where it is encouraged that one meditate on the name, qualities, form, pastimes, of the Lord.

Śrīla Śrīdhara Mahārāja: No meditation, but it will come automatically if we can acquire serving attitude. Meditation will progress in such a line that to have touch of the plane

proper where the name, the quality, the colour, *rūpa*, all these things. With that earnestness, eagerness, with that devotional prayer, we should want to be reinstated in that plane. That sort of meditation. Meditation does not mean that in the mental sphere.

*jayati jayati nāmānanda rūpam murarer
viramita nija dharma dhyāna puṇyadhi yatna
[katham api sakṛdāttam muktidaṁ prāninām yat
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ 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]

Viramita. That will put a final stop to all the meditation. *Dhyāna pūjā*. Even worshipping, the *arcan*, *viramita*, *dharma*, and the duty of the *varṇāśrama*, all will go, will vanish gradually when we shall get the touch of the fitness, of the smell, of the pure name of Kṛṣṇa. These attempts will be slackened and go down, and we'll have entrance there in the flesh and the separate plane of His *līlā*. And these things meant, to enter that *varṇāśrama dharma*, the meditation, all these are meant to lead us to that level. But more or less they're all ascending, so we get the chance of *Nāma bhajan*, then we must be indifferent to all these things which are recommended for the lower section of the people. These will go away, vanish. Dying means, die to live, dying means a progressive stage. And in dying, as a member of the baby school, as a member of the communist school, as a member of the *arcan* school, that will also gradually die, and we'll go up.

Vidagdha-Mādhava: Many times we look for some higher taste in the beginning, something to attract us away from the gross.

Śrīla Śrīdhara Mahārāja: Yes. That will be accepted and again that will be left back and we shall make progress. Milestone. We're progressing, one milestone and then after two miles there's a milestone. In this way the stone is mile after mile. So something what is necessary in the beginning, that will be put back gradually and we'll have to make progress.

"*Eho bāhya, āge kaha āra, eho bāhya* [*Caityanya-caritāmṛta, Madhya-līlā*, 8.59] "Yes, it is, go further." First, "This is external, go inner." Then, "This is also external, go inner." "This is also external, go inner, deeper." "Oh, it is, go further." "It is, go further." "It is good, go more." And, "It is the best. Anything else than this?" In this way it is progressing, in *Rāmānanda-saṁvāda* we have found. In the talk of Mahāprabhu and Rāya Rāmānanda how through gradual progress.

When we have come in the soil proper, then also there is progress, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, in Vṛndāvana. There is also progress, the *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. In this way it's always progressing.

So, I'm getting tired.

Vidagdha-Mādhava: OK. We'll close here Mahārāja? Jaya Om Viṣṇu-Pāda Paramahansa Parivrājākācārya Aṣṭottara-śata Śrī Śrīmad His Divine Loving Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhu-pāda kī jaya! A.C. Bhaktivedānta...

...

Viṣṇupāda dāsa, disciple of _____ [?] Swāmī. He has written, he read some books of Sadānanda Brahmācārī, a German devotee, our Godbrother _____ [?] another gentleman. And their representation of *Bhāgavatam*, and the representation of ISKCON differs. The difference according to him that the Sadānanda Brahmācārī and others they understood *Bhāgavatam* as *rasa śāstra*, transcendental *rasa*, ecstasy. _____ [?] geographical and historical representation. A great difference. What to do? In this way, put some questions, that gentleman. Kṛṣṇa. Kṛṣṇa.

Vidagdha-Mādhava: Where is this devotee from Mahārāja? Viṣṇupāda dāsa. From Australia?

Śrīla Śrīdhara Mahārāja: From Brazil perhaps. Brazil in South America?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, from Brazil, and addressed to Parvat Mahārāja, Bhakti Vilāsa Parvat, his names mentioned there. In Brazil generally Spanish?

Vidagdha-Mādhava: Portuguese.

Śrīla Śrīdhara Mahārāja: Spanish speaking. Portuguese.

Vidagdha-Mādhava: Yes. Portuguese speaking.

Śrīla Śrīdhara Mahārāja: So English is not very good, Portuguese speaking persons ____ [?] Hare Kṛṣṇa.

Vidagdha-Mādhava: That is interesting question. The *Śrīmad-Bhāgavatam* is being cited as historical, rather than *rasa śāstra*.

Śrīla Śrīdhara Mahārāja: Historical and geographical, history and geography, has become the principal thing of ISKCON. But the Sadānanda Brahmācārī and the other gentleman, direct disciple of Prabhu-pāda, they represented *Śrīmad-Bhāgavatam* as an ecstatic and

transcendental ecstasy _____ [?] transcendental ecstasy, *ānandam*, *rasa*. He has mentioned the word *rasa*, *rasa śāstra*.

Vidagdha-Mādhava: Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. That is the principal thing, *rasa śāstra*. *Akhila-rasāmṛta-murtiḥ* Kṛṣṇa. But geography and history, that has been given there, especially geography, that cannot be tenable with the present conception of the _____ [?]

...Moon, Sun. Sun is the nearest, Moon is far away. The double distance from Sun, it is mentioned in *Bhāgavatam*.

Vidagdha-Mādhava: Can you explain.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told that, "I told that this Moon, this is not the proper Moon." In this way he has explained away. Who came to ask him that when *Bhāgavatam* mentioned the Sun is the nearest, the Moon in the double distance. Then *maṅgala* more far away. In this way *Bhāgavatam* _____ [?] Further, further. What is this? This is not even the measurement of the present science.

Then I gave some explanation, that this nearness, not according to the physical distance, but from the standpoint of influence. And I gave example, "Indians may say that Russia is nearer to us than Pakistan." Russia's influence is more harmonious than Pakistan, nearest neighbour.

In this way, from the standpoint of influence, Sun may be the nearest to the Earth. And the next influence we get from the Moon. And the third from Mars. In this way it may be measured, not from the standpoint of physical distance. The interest in distance, measurement about the influence. So in that way it may be explained.

Then, I have got my other conception. That is the Absolute. That what we see, we feel, about the objective world, that is controlled by the Absolute. So, if Absolute Will wills, He can show something to me, and something to you, though we're in one and same place.

"If I say see this, you're destined to see this. And you know you are seeing this, that will be true. Let there be water. There was water. Let there be light. There was light."

The Supreme Will is controlling everything. The subject, the seer, the seer is controlled by the over-seer, and no objective ability, eligibility. As He likes, so He can show us, independent of the objective. Objective things are produced from the sight from the eye, the sound from the ear, in this way it comes down. One may hear a sound, another may not hear, if the Supreme Will wills. One may see a sight, another may not see, if He controls, like hypnotism.

Just as Viśvarūpa. "Oh Arjuna."

Arjuna prayed, "I want to see that sort of Your representation."

"You, yes, see. You see this and that."

Arjuna's seeing, and, "I can't see any longer such representation. Please stop."

It was stopped.

So how it is possible? So super subject is controlling the subject, the seer, the feeler. That's the way. And these are things may seem very rigid, and very stable, but no. Seeing every experience comes from higher, controlled from the higher subjective world. As He wants us to see, we cannot but see that. Do you follow?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So Śukadeva when he's describing, he's forced to see some position of the Earth _____ [?] and that is in every case. Some are conscious, some unconscious. The stone, one may see the stone, another may see that is water. In a person also, all visionary, all visionary, no rigidity of this world. That is all controlled from the higher meaning principal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Only the conception of different things of different type. The world in the mind, not mind in the world. Berkley. The world in the mind. Ideal realism. Ideal is not an abstract unordinary thing. Ideal is the reality. And what is floating on the idea, that stone, and tree, wood, all these things, the brick, so rigid it may be but it is nothing, only different forms of conception of the mind. It is hard, yet that is only a conception. Ha, ha.

Or just as in the dream also we see so many things. We see tree also, we see earth also, we see water also, in a dream, but they're not water, they're not wood, or they're not stone. In persons also, we talk with them also _____ [?]

Vidagdha-Mādhava: So, to try to convince the mundane people about *Śrīmad-Bhāgavatam* being accurate description of this Earth, that is the wrong approach, because they're seeing differently?

Śrīla Śrīdhara Mahārāja: Yes. No stability, of this vision, or sound, or anything, the whole science is gone. Ha, ha. He may withdraw the laws of nature and introduce another law of nature, if He likes. Because He has introduced some law, some higher universal law, and the dependant mind is honouring, following that. If He withdraws that law, and gives another law, just as an organiser of an office, office organiser. In his mind he has organised different table, chair, machine, all these things, so many men etc, then can withdraw the whole thing and can organise in another way.

End of 82.07.27.C_82.07.29.A

Start of 82.07.29.B

Śrīla Śrīdhara Mahārāja:

yadā sa deva jāgartti, jadedam ceṣṭitam jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

["When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external

activity because all are dissolved. And again, with the awakening of Him, everything becomes active.”] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal mind, universal person, He awakens, the creation begins. When He goes to sleep, everything gone, vanishes. Just as we also when we go to sleep everything gone. Again we awake everything comes in. Again when sleeping, everything gone. What I see, that is in the universal mind. Hegel has explained in that way. Our mind is a part of the universal mind. Just as this body is a part of the physical world, so our mind is a part of the universal mind, and it depends on that. If Earth is dissolved then this body and everything will be dissolved. So universal mind dissolved, all individual minds will be dissolved _____ [?] With the dissolution of the universal mind, this individual mind will vanish. The mind is a part of that.

Just as the government in the mental world, the Yāmarāja, he’s the judge there. Independent of this physical body so many mental bodies are living in the mental sphere. There is a government. They’re caught and punished and rewarded, in the heaven, or in the hell, all these things in the mental world. All in the mental _____ [?] And generally the ordinary soul _____ [?] from the body, they leave entering Moon. _____ [?]

Vidagdha-Mādhava: Satellite.

Śrīla Śrīdhara Mahārāja: Satellite, of Earth. The Earth’s centre satellite, Moon _____ [?] that the ordinary _____ [?] that crosses the limit of the Earth and enters into the domain of the universe, solar system. Through the Sun, through light, passes up to Brahmaloka, light consciousness. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]

Vidagdha-Mādhava: Guru Mahārāja, Swāmī Mahārāja also caused some excitement by saying the Americans never went to the Moon.

Śrīla Śrīdhara Mahārāja: That was mentioned that this Moon is not the real Moon mentioned in *Bhāgavatam*. He told like that. And he also gave some sort of analogy, that in every nation there is first Sun, then Moon, then Mars, then Mercury, then Jupiter. These are counted successively in this way. Why? That was his one point.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: He told me. Everywhere the first _____ [?] The Sunday, Monday, Tuesday, what is the meaning, that they’re successively _____ [?]

But I told him, this may be adjusted in this way, from the question of influence. The measurement not by physical distance, but by the interest of the Earth. It draws more interest nearer the Sun, however physically far it may be, but it gets the highest benefit from the Sun. And next from the Moon, and perhaps next from the Mars. In this way, nearer, nearer in interest, nearer is not in physical distance. I told him like that.

Gaura Hari bol. Gaura Hari bol. And there was another question. _____ [?]

And then another island, then _____ [?] The seven oceans. That is also described in such way. Not only this water, but including the atmosphere. That is, Earth is surrounded by the water, then watery gases, and that has got differentiation in the stages. Earth is surrounded. The water is also in the form of gases, in this way. And there are different places where the souls are living, in different mental bodies.

Some other scholars, Bengali scholars, _____ [?] that book was published in _____ [?]

purchased perhaps from Swāmī Mahārāja, that he has explained in this way, that set motions of certain types. And not only just the water, but water represented in the gas form. That is the air surrounding the Earth. There we can trace differentiation, in this way.

Anyhow, the last point is there, as He wills us to see, we cannot but see that. Subjective control.

When Kṛṣṇa's entering into the arena of Kāṁsa, different sections of people are seeing Him differently.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ
mr̥tyur bhojapater virāḍ aviduṣām tattvaṁ param yuginām
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 cowherdsmen; 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 Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different group having different impression by his sight. He's one, entering, but different groups will see Him in different ways. It is possible. As He likes to express Himself to a particular - he may see that.

When Kṛṣṇa in Kuru *sabhā*, Duṣṣāsana came to bind Him with rope and to put in the prison, He showed Himself in such a way they all wondered, 'what is this?' astonished by His figure. Where to put the rope and tie _____ [?] Bhīṣma and others, Nārada, so many Ṛṣis were there. Kṛṣṇa had come for negotiation of peace with the Kurus. And Yadavas, the Pāṇḍavas, many Ṛṣis also came. They began to praise, hymns, in His favour.

Then Dhṛtarāṣṭra, he was blind, he heard all those hymns, and asked Kṛṣṇa, "Oh. What I hear I understand _____ [?] You are showing Yourself in such a beautiful way, and wonderful way, that they're all astounded to see You. And they're going on using their praise. Please, for the time being, You can do anything and everything, for the time being remove my blindness. Give me eye that I can see You. And again You'll make me blind."

Kṛṣṇa told, "No, no. Blindness is not necessary to be removed. I say, you see Me."

And Dhṛtarāṣṭra saw. What does it mean? Without removing the blindness, Dhṛtarāṣṭra was shown His *rūpa*. What does it mean? What does it mean that without the sense of the physical the *rūpa* can be seen. It is mental connection. If He likes, He wants to show, then He can show. No physical senses necessary.

There it is mentioned that, "No necessity of removing your blindness. Only I say, you can see Me, and you will see."

And Dhṛtarāṣṭra saw. What does it mean? That eyes are not indispensable to see ____ [?] the mind can see, if He wants to make Himself...

...

...that is created through the senses.

I saw in paper, two or three years ago, one French scientist he's of opinion that, not that eye can see the colour, but colour is produced from the eye. So sound created from the ear, not that it enters the outside. So in *Bhagavad-gītā*, *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]

Viśaya, _____ [?] this earth, air, and the water, heat, towards the outside, to be experienced by our senses. That is like *pravālāḥ*, just as the branches of the tree, the sprouts come out, so from the individual comes out.

The Sun is there, the eye is there, and the colour is there. With the help of the Sun, eye can cooperate, can come in touch with colour. So ether is there, ear is there, sound is there. Three things, one *satya guṇa*, *raja guṇa*, *tama guṇa*, and recipient instrument and they're making it possible another is represented as the thing of experience, in this way, evolved. From subtle, gross is being evolved. Gross has not got its stability. First fossil, and then life, no. The fossil is only a part of the conception of the consciousness. Consciousness presupposes, fossil presupposes consciousness. Everything, every experience, presupposes consciousness. So consciousness _____ [?] and these conceptions floating on the ocean of consciousness, either individual consciousness, or in the universal consciousness, floating.

Gaura Hari bol. Gaura Hari bol. These are abstruse philosophic ontological questions.
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. Nītāi Gaura Hari bol.

Vidagdha-Mādhava: So Guru Mahārāja, this same principle...

Śrīla Śrīdhara Mahārāja: So everything is to be, we're ordered to see everything with veneration. They're all of superior position than us. The Earth also, that is a part of universal consciousness. So I shall revere everything. Every part connected with Kṛṣṇa. Every part should be connected with Kṛṣṇa, and should be venerable, worshipped. I'm the worshipper, not the enjoyer, exploiter. I'm a servant. I'm a serving unit in this universe. Everything is of higher origin _____ [?]

universal consciousness _____ [?] transformed. Instead of seeing everything materially, we're requested to see everything spiritually, opposite. Whatever you come in contact with, try to see it with respect, of spirituality, not materially, a product in your view. That will help you to come in real contact with things, reality. So serving attitude takes us nearer to reality, and exploiting tendency takes us far from the reality, *māyā*, misconception. Exploiting tendency takes us far from the reality, that is misconception, *māyā*.

Centre of reality may be dependent on Him in all matters, very much giving life, a grateful life. That is noble faculty, devotion, gratefulness, benevolence, worshipping, service. We should live in the midst of these noble faculties, and that nobility will transfer its quality to me. I shall be noble coming in contact with them. And coming in contact with lower things, 'I'm the master and they're like slaves, I can mould him in any way I like,' that association takes me down to be materialised, to my lowest position. It will take me so close to the matter, I'll be as free as stone.

Die to live. And apparently you may think that is we're losing our interest, no. By sacrifice we thrive, and by exploiting we go down, we lose. Exploitation takes us lower. Apparently, 'I'm master of all I see, I'm monarch of all I see,' but that is the most heinous disease, will take down to the lower position. 'I'm servant of all I see' will take you nearer to _____ [?] section of the world. So die to live, try to die for others. You are insignificant of the insignificant - think like that. You may be utilised and earn your fortune by serving of the higher entity. Their influence will be injected in you in their association. So service is your food. You can thrive in service, and you'll have to die in enjoyment, exploitation. We're *taṭasthā śakti*, we're created with the possibility _____ [?] both kinds of adaptability within us _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha-Mādhava: So Mahārāja, Kṛṣṇa gives the *bhakta* faith. Kṛṣṇa bestows faith on His devotee, as the devotee needs vision, to see, to have faith one has to see the Lord working through his environment. Yes?

Śrīla Śrīdhara Mahārāja: I can't follow it. Kṛṣṇa says? Where? In *Gītā*?

Vidagdha-Mādhava: Kṛṣṇa says in *Gītā*, that if one worships a particular demigod, He makes his faith steady, in that demigod.

Śrīla Śrīdhara Mahārāja: He says if you worship demigod you'll get that demigod position.

Vidagdha-Mādhava: Yes. But He's making that faith steady. So He's bestowing some vision? As you were explaining, subjective vision, then we're inclined to think this way or that way. So if one is seeing the Lord working through the material energy then his faith is increased. Yes?

Śrīla Śrīdhara Mahārāja: I can't follow. Who will worship the demigods, he will attain the closeness of the demigods.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: That is there, *yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] "But who worships Me, he will come to Me. And who will worship other gods, he'll go there. But that is transient, confined only in this transient world, and I am transcendental."

Vidagdha-Mādhava: Yes. If Kṛṣṇa wants you to see white He'll make you see white, as you explained...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa withdrawn there. When they're worshipping other gods there is no Kṛṣṇa. He's that independent.

*na kartṛtvam 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]

"I'm independent. And they're left to their own *karma*, their own meagre free will. In the *māyāic* world they're left free. They can have free choice, and they're doing there this thing."

