His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

59 combined transcripts from 82.08.24.A_82.08.27.A to 82.11.16.B_82.11.17.A

82.08.24.A_82.08.27.A / 82.08.27.B / 82.08.29.A / 82.08.29.B / 82.08.31.B / 82.08.31.B_82.08.29.C / 82.09.02.A / 82.09.03.A_82.09.04.A / 82.09.04.B_82.09.05.A / 82.09.05.B _Sept 5 B_ / 82.09.06.A / 82.09.06.B / 82.09.08.A.1 / 82.09.08.A / 82.09.23_24_29 / 82.09.29.B_30_82.10.01.A / 82.10.01.B_06.A_08.A / 82.10.08.B_82.10.10.A / 82.10.10.B / 82.10.10.C_82.10.12.A / 82.10.12.B_82.10.17.A / 82.10.17.B_82.10.20.A / 82.10.20.B_82.10.21.A / 82.10.21.B_82.10.22.A / 82.10.22.B_82.10.23.A / 82.10.23.B_82.10.24.A / 82.10.24.B / 82.10.25.A / 82.10.25.B_82.10.27.A / 82.10.27.B / 82.10.28.A_82.10.29.A / 82.10.29.B / 82.10.29.C_82.10.30.A / 82.10.30.B / 82.10.30.C_82.11.01.A / 82.11.01.B / 82.11.02.A / 82.11.02.B / 82.11.02.C_82.11.03.A / 82.11.03.B / 82.11.05.B / 82.11.05.C_82.11.06.A / 82.11.06.B / 82.11.06.C_82.11.07.A / 82.11.07.B / 82.11.07.C / 82.11.07.D_82.11.08.A / 82.11.08.B / 82.11.08.C_82.11.09.A / 82.11.09.B / 82.11.11.A_82.11.12.A / 82.11.12.B / 82.11.13.C / 82.11.13.D_82.11.14.A / 82.11.14.A / 82.11.15.B / 82.11.15.C / 82.11.15.D_82.11.16.A / 82.11.16.B_82.11.17.A /

82.08.24.A_82.08.27.A

Śrīla Śrīdhara Mahārāja: ...That if you give a good singer party, then I can go for preaching. Otherwise we shall go, body is nothing, soul is everything. And the mind is nothing, the body is nothing, soul is everything. Kṛṣṇa is everything. These technical words there are none to attend. So what is the necessity of going to preach?"

Then Guru Mahārāja told, "You go and speak to the wall and hear yourself. You yourself hear, and speak to the wall."

That was his plane of thinking, with so much earnestness he came to push the divine news to the world.

"Don't come back. Go and speak to the wall, and hear it, you listen yourself."

With so much earnestness he came to preach. Not only by preaching, in any way, pushing.

"Go, push on, with Kṛṣṇa consciousness."

The exhibition, the explanation, the lecture, even any quarrel, even to going in the court. All possible things should be captured and must be engaged in any way with Kṛṣṇa consciousness. Even the court, the pleaders, and the judge, they must be engaged with talking about Kṛṣṇa consciousness. They should be forced to do that. Approach everywhere with Kṛṣṇa consciousness. Stop the worldly activity. Everywhere the talk of Kṛṣṇa, in some form or other. That idea.

In his last day in Purī I told him when he was alone, I'm alone with him, Prabhupāda, what you have done for the propaganda of Mahāprabhu, of Kṛṣṇa *kīrtana*, so far, no Ācārya has done so.

"Do you think like that?" he told me. "Do you think like that?"

Yes, I see, the exhibition, the chanting of the scriptures, lecturing, going to the court, and anywhere and everywhere you try to push with Kṛṣṇa consciousness every point. The wholesale opposition to the *māyā*. The *māyāic* movement, the flow of *māyā* must be stopped and Kṛṣṇa

consciousness will flow everywhere. _____ [?] The activity of *māyā*, bring Kṛṣṇa consciousness everywhere.

Gaura Hari bol. Gaura Hari bol.

"That is life. And this is death. To cultivate misconception means to cultivate death, mortality, changefulness, that is death. And to live means to cultivate about Kṛṣṇa, the centre of supply of all vitality. No gravity and necessity of any, no importance of the *māyāic* world. Even if you say there is a fire burning. I shall first put out the fire and then I shall come to join the Kṛṣṇa *kīrtana*. No, no, no. If the whole world is burnt to ashes, you soul, you have got no loss. Rather, if you are saved from the conception of this material world, you gain. The whole world may be burnt to ashes. You are not affected in any way. All your necessity is in the holy feet of Kṛṣṇa."

With such revolutionary instruction he came out to preach.

"Don't lose any time. If there is fire I must extinguish it and then coming and joining you in Kṛṣṇa *kīrtana*. No, no, let it be burned, that is your enemy. The material conception is your enemy. You are soul. With over soul you have got your healthy connection. And this is your enemy, has dragged you down to this material conception of life and death and disease, infirmity."

Do you follow? That was his spirit. Go on with Kṛṣṇa. Fame, all devoured by *māyā*, and death. Misconception means death, miscalculation means death.

They're separating me from Swāmī Mahārāja. They're committing suicide. Common interest. I'm not separate from Swāmī Mahārāja. Those that say like that they're committing suicide.
_____ [?] Can you think this? Ha, ha, ha.

Devotee: What is that?

Śrīla Śrīdhara Mahārāja: It is too much, to swallow this pill. They're committing suicide. Ha, ha, ha. A ludicrous thing.

Devotee: They may have committed suicide. We also have come here to commit suicide We've come here to die to live. It is also suicide.

Śrīla Śrīdhara Mahārāja: Suicide in what sense?

Devotee: Die to live means suicide also.

Śrīla Śrīdhara Mahārāja: Yes. That is give up the undesirable, the body cover. That is not soul proper. You are not properly represented there. Die to live. Die means give up your ego. And the inner golden self will come out. Die to live means, die as you are, as you are at present, die. The whole conception of your own self, all false. A new birth you are to have. And that you will find that your real self is in that plane of immortality. Die. But the other birth, to live. You eliminate that portion. Die means suicide. And to live, why do you exploit that?

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya 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]

Most revolutionary thought, especially the second point, *chidyante sarva-saṁśayāḥ*. All the doubts will be cleared. Is it possible? I thought it is impossible. When the Gauḍīya Maṭha people, in the beginning, they told like that, that their instructions are absolute. Ignoring all the advices that are coming from so many missions and so many classes. Reject all, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] And what we say, take it. Very, very proud, so much puffed with pride, all else false, they are all false. And what they say do, that is the only absolute truth. How it is possible? Then of course I had, I already knew, came to this *śloka* of *Bhāgavatam*, *chidyante sarva-saṁśayāḥ*, that came to my mind. Yes, it is already there, in *Bhāgavatam*. And in *Upaniṣad* also.

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

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

That is something, if we get that we get everything. If we know Him we know everything. It is in *Upaniṣad*, it is in *Śrīmad-Bhāgavatam*. And they are saying from the same plane. If it is possible for me to come to such a universal plane of knowledge then it is a wonderful thing. First with objection and then with this process I came to. And then gradually I found that yes, it is real. It is possible. *Chidyante sarva- saṁśayāḥ*. *Bhidyate hṛdaya-granthiś*. The entanglement that is within us, that will be untied. A universal necessity of my own life, that will come, disclose itself. I am such and such. This is already tied down, sealed. The inner tendency of our heart is sealed, and it will be broken. It will come out with its golden spirit, I am such and such. All the doubts will be cleared. *Kṣīyante cāsya karmāṇi*. All necessity of energising, to spend energy and to acquire things, that will also evaporate. Everything is there. Nothing to be acquired. Such a plane will be open to me. And I shall find I'm a member of that plane of opulence, of infinite. Revolutionary, the most revolutionary.

Max Muller told, "What is in the treasury of *Upaniṣad* in India, if the whole treasury is distributed to the world, the whole world will be enriched. But nothing will be lost in the storehouse of India. The whole world will be enriched, but India will still remain as the richest. That *Upaniṣad*, the knowledge is such there." Max Muller told, German scholar. "What wealth is within the store of *Upaniṣad*, the whole world may be overfed and not a part will be lost."

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

He's such, God is such, the fulfilment is such. Searching for Him, that means all these things. Fullest aspect. What satisfaction, how much we can know, we can calculate, what degree of satisfaction we can calculate? Very meagre. We shall find, "Oh."

Our Guru Mahārāja used to say with this example, that a boy is born in the dark prison house. Now, from outside one gentleman, one boy is going to him and asking him, "Oh, come, I shall show you the sun."

"Yes, sun." He will take the candle.

"No necessity of candle to see."

"Am I a fool? Nothing can be seen without the help of the candle, with a light."

Then he will drag him out. "See the sun."

"Oh. By the sun's light we can see everything."

Such wonderfulness will come to a soul in bondage when coming in connection with that Brahman, that Kṛṣṇa, God conception proper. All wonder.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

Self-effulgent. He does not depend on any other thing to make Himself known. But still there is a section always that cannot have any conception of that _____ [?] But this is the defect in them. Sun is self-effulgent. But the owls cannot see. There are so many animals cannot see the light. They must be cured. To them only, no existence of the sun, because no existence of eye. *Mattaḥ parāvṛtta-dhiyāṁ*. To a particular section the question is whether God is or God is not. In a particular section, the smallest part of a section. And that will always continue, because that particular section will continue. It does not mean that a section cannot see, so there cannot be sun. It is not. He's self-effulgent. He has the power of showing Himself to all. So,

oṁ 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."]

The duty of the Guru to remove the cataract from the eyes, that ignorance. "See." The cataract is removed then they can see. "Oh!"

Gaura Hari bol. No more today. I like to retire now.

...

Śrīla Śrīdhara Mahārāja: ...one can go within such memory of Kṛṣṇa.

The doctors, they're also taught a goodness.

Devotees: (Group laughter)

Devotee: The Dr. Guha [?] doesn't like me.

Śrīla Śrīdhara Mahārāja: Ah, because you accused him to be a demon?

Devotee: Yeah, because he came up to me and he told me one evening: I told him, "Why did you cut my appendix? You took the appendix away. You think you're better than Kṛṣṇa?" I said, "You think Kṛṣṇa has no reason for putting the appendix?"

He said, "Well, you have your philosophy, but we have our medicine, to cure people." He said.

I said, "Do not undermine my God." I said to him.

So he was very angry because I'm questioning about taking the appendix.

Śrīla Śrīdhara Mahārāja: 'You are my patient. You are not my professor.'

Devotee: Yes. I said, "You will have the material education," I said, "The Dr. D, r, is the one branch of the biggest knowledge that's given by Kṛṣṇa." I told him. "That is only one branch." I said, "There's many branches of studies. The root is Kṛṣṇa. He's the...

Śrīla Śrīdhara Mahārāja: 'You have come to me to make treatment of you and not to be taught a lesson from you.'

Devotee: Yeah. He said to me that, "You have a big mouth." Ha, ha, ha. He told me, "You're a patient, you're not like a patient." Ha, ha.

Śrīla Śrīdhara Mahārāja: Oh. 'But I'm not an ordinary patient _____ [?]

Devotee: And I said that, "Anything to do with Kṛṣṇa, and you're telling that appendix is not necessary, then I must challenge you." I said. "I must challenge you because God has put everything for human being. And because of your little knowledge of doctor," I said, "You have come up and telling me."

Because this Dr. Bhumi [?] told me that, "Kṛṣṇa has done the operation for you."

Then I told Dr. Bhumi, "You're no more doctor."

And he said, "What?"

I said, "Well, you have become more than a doctor by giving the credits to the person whom it belongs to." See, last time we went he didn't charge any money, last Saturday.

Śrīla Śrīdhara Mahārāja: Yes. Lalitā Saptamī.

Devotee: Lalitā Saptamī?

Śrīla Śrīdhara Mahārāja: This is the day of publication of my *Prapanna-jīvanāmṛtam*.

Bhādre-sitā-saptamī, published, *Prapanna-jīvanāmṛtam*. *Ambrosia* was published this day.

[gaurābde jaladhīśu-veda-vimite bhādre-sitā-saptamī
tatra śrī-lalitā-śubhodaya-dine śrīman-navadvīpake
gaṅgā-tīra-manorame nava-maṭhe caitanya-sārasvate

sadbhiḥ śrī-guru-gaura-pāda-śaraṇād-granthaḥ samāptiṁ gataḥ]

[At the charming new temple of the name Śrī Caitanya Sāraswata Maṭha, situated on the banks of the holy river Gaṅgā, at Śrī Dhāma Navadvīpa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Śrī Caitanyadeva this work was completed on the Holy Advent Day of Śrī Lalitā Devī - the seventh day of the bright moon of Bhādra in the year 457 Gaurābda (7th September, 1943). [*Śrī Śrī Prapanna-jīvanāmṛtam*, 10.16]

Yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam. Whomever she met in Vraja Dhāma, requested her to join her own party. And when established _____ [?] And when they come, "Yes, admit me." At once she's given admission, "Come. Join the service of Rādhārāṇī, Guru."

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 Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

To look after the interest of Rādhārāṇī. So intense attention is never found anywhere. Even sometimes she's chastising Kṛṣṇa, boldly, to serve the side of Rādhārāṇī, taking risk to blame Kṛṣṇa.

"You do not know the dignity of my Mistress. You are _____ [?] Kṛṣṇa, You are _____ [?]

Lalitā Devī's impact is such. Rādhārāṇī's interest is the highest in her consciousness.
These things is over dreaming to us. But such position is possible.

So much so that Rādhārāṇī Herself She felt ashamed. "What does she say about Me, so much?" So dignity of mind towards Kṛṣṇa, She felt uneasiness. "What do you do Lalitā? Don't go further. This is very bad."

"No. You sit quiet. You don't know Your interest. I'm Your Lalitā. I know what is Your interest, Your position. At the cost of my life I can't tolerate that Your dignity should be minimised in any way - never."

That is the spirit of Lalitā Devī. Gaura Hari bol. Svarūpa Dāmodara in Navadwīpa realised Lalitā. Constant companion of Mahāprabhu in Purī. Scholar, highest class of scholar, and also a good singer and only _____ [?] without consideration the simple service, of a servant. Any *paṇḍita* is coming Svarūpa Dāmodara is doing lower service, Svarūpa Dāmodara is there, everywhere. Mahāprabhu when gone, as been lost. They enquire after Him the whole night. Svarūpa Dāmodara with a lantern he's moving around the seashore, as is required, in this way. Svarūpa Dāmodara. Lalitā Devī and Rādhārāṇī.

One stanza given by Rūpa Goswāmī about Lalitā Devī.

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām
uttugga-sauhrda-visesa-vasat pragalbham, devim gunaih sulalitam lalitam namami

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmati Rādhikā."] [*Lalitāṣṭakam*, 1]

Rūpa Goswāmī has composed a song in praise of Lalitā Devī, how is she, the first attendant of Rādhārāṇī. In inauguration he says, *rādhā-mukunda-pada-sambhava*. Lalitā Devī is a little aggressive in nature, pushing and meddling in the affairs which are connected with Śrī Rādhā and Kṛṣṇa. She goes to interfere. She thinks it is her responsibility, of all the affairs connecting Them. So she goes to interfere with anything in connection of Rādhā-Kṛṣṇa. Forward, a little aggressive in nature. Intolerant. But Rūpa Goswāmī justified her character. How?

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām

What is the standard of her love and sacrifice about Rādhā-Kṛṣṇa? She says, if a drop she finds in the foot, either of Rādhārāṇī or Kṛṣṇa, *rādhā-mukunda-pada-sambhava-gharmmabindu*, a drop of sweat if she finds on the foot of any one of Them, *nirmmañcanopakaraṇe kṛta-deha-lakṣyām*, as if with millions of bodies, with so much eagerness she jumps to remove that drop of sweat. So much affection she feels about both of Them. At the bottom of her aggression, and interference of any affairs connecting Them, at the bottom is such a great affection, deep affection. And that justifies all these activities. As the leader accepted by the whole group of Rādhā-Kṛṣṇa, she's the leader. And the standard of her love, her affection, she veers towards that couple is of such standard. Can't tolerate a drop of sweat on the foot of the Divine Damsel. On that level she works. *Nirmmañcanopakaraṇe kṛta-deha-lakṣyām*. As if millions of bodies she wants to create, to remove that drop of sweat. Can't tolerate any trouble, least trouble.

Uttugga-sauhrda-visesa-vasat pragalbham. But she's very aggressive and talkative. And goes forward to adjust that, anything and everything, as if she's mad of leadership. But what is at the bottom? Fortunately the great concern for Them, the justification is there. *Uttugga-sauhrda-visesa-vasat*. Sometimes chastising Rādhārāṇī Herself.

"You do not know how to behave with Kṛṣṇa. What You are to do, I'm teaching You. You sit here in this way. Don't try to be available so cheap to Kṛṣṇa. You must be careful of Your own dignity."

In this way she treated Rādhārāṇī also as a guardian. Though little lower in age, little younger, but still she takes the care, caretaker of Rādhārāṇī. Always forward to look after the cause of Rādhārāṇī, to espouse the cause of Rādhārāṇī. _____ [?] And always thinks herself responsible for the whole affairs concerning Them. Sometimes she goes to chastise Kṛṣṇa also.

"You don't know the dignified position, what the dignified love my friend has got towards You. You undermine that. I can't allow it."

In this way, it is all, from our mundane plane, a non understandable thing. We are a creature of the plane of lust. Similar, but great and great difference between the two. Only one is perverted reflection of the other. The opposite. One *prema*, the highest sacrifice. And this lust is gross sense pleasure. North pole and south pole, the distance like that. Just opposite. We are mad with this lustfulness. But such madness is also, it is the effect, perverted. It is in the original and that is fair and noble, because the sacrifice at the bottom. Self-forgetfulness, self-forgetful sacrifice, reckless sacrifice for the satisfaction of the prime cause autocrat whose extent cannot be calculated. Intensity can never by calculated, cannot come in calculation. That is *prema*, heart-most sacrifice. The renunciation, that is very a very pale thing to that service, sacrifice. Renunciation, liberation, salvation, only to come out of the negative aspect of life. But the positive life, life of sacrifice, the highest, the acme, is to be found there.

Lalitā Devī's position is such. She thinks as a guardian of Rādhārāṇī. "I'm Her guardian. I don't allow, I can't allow, to minimise this great divine love and sacrifice."

She stands guarantee. Even to Kṛṣṇa, not to speak of other persons in the ordinary public market. But to Kṛṣṇa it is also most valuable and makes it rare, valuable and rare. Such is Rādhārāṇī's sacrifice in love, that intensity, dignity. Unthinkable, unknown and unknowable. Only we are to conjecture the ideal. But if we think that we have got that, it is finished. We have got some else. It is such a thing, *adhokṣaja*. It can never be caught by any force of our level, the mind, intelligence, *avāṅ-manaso gocaraḥ*. It exists transcending our mental speculation and also the consideration of our judiciousness. But still it exists.

So Lalitā Devī is of that importance, unique importance she has got in the *līlā* of Kṛṣṇa, the guardian of the *līlā*. There are others, she friends of Rādhārāṇī. Some are neutral spirit, Kṛṣṇa and Rādhārāṇī, some little partial towards Kṛṣṇa. But she's cent per cent partial towards Rādhārāṇī's cause. This is Lalitā Devī.

Her birthday, the day of her appearance was just before that of Rādhārāṇī, the day before yesterday. And yesterday was the day of appearance of Rādhārāṇī Herself.

We're told that She was found to float in a lotus. Her father was childless, Vṛṣabhānu Raja, a chief *gopa* chief, the cow keepers chief, chief cow keeper. No child. But suddenly found one day that in a lake on the lotus, one beautiful girl, but eyes closed. He found and he took Her. The girl was very beautiful, perfect, but eyes are closed. That Vṛṣabhānu Raja had friendship with Nanda Mahārāja. He was also cow keeper chief, Nanda Mahārāja. Some grazing ground...

End of 82.08.24.A_82.08.27.A

Start of 82.08.27.B

Śrīla Śrīdhara Mahārāja: Vṛṣabhānu had some natural friendship. And Yaśodā heard that her friend Kīrttikā has got no child but suddenly found a girl of exquisite beauty, but blind. And taken from some lake from the lotus and she's bringing up. She went to visit, to congratulate, "That you have got at last a beautiful girl." And she took with her Kṛṣṇa also, Yaśodā took Kṛṣṇa with her. They're talking. And Kṛṣṇa suddenly went to the girl. In such a position, the girl suddenly opened Her eyes and first saw the boy Kṛṣṇa. It is told. So first opening of eyes and seeing, meeting Kṛṣṇa. This is *līlā*, eternal incidents, events, repeated in a particular way like drama. One drama is being repeated many times. This is in the eternal quarter. And sometimes the screen is taken away and it comes to flash in a particular place. So in the original place the *līlā* is going on, coexistent. All the *līlās*, subsequent succession, and also coexistent. And by His will some glimpse comes to the current mundane *brahmāṇḍa* as an exhibition to attract the people for this age. So, it was told in that way. The first, the children's union, interchanging Their vision. Afterwards Vṛṣabhānu came and Kīrttikā, queen, the chief queen, began to nurture the baby, the girl, grown up.

vṛṣabhānūdadhi-nava-śaśi-lekhe, *lalitā-sakhi guṇa-ramita-viśākhe*
[From Śrīla Rūpa Goswāmī's, *Śrī Rādhikā-stava*, 2]

Vṛṣabhānūdadhi, that the sea, just as moon is supposed to come out of Kṣīroda *samudra*.