Whenever He comes to interfere that is another thing. And if He comes to interfere, not without cause, must be some *sukṛti* comes from the *sādhū*, then His interference. Otherwise they're all left free. You have got your meagre, the small particle of free will, it is with you. You are a particle, your freedom is also a particle. And you're at large in this field, world, you select your own and going on with your own. That is this world of misconception. And here, Kṛṣṇa does not come to interfere.

When, only through His saint, and sometimes He comes here personally, instruction, when He comes as an incarnation and says, "Do this. Don't do that. This is this, this is this. This is black, this is white. If you take white you'll get this thing, if you take black you'll get this thing."

That is from not direct interference in their activity, but a passive advice. And then His saints, devotees, also come and canvas, without interfering with the freedom of the individuality. And if by choice of their free will they accept the advice of Kṛṣṇa or the saints

and devotees, then they gradually come in connection with Kṛṣṇa camp, otherwise not. He's aloof.

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

That is, He has left us in our own nature to handle with the environment. It is there, you are there, you select your own prospect ____ [?]

But sometimes He comes. "Don't do this. If you do this, this will be the bad effect. If you do this it will give you good result."

In this way He comes and advises. He does not partake in control His soul to take a particular course, no. Non interfering attitude. Otherwise, the *jīva* has got, has not any freedom. So a conscious unit means endowed with freedom. So He does not interfere with the freedom of the consciousness. They're all particle of consciousness, and consciousness means endowed with freedom.

_____ [?]

...

...under the care of Vidagdha-Mādhava Prabhu. Ha, ha. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, one last question in this regard, on the subject of subjective vision. There are nine Deity forms, and one of those is, in the mind. There's wood, stone, jewel, there's different substance a Deity can be fashioned, from wood, from stone, from earth, from jewel...

Devotee: _____ [?]

Vidagdha-Mādhava: A Mūrti can be fashioned in nine ways.

Devotee: Eight ways.

Vidagdha-Mādhava: Eight ways. So one, is in the mind. Yes?

Devotee: One is mind.

Śrīla Śrīdhara Mahārāja: Everything is in mind. Why one?

Vidagdha-Mādhava: Because nothing can, there... that seems to be the best. Isn't it?

Śrīla Śrīdhara Mahārāja: Yes.

*śailī dāru-mayī lauhī, lepyā lekhyā ca saikatī
mano-mayī maṇi-mayī, pratimāṣṭa-vidhā smṛtā*

["The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels."] [*Śrīmad-Bhāgavatam*, 11.27.12]

There is a *śloka*, in Sanskrit. The *mano-mayī*, generally the *sannyāsīns*, it is recommended for the *sannyāsa āśrama*. They will wander here and there, and mentally they will worship. Everything is mentally done, should be done by the *sannyāsī* class, *mano-mayī*. But really He's *cinmayī*, but the nearest approach is *mano-mayī*. Then there is *lekhyā*, only by, in a wall with some paint. Paint means this mud or something like, this cement or something, *lekhyā*, only by the paint, *lepyā lekhyā*. Then *dāru-mayī*, by wood. *Maṇi-mayī*, then _____ [?] *śilā-mayī*. In this way, eight kinds of Arcā-Mūrti to be worshipped, representation.

Devotee: But transcendental.

Vidagdha-Mādhava: Yes. So how to accomplish the Deity of the mind? How to accomplish? Is there a process to actually accomplish that goal?

Śrīla Śrīdhara Mahārāja: To have conception of the principle of Arcā, it has been asked, when you are worshipping any Deity, you are asked for meditation, the *mantram* is there, the meaning is there. Without the help of the external, material things, you are to do everything in your mind. That is *mano-mayī*.

Devotee: In worship Deity, that is *mano-mayī*.

Śrīla Śrīdhara Mahārāja: You may have a conception of any of the *śilā-mayī*, or *dāru-mayī*, or anything in your mind in meditation. In Jagannātha you may conceive, have conception of Purī Jagannātham, and worship in the mind. Mahāprabhu, here or there, in any place, as you, which has attracted you most, you can think of His figure, and will do the necessary things. **Everything**, in imagination, you are collecting flowers, rubbing *candana*, but it may be so strong that it can defeat the physical representation also. Jīva Goswāmī has mentioned one instance. That one *brāhmaṇa* he used to worship mentally. Every day he used to give some *paramāṇna bhoga*. *Paramāṇna* you know?

Devotees: Sweet rice.

Śrīla Śrīdhara Mahārāja: Sweet rice he used to give, *bhogam* to his Deity, in mind. One day, suddenly this thought came in his mind, "Perhaps it is too hot?" So, whether it is too hot, not fit for the eating of the Deity, so he unconsciously tried to measure the heat of the food, and with this finger, thumb, he wanted to touch that imaginary food, *paramāṇna*. And suddenly he felt it is too hot, and there was an abscess.

So the mental representation may be sometimes so concrete that it produces _____ [?] result. Though it was all in imagination, it is also possible. So imagination and external things have got an intimate connection. So strong intensity of mental force can create this physical thing. We are to understand by this example.

Let there be water, there was water. Let there be light, there was light. That is mentioned in *Bible*, that God created in this way. His will is sufficient. So sometimes the will of a devotee is so much intensified that it can create _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotee: Nine twenty five Mahārāja.

Śrīla Śrīdhara Mahārāja: Nine twenty five _____ [?]

Devotee: OK Mahārāja. Jaya Om Viṣṇu-Pāda...

End of 82.07.29.B

Start of 82.07.30.A

Śrīla Śrīdhara Mahārāja: _____ [?] He won't think that the blame will be any other person. The whole blame is mine. I shall have to take the whole responsibility for my own self, not to accuse any others.

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]

We must not be excited. With gentle humility we shall try to go on the way. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. And that according to standard of a standard man, that is Vaiṣṇava. Not as if so many mad that is found in the lower. The standard of humility, that must come from normal thinking man, that is Vaiṣṇava, *trnad api sunicena taror api sahisnuna*. And when past actions, they will come to take their, to clear, to get back all their dues from me in the previous life, and I must not deny, must not refuse them.

"Oh, I was in loan to you, all right, here, take it, take it." As much as will be exacted from me, "That you are in loan, all these things, you are to clear it." "Yes, take."

Take like a tree, when he's cutting me, still I shall lose no temper. I shall try to keep up my optimistic nature. The Lord is there and He's everything. And whatever is going here, that is all transient, useless thing, so I should not lose my temper. *Taror api sahisnuna amanina amanadena*. I won't hanker after any name, any glorification of anything else. At the same time I shall be ready to give due respect to the whole environment. With this attitude if we go on with the devotional activities then in the shortest time I shall be able to get the grace of the Lord. No complain. All complain we are to meet, due to my previous due, loan, I'm to clear silently, and maintain the balance of my mind. And I shall try my best and approach towards the highest entity. That attitude helps us best for easy and for quick attainment.

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

Vidagdha-Mādhava: Mahārāja, can we have one *darśana* this afternoon when Nārada Muni comes to see you, we can have one short *darśana*, maybe this afternoon? Because he has much news and many offerings from Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: Who's Nārada Muni?

Vidagdha-Mādhava: Nārada Muni is the new devotee who just came from San Jose.

Śrīla Śrīdhara Mahārāja: This morning? Yes, I shall talk with him, first what is matter, then I shall say it to you. Might have come with a letter perhaps? Any letter?

Vidagdha-Mādhava: Yes. He has letters, and much news from San Jose, and letters and offerings.

Śrīla Śrīdhara Mahārāja: You have heard something from him already?

Vidagdha-Mādhava: Yes, something.

Śrīla Śrīdhara Mahārāja: All right. ISKCON is very apathetic to him. ISKCON is creating trouble?

Vidagdha-Mādhava: I did not hear that. He said that Bhakti Sudhīra Goswāmī is so absorbed in editing your new book, he's hardly going to the program. Both Mukunda Mālā and Sudhīra Goswāmī are very much enlivened by your tape transcriptions, and they're very busy making your book.

Śrīla Śrīdhara Mahārāja: Deeply engaged.

Vidagdha-Mādhava: Yes, and it's going very well. It looks like they will finish shortly.

Śrīla Śrīdhara Mahārāja: How many months?

Vidagdha-Mādhava: He did not say, but it's coming, quickly.

Śrīla Śrīdhara Mahārāja: All right. And this gentleman has come only with news?

Vidagdha-Mādhava: Some letters and some offerings, some offerings from the devotees also.

Śrīla Śrīdhara Mahārāja: The other day that lady who took *Harī Nāma*, that Kṛṣṇa Nandinī?

Vidagdha-Mādhava: Yes?

Śrīla Śrīdhara Mahārāja: You did not hear?

Vidagdha-Mādhava: I wrote one letter to Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: She sent a letter also, and some money, Guru *dakṣiṇā*. Hare Kṛṣṇa.

...

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?] very deep thinking, and also energetic. What we need to do we are doing, following. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

Devotee: ...or chanting aloud, or does it make any difference at all?

Śrīla Śrīdhara Mahārāja: The mind is silent or aloud, that matters little, but the attitude is most important, *sevonmukha*. Whatever I'm doing, I'm doing for His interest, for the interest of my Lord, and not for myself, or for similar persons like me. The centre consciousness, *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṇ viduḥ* [Śrīmad-Bhāgavatam, 6.2.14] It has been told in the scriptures that Name can do away all the sins, but the Name must be Vaikuṇṭha. That Name must be of transcendental type, not mundane type, which can be produced by the tongue and the lip, not physical sound. Sound has to be of colour of transcendental. That is the all important thing. God-centred. Self-sacrifice and God satisfaction. That nature must be present there. Otherwise only an innumerable number of physical sound imitating the Name, that has got not much meaning. Name proper, Name of the Lord, Lord is Vaikuṇṭha, transcendental. So the sound must have that transcendental characteristic to produce any effect. There's the rub. Otherwise only one Name can do away so much sin as a person has no capacity...

End of 82.07.30.A

Start of 82.07.31.A

Śrīla Śrīdhara Mahārāja:

yadā sa deva jāgartti, jadedam ceṣṭitam jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

["When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal mind, universal person, He awakens, the creation begins. When He goes to sleep, everything gone, vanishes. Just as we also when we...

...

Vidagdha-Mādhava: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: What does *he* say?

Vidagdha-Mādhava: He was, generally, he liked to hear something about Lord Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's description has been given in *Bhakti-rasāmṛta-sindhu*, in a beautiful ontological search. *Akhila-rasāmṛta-murtiḥ*. If you can conceive that all different types of ecstasy, joy, be personified, He's so. *Ānandam, rasam*, happiness, ecstasy, blissfulness, that is transcendental, that emanates, not mundane. That is in *Upaniṣad, raso vai saḥ*.

*[raso vai saḥ. rasam hyevāyaṁ 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] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

That is controlling the whole market, that happiness, joy, higher divine joy, divine happiness, not mundane. Anyhow, on the whole, every one of us wants to be happy. Happiness, transcendental, original, that is the most universal thing. In *Veda* it has been told as *rasa, ānanda*. Some say it is beauty, *satyam, śivam, sundaram*. Some say it is *prema*, love divine.

That can be divided into different parts. Indian transcendental scientists, they have divided that transcendental wealth mainly in two divisions. One transitory, the other permanent. Five permanent *rasas*. Just as conjugal, filial, friendly. The relation of one friend to another friend, a particular *rasam*, friendly happiness, interchange of friendly happiness. Then wife, husband, conjugal consortherhood, that sort of friendship. Son and mother, father and son, and children of five friends. *Śanta, dāsya, sākhyā, vātsalya*. So man and master, that is also a particular relationship, or *rasa, ānanda*, happy relation, man and master. *Śanta*, that is submission to particular authority. That is also *rasa. Śanta, dāsya, sākhyā, vātsalya, mādhyā*, five kinds of standing relation of happiness.

And another seven transitory, passing. Just as *hāsya*, the laughing *rasa. Adbhuta*, wonderful, strange, that is also a kind of *rasa. Vīra*, sometimes varied temperament, that is also a particular *rasa*. _____ [?] sometimes very piteousness, kindness, very benevolent, that is also a kind of *rasa. Bibhatsa* also, there is a relationship of contempt, we see and we can't see it, rotten things, so many things we can't see, *bibhatsa. Bhayānaka*, a fearful *rasa*, a tiger _____ [?] What is in African jungle, a mammoth, it will come and I'm afraid, *bhayānaka*. These are flickering, that are seven.

Where we find a centre which combines all these *rasas* in one place. Mainly the *Śrī*, the beauty, is the main place. That is Kṛṣṇa, *Śrī*, Reality the beautiful. Kṛṣṇa, reality the beautiful.

His colour, His sound, His gait, His temperament, His movement, His laughing, His eating, His laughing. Everything is very, very charming to one and all. But, that is the abode of all His *rasa*, but still He's personal. He's a person. Not only substance, not an abstract thing, but He has got all the qualities of a great person, *caitan*, personality is there. If the Absolute Beauty has got any personality, then it is Kṛṣṇa. The Absolute Love having personality, He's Kṛṣṇa. Beauty, charm, love, mercy, all these.

Mercy means above justice. We can't think that any good thing can remain beyond justice. Justice must be the highest standard of our thinking. But mercy is above justice. Justice is necessary when a decision is inevitable between two or more parties. Then the question of justice comes. But when the whole thing is one, no justice. One is paramount power. He's come to get justice from Him. He's all in all. He's autocrat. He can make or mar. The world is designed and destined by Him. He's such. He can design, He can abolish this creation, and if He likes He can do it in any other way. Designed by Him. Diabolically opposed it may be which we cannot conceive even in our present state, sum total, absent.

He's by Itself. The German philosopher Hegel's saying. He's by Itself. He's His own cause. None has created Him. And also, He's for Himself. That means He's meant to satisfy His own whims, not to satisfy the whim of any other, third person, entity, then that entity will hold higher position. So, He's for Himself. That is His *līlā*, His pastimes. He's not to explain for His activities to any other higher principle. So, He's such. For Himself, and everything for Him, destined and designed by Him. Such prime cause.

And we're part and parcel of His potency. He's got various potencies, and we're a part of His potency, still endowed with certain amount of freedom, free will. And by the use and misuse of that free will, what little we have got, we can thrive or we can lose our prospect, little.

So Kṛṣṇa is such: the fulfilment of everything that is found in this world. Everything may have its fulfilment in Him. In Him means in His service, in rendering His satisfaction. He's for Himself, and other things are for Him.

So Hegel says, "Die to live." Whatever independent free will you have got, give them up, and throw yourself in the whim of that autocrat absolute. Apparently you'll have to die, because your selfish ideas, thoughts, are to be abolished. But you'll gain when you'll come to Him and get Him, you'll find that you have got enough, more than you could expect, beyond your expectation when you have been gainer. So die to live. Real life is there. And this egoistic life of external mundane membership, this is a farce to us. Because there is death, there is disease, there is infirmity, and there is birth. All these influences of nature we're to undergo. But if we're to get rid of all the troubles we find here, wholly, then we're to die as we are. We're to dissolve our ego, the false ego that has been created by false aspirations, that if I get this I shall be happy. If I get that I shall be happy. I get the fourth I shall be happy. All these false notions, ideas, I've fostered, and the ego has been created. That false ego, pernicious ego, that must be put into fire, and golden ego will come out. Fire means, the universal wave, that for the satisfaction of Kṛṣṇa you'll throw yourself. Not for any particular selfish idea, but for universal. More than universe. Universe is in one part.

Infinite is in one part. He's such. The container of all possible infinities. If from infinite, from zero, if zero is minus, it remains zero. Zero added to zero, zero. Zero into zero, zero. Zero divided by zero. So infinite plus infinite is infinite. Infinite minus infinite is infinite. Infinite divided by infinite is infinite. In infinite it is infinite.

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena 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]

In *Bhagavad-gītā* we see. "What more I shall speak to you? I have spoken much. Nothing again to speak. But in nutshell you know that whatever you can think is in My one part. The conception of your infinite is in My one part. I'm such, I'm so and so."

So with that idea we're to approach Him. Back to God, back to home, that is sweet, sweet home. We have not come to colonise another land, and to give the hoax that we shall _____ [?] Sweet, sweet home. Take us back to our home. It is very, very sweet. Leave the land of death _____ [?] go home. That home, and yourself, is eternal. *Sat, cit*, it is conscious, *ānandam*, you will find in your own intrinsic position that it is the path of blissfulness in itself. Now it is covered. This path may be covered with some other thing. Be cautious. This path _____ [?] The jewel is covered with alloy. Remove the alloy, it will shine. Something like that. Hare Kṛṣṇa. Gaura Hari bol.

So in soul, you're all right, but soul - just as this body is a part and parcel of this earth, of this material world, so the soul is a part and parcel of that world. That is not produced by this mass of flesh. Soul is eternal, immortal.

Socrates had to, support, death was, the penalty of death, because he told, "Soul is immortal." That was his fault. And that existing government imparted capital punishment on him, because he simply said, he told that, "Soul is immortal."

And Christ had also, was given same fate when he declared that, "Everything belongs to Father."

Romans, they're very much disturbed. "_____ [?] then that man he's against, he's preaching disloyalty. Everything belongs to Rome. But he says that it does not belong to Rome.

_____ [?] he was tried and put to death, crucified.

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

Śrīmad-Bhāgavatam and Mahāprabhu came with this, that beauty is above all, above power.

There is another one. We're habituated to think that the power is ultimately controlling the whole thing, the power is the greatest thing. But *Śrīmad-Bhāgavatam* and Mahāprabhu _____ [?] change, no, the ultimate controlling principle is love and beauty _____ [?] A powerful man also may be controlled by beauty, the beauty of voice, song. The flute of Kṛṣṇa. Sound beauty and colour beauty, figure beauty. Beauty may be of different kinds. But all beauties combined in Kṛṣṇa. *Kṛṣṇa*, *ṇa*, *Kṛṣ*, attraction, and *ṇa*, giving something in return. Attraction, Sun, Moon, all attracting one another, but when attraction endowed with life, that becomes love, affection. Living attraction means love, affection. Kṛṣṇa, the living absolute principle, is attracting everything, through affection and love, through beauty and charm. And even the most powerful, he's also disarmed by the _____ [?] beauty _____ [?] vanishes. He's defeated by the force of beauty, if it can be told so. Love is the highest thing, principle, and all accommodating. No complaint should be against that.

Rather, if I want to control you by force, by power, there may be injustice. But if I'm nurtured by real love, not a facsimile, this fleshy love, that is lust. Lust and love, that must be differentiated. 'This is what is lust, that is the perverted reflection of love.' That is treacherous, like a trap, this lust. This is mundane, this is very low. It has got bad reaction. But the love divine has got no reaction. All reaction of the similar nature, that love divine, transcendental.

These are the effects, in a general way I give you some idea. But the details if you want it you are to study systematically and _____ [?] and your energy. That is devoting yourself gradually. Higher knowledge if you want to have, then that cannot come to me to serve me. His position is higher. I'm to go for His interest towards Him. I'm for Him. He's not for me. He's for me in another way, but I must oblige Him. I must serve Him. And as a reaction I'll be a gainer. And He has got higher position. He won't come to serve my lower whims. But His noble whims if I can serve then I'll be gainer _____ [?]

Super subjective, He's in the super subjective area, transcendental, supramental, super subjective. I'm subject, this world is object to me. He's subject, higher subject, and I'm object to Him. He holds such position. *Jñāta*, means knower, knower of many. I'm knower of this objective world. He's knower, including this objective world, and also what's within me. More subtle than my fine conception, higher and subtler conception in all respects.

So *pranipāta*, *pariprasna*, *sevā*, so with serving attitude only can we have entrance into that domain. We're to acquire, collect a visa, and the visa they won't allow if they think that it is for the loss of their country. Everyone will think that if we shall get something from him, then he'll issue visa. Otherwise they won't issue any visa. And without visa we cannot enter. So if we want, if we prove that I'm going for the good of that land where I want to enter, then we'll be allowed. That serving spirit, for the service of that land, then you'll be allowed. And with disservice we'll be dismissed from the going.

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

The first connection we get, the help to enter that, the sound, divine sound, the Name, Mahāprabhu says, *Bhāgavatam* says. The sound aspect is the cover of the whole, so that is _____ [?] Ether is the subtle-most of this mundane, and there also that their ether coming together, that is also circumference, devoting all, covering the whole. So sound of the both, who are transcendental and mundane, they come closer. So with the help of the sound we can connect with them _____ [?]

Here, sound is the subtle-most, and there sound is the grossest. Within sound everything. But here, the sound is the finest thing, it permeates everywhere, sound, ether.

So it has been recommended _____ [?] sound, but whatever it may be, it must be of the interest of that land. And the spiritual will never come to serve mundane. But if anyone plodding under mundane trouble wants to be relieved, released, relieved of it, and fix his membership with that world, to serve that world, then they will give him connection. By agents, Vaiṣṇava are the agents of that land. They come here by the will of the divine, and canvas for the good life there. And one who hears them, listens to their words, and thinks that it is very, very good prospect to go and live there, in various ways they'll connect and they'll try to get a ticket. Find out how they can enter into that place, the land of the beautiful, the land of fairness, which is above judgement, which can stand above judgement. That is affection, mercy, love, charm, all these things, above judgement. Here is also poor judgement, very filthy, very nasty. Even so there judgement also fears to come to effect a compromise. That is also, in our judgement, that judgement has nothing to say. My thing I'm giving to you. I'm the proprietor. I'm giving something to you. _____ [?] Why you be kind to him? Judgement comes. The land of giving, every unit they're busy to help others. Here, every unit is an exploiting one, every unit exploiting one. Those that have hands...

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]

...hands, they're eating those that have no hands. Those that have got legs, they're eating those who have got no legs, creepers, all these things. And the stronger they're eating the weaker. At the cost of so many lives, one body is maintained. To maintain one body, how many bodies are killed in a life? A nuisance. But to every action there is equal and opposite reaction. We can't get off Scott free. We must have to pay for that. And I shall have to come down. I'm riding on the horse, the horse is going to be entitled to ride on me __ [?] To every action there's equal and opposite reaction. Nature wants no vacuum, does not tolerate any vacuum. So I can't take French leave. So here we're all exploiting units, but in that land everyone is a dedicating unit. That's the difference. Our soul really is a dedicating unit. Competition of dedication, here competition of exploitation, and there competition of dedication. But in the land of eternal, stuff is eternal, no dissipation, no want, no death, but all, the whole, dedicating unit. Opulence enough, in the land of opulence all giving. All giving money into the bank but no cheque he's cutting, only giving, giving, everyone is giving to one another. And it's eternal, it cannot be finished, no question of emptiness. Such a possibility, affection, beauty, love, charm, ecstasy.

We're in the world of concrete reality, but everything will evaporate one day. Even the Earth, the Sun, everything will disappear. Even the scientists they're also of such opinion, what about the philosophers. Philosophers they say that this is all transient, all mortal. Scientists they have moderated _____ [?] But it was created, the Sun, Moon, all these, and again they will be dissolved. And after _____ [?] the great dissolution, again they will be created, again dissolved. This fun is going on in this mundane world from time immemorial. And like us we're victims, in the name of mastery, kingship, monarchy, we're crushed about here, like so many units of coolies. We're recruited coolies to fill up this mundane world of death and nastiness.

But the recruiters from that land also they're moving, wandering, though very rarely found. And just as Swāmī Mahārāja went to the west, and how many he has collected for the Vaikuṇṭha land, the higher transcendental land _____ [?] The land of Kṛṣṇa. Hare Kṛṣṇa.

...

Everything, in imagination, you are collecting flowers, rubbing *candana*, but it may be so strong that it can defeat the physical representation also. Jīva Goswāmī has mentioned one instance. That one *brāhmaṇa* he used to worship mentally. Every day he used to give some *paramāṇna bhoga*. *Paramāṇna* you know?

Devotees: Sweet rice.

Śrīla Śrīdhara Mahārāja: Sweet rice he used to give, *bhogam* to his Deity, in mind. One day, suddenly this thought came in his mind, "Perhaps it is too hot?" So, whether it is too hot, not fit for the eating of the Deity, so he unconsciously tried to measure the heat of the food, and with this finger, thumb, he wanted to touch that imaginary food, *paramāṇna*. And suddenly he felt it is too hot, and there was an abscess.

So the mental representation may be sometimes so concrete that it produces _____ [?] result. Though it was all in imagination, it is also possible. So imagination and external things have got an intimate connection. So strong intensity of mental force can create this physical thing. We are to understand by this example.

Let there be water, there was water. Let there be light, there was light. That is mentioned in *Bible*, that God created in this way. His will is sufficient. So sometimes the will of a devotee is so much intensified that it can create _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotee: Nine twenty five Mahārāja.

Śrīla Śrīdhara Mahārāja: Nine twenty five _____ [?]

Devotee: OK Mahārāja. Jaya Om Viṣṇu-Pāda...

End of 82.07.31.A

Start of 82.08.05.A_02_19

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha-Mādhava: I think...

Śrīla Śrīdhara Mahārāja: Something tangible, however subtle. I must be master of some subtle _____ [?] that I can count, that I have got something. Only in the infinite vacuum to remain forever, how one can tolerate, being an energetic man?

Vidagdha-Mādhava: Guru Mahārāja, I think this is the reason why some devotees fall down into intoxication. They are searching for this experience and...

Śrīla Śrīdhara Mahārāja: That is some *anartha*. That may be in connection with real saints then that *anartha* will go away, leave them. The help of intoxication, with the help of this yoga. Only the minimum medicine to keep up the body together. I have got my fixed program that I'm to do all these kinds of service under the direction of our Guru Mahārāja. And to keep me fit I may take the medicine proper, *yukta- vairāgya*.

*yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, 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]

What will keep my body fit, I shall take such food. And that intoxication will help me in my meditation and when intoxication is taken away meditation will go. To keep the body fit, that we shall accept from the environment, to keep the body fit. And with a sober mind, the service of the Vaiṣṇava, the service of the Lord under the direction of the Vaiṣṇava, both, in the matter of direct teachings. _____ [?]

And particular, just as Tulasī Devī can help us, a creeper, a plant. So why not this ganga? By Tulasī Devī we do not mean a particular shrub, a particular plant. But she is there, just as in Śālagrāma, just as in Śrī Mūrti, just as in the Ganges water, the divine presence, that is there. And not that that particular tree, plant, the physical representation will help us. The spirit behind, you mind that. That is superior, holds superior position than that of mine. And we appeal to them as devotees. And do not use that shrub, that by eating Tulasī we will be, the plants, the leaves of Tulasī if I eat, then I will attain Kṛṣṇa *bhakti*. This _____ [?] conception, that will be offence to Tulasī. Even we do not use Tulasī as a medicine. Tulasī leaf is considered

medicine by the ordinary people. But we don't go there, to utilise Tulasī for my bodily health. For spiritual health we want. It is not an ordinary plant, but there is the existence of the grace of Kṛṣṇa.

So spirit can help our spirit. No matter can help our spirit. Our ailment of our soul must come from the souls region, and never from any material plane. It is a plain thing. And we are suffering from *anartha*, from ignorance, when we find that this material thing can help me to attain my spiritual realisation. No! It is His own independent sweet will, autocrat. Only He's little dependent to His devotees. Devotees recommendation He cannot avoid, does not avoid. So no dependence on material substance for attainment of Him. He's for Himself. He's not subservient to anything, that that thing will force Him to come down to this man. He's for Himself. Hegelian expression, is very reliable and very substantial, very strong basis. By itself and for itself. And die to live. I use these expressions very often. Helps me a great deal, this Hegel. And it is unchallengable.

Vidagdha-Mādhava: It expresses the idea well.

Śrīla Śrīdhara Mahārāja: Oh. Unchallengable. He's for Himself and everything for Himself. Then He's absolute. Otherwise only give a name absolute and treat Him as our servant, no, the two things won't go together. He's for Himself. And His devotees means His own agent, own servants. They may be considered amongst His group. And ____ [?] is for Himself, is by Himself, and die to live. And not by trying to live. If you try to live you will die. If you can die to this idea, with this idea that He's for Himself, you will die with this idea, it will be great help to you. I'm dying for Him, the main thing, back bone, of the devotional attempt. No compromise. You must have courage to admit this fact, that He's for Himself. I am for Himself. And I have no separate end. If it is there, I'm a culprit. I'm a traitor. I'm a diseased person. Die wholesale death, not partial. We go a few steps and then say no, no further, no, wholesale death. Ha, ha, ha. And as long as you'll go to die, you will feel of course that you are living, you are getting real life. Long missing link, back to home. You are going?

Devotee: I was going.

Śrīla Śrīdhara Mahārāja: But you are stopped, forcibly?

Devotee: If I had gone I would have missed all of this.

Śrīla Śrīdhara Mahārāja: Mr. Hegel, he has stopped you, very clear, and very bona fide, strong. None can easily deny it. Reality must be by itself and for itself. This has done away with all other philosophy. The absolute, *advaya-jñāna*.

*[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmetye, bhagavān iti śabdyate*

["Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Three genuine conceptions of Him. The lower class is Brahman conception, the second Paramātmā, and the third, highest conception of Him _____ [?] as the enjoyer. All comprehensive, all-cognitive, and all-swallowing, devouring. Bhagavān. Jīva Goswāmī has given the meaning of the word Bhagavān. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He has got so charming representation that everyone cannot do without being attracted to Him, to serve Him. Whenever anyone comes in contact with Him, he cannot restrain himself without casting himself in His service. He's so charming. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He commands our service. Bhagavān means commands our service.

"That My service is fulfilment of your life." He proposes like that. He's Bhagavān.

Gaura Hari bol. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...back to home, back to God. We shall awake in our home.

Now we are wandering in the foreign land just like a madman aimlessly wandering on the street and collecting some piece of paper, or some piece of cloth. And wandering in the street forgetful of his own home, own father, mother, children everything, wandering in the street. Our condition more or less like that.

If that man, that madman may be roused to his own former temperament. "You are a son of that family. You have got that property. You are so and so."

"Oh." Then he will give up that collecting on the street, the nasty things, he will come back to home and live with the family, happily. That is something like that. Follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Dikṣā* means that, to take back to Kṛṣṇa consciousness where is our own home. And at present our attention focused towards the external charm of substances. Sometimes in human form, both men and women, and sometimes in animal form, sometimes in tree. Many stages of living. And wandering just as in a dream, wandering in different stages of consciousness. But the absolute consciousness within, that will be aroused and you will find that I am a child of this soil, the soil of Kṛṣṇa consciousness, the land of beauty and love, *prema*. That is in a nutshell, it may be said like that. So I'm tired, I shall close.

...

Devotee: Merry making, playful mood.

Devotee: This is Kṛṣṇa's mood with the cowherd boys?

Devotee: No. Kṛṣṇa's mood with the young girls, with most young girls. Juvenile, in juvenile age. Not Kṛṣṇa, Mahāprabhu, he's saying. When Mahāprabhu used to take bath in the Ganges, and throwing water.

Śrīla Śrīdhara Mahārāja: Sporting mood.

Vidagdha-Mādhava: I find Your Divine Grace brings new life to the English language, for myself. I find these words completely adequate to describe that mood. I would not have thought of these words: sportive, like this, merrymaking. This is more like old English. In America the language has lost some of its life, some of its descriptive nature. The old English was better. Now it is business language.

Śrīla Śrīdhara Mahārāja: I like the style of Wordsworth. Not even Milton. Milton is too gorgeous. Wordsworth is a lover of nature, simple and deep thinking in the nature, natural resources, Wordsworth. I'm fond of his style.

Devotee: _____ [?] to live in these not years and thoughts, but breaths in feeling of a figure of a child. We should count time by heart throbs _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...first time come here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nimāi Paṇḍita in His young age...

Devotee:

*śrī-nimāi-pañḍiteti-nāma-deśa-vanditaṁ
[navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitaṁ
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram]*

[During the Lord's adolescent pastimes, Śrī Gaurasundar was known throughout Nadia district as the brilliant scholar Nimāi Paṇḍita. With His ingenious arguments He could humble the proud logicians who thought they were so clever they could outwit everyone they meet. Rendering the scholars speechless by cancelling and reversing their logic and conclusions, the Lord would then refute His own opinions and re-justify His opponent's original proposals. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.]

[Śrī Śrī Premadhāma-deva-stotram, 9]

Vidagdha-Mādhava: Say that again.

Devotee: *Śrī-nimāi-pañḍiteti-nāma-deśa-vanditaṁ*. Who's teaching you this?

Vidagdha-Mādhava: Hari Charan prabhu came last night.

Śrīla Śrīdhara Mahārāja: That is from *Premadhāma-stotram*, *Śrī-nimāi-pañḍiteti-nāma-deśa-vanditaṁ*. Because He was an exceptional scholar, all the scholars that came to

Navadvīpa and they were defeated by Nīmāi Paṇḍita. He was a genius from His young age. So the fame of Nīmāi Paṇḍita was all around the country. Nīmāi Paṇḍita was a very strong *paṇḍita*, personality. Any *paṇḍitas*, any scholars from different corners of India came to talk with Him, but they're defeated, can't go further. *Śrī-nīmāi-paṇḍiteti-nāma-deśa-vanditaṁ*. His name was honoured throughout the country. *Nīmāi-paṇḍiteti-nāma-deśa-vanditaṁ*. What the others produced He cut into asunder, and again He corrected them and explained Himself very perfectly. But when others put it to Him He cut it, smashed it. Again that ____ [?] He corrected and put the meaning. So, *khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ*. Preaching very profusely, and He was such a great logician that He could cut asunder. They could not do anything. Again He corrected them in their front. So in this way, this capacity here. *Sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ*. A dreadful figure to the scholars, in His young age.

Again when He came to Kṛṣṇa *bhakti* that is also of that type, He lost Himself in the ocean of divine love. So much deep, so much intensity. People could not conceive that adherence to the Lord may come to such a great intensity, great degree, of self abnegation, so high. He can't tolerate His own existence.

"I can't stand, I can't stay. Please show Me Kṛṣṇa. I can't live without that, without having a sight of Kṛṣṇa. My friends, help Me. I'm gone, I'm lost. Help Me. I'm dying."

So such intensity, His adherence to Kṛṣṇa.

"Kṛṣṇa is in Your chest."

"Oh, in My chest?"

Gadādhara told, "Yes. Why You are so much eager for Kṛṣṇa? Kṛṣṇa is within Your chest."

"Oh?" He began to break _____ [?] took it, Kṛṣṇa is within Me?"

"Yes?"

Something like that, mad, mad for search of Kṛṣṇa.

So what's your news? Your name?

Devotee: ____ [?] Bāla.

Śrīla Śrīdhara Mahārāja: ____ [?] Bāla. Only difficulty that the doctor's not allowing you to come out. Only one difficulty now.

Badrinārāyaṇa: Yes. Now they will keep her until Monday.

Śrīla Śrīdhara Mahārāja: Monday, so long? Why not Saturday?

...

...thinking that my patient is a Vaiṣṇava. He dealt like that.

Mālā should be kept in a respectable position, and then obeisance, not on one hand.

Tulasī should always be revered. Put in a proper position, you should keep, that is what should be done.

Hare Kṛṣṇa. Hare Kṛṣṇa. Tulasī is given to the feet of Nārāyaṇa, not to the feet of Gurudeva. It is also be revered by Gurudeva's hand. Tulasī should be put in the hand of Gurudeva while *arcana*. So that the Gurudeva will put this Tulasī on the foot of Nārāyaṇa, Kṛṣṇa. Tulasī _____ [?]

There is an understanding between Hari and Tulasī that, "Wherever You will be I must be nearby. I shall be present nearby, near about." _____ [?] Wherever there is Tulasī, Hari must be nearby.

Hare Kṛṣṇa. Gaura Hari bol. In *Garga Saṁhitā* perhaps, it is written one is asking Rādhārāṇī, "Where from You have got so much love for Kṛṣṇa?"

She said that, "In My previous life I rendered service to Tulasī, and by her grace I have attained this position."

But this is a part of *līlā*. Though Rādhārāṇī She's the highest amongst all the servitors, but still She says in some *kalpa* She might have done such *līlā*, *līlā* perhaps. But anyhow it is showing the dignified position of Tulasī. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You are eager to start for the place of service. So if you like you can start, leave here today by two o'clock. After that the time will be inauspicious. Then again tomorrow morning, as it suits you tomorrow morning. _____ [?] Nimāi Paṇḍita he was eager to go to London?

Vidagdha-Mādhava: Yes. But we'll wait today. We'll leave tomorrow morning, altogether, all three.