The present geologists, some of them are of the opinion that from the Pacific the moon anyhow was shot forth, thrown. A portion of the Pacific, there was some island, and anyhow by some earthquake, or some push, like rocket, it was sent onto the atmosphere and has become moon. It is also Indian mythology is also that opinion, that the moon has emerged from Kṣīrodaji, that milk ocean.

So *vṛṣabhānūdadhi-nava-śaśi-lekhe*. Rūpa Goswāmī is describing, that the family of Vṛṣabhānu is compared to that ocean and from this, moon has sprung up, as Rādhārāṇī. So beautiful comparing with the moon that has come from the ocean of Vṛṣabhānu's fortune. The fortune of Vṛṣabhānu is compared with the ocean. And from there sprung up Vṛṣabhānu Nandini Śrī Rādhikā.

The young age is like this. Gradually She grew up and had to marry. And the marriage was performed, and that is only ostentatious. Different angles of vision about that. Some saw that Brahmā one day get Rādhā-Kṛṣṇa married in a jungle. Some say that actually by the social soil Rādhā-Kṛṣṇa was married. Different *kalpa*, different modification of different stages.

But what Mahāprabhu accepted to be the highest attainment of ones life, that not married, wife, Rādhārāṇī was to Kṛṣṇa, married elsewhere. But each others heart did not know anyone else as Their lover. The hearts automatic connection, full. And to show it is not chance coincidence, but it was a necessity to establish that the free love crossing recklessly the directions and the influence of the society, and the scriptures, crossing the conceptions of religious sentiment, taking so much risk, the union with Kṛṣṇa, that holds the highest position.

It makes very rare, two points. One point, it is very rarely possible, very hard to get that favourable situation. Another, that for this purpose we're taking the greatest risk possible, without caring for anything. This is given the supreme most supreme position.

Of all the services of different *rasa*, *mādhurya rasa* is the full and main aim is that to be pushed to its highest intensity than these circumstances are necessary only can produce that sort of intensity. The highest intensity can be produced by artificial dearth.

If we make the rice or wheat underground to create a dearth of food, then food is very valuable. So also, the dearth, the rareness, the impossibility of union has been created. For this,

such adjustment is necessary between the two, between the couples. And also They're crossing all sort of conceptions of religion sentiments. And this is the highest. No consideration of anything when They're going to meet. At all cost, at all risk, They're going to serve. So the intensity becomes highest.

It is managed by Yogamāyā. To raise it to the highest level, Yogamāyā manages in this way, the union to be the most important, most worthy, and fruitful, it is necessary. To manage, inform the environment in such a way.

As in *vātsalya rasa*, Yaśodā is arranging everything, she's mad to feed her child. But child does not find satisfaction there. Kṛṣṇa. He's satisfied only stealing, He's eating stealing things. Yaśodā has reserved very palatable things, and she will kindly feed her child. But child is not satisfied there. He wants to stealthily take them and to feed something and to feed others also. There He finds much satisfaction. Not in ordinary stale _____ [?]

Mother is calling, "Come my boy. Take Your seat here. I have kept much valuable dishes for You. I am giving, serving, all these things You take."

Ordinary. There He does not find, He can't relish. But here stealthily He will go and snatch things and He will throw this side, that side, some to monkey, some to other boy. That is His boyish nature for satisfaction. Not in ordinary way. In *vātsalya rasa* also showing autocracy. The autocratic nature of exacting affection from the environment. So autocratic nature also of extracting the highest form of love from the consort group. These things are happening. We are to understand the scientific position. Otherwise everything belongs to Him. Yaśodā prepares everything for satisfying Him, to make Him eat, to feed Him. But He's not satisfied to take in that way. So everything belonging to Him. He's the enjoyer of everything, the absolute. But still,

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-nīlamaṇi*]

Just as a snake moves in a crooked way, not straight, it is natural for it. So the movement of the waves of the love, in such a way, and it is natural. We are to approach the thing in this way. If we understand that, step by step in a scientific way, then we'll be able to answer any questions that may generally come.

'That what is the ideal of God is a debauch, He's stealing? How it can adjust with the ideal of the holiness in the God?'

Generally people will come and attack in this way. But they forget, but they can't understand, can't follow that this is first in the plane of sacrifice, not in the plane of enjoyment, exploitation. It is beyond renunciation, then sacrifice, dedication. It is there.

And He's the owner and consumer of anything and everything. He can take in any way. Everything is for Himself. And none have been given a position to comment on that. It is eternal, and irresistible, the flow of the plane. The highest fundamental flow, the flow of the fundamental plane is of such nature. No question of morality because not a second party is present there. He's

the only party, the only party. His movement is such. You are none to question. It is such by nature. So you come to comment. Who are you? What is your position? You are a party, to become jealous with His activities. He's *advaya-jñāna*, absolute. You are culprit.

Nirmat-sarāṇāṁ satāṁ [*Śrīmad-Bhāgavatam*, 1.1.2] In the beginning Vedavyāsa says, "What I'm going to say here, it is not meant for the malicious people, for the jealous. The jealous, the party feeling that I'm also party, I have got the right of comment over the universal, such foolish and jealous and malicious people has no entrance into this *līlā* of Kṛṣṇa I'm going to describe. Only the non-malicious, non-jealous, who understand his own position, what is he. He cannot question. If you put a question in the absolute movement then he's wrong. The absolute *līlā* can never be wrong. It is *ahaitukī*, causeless and irresistible. And it is the sweetest, the nature of the sweetest, and purest thing goes in such way. And you as a jealous anti-party, you are going to comment, you are culprit. You are to be punished for that. The universal wave is such. He's the autocrat, everything is for Him, mind it. He's for Himself. He's not to be accountable to any person, or give explanation to anyone. Then His absolute characteristic is gone. The absolute wave is such, cares for none, went in such way. You are represented there. If you can appreciate, you can have entrance, then you can have taste of that finest quality of sweetness. You are allowed. If you can adjust, you can do away with all jealousy and maliciousness, you will find in your heart that it is, and it should be the nature of the absolute sweetness autocrat. And then you will be considered to be bona fide participant in that *līlā*. And you will find that you will be getting the highest ecstasy in your heart. All accommodating heart, you are to prepare for yourself for the absolute *līlā*. This is what is necessary for you. Be open to receive the absolute wave of sweetness that comes to you, try to understand. And only through the divine agent you can prepare yourself for the same and you will be able to find."

So this is the background of the *līlā* of Rādhā-Kṛṣṇa. And *Śrīmad-Bhāgavata* and Mahāprabhu took it for us, beautiful. Be selfless, selfless to the extreme. And this is the standard of selflessness, self effacement, self forgetfulness, self surrendering. And then you will be able to participate the universal, the characteristic, the movement, the sweetness of the absolute wave, the wave of sweetness absolute. That is irresistible, which can never be opposed by any anti-force. And it is such, the ultimate existence of the reality is such, of such nature. It is not equilibrium, but it is dynamic. The *ānandam*, the ecstasy, the happiness, it is dynamic and its movement in such a way. And you can participate in it, prepare it, remove all your selfish, crookedness and jealous temperament. Then you will be considered fit to come in connection with that most fundamental wave of absolute sweetness. This is the background of Rādhā-Govinda *līlā*. We must prepare ourselves in such a way if we like to approach towards that.

This is Vṛndāvana, characteristic of Vṛndāvana. Mahāprabhu and the Ācārya, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Saraswatī Ṭhākura, came with this fact to take it to the world. And what this scientific discovery or invention, or other religious partial conception will come to do it. Swāmī Mahārāja took it to the length and breadth of this world. And they are to come to this thought, at last, to reach there, this is the goal. The groundwork, he has prepared, called so many.

"Come and see. This is not non scientific. The most scientific, the most argumentative, and the most plain, and the most happy goal of our life. Come, all come. Mahāprabhu came with this

successful success in life of you all. Know what is your prospect. The prospect of your life can come to such high level. Try to understand what is that. What is that."

Generally we are captured by the lust here, even including the animals. Everywhere we find that there is a sort of pleasure which can attract all, but what is that? Try to analyse that. And when the outer malicious defective covers are broken, separated, then we shall find the *priti*, originally it is that great thing, the divine love. The divine love, and that perverted reflection of the divine love is acting in this world, masterly, master hand. Even the animals, even the trees also, we are told they're all mad of this satisfaction.

What is at the bottom, the ideal of this charm, go to understand that. In the highest play it is so sweet, it is so pure, it is so desirable, and it is the real fulfilment of us all, including the whole world animation, all the parts. It is there, the cause, the divinity is there. And the perverted reflection is capturing and giving reaction, giving troublesome reaction to this sense pleasure here.

But in the original it is very wholesome, and it is *the* wholesome of you all. *Svarūpe sabāra haya, golokete sthiti*. Back to home, and home is sweet. And the sweetness, the charm of the home is there. And it is in this way it has been described in *Bhāgavatam* and Mahāprabhu. And Gauḍīya Maṭha and to you all Swāmī Mahārāja as a general call to understand your own fulfilment, to get your fate, try your fate and to get the highest fortune.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. So I stop here today.
Jaya Rādhe. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa...

End of 82.08.27.B

Start of 82.08.29.A

Śrīla Śrīdhara Mahārāja: ... Who is He, Kṛṣṇa? *Yogīndra durgama gatiḥ madhusūdano'pi*.

[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 all adoration, I offer my obeisances, unto the daughter of King Vṛṣabhānu, Śrī Rādhikā, who captivated the heart of Kṛṣṇa, the Supreme Lord, Who is rarely attained even by the foremost of *yogīs*. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa and He felt so blessedly fulfilled that He embraced that fragrance to His heart."]

[*Rādhā-rasa-sudhā-nidhi-maṅgalācaraṇa*, 2]

He's that Madhusūdana for whom all the *yogīs* and the *jñānīs* are searching after and can't find anywhere. That is His position, the position of _____ [?] But all the great men are searching heartily for Him, and they fail to find Him. And that Kṛṣṇa finds, thinks Himself fortunate at the touch of the flowing wind of the outskirts of the dress of Rādhārāṇī. Then how His position?

Mr. Gaowl [?] has quoted this *śloka* to prove the dignified and noble position of Rādhārāṇī in Vṛndāvana.

Tasyā namo'stu vṛṣabhānu bhuvo diśe'pi. And the author says that, "I cannot venture to have a look at that Rādhārāṇī. But the direction where She lives, where She is, then here, from far distance I show my obeisance to that direction where that divine damsel has got Her home. *Vṛṣabhānu bhuvo diśe'pi*. That direction, I show my highest obeisance to that direction, of that house of Vṛṣabhānu where that damsel has got its highest stage. We have no audacity to approach and enter into that village, of that house, and to see Her and show our respect. No. No such audacity we should have. From far away we show our obeisance to that direction. That is sufficient. That is sufficient for us to get our best benefit." This is the conception.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

And this is not story, this is fact. This is real, this is *the* reality. And in other words, what we think to be real that is all mortal, illusion, hallucination. But the reality is this, and with this idea we're to approach in the beginning step by step, how it is so. It is imagination, hallucination, or it is reality? How it is possible? First, in the beginning, we're to think where we live, where our consciousness is so busy, that is transient, and that is nowhere. Now and never it may come, the whole globe, sun, moon, all disappears, coming and disappearing. But the soul is permanent within us, and through the soul we're to tackle with the real plane and the development of that plenary position is in such a way. By gradual process we're to - not by jumping, then we shall go in some speculative position and then fall down and break our legs and foot, that will be there. It is *sahajiyāism*, not an easy thing.

And Kṛṣṇa, He's in such position. When we, overnight, we get that imitationist, very cheap. It is very cheap. Lives after lives, only to remain in the path of search. It is such, to be common in the real path of search, that is our reward. We cannot go astray. That will be our reward. That I have got, as a finite I have got the infinite into my fist - a fool's speculation.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I close.

...

_____ [?] In Sanskrit.

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: But in India they remember Sanskrit, no written Sanskrit _____ [?] he introduced, and Germans are great appreciators. And they're told as Hans. Furious Franc and Fiery Hans. I read in English poetry. Hans means *haṁsa*. In *Bhāgavata* it is mentioned, in the beginning there was two sects, *paramahaṁsa* and *haṁsa*, two sections. Hans means *haṁsa*. So they have mentioned one of the ancient culture, they have mentioned in the _____ [?] *Veda*. _____ [?] And their appreciation for the culture which is nearer to Vedic culture. So I have got much appreciation for that.

Gopeśvara: Yes. She joined Swāmī Mahārāja...

Śrīla Śrīdhara Mahārāja: Max Muller he announced, about two hundred back, announced that, "The store of Indian Vedic culture, in *Upaniṣad*, so much wealth, the whole world may take it and will be enriched, but not a bit will be less there. So much wealth contained in the store of *Upaniṣad* in India. The statement of the *ṛṣi*, that whole world may be well fed but still not a particle will be less there." That was his historic announcement, of Max Muller.

Then another gentleman also, I can't remember his name, he told that, "*Gītā* is the highest theological book in the whole of the world. And its speciality is this here, "That *Gītā* says that you can't change the environment, you have no capacity to do that. Only your peace depends on your own adjustment with the environment. And this is the key to peace of life, and nothing else. This is found in *Gītā*. The environment you can't change. You have no hand. Only your hand is to tackle you, and you form yourself in such a way that you may have proper adjustment with the environment. And that is only the key to have peace in ones mind and nothing else. That is a great finding. The ultimate finding. Adjust yourself with the environment. You can't change the universal environment. That is under you, and the resultant of so many forces. You can't control that, however attempt you may make, all futile. Only the key to find ones mental peace, to control him, to adjust with the environment, anything, to adjust in such a flexible way with the circumstances, that is the key of success, of attainment of peace of mind. And it is repeatedly told in *Gītā*, repeatedly it is always advised, do this, this is,

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]

End of 82.08.29.A

Start of 82.08.29.B

Śrīla Śrīdhara Mahārāja: "The result has got no relation with your deed. You go on doing your duty, then leave it, and the result is in My hand. Don't worry about the result. Only fully attend, concentrate only in discharging the duty. Whole attention devote only to discharge your duty perfectly and don't look after the consequence. It is in My hand, not in your hand. It is in the hand the resultant of the whole forces."

And that is the special characteristic of the advice in *Bhagavad-gītā*, and nowhere else. One German scholar told. I forget his name. When I was a college student I came to his circle.

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

And the Hitler's dictation was very favourite to me. He asked the ladies, "Go home, leave the office work, and give good sons. I shall reward you. You all go home and give me well trained children. And I shall reward you all."

This is Indian culture, nearer to Indian culture.

And Goring told, "A man who is afraid of the battlefield, and a woman who is afraid of the childbirth, they are the worst kind of men and women. Women must not be afraid of the pain of childbirth. And a man must not be afraid of dying in the battlefield." _____ [?]

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

The Wilhelm Kaiser, in first great war, about England he told - his mother was British and he was German. The German, generally, they hate the British. Once when he was young, he was playing with his mother's brother's son, maternal cousin, he was playing, and anyhow some strike came onto the nose or something, blood oozing. Then he was very much enraged and told, "Let the British blood flow away from my body. The British blood flow away." The mother came from the British. So he was very much proud of that German blood. In that first war we are told of 'free nation and free ocean.' Kaiser fought for free nation and free ocean. "Why the British will have control over the whole of the ocean?" The British was in full glory of its power at that time. _____ [?] Sun never sets on the British kingdom. British held such power at that time.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]
Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja, the first time the *Bṛhat-Bhāgavatāmṛta* was spoken, was it Uttara from Parīkṣit Mahārāja?

Śrīla Śrīdhara Mahārāja: The beginning is such [?]

Badrinārāyaṇa: He had that much realisation?

Śrīla Śrīdhara Mahārāja: Very small time left between the hearing of Parīkṣit and his death. Śukadeva parted away after, there is another book where it is mentioned. Śukadeva went away and Parīkṣit had little time to be bitten by the snake, and just at that time Uttara, Parīkṣit's mother came, approached him and told, "What you have heard, speak it in a nutshell to me."

And in a small span of time, Parīkṣit he gave the summary, the substance of what he heard from Śukadeva. And that is the basis of *Bṛhat-Bhāgavatāmṛta*. Sanātana Goswāmī has mentioned. And there is a book, where it is mentioned. I forget the name. It is mentioned there.

Nitāi. *Sambandha jñāna*, where we are. What is our environment? For this, *Bṛhat-Bhāgavatāmṛta* is helping us make spiritual progress of life, progress, step by step. _____ [?] The peak of spiritual knowledge, the highest attainment, with gradual process. Nitāi Gaura Hari bol.

A map of the spiritual kingdom. Which country is where, which country is where. If we have a conception of that, then any anomaly we can crush it immediately. *Ke*?

Badrinārāyaṇa: Daśaratha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Once Kṛṣṇa He became Daśaratha Sūta, do you know? Eh?

In Dvārakā, Kṛṣṇa was sitting with Rukmiṇī, Satyabhāmā. And with some purpose He sent Garuḍa to bring some blue lotus. And Garuḍa went to bring lotus and that was under the jurisdiction of Hanumānji. Hanumānji knew it. And Kṛṣṇa's reason was to check the pride, or something like that, of Garuḍa, Sudarśana, and Satyabhāmā, these three He wanted to check their, er, audacity, or something like that.

Badrinārāyaṇa: In previous Rāmacandra *līlā*, Garuḍa...

Śrīla Śrīdhara Mahārāja: He wanted to check their _____ [?] their pride was, as if, I want to say. Hanumān's pride was...

Badrinārāyaṇa: Checked.

Śrīla Śrīdhara Mahārāja: And by, no, Garuḍa's pride was, first by Hanumān. *Ke*?

Badrinārāyaṇa: Anurādhā.

Śrīla Śrīdhara Mahārāja: Oh. Anurādhā has come, taking so much risk?

And then Sudarśana was also, he was just on the outside _____ [?], his pride was also checked.

And Hanumān coming, "Jai Rāma, Jai Rāma." He's chanting the name of "Rāma Rāma." He does not know his object of worship than Rāmacandra, none but Rāma.

Then Kṛṣṇa, He asked Satyabhāmā, "Oh, Hanumān is coming, I must take the figure of Rāmacandra and you take the figure Sītā Devī."

Satyabhāmā could not do that, so she had to go under the throne.

And He asked Rukmiṇī Devī, "You try to get the figure of Sītā."

Then Rukmiṇī managed that, and she sat on His left side, and Kṛṣṇa became Rāma.

Then Hanumān came, and with those blue lotus worshipped Rāmacandra.

And then after some time, Satyabhāmā, she was insulted rather, and her pride that she holds the highest position of all the queens, that was quenched.

And Sudarśana he was moving on the gateway. And Hanumān told him, "I have to go."

"Oh, where do you go? I shall go and take permission and then I shall allow."

Hanumān threw his finger within that round ring and suddenly swelled his finger and it became like a ring on the finger of Hanumān.

And Garuḍa he took him in his armpit.

Then Kṛṣṇa gradually released "The Sudarśana, you are here. Oh Garuḍa, he's under the armpit."

Hanumān told, "They came to disturb me, I lift them up." In this way, wanted to check their pride.

This is the *līlā* of the Lord. Everything is there but the standpoint is just opposite. That is *līlā*, all surrender to the centre. Everything is just like this. It is perverted reflection. And that is original movement. So all similar, only the standpoint is just opposite. One, is fullest sacrifice and one is

fullest aggrandising principle. Only the spirit, the question on the principle of adjustment. _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Inner internal adjustment. The question, the love is there, adjustment question. Our Guru Mahārāja used, every now and then, he used these words. 'Religion is proper adjustment.' We are improperly adjusted, adjusted with the whole. And the conception of the whole also varies according to different stages of understanding. The highest is adjustment with the beauty, adjustment with the love. That is the highest. So no complaint there can be necessarily, only. If there is something else then that is defect in the adjustment, not anywhere else, adjustment.

Poison becomes medicine and medicine becomes poison. What is medicine of Māyāvādī, that is poison to the devotee. Liberation, the question of non-differentiated liberation, that is the highest goal. That is their nectar. That is their highest form of medicine, diet. And that is poison to a Vaiṣṇava.

And none wants slavery. Everyone hates slavery. But slavery to _____ [?] to Kṛṣṇa, that is the highest attainment according to Vaiṣṇava. Most highly valuable. But as much as, according to the degree of slavery, we get our position dignified. Slavery is not so cheap to that highest entity. Slavery means unconditional surrender, wholesale surrender. It requires the greatest fortune to be so much self abnegated. Selfishness means aggression, exploitation. To dissolve the so-called selfishness of aggressive nature, leave it all, whole, and whole represented in its cause, and that cause is love divine, and to have connection direct with Him.

Gaura Sundara. Gaura Sundara. 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.

Vasu Gosh says that,

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

"If Gaurāṅga did not come, then how could I live? Through Gaurāṅga I have got the taste of such a high type of nectar. If Gaurāṅga did not come, we could not have any taste of such highest thing. Then how it would be possible for me to live? It's so life sustaining, such nectar. So much high degree of sustenance I find from this nectar brought by Gaurāṅga that I can't imagine if He did not come, how could I live. Without my such highest prospect of life I could not know myself, my own fulfilment. I was just a foreigner to my own self. He came and showed myself how beautiful I am, how high I am. So much dignity of mind He has shown to me. I was devoid of that, I was living so long, long ages, devoid of the key of my own home, sweet home. He has given me the key of my own home, my sweet home. How could I live before? So much wealth I have got."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

How indebtedness to Gaurāṅga. *Kemone dharitām de, rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke*. My own property _____ [?] take it to be the secret of my life, secret success of my life. _____ [?] But what sort of gratitude I can show _____ [?]

Nothing. He has given so much but I have given nothing. So I am a stone, this heart is a stony heart. I cannot show my proper thankfulness to that Gaurāṅga who has given me so much. _____ [?] O creator, what stony heart You have given to me that I cannot show my proper respect to that Gaurāṅga who has given me so much, cannot overestimate it."

These are the feelings of the devotees _____ [?] of Gaurāṅga. They are impressed with _____ [?] Gaura Hari bol. Gaura Hari bol. The land of Gaurāṅga. Hare Kṛṣṇa. Nitāi.

How, Anurādhā, you are feeling?

Anurādhā: _____ [?]

...

Śrīla Śrīdhara Mahārāja: I gave the example of Hitler in my religious lectures. Hitler classified the general public into four classes. Clever lazy, clever industrious, stupid lazy, stupid industrious. He told that generally I ____ [?] the working people with clever and industrious. But clever and lazy I put them at the head of the department, a peculiar thing, clever and lazy. Because they are clever, they can manage, and because lazy, at the time of need, they can come with fresh energy. And those that are clever and industrious, they are always labouring and labouring, and they're finished, and at the time of need no fresh energy can come from them. And those that are stupid and lazy, I try to give some sort of engagement. But I'll always keep myself far off from the stupid and industrious. They will do always wrong and some other hands will be necessary to do away with their wrong.

So the *karmīs*, the exploitationists, they are stupid and industrious. And the stupid and lazy are the renunciationists, Buddhists and Śaṅkara, the *mukti kami*. And clever and industrious are the devotional group, clever and industrious. And clever and lazy is Kṛṣṇa. In this way I used to qualify to the public.

The whole staff is clever and industrious. They're always engaged in service and cleverly, not misusing their energy. And the opposite is the *karmī* school, the exploitationists. They are digging their own grave. They're prey to the reaction. For every action there is equal and opposite. Always taking loan and thinking that I'm making progress. Stupid and lazy, the Māyāvādī. Māyāvādīns, they only go to the abscissa and, "No, that is nothing, no more. No more land to go up." They dig their own grave and enter there and finishes there. They're stupid and lazy. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Badrināràyaṇa: Mahārāja, you said that the goal of the Buddhists is the Virajā. What is that?

Śrīla Śrīdhara Mahārāja: *Virajā prakṛti* _____ [?], in the verge, the last extremity of the exploiting energy, energy of exploitation. Coming in no contact with their permanent soul within. And the Śaṅkara, Brahman *nirvana*, that comes to touch their own self, soul, and not towards upper connection of the souls.

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
[jīva-bhūtāṁ mahā-bāho, yayedaṁ 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]

Para prakṛti. And the internal potency, unknown to them, the *para prakṛti*, Brahman *nirvana*, to come anyhow to the consciousness that I'm a particle of consciousness and no more. In the world of consciousness, there are so many things. They do not care to know that or to enter there.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-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]

Go up to abscissa with the passport, go to the limit of the country, but without visa, have to come back. No other alternative. _____ [?] told that, "Your visa example has given a very clear conception of the *svarūpa śakti* land." The visa. Passport is not everything. That is *mukti*, to go to the verge of the land. Last extremity you can go, with passport. Passport of two kinds, one within the country, and another to have a glance of the other country standing only here. So this is that land, and this is ours, something. Hare Kṛṣṇa. '*Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Bhakti-latā, one who gets the seed of devotion, their progress goes and it crosses the area of Virajā, and then that of Brahmaloka, and then enters into Vaikuṇṭha, the spiritual cosmos. '*Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*. The serving cosmos, they enter. And the lower part is calculative cosmos, and the highest part non calculative, spontaneous, automatic. Service is automatic, you do not know. Just as reflexive action. Digestion and so many other things within our system is going on unknown of our consciousness, that we do not know. That is, what is that called? Reflex, no. What is not voluntary?

Badrinārāyaṇa: Involuntary.

Śrīla Śrīdhara Mahārāja: Involuntary.

Devotee: Automatic.

Śrīla Śrīdhara Mahārāja: Automatic. That has got a technical name. In a system, in the whole system of digestion we do not know anything. Without our knowledge they're doing...

Badrinārāyaṇa: Mechanical.

Śrīla Śrīdhara Mahārāja: ...and that has got some technical name. So it is like that. Unconsciously they're engaged in service. They cannot but do that. This is Vraja, Vrajabhumi.

Brajabhumi is taken by Manjuali to ISKCON, is it not?

Anurādhā: Yes. That was mother Indira, Gopeśvara's wife, Indira. She told me Brajabhumi and Manjuali came to London to get back the other girls, for ISKCON. She was being preached on the way by Dhanañjaya. Dhanañjaya, one ISKCON devotee, he met on the plane, he preached to her. Ha, ha, ha. She had a hard time in Nepal so, very bad time.

Śrīla Śrīdhara Mahārāja: Let us try to think it is all for the best. It is all for the best. _____ [?]

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol.

Gopeśvara: Mahārāja, our Godbrothers were not successful in their preaching in Germany. They have tried for some years but they have not been successful there.

Śrīla Śrīdhara Mahārāja: But I heard, it is in *Back To Godhead*, Haṁsadūta Mahārāja went there. The German people they have banned any *kīrtana* and preaching in the public places. Only they can do within the room. And some broke the law and preached in the street, so they were put into prison. And Haṁsadūta Mahārāja went there, and the case in the court, and he pleaded himself, and he impressed the solicitor of the opposite party as well as the judge. "That what they're doing, it is for the service of the Lord. They have no right to stop it. Still they take the rule, and the judge also, they have an oath in the name of the Lord, and justice in the court they take the law in the name of the Lord, take the oath in the name of the Lord. So it is over the government system. The law of God they admit, but it is over the man made government, so they should not do this." And since, that has been loosened there, slacked there, control. I was told like that. Is it not true?

Why the German people they're apathetic, because the source is from America, they have got that apprehension. They're still suffering from before. That Eisenhower who was the general of the opposite party, he was a German. Einstein he lived in Germany, who invented that atom bomb which concluded the war in Germany. So Germany is mainly afraid of the opposite camp. So much so, that they do not like that something from America will come. In what colour it is coming, and how, what colour it will take in the last time, and what disaster they will come in our country. Apprehension still lingering there.

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

Eisenhower was of German blood, and Einstein, they're the two main causes of the defeat of Germany. In both the great wars America came in the last time and crushed German people.

Clever and industrious, this is the very nature of German people. Even Churchill, when it happened, came in such a position war that Germany will jump on the shore of England, it was apprehended. And France was captured. And Germany, "Now we must jump over England."

At that time Churchill is giving warning to the people. "Don't think that our navy will be able to protect them. Even any time they may land some land force to the shore. The land soldiers you also be very much attentive, alert." At that time he told, "They're working with German thoroughness." That came from the mouth of Churchill, the worst enemy of Germany. "German thoroughness," and idiomatic word. "What they do, they can do thoroughly. So much thoroughness in activity is never found elsewhere." It came from the mouth of Churchill himself. "With German thoroughness."

That is their national characteristic. What they do, they do well. Industrious, and clever, and cheap. In British India, the German merchantiles used to come to India, efficient also, cheapest, none could compete with them. Then Japan came to compete with Germany, more cheap, but not good things. But Germans peculiarity, things are good and also cheap. So none could cope with them in this affair. A nation blessed with much exceptional quality. Their appreciation for India is solid.

Rabindranatha, when our Guru Mahārāja wanted to send preachers to England, he sent his followers, Bon Mahārāja and others, to Rabindranatha. "Take his advice, what he says."

Rabindranatha told, "Oh, you want to go to England, but they're proud of their rulers, and we are ruled, so they won't care to hear your words. And if you go to France, France also, it can take easily and also shake off easily. And America, the field has been wasted, exploited, so many *yogīs* and others went there to preach something. And they, especially mixed with the ladies, with some *yoga* system, and purchased bad name for India. So rather go to Germany. They have got real understanding. They do not take anything easily, but when they appreciate they take it rightly and hold it, accept it. A solid nation." Rabindranath told like that.

Hare Kṛṣṇa. Gaura Hari bol. Germans. _____ [?]

End of 82.08.29.B

Start of 82.08.31.B

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Gopeśvara: Is having a diet of only fruit and milk is that considered fasting?

Śrīla Śrīdhara Mahārāja: There is classes. Without any water, that is the first class fasting. Then there is the least, one who cannot do that he can take all these things. _____ [?]

A gradual, take only water. Who cannot do without food, without anything, he can take the gas coming out of the milk or something, burning. Then next he can take water. Then next he can take fruit juice. Then next he can take this, roots _____ [?] Then again milk. In this way. Then lastly, after sunset you take _____ [?] a little rice, etc.

But for Ekādaśī it is meant that this _____ [?] especially Ekādaśī day sin takes shelter in so many grains, and those must be left. So fruit and root and milk, generally that may be taken. Ekādaśī. _____ [?]

But with *anukalpa* it is also the ruling is there that service is first, will be given consideration. So if I fast, do not take any water, I shall lie down and not able to do any service of the Lord, that is not desirable. So this *anukalpa* and do service of the Lord, that will be better.

Gopeśvara: At one time, our Swāmī Mahārāja advised us who were staying in India to take only fruits and milk and some simple boiled *subji*. He said that would be best for our health. But does that mean that in order to break the Ekādaśī, then we should also take some grain in order to honour the Deity?

Śrīla Śrīdhara Mahārāja: Grain means to break Ekādaśī?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Grains should not be taken.

Gopeśvara: So, usually if one is following this diet of fruit and vegetables and milk, then every day one is following that diet because it is conducive to good health. So then the day on Dvādaśī, one has to break that Ekādaśī. So that means that one must take grains on that day, on Dvādaśī?

Śrīla Śrīdhara Mahārāja: At least, if he's a patient, he may take, but only he will touch, he gives honour.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

What did you find Karnarni's opinion about Jayatīrtha Mahārāja? Did you have any talk?

Gopeśvara: No. I didn't want to go into these matters with him. But he was very respectful to us and it did not seem that he was disturbed by our visiting him or anything.

Śrīla Śrīdhara Mahārāja: All right. Did you hear about his son, Gurupāda?

Gopeśvara: No, he didn't mention anything about his son.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] You go and take *pāraṇa*, the time is passing away. _____ [?]

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

With all _____ [?] Mahāprabhu decided to take *prasādam*, and told that, "Whoever has come in service of this ceremony, they all will be blessed with devotion. Who has taken *prasādam*, who has given *baluka* [?], who joined the procession, every one of them will get surely the devotion of Kṛṣṇa."

...

Haridāsa Ṭhākura. _____ [?]

Akṣayānanda Mahārāja: Mahārāja, generally we're told, Haridāsa Ṭhākura is Lord Brahmā, perhaps in a lower representation. So because he was so intimate with Mahāprabhu...

Śrīla Śrīdhara Mahārāja: In your story he's Brahmā?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is written in some scriptures also. But... stole cows in Vṛndāvana and the cow calves. For that he... of this *yavana*, Muslim class, for that. Brahmā had connection with that cow stealing affairs connection. Insulting the cows he had to come to the connection of *yavana*, the Brahmā. And Advaita Prabhu is considered Śiva. And they are very much connected, Haridāsa Ṭhākura and Advaita Prabhu, from the beginning, even from before Mahāprabhu's appearance, they are connected _____ [?]

Akṣayānanda Mahārāja: Mahārāja, because his connection with Mahāprabhu was so intimate, we wonder, does he also have a higher connection in Braja *līlā*, Haridāsa Ṭhākura? It would seem, we do not know, but would there be a higher connection in Braja *līlā*?

Śrīla Śrīdhara Mahārāja: And Brahmā and devotees also took feet water of Haridāsa Ṭhākura after his demise. They all drank. *Paduka pani*. [?] Devotees should not be considered within the physical connection.

Akṣayānanda Mahārāja: What is the *rasa sambandha* of Haridāsa Ṭhākura?

Śrīla Śrīdhara Mahārāja: That is not there, the general. Taking the Name and what is exemplified in him by taking the Name he's going up, but not entered into particular *rasa* he has been described anywhere, in general.

...

... with Nityānanda Prabhu and Advaita Prabhu, intimacy with Them impresses us to think that he had not much connection with *mādhurya rasa*.

But still, _____ [?] Rūpa and Sanātana, they used to take their shelter in the house of Haridāsa Ṭhākura, whenever they came to Purī, Rūpa, Sanātana used to live along with Haridāsa Ṭhākura.

That is for some other reason. Rūpa, Sanātana they were *brāhmaṇas*, but for their intimate connection with the Muslim rulers. If anyone cast any glance towards them, for this caste question in Purī *brāhmaṇas*, they did not give any opportunity to those critics. They considered themselves very low and used to live with Haridāsa Ṭhākura.

And even did not use the ordinary road where generally the servitors of Jagannātha are coming and going in general, avoided that road. And in the hot sun went to Mahāprabhu to Tota-Gopīnātha over the sand, and got some boils under the foot.

Mahāprabhu asked, "Why did you not come over this cold road. Over the hot sand you have come."

"No, so many devotees of Jagannātha, they're passing by that road. If any touch of us disturbs them so I have selected this way."

Mahāprabhu He expressed satisfaction. "You have really established the dignity of the *arcana mārga*. If you do not do, who will teach such things to them? Very careful about *arcana*. In *rāga mārga* so much consideration of these trifle things have been omitted. But in *arcana kāṇḍa* it is strictly observed. And he understands this." Mahāprabhu admired this attitude.

Mahāprabhu asked Haridāsa to come within the house and take *prasādam* along with Him. Haridāsa Ṭhākura did not come, he refused. He told, "No, no. Only after the feeding of the Vaiṣṇava, some little remains should be cast on this road, and I will be satisfied with that, Vaiṣṇava *ucchiṣṭham*. I don't dare to go in the temple." So Mahāprabhu's call also was not hypocritical, sincerely He called. But Haridāsa Ṭhākura refused, totally.

Then Mahāprabhu without disturbing him asked Govinda, "Take some *prasādam* and give him there. He won't come here. Devotees of different temperament may be disturbed, he does not like to see that."

Up to that mark that we have no concern with this body. We're completely separate from any body interest, physical interest, and established in the continuous conception and ultimate vision in one's soul's existence independent of this body. That is the Vaiṣṇava conception, *ātmā dharma*, soul's function. The body contamination should be absent there. *Bhāgavata* has condemned in the strongest terms this body conception. One who thinks this body is himself he's a *gokhara*. Not only an ordinary ass, but those worthless asses that can be used only to carry the fodder of the animals, and not to serve any purpose of the human society. Such an ass is he, *gokhara*, who considers his body is his own self, he's not separate from the body.

yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ

["One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshippable, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. His conception of reality is condemned."] [*Śrīmad-Bhāgavatam*, 10.84.13]

All consideration of purity is in the spiritual realm. One who thinks that has got material connection is a fool. An ass who has only _____ [?] The purification capacity of Ganges water, that cannot be identified with the water externally which we see. It may be filthy,

foamy, muddy, but still it has got the capacity to purify something. *Gaṅgāmbhasāṁ na khalu budbuda*.

[dṛṣṭaiḥ 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]

A Vaiṣṇava may be physically defective, lame or blind, or any other defects he may have. But that does not affect his status in the world, in the Vaiṣṇava world. It is independent of this material thing. Body connection and mind connection also, mind is only drawn from this material world, that is called mind. To want something and not to want something, that *saṅkalpa*, *vikalpa*, I want such and such things, I don't want such and such things. This is what is within us called the mind, and that concerning to this material world.

Avāṅ-manaso gocaraḥ, it's beyond the reach of the mental speculation, this spiritual, this revealed truth has got nothing to do for the mind on it. Mind cannot have any conception of this revealed truth. It has got its own law. Mind cannot catch, the ordinary intelligence that also cannot judge. The judging faculty of this world that cannot become a judge in that plane. The domain of revealed truth is completely separate thing which seems to be impossible from this plane. That has its own law, own nature, own capacity, everything different. The world of infinite. The laws of the world of infinite cannot be similar to the law which is invoked in the world of finite, a separate law. We have to imbibe that, we have to forego this law and to imbibe that law. And we must be proficient in that law, consider cases of that domain. This law won't do there any good.

And no law in Braja. All His sweet will, but will is sweet and servitors of the highest dedicated spirit for Him, so no law is necessary there. Servitors are up to any degree of dedication, and the Lord, the absolute good, His sweet will, His will is autocrat but that is sweet. So no question of any law there. Still it seems to be similar. And we are told that this world has come as a reflection of that high world, highest world, but perverted, with opposite prospect, opposite end. Not giving fulfilment but deceiving, deceitfulness. Everyone wants to rob his neighbour, so deceitfulness, so it is perverted.

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, the highest is similar to this mundane human society. That is by His will it is so.

And failing to understand the spirit of that, this Vivekānanda, these Rāmakrishnaites, they say that human beings above all, if we serve them then our life will be fulfilled. Misunderstanding of that principle.

Caitanya-caritāmṛta says, *kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa*. And after that this human society has been created, just in the opposite plane.

And Caṇḍīdāsa says, _____ [?]

"Women and children, hear it attentively, that human fashion is above all, and nothing above it."

That is, Kṛṣṇa in the highest quarter of the existence we find that this human form is passing there, but in opposite spirit. Here cheating, and there generosity, benevolence, giving. Exploiting and dedicating, opposite difference.

In *Bhāgavatam* also we find after the whole creation Brahmā created last of all this human section and after, that is in imitation of the highest flow, and that is experienced in the revealed quarter.

labdhvā su-durlabham idaṁ bahu-sambhavānte, [mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

There it is written in *Bhāgavatam*.

Kavirāja Goswāmī has pleaded in favour of Haridāsa Ṭhākura.

"Māyā came to Haridāsa Ṭhākura. Please give me Kṛṣṇa *Nāma*."

Then Kṛṣṇadāsa Kavirāja Ṭhākura had to come in a pleaders robe, robe of an advocate.

"What is this Haridāsa Ṭhākura, ordinary person with this Muslim connection, and to him the Māyā, the beloved of Mahādeva, she had to come for Kṛṣṇa *Nāma* to Haridāsa Ṭhākura? How it is possible?"

Then Kṛṣṇadāsa Kavirāja says, "Māyā told, I have got Rāma *Nāma* from Śiva previously, but not Kṛṣṇa *Nāma*. By coming in your connection I have got some new inclination in my mind to take Kṛṣṇa *Nāma*. But if one is to get that, he must have to come through some agent, devotee. And Haridāsa Ṭhākura he's an appointed devotee in the age as *Nāma* Acarya to give Name."

Kavirāja Goswāmī says, "It is not a ludicrous thing, you must not consider like that. It is a regular process. Whoever he may be. What to speak, even Brajendra-nandana, in the garb of Mahāprabhu He has come and He's cultivating about Name. So the Divine Name is not a very trifle thing. To take the Divine Name, to cultivate about the Divine Name, that is of high order for which Kṛṣṇa Himself has come with His own paraphernalia and engaged Himself only in the taking of the Name. And Haridāsa Ṭhākura is a part and parcel of that, a typical example, one who takes Name

every day, more than three *lākhs*. So Māyā Dasi who is after all the servitor of Kṛṣṇa, in this external aspect she's the mistress. She will come to take Name from Haridāsa Ṭhākura. Then what is the anomaly there? It is all right."

_____ [?] Kṛṣṇa *Nāma*.

In *Purāṇa* it is mentioned, one Kṛṣṇa *Nāma* is equal to three Rāma *Nāma*. In this way it is more superior than Rāma. Kṛṣṇa, Rāma, to give pleasure, to give ecstasy, Rāma. And Kṛṣṇa, to attract and to give pleasure. Kṛṣṇa, Kṛṣṇa *akāṛṣaṇa*, attraction, *priti*, *prema*. *Priti*, the physical attraction we find, sun, moon, earth, planets, attraction. But when that attraction is endowed with life it becomes affection, love. Attraction, that relation between soul to soul, anyway, animation in the spiritual realm, the attraction in the spiritual realm is what is affection about. So attraction has been here also in the physical world, the attraction is the most basic principle of cosmos. The sun, moon, only through attraction they are posed properly and to form the system solar. So in the spiritual cosmos, the attraction is the most fundamental thing which can give the colour, the figure, and the adjustment. Attraction is the basic power which can give adjustment. So *Kṛṣ*, *kāṛṣaṇa*, *akāṛṣaṇa*, that is love, affection. That can only be the fundamental most of spiritual cosmos for proper adjustment.

And Vaiṣṇava *dharma* preaches about proper adjustment, preaches about love, or proper adjustment. According to the degree and intensity of love, they are placed nearer and far, and the cosmos is created. So many groups of so many types, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, different types, quality of attraction, quantity of attraction, according to the calculation the whole spiritual existence is maintained. So Kṛṣṇa attraction is the principle thing, attraction, love. And the next stage comes as feel pleasure, from attraction, out of attraction, feeling of pleasure. Gratification next.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So it is said that one Kṛṣṇa *Nāma* is equal to three Rāma *Nāma*. Rāma *Nāma*, that is the effect of Kṛṣṇa *Nāma*. The most original thing, Kṛṣṇa. *Kṛṣ* and *ṇa*. *Ṇa* means _____ [?] Rāma.

And Hare Rāma here, our Guru Mahārāja told at the time of my *dīkṣā*, "That is also Rādhā-rāmana- Rāma, not this Dāsarāthi Rāma." He told.

I asked him, my name was Rāmendra Chandra Bhaṭṭācārya. What will be my name after *dīkṣā*?

"Rāmendrasundar Bhaṭṭācārya," he gave me.

What will be the meaning of the Rāmendra?

"Rādhā-rāmana-Rāma," he told at once. "Rādhā-rāmana-Rāma, not Dāsarāthi Rāma."

Then my name was transformed into Rāmānanda Dāsa. When the party was sent to enquire the position on the banks of Godāvarī where Rāmānanda and Mahāprabhu got Their spiritual discourses.