Śrīla Śrīdhara Mahārāja: Oh. All three will start tomorrow morning.

Vidagdha-Mādhava: Yes.

Devotee: First I must go to Calcutta to book my flight back.

Śrīla Śrīdhara Mahārāja: And you want his help? He wants your help?

Vidagdha-Mādhava: Yes. I will help both.

Śrīla Śrīdhara Mahārāja: And Paramānanda he will also go to Bombay, you will have to go to Bombay to help Mādhava Purī Mahārāja.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So he will also start tomorrow morning, start for Calcutta, morning, before sunrise.

Vidagdha-Mādhava: Yes. Guru Mahārāja, what is the energy in Thursday afternoon that makes Thursday afternoon inauspicious for starting a journey?

Śrīla Śrīdhara Mahārāja: Every day has got some influence of the planet, a little different. So this is calculated. This is meant for *aprākṛta līlā*. Devotees in the middle stage may not care for it. But these subtle signs in the nature is seen to be read even by the *gopīs*. They accept every movement to serve some purpose in the *līlā*.

In *Govinda-līlāmṛta* it is written, when Rādhārāṇī She's approaching to meet Kṛṣṇa in the forest, some day She finds good signs and can meet Him. And some day it is described that when She's starting there's some ominous signs and that day _____[?] To read from the symbols of the nature, the future. The futures success or failure may be read from different symptoms of the nature.

You see we're told that earthquake is known by some birds. And sometimes also by the deer and other animals. But still, human brain has not yet found out when earthquake will come. But some birds began to cry, not all sorts of birds. There are some that the wave in the subconscious region, when the flood is coming the ants are seen to go up with their eggs, they can know, that intuition is there. It is intuition. What the man cannot know by his brain calculation, so many beasts they can understand by intuition. That is suggestion of the nature, future. Future reflects itself in the present, through different symptoms. And it is not superstition, it is fact.

In the newspaper we found once, a *sādhū* was living in Darjeeling Hill, here. And he was very liberal and so many animals used to come to him, and some licking his body, and some he's brushing some animal's body. In this way very friendly relation. Now once, the earthquake will come, and that portion of the hill that will be dissolved, separated from the main, the *sādhū* will have to die. The animals, especially the stag, the deer, they came and anyhow began by their horns began to push this *sādhū* out of his *āśrama*. And anyhow they took the *sādhū* out of that portion and immediately there was an earthquake came, and that portion of the hill was gone, down. It has also been said that intuition, subconscious region, the waves come.

Devotee: _____ [?]

...

Vidagdha-Mādhava: So Mahārāja, if one is going to follow the influence, or understand there's some bad influence on Thursday afternoon, what is one to do, or to avoid on a Thursday afternoon?

Śrīla Śrīdhara Mahārāja: That is not always effective. There are so many other things also. Not only the day, but the *tithi*, the other *yoga*, so many things, so combination produces something. It cannot be particularly said that Thursday afternoon will always be bad. There are different combinations also. If you're are to calculate in a subtle way, then there are many things to calculate. And generally when we're going forth with service of Kṛṣṇa, with God overhead, suppose if any urgent necessity arises in some inauspicious time, then what should we do? We shall have to attend that duty. So, we shall think about the Lord and go on ____

[?] It is a general thing. But in particular case, whether it's good or bad, we must go do our service. Forgetful of our future, taking wealth of service, we must go on to discharge our service. It is not desirable that in an ominous time, inauspicious time, we shall sit idle. That will also be bad.

Vidagdha-Mādhava: Also in West Virginia, America, they see caterpillars, they have much hair, or the horses they grow a full coat of hair, they know it's going to be cold that winter, a harsh winter. The nature certainly points out future in different ways. The country people, they know some of these things. Is there some *śāstra* connected with some of these indications? Or is it just the people, they know these things, they observe these things?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: The nature, these signs, omens, are they in the *śruti*, are they in the scripture, any of these omens? Can they be found, pointing out future?

Śrīla Śrīdhara Mahārāja: I don't follow you. In New Vṛndāvana in America, a part of America, Swāmī Mahārāja has given the name of New Vṛndāvana. And you say that there, the customs, usage of the people of the locality is different from that of other locality? Eh?

Vidagdha-Mādhava: Yes. No. My question is this. You were saying before that there are omens. You see a sign in nature and you know a flood is coming, the ants are taking their eggs up and you can see. If you see that you can know the flood is coming.

Śrīla Śrīdhara Mahārāja: And so, what do you say?

Vidagdha-Mādhava: In *śāstra*, are these in revealed scripture?

Śrīla Śrīdhara Mahārāja: Yes, yes. The ominous side and the auspicious side. When Kṛṣṇa disappeared, Arjuna coming from Dvārakā alone. Mahārāja Yudhiṣṭhira is saying so many ominous things, he's enumerating, "I saw this, I saw that, all ominous signs." Now Arjuna come like a mad fool. "What's the matter Arjuna? I am experiencing all these ominous signs in nature."

Then Arjuna told, "We're deceived by that Great Lord who came in human form and became our friend. He has withdrawn from here my brother. We're helpless now. We're thrown into the great ocean of grief. He has left us alone."

So many bad signs are mentioned in the *śāstra*. _____ [?] got recognition in the *śāstra*.

Devotee: Could I ask one question Mahārāja? You mentioned earlier that sometimes Rādhārāṇī sees a good sign and so She goes to see Kṛṣṇa. I didn't hear very clearly. Did you say that sometimes She sees bad signs?

Śrīla Śrīdhara Mahārāja: She's in *jñāna sunya bhakti, aprākṛta* Vṛndāvana, all human characteristic. No divinity they're awake in. Just as, "We're ordinary men." That is the mental

imposition there. They're ordinary people of lower section, the milkmaid men. We are so, there in the Deities, there in other Gods.

Yaśodā, if any *sādhū* comes, ordinarily, takes his feet dust putting on the head of her son, Kṛṣṇa, Gopāla. Saying, "Bless him. He's my son."

This is their mood, *jñāna sunya bhakti*. No divinity to be traced there. No transcendental knowledge to be traced there. *Jñāna sunya bhakti*, the life above calculation, the calculative world. No connection with calculative...

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Devotee: ... they're great devotees who are suffering in disease and old age. And I was wondering why this is so? Because I have read in some *śāstra*, for example, *Bhakti-rasāmṛta-sindhu*, that by chanting Hare Kṛṣṇa, by seeing the *āratī* of Rādhā-Kṛṣṇa, that even the reactions to past sinful acts can be destroyed. So er?

Śrīla Śrīdhara Mahārāja: Different stages, different graduation. There may be some stages where the past actions are being finished by suffering. And in higher stages we can see that may be when the soul is awakened and soul is connected with happy plane, ecstatic plane, the outward suffering is nothing to them.

Suppose a man, when sacrificing voluntarily for his country, he's feeling happiness, joy within. And externally, some sort of suffering. So many patrons they're offering their life for the cause of countrymen. So the external suffering is reduced to almost nothing. Internal joy is everything, something like that.

When in Kṛṣṇa connection, their soul is connected with plane of Kṛṣṇa, there they're feeling ecstatic sentiment life, and only on the surface some sort of bodily trouble cannot affect them much. Still it is shown sometimes to teach others. It is necessary through him to teach others, so Kṛṣṇa manages in that way sometimes.

yata dekha vaiṣṇavera vyavahāra-duḥkha, niścaya jāniha tāhā paramānanda-sukha
[visaya-madandha saba kicchui na jane, vidya kula, dhana-made vaisnava na cine]

[When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. (When ordinary people see that a devotee has no material wealth of his own, that he is not enjoying the mellows of family life and has no important position in society, they think that he is suffering. They do not understand that a devotee takes no pleasure in wealth, women, and prestige, but takes transcendental pleasure in humbly serving the Lord.) Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, the ignorant people in general cannot understand the activities or position of a Vaisnava. (One should not think, however, that because a devotee does not consider these things important that he is therefore ignorant. A devotee simply cannot be understood in terms of birth, beauty, education or wealth.) A Vaiṣṇava, on the other hand never considers

birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position.] [*Caitanya-Bhāgavata, Madhya*, 9.240-241]

& [within *Śrīmad-Bhāgavatam*, 5.19.5, Purport] & [*Gauḍīya Kaṇṭhahāra*, 3.49]

Caitanya Bhāgavata. Whatever you will find, troubles, of the Vaiṣṇavas externally, you can know it really that internally they're enjoying much happiness. Just as in the case of the soldier, the general, giving his life smilingly. It is possible. So some sort of happiness within, and externally some sort of pain. But that is negligible to them. In this way, you can think of that. But whether this country love is very small thing and God love, infinite love, is infinitely greater. The comparison should be drawn in that way. When country love can ignore the bodily misery, then God love can how ignore this bodily misery. Do you follow? This is negligible.

Vidagdha-Mādhava: So when one pure devotee, or one very elevated, sincere devotee is suffering, apparently there is some...

Śrīla Śrīdhara Mahārāja: So we shall think that God is, that suffering is giving food to me first, the chance for serving Vaiṣṇava, and thereby the Lord will be highly satisfied. I have got a chance. A Vaiṣṇava is showing suffering, is in disease, and trouble in my head, trouble in my ... That is, it is meant by the divine arrangement to give chance to the lower section to serve, attend them. And then through that way you will be able to go inner and higher. Do you follow? The Vaiṣṇava will say, the minor Vaiṣṇava will say, that he's suffering, it is only to make me grace, to give me chance for service, it is really not so. We're to take it in that way. The Guru, Vaiṣṇava, whom we can stress that he's beyond this mortal influence, but still we find suffering.

That as Kṛṣṇa did. "I have got a headache, strong headache. Oh Nārada, give some medicine."

"What is the medicine, Lord?"

"Feet dust of My devotee, take it, take it. I'm suffering very greatly."

Ha, ha, ha. That imitation only to give chance for me to serve. This should be our standpoint.

Devotee: Jagannātha also becomes sick, doesn't He, after Ratha-Yatra.

Śrīla Śrīdhara Mahārāja: Yes. Why? To give chance to the public to receive some special service.

"I'm one of you." He says, that, "I'm one of you. I also have sickness."

This is all *līlā*. Kṛṣṇa. _____ [?]

...

Vidagdha-Mādhava: One last question? Our Swāmī Mahārāja was coming to America with such an exalted mission for Lord Caitanya, and he suffered two heart attacks on the boat. Also he was gored by one bull, or one cow. Right after taking *sannyāsa*, Swāmī Mahārāja was gored by one cow. He was hurt. One cow horned Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: One cow?

Vidagdha-Mādhava: Knocked him down, and opened him, bleeding. You did not know? One cow attacked him.

Śrīla Śrīdhara Mahārāja: When? Before starting for America?

Vidagdha-Mādhava: Yes, just after taking *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Some wound, and bleeding?

Vidagdha-Mādhava: Yes, he was very dangerously wounded.

Śrīla Śrīdhara Mahārāja: I did not hear so long, this incident.

Vidagdha-Mādhava: So, I'm asking, in this situation, how are we to understand that Kṛṣṇa is, in His pure devotee, he seems to be being attacked by some obstacles, you know, very dangerous obstacles. So how are we to understand that? Of course the devotees they...

Śrīla Śrīdhara Mahārāja: Two angles of vision: one, suppose he's nothing, he's ordinary man, so,

*mukam karoti vācālaṁ 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]

Kṛṣṇa entered him and through him did such wonderful work; one angle of vision.

The second, he's a higher realised soul, but all his posing, failure. He has so many defects. He had a wife who was half mad, and stark mad his eldest son. And the second son he was an atheist, communist. And the third son he was an idiot. This is his physical paraphernalia. And he tried his best to trade successfully but he failed. Then his life was full of struggle. All these are show, that he's one of the members of the mundane world, all may be hoax.

From another standpoint as I told, but still an ordinary *panghu*, cripple, but Kṛṣṇa's divine will can dance him like anything. Both, his personal realisation, and also if not personal realisation, still, anyone may be used by the Supreme Lord to perform anything and everything. That is one angle of vision.

And even when higher realised soul, they sometimes show that. Mahāprabhu when going to Gaya, He showed fever, to teach His company they are neglecting those *brāhmaṇas* who are ploughing in the field. And to teach them He had fever. And what, no medicine is curing Him when He's going to Gaya.

Then He Himself told, "Take the feet water of these *brāhmaṇas* and that will cure."

Then what to do? They took the feet water of the *brāhmaṇas* that were apparently all cultivators. And by drinking that He was cured from that pernicious fever. He showed purposely, with some purpose He showed.

...

Devotee: Prema-dhāma-devam eva naumi gaura-sundaram.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Devotee: Mahārāja, would you like me to fan you? Your arms tired? Would you like me to do this for you?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Devotee: Thank you very much Your Divine Grace for seeing me and answering my questions. And I wanted to ask for your blessings that I may become a good servant of Kṛṣṇa. Because if you give me your blessings then I know I certain...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Mahāprabhu will make you a good servitor for him.

Devotee: I wish also for you to forgive me from the offences I have committed to you.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: So Mahārāja, we will be leaving tomorrow and booking... (recording difficulties)

...

Badrinārāyaṇa: Well, we had a discussion before the devotees spoke to you, we had a discussion and we were wondering if he should tell you or not. But your questioning was so intense, so sharp, that he could not refrain from telling you.

Śrīla Śrīdhara Mahārāja: Have you been given the addresses of Sudhīra Mahārāja and Mādhava Purī Mahārāja?

Vidagdha-Mādhava: Guru Mahārāja, can I ask a question?

Śrīla Śrīdhara Mahārāja: _____ [?] you are creeper in a desert.

āśliṣya vā pāda-ratām pinaṣṭu mām, [adarśanān marma-hatām 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]

There is separation, separation with desert ____ [?] creeper ____ [?]

Vidagdha-Mādhava: Guru Mahārāja, in Bhagavad-gītā one śloka, "A true yogī observes Me in all beings."

Śrīla Śrīdhara Mahārāja: _____ [?] an inductive process, ascending. You are trying to establish some relation with the _____ [?] control and the nervous system, both are foreign material. By the help of the material you want to have the highest spiritual realisation. How is it possible? It is jugglery. What is there in yoga? In yoga there is some Vasudeva, on the forehead. That comes to Godliness, spiritualism. Otherwise you will take the help, just of so many āsanās and so many other things. It is all concerned with physical, the air and your body. And they can combine a conspiracy to compel the supreme authority. What do you think? What is yoga?

Vidagdha-Mādhava: Well, there's also bhakti yoga, yes?

Śrīla Śrīdhara Mahārāja: Bhakti yoga is all right. Then, what is the trouble? Why you have any preference for yoga? Because that is a definite way promising you some definite result. Do you find that? Śaraṇāgati is uncertain, indefinite, to hanker after His sweet will? And by following the process of yoga you feel that you are going to control, you are going to solve the result? What good do you find in the yoga?

Vidagdha-Mādhava: Well, I was actually, was going to ask you that actually one who sees Kṛṣṇa everywhere and in everything...

Śrīla Śrīdhara Mahārāja: What is the connection with yoga? Yoga means reconnecting with Kṛṣṇa, that is all right. That is yoga. Yogamāyā, the central in-carrying current. To catch the central in-carrying current, Yogamāyā. It is taking us to connect with Kṛṣṇa, centre. That is Yogamāyā. And Mahāmāyā, out-carrying current. In-carrying current, out-carrying current. But what do you mean by yoga? This prāṇāyāma, pratyāhāra, dhāraṇa, āsana, all these things.

Vidagdha-Mādhava: One who is simply linked up with the Lord. Yoga means linked, linked up.

Śrīla Śrīdhara Mahārāja: Link up. If you form an alliance with the nervous system of your body and _____ [?] outwardly affected. The authority will be affected by that. Raja yoga and hatha yoga. Hatha yoga only attempting with physical things. The raja yoga, something mental. Yama, yama means _____ [?] all these practices. To make oneself aloof from the material charm, charm of material life. Yama, niyama, āsana, prāṇāyāma, pratyāhāra, all these things. All concerning to this material, dealings with the material environment, yama means. To take out the self, to disconnect the self from the material bondage. But if we cannot have,

we cannot establish any real connection with the spiritual, the material disconnection is not complete. Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-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]

We can climb up to the highest degree, the highest position of the negative side, the abscissa, we can climb up to, but if we do not have any visa then we'll have to come back anywhere in this plane. To establish connection with the agent of the visa area, that is what is most important. The agents, the sādhus, they're wandering here, and to connect with them and to secure a visa. And visa people will manage for us to secure a passport here _____
[?]

Devotee: Descending process.

Śrīla Śrīdhara Mahārāja: Yes, automatically. They will recommend. 'I want this gentleman to take our notation because this plane has got great respect for the other plane.' The māyā has got its fulfilment there. Whenever such news will come to the agents of the māyā that the other party is now wanting this man for their utility there, they will succumb to that, give to us, agree to that. Because the authority knows that I am only a negligent part of the highest place, so we must abide by the order of the higher authority who has come with the visa. Something like that.

This is Bhāgavata dharma, and this yoga, this varṇāśrama dharma, all the other things, by our trial and dealing with the material things we can go up to that end of this country. And then if we cannot secure any visa, any entrance there, then what to do? Wait for some time here, that will be our fate. That is more independent, more fine, more sweet, than every place that holds superior position. This is only a perverted reflection, having no existence of its own, can't stand on its own leg. It is a dependent state. So this māyā state is always in obligation with that original state. Anyhow to have connection with that state, that is most valuable thing.

yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ

["All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service

of the Lord's external energy. How can there be any good qualities in such a man?" [Śrīmad-Bhāgavatam, 5.18.12]

Have you come in connection with this śloka? Yasyāsti bhaktir bhagavaty. If anywhere we can trace that faith in the Supreme Lord, in least. Sarvair guṇais tatra. Other demigods, representatives of any power of this world, they cannot but have their presence there. And harāv abhaktasya kuto, and if anyone has got no credit in the supreme authority, the favour of the demigods here can never be counted. Now it is, and now it will fly away. Do you follow?

So many qualities, main quality is faithfulness to the authority. And if that is there in anyone's heart, then other qualities with their masters cannot but be there, reluctantly or within ____ [?] Because the highest authority's representation is there. So they must attend the place. And if the ultimate authority is not represented, then all the partial representations, their presence has got no value. __ [?]

Para bhakti sukrtair maha-jana [?]