Bon Mahārāja, Mādhava Mahārāja, Hayagrīva Brahmacārī at that time, _____ [?] Mahārāja, myself, Rāmānanda Dāsa, and another boy, five were sent to find out the place where the great discourse of Rāmānanda and Mahāprabhu took place on the banks of Godāvarī on the other side. Anyhow consulting with the local public, and also the books, we selected a position. And that man out of his own accord came to offer the land as gift to us at the beginning. And then gradually purchased nearby lands, and temple was erected, *Pāda-pīṭha* first, footprints temple, small, and then afterwards we developed.

Śrī Godāvarī _____ sri caitanya mahaprabhu pada cyutam bhaktya caitan _____ [?]

This *śloka* has been written there. Such and such day, Mahāprabhu met Rāmānanda Rāya here and such and such date of Gaurabdha, Bhaktisiddhānta Saraswatī put these footprints here, installed footprints.

Some connection of cottage may still linger here, just nearby. The thatch is removed. Hare Kṛṣṇa.

America, the land of resources. Swāmī Mahārāja told, _____ [?] that we have got eyes but we have got no legs. You have got legs, we have got eyes. Let us both combine and do work. A religious eye we have got, spiritual eye, and you have got energy sufficient. Energy of the west and the light of the east may combine and do some miraculous service to the world. So relief work may be started here with the energy of the west and with the estimation, look of the east, design of the east.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: In your book *Ambrosia* there is one *śloka* that says that Śrī Advaita was an incarnation of Lord Śiva, and Haridāsa Ṭhākura was the incarnation of Lord Brahmā.

Akṣayānanda Mahārāja: So what's the question?

Devotee: Well, I want to, you know, because Lord Śiva is supposed to be an incarnation of Mahā Viṣṇu. No? Because me and Purī Mahārāja were talking about this and he wants to know if there's some mistake in the printing.

Akṣayānanda Mahārāja: He's asking in the *Prapanna-jīvanāmṛtam*, mention in bracket that Haridāsa Ṭhākura (Lord Brahmā) and Advaita Prabhu (Lord Śiva). But we find elsewhere that Advaita Prabhu is Avatāra of Mahā Viṣṇu. So is there any mistake, that sometimes mentioned as Lord Śiva and sometimes as Mahā Viṣṇu? His question, only.

Śrīla Śrīdhara Mahārāja: Mahā Viṣṇu is Sadāśiva. Sadāśiva and Mahā Viṣṇu, one and the same.

Akṣayānanda Mahārāja: So Advaita Prabhu not that Ekadasa Rudra, not the same as eleven Rudras, Sadāśiva particularly.

Śrīla Śrīdhara Mahārāja: Sadāśiva Mahā Viṣṇu. Where it is mentioned that...

End of 82.08.31.B

Start of 82.08.31.B_82.08.29.C

Śrīla Śrīdhara Mahārāja: _____ [?] Naturally, generally, they're theistic people. And also *hans*, *hans* means *haṁsa*. I told little before, I read in English paper from _____ [?] Furious franc and fiery huns. Fiery huns means German, and furious franc perhaps at the time of Napoleon. The fight was a very strict fight. Hans means *haṁsa*. And *haṁsa* and *paramahaṁsa*, the two ancient sections it is written in *Bhāgavatam*. The *paramahaṁsa* that are selected group given to religious life out and out, and *haṁsa* that was under them. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...told that they migrated from modern Asia to Germany, these places at some time, from when the attack came, Paraśurāma. He mentioned Paraśurāma.

Badrinārāyaṇa: Yes, and also King Yayati, Sarmistha and Devayani.

Śrīla Śrīdhara Mahārāja: Oh, Yayati, yes, they migrated to those places. It is mentioned that the river Saravati, they crossed then the river Saravati and cast them on the other side. What is that river Saravati I dint know. It is mentioned there. They're banished on the other banks of Saravati. Maybe Volga, or Rhine, Rhine is on the other side. Volga passing from Germany, no? The greatest river in Europe coming from Russia is going _____ [?] There's a book written by someone as *Ganga and Volga*. A civilisation on the banks of Ganga and Volga. The Caspian sea, the Kasya and Caspian, Kaśyapa, the father of the gods and demons. Perhaps his place, ancient abode was near Caspian sea. And this varṣa, Nava-varṣa, Bhārata-varṣa, Hari-varṣa, _____ [?] varṣa, Ilāvṛta-varṣa, the nine divisions in the _____ [?] mentioned in *Bhāgavatam*.

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

Bali was sent to the Pātāla. Baliraja, was sent by Vāmana Deva to the Pātāla. Pātāla means *udur* [?], *udur* is the northern and south is the subterranean region. So in South America Bolivia is there, Bali via, Bali lives there.

But after all, the world of our sense experience is floating in our consciousness. This is its nature, floating in the ocean of consciousness. Not that mind is in the world, but world is in the mind. Mental sphere is more spacious than the world of experience of senses. The colour and the sound, all superficial things floating on the ocean of consciousness. Consciousness is more deeper and more spacious. This mind, and the plane of intelligence, *buddhi*, that is more spacious and more deeper. In this way, the part of our sense experience is very small, and floating in a part of, in a corner of our mental experience, ____ [?] together. What we see, what we feel, that is a part of our consciousness. That is the real conception of things. Consciousness presupposes its experience, presupposed by the world of experience. The cause is within and not in any external place. Then we can get out of it very quickly. If we can think so, it is difficult, we're accustomed to complain against our suffering, complain against others. That they are, the environment responsible for my misery. But that is misunderstanding. When we will be able to realise the misery comes from within, sometimes individually, sometimes collectively, it comes from within, not from outside, then we'll get relief very soon. The experts they are of such opinion.

In *Bhāgavatam* it is one step further. When the misery will come to visit you, it is the result of your own action previous. Not only tolerate, but if you can think that it is the grace of the Lord, not only the negative side, to tolerate, that my misery I'm experiencing, I 'm undergoing the past actions, the results of my own bad action. Not only that, but with some positive tinge of nectar. It

is the grace of the Lord, His sanction. His sanction is connected with this particular incident. And He's all good, unquestionable good, He is. So there must be some good object in it.

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ 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]

It is His grace. He wants me to purify as soon as possible, to release me as quickly as possible from my own action. That is His Grace. If we can feel that, very easily and very quickly we shall get out of this misery. That has been recommended by *Bhāgavatam*, to get out of the misery that comes from within. Nothing can occur, nothing can come without His sanction. And when His sanction is there, He's connected there. And His connection means His grace, all gracious. And we're to look to that, we're to invite that element of the great world above. And thereby we can promote our fortune, our fate, to be connected with that domain divine. No chaos, everything is cosmos. Cosmos connected with all good, we are to look like that.

Queen Kuntī invited such adverse conditions. "Always keep me within adverse circumstance so that my heart can dive deep with a prayer to You for my welfare. If I'm engaged by the apparent pleasing environment, thereby I lose Your memory and that is the great loss, comparatively."
_____ [?] spiritual instruction, *Bhāgavatam*.

In *Gītā* outwardly, *manah praman jaya para jaya* [?] the both sides, gain, loss, both transient, deal them with equal spirit. Stand erect and meet them, both sides. Success or failure, both equal because the very plane is a concoction, like a dream. To become a king in a dream, that is also false, and to become a beggar in the street in a dream, that is also false, of equal value. So here loss and gain in this plane all false. Don't allow yourself to be disturbed by the loss and gain, by the victory or by the failure. And prepare yourself for the greater harmony, neglecting these adverse, apparent nearest environment. Prepare yourself as a student of the higher study, neglecting all these troubles coming to you.

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

Be a little more ambitious, more ambitious not to confine your ambition to this mortal area.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I feel tired. I disperse talking now. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Stay and wait. Let the Akṣayānanda Mahārāja come. He's expected here soon.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Swāmī Mahārāja met Indira, _____ [?]

"That Indu, do you recognise me? I was the shop keeper, the agent of Bengal Chemical _____ [?] in Allahabad. You used to come with your father who was a regular customer of mine, medicines from my shop."

Then she could recognise. "Oh, you need not come to me any longer. You will send your assistants to me and I shall consider this." She told like that I heard.

I told that Indira name was given by Rabindranatha to Indira. Indira in European pronunciation, India, Indira, representing India. So Indira name was given by Rabindranatha. And she came to study for some time in Bharpur [?] University, Rabindranatha. _____ [?] She received her education from _____ [?]

Jawalarl [Pandit Nehru] was a student of _____ [?] College and Indira was also student for some time in _____ [?] And _____ [?] he took training in Vṛṣabhānu College. Hare Kṛṣṇa.

Gopeśvara: What is the meaning of the name Indira?

Śrīla Śrīdhara Mahārāja: Ind means resourcefulness, prosperity, *aiśvarya*. Indra the king of the heaven. Indra means master of property. And Indira means Lakṣmī from Ind who can give prosperity. Ra means to give. *Rati-dadati*, *rati-laxati* [?], who can protect and who can give the prosperity. She is Indira, Lakṣmī Devī. Lakṣmī's name is Indira. Lakṣmī, Padma, _____ [?] Kamala, Śrī Haripriya, _____ [?]

These are the names of Lakṣmī Devī. Lakṣmī, Padmavara, Padya, Kamala, Śrī, Haripriya, Indira, Lokamata, Ma, _____ [?] Rāma [?] These are the synonyms of the name of Lakṣmī. In dictionary you'll find, *Amara-kośa*, all synonyms of Lakṣmī. Hare Kṛṣṇa.

Indra is the king of heaven, the master of all resources, fine resources. Hare Kṛṣṇa. Ultimately all goes to the absolute. That is all relative position. The king, who is the king, that is relative, ultimately, that the king is not master of his own body, but to be master of your consciousness. Indra means absolute, the possessor of all resources is Kṛṣṇa. Everything goes to Kṛṣṇa when the rein is taken off. *Mukta pragraha*. When the rein is taken off from the horse, horse going, running its best and goes to the absolute. Every word goes to the absolute in its fullest meaning. And partially, relatively, it stands here and there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So cure yourself quickly. The place was waiting for you, partially at least. Gaura Hari.

Kṛṣṇa is the absolute but He says,

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]

"I'm controlled by My devotees. I'm not independent. I have got My partiality. I can't avoid the request of My devotees. That is My weakness. Who have left everything and come to depend on Me, how can I discourage them? You say Durvāsā, how it is possible for Me, who has left

everything for Me and don't want anything from Me, but if any request comes from their side, how can I deny that? Is it possible? *Ahaṁ bhakta-parārdhīno, hy asvatantra*. Though I'm absolute but still I have to come of My own accord to a relative position. A father, a husband, a son, all these relative position I shall have to observe, of My own accord, though I'm absolute. I'm an assistant. They're all depending on Me and I shall have to look after them. The absolute does not mean that He's all cruel. Must be sympathetic also. What can I do?

You say in the case of Ambarīṣa and yourself. You demand you are a *brāhmaṇa*, you demand you are a *sannyāsī*, but you flee for fear of your life.

But Ambarīṣa is standing there. He's not going to step back when your created fire wanted to burn him. _____ [?] He did not get back, only one step back, no, he stood firmly. "If I am culprit, let punishment go on with me." He did not back out.

But you, when Sudarśana came to charge you, you were flying from this to that, from the four corners of the world, you're running, after for fear of your life.

Who is more dignified position, Ambarīṣa or you?

You are a *brāhmaṇa*, he's a *kṣatriya*, but you yourself observed the Ekādaśī day, Dvādaśī and time of *pāraṇa* you showed respect that Ekādaśī *vrata* for Me. And he also did that. He showed respect to Me by observing properly Ekādaśī *vrata*. And you thought he has dishonoured you. You were his guest. And before feeding you he has taken a drop of water to observe the Ekādaśī day and with concerns to Me. You yourself did that *vrata* and he also did that only for Me, not for self feeding, self gratification. You could not tolerate, you thought he has dishonoured you.

So you say that you're a *brāhmaṇa*, very near to Me, and he's a *kṣatriya*, he's a little far off. He's *gṛhastha*, he's far off. You're *sannyāsī*, you're nearer to Me, *brāhmaṇa*. But this is only a fashion you see. But practically he's nearer to Me. He's not afraid of getting any punishment. And still he's waiting for you. He's fasting.

"That my guest I have not fed, Durvāsā. He's running hither, thither, restless, how can I feed myself."

He's still standing, waiting , and when you will go he will feed you and then he will take *prasādam*.

What do you say? _____ [?] Left everything and surrendered wholly to Me, should I not protect them? Little gratitude I must not have? Only I'm slave of your formality, and not the spirit? Spirit I shall ignore and only formality I shall make much of? What do you say, Durvāsā? Go to him, you will have to go to him. And to see how magnanimous he is, still unfed, standing waiting for you. Go and see."

And Durvāsā had to come and see and then appreciate.

Ambarīṣa came like a criminal. "What I have done? All these troubles to you *brāhmaṇa*, my guest, only for my fault. I'm culprit, I'm offender. Please be propitiated with me."

And Durvasa fell flat. "Yes, so magnanimous. It is possible only for the devotees of Nārāyaṇa. You are so great. We think, we boast of our *brāhmaṇa* birth and our *yogīc* attempt, but in fact you are really magnanimous people and we're far below." And in this way Durvāsā began to,

aho ananta-dāsānāṁ, mahattvaṁ [dṛṣṭam adya me / kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"The greatness of the servitors of Ananta deva, Nārāyaṇa, you all people hear how great, how magnanimous they are. Unparalleled position they hold in the whole universe."

In this way he began to preach, that Durvāsā, whose very nature is always to find fault with others and to give them punishment by his *yogīc* power. That is his nature. But he began to sing the song in praise of the devotees like Ambarīṣa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Have you taken anything?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. The diet is everything now in this stage of your disease.
Hare Kṛṣṇa. Hare Kṛṣṇa. And the God sent friend you have got, that is a good sign. Nitāi Gaura Hari.
_____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Optimism, cent per cent optimistic we shall have to become, cent per cent optimistic. And no place, no room of pessimism, Kṛṣṇa *bhakta*. He will apprehend that I may not commit any offence, specially against Vaiṣṇavas. Very alert, they should have to become. So gracious, so valuable fortune we're aspiring after. So I must be very, very careful. It will arouse envy, jealousy, on different parts, that we're connected with such a great fortune. So as much as possible we must be very much cautious, careful, that no disturbance may come outside to do away with our pure aspiration. Gaura Hari bol. So Mahāprabhu told,

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]

In one word you must be conscious that you are living in a place which is worthless, no value. *Tṛṇād api sunīcena*, don't go to oppose anyone. No meaning of giving any opposition. It is all fictitious. Why should I lose my energy to give opposition to something, all fictitious. *Taror api sahiṣṇunā*, if any opposition comes to you, don't care for that. Their motive is only superficial. That may not affect your inner train, trend of thought. Don't be very careful about any opposition coming to you. Don't create any opposition to others, and still if any opposition comes to you, try not to care. It is all futile. *Amāninā*, and don't hanker after any appreciation from the ordinary public, any name and fame, appreciation. Because they do not know, their appreciation has got no value at all. They are all madmen, besides themselves. Their own good they do not know, so their appreciation has got no value, depreciation has also got no value. So don't hanker after any appreciation from the public. *Mānadena*, and still you must be alert to give their due respect, otherwise they will come to disturb you. Like bribe you show some, offer some respect to them, and go on with your own campaign. As much undisturbed, try to make progress as rapidly as possible. Your circumstance may cut off this opportunity and connection. So as much as the present circumstance you will be able to utilise, you try to do that. Live, live, in the active present.

Trust no future however pleasant. Let the dead past bury its dead. Act, act in the living present, with heart within and God overhead. With this policy, go on.

Gaura Hari bol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Now I shall fall flat on the bed.

...

Infinite minus infinite is infinite. Ha, ha. Zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So is the question of infinite. Infinite plus infinite is infinite, infinite into infinite is infinite, infinite minus infinite is infinite. Beyond the reach of calculation. So *adhokṣaja*, beyond our jurisdiction of understanding. But He can connect us. He can connect us, we can't. Then, how we can have His connection? Only drawing His attention to connect with us. That is by increasing our negative characteristic.

'I'm so helpless. My position is the worst position. I desire the best attention.'

Sincerely by such prayer we can draw His attention. That is our purpose. So try to increase the negative aspect of our prayer, to draw His attention, that He may come down to us. We can't go up to His level, never. But He can come down. And how to affect Him to come down to my lower level? That is devotion. That is the very nature of devotion, increase my negative tendency, that I'm the lowest of the low, I'm the most needy. Not the mere statement, but such sincere feeling in one's own heart, that can draw.

Gaura Hari bol. Nitāi Gaura Hari bol. He's positive, the owner, possessor. He can exercise right means His power. We're dependent, relative position, the potency. Master is He. He can utilise us.

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

Yam evaiṣa vṛnute tena labhyas. No qualification is sufficient to draw His attention, these mundane qualities here. The knowledge of the scriptures, and the sharp memory, intelligent energy, all failure.

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]

Never, by no means, *yam evaiṣa vṛnute*, whomever He wants to speak with, comes to connect, he can have a a touch of Him. He can come, so subtle, so efficient, so powerful in all respect, posing higher position. So He can connect but we cannot connect, going up. A gross thing cannot enter, subtle thing can enter into gross. Ether can enter everywhere, but earth, stone cannot enter into ether. It can float on the ethereal ocean. So our position is gross. Consciousness, fine consciousness, very sharp intellect, that is also gross in comparison with His nature, energy. So *āroha-panthā*, ascending method is a failure. Descending method, that after He descends to my level, earnest prayer, heart felt prayer, that is *bhakti*, devotion, *śaraṇāgati*, surrender.

'No other alternative, my Lord. Without Your grace, no other alternative.'

Such sincere ways can touch Him and attract Him. *Dainyam*, humility is the beginning of *śaraṇāgati*. *Dainyam* really, and not any show of humility but most heart felt sincere humility. Then one helpless, humble, necessarily will search for some support. Then *ātma-nivedanam*, *dainyam*, *ātma-nivedanam*. When one feels himself quite helpless then naturally he seeks for some support. So *ātma-nivedanam*, 'Where to throw myself for any existence of any improvement and maintenance, I have nothing. I'm no entity, so some entity is necessary to depend on, to respond as necessary, a dire desired necessity. So *goptṛtve varaṇaṁ*, and then to accept. "You are my protector. You are my guardian. You are all in all. I throw myself in Your grace, sweet will. I have no other alternative. *Goptṛtve*, *rakṣiṣyatīti viśvāso*. From the first of the idea, He's great, He's magnanimous, He must protect me. He must give me shelter, to foster such idea. *Bhakti ānukūl* _____ [?] and what is favourable, such life, to accept that, and what is unfavourable, to reject that. This is *śaraṇāgati*. Gaura Hari bol. Gaura Hari bol. This is the basis of spiritual life, devotional life. Without this, no devotion can stand, can stay, can be considered.

End of 82.08.31.B_82.08.29.C

Start of 82.09.02.A

Śrīla Śrīdhara Mahārāja:

[mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adaḥ]
tasyāvatāra evāyam, advaitācārya īśvaraḥ

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 6.4]

Mahā-Viṣṇu is Sadāśiva. Sadāśiva means the position of Śiva as a devotee. Śiva when he has connection with the - generally Śiva is the representation of the marginal position. Śiva, when the aspect of Śiva on this side, this material specification, that is Rudra. And crossing the impersonal conception, on the other side, that is the side of the Vaikuṇṭha serving section, there the Śiva is a devotee, Sadāśiva. Śivaloka. Just below Vaikuṇṭha there is Śivaloka. In *Bṛhat-Bhāgavatāmṛta* you will see. And there Śiva is a devotee of Nārāyaṇa. And this Śiva, Rudra, is his lower function. And that is the highest points of Sadāśiva on the positive side. And this is in the negative side. Negative side he's the master of the misconception, the opposition party leader. He's the leader of the opposition party, in the negative side. He represents the whole creation, some way or other. _____ [?] The highest misconceived, not, the top rank of the misconceived soul is Śiva, Rudra. So I say the leader of the opposition party. And after crossing that non-differentiated area Virajā, Brahmaloka, on the other side, just below Vaikuṇṭha, he has got Śivaloka. There Śiva is a devotee Śiva. Because anything there all of serving attitude towards the centre, so Sadāśiva. Sadāśiva is a devotee Śiva and here this side Rudra, the *māyā-disa*, *māyā-pati* Śiva, he represents in general the interest of the whole misguided souls, *avyākṛtaṁ*.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

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

In *Bhāgavatam śloka* Śiva himself says, "If one can perform his *varṇāśrama* duty for hundred births purely, then he's given the position of Brahmā, the creator of this whole universe, Brahmā." *Viriñcatām eti tataḥ paraṁ hi mām*. After that, Brahmā is the leader of the world of exploitation, he's created and he's a member, and he's giving decision, he represents himself and on behalf of this exploiting world, Brahmā. And Śiva just above, in the land of renunciation. Some connection with the exploiting world, and the renunciation proper *nirviśeṣa*, non-differentiated area, the result of proper renunciation is non-differentiated area. Everything non-specified, non-differentiated, *avyākta*. And Śiva covers this side, a tinge of exploitation to the other side, lower part of the serving attitude. So there he's Mahā-Viṣṇu, Sadāśiva, and this side the master of the whole of the *māyā*. Brahmā is under *māyā* and there Śiva is Rudra.

Tal-liṅgaṁ bhagavān śambhur [*Brahma-saṁhitā*, 8]. *Mahāviṣṇur jagat-patiḥ* [*Brahma-saṁhitā*, 10] The ray from Mahā-Viṣṇu comes to this *prakṛti* and it creates a movement here and then creation begins. And here Śiva says, *avyākṛtaṁ*, *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām*. "Then next one attains my position, *mukta-jīva*, Sadāśiva, my position, above *māyā*, and not a bona fide servitor, that position. *Paraṁ hi mām avyākṛtaṁ*. Which is not very easily understandable, my position, *avyākṛtaṁ*. Not very clearly specified, because it is connected with non-specification and non-differentiation, *nirviśeṣa*, *avyākṛtaṁ*. *Tataḥ paraṁ hi mām, avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ*. Above me there is another domain which is known as *vaiṣṇava padaṁ*, where the Vaiṣṇavas live. And there the *bhāgavata*, the Vaiṣṇava, they're freely moving there in the service of Nārāyaṇa. *Avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye.* And one day I also myself expect to enter into that domain, *kalātyaye*, when the wholesale dissolution will come to be effected here. I also aspire after that position one day to become one with the Vaiṣṇava rank."

This is in *Bhāgavatam*. So *Śiva-tattva*, *Guru-tattva* and *Dhāma-tattva*, these three things, to have a clear conception is a difficult thing. Guru, *bhedābheda* is always there. This *Dhāma*, what we say on the surface, and what should be according to the idea, this differentiation and the adjustment between them, it is difficult to understand. And *Guru-tattva* in different forms, in different places, in different occasion it may appear to the relative position amongst the disciples.

So, He says, "I am there, one in many forms."

And *Śiva-tattva*, this side, that side, and even over coming, bridging over the *nirviśeṣa*. This is *saviśeṣa* and the other is also *saviśeṣa* in the middle, the marginal position is *nirviśeṣa*, not this, nor that, *taṭasthā*. Neither land nor water, the meeting place of both, neither spirit nor matter. The connecting position, very difficult to understand, to differentiate that. And Siva's position is there, something of the water, something of the land, in this way.

So *jīva* is also of the same nature. The wholesale representation of the *jīva*, as a class, may be compared with that of Mahādeva. After renunciation, *jīva* may attain the position of Śiva. But *śivo*

'ham, they think, the Śivaites, that this is the highest position. "We say that *śivo ham*, then after that *nārāyaṇa bhakto ham* it should begin, it does not end there. *Śivo 'ham*, it is not the last point. Then *bhakto 'ham*, *bhakta śivo 'ham*, it will be higher. It will connect with the world of dedication, the beginning of dedication. A portion of exploitation, a portion of dedication, and in the middle, the whole of renunciation. Three things combine Śiva.

Just as in the border, at Pakistan and Bangladesa border, there are so many families, one house in India and another house in Bangladesa. They have got special passports. When they come this house, suppose their cows are in India and the dining place is in Bangladesa, and the marginal line between the two. 'I'm in India, and few minutes after I'm in Bangladesa.' Something like that.

So visa, passport, perhaps only in one line, their visa and passport. A portion of house in India and another portion of his house in Bangla. So they have got a new class of passport and visa combined perhaps, in one line. Ha, ha. This is the character.

Akṣayānanda Mahārāja: Versatile but no dedication for one place.

Śrīla Śrīdhara Mahārāja: Ah. Dedication. When they're in India they feel some better position. More want there in Bangladesa. Things are very high price. In India little cheaper. So when they comes here, the land of dedication to them, and when in the other place, the land of exploitation. More money is necessary there to live in. And here cheap rate living is possible, little better. The salt may not be bought there, but here you can get salt easily. In this way.

Just as you enter Nepal, perhaps much facility there. But enter India you do not get so much facility. Nepal is a favourite of America. India has got no such pleasant position with America. So then if you go to Nepal, monetary transaction with America and other countries, that will be easy for you perhaps. But in India that may be difficult.

You will come from England. Oh, you have got a letter from your mother?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You got it?

Akṣayānanda Mahārāja: Yeah, general.

Śrīla Śrīdhara Mahārāja: And I'm told that she has sent some money? To go to London?

Akṣayānanda Mahārāja: No, no, she did not, no. She said she will save it, save the money. But in Delhi one man said he would buy me a ticket, to go there. So, maybe.

Śrīla Śrīdhara Mahārāja: New Zealand, in British commonwealth?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So some happy relation between the members of commonwealth?

Akṣayānanda Mahārāja: Yes.

Śrīla Govinda Mahārāja: From London, visa necessary?

Akṣayānanda Mahārāja: For me?

Śrīla Govinda Mahārāja: No, for any Indian?

Akṣayānanda Mahārāja: But recently they said we may give also, India said, we may give less facility to commonwealth.

Śrīla Śrīdhara Mahārāja: Indians enter in any way and want to stay there permanently, so some caution against Indians. _____ [?] More population and no food.

Akṣayānanda Mahārāja: Also the English are a little racial, they're a little prejudiced.

Śrīla Śrīdhara Mahārāja: Against Indians?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Against only Indians?

Akṣayānanda Mahārāja: No, against other different colour race.

Śrīla Śrīdhara Mahārāja: Now there is a great movement. And Margaret Thatcher only on that point here she has got the chance, a hater of other nationalities.

Akṣayānanda Mahārāja: She got successful on that plea. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Only on that issue, in the election, Margaret has come out successful. 'That we don't like that other people will come and throng in this British Isles.'

Akṣayānanda Mahārāja: Yes. But still, commonwealth are welcomed here. No formality. So more mercy from here. Land of mercy is here.

Śrīla Śrīdhara Mahārāja: _____ [?] in the beginning he did not like to stay within commonwealth. When the name was British commonwealth, then he last requested much, he told that 'British must be, this word must be removed. Only commonwealth. Then I can remain within that.' And it was done so. And then he accepted. But at first he wanted that no connection with British.

Atlee was at that time prime minister _____ [?] which was cancelled and Atlee came.

And Swāmī Mahārāja used to say. At lee and char chill. Char means in Bengali four, and chill means kites, Churchill means four kites. And art lee Ar means Bengali eight. Eight lee, lee is a

particular word in Bengali literature. Art lee. Eight lees and four kites. Ha, ha. Churchill and Atlee. _____ [?]

Once, Churchill gave appreciation for Jawalarl [Pandit Nehru], "That this gentleman was compelled to live in jail, in prison house for eighteen years, but he does not bear any revenge within his heart." This was once told by Churchill. "In British India he was imprisoned for eighteen years, but he has not that poison in his heart to react against us." This was Churchill's statement once.

And Dāmodara Sabarcarth [?], he was in _____ [?] jail thirty eight years. And when India was independent, he was released. He was student in _____ [?] studying in London. There was a case of murder in _____ [?] college, some gentleman was murdered. I don't remember, _____ [?] or something.

And then Indian leaders were present at that time in London and they convened a meeting and passed a resolution, "That this murder, this is a most hateful thing has been committed. We disown our association from that. _____ [?] This resolution is being passed in this meeting unanimously."

Then Sabarcarth he was a student there. He stood erect. "No, not unanimously, I oppose."

Then all was perplexed. "What this young boy says? He takes so much risk in his life. That murder there and he says we have no connection, we condemn it, this resolution passed unanimously in this meeting. 'No, I oppose.'"

And after that Sabarcarth he ran towards India. _____ [?] And British Government got this information and wanted to capture him. By this time he's on the boat. And they also followed. And when the ship came to Italian port and Sabarcath got down and was running, and with the help of the Italian police, British captured him and took him to India and imprisonment for life and he was sent _____ [?] and he was there.

And we're told, one day when the British superintendent of the jail in _____ [?] when Rabindranatha got Nobel prize, then approached him and told, "When India will be ready for independence, we shall give it to her. We have got our watching eye over India, we love India. And we do not like that India will be always under bondage. You see we have given appreciation to Rabindranatha, your countryman, a Nobel prize. So put faith in us."

And Sabarcath answered, "What you have found in Rabindranatha? Our cultivators, when they're ploughing in the field, they also sing such song that is more higher than, in thought, than Rabindranatha. Don't come to teach me, go away."

Sabarcath was anti Gandhi. And it is told that, 'he has murdered Gandhi through some agent.'

"That man, taking the garb of religion and the matter is there, only politics. Politics within religion is causing a great harm in the religious world, an enemy of the religious world. Politics is politics. And this *ahiṁsā*, truth, all these big things, which is meant only for spiritual life, and he's using all these things for some mean transient mortal purpose, he's setting a bad example to India. Kṛṣṇa, Bhagavān, He came here, Rāmacandra, They recommended war and They Themselves did

participate in the battle, and this man becomes higher than that. He must be removed as soon as possible.

Hari-jana, he has given the name to the lower class as *hari-jana*.

Akṣayānanda Mahārāja: The untouchables.

Śrīla Śrīdhara Mahārāja: Who is really devoted to Hari, he has given the name of *hari-jana* and they are all *māyā-jana*, living the life of a debauch. _____ [?] What is this? *Hari-jana* is not a very cheap thing, not so cheap. *Hari-jana* should be revered and regarded, how high ideal the life of men of Hari. And that is in the lowest bad habits, bad activity. Hari.

And Vivikānanda said *daridra-nārāyaṇa*, and that is a qualification to become poor, that is the qualification one can become Nārāyaṇa. These fools.

Akṣayānanda Mahārāja: Madness. He, Gandhi, called them *hari-janas* and then they called him *mahātmā*. 'If you call us *hari-jana* then we'll call you *mahātmā*.'

Sridhara Maharaja: There is one saying, _____ [?]
The camel has got his marriage ceremony, matrimonial ceremony, and the ass has been appointed to sing in the function. Now both the parties, ass says, _____ [?] "How beautiful is the bridegroom." He's singing, praising the beauty of the camel. And camel is also giving his appreciation, "How beautiful the tone of the song, very, very nice tone, very melodious tone of the song." The mutual praise, adoration.

...

Badrinārāyaṇa: Last night Gopeśvara and myself we were discussing about Guru-tattva, and Śiva-tattva and Dhāma-tattva. We were trying to. Can you tell us some more about Dhāma-tattva and Guru-tattva. It seems not clear.

Śrīla Śrīdhara Mahārāja: Everything is favourable, but we can't see, rather see it unfavourable to us, unfavourable. The home has become the abode of the enemy. Apparently it looks like that to us. What is that Dhāma? Generally we think Dhāma is like the capitol. Just as a country has got its capitol, so, in one sense that should be considered. Everywhere He is. He's everywhere. Not any place, not any atom where He's not existent in His full capacity.

To Prahlāda, when his father questioned, "Where is your Hari?"
"He's everywhere."
"Is he in this post?"
"Yes."
"Let me see." He pushed, the post was broken and Nṛsiṁhadeva came out roaring. A peculiar figure to prove...

satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ, vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adṛśyatātyadbhuta-rūpam udvahan, stambhe sabhāyāṁ na mṛgaṁ na mānuṣam

["To prove that the statement of His servant Prahlāda Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."]

[*Śrīmad-Bhāgavatam*, 7.8.17]

...*satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ*, to make true, to prove the truth of the words of His own servant that He's everywhere, to prove that, He came out. *Satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ, vyāptiṁ ca bhūteṣv akhileṣu*. "That I'm anywhere and everywhere." *Adbhuta-rūpam udvahan*. In a peculiar figure He appeared. *Na mṛgaṁ na mānuṣam*. Neither an animal nor a human, in such a figure. He's everywhere, with all His force.

But still, what is the peculiarity of the Dhāma? Everywhere the supreme authority has got His power, but still in the capitol, the power is concentrated. More concentrated we find in the capitol. And especially in the *durga*, in the forts, the forces are collected in forts. But the whole is everywhere in the world, still that concentrated fort. Similarly we can think Dhāma, everywhere though His presence and His power may be displayed, but still it is concentrated in a particular position. That may be thought as Dhāma, from one standpoint.

From another standpoint, it is just like a map to us. The map is not the real country. A map of a country is not the real country, but still it gives some idea about the country. So also what we have in the Dhāma, in the superfluous conception, we can feel it just like a map. Navadwīpa Dhāma like a map. But map has some relation with the reality of the country. So, at least we must have a conception of Dhāma as if from a map now, when we shall dive deep from the surface then we will come into the country from the map. Similarity is there, we shall find. In this way position of the conception of Dhāma. Dhāma to be expected in other countries, there may be other parts of a country priority condition but Dhāma must be favourable for the living of a devotee. But here we find more difficulties for a devotee. How we are to harmonise, adjust, but this is to be adjusted. Bhaktivinoda Ṭhākura said,

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 Lalasamayi*, *Prayer of eager longing*, Song 4, The secret of Lord Caitanya's enemies, 11]

Though in these days also we find that so many *brāhmaṇas*, in the body of a *brāhmaṇa*, they're very oppositionist to the cult of Śrī Caitanyadeva. In the fullest adjustment, how should I to reckon them. ____ [?]

lila-pustikari. The necessity, the opposition party is necessary. *Anvayāt* [direct], *itarataś* [indirect]. Indirect help. Direct help and indirect help. So indirect position is also necessary to enhance the activity of the direct school. In this way we are to adjust. In Vṛndāvana also so many *asura*, the friends will be there, and Kaṁsa's servants, agents will be there always in Vṛndāvana. We must be prepared for that. And this is necessary. The opposition is always necessary to the highest quarter.

Yaśodā also, many ladies are coming with complaint. "Yaśodā, your boy, you can't control. He's doing mischief to our own house, breaking the pots, and looting the butter, and all these things. We have complaints almost every day to you. You do not care how wrong it is. It is very objectionable." With such complaint they have come.

One day Yaśodā's sister-in-law she came. Yaśodā told, "You capture my boy and take to me. I shall punish him."

"He flies away, and we fail to catch him."

"Then I don't hear your complaint. Capture him and take to me, then I shall punish him."

Then one day, anyhow she could capture Gopāla and took Him to Yaśodā. "Yes, now, today I have anyhow captured your boy and took him, punish him."

Then Yaśodā, "It is your boy. You have caught, you say, Oh, your son, he's a most wicked type and doing so many wrongs, and you say that my son is doing mischief in your house. See."

Then after looking, "Oh."

Kṛṣṇa in the meantime He has transformed Himself. So in such way.

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-nīlamaṇi*]

The *līlā*, the necessity of *līlā* fundamentally requires this opposition. It is necessary to help the positive side from a different direction. The more trouble to acquire the wealth, the more tasteful. The more hunger, the more tasteful. So we should not be cowed down by the superficial opposition. It is test. And we want the highest thing and without undergoing any sort of trouble? This must be injustice. Magnanimous from the consideration from the quality of thing which is being sold so cheaply. The quality, we must concentrate to the quality. And then the trouble to get, to make for the piece of the quality. What thing? *Brahmādi deva yāra nāhi pāya*.

[caitanya-prabhura ei kṛpāra mahimā, brahmādi deva yāra nāhi pāya sīmā]

["This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate."] [*Caitanya-caritāmṛta, Antya-līlā,* 16.76]

Even Brahmā cannot have any conception of the thing. The Brahmā, the creator have nothing of that thing in his brain, such a valuable thing. And what trouble we are going to undergo for that higher thing. In consideration of the quality of the highest order, this trouble which you, the people are, "You, red faced monkey, you *lambu*." They say, "His fault he's a tall man, he's *lambu*. I told him that your Mahāprabhu was no *lambu*." _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In the primary state Prahlāda had to prove, *śuddha bhakti*, first stage begins from Prahlāda. And he was in the ordeal. His own father was his enemy, putting him into fire, into ocean, under

the feet of the elephant, poisoning, and also using the tantric mantram against him to murder him. No stone left unturned, to murder Prahlāda, but all was futile. Prahlāda had to prove, how the dignity of devotion. That what sacrifice? No sacrifice is greater for the object that are proposed for us to get. The first fight was given in his example how valuable things, and what sort of tribulation we must endure, and the victory is in our part. However impossible it may be, but still the victory is in our side. Prahlāda, in the beginning of this pure devotion, *śuddha bhakti*, he showed the fight there with *māyā*.

And then next Hanumān, Pāṇḍavas, how tribulation, though not fighting, but circumstantial...

End of 82.09.02.A

Start of 82.09.03.A_82.09.04.A

Śrīla Śrīdhara Mahārāja: ..."What is that? What we receive in its, our internal joy, how, why, that, of higher value is that?" Kuntī says. "The external danger, the external difficulties, that is nothing. I invite that. But if external troubles bring along with You, Your recollection, Your presence, Your sympathy for us, and that is so high, we're not ready to give up that for this material comfort."

So, so many, they hate this external joy. Just as an ordinary *sādhaka*, a man of little independent nature, independent nature of the world, he won't like a kingdom, or any fame, all this is disturbance he will think. He wants to retire in a cave and to think about the Lord. But all these material prosperity is thought to be opposite, tasteless and enemy to him.

And Parīkṣit Mahārāja putting such question to Śukadeva Goswāmī. "The worshippers of other demigods, they are found to live very happily in this world. But the devotees of Nārāyaṇa, Viṣṇu, they have to undergo much penances and difficulty here. What is the cause?"

Direct this question was put to Śukadeva and Śukadeva's answer came straight.

"The demigods, they're masters of this world, mundane world. And when they're propitiated they give these mundane things to them. And Nārāyaṇa, He's the king of the spiritual wealth and He gives His dealings with spiritual substance, not this mundane. This money, this men, this fame, popularity, all these things have got no value there. There, value is serving spirit. The *ātmā prasāda*, the satisfaction of the soul, and that is given there, and so they do not like these things to be received, so such is the condition."

Hare Kṛṣṇa. So Dhāma, our Mādana Manohara Prabhu, he says that, "Vṛndāvana is very favourable. At least there, when we wander in the street, the people do not come to insult us. But here if we go to bazaar, this _____ [?] anything, if seen they come to bite us, like a tiger, just like animals. _____ [?] Animals of two kinds, some meek and some are curious. _____ [?] *hiṁsā*, just like that animals _____ [?] But Vṛndāvana of course is free from such trouble, so I think I should live in Vṛndāvana."

Badrinārāyaṇa: Vṛndāvana has the biggest demons.

Śrīla Śrīdhara Mahārāja: But we must be attentive to our highest attainment. In Vṛndāvana our attainment here may be externalised, may be comfortable, but internal process is difficult. But here if we can collect a ticket from here, Nityānanda Prabhu, Mahāprabhu, then Vṛndāvana is within our fist, and that highest position and of purest character. So the trouble here is ultimately to pay us in cash for the highest goal, Navadwīpa. And especially this place, *aparādha-bhañjan-pāṭ*, all types of crime was forgiven by Mahāprabhu when He came here, back. After *sannyāsa*, after His tour from the south and conquering the scholar section, the typical, Sārvabhauma, and the rich section, that is the King Pratāparudra, in His glory of a victor when He came to visit His mother land, so to say, with such a magnanimous heart He came. All the previous animistic persons, they fell on His feet. There, a general amnesty was ordered for them, all absolved, from all sorts of crime.

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."] [*Caitanya-Bhāgavata, Antya,* 3.541]

No one was there who was not satisfied by His grace. Gaura Hari. Gaura Hari. Gaura Hari. The obstacles may be removed and they get the grace of Gaurāṅga and the Rādhā-Govinda combined. They're the dispenser, then when combined, both the parties are propitiated in one place, then everything is got by Them. Nothing _____ [?]

yathā yathā gaura padāravinde, vindeta bhaktiṁ 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 Navadwīpa 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 Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

As much as we get, can acquire the grace of Gaurāṅga, automatically we shall find within us the grace of Rādhārāṇī. And negative, and the highest quantity and quality, negative character, both, which can draw the *rasa*, *raso vai saḥ*. The ecstasy can be drawn for the followers, with maximum quantity and quality, in *mādhurya rasa* by Her. Quality is such, of wonderful type.

Vasudeva says, "How could I live if I could not get the taste of something higher, a higher fulfilment of life? It was impossible for me to live _____ [?] But now when He has come to found such a tasteful thing, without this, how could I live? _____ [?] eternity." But still, such a wonderful expression comes from his lips. "If I could not get this, then how could I live?" So much fulfilment of life of such high degree, he has tasted there. It is impossible for anyone to contain his life without the taste of such highest thing, highest prospect.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"]

"How could I drag on with my health, my body, if I could not have the chance of coming in contact with such most valuable thing? *Prema-rasa-sīmā, rādhāra mahimā, jagate jānāta ke*. How could we know that Rādhārāṇī holds the highest position, highest positioned lady, and Who is sometimes condemned by the public _____ [?] and She holds the highest position? Without this broad scholarly explanation, wonderful, full of peculiar knowledge, how it would be possible to come to have such impossible knowledge, impossible understanding, this is such? The highest position is there, crossing the directions of the scriptures, neglecting the society, neglecting the so-called superiors, to come to Kṛṣṇa. That is the highest in the face of connection of Kṛṣṇa, no scriptural, or no social, or no other moral sanctions are necessary. He's above all. The Beauty is Autocrat, Beauty does not care for any laws of the world in any way. Beauty is such, He does not care for any law. What good is there. And that is the ultimate thing, how could we know? How could we know?"

If Gaurāṅga did not come with His most generous example right here, to spread that skilfully, even to the scholars and to the other moralists and others. Your moral calculation how much, why limit Him in a particular meagre society morality it is. To God, your relationship with our own hearty master of our own heart. The moralists they will always come to judge, such noble connection we have got to be challengable. Our relationship with the highest authority to be challengable, by any law or any power or any opposition? It is so low, so mean. He's above all.