The other qualities and their quality holders ____ [?] they have got no value, no reliability there. The paramount power has got any favour there, all will come, flock there. And if the paramount power is absent then the favour of this minor power has got no value. Any moment they will fly away.

Yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāsate surāḥ. The gods who represent other qualities of this mundane world, they cannot but attend that place where the highest authority is there. Harāv abhaktasya kuto mahad-guṇā. And if one is seen in want of his devotion towards Hari, the paramount power, then this ____ [?] however great qualities there may be, we cannot depend on them. They will fly any moment. Manorathenāsati dhāvato bahiḥ. Because their concern is always ____ [?] they're always tending to that side, outside. That is their nature, out-carrying. They're agents of out-carrying current, deserter. The agents of māyā, they're hypocrites, they're deserters.

Vidagdha-Mādhava: So Guru Mahārāja, our system is acceptance and rejection, accepting things favourable for Kṛṣṇa consciousness and rejecting those unfavourable things...

Śrīla Śrīdhara Mahārāja: That is included in devotion, not below.

Vidagdha-Mādhava: But if someone has some trouble concentrating his mind for chanting, or some problem, agitated by body or mind, yoga mitigates these, yes? But it should not be used?

Śrīla Śrīdhara Mahārāja: That will not be valuable, that way, intoxication. By his intoxication for the time being he can have some help of apparent concentration. But that is physical, material.

Devotee: Like Viśvāmitra Muni. For some time he meditated.

Śrīla Śrīdhara Mahārāja: Meditation, this penance, they have got their respective results. But as climbing on the summit of that power, even one may be a demon, one may not be theistic.

Vidagdha-Mādhava: The reason many of Swāmī Mahārāja's disciples have gone away is...

Śrīla Śrīdhara Mahārāja: Even Śaṅkara, Mahādeva, he's considered to be the highest attainment of all this yoga, tapa, etc. But still he's not considered to be a śuddha bhakta. Jñāna miśra, yoga miśra, karma miśra, something like that.

Vidagdha-Mādhava: Mahādeva is not śuddha bhakta?

Śrīla Śrīdhara Mahārāja:

na tathā me priyatama ātmayonir 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]

Mahādeva says, "If you want to see, feel what is real devotion, devotion proper, pure devotion, go to Prahlāda." Mahādeva saying to Devaṛṣi Nārada. "Go to Prahlāda. You can find pure devotion there. We have got our personal concern. Sometimes we jump in opposition with the paramount power of Nārāyaṇa. So our position is not reliable. Go to Prahlāda, ananya bhakti, exclusive devotion, you can find there."

Prahlāda says, "Yes." He also denies, "That sometimes I want to fight with Kṛṣṇa, some demonic element is in me. And what I do that is also something like passive things, this meditation and others. But no active service in me. Go to Hanumān." In this way, going up.

Vidagdha-Mādhava: Guru Mahārāja, so the westerners I think what's missing is that they're trying to get a higher taste, some experience that's going to give them some reassurance that they are actually practising the proper path. The westerners are impatient for some higher taste.

Śrīla Śrīdhara Mahārāja: Yes. Westerners are impatient to get something within their fist.

Devotee: Very quickly.

Śrīla Śrīdhara Mahārāja: Its nature is just the opposite. It is opposite. If you think you have got, then you are deceived. When you think 'I am nowhere,' you will find He's just on your side. So to increase the positive side, to catch Him, that is useless. I told many times, try to increase the negative side. Then you will have Him on your side. So jñāne prayāsam udapāsyā [Śrīmad-Bhāgavatam, 10.14.3], when you will come to realise that all your acquisition is no qualification to attain Him. Only His grace, and grace comes to the humble. But they're puffed up with their own quality, capacity, grace does not descend there. As a master you will capture Him, He's a property and you are the possessor of the property, give that idea to the burial ground. That is no bhakti. Bhakti is helplessness, and the necessary feeling for the purpose of Him. I'm nothing, I'm nowhere. Your grace is everything, I have got

no right. And the right which is asserted by the devotees, that is also of a negative character. I'm the most wretched, so I'm the highest candidate of Your grace. That is an appeal in the negative side.

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

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [Gītamālā, Yāmuna-bhāvāvali, 19]

This way.

Badrinārāyaṇa: So anartha nivṛtti is always there Mahārāja?

Śrīla Śrīdhara Mahārāja: Anartha nivṛtti means the elimination of the external elements in us which gives us hope that I shall make me a king, those things, give up our dependence on those things. Those promising friends. God save me from my friends, or so called friends, that are giving hope that I shall make you a king, to disperse them all, wholesale, forever. I don't want your help, you go away.

Try to realise the negative characteristic of our real self. We're potency, not owner of the potency. We're potency itself, not owner of the potency, so always dependent on the owner. That will be our position, real position. The substance and the potency. Potency is dependent on the substance. And to think that we're substance, that is the wrong with us, the possessor of potency, no. We're infinitesimal part of His potency, and the potency also not of the first class; third class potency. An infinitesimal part of the third class potency of the substance, that is our real position. So when we're in our highest realisation, we're also to be adjusted in the third class potency section, to work there.

Svarūpeṇa vyavasthitiḥ. The mañjarī class, the sakhī, prana sakhī, all these things here. The Nanda, Yaśodā, the sakhā, there is also different groups. And the new recruits will have a particular position in sākhyā rasa. Always under the guidance of the main sakhā of any one, either in the retinue of Subala, or Śrīdāmā, or Mādhumaṅgala, and they are in sākhyā rasa. Nanda, Yaśodā, the vātsalya rasa. Anyone in helping hand of Yaśodā or Nanda, in this way. There he will draw the maximum rasa. If misplaced, then he will have to fast, half fed, no capacity.

So 'ham. We must eliminate exhaustively from us the spirit of so 'ham, 'I want something big.'

We're one of many and where your real position is to be adjusted when you are free, from there only you can get your first highest benefit. He's misplaced, you're dead, you're nowhere, you're cast aside. Your body as proper food, this something is poison, something is too much rich, so your body will thrive only with the particular type of food. If you want to eat like elephant, you are gone, or like tiger. Your food will be limited to a particular position.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["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]

Internally adjusted you have got your particular position. If you can realise that then you have got that _____ [?]

End of 82.08.19.B_82.08.05.B

Start of 82.08.20.A

Gopeśvara: Nineteen seventy four, with...

Śrīla Śrīdhara Mahārāja: Along with many of your Godbrothers, along with Swāmī Mahārāja. About one hundred and fifty persons. With that group you were. All right.

Gopeśvara: Yes. And again in nineteen seventy six I think, you came to that Maṭha, and Prabhupāda was inviting you to stay.

Śrīla Śrīdhara Mahārāja: During installation ceremony.

Gopeśvara: I think so, yes, but you didn't, you chose not to stay. And then again in nineteen seventy, Svetadwīpa dāsa brahmacārī ...

Badrinārāyaṇa: Yes I know him. He's gone now, he's left the movement. We have not seen. He was last seen in Rādhā-kuṇḍa when he was living by himself like a bābājī. And then after that, this was in nineteen seventy seven, then after that he was kicked out of Rādhā-kuṇḍa and then...

Śrīla Śrīdhara Mahārāja: Went back?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: To America?

Badrinārāyaṇa: America.

Gopeśvara: No, this is a different Svetadwīpa prabhu. This brahmacārī he was actually from Bangladesa and he was working for the Nāma-hatta program in Māyāpur.

Śrīla Śrīdhara Mahārāja: Under Jayapatāka Mahārāja.

Gopeśvara: Yes, under Jayapatāka Mahārāja. And one day he came with me to Navadwīpa. I needed a guide. I was doing some work for developing the Māyāpur program, I was speaking with the development board officer, and he took the opportunity, he just took me

to meet you. I didn't know who you were but he introduced me, and at that time you spoke with me for over an hour. And since then, those things that you told me, I have been preaching to many people, everyone I met.

Śrīla Śrīdhara Mahārāja: What peculiarity you find in my speech?

Gopeśvara: You are teaching that the following of purity is more important. Purity is more important than any show or any external opulence.

Śrīla Śrīdhara Mahārāja: Of course, quality, sincerity of the purpose. The quality within, that is more valuable than external energising. All right. So, you were married then? Afterwards married?

Gopeśvara: In nineteen eighty when I came here last time I was married.

Śrīla Śrīdhara Mahārāja: Came with your wife?

Gopeśvara: No, then I didn't.

Śrīla Śrīdhara Mahārāja: She's coming for the first time here?

Gopeśvara: Yes, to meet you, for the first time.

Śrīla Śrīdhara Mahārāja: In India she came?

Gopeśvara: Yes, she was staying in Calcutta.

Śrīla Śrīdhara Mahārāja: Not Māyāpur?

Gopeśvara: Only for two weeks she stayed in Māyāpur.

Śrīla Śrīdhara Mahārāja: Caitanya Candrodāya Maṭha? Which year?

Gopeśvara: Nineteen eighty. Was it eighty, or seventy nine?

Śrīla Śrīdhara Mahārāja: Mādhana's mother, Pishima was living at that time, no?

Gopeśvara: No, she wasn't. It was seventy nine, wasn't it? We went to England in January, nineteen eighty.

Śrīla Śrīdhara Mahārāja: She has entered ISKCON movement how long ago?

Gopeśvara: In [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. In England or in Germany?

Gopeśvara: Germany, yes. She was under Hamsadūta in Germany since [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. Swāmī Mahārāja was there, living.

Gopeśvara: Yes. She's initiated by Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: And Sarvabhavana, he comes from Germany. And his wife is also a German lady. Does she know her?

Gopeśvara: Yes. She knows.

Śrīla Śrīdhara Mahārāja: And his child, what's his name?

Gopeśvara: Abhimanyu.

Śrīla Śrīdhara Mahārāja: And, so did she stay in Calcutta with her?

Gopeśvara: Well, we had our own room there in Calcutta, but they were friends.

Śrīla Śrīdhara Mahārāja: Does she know that Bhakti Caru Mahārāja also?

Gopeśvara: Yes, she knows Bhakti Caru.

Śrīla Śrīdhara Mahārāja: First friend of Sarvabhavana.

Now did you write a letter to Akṣayānanda Mahārāja some months ago?

Gopeśvara: Yes sir, I wrote a letter to you.

Śrīla Śrīdhara Mahārāja: Do you like farming?

Gopeśvara: Yes sir. I like these things.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja told that, "He's well known to me and he likes this farming. We have acquired a place for you _____ [?] in the south, boundary wall, less than three acres of land, a garden house." And Akṣayānanda Mahārāja says, "He loves this, but he does not like to take any responsibility, permanent responsibility, but he likes this farming work, service." Something like that.

Gopeśvara: I don't mind the permanent responsibility, but I'm mistrustful any more of who I'm working for. So I'm very careful before I enter into someone's service now. That is actually the predicament.

Śrīla Śrīdhara Mahārāja: This is all old topics. No news you have come with perhaps from Aranya Mahārāja.

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet that Goswāmī Mahārāja also, Dhīra Kṛṣṇa?

Gopeśvara: Yes, Sudhīra Mahārāja also came to visit.

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī Mahārāja, now he's known by that name. Did you meet him in London?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Now, what's the result there? Any letter?

Gopeśvara: I don't have any letter because I had to leave quickly from London. So he wrote down some points for me to discuss with you and then to communicate back to him your answers.

Śrīla Śrīdhara Mahārāja: Then how long we can expect you to stay here? If suitable, for long time. Otherwise withdraw soon.

Gopeśvara: If suitable I would very much like to stay. I have been trying to come sooner. After I wrote this letter to you in April.

Śrīla Śrīdhara Mahārāja: Remember the letter?

Devotee: No Mahārāja.

Gopeśvara: Sudhīra Mahārāja read it to you.

Devotee: It's in the file.

Śrīla Śrīdhara Mahārāja: And mentioned your name there?

Gopeśvara: Yes. So he told me that you appreciated it.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja was dealing all those letters. Now the points may be discussed tomorrow morning. What do you think?

Gopeśvara: Yes. As you like sir.

Śrīla Śrīdhara Mahārāja: By tomorrow's mail you like to send the reply, is it? As soon as possible?

Gopeśvara: Yes. we have some tapes here also. We are making tape of your comment. And Sañjaya is going to London the twenty-fifth.

Śrīla Śrīdhara Mahārāja: You met Sañjaya?

Gopeśvara: Yes, I met Sañjaya.

Śrīla Śrīdhara Mahārāja: In Calcutta?

Gopeśvara: Yes, last night.

Śrīla Śrīdhara Mahārāja: Oh, then you came via Delhi?

Gopeśvara: No, we came Moscow, Calcutta. Yes, London, Moscow, Calcutta.

Śrīla Śrīdhara Mahārāja: Then Calcutta _____ [?] or America. Why? He was compelled to leave?

Gopeśvara: No, he wasn't. Actually Aranya Mahārāja and I went to him and we spoke personally with him. And I asked him just to his face, please tell me what you are doing so I know and I can make my choice as to what to do. There are so many rumours about you.

Śrīla Śrīdhara Mahārāja: The trouble arose from his intoxicating habit?

Gopeśvara: Yes, but I didn't believe it.

Śrīla Śrīdhara Mahārāja: The whole party?

Gopeśvara: Not the whole party.

Śrīla Śrīdhara Mahārāja: Then, he himself and other few?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: His closest intimates. They used to take intoxication, regular?

Gopeśvara: Yes. Well, Jayatīrtha told me and Aranya Mahārāja that he was taking regularly, and that some of his intimate disciples like Kedar and some others, they found out that he was using. So he said they forced him to tell us what you are doing, what are your experiments.

Śrīla Śrīdhara Mahārāja: Who forced?

Gopeśvara: Kedar. Kedar forced Tīrtha Mahārāja to tell him what he was doing and how he was doing it.

Śrīla Śrīdhara Mahārāja: Then, what did he play game?

Gopeśvara: And so then Tīrtha he said ok. And then he's explaining to his men, Kedar etc., how to take hashish and LSD for spiritual realisation.

Śrīla Śrīdhara Mahārāja: He has got that sort of conviction?

Gopeśvara: Yes, exactly, conviction, he said.

Śrīla Śrīdhara Mahārāja: That this can help him in his spiritual realisation?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: So he's taking that, and there is no question of leaving that. It is his opinion?

Gopeśvara: Well, he's saying that intellectually he knows that it's not what Prabhupāda says, it's not in the śāstras, and it would displease you also.

Śrīla Śrīdhara Mahārāja: He cannot feel, he cannot realise that it is anti, cannot realise. But only through śāstra he knows that there is a saying like this and that is all empty words. That is his realisation. That that śāstric voice is only empty. All right. So determined not to give up intoxication he has gone to America side. Do you think like that?

Gopeśvara: Well, he spoke with us a little differently. He spoke that he would feel better if he was not taking these things, but still his conviction is such that he more or less uses it as his sādhana. And he would like to give it up. And he gave the explanation...

Śrīla Śrīdhara Mahārāja: He lived here for so many days. He could make any question to me regarding that. He could have done so. Anyhow, I got a telegram from Aranya Mahārāja that Tīrtha Mahārāja is such and such. Then I replied both Jayatīrtha Mahārāja and Aranya Mahārāja. Aranya Mahārāja I wrote that deal slowly, carefully and affectionately. Tīrtha Mahārāja wired that, 'I'm already wiring him.' And I also sent a telegram to Tīrtha Mahārāja, please help us stopping intoxication if any. Situation emergent. But I did not get any reply from Aranya Mahārāja as yet. But Jayatīrtha Mahārāja gave a long telegram reply from America. There it is not very clear but he says that I'm not going to challenge the committee. And I can't come just now to you for want of money. These two important points there. No mention that on principle I cannot give up this intoxication. I don't like to go out of the committee. Is it not? Something like that.

Badrinārāyaṇa: Yes. Go against authority.

Śrīla Śrīdhara Mahārāja: 'And also I can't go to you immediately for want of money. So many other things. I am a rogue, I am very mean, so and so, nasty, I am not fit for your company.' All those things. In the midst of those expressions, these two points. 'I can't go now for want of money to you immediately, otherwise I would have come and got a settlement direct from you. And another, I don't like to go out of the committee we have constructed.' Something like that.

Gopeśvara: He said that in nineteen eighty, I think when he took his wife back, then he said at that time...

Śrīla Śrīdhara Mahārāja: Where is his wife Manjuali, is in ISKCON?

Gopeśvara: Yes, she's in ISKCON. They're bringing the girls back to ISKCON.

Śrīla Śrīdhara Mahārāja: Girls?

Gopeśvara: The girls that were in India, Manjuali is encouraging them to come back to ISKCON.

Śrīla Śrīdhara Mahārāja: And her son Vaiṣṇava Carana is also there with her, young boy?

Gopeśvara: Yes. He's in the Gurukula.

Śrīla Śrīdhara Mahārāja: She gave a letter to me when Jayatīrtha Mahārāja was ousted from the London temple and Rāmeśvara and Bhagavān dāsa took charge there and ousted him, Manjuali wrote a letter to me.

She said, "Things are such, I want to know from you what should be." She told that, "When he left, had sannyāsa, he was almost forced to take sannyāsa. As gr̥hastha he got deputation from Swāmī Mahārāja to do the work of Ācārya, as gr̥hastha. But these people pressed him to take sannyāsa. And anyhow he agreed and took sannyāsa. But he could not keep it."

He told that one lady he accepted as his second wife for some time. For some time or so accepted wife, she wrote. But I was told by other members that anyhow, that lady was also the wife of Pradyumna or someone, he's in Canada. Anyhow through intimate service she became very intimate and the two boys they detected him. And when he came to understand that he's caught red handed, then he wanted to commit suicide.

But those boys anyhow prevented him committing suicide, and told that, "We won't give it out to any. You please don't commit."

Then, thinking about his weakness, the wife the boys he took to him, former married wife, took to him. And thinking that I am not fit for the post of an Ācārya, and the managerial, he went on pilgrimage. And when he came to Purī, Jagannātha, on pilgrimage with his wife and child.

Then Jayapatāka Mahārāja came to me. "Such is the things are happening in this way. So please try to help us." I told that ... before this Jayapatāka Mahārāja once again came to tell something against Jayatīrtha Mahārāja. "That he's showing much sentimentalism, and saying that this is all transcendental sentiments." He asked me, "Is it so?"