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

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 Prabhu gives rather another layer. Only His duty concentrated to take anyone, everyone to Gaurāṅga. Fall, make anything, everyone to fall in the feet of Gaurāṅga. Nothing more necessary. All else should be automatically done, the highest fortune he will attain. Only call and

collect and fell in the feet dust of Gaurāṅga, nothing else is necessary. Whoever he may be, a Muslim, the lowest class people, not the scholarly, nor the moral and material purification, proud, not these things are necessary. Anyone, the form of the lowest type, to anyhow have connection with the feet of Gaurāṅga. All these disqualification, they may be returned in a second, the qualification. Such touch stone, Gaurāṅga. Such a touch stone. And anything He converts not only to any little type of jewel but the highest type of jewel. Touch stone which can convert anything to the highest type of jewel, such a touch stone. Anyhow to take under the feet of Gaurāṅga, whoever he may be does not matter. There the so called qualification and the so-called non-qualification, the difference is very meagre, in this world. Now qualified, the next minute he will be disqualified. So in this vicious circle, in this circle he's always moving. And now *brāhmaṇa*, he will become a beast, the next time a tree, then again he'll get the chance to become a god. In this way, so when holding higher position it has no value, permanent value. The next time he'll be here, and next time again he'll be there, everywhere, moving in such a circle, up and down. So no real value to this *saguṇa*, *sattva guṇa* _____ [?] That is the difference in this misconception, area of misconception. The conception of good and bad, both is wrong.

'dvaite bhadrābhadra-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]

This is good, this is bad; ultimately it is all false conception. So need not bother yourself with the consideration of good or bad in this plane. The good or bad, all false. So whatever you can find in whatever position, only take to Gaurāṅga. And He will take you to the highest position of the *nirguṇa* eternal life. How magnanimous.

namo mahā-vadānyāya [kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ]

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing *kṛṣṇa-prema*."]

Why? *Kṛṣṇa-prema-pradāya te*, *nāma*, *rūpa*, *guṇa*, *līlā*. Three in one, present. This is composed by Rūpa Goswāmī, this *praṇāma mantra* of Mahaprabhu. *Namo mahā-vadānyāya*, the most magnanimous, bow down your head to the most magnanimous personality, *mahā-vadānyāya*. Why *mahā-vadānyāya*? *Kṛṣṇa-prema-pradāya te*, He can take you within the circle of the highest favourite of Kṛṣṇa. Kṛṣṇa *prema*. *Kṛṣṇaya*, who is He? He's Kṛṣṇa Himself. Not a mediator, not His agent, so there may be possibility of no achievement. He Himself has come to take you, as His agent. He Himself has come as His agent. *Kṛṣṇaya*. And what is His name? In the name of Kṛṣṇa-Caitanya. One whose duty is to produce consciousness of Kṛṣṇa, to produce Kṛṣṇa consciousness, produce His name. *Nāma*, *rūpa*, Kṛṣṇa is both *mahā-vadānyāya* and *līlā*, *Kṛṣṇa prema pradam*. *Nāma*, *rūpa*, *guṇa*, *līlā*, the fourfold nature of the absolute has been described here in the scriptures by Rūpa Goswāmī.

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

...

I was trying to understand what he wants us to do. _____ [?] Mahāprabhu's *śrāddha* has been finished. _____ [?] Those that came to join the festival, they're all going away. At that time, our Guru Mahārāja sitting in a chair, he's addressing the disciples, that are going. _____ [?] "You gave me assurance that you will engage yourself in Kṛṣṇa *bhajana*. _____ [?] I have entered into the connection of you all because you gave me assurance that you will do service of Kṛṣṇa. Now after coming for few days here, you're all going away to your previous engagement. _____ [?] That means you are deceiving me. _____ [?] If anyone says that, 'there is fire, it is burning, let me stop the water, quench the raging fire, and then I'm coming.' _____ [?] How intense he's finding in the service of Kṛṣṇa, indispensability of the service of Kṛṣṇa. _____ [?] The whole world may burn to ashes, _____ [?] no harm to you. _____ [?] If you're saved from the connection of this world material, then you're saved. But it is very difficult to get out of the charm of this material world. _____ [?] Back to home.
_____ [?] All *māyā*. Everything is illusion. Go to the truth, the real conception of your comfortable home on the feet of the Divine Lord.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg Veda*, 1.22.20]

Viṣṇo paramaṁ pada. That is the real position, the holy feet of Viṣṇu. The *paṇḍita*, the theistic scholars, they're always attentive of that *paraṁ pada*, of that holy feet of the Lord, to serve. No other engagement.

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]

Such a bold statement we never find anywhere. "Give up all your duties at once. _____ [?]
mām ekaṁ. Only one, Myself, come to Me, I shall relieve you from all difficulties." _____ [?]
Who can say this, who is the exclusive master of our...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] No such bold position who can utter these words that, "Give up all your duties immediately. Come to Me. I shall compensate all your difficulties." None has.

Bāl Gaṅgādhar Tilak, Maharashtra _____ [?] He has written under the commentary under this *śloka*, _____ [?] *sarva-dharmān parityajya*. _____ [?] "Wherever he may be, in whatever position, if he comes to Me, at once I shall welcome." Such a great hope we have, like nectar. In a golden pot, the nectar has been served here by the Lord. You drink it and be saved. "From any time, any position, whatever bad, severe position you are in your concept, give up everything, any moment and come to Me and I shall embrace you."

What more do you want? Who has said this? So we want to go towards that friend who's giving assurance that any moment I may go, wherever, I am welcome there. And if I delay, I'm traitor to my own self. Really speaking we're deceiving our own selves, we're all deceiving, self deceiver. That is our position. Neglecting our own wealth, neglecting our Lord. Material wealth, how can it help us? The Lord is our wealth. The Master of everything, He's our wealth. What fortune we have got. So He says that, "You will find peace when?" _____ [?]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

_____ [?] The one who is the master of the whole, He's my friend. My best interest is represented there. When I can realise that, then I can find peace in me. O, whatever will happen, that must have sanction from the authority and the highest authority is my representative, my guardian, He's my well wisher. So I have no apprehension.

Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati. "I'm all in all. But when you can come to understand that I'm all in all but I'm your friend, not foe, then only you can have real peace in your mind."

Why should I bother. The final arrangement is in whose hands, He's my friend, my highest benefit is well represented there. Why should I bother? Then *śāntim ṛcchati*, he will get real peace in his heart. No disturbance necessary, only this sort of understanding is to be acquired and that can be acquired with the company of the *sādhus* and the scriptures, that is necessary. Our duty is to come to such level of consciousness that He's my friend. The Lord is my friend, He's my well wisher, most bosom friend. There cannot be such a great friend as we can find in Him. So much friendship, impossible anywhere to have. Only to get such understanding, that is necessary, the whole *sādhana* is covered here. Try to understand this absolute truth, the situation here, that you are safe, that you are quite safe. That realisation is necessary. And through *sādhu-saṅga* and good scriptures attending, we can,

sādhu-śastra-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]

All our duty is covered here, to understand, the ultimate reality is friendly to us. And whom we think our friend, they're not friendly. _____ [?] Ha, ha, ha, ha. It is all for the best. Ha, ha, ha, ha, ha. No complaint. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Back to God, back to home.

Devotee: Swāmī Vivekānanda _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the conception of our home, the love is there. _____ [?] Not to be buried down, as in slumber. _____ [?]
_____[?]
Eternal slumber, that is not the end of life, cannot be. The life is joyous, *jivanta anandamoy*.
_____ [?]

The difference between Rāmānuja and Śaṅkara is clear in an interpretation of *Upaniṣad*. In [*Chāndogya*] *Upaniṣad* there is mention in one place, *[tasya yathā] kupyāsum puṇḍarīkam nāyānam [evam aksini]*, in this way.

Śaṅkarācārya he's giving interpretation, *kupyāsum puṇḍarīkam nāyānam*. "His eyes, Bhagavān...
_____ [?]
"I'm not disregarding, not undermining the position of the Lord by, it is mere comparison, the eyes of Nārāyaṇa, they're like the red buttocks of a monkey."

Rāmānuja, at that time, he was doing some service of his Guru, Yādavaprakāśa. A boy Rāmānuja, he's massaging the back of the Guru, and a few drops of tears fell on the back of Yādavaprakāśa.

_____ [?] What is this, you're crying, you're weeping, what for, what's the cause?"

Rāmānuja, shy, a boy, he can't express it. Guru is giving explanation of Śaṅkara's *tika*, commentary.
_____ [?] He was given pressure.

"You must have to say why you are weeping."

Then he came out reluctantly. _____ [?]

_____ [?] "What do you mean? You have no faith in the explanation of the great Ācārya Śaṅkara? _____ [?] Can you give any other explanation?" _____ [?]

_____ [?] "If you order me, you are my Gurudeva, if you order me I may give some suggestion what I feel from my heart."

"Say. I order you. Yes, I give you permission."

Then Rāmānuja came out. "*Kupy*, not this monkey. _____ [?] Now, *kupyāsum*, and with the *padma*, the lotus which has got its seat in the, _____ [?] that means a fresh *puṇḍarīk*, fresh *padma*, _____ [?] *kupyāsum puṇḍarīkam. Puṇḍarīk* which is always, has got its seat in the...

Akṣayānanda Mahārāja: Stem.

Śrīla Śrīdhara Mahārāja: _____ [?], that sort of *padma*, not picked out and dried, but which is fresh for sitting on the stand of the *padma*, _____ [?] That *padma* can be compared with the eyes of Nārāyaṇa."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Kopi* is Sūrya. Sūrya is one name of *kopi*. Sūrya, the sun, he also drinks the water, absorbs water. So one of the name of the sun is also *kopi*. And here says the *kopi* by which the *padma*, the lotus, takes its food from the water, through which. And seated there, and it is fresh. And *that* is compared with the eyes of Nārāyaṇa."

Yādavaprakāśa could not ignore, his Guru could not ignore. _____ [?]
"This boy when grown up, he will smash the whole interpretation of Śaṅkara."

Then there began some conspiracy against, to kill the boy Rāmānuja. Śaṅkara had a mechanical explanation, dried scholarship, mechanical. And Rāmānuja full with life, living.
_____ [?]
If one is to approach for the university examination, Śaṅkara and Rāmānuja, these two types of explanations is to be studied. One has got hate for Rāmānuja, Śaṅkara is very favourite to him.
_____ [?] For the purpose of examination, he had to go through Rāmānuja, *darśana* also. _____ [?] Śaṅkara has demolished everything, all *karma-kāṇḍa*.
_____ [?] The highest conception of truth is non-asserting, non-differentiating, then how can any good thing can come to this world? This Ganges, this Śrī Mūrti, the scriptures, how can it come? Because the highest quarter of the truth, that is non-differentiated, that is inert. That has got no capacity to push something to this world. Truth cannot assert to come to this, then what is the hope of our future prospect? If truth cannot assert to come into the world of *māyā*, then no prospect we can have.
_____ [?]
_____ [?]

Real truth cannot assert itself to come within this misconception. Proper conception has nothing to do with the misconception, then how misconception can go? There is the defect in Śaṅkarācārya. Śaṅkarācārya has captured mostly the so called *brāhmaṇa* class.

And there are four Vaiṣṇava sections. Śrī, Brahmā, Rudra, Sanaka. Madhvācārya, Nimbarka, Viṣṇusvāmī and this Rāmānuja. They are Vaiṣṇava Sampradāya. They believe in the assertiveness and in almighty characteristic of the highest truth.

_____ [?] "What is this? This is most wonderful, absurd thing you say Sārvabhauma. Bhagavān, the Lord, is the master of *māyā* and the *jīva*...

End of 82.09.03.A_82.09.04.A

Start of 82.09.04.B_82.09.05.A

Śrīla Śrīdhara Mahārāja: And both are one and same? What is this?

In *Bhagavad-gītā* we can get everything.

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]

The ordinary things, good, bad, everything is equal. So good also bad, bad also bad. Everything is false. The victory and the defeat, everything is false, just as in dream. A good dream also false, a bad dream also false. Something like that here.

'dvaite bhadrābhadra-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]

Good or bad in consideration of this *saguṇa* world, both is false. But truth is not. What is the conception of truth then? It must, we have to transcend. _____ [?]

ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, 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]

Those that have got hands, they're devouring those that have got no hands. _____ [?]

Apadāni catuṣpadām. The four-legged animals they eat those that have got no legs, cannot move.

_____ [?] And *laghuni tatra mahatāṁ*. The weak is always fed by the stronger. _____ [?] *Jīvo jīvasya jīvanam*. _____ [?]
To live, to save one man's life, so many *lākhs* of lives will be sacrificed. _____ [?]

ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

To every action equal and opposite reaction. *Manu Saṁhitā*. *maṁsaḥ* _____ [?]

_____ [?]

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]

_____ [?]

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

_____ [?]

At once we should jump to the *nirguṇa* atmosphere from this vicious circle.
_____ [?]

The wave that is created by the will of the Absolute. _____ [?]
_____ [?]

The fundamental wave that has got its origin from the will of the Supreme Lord. Only to be adjusted with that plane, to dance according to that wave. That is *nirguṇa*. Universal wave, it is coming from Him and going into Him. To participate in that, and that is eternal, *nitya līlā*. *Lilayam pravesa* [?], not inert, not static, not a deadly thing, but all-dynamic, dancing. *Brahma-saṁhitā* [56] Goloka, Kṛṣṇaloka, _____ [?] All the movement like dance. All the speeches like music. All the creepers they are *kalpa-taru*, whatever you will want they will give. All the ground that is *cintāmaṇi*, whatever you will think, it may show you in that way. That is the similar conception of the highest place where the Lord is. *Gānaṁ nāṭyaṁ*, *kathā gānaṁ*, *gamanam nāṭyaṁ*, *vṛkṣa*, *kalpa-taru*, in this way the description about the abode of Kṛṣṇa.

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

What is most rigid and most concrete, seems to us at present, that will dissolve.
_____ [?]

Ether is more durable than the stone. Stone will vanish but ether will stand. Finer things. So soul is immortal, but the material world is mortal, it will vanish. But the soul won't vanish, *ātmā-nitya*. But what we're feeling, the experience, world of experience, it will vanish. They both are of the same opinion, the scientists at present, and the philosophers, and the Vedic scholars, they're of same opinion at this point that it will all go.

But the religionists say that soul will stand.

But the atheists say, "No, no, no soul That is only a chance coincident, accidental product of the nervous system of this physical body. No soul."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

_____ [?]

"All the saints they're very gracious on me, and they come as guests to my house. But why I'm deceived from your presence or your grace? I can't understand." In this way, very humbly.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is in Pakistan _____ [?]
From Karachi to Hyderabad and then Sakar [?] and then...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And at that time Bihar _____ [?] the great earthquake in Bihar took place that time. There was a great earthquake specially in Bihar.

Devotee: _____ Quiota [?]

Śrīla Śrīdhara Mahārāja: Not, after that Quiota [?] Before that the Bihar earthquake, in [nineteen] thirty three, in the month of December or January, perhaps.

Devotee: _____ [?] nineteen twenty eight.

Śrīla Śrīdhara Mahārāja: Not twenty eight, it was thirty three or so, the Bihar earthquake, the great earthquake. And the next earthquake came in Quiota [?] And some say that there was some, there was...
_____ Quiota [?] And that is the cause...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. _____ [?] But some are of opinion that that is the cause of the outburst of the bombs there. Because there was the British...

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Such a heinous and most cruel activity I never experienced in my life. They removed the debris and removed the man who is under the weight, but instead of that they are cutting their hand and taking away the ornaments. Such heinous, dreadful thing I have seen, by Hindus, who lived sometimes with Gandhi, sometimes with Rabindranath.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hard-hearted *dacoits*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

In the garb of human, in the flesh and blood of human they're more ferocious than the jungle tiger and others, these wolves and others.

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

The Vasan [?] one poet, he was living at that time, he was a good poet.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In _____ [?] there were many Gauḍīya Vaiṣṇavas. The follower of Mahāprabhu, Kṛṣṇadāsa Rajaput, he preached in Madran side [?] And when I was in Kurukṣetra, nineteen thirty seven, that solar eclipse festival, many Madran [?] Vaiṣṇavas came there in

Kurukṣetra. And they're followers of Mahāprabhu, Śrī Caitanyadeva, and living in Madran [?] Twelve thousand, from the records of counting, government counting, we find twelve thousand Gauḍīya Vaiṣṇavas living in Madran [?].

Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Any question, from any quarter?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

tāvat karmāṇi kurvīta, na nirvidyeta yāvatā / mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."]
[*Śrīmad-Bhāgavatam*, 11.20.9]
_____ [?]

dūreṇa hy avaraṁ karma, buddhi-yogād dhanañjaya
buddhau śaranam anviccha, kṛpaṇāḥ phala-hetavaḥ

["O Dhanañjaya, fruitive action is extremely abominable in comparison to *buddhi-yoga*, or equilibrium in selfless action. Those who crave the fruits of their actions are misers - they are impoverished, being full of desires. Therefore, take shelter of the intelligence of which selfless action is the aim and objective."]
[*Bhagavad-gītā*, 2.49]

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

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]

_____ [?]

In the prison house, as long as there are the culprits. No culprit, no prison house.
So long there is the patients, then necessity of the hospitals. No patient, no hospital.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Because there are patients, otherwise not. Because there are so many evil-doers, so this *māyā*, *saṁsāra*. If everyone is liberated, no necessity of this *māyāik* world. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] British mentality. _____ [?]
Not proper knowledge. Proper knowledge, that I shall always try to help myself, self-help. I shall always try to help myself. If I be healthy, then who will suffer? Is that a policy?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

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]

_____ [?]

If the whole *brahmāṇḍa* is abolished, no loss, no waste in the *līlā* of Kṛṣṇa. The *nitya-līlā* is going on freely. _____ [?] A general amnesty. But that does not mean that the country will incur some loss. Because culprits, so the jail. We must live in eternity.
Nitya _____ vaikuntha dāsa _____ [?]
Any eventuality, whatever the circumstance comes, I must be prepared for that. That is Vaikuṇṭha. To live in the relativity of the infinite wave, that is Vaikuṇṭha vāsa. And to limit, "I must want this, and if that is not effected, I am crying." That is *māyā*. And to become free, whatever is coming to me, going from me, that's all right. It is His will. I must adjust with the Divine, with the

Absolute Will, and must be cheerful, always. To the relativity of this world, out attitude will be like that. And this is the perverted reflection of the opposite. They're concerning Kṛṣṇa and His devotees, so our seeming pain and seeming happiness will be there, but all happy.

Our Guru Mahārāja once interpreted, *singha prasena avati nrsingha jambavata hata* [?]

One Māyāvādī came to discuss with our Guru Mahārāja, "That in Vaikuṇṭha also we find, in Kṛṣṇa *līlā*, so many pleasures and pain?"

"No, all pleasure, no pain."

He gave the example that *singha*, the lion is devouring Prasena, that _____ [?] affair. But who is devouring, he's also pleased, and who is devoured, he's also feeling pleasure. Just in drama. In a drama, one who is killed, he's also satisfied, and who is killing, he's also satisfied, if their gesture, posture is all right. Both are satisfied.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Show, *vilāsa*, play. So everyone is happy. Only a show, no real loss to anyone. It is like that. Both parties are happy. There, one is attaining victory, the defeated and the victor, both happy. It is all the *līlā* of Kṛṣṇa. Showing the drama before Kṛṣṇa, to please Him. His *līlā*, we're for Him. For Him. He's for Himself. And to satisfy Him, we should show drama. Hare Kṛṣṇa. This is *līlā*. the background of *līlā* is like this. And *raso vai saḥ*, the *rasa* is there.

_____ [?]

A sober man, a great scholar, he was beside himself, seeing the play, the drama That one expert dramatist, he has taken the role of a cruel European owner of a factory, the colour-making mill plants.

That ____ he's giving kick to a woman who is pregnant, kicking her. "Say, where is your husband?"

In this way. She says, "I don't know."

So, kicking her, so ruthlessly, and that was played so finely, that part, that _____ [?] a great scholar, and very benevolent man, he was beside himself, and he took his shoe and threw it there on the stage. So fine play, that man showed _____ [?] So the play may be more genuine, more real, than this, our concrete life here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So the drama is more real than ordinary events in this world, that a person like Vidya Ṭhākura [?] may be puzzled.

Hare Kṛṣṇa. Gaura Hari. Today we may stop here. Gaura Hari bol. Jaya Oṁ Viṣṇu-Pāda Śrī...

...

He began to talk in English, though he was a Madrasi gentleman.

Our Prabhupāda, when he was speaking in English, the high philosophical topics, appropriate words to find out, a little difficulty he showed.

Then one gentleman told, "You speak in Bengali."

Then our Gurudeva answered, "I'm not speaking neither in Bengali nor in English, nor in any other language. What I speak you please attend."

_____ [?] When Mahāprabhu went from Purī to Vṛndāvana through the jungle, at that time the elephants, the tigers, the deer, and so many other animals began to dance and to chant the name of Kṛṣṇa. How is it possible? Because the wave of Mahāprabhu, the wave, the nature of *prema* was so subtle that can pierce through the body and mentality of man or animal, etc, and work independently in the plane of *ātmā*, in *cetana*. The finest layer is that of *ātmā* everywhere. Just as ether, it pervades everywhere. So the ethereal wave can cross the walls and sea and the atmosphere, air, and can go everywhere and anywhere. The light of X-ray, that concentrated light can pierce wall, or pierce our flesh and body and can show the internal things. So our mentality, this physical covering and the mental cover can be crossed in the finest plane of *ātmā*. Independent of the mind and the body of an animal, the *Nāma*, Brahman, the wave can spread Itself, assert Itself, and the animal can hear and dance and chant.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja wants to say that if you do not understand the language of the one who is explaining in any language, independent of language the atmosphere, that here is Kṛṣṇa *kathā*, the *bhāva*, *kanti*, and all these things, that won't be useless. That will do some work.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ahaitukī apratihata yayatma suprasidhati*. The wave of *bhakti*, *ahaitukī*, causeless, and *apratihatā*, irresistible. *Apratihatā*, and *ahaitukī*, most fundamental, that is the cause of everything, and that has got no other cause, causing himself, or herself. *Bhakti* is cause of herself. And none can resist, no power can resist when she wants to assert herself. She's potency of Kṛṣṇa. Only with the attitude of recipient we should try to interfere with her, recipient characteristic. *Śraddhā*, we shall open the door to welcome her freely and enter, *śraddhā*. *Jñāna miśrā bhakti*, Mahāprabhu cancelled, "*eho bāhya*."