Never. This cannot be transcendental sentiment. What is the proof? I showed him, that these are the scriptural quotes, and the facts, that we can never accept it as transcendental sentiment.

Then when he left and took his wife and child and came here, Jayapatāka again came. "He has come here, and if you can make him understand the position, the credit of ISKCON is going down. He was one of the principle Ācāryas, his important place in London, he's a good organiser, all these things. If he goes down in this way then it will be a great loss to ISKCON." In this way.

I told that I can't say anything to you, hearing one side. But I want to hear from his side also. So we may take him here, and I shall hear both sides, and then I shall think what to do. Then they managed to take him, only first Jayatīrtha Mahārāja. But after first hearing I asked, I want to see your wife also. Then wife was also taken here. All the sides I heard. Then I asked Jayatīrtha Mahārāja, when once you have accepted sannyāsa āśrama you should not go back to be gr̥hastha. Only accidental fall, that is not everything. You must have courage. Your Guru Mahārāja appointed you as a general to fight against māyā. And you must not leave your position.

Naturally Manjuali and the boy also began to cry when he accepted my proposal. I also encouraged them. You are already disciple of Swāmī Mahārāja before your marriage, I heard. So you also encourage him, he's a general, fighting as a general with māyā, with so many soldiers. And if he comes back you must encourage him. Viṣṇupriyā Devī she left Mahāprabhu for the good of the public. You must remember her ideal. And for Kṛṣṇa you must come ahead to do anything and everything, all sorts of sacrifice for Kṛṣṇa. Kṛṣṇa is not a dead matter. He will look after you. Your greatest sacrifice for Kṛṣṇa. Anyhow they were both encouraged.

And ready to take sannyāsa. Bhakti Caru Mahārāja was also there. Then I sent them, send a letter to your former sannyāsa Guru Kīrtanānanda, that please permit me I am going again to take, retake, for the time being. And I advised to go to Katwa, the place where Mahāprabhu took His sannyāsa, Śrī Caitanyadeva. Go to that place and there you again take that sannyāsa dress. That will give you strength. So Bhakti Caru and Govinda Mahārāja and others were sent and he took sannyāsa. And he went this way, they went that way.

And afterwards he told, "Yes, I have got the strength. As if I have got from Swāmī Mahārāja I have got sannyāsa." Before going to Katwa, they asked me to touch the kaupīna and the daṇḍa and I did it. "I have got strength from all these things, now I'm strong." He was working very well.

Now the trouble arose, in the last Gaura Pūrṇimā. When the ISKCON committee they saw whatever their resolution, and their behaviour, many men are going away. And from long time like this Hiranyagarbha and so many other gentlemen, many came to me, "The committee is not working in the right path. They are working whimsically."

And the committee itself came to me that they are going to punish these three Ācārya, Jayatīrtha and Hamsadūta and Tamāla Kṛṣṇa, for some reasons or other. I stopped them. What do you say? They got direct recognition from Swāmī Mahārāja. If you do so, what will be the reaction within their disciples? My Guru is vulnerable. These three Guru Ācārya have

no real position in the transcendental world. Then they will say your position is also vulnerable. Anyone, no position. ISKCON will lose its hold there. Don't do so. But if they have done some wrong, amicable settlement within you. Don't go to eject or punish them openly, publicly. Never do this.

Anyhow they accepted my direction. But many people are always coming to me, "Oh, they're doing this, they're doing that, many things objectionable. We can't tolerate this."

I first told them, wait and see, perhaps more than a year, wait and see. And I put some letters also to Tamāla Kṛṣṇa and others that, eighteen points of complaint against you. Please consider and do the needful. Otherwise these important persons leave its painful. In this way. They ignored. Then I told the party that are ignored, disappointed, that you meet amongst each other and form an organisation and have some resolution and put it to them, to the committee. That we the aggrieved party are of such an opinion, if you do not consider our case then we shall have to go against your decision. Do something like that. Then they did something like that, but they did not care.

Over again they were more tight, that none could come to me. "Don't go to Śrīdhara Mahārāja." First they told that, "Śrīdhara Mahārāja is an old man. Don't go to disturb him." Next they told, "No, don't go there. You all confine yourself in the writings and advices of our Guru Mahārāja only, and not outside that."

But still any one coming to me and asking questions and they're recording on tapes. And Dhīra Kṛṣṇa Mahārāja he collected so many important tapes from the beginning. He was president in a temple where all the tapes from the time of Swāmī Mahārāja, they are reserved there. And he got copy of all those and he began to preach my tapes. And they told that it is deeper and more sweet. In this way.

Then the committee they were in a difficult position and they passed a resolution, "No one should have any connection with Śrīdhara Mahārāja, if they want to be within the range of ISKCON." But then Tamāla Kṛṣṇa Mahārāja or Haṁsadūta Mahārāja they were silenced, but anyhow the resolution was passed.

And Jayatīrtha Mahārāja told boldly, "I have got much faith in Śrīdhara Mahārāja and I can't give up his tape reading." Jayatīrtha Maharaja he introduced against a temple along with reading about Swāmī Mahārāja's books, my tapes also, and of my Guru Mahārāja's books.

But they prohibited, "No. No, only Swāmī Mahārāja's books should be discussed and read, and no other. No other words of Gauḍīya Maṭha, including Śrīdhara Mahārāja."

But Jayatīrtha Mahārāja said, "No. All right, I shall do it for myself. Saraswatī Ṭhākura's Brahmā-saṁhitā and all these things, and Śrīdhara Mahārāja's tapes I shall use for myself, and not for the disciples."

But, "No, you won't be able to use it for yourself also."

Then he revolted. "No. Then I want to cut off my connection with you. I can't cut off my connection with Śrīdhara Mahārāja."

That was the ... and they wanted then, "You leave your centre there."

Then in the television he gave a piece there. "Yes. I do not abide by the resolution of the ISKCON committee, and the temple is under ISKCON so I give it up, my post as the president of that London temple." He gave a lecture.

And at that time they took that incident that, "You lost your character, you had a fall."

He admitted that, "Yes. I had such unhappy accident in my life of that type." That also he propagated.

And on the basis of that declaration that Rāmeśvara Mahārāja and Bhagavān dāsa, they went straight there and took possession of that temple.

Then to some outside members amongst his disciples he sent another telegram. "That such is the case, I have left the temple, but those that are still faithful to me, my guidance, they may come out."

So many came out, more than hundred ladies and gents, some came out there and more than hundred came here. And anyhow he had some trouble, took them, and that house here, and all these things.

Then after long time, I'm not accustomed to go on with so much trouble. He removed some of them to Nepal. And then from there to Bangalore and Delhi, in this way, gradually. And there perhaps the money became short, and he was not caring so much, a fatalist.

Then I told him, the others came out and they're trying to form another centre there. I requested him to go straight to London and to help them, those that are establishing a new centre. And also help those that are here and take them in. He went.

And I got letter, in the name of Kedar, that when they reached there they're very much encouraged. And Jayatīrtha Mahārāja is all right, going on well. And they're sending tickets to those that are here. Gradually they will join.

In the meantime I got a letter from Aranya Mahārāja, and telegram especially. "My previous letter cancelled. What I say in the telegram this is up to date, truth."

Then I gave two telegrams too, to both sides. And Jayatīrtha's reply I got, he wrote from America. And I was just going to wire to Aranya Mahārāja, what is the meaning, that you have come.

In the meantime we got some report from Akṣayānanda Mahārāja from Delhi, "Some have come and they are hearing that there is trouble about that intoxication, and perhaps many of the members are dispersed. The new temple that is dispersed, and Jayatīrtha Mahārāja went to America with very few of his intimate followers, something like that.

And very strongly our Dhīra Kṛṣṇa Mahārāja as well as Arunya Mahārāja opposed Jayatīrtha Mahārāja and asked his disciples not to follow that way of intoxication. Such is the position.

Gopeśvara: It was done in a very gentlemanly way though. Aranya Mahārāja and I approached Jayatīrtha for clarification of these things. So he told us directly that he was using these intoxications. And he said that ...

Śrīla Śrīdhara Mahārāja: Experimenting. But, did he not try that it is my centre, the temple of my disciples, so if you do not like it you may preach it outside. Don't come to disturb here my disciples. Did he not say like that, Jayatīrtha Mahārāja and Kedar, his partner?

Gopeśvara: Well, he simply said that he didn't want all of these disciples anyway. He'd been trying to get rid of them twice in nineteen eighty when he came here with Mother Manjuali. That time he wanted to give up all disciples. And then again when he came here to you after Māyāpur festival, again he wanted to give up all disciples. He says but these disciples keep coming to him and so he doesn't have time to be with himself in order to solve his problem. This is what he explained to us.

Śrīla Śrīdhara Mahārāja: He's a man of renunciation spirit. Jayapatāka Mahārāja visited him here three, four days continuously tried to convert him. But he did not budge an inch. Jayapatāka Mahārāja went on frustrated, disappointed.

He says, "I do not want anything. I'm a man of my own principles. What I understand I shall do that."

That is his nature. It's true that he told in the beginning that, "I don't want any disciples. You may take them." He asked me, "You take all these things."

I said no, no, I am not going to capture anyone's disciples. Hare Kṛṣṇa.

Now again the same show repeated, "I don't want anything but I'm going on with my experiment."

A very cheap way to Goloka, cheap way by the help of intoxication we can go to Goloka. His foolish idea. After discussing, and understanding, and reading, and chanting, through the śāstra and mahā-jana vākya, still I wonder that he's of such opinion, wonderful.

But it is not a very serious thing that anyone has some little bad previous habit. But the danger is there that he wants to experiment, he wants to have confidence that this sort of intoxication can help devotional path, the danger lies there. But accidental bad habit has got no very great value. It may go. I know that this is bad, but I can't give it up so soon. Take some time and then I shall take it. But to think that this can help devotion, this intoxication through drugs, it is a dangerous thing. But he did not ask it to me when he was here.

Gopeśvara: We asked him why you didn't ask Śrīla Śrīdhara Deva, why you didn't explain to him the situation. Because he was using regularly before he met you even. And he simply said that he didn't have the courage to ask you.

Śrīla Śrīdhara Mahārāja: He told, he admitted?

Gopeśvara: Yes, he admitted to Aranya Mahārāja and myself, he didn't have the courage to tell you.

Śrīla Śrīdhara Mahārāja: He is a plain speaker, at least. He does not hide anything. Hare Kṛṣṇa. So he says that he could not come to me for want of money. Otherwise he could try to discuss it with me, and if possible clear it up.

Gopeśvara: I don't think so, sir. If I may say, I don't believe that ...

Śrīla Śrīdhara Mahārāja: You think that he's determined to experiment, to go on experimenting?

Gopeśvara: Well, I think he's trying to get more time at least to decide what he really wants to do. He's not decided yet.

Śrīla Śrīdhara Mahārāja: If he's got such faith that it is unnecessary, it is harmful, but due to my weakness I can't leave it immediately. I may have some time to shake it off. That is something. But on principle to accept it, that I am making experiment with the drugs, that whether they can help to take us to Vaikuṇṭha or not, that is the most foolish thing, anti devotional conception. What do you say Badrinārāyaṇa prabhu?

Badrinārāyaṇa: In our sampradāya no one has ever done it before.

Śrīla Śrīdhara Mahārāja: Now that temple is there and very few are there. And Aranya Mahārāja in charge of that temple. So at least it is kept under the vigilance of this party. And Jayatīrtha Mahārāja has gone with about how many, a dozen?

Gopeśvara: He has taken only a few with him, two or three Kedar, Kedar's wife, there is also very much rumour he's having relation with Kedar's wife.

Śrīla Śrīdhara Mahārāja: Who?

Gopeśvara: Jayatīrtha. There's very much talk about that also in the temple.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja for some service. But Dhīra Kṛṣṇa Mahārāja did not like her, for her smoking or the filthy habits. So he asked Kedar to take her away. And Kedar went there and took her away. So he's disgusted with Kedar and his wife already, that Sudhīra Goswāmī Mahārāja. And Sudhīra Mahārāja immediately came and ____ [?] them Aranya Mahārāja and then boldly both of them they approached Jayatīrtha Mahārāja for direct proposal.

Gopeśvara: No. Sudhīra did not approach Jayatīrtha. Aranya Mahārāja and I approached Jayatīrtha.

Śrīla Śrīdhara Mahārāja: And Sudhīra Mahārāja was there?

Gopeśvara: No, he came afterwards.

Śrīla Śrīdhara Mahārāja: Oh, he came afterwards. After coming, what was his opinion? Jayatīrtha Mahārāja there, or he already left for America, when Sudhīra Mahārāja came?

Gopeśvara: He had gone into hiding. Jayatīrtha, he asked Aranya Mahārāja and I what should I do? He didn't know what to do any more.

Śrīla Śrīdhara Mahārāja: He got my telegram.

Gopeśvara: Because his disciples were going back and forth taking everything out of the temple and going back to Jayatīrtha.

Śrīla Śrīdhara Mahārāja: The householders they're coming and keeping connection with Jayatīrtha Mahārāja?

Gopeśvara: Not only householders but Navanita Cora and Dāsa Avatāra.

Śrīla Śrīdhara Mahārāja: The other day we received a letter from Navanita Cora, that Irishman?

Badrinārāyaṇa: Yes, about three days ago.

Gopeśvara: He was...

End of 82.08.20.A

Start of 82.08.20.B

Śrīla Śrīdhara Mahārāja: No butter is there. Butter affairs all in Vṛndāvana. Hare Kṛṣṇa. Gaura Hari.

Gopeśvara: So he also went to America.

Śrīla Śrīdhara Mahārāja: All right.

Badrinārāyaṇa: Jayatīrtha Mahārāja was staying in a different house.

Gopeśvara: Yeah, so, er?

Śrīla Śrīdhara Mahārāja: Deplorable.

Gopeśvara: Yes. So Sudhīra Mahārāja never got to speak with Jayatīrtha, because after Aranya Mahārāja and I spoke with him...

Śrīla Śrīdhara Mahārāja: But now, where Jayatīrtha Mahārāja is at America, that is in hiding or publicly he's staying somewhere?

Gopeśvara: He's staying with some devotees who have bad reputation. They're no longer full time ISKCON devotees, but they are doing business also with drugs and things.

Śrīla Śrīdhara Mahārāja: They're this side, not that side?

Gopeśvara: Yes, that's right.

Śrīla Śrīdhara Mahārāja: Such householders, devotees of Swāmī Mahārāja?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Who are they, any name?

Gopeśvara: Yes, Bhakta dāsa, Madhuvisa Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know them?

Badrinārāyaṇa: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Madhuvisa, Mahārāja, sannyāsī?

Gopeśvara: Yes, at one time sannyāsī. But long time ago, about seven years he left sannyāsa.

Śrīla Śrīdhara Mahārāja: Another gentleman he was president of ISKCON, he has left sannyāsa and went away. What was his name?

Gopeśvara: Yes. Ādi Keśava.

Śrīla Śrīdhara Mahārāja: Do you know about Acyutānanda, anything you know?

Gopeśvara: I'm asking but I haven't heard from him.

Śrīla Śrīdhara Mahārāja: Do you know Pradyumna?

Gopeśvara: Pradyumna has gone to California. He was in London, England, but he left to California for some teaching.

Śrīla Śrīdhara Mahārāja: He left ISKCON and the four principles and has gone to the extreme?

Gopeśvara: That I don't know actually.

Śrīla Śrīdhara Mahārāja: And his wife, that Arundati and son Anhiruddha, they are under care of ISKCON _____ [?]

Gopeśvara: Are they?

Badrinārāyaṇa: That's what we heard.

Gopeśvara: There is some good news.

Śrīla Śrīdhara Mahārāja: What is that?

Gopeśvara: Aranya Mahārāja says that he will distribute all of the books, your book.

Śrīla Śrīdhara Mahārāja: That Ambrosia.

Gopeśvara: Yes. He can distribute all of them and collect all the money necessary. He promises he can do that. He has ten men he can...

Śrīla Śrīdhara Mahārāja: I'm anxious for the loan. Purī Mahārāja incurred 80,000 loan for the publication of that book. So that loan may be cleared. I like to see that. I have some sort of anxiety from that loan.

Gopeśvara: He will free you from that anxiety. He said he will take care of that.

Śrīla Śrīdhara Mahārāja: And _____ [?] may be utilised for that purpose?

Gopeśvara: Perhaps. I don't know specifically about her.

Śrīla Śrīdhara Mahārāja: She may do that. She's an expert in distributing books, I was told. Hare Kṛṣṇa.

Here when they came, that Karnani, Gurupada, he was a strict follower of Jayatīrtha Mahārāja. Another African gentleman, from South Africa.

Gopeśvara: Yes, Tīrtha.

Śrīla Śrīdhara Mahārāja: He was also delivering lectures here in favour of Jayatīrtha Mahārāja, in the garden, do you know?

Gopeśvara: Yes, Tīrthapāda dāsa.

Śrīla Śrīdhara Mahārāja: And South African gentleman?

Gopeśvara: That's Dāsa Avatāra, he's South African, isn't he?

Śrīla Śrīdhara Mahārāja: No. Dāsa Avatāra, he's not. He married a lady here. Dāsa Avatāra.

Gopeśvara: No. Different Dāsa Avatāra.

Badrinārāyaṇa: But he was here also at the same time.

Gopeśvara: Did he marry some lady here?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: Dāsa Avatāra, perhaps he's a disciple of Swāmī Mahārāja, who married a lady?

Badrinārāyaṇa: No. He's Tīrtha Mahārāja's disciple.

Śrīla Śrīdhara Mahārāja: Dāsa Avatāra?

Badrinārāyaṇa: Yes. There's another Dāsa Avatāra that's Swāmī Mahārāja's disciple. But this Dāsa Avatāra he had some connection...

Śrīla Śrīdhara Mahārāja: Who married the lady, who came to live in the Maṭha and I refused entrance, that Dāsa Avatāra. You don't know?

Badrinārāyaṇa: Yes Mahārāja, I know, but he didn't marry, he just had some connection with the lady, but he did not marry.

Śrīla Śrīdhara Mahārāja: No, no, he married. He took the lady to Akṣayānanda Mahārāja in the garden house, wanted to stay here in the blue house. I refused to accommodate him. Both of them came to live here for some time, I refused. No. Come so far for search of Kṛṣṇa and now he was in the temperament of searching a lady's company. I don't like to accommodate such persons here. Far off you have come in search of Kṛṣṇa and that vanishes and you gain again.