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]

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]. Then Rāmānanda came with,

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ [bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-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]

"Yes, it begins here." So, no knowledge can give any connection with devotion. Knowledge, it is beyond the range of the knowledge, knowledge can connect it with the gross plane, but the finest plane, knowledge cannot approach. It is beyond its jurisdiction. Only by *śraddhā*, faith, we can come in connection with that plane. Just as force cannot connect, cannot enter into the domain of knowledge. The physical force cannot enter or act in the plane of knowledge, consciousness, So consciousness cannot enter the plane of faith, *śraddhā*. It is of different type. So *bhaktyā sañjātayā bhaktyā*, [*Śrīmad-Bhāgavatam*, 11.3.31], *bhakti* is its own cause. Neither force, that is energy, nor knowledge can contribute anything to develop *bhakti* within us. *Bhakti* is its own cause, *bhaktyā sañjātayā bhaktyā*, *bhakti* is *ahaitukī*, it has no other cause. Neither knowledge nor energy. They can play on the gross plane, they are covers, *jñāna-karmādy-anāvṛtam*, they're only covers of *bhakti*, and *bhakti* is within. That is faith. Not a deceiver there, that one will go to examine things before acceptance, *vicāra*. *Vicāra*, judgement, justice, where there is possibility of cheating, there requires the position of justice. Where no cheating, no justice necessary. So *jñāna*, *tarka*, that is of a lower order, because amongst the cheaters they will have to adjust by justice. But where there's no cheating, all utilisation, all favouring to everyone, no room of justice, no *jñāna*. So *jñāna*, *karma*, all futile, they're cover of the *māyā*, and if you dive deep into your own soul's function, no connection with *karma*, *jñāna*. *Anyābhilāṣitā* etc.

[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]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

That is automatic, that is sweet, sweet home...

...

The leper he was charmed with the beauty of that prostitute. He was going back home and then his mind was not found naturally checked.

Then the wife asked the husband, the leper, "Why do you look so pale, and not cheerful, what's the reason? There's much pain from the disease, or what is the cause?"

Then he came out that, "I find I'm charmed with the beauty of that prostitute I met in the Ganges. My heart is very much attracted by her beauty. I want her meeting."

Then that lady, she was a poor *brāhmaṇa* lady _____ [?] and that prostitute was a rich lady, and she managed to go to her house and to do the work of maidservant _____ [?] In this way she attracted the notice of the prostitute _____ [?]

"What does she want?"

One of the maidservants intimated that, "She wants to see you."

"All right _____ [?]

Then she met her and _____ [?] "My husband is such and such, and he's aspiring after your company."

_____ [?] She served two dishes _____ [?]

"I am very much satisfied, you take something, then we shall consider _____ [?]

In the earthen pot Ganges water and Bhāgavata prasāda, and in another pot, in a golden plate, golden glass, and this ordinary water, and the meat, flesh, and these rich dishes, and this gorgeous fashion, in this way. "You just choose between the two, you have a choice."

Then the *brāhmaṇa* took the *sattvik prasāda*, and the Ganges water in the earthen pot and all these things.

And when he'd finished then that lady came, that prostitute. "Why you have taken this, rejecting that?"

"This is pure prasāda, the fruits and vegetables and these things."

"But Ganges water in the earthen pot, but there the golden glass with the ordinary water, you have rejected it. So, I am that golden glass, but the water within is impure. And this is divine, in an earthen pot. Your wife is like that. And I'm like that golden glass but within me are filthy things _____ [?]

Consider, believe me, I'm only flesh beauty _____ [?]

...

_____ [?] Śrīmatī Rādhārāṇī says, _____ [?]

"_____ [?] I'm trying to serve, to satisfy Kṛṣṇa, to do any service. Who has animosity towards Me I also want to serve them if Kṛṣṇa is pleased. I don't like My serving to make it a burden on Kṛṣṇa. The highest sacrifice, the highest risk I'm ready to take for the satisfaction of Kṛṣṇa."

Also, that the chaste lady came to serve the prostitute for her husband's pleasure. She did not shrink from coming to serve the prostitute.

So Rādhārāṇī says, "My principle of life is also like that. The other anti-party, Candrāvalī and the others, _____ [?] I'm not jealous of them. If they can serve Kṛṣṇa better than Myself then I will help them to go nearer to Kṛṣṇa. But they can't do, they can't trace the satisfaction of Kṛṣṇa, and still they come to compete with Me. So I have come to _____ [?] not for My own selfish purpose, that is the explanation. Not for My selfish purpose, that I'm a little generous with the other parties, My own...

End of 82.09.04.B_82.09.05.A

Start of 82.09.05.B _Sept 5 B_

Śrīla Śrīdhara Mahārāja: No object can exist without subject. No subject can exist without object. But in introspection a part of subject becomes object. So, consciousness is independent, but this matter is dependent. Consciousness can think of himself. *Evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā*. We can concentrate in *samādhi*; withdraw our consciousness from outside, and put it in our own subjective nature. *Saṁstabhyātmānam ātmanā*.

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

And this is highest policy of complete withdrawal from the charm of the objective world. The soul is independent of matter. Soul is independent. Without any part playing by the matter soul can exist independently. And soul can be its own object. The soul can be the world of his own search. Then higher soul is there, more higher subject, to whom the lower soul is object. In this way going on.

Even withdrawal from the material conception, and enter into the world of soul, spirit, where everywhere is spirit. And I'm also in the midst of that. Retire from the land, to retire into water, then from there we can retire into air, in this way. Free from the land, without any touch of the land, without any touch of the water, we can remain in the air. Then we can remain in the ether, air up to fifty hundred miles around the earth, then there is no air. Then there is only ether.

Mādhava Mahārāja: Guru Mahārāja, can you explain this universal particular, universal self, this relationship between universal particular, and individual self.

Śrīla Śrīdhara Mahārāja: Ah, both.

Mādhava Mahārāja: Three.

Śrīla Śrīdhara Mahārāja: Individual souls are also there, particles of soul, spirit, and wholesale, gradation. *Aṅgsi*, *aṅga*, the part and the whole. In this way it is going to higher region, part and whole. Because our conception is limited we sometimes see this whole and a part. Again, if we go further then we see whole is more spacious and the part is here. A greater conception of a part, and greater conception of a whole, progressive, no end.

Mādhava Mahārāja: Is that the same as Brahman, Paramātmā and Bhagavān?

Śrīla Śrīdhara Mahārāja: No end, according to the capacity the breadth and width increased. Universe of discourse. According to the capacity of the eye we can - our area of vision is low or high, small or big, capacity of the eye increases. And with telescope your zone will be greater. In this way the progress. Finite can go to measure infinite. Everywhere centre nowhere circumference. But still, progress is there, going on, increasing conception. Everywhere centre nowhere circumference.

So, *aprākṛta*, when finite approaches to us, as infinite approaches to us like finite in *aprākṛta*, our fullest realisation is there. Don't lose your energy in the conception of infinite. That is useless to you. But when infinite comes to meet you in a particular form that you can have Him in a fullest way. The *vātsalya rasa*, the *mādhurya rasa*, *sākhya rasa*, He has come to you, so near and so tangible, it is your highest realisation. You cannot approach infinite by your own worth or capacity. But when He comes to you in the finite form, then you can have Him in the closest position. The highest realisation, *aprākṛta*, which is very similar to *prākṛta*, phenomenal world, very similar but not phenomenal, *aprākṛta* means this.

That infinite of two kinds, in its own characteristic, and in the characteristic of your tangibility, *aprākṛta*. He's infinite but He's approached you in the form of finite as you can feel most. That is *aprākṛta*, that is in Vṛndāvana. He has come so near, Yaśodā whipping, carrying the shoes of Nanda. So near He has come to finite.

Mahāprabhu told that is only by the transaction of heart we can approach that area, not by brain, understanding anything, power. Attract Him by the heart, by surrender. Increase your negative character. "I'm helpless. I'm the poorest." Then you can draw Him towards you. That is the key. *Jñāna-śūnya-bhakti*. Don't, never approach by your knowing capacity that you will measure Him, you will know Him. *Jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3] cast away hatefully the attempt to know Him.

"No. I want to serve Him, to be utilised by Him, by His men, those who are in His connection."

Be humble. *Tṛṇād api sunīcena* [*Śikṣāṣṭakam*, 3] Think yourself of your smallest characteristic that you are most negligent factor in the universe. That will help you to draw the absolute towards you, and not that you will make yourself big and you will swallow the absolute. Not that.

Nitāi Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*, ever new. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*. *Ānandāmbudhi*, the ocean of joy, and that also ever increasing, not stagnant. *Ānandāmbudhi-vardhanaṁ*, and *prati-padaṁ pūrṇāmṛtāsvādanaṁ*, a peculiarity also there. At every step He's full, progressing, so He's not full in want, otherwise how the progress will mean. But, *pūrṇām*, *prati-padaṁ pūrṇām*, *ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ*.

Peculiar conception. The ocean of joy, ever increasing, and at every step *pūrṇāmṛtāsvādanaṁ*, ever new, full... [*Śikṣāṣṭakam*, 1]

...

Śrīla Śrīdhara Mahārāja:

[12:00 - 20:14 (the end). Bengali [?] With the following English words and parts of recognisable *ślokas*.]

Prākṛta dhāma... cinmaya conception... concentrated *raja* power... concentrated *līlā*... Navadwīpa... Bhaktivinoda Ṭhākura... Navadwīpa Dhāma... how it is possible?... central position of thought... *advaya-jñāna*... eye exercise and what is what... how to see?... *Darśana*... standard bearer... how to see?...

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

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

oṁ 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."]

Vede pasyanti pandita... universal eye... *śāstra darśana*... separate interest... universal interest... back to home... Hare Kṛṣṇa.

End of 82.09.05.B _Sept 5 B_

Start of 82.09.06.A

Śrīla Śrīdhara Mahārāja: _____ [?]

The approach in *Bhagavad-gītā* is a thorough approach.

An ordinary qualified man may teach the primary student, and a higher educated professor also can give training to the infants. That will be different.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Everything is in consciousness. One is conscious of everything, even every dust. Nothing is unknown and neglected. That is a great achievement. Universal consciousness, that just as we're conscious of our own body, our own things, our own deeds, so

universal consciousness is there. Not even a dust is not within His reckon. Everything has got fullest record and position in His consciousness. That is another world, *adhokṣaja*. *Adhokṣaja*, a diabolical change cannot but come in the heart of any person. We may lose it, we may not have any consciousness, any memory of anything particular. It is clear.

Avaram bhavato janma param janma brhaspata _____ [?]

"I know anything and everything. Even the whole history of a dust. Everything within My knowledge."

It is not non-scientific, if we can rise up to this standard, then we can have a diabolical change in our angle of vision. That the background, fully conscious of every atom, nothing is lost in Him. Such a universal...awake, fully awake to the interest of every atom in this world, background there is that. And not only conscious, but also affectionate. Affection, interest for everything is recorded, maintained there, That is a graphic change in anyone's life, progress towards theism, it is very strengthened. And that is Vasudeva, within whom everything is living, and He's also living within everything, that is Vasudeva conception of the Supreme Lord. This is not the highest conception, but still the primary conception of real theism is here, Puruṣottama-vada.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

[Kṛṣṇa says: "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]

The Brahman conception, all-accommodating, but inert, but wakeful, vigilant eye to everything. Everything is recorded with interest. That is at the background of the whole. *Tad viṣṇo paramaṁ padaṁ*. The gist of the *Ṛg* mantra is, *Brāhmaṇas* are advised to utter this mantram before they approach any function.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg Veda*, 1.22.20]

This *Ṛg* mantra, a primary mantram in the *Ṛg Veda,* the oldest scripture, revealed scripture of the world. So far it is, has got recognition. *Tad viṣṇo paramaṁ padaṁ*. The noble feet of Viṣṇu, *padaṁ*, aspect, the one noble aspect of lower aspect, noble, lower aspect of Viṣṇu is this. *Viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. The theistic scholars are always to view it in such a way. *Sadā, paśyanti suraya divīva cakṣur ātatam*. Just as a big eye over our head, *divī* and *aca*, over our head, a big, an infinite eye is over our head. What is that? That *viṣṇo param*, that is the feet of Viṣṇu. The feet of Viṣṇu, the lowest conception of Viṣṇu, what is that? That is of this nature. What is

its nature? That like an infinite eye, a large eye always spread on our head. Just as like the sun, seeing everything, inspecting everything, whatever is going on here. And that is the Holy Feet of Viṣṇu. The characteristic of the Holy Feet of Viṣṇu is such. That is the so called lowest portion of Him. There the world is accommodated in a fully conscious atmosphere. Think yourself this, and do any activity, any action, that you are such and such.

Sambandha-jñāna, this is your position. So how to approach any action. You get inspiration from such idea, such conception of your life. Draw your inspiration from this sort of conception of your environment. The vigilante eye of your guardian is scrutinizingly inspecting everything what you do. With this idea you approach to anyone, any activity, and person, all detected. Nothing secret, all open, nothing concealed. This idea, your behaviour will be transparent, it will be as clear, as pure as anything. Only just begin to interfere, to handle any activity, this *yajña*, or this *pūjā*, or whatever it may be, think your position, you are such and such. You are such and such, and you are going to deal with another one in a particular way for a particular interest. Always be, that your position is such.

Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya. The *suris* [?] and the devotees, the liberated souls, they get such conception of their position in this universe. *Divīva cakṣur ātatam*. *Cakṣur* means eye, the great eye spread on our head, *ātatam*. And Sūrya also, *cakṣur* means Sūrya, just like a sun spread on our head, a searchlight, like a searchlight over our head, is there. Then how shall we do? Can't conceive anything. So we must be pure, in and out. Must have to be pure in and out, in every action of us. In all our dealings with the environment. This one mantram of *Ṛg Veda*, *tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. Always they say like this, their position, and they go on doing. With this angle of vision, go on, approach anything and everything, and it cannot contaminate you in any way. And everyone who will come in contact with you, they will also be purified with the touch of such great normal, happy vision. *Darśana*, the angle of vision. How to see things, we have to learn. The *māyā darśana*, misconception, local interested, and to see things overpowered, prejudiced by local interest, that is *māyāik darśana*. And universal interest, to see things from that standpoint.

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]

Everywhere is His rule. Above provincialism, localism. Universal view we shall have. Then we're not to suffer from the misconception of local interest. In local interests we must have hitch between them. Local may be to the extreme to one person, to a family, to his village, to his country, to his society, to the humanitarian, excluding the animals and the vegetable kingdom. So there cannot but be clash: local interest. See everything from the universal interest.

Īśāvāsyam. *Tad-brahma vasudevam mayam jagat.* Vāsudeva, He's everything.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"One who can have My, see My presence everywhere, *yo māṁ paśyati sarvatra*, sees Me everywhere, and sees everything *in* Me."

Visa versa, to see everything in Him and to see Him everywhere. One who has got such capacity of his position in the universe, then he's never lost.

"Never lost in Me. He's always with Me, and I'm also always with him."

In *Bhāgavatam* also,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty 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]

Who is the highest type of *bhāgavata*, devotee? *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. One who can see everywhere the connection of the divinity, of the supreme. Not divorced from the cause, prime, but sees things in connection with the highest existence, the best existence. *Paśyati sarvatra*, and *sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. The existence of the Lord everywhere, *ātmanaḥs ca*, this is *cid-vilāsa* in *Bhāgavatam*. And also his position according to that. He's an enemy to Krsna, so he must be my enemy. In accordance to his position. In this way. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. His attitude, his existence, and his attitude with everything, and *ātmā-naṣṭa*, and then his own position, what it will be about that thing, accordingly, in accordance to his position to the Lord, and his position to that thing he will have to calculate that what will be my position to that thing then. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*, first, then *ātmanaḥ*, accordingly, what will be my position with them, that, *bhagavad bhāvam ātmanaḥ*. Then *cid-vilāsa* also it will, in full swing we can get this meaning, *ātmanaḥ*.

Bhūtāni bhagavaty ātmany, and visa versa, and everything is adjusted with the supreme knowledge in this way, and accordingly, what it will be, my relation with that thing, how I shall live there. *Bhūtāni bhagavaty ātmany ca*, how He's resting in him, an accordingly how He will rest within me. My relationship is always, should be always calculated in accordance to the relation of anything with the absolute. First what is in connection with the absolute, and then accordingly I shall, 'my relation with the absolute is this , so how I shall have connection with that, in accordance to that.' This is *Bhāgavata*, *cit-vilāsa*. Not in general, but in particular it has been described here. *Mahā bhāgavata*.

So the Vaiṣṇava in Vṛndāvana when they say, "Oh, this is my enemy, enemy party, anti-party." Still they're in particular, universal thought. The consciousness, relationship to the Lord and then calculated how my relationship with that thing. It is friendly, or neutral, friendly, neutral, or animosity, in general. And in particular there may be infinitely different types.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

In *Bhāgavatam* there is a *śloka*,

[śrī-bhagavān uvāca]
para-svabhāva-karmāṇi, na praśaṁsen na garhayet
viśvam ekātmakaṁ paśyan, prakṛtyā puruṣeṇa ca

[The Supreme Personality of Godhead said: "One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."]
[*Śrīmad-Bhāgavatam*, 11.28.1]

Kṛṣṇadāsa Bābājī came to ask me, "What was the meaning of this? *Para-svabhāva-karmāṇi, na praśaṁsen na garhayet*. We must not praise or we must not blame the nature of others in this world. *Para- svabhāva-karmāṇi, na praśaṁsen na garhayet, viśvam ekātmakaṁ paśyan*. Thinking that the whole world is in common estimation, common interest. *Ekātmakaṁ paśyan, prakṛtyā puruṣeṇa ca*. And that is a play, within *prakṛti* and *puruṣa*. It takes this way. Then what is the, if this be the absolute, then how should we not praise of the Vaiṣṇava, Vaiṣṇava *praśaṁsa*, Gura *praśaṁsa*, Bhagavān *stava*, all these things are of lower degree?" He came to me.

I told, this is in the marginal position. Margin, when we drawing from this world of mundane differentiation, it is applied only in that stage. But in the higher stage in the divine cosmos, differentiation is there. According to the degree of serving for the pleasure of Kṛṣṇa, so many groups, so many parties, anti-parties and neutral parties, and their praise of Kṛṣṇa. They are mad in the praise of Kṛṣṇa, and not only Kṛṣṇa, but Kṛṣṇa *bhakta*, Guru. That is not in miss-balance, not in the stage of balance, that neither this side nor this side. That is to the fullest extent, even stealing, thieving, weeping, are going on there in the highest stage. What is that? All to satisfy Kṛṣṇa, a dynamic design has been inaugurated there.

So, *para-svabhāva-karmāṇi, na praśaṁsen na garhayet, viśvam ekātmakaṁ paśyan*. It is marginal, from marginal position this view may stand. But when we enter into the Vaikuṇṭha and the Goloka then again we enter into individual interest and group interest, and all these things there *nirguṇa*. But, one thing, that no selfish existence reins, only playing at the hand of the sweet will of Kṛṣṇa. The ego has been exhaustively removed. There is another ego only designed to satisfy the whims of Kṛṣṇa. So from the worldly standpoint, this *ahaṅkāra* has been fully eliminated. But there is within the soul a class of ego for the satisfaction of Kṛṣṇa. It is designed, it is there, *cid-vilāsa*.

If we are to show the Śaṅkara and others, they cannot very easily swallow this field, that how ultimate things may be differentiated in this way. There will be some tears, stealing, lying, and hitch, fighting for interest, and how that can be the highest conception of the absolute. But only, the key is here, that for the satisfaction of Kṛṣṇa. Die to live, and after death, there is life, they live. Death, only dying is not its own end, but die to live, a real life. So there is also life, there we shall live, but we shall have to die wholesale as we are at present. We are prey to local interests, and local interest, that is wrong, no interest. That is temporarily supposed, artificial interest, not real. So we're to get relieved from the poison of local interest. But to have a life that is created Lord Kṛṣṇa's interest. Only Kṛṣṇa's interest, this should be introduced there, everything will be all right. But to speak it in one word, it is very easy, but it means much.

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]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana* [hearing and chanting], the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]

["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."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.153]

The conceptions of this mundane life, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, the misconception world is finished in Satyaloka. Then the Virajā, then the Brahmaloka the halo. Then specification in that world of halo, consciousness, Brahmaloka, *'virajā,' 'brahmaloka,' bhedi' 'paravyoma.'* Then crossing Śivaloka it comes to Vaikuṇṭhaloka.

tabe yāya tad-upari 'goloka-vṛndāvana' ['kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa]

["Being situated in one's heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the Lotus Feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.154]

Fully-fledged theism and half-sphered, our Guru Mahārāja's words, hemisphere. Vaikuṇṭha means hemisphere. Why? Half, two, *śanta*, *dāsya*, and half of *sākhya*, and *śanta*, *dāsya* is represented there in Vaikuṇṭha, and not the other part. That is _____ [?] *sākhya*, and *vātsalya* and

mādhurya not present there, not open to the public there, to the *jīva*. But the whole is full-fledged service is open only in Goloka to one and all, there, full-fledged service. And even so much has to go to that *parakīya rasa*, to enhance the ordinary. Just as we have got general hunger, but if we take little medicine the hunger can be increased and we can feed more, eat more. That way, that arrangement, the adjustment of *parakīya*, that makes more intensified.