Gaura Hari bol. Gaura Hari bol. Now I'm tired. Again we may meet tomorrow morning.

End of 82.08.20.B

Start of 82.08.22.A

Śrīla Śrīdhara Mahārāja: Anyhow I found in paper _____ [?] "When I drink, I'm two hundred per cent fit _____ [?]

For the fitness of the body, to keep the body fit we can take help of the matter. Otherwise physical, not only this spiritual standard of our own soul, but higher spiritual help, only His mercy can help us. He can come to us. We can't go to Him. Now what to do, to draw His attention to come down, to grace us? What path should we choose?

He's independent. I'm here to invite His sweet will. Not even our knowledge, the high knowledge also cannot touch His existence. Whether He is or He's not, knowledge cannot say that. No knowledge of human beings can reach to that standard where it can find that God is living. That He is, that can be known only by His attempt, to make Himself be known to us. That is śrauta. Yam evaiṣa vṛnute tena labhyaḥ.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm 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."] [Kāṭha Upaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

This principle must be understood. This is the main principle to be understood by the devotees. A student of this school must have some idea of this fact, that He can come, we can't go. He can come and He can take us there, but we cannot go there independently. Such play, we're gross consciousness, and that is the highest and finest conscious area. Even where He lives, that area is finer consciousness than the stuff we're made of.

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]

Where the God lives that soil is more, higher consciousness than we. We are taṭasthā consciousness, unit of marginal consciousness, consciousness of a lower degree, we are made of. We are created from a plane of consciousness that is of lower degree. And in the higher degree of consciousness He lives with His paraphernalia. They can come to us but we cannot go there. So how it is possible to go there? Only by their grace, no other alternative. Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena. Extensive study of different scriptures, or sharp memory, all falls to take us there, they're useless. Yam evaiṣa vṛnute. Whomever He will select to take, to make Himself known, he may know. There are so many. He may make Himself known to one, the others may not know.

When Kṛṣṇa was in Kuru sabhā, Duryodhana, Karṇa, Duṣṣāsana, came to capture Him. But He showed Himself in such a posing that Devaṛṣi Nārada, Bhīṣma, and others that were there began to praise about His nobility, so much.

Dhṛtarāṣṭra he was blind. He heard those hymns and songs praising about Kṛṣṇa. And his appeal to Kṛṣṇa, "What I hear, I have no eyes, what I hear from the praise sung, praising songs, that You are showing a very noble figure. Please grant me sight for a few seconds and allow me to see Your great and beautiful figure. Then again You may make me blind. Only for the time being please remove my blindness that I can get the chance to have a view of Your magnanimous presence."

Kṛṣṇa told, "No necessity of curing your blindness. I say you see."

And he saw. In spite of his blindness Dhṛtarāṣṭra saw Kṛṣṇa. So eye was not necessary to have a sight of Kṛṣṇa's figure. It is such. His will, the only cause, He wants to make Himself

known. Then one can know. For whose favour He opens the door of his sight, he can know. It is coming from that side, consent is coming.

"Know Me Arjuna, Divyarūpa."

"I want to see that Divyarūpa, the Viśvarūpa."

"Yes Arjuna, you see."

Arjuna began to see. Only His will. Yam evaiṣa vṛnute tena labhyas. Whomever He accepts, admits, gives pass.

"Yes, you may see. Visa, I give you visa to enter My domain. You can enter, none else."

So nothing material can help. Only His agents that is also empowered by Him. They come to say something about Him, to help in some way. To get the eye,

om ajñāna-timirāndhasya jñānāñjana-*[śālākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave
namah]*

["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 Gurudeva is sufficient to give the eye, the eye of this nature, that He can never be seen by dint of any power raised from this material plane, gross or subtle. The eye that He can only make Himself known by His own grace. That sort of eye, that sort of knowledge, that sort of idea.

Wholly at His disposal. Everything is for Him. And, not a particle to satisfy our individual purpose. Reality is for Itself. Everything in His hand. All right reserved there. And with His consent His devotees they can enjoy some sort of that life, by His sweet will, by His order, they know something like. It is of such independent nature.

Especially Kṛṣṇa consciousness, that is more subtle, more rare, and more non-understandable. We are to connect, anyhow, we cannot connect with Him. Some sukṛti has accumulated in us, and that is trying to make us search for that highest thing. It has also come from Him. This ajñāta sukṛti, jñāta sukṛti, then when accumulated to a certain extent it produces some śraddhā. The quality, a tendency of enquiry of that impossible existence, we want to have, running after phantasmagoria.

It is not easy thing. The highest idea. It is our fortune that we have not allowed ourselves to be satisfied with so many stale things, stale products of this nature. We want something else, something higher, charm, all charm. Hare Kṛṣṇa. Yam evaiṣa vṛnute tena labhyas. We must try to understand the real purport of this life, from the śruti, avaroha-panthā. If He cares to make Himself known, He can do that. He may dash your head against the head of any adventurous thing you may do. You may do or not, but it's no qualification for understanding Him. All right reserved. He's for Himself. He's by Himself and for Himself. He does not care for anything else. Such is the Absolute. It's almost hopeless to get any trace about Him.

sanātana kṛṣṇa prema niracana haya [?]

Mahāprabhu says, Mahāprabhu is showing Himself as conscious of such a plane.

"That Sanātana it is impossible that they may come down in this human section. Niracana haya [?] Humanity, human section, cannot have any fortune to trace that substance here, in their society. Human society cannot expect to have any conception of that thing. Niracana haya [?] If accidentally, any contact, any connection with any man here, anyone of the society, _____ [?] once connected, never separated. And if he's separated he cannot stand, cannot keep his existence here, maintain himself. His life is drawn by that charm. He cannot exist in this body, in this world. That is so charming, so powerful, so attractive. Once any connection, and if separation he can't exist, maintain his existence barely, he's gone, life is drawn. _____ [?] Cannot live, cannot stand if once connected and then disconnected, he cannot live any longer here in this plane. It is of such nature."

Mahāprabhu says, "I have not got a speck of that, one very minute single drop of that. I'm searching. Only I'm raised to such a position that I can face that such a thing is there, in the upper stage. But till now I have not touched it. So far, so unapproachable. But still it is, and it is the highest thing. And everyone should live only for that, whether he gets or does not get, such a charming thing, such a sweet thing. Existence is possible only for Him. Otherwise existence is a dead thing. Consciousness, if there is any point of consciousness it should exist only in the hope of that conception. Otherwise it is useless to me. No meaning of any life is such a great thing, that far away we can get the scent of such a great thing. It is worth living. In any day I may come to such a thing. If not now I shall go on dragging my life, that one day I may come, such prospect.

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

...

To keep up the body fit.

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]

Only to keep up the standard, we can manage material things. _____ [?] So wait for that, try hard to get the connection of that higher soul. And if anyhow, anywhere it has descended in the heart of a devotee, through there we are to connect.

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-līlā, 20.120]

To give Himself, distribute himself, He has managed to give about His description in the scripture, as well as in the heart of a saint, śuddha bhakti devotees.

...

_____ [?] Bhakti-rasāmṛta-sindhu, through the instrument of the money, or by the disciples, his followers...

...

...devotion proper. But I can utilise my money at my command, energy, and men and money I can utilise in favour of acquiring devotion. But Jīva Goswāmī says that is not the proper side, śuddha bhakti route, that is not pure devotion. You cannot utilise yourself in the service, but you manage to serve through money and through men. But that is not considered as pure service. To help something, to bring some sukṛti to you. So money and men may be utilised to get some sukṛti, and not devotion proper, as far as yourself is concerned. Your position is where, and you try to utilise to get it through some other medium, sitting tight as you are in your position. Negligence.

Ambarīṣa Mahārāja, he left his royal duties, entrusted them to the brāhmaṇa ministers, and he himself used to brush the temple and do other things by his own hand.

And Mahārāja Pratāparudra he was the Emperor of Orissa at that time, time of Mahāprabhu. When he came to brush the ways of the chariot of Jagannātha, then Mahāprabhu Himself came to embrace him.

So no dignity or position of this worldly qualification. But dainyam, humility, helplessness. The real consideration of our own helpless position. That is the qualification. I'm nowhere. I have no support. Why do I stand? I'm in the infinite sky. No support. Where I am I do not know in this infinite sky, no shelter, no support, no prospect, no home. An earnest search for some shelter. Dainyam, ātma-nivedana. Where should I get bhāgyam and make myself safe? All empty. No charm. All things have no charm, dismissed, ending nowhere, no shelter. And earnest seeking for some support, real support, āśraya. And then only a soul can find the subtle support, subtle shelter. _____ [?] One who has got none, _____ [?]

...

_____ [?] but when he proves some condition real, he's come _____ [?] Spontaneous, sweet will. But when we demand anything, put any demand, not artificial thing that can be produced. It is not of that matter, but may come out of himself.

Once, one gentleman named Hari Kīśora, our Godbrother, went to our Guru Mahārāja, "Prabhupāda, please say some Hari kathā to me. I put this question that I want to hear some kathā from you."

Prabhupāda told, "You can clear your ears, then you come." That was the answer.

_____ [?]

Devotee: Did he come back?

Śrīla Śrīdhara Mahārāja: Yes. It cannot be forced to come. It is such, automatic.

Bhaktivinoda Ṭhākura, "Sudden flash I find, Gaura-Gadādhara, but when I go to see it with a particular attempt, attention, vanishes, at once."

It is of such nature. No exposure to any other, so sweet will, degree of sweet will. Do not care for any other influence from outside, can't tolerate. Very subtle, very susceptible, sentimental, cannot tolerate any external influence or demand. Does not care for anything. Absolute sweet will. The Absolute means such. Without depending, without caring for anything. Self sufficient. _____ purna [?] He's full, He's fulfilled by His own existence. He does not care. That is His nature. And we're out for wild goose chasing. Whether I shall get it or not, no guarantee. Still we should not, we can't, we should not attempt for any other thing. But we get Him or not, but I shall continue with my quest only after Him. That should be the attitude.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā [gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

"You may show Your grace or You may be as cruel as to finish with my existence. Viracaya mayi daṇḍaṁ. You may give me any kind of punishment, or dayā, You may give Your grace to me. But I have no other alternative but to search Your grace. Nipatatu śata-koṭir nirbharaṁ vā navāmbhas. _____ [?]"

There is a kind of bird whose name is cātaka. Its nature is such that won't drink a drop of water from anywhere connected with the earth. Only when rain falling it drinks that rainwater, and never any stagnant water, deposited water, anywhere. That is its intrinsic nature. Cātaka is always with his beak, mouth high, upward. Always, "A drop of water, a drop of water." Rain also can come profusely to quench his thirst or thunder may come and finish him. But still he has no other alternative but showing his mouth upward - "Water, water."

So Rūpa Goswāmī says our position is like that. Not any water, not any rasam, any ecstasy which is already thrown about in this material world we find, either gross or subtle. That won't suite us, we won't want that, even a single drop, but only rain water. A drop of grace coming from up, from heaven, awaiting for that. So many water profusely thrown around, but only a drop of water coming from the heaven. The water also may come, or instead a thunder may come and finish. Still that bird won't _____ [?]

So our ananya bhakti and the higher type of search after Kṛṣṇa should be of such nature. Just as Mahāprabhu in His last śloka of eight,

āśliṣya vā pāda-ratāṁ [pinaṣṭu mām, adarśanān marma-hatāṁ 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]

"Whatever You like You may do with Me. At Your pleasure You may kill Me, You may throw Me elsewhere, You may deal with Me in any way You like. It is Your right, You can do. But I have got no other alternative but to cast Myself, to throw Myself at the feet dust of You, My Lord. No other alternative. Whatever corresponding treatment I get from You, it does not matter. Still a burst from heaven. But still My search will be only for You, nothing else."

This is ananya bhakti. We are concerned with that. We are to preach that. We are to try to accept that, to get that for ourselves, only that type of devotion, serving attitude. Gaura Hari bol. That is our concern. Whatever we do, for the _____ [?] that _____ [?] The compass shows the north direction. It may waver in this way but it is fixed towards the north pole. Is it not, the compass? So our hankering, the compass of our hankering must be always to that direct. All eliminating, and similarly accepting attitude. Don't want anything, not this, not that. All elimination. And that one of such quality. Whether I get it or not, that sort of _____ [?] an infinite type. Still I won't like to fill up my heart with rubbish.

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

...

Vidagdha-Mādhava: Guru Mahārāja, you asked me to write, or to go deep within my heart, to find what things brought me to Swāmī Mahārāja. So when I did that introspect kind of thing, one thing I came to understand was actually I'm including one drug experience. That is one experience with the same type of drug that Tīrtha Mahārāja is experimenting with. That definitely was part of the experience that brought me to the lotus feet of Swāmī Mahārāja. I have to include that in my analysis of how I came. And I think other devotees also can say the same thing, that they actually had some experience with this type of drug, that actually woke up something inside of them to go to pursue spiritual life, rather than material life.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says, Mahārāja, that previously you had asked him to look within himself and find out why he came to Prabhupāda.

Śrīla Śrīdhara Mahārāja: Yes. You must be true to your inner voice.

Badrinārāyaṇa: Right.

Śrīla Śrīdhara Mahārāja: Inner guide.

Badrinārāyaṇa: Right.

Śrīla Śrīdhara Mahārāja: And he says, he wants to say that, "My habit of intoxication..."

Badrinārāyaṇa: Yes, has shed some light on that area.

Śrīla Śrīdhara Mahārāja: ...anyhow, that took me there.

Badrinārāyaṇa: Yes.

Vidagdha-Mādhava: Not habit, one experience I had with the same type of substance.

Śrīla Śrīdhara Mahārāja: Suppose Nityānanda Prabhu has gone to visit a wine merchant, to take him up. And you are a drunkard, you have gone to drink some wine there, and met Nityānanda Prabhu. And what will be the cause, the wine will be the cause of your coming to Nityānanda Prabhu?

Badrinārāyaṇa: So there's some sukṛti in taking this drug?

Śrīla Śrīdhara Mahārāja: Ajñāta sukṛti has connected you only.

Just as the case of Bilvamaṅgala Ṭhākura. He came to the prostitute, and through prostitute a voice came to him, "You are so much energetic and attentive for flesh and blood, for the prostitute. If a part of that you could use for the service of Kṛṣṇa then you'll be lifted so high." Then, should we think that the visit of the prostitute's house of Bilvamaṅgala is the cause of his future bright life? Eh? What do you think?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: Ha, ha. Your sukṛti was such that even coming in connection with that you were lifted. Previous sukṛti, that helped you to catch, and not the intoxicating mood.

Badrinārāyaṇa: Gaura Hari bol. Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: We're to dive deep. And the śāstra, the ṛṣis, they have traced our coming in connection with such higher divinity in that way. Ajñāta sukṛti, jñāta sukṛti, then comes to sādhu. Not a chance coincidence visit. I have gone to visit to join a public meeting. 'Oh, there is some meeting, or a religious meeting, I went there attracted by the charm of the meeting. And there I found, fortunately, a particular sādhu who attracted me. So many, I have some hobby to attend meetings, especially religious meetings, but I go and dismiss. But suddenly, one religious man caught my heart. And if he's the supreme-most then my inner heart could respond only because that sort of arrangement was there in my heart."

_____ [?] Birds of the same feather flock together. The deep portion of my heart could recognise I want this thing, and not the external, accidental, connecting links. That cannot be.

So visiting that particular prostitute, that was not the cause of Bilvamaṅgala's arrangement. That time came, waiting, and a little, or not little, a voice came from the opposite section. Excited him, the fire, that was living, the time has come. So it should be traced in that way.

Once, I accused some of my Godbrothers, he was of little sahajiyā type, then I told, Mādhava Mahārāja was with me, "That you are of the sahajiyā type."

Then he answered, my Godbrother, and junior, he answered, "That with this sahajiyāism I have come to your Mission." The sahajiyā type.

I told, not your sahajiyāism but some deeper thing that is against sahajiyāism, that has taken you here and not your sahajiyā feeling. So bhaktyā sañjātayā bhaktyā.

[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ 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. None can produce bhakti. Ahaitukī, bhakti is ahaitukī, causeless, because bhakti only causes bhakti, and no other non bhakti can produce bhakti. Bhakti is independent, it is the most fundamental thing. Nothing can produce bhakti. Service, serving attitude, it is the most fundamental nature. Only phenomenal, external things can never produce that most fundamental, fine thing. Bhakti is ahaitukī. Bhaktyā sañjātayā bhaktyā. Just as one candle is lit by another candle. So the candle in the heart of a sādhu, and you can light from that candle. That light from light, fire from fire, and not any mundane thing can produce fire. Something like that. Ahaitukī, it is the most original plane going, and the external, the gross layers cannot produce that fundamental. That is the mother plane, bhakti, nirguṇa. And these are all saṁguṇa, means diseased condition. And that is the only healthy condition, of the underground, below, of the whole apparent world. That wave, that is bhakti, that is independent in itself, or herself, bhakti. And never created by the product of any other thing. It is self existent, and also _____ [?] free, not to change its opinion by any pressure. It is always independent. Of its own accord it can go and come, to move, everything. It is the nature of the Supreme Lord, devotion, bhakti, prema, love. Love divine, the highest principle ever discovered, love divine. Even mercy becomes pale when it comes to love. The justice, mercy, justice becomes pale when approaching devotion. No room for justice even. It is so full. No complaint...

End of 82.08.22.A

Start of 82.08.22.B

Śrīla Śrīdhara Mahārāja: The question of justice cannot appear there. It is so full, and so sweet, and so all comprehensive. Jñāna. Knowledge is unnecessary. What do you say? Knowledge, the justice, the basis of justice, knowledge, that is unnecessary there.

Spontaneous movement for the flow of love, it is for love. Such life is desirable. A spontaneous, unconscious way of life, best form of life in Vṛndāvana, no harm. What harm is shown there, all like show, it is all show. The Pūtānā, the Agha asura, all these things, only to support the līlā that's going on.

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]

Just as serpent goes by crooked way, serpent does not go straight but in a curved way. So the spontaneous flow of devotion should be considered like that. So māna, māna, abhimāna. Kṛṣṇa is doing wrong to Rādhārāṇī. Rādhārāṇī's doing. Kṛṣṇa is doing wrong by thieving to Yaśodā. Yaśodā is going with the whip to punish Him. All these, no defect, not anything wrong. In fact by that natural flow like the crooked movement of the serpent it is such, and enhancing. It will enhance the flow of the love, it is necessary, so it is such. Just as in a drama playing. None is killed in a drama, hero, heroine, the sweeper, the killed, the killer, all may enjoy, but without killing and without being killed.

Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari.
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol. Nītāi Gaura Hari bol.

Vidagdha-Mādhava: Guru Mahārāja. One last time. I want to express the peculiar nature of the substance that we're dealing with. This LSD produces a very um? Actually the experience that some have received from taking this substance is, they think, they experience the sat feature, eternality, the Brahman feature of the Absolute. A very vivid experience. It appears that that experience is brought on by this chemical.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says that, "When one takes this chemical he may experience Brahman, brahmajyoti. He may have some experience of the brahmajyoti."

Śrīla Śrīdhara Mahārāja: There are so many, a class of sādhu, they show brahmajyoti by pressing the eyes.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Giving pressure on the eye, "Are you seeing something light?" "Yes." "I say you'll be able to see that." In this way ____ [?] Ha, ha, a very cheap brahmajyoti, ha, ha. ____ [?]

Vidagdha-Mādhava: Perhaps I did not explain it very properly. Listen. Guru Mahārāja, not the light of the brahmajyoti but the eternality of not only of the material energy also.

Śrīla Śrīdhara Mahārāja: Only God can give God, and none else. You can't have comprehension of this?

Vidagdha-Mādhava: No, I, as far as...

Śrīla Śrīdhara Mahārāja: He can give Him.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: He can give Him. No other agent in the whole world can give Him. Sādhu, because they're empowered, delegated by Him. If He delegates that intoxication all ego will be bhakti. Then what you can do?

Badrinārāyaṇa: See, Mahārāja, many...

Śrīla Śrīdhara Mahārāja: Just as prasādam, that is inner, rather than material in our sight. But anyhow you may take prasādam, real prasādam, Vaiṣṇava ucchiṣṭha, something I take, that can give devotion to me. That has some connection, and ostentatiously it is a material thing, but it has the power _____ [?]

Mahāprabhu taking the prasādam of Jagannātha to Sārvabhauma. Sārvabhauma anyhow in the morning he woke with some mantram. And then watching his faith Mahāprabhu had taken it to Sārvabhauma, Mahāprabhu began to dance. "Sārvabhauma has got faith in mahā-prasādam."

So it can do, but that prasāda, Jagannātha's prasāda, not a material thing. So no material thing. Which has connection with the Supreme, that can be delegated to distribute devotion. And that's not disputable.

Suppose Balarāma He drinks wine. Some wine has been offered to Balarāma, and I may take a drop, that wine as prasāda of Balarāma. It will enhance the devotion. That is not wine, but that is prasāda of Balarāma. I may not be mad, so only a drop I have taken to my utmost capacity to digest so much wine. But I take one drop of wine and to touch it to my tongue because it is offered to Balarāma. With this idea, then it may be bhakti. But it is not the wine, but prasāda, in this way.

What is within? There is the sandal of a devotee. I took it and touched my head, the paduka, the paduka of a devotee I took it. The feet dust of a devotee is a material thing, I put on my head. That is devotee. That is material energy. But what connection? Connection with the divinity, not otherwise.

Seemingly material, but really they're conscious. It does not mean that matter, that the feet dust, it does not matter, that is giving bhakti to me, but the feet dust of my Gurudeva, everything to me. Devotion can come everywhere, but none can capture devotion, the main tenor, the main measure. What is devotion, what is God, what is non-God? Non-God cannot give God. But God can come in by every instrument to me. He's transcendental. He can come

through anything and everything. That does not mean anything and everything is He. We're to differentiate there. God and non-God.

Gopeśvara: Tīrtha Mahārāja says that this LSD, he calls it sacrament.

Vidagdha-Mādhava: Something sacred.

Śrīla Śrīdhara Mahārāja: He offers to the Lord?

Gopeśvara: He calls it sacrament. When he gives it to his disciple he says, "I'm giving you the Lord's sacrament." And this is what they call it, sacrament.

Śrīla Śrīdhara Mahārāja: Then, if one has got a whim to give a person meat, 'Oh, this is sacrament.' The meat, anything one may offer. 'This is sacrament.' Generally which is not allowed in the scripture, or in the ways of the sādhu, if anyone comes and offers something, apparently wrong things, apparently objectionable things in the scripture, 'this is sacrament.' But who should go to take such risk, because if a man says, giving wine, 'this is sacrament, and I shall take that.' There are previous scriptures, and previous mahā-janas, ṛṣi, devotees, there.

There are so many, the bābājī class, they also, this sexual connection. Connecting with Kṛṣṇa, Vṛndāvana līlā, they go on using sexual connection, men and women. In this way, everyone is offering pleasing things in the name of God. Then everyone will indulge, what is _____ [?] we're fallen in the world of such bad habitual charm. We want to get out of that.

The tantric is also of such opinion in a more scientific way. 'That we shall use the sexual things, the wine, what are generally thought to be harmful to us, we shall use that in such a way that they will give us liberation.' That is the principle of the so-called tantric. The women, the wine, the well-prepared meat, they use all these things of our temptation they use with the colour of Godliness, apparent Godliness. In a scientific way that is a group of people.

But Mahāprabhu did not take, Vaiṣṇavas did not take. The safe course they take, this ahimsā, the vegetable, the sattvic way, not that tamasic. This sattvic things they accept apparently purer things that is told by the scriptures, that Viṣṇu.

And they go to Kālī, Śiva, and they can use in that way, there are so many. Their śāstra is also there, practices. And sometimes they kill boys also, human also they kill for the satisfaction of Kālī _____ [?]

All these things are done. 'We're utilising, done in the colour of Godliness, so-called Godliness. Then, we're to embrace them? Not only this ganga, this Śivaite, they, ganga, siddhi, all this they use, the Śivaite. The Śakta, they use all these things of temptation, giving some colour of Godliness. But should we go to that place, we can become a Śakta, a Śivaite? That section, they use it profusely, this ganga, the siddhi, the intoxication of different types, and women, and many other things, nude, everything connected with God.

Ramakrishna Mission says there is no connection with food and God. It is independent of food and habit, we can go on God cultivation. Should we go to that path, is it that, broad and wide?

But we can't tolerate all these things, to be religious. Even sacrificing human bodies, Narahai. Narahari's also accepted in the tantric scripture. So according to our tendency we may go that side, so many are there.

Hare Kṛṣṇa. In the name of God with that colour indulge in debauchery. An organised party, and they have got their scriptures well arranged, the tantric, Śiva tantra and this, so many things. But the Bhāgavata shows a broad way. This karma, the jñāna, and then the prema. Nirmat-sarāṇām satām [Śrīmad-Bhāgavatam, 1.1.2] And there will be liberation. Liberation. They do not like Kṛṣṇa. They like Śiva. Their object is somewhere in the midway, they will go there. Yo yac chraddhaḥ sa eva saḥ [Bhagavad-gītā, 17.3] According to ones śraddhā he will be led to the particular position of his goal, his goal is _____ [?]

Vidagdha-Mādhava: Also, Guru Mahārāja, you mentioned one time that this intoxication destroys śraddhā. You mentioned before, previous darśana, that this intoxication it destroys the faith.

Śrīla Śrīdhara Mahārāja: Maybe. The intoxication destroys śraddhā, always. What is intoxication, śraddhā has got nothing to do with intoxication. Intoxication is never chosen by any devotee to be conducive to his path of realisation. All the divine devotees, Prahlaḍa, Hanumān, all these, did they take, resort to any intoxication? They rather discarded, discouraged all these things. This Kali, Bhāgavata has discarded this Kali. Dyūtaṁ pānaṁ striyaḥ sūnā.

[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmas catur-vidhaḥ
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madam kāmam, rajo vairam ca pañcamam
amūni pañca sthānāni, hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt
athaitāni na seveta, bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo, rājā loka-patir guruḥ]

["Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brāhmaṇas, and sannyāsīs, should never come in contact with the four above-mentioned irreligious principles."] [Śrīmad-Bhāgavatam, 1.17.38-41]

The himsā, then this diplomacy, then the illicit connection with the women, and then this drinking, that is intoxication. An ordinary good man, a man of the leading type, should avoid such environment. This is Kali. Kali is there, that sin. A general knowledge cannot, will come to help us, always, by artificial means I shall control Kṛṣṇa? This artificial policy, I shall use one drug and drug will give me Kṛṣṇa? It's a foolish idea. Hearing so much, so high description about Kṛṣṇa then I shall come to this conclusion, if I take this intoxication Kṛṣṇa will come?

Service, nothing else. Bhakti means service. Service means dedication, and dedication opposite to enjoyment. No enjoyment, no exploitation, no renunciation. The third plane, of service, die, die to live. Dedication, dissolution of ones ego, whatever he wants, the ego, he's hankering after so many things. Wholesale that ego will be put into fire. Then the internal, golden ego will come to work in the plane of Kṛṣṇa.

Gopeśvara: One disciple of Tīrtha told me that, he said, "That actually, we're on the platform of renunciation, but that he and Tīrtha Mahārāja were on the platform of dedication. Because they were so dedicated that they could use these things, for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Dedication is welcome always, but dedication created by a medicine, we're not ready to call that mentality as dedication. That may be worldly emotion, but not dedication.

Generally, the hard drunkard, they seem to be very simple, and open hearted, drunkard. They're not crooked at the time when they're highly drunk. He generally speaks truth, cannot conceal, he cannot have any diplomatic mentality. He may be so, open hearted, but that does not mean he has become really simple and pure. He has lost his control over his diplomatic mentality. When hard drunk, one may utilise him, getting the clues, the secrets. It is easy to get out the secret things from a drunkard. But that does not mean that he's purified, simplified, he's liberated from all these crooked policies.

Badrinārāyaṇa: He looses his power of discrimination.

Śrīla Śrīdhara Mahārāja: Discrimination, yes, what is right what is wrong. He forgets about the environment and do anything and everything. In a drunken state one can kill his son, kill his father, without being intimately connected forgets everything. A drunkard may do anything and everything, most heinous thing. If it's necessary to perform a heinous thing, one will drink hard and then go to do that cruel thing, what ordinary man cannot do. So that is devotion of Satan which can be produced by intoxication. Satan is next to God. The next power is next to God, is admitted in Christianity as well as Islam. The next qualified to God is Satan.

"So māyā is powerful, infinitely, than a speck of consciousness that is jīva. So mama māyā duratyayā [Bhagavad-gītā, 7.14] You cannot cross easily this māyā, this illusion. But if you get, if you can secure My help, then only māyā will leave you. Not by your own attempt."

In drunken state one cannot do anything and everything _____ [?] Then, should we think that he's out of māyā? He's killing his own son, he's out of māyā? Should we think?

When the father hard drunk he can kill the son easily. Then, does it mean that he's out of māyā? The son affection, should we consider like that? Can you consider like that, out of māyā? Temporarily that is like mad.

God can give Himself, nothing else can give Him. That prasādam, as I told, but it is connected with God. That is the helping unit, and not that independent particle of rice, or a drop of wine, Baladeva's prasāda, not the wine, but the prasāda of Baladeva. Only He can give Himself, and none can give Himself. It is a general thing, a common sense. No finite thing can give infinite. Infinite can give Himself. And no finite thing, however greater in magnitude, or length, breadth, if any, he can never give us God. Finite cannot produce infinite. It is infinite that can come to us through finite, not visa versa. With that main principle we must be awake, always. Must be wakeful to that fact, that He can give Himself, and nothing else can give Him. This will save us from all these anomalies.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Such a powerful illusion, to take a substance and think you can approach God. That is a very powerful illusion, to take some substance and that substance makes you think you can approach God in that way.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He says, what a powerful illusion it is that you can take some intoxication or some substance and approach God.

Vidagdha-Mādhava: Appears, that you can approach God.

Śrīla Śrīdhara Mahārāja: When the enemies of God is killed by Him.

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."]

[Caitanya-caritāmṛta, Ādi-līlā, 5.36]

One who's, the demons that are killed by God, they get God. And those that serve Him, they also get Him. But there is a difference between them, like hell and heaven. He says, you know this from beforehand. Yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam. In the scriptures it is mentioned, just as both the parties, a demon killed by Him, and His devotees, they reach the same goal. But really it is not so. How? Just as the sun ray and the sun is not one and the same. So demons killed by Him go to Brahmaloka, that is the ray of the sun. And devotees they enter into the globe of the sun.

Have you not come across this śloka, in Bhakti-rasāmṛta-sindhu [1.2.278]? Hmm?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: It is written in the scriptures that,

Desad karmad desad bhayad chedyat dayo nipad [?]

In Bhāgavatam, the Kāṁsa by his continued fearfulness about God, then Śīsupāla for his jealousy towards Kṛṣṇa, they also were killed by Kṛṣṇa and got Him. But this getting of a devotee, of a demon and a devotee, is not one and same. It is far away, just as the ray of the sun and the sun himself. So they go to Brahmaloka, gets out of this flow of māyā, illusion, and on the verge of illusion crosses the māyā. But it is a very great distance to go in the Vaikuṇṭha, and then enter the globe, then enter a particular group of the servitors. That is another thing. The Brahman means the halo of the Vaikuṇṭha Dhāma, the sphere of Vaikuṇṭha, and halo of that Dhāma is Brahman, so they just go to the verge, the abscissa, not entrance into the positive world. They get the advantage of crossing the whole of the negative side and goes to abscissa, the taṭasthā, the marginal position. And no entrance, no visa, but passport, they get the passport. The demons killed by God get the passport. They can go to the extremity of the land living, but they cannot get visa to enter into the Vaikuṇṭha and Goloka. There is the difference between them. To cross māyā that does not mean to have entrance into Vaikuṇṭha.

Just as the Virajā the Buddhists, they go to prakṛti-nirvana, Virajā, the watery conception of the whole universe. And the Śāṅkaraites, a little further, a step further, the illusory, this halo, the lustre substance around the Vaikuṇṭha, around the spiritual cosmos. But both parties cannot enter into the domain of service.

Just as the position of Śiva. Śiva has got enough of intoxication, but he's a middle man there, master of this world. Māyinaṁ tu maheśvaram.

[māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram]

["Understand that māyā is the material energy whereas the Supreme Lord is the Supreme Lord of māyā."] [Within Śrīmad-Bhāgavatam, 11.3.37, purport / from Śvetāśvatara Upaniṣad, 4.10]

Māyā and her master, Śiva. He's a jñānī, he's a tapasvī, he's a seeker after truth, but he's in the marginal position, Śiva. He's got some slight conception of the higher loka.

Gopeśvara: Mahārāja, another one of Tīrtha Mahārāja's disciples told me that Tīrthapāda took him to the gates of Vaikuṇṭha. And together they were able to see the gates of Vaikuṇṭha, under the influence of this drug, this medicine. So was he actually seeing Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: It may be their Vaikuṇṭha, the Vaikuṇṭha of their conception. It is not Vaikuṇṭha of our conception. Vaikuṇṭha means infinite, no kuṇṭha, no narrowness, no measurement. Vaikuṇṭha means where there is no measurement, which cannot be measured.

That is *Vaikuṇṭha*. When anything we can make the object of our senses, both physical and internal, that is *māyā*. We are subject, and whatever we're experiencing, the world of our experience is *māyā*, *māyāic* look. *Vaikuṇṭha* means transcendental, supramental. We cannot see that. He can show Himself in us. So all is foolishness. In dream one can see *Vaikuṇṭha*. "That I went in *Vaikuṇṭha*. I saw this thing, that thing, in dream." In dream we can see a picture, that *Nārāyaṇa*, all these things. That may be some *sattva guṇa*, that is real.

What was the conception of *Swāmī Mahārāja*, advice of *Swāmī Mahārāja*, to give up intoxication, or to take the help of intoxication for realisation? What was his advice, to the disciples?

Vidagdha-Mādhava: He said it is not necessary.

Śrīla Śrīdhara Mahārāja: It is not necessary?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: But, to avoid it is also not necessary?

Vidagdha-Mādhava: Er. No. He has told to avoid all intoxication.

Śrīla Śrīdhara Mahārāja: It is objectionable, he does not say like that?

Devotee: It's strictly prohibited.

Śrīla Śrīdhara Mahārāja: The intoxication is objectionable to devotion?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not necessary, but if we get it, it may not harm, is it of that type?

Vidagdha-Mādhava: He did not say like that.

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, it is opposite, intoxication. We shall bow down our head only to one, and everything in His connection. *Bhāgavata dharma*. Smuggler, smuggling, that without the sanction of the government so many other agents can, closing the eye of the government, they can pass this thing, that thing. Without *Kṛṣṇa*, there's another thing who can give *Kṛṣṇa*, take me to *Kṛṣṇa*. The smugglers. The intoxication can take me to the path of *Kṛṣṇa*, without the consciousness of *Kṛṣṇa*. Is it? Those are all smugglers. Only *Kṛṣṇa* can give Himself and His devotees, they're included with *Kṛṣṇa*.

Sometimes we see that devotees are smoking, that *Puṇḍarīka Vidyānidhi*, or someone. That is ostentatious, something. That is not necessary thing to contribute to advance in the way of devotion. That side, the dress, sometimes one may think that it will help preaching, as the ISKCON and *Gauḍīya Maṭha* they're using some sort of things to create position, to create a

platform from where they're to speak, and speaking will have some importance. For that purpose.

Rūpa, Sanātana, they did not take any advantage of these gorgeous temples and the garb of a sannyāsī or anything else. Plain life they went on by giving directions how _____ [?]

But our Guru Mahārāja he used something. He gave the sacred thread to the devotees. He constructed temples. He took some advantage from the money, and showed to utilise everything for the service of Kṛṣṇa.

We may say that intoxication may also, some service in its own way to Kṛṣṇa. Then we may say other tempting things they may have some contribution for the service of Kṛṣṇa.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, gopīrṭve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih
evam paryāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

We must be arranged in two departments. Some helping towards Kṛṣṇa bhakti and some taking away from Kṛṣṇa bhakti.

_____ [?] Mahāprabhu says,

_____ [?]

Nityānanda, He may visit the prostitutes house, He may visit the wine shopkeeper, but He should not be disregarded, because He's in such a position whenever He goes anywhere...

End of 82.08.22.B