Yaśodā, in *vātsalya rasa*. "Kṛṣṇa is my son, but some say that, 'no, He's not mine, He's son of Vasudeva.' How that is possible, that He may be Vasudeva's son? Such beautiful, charming boy, He's not mine?"

This sort of mentality increases her affection many fold more towards Kṛṣṇa, towards Gopāla, towards the child.

"If I lose Him, if I lose Him how I shall stand? Then I must serve Him with more affection. I may not have the chance. They say so."

So this idea increases the affection more, and also, in reaction, the satisfaction, the bliss, the ecstasy is also of that order.

So in friendly circle, the friends think, "Oh, some say Gopāla, He's Nārāyaṇa. He's not amongst our friends as we are called. We may lose Him, the chance of losing such a companion, how can we live then?"

So with this apprehension, 'that we may lose, our position may not linger for a long time,' it increases the affection more. So this is the key to *parakīya* conception. In *mādhurya rasa* also, in that magnitude, that quality, 'I may lose. How will it be possible to stand? To stand, to remain, to maintain our existence, it is impossible.' With this earnestness, they come to meet, to do any service. This is more intensified. In this way, this arrangement has been invented by Yogamāyā for the service of Kṛṣṇa, very intense, more intensified.

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

Rūpa Goswāmī says there are four qualifications extra, which is not in Nārāyaṇa, in Kṛṣṇa. Ordinary, fifty qualities we find, very meagre conception in every soul. But there are some gods where we can trace five more with little greater magnitude, Indradi *devata*, Śivadi *devata*, *pañcānu*, fifty-five. But in Nārāyaṇa we find in full sixty qualities, in the fullest form. But in Kṛṣṇa we find sixty-four, in the fullest form. And what are those four which are not in Nārāyaṇa?

It is mentioned as the flute, that is sound, *śabda*, most charming sound He can produce. Every nerve is attracted by the sound of the flute. *Śabda mādhurya*, *veṇu mādhurya*, *veṇu mādhurya* means *śabda mādhurya*. Such a peculiar sweet sound He can produce that whenever anyone comes in touch of that, he's mad to run towards the source of that sound, can't help, *śabda mādhurya*. *Nāma mādhurya*, *śabda* means name, sound, the sweetness, sound, *śuka*, *rūpa*. Then *guṇa* is eliminated. I have some suspicion here. *Nāma*, *rūpa*, *guṇa*, *līlā*, *parikara*. The *guṇa* is omitted, the quality. What for, I don't, I can't understand. Then *rūpa*, *guṇa*, *rūpa mādhurya*, *śabda mādhurya*, then second is,

namnah sravanam tato, *sravavena*, *rupasya*, *sphuranam*, *bhavati* [From *Gauḍīya Kaṇṭhahāra*, 13.22. ?]

From name, then next comes the colour, the beauty. The beauty, personal beauty. First the charm of His flute, the sound. And the second, the charm of His beauty. There is no parallel in this world that can attract the heart to travel to every point, *rūpa mādhurya*. So *Nāma*, *rūpa*, then *guṇa*, the third is omitted here. Then *parikara*, paraphernalia. His paraphernalia, in *vātsalya rasa*, in *sākhya rasa*, in *mādhurya rasa*, the paraphernalia that is incomparable to any of other Avatāras, of Nārāyaṇa even Himself. It is unprecedented, the paraphernalia. Such a sweet, and such a touching, affectionate paraphernalia we cannot find anywhere and everywhere. Nowhere we can find. And then last *līlā karma* _____ [?] The fourth is *līlā*, *mādhurya*. His *līlā*, His dealing amongst His circle, that is of such, *adbut*, means wonderful nature, that wave. That wave whenever and from what point it is oozing, comes out, and how over floods everything, that is all unknown to us.

In Dvārakā, calling, Brahmā. "Which Brahmā has come?"

Brahmā thought, "Which Brahmā? Only one *brahmāṇḍa* and I'm the master. And he inquires, 'which Brahmā?' What's this? Still, what to do? It is Sanaka-*pita*, *catur-mukha* Brahmā, the four-headed Brahmā, the father of Sanaka. Can you please inform."

And when he went there, he found, "What is that? I'm only four-headed This hundred-headed, the thousand-headed, the million-headed Brahmās are all..." Nonplussed.

The *līlā*, Brahmā, to test Him took the cowboys and the calves and concealed in some cave. Then he came to test, "That while the things are going on, let me see." He has come, "Oh, the same cowboy with a morsel on His mouth, and with a stick in His hand, just like an ordinary cowboy He's going."

A very good comparison has been given here in *Bhāgavatam*, very nice. Just as in daytime we cannot find any glow worm. In the light of the day, and the stars also. And also in the night of *amavasya*, the new moon, we cannot find the trace, the existence of fog. The fog is absorbed. The darkness of the fog is absorbed in new moon light, *amavasya*. The dense darkness can absorb, and also the strong light of the sun can absorb the light of the glow worm.

So Brahmā's *māyā*, he went to test, to deceive. To test, that was absorbed. *Līlā*, *adbut līlā*. Which is simply impossible.

That a boy, Tṛṇāvarta has come like a storm. Yaśodā carrying the Gopāla in her waist, and Tṛṇāvarta has come to kill Him, the boy, sent by Kaṁsa. Suddenly Yaśodā felt that He's very heavy, very heavy, could not keep Him on her lap. She had to take Him down on the earth, and that wind took the boy away far.

And Yaśodā was nonplussed, "My boy, I could not keep, and from my lap I put down the boy. How did the wind take him away?" She's lamenting like anything. She's lamenting, then next moment found that the great demon he fell on the earth, and on his neck that boy Gopāla, embracing his neck, He's just over it.

"Oh, God has sent, how the demon has been lost we don't know. But if the boy had been below and the demon would be above, then would be pressed, killed, must be killed, but chance has saved Him, that He's just over the body, chest of the demon."

In this way, playfully, big demons. It is also stated, just as in Rāma *līlā*, Rāvaṇa, Kumbhakarṇa, they showed their valour and strength in a great way. But as Kṛṣṇa *līlā*, Kṛṣṇa is the

Svayaṁ-Bhagavān, they're the demons, but it is not described in such a dreadful way. Still they are more stronger than the demons in Rāma *līlā*. When they came to disturb Kṛṣṇa *līlā*, they're more powerful and more strong. But so playfully they were managed that we think, 'that all by accident, Kṛṣṇa is saved accidentally, and no attempt from Him was necessary at all.' This is *līlā*. _____ [?]

So *Nāma*, *rūpa*, *śabda mādhurya*, *veṇu mādhurya*, and then *rūpa mādhurya*, then *parikara mādhurya*, and *vaiśiṣṭya* and *līlā mādhurya*. These four, exceptional, which can never be found any other place, not even in Nārāyaṇa who is the source of sixty full qualifications we can conceive ever. And other gods, Śivaji, including Mahādeva, Indra, especially empowered, fifty-five, and ordinary *jīva* only fifty. And special qualifications which is not found even in Kṛṣṇa, is found twenty-five in Śrī Rādhikā. Special, twenty-five, there, it has been given for us to understand, to follow, to conceive how they're possible, That is also mentioned.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Raso vai saḥ. Akhila-rasāmṛta-murtiḥ. The background of the knowledge. Knowledge is only searching, searching element, searching for ecstasy, searching for bliss, happiness. That is knowledge. Knowledge means consciousness. Consciousness not in a complete thing, it is incomplete because it is searching for fulfilment, that is consciousness. It holds greater position than ordinary things, as stone, or wood or earth, they have got no conception of their own existence. But consciousness is conscious of his own existence, but he's in want, and he's always searching for something, for his fulfilment.

And what is that fulfilment? That is *rasa*. *Rasa*, that is the highest integer. That is the most fundamental substance we can ever conceive. And that is *ānandam*, that is *rasam*. Both consciousness and existence is presupposed there, already there. *Ānanda* means fulfilment plus consciousness, perception, and plus existence. A fossil can have existence only, but no consciousness. But the soul can have consciousness and existence, both, but not the fulfilment. But in *ānandam* these three fully existing. So *sat cit ānanda*, *satyam śivam sundaram*, in this way. The original, the most fundamental thing is *rasa. Raso vai saḥ. Rasa* is the most fundamental substance, *akhila-rasāmṛta-murtiḥ*.

And Rūpa Goswāmī says, "What is Kṛṣṇa? All sorts of *rasa* fully adjusted, coming to show a beautiful figure. They're properly adjusted, wherever, what should be. In this way the proper adjustment of the whole *rasa* in a particular beautiful figure, that is Kṛṣṇa. And particular beautiful sound in the name of Kṛṣṇa. In this way, so on. *Raso vai saḥ*, the *rasa* Himself."

So in scientific enquiry, search, we must have such sort of conception about Kṛṣṇa, and His *līlā*, and His paraphernalia, and His *dhāma*, His plane, all these things. We must have some conception in this way.

Hare Kṛṣṇa. Not unreasonable, not unscientific. Quite scientific basis is there.

End of 82.09.06.A

Start of 82.09.06.B

Śrīla Śrīdhara Mahārāja: ... we're told. Philosophy is that, science of all sciences. So the science of science. The basis of all sorts of science means knowledge, proper knowledge. So knowledge cannot ignore these questions that our internal urge, the inner urge, that will come to,

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[kṣīyante cāsya 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]

When the sealed heart, our heart, the heart of a *baddha jīva*, conditioned soul, is a sealed one, the seal will be broken. And such feeling will come out that all doubts will be cleared, *bhidyate hṛdaya-granthiś*, *svarūpa adidartika* [?] When the inner self will come into light then all doubts will be cleared, *bhidyate hṛdaya-granthiś*. The faith, the *śraddhā*, that is sealed within our heart, as a soul in bondage, that will be broken. And such natural flow will come of faith, *chidyante sarva-saṁśayāḥ*, all doubts about the conception of anything and everything will be cleared.

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 shall know of our own self and through our own proper self within thought of relativity we shall come to know the real background, real foundation where we are taking our stand, *svarūpa*. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi*. Then his previous commitment with this false environment will be stopped at once, disconnected, at once. Not a minute will be necessary to disconnect with the present illusive paraphernalia. *Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*.

"I am everything. You are Mine. No complaint. No attempt is necessary. Everything is there. You move in a spontaneous, automatic way. No trouble is to be taken for your movement, of this purpose, that, all, is automatic. Everything is automatic you see, thereby."

Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani. The government will feed you and you will not have to strive for your individual bread, something like that. Then you'll find according to your different taste, different food for relishing is coming to you. According to different *rasa* the Yogamāyā is making arrangement, everything, and you are to play on his hand. And there we find the maximum of your fulfilment there, as if without any attempt, *yantrārūḍhāni māyayā*.

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

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the

Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

Māyā intervening and that *māyā* will be removed, Yogamāyā will be replaced. That is what is necessary. Instead of *māyā*, the Yogamāyā will come to tackle you, to handle you. Yogamāyā means centre-carrying, in-carrying. And Mahāmāyā means out-carrying current, out-carrying to sense pleasure, *kāma*, and in- carrying current is Yogamāyā, the automatic.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanaṁ
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavataṁ pramāṇam-amalaṁ premā pumartho mahān
śrī caitanya mahāprabhur-matam idaṁ tatrādaro naḥ paraḥ

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[From Viśvanātha Carkravartī Ṭhākura's *Caitanya-matta-mañjuṣa*]

Viśvanātha Cakravartī Ṭhākura, in one *śloka* he's giving the whole substance of the Gauḍīya Vaiṣṇava in a *tika*. What is that? *Ārādhyo bhagavān vrajeśa-tanayas. Nanda-nandana*, He's our object of worship, our love, our aim of life, *vrajeśa*. *Tad-dhāma vṛndāvanaṁ*. And not in Dvārakā or anywhere, in Vṛndāvana, that is the most favourable stage of His *līlā*, *dhāma līlā*. And *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā*. And a very beautiful, wonderful type of worshipping, of serving has been invented by these damsels of Braja, the Braja *gopīs*. And very sweet, *kalpitā*, that is our real want, fulfilment. *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā, śrīmad-bhāgavataṁ pramāṇam*. Where did you get this, your whimsical thought, all these things? No, no. *Śrīmad-bhāgavataṁ pramāṇam-amalaṁ*, and the *amala pramāṇa*, the purest type of evidence we find in *Śrīmad-Bhāgavatam*, the last gift of Bhagavān Vedavyāsa who has given all sorts of religious ideas to us, His last gift, *Bhāgavatam*. That stands guarantee for this *prāśana*, this offering. *Pramāṇam-amalaṁ premā pumartho mahān*. And what you will get as benefit? Love, attachment for the truth, for Kṛṣṇa. That will be your remuneration, more and more service, and more and more attachment, no end. *Prema pumartho mahan*, not *dharma*, *artha*, *kāma*, not salvation, liberation, mere, but *prema pumartho*, the end of life is to acquire the attention of all the attractive Kṛṣṇa. *Śrī caitanya mahāprabhur-matam idaṁ*. And who is the propounder of this cult? Śrī Caitanya Mahāprabhu, the great Lord. Mahāprabhu, He stands guarantee for all this truth, He has preached this, you will get this. *Matam idaṁ tatrādaro naḥ paraḥ*. Our great reverence, attachment and faith in such opinion, such principle of life. Viśvanātha Cakravartī Ṭhākura says.

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. _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Nine thirty. All the letters are ready?

Akṣayānanda Mahārāja: Almost.

Śrīla Śrīdhara Mahārāja: Almost. So some must be sent to the post office?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We may get some letters, or some response to their... But not any of them could come yesterday also. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: One small question. You had mentioned *apratihatā* is irresistible, *ahaitukī apratihatā*, so does it mean, generally we think it means that *bhakti* cannot be impeded, there's no obstacle for *bhakti* by material things. But can it also mean that we cannot resist but accept the *bhakti*. We also cannot resist *bhakti*, we must accept it, do we take it that way also?

Śrīla Śrīdhara Mahārāja: *Ahaitukī apratihatā*, and the *hetu*, that has got cause and it can be controlled, this is a conception in a, from a relative position, not from the absolute plane.

Akṣayānanda Mahārāja: Yes. Like that _____ [?] Kṛṣṇadāsa Bābājī asked you that same question, so you told that in a *taṭasthā-vicāra*.

Śrīla Śrīdhara Mahārāja: It is not really of that type. That is when we are within some sort of incomplete knowledge, to us, it can't see.

Suppose if we find that after one has got some disease and then using medicine he gets a better health than previous. Then who can see the future, he won't be disturbed by his present disease and taking medicine. And who does not know the future, he'll be very much disturbed. This is one thing here.

And what is in Yogamāyā that is managed by, though they can see, they can feel everything, but *jñāna śūnya bhakti*, it is already given by Yogamāyā. That is another thing. The responsibility is there. They say, 'we do not know,' *jñāna śūnya bhakti*, the party, they do not know what is what, instrument in the hand of Yogamāyā. But Yogamāyā knows everything and she stands guarantee for them, *jñāna śūnya bhakti*. And that is more tasteful, and that is more natural, we are told.

Nanda-Yaśodā, "We have got no knowledge. If any *sādhu* coming, taking the feet dust of him and putting on the head of Gopāla." Ha, ha, ha. They're in such condition, such ignorance. If you say ignorance, then he's such ignorant then ordinary *sādhu* taking his feet dust and putting, "Oh, you please bless Gopāla that He may live long." Then what do you say? This is more gain. Yogamāyā is handling them in such a way.

The *gopīs* say, "Who are we? We're the jungle girls, no capacity. But anyhow we had some good fortune that took us to Your service. But what we are, our position, we're neglected, even not the society girls, the jungle girls. We don't know so much rules of the civilized world, we're such."

The negative conception is such, the positive is mad to help them in such condition, because in heart, they have got no other aspiration but Kṛṣṇa's satisfaction. In that way we have to take. The *jñāna śūnya bhakti*, and Mahāprabhu accepted, "Here, here it is." The question of faith, they don't come to measure everything by their own futile standard. With a standard of a miracle or a meter (measuring stick) wants to measure the sky. The *jñāna* means to labour under such mania, that unnecessary mania that I shall devour the whole within this belly. Within the short space of my knowledge, the whole should be accommodated. But this sort of mania give up. Establish a fair relationship with the infinite and allow the infinite to handle yourself, for your best interest, and live yourself fully there, surrendered. Then you will be, through faith you will be best benefited. That is the underlying principle. Don't lose your energy. What is impossible, that is to capture the infinite within your fist. Don't waste your energy in that way.

jñāne prayāsam udapāsya namanta eva, jīvanti san-[mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-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]

The way of submission, but not the way of capturing everything within your fist. That is the wrong way your negotiation with the infinite. That is mad, that a finite he will devour infinite. But submission to the infinite is the way to come in real contact with the infinite. Handled by Him you will feel His very sweet existence in you, that is the path of coming in connection with Him. Not in a challenging mood but in a submissive way, when you get His touch you feel inconceivable joy within you of different kinds. The basis is that. So *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-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]

So such is, it does not depend on knowledge, or energy, worldly energy or knowledge cannot give birth to such faith. It is there, it is the most original, most fundamental thing. And you are a child of that soil. Anyhow you have come to awake in this wrongful plane, this is *karma*, *jñāna*, all covers of your self. Your proper self is not there. It is a child of that soil, of faith, a fair relationship with the infinite, finite and infinite, a fair relationship, and not a challenging that I shall know everything.

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

So *śraddhā*, unquestionable, fundamental, *śraddhā*, surrender. Knowledge may apparently be our good friend, reliable friend. No. Knowledge is not your reliable friend, in your highest attainment, acquisition of life. So faith and surrender, that is your real friend, to your connection with the biggest. You can't measure Him. You can't have Him, He can take you. If finite can know infinite, He's no infinite. But if infinite cannot make Himself known to finite, He's no infinite. Coming from that side and no connection from this side is possible. Now what to do, think? He can connect with you but you cannot connect with Him. Now find the way how you can get His connection. You have to tackle with His sweet will by service and submission, surrendering. That is trying to enhance your negative aspect you can draw the positive. And you can't take the position of a positive, aggressive, you're not such. You're dependent and not the entity on which everything depends. *Śakti* and not the *śaktimān*, the owner of energy, you are energy, and not the owner of the energy, one who can use the energy. You have your master, proprietor. "It is My energy."

Apara-para, and *kstretrajnakhya tatha-para*, in *Viṣṇu Purāṇa*, the three kinds of potency. One potency in *Bhagavad-gītā* too, one this gross, another the *taṭasthā śakti jīva*. In *Viṣṇu Purāṇa* it is said *kstretrajnakhya tatha-para*, another higher potency which is known as *ksetra*, *svarūpa śakti*, which is above Brahmaloka, above *jīva śakti*. So three potencies He has got, *cit śakti*, *taṭasthā śakti*, and the *jara śakti*, *māyā śakti*, three potencies. Only one potency but to make Him easily understood, it is divided into three.

[visnu-saktih para prokta kstretrajnakhya tatha-para
avidya karma-samjnanya trtiya saktir-isyate]

["Viṣṇu-*śakti*, the energy of Kṛṣṇa is threefold: *para-śakti*, or the Lord's superior, spiritual energy; *ksetrajna-śakti*, or the marginal living beings; and *avidya-śakti*, or the illusory energy, which is characterized by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarized 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]

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

So *ajñāna* in Goloka, and ignorance in the world, that is just the opposite.

Akṣayānanda Mahārāja: You told one day that man said, "Mahāprabhu passed His last days in madness, we hate that, we could not stand such a thing." Some gentleman had told that.

Śrīla Śrīdhara Mahārāja: In Madras, one scholar came to see me. "That your highest ideal is that of Caitanya Deva?"

Yes.

"We're afraid of what He has shown in His last days, His mad behaviour. What to try to get that, it is a dreadful thing, what He showed in His last days."

And there is another aspect of seeing the thing.

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]

Can you think that when a big patron is going to be hanged, he's happy within him, and outside the pangs of his death? Can you imagine that quality of happiness? Can you conceive the happiness of Raja Hariścandra who made a gift of the whole world and took the position of a servant in the cremation ground, the happiness within him? Can you conceive the happiness of Rāmacandra, leaving His kingship, went to the jungle and there experienced the hardness of life, but how He felt within Him? So external things, apparent things are treacherous, in this way. And the 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]

Apparently there is sorrow but internally there may be sweetness. We are to think like that.

Gaura Hari bol. Gaura Hari bol. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite*. Already admitted. Externally it seems to be painful, but internally they're feeling some wonderful quality of ecstasy within. Hare Kṛṣṇa. And that must not be acquired by the help of any intoxication, however qualified it may be. It has got its proper soil on which we are to make progress.

So Bhaktivinoda Ṭhākura he's warning, *dekho bhāi, kāma-preme, bheda nāi.*

[kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'premā' nāhi haya]

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa Kalpataru*, *Upadeśa*, 18]

"It is very difficult to detect the difference between this lust and love. I'm warning you. Ostentatiously, apparently, you won't find any difference between this mundane lust and the divine love. *Tabhu kāma 'premā' nāhi haya*. Still, know for certain that this lust is not that love divine.

Carmma-māṁsamaya - kāma. This is concerned with material things. And *prema*, *cidānanda-dhāma*, and that is the highest goal of your soul's attainment.

[carmma-māṁsamaya - kāma, prema - cidānanda-dhāma]

["The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise."]

ataeva kāma-preme bahuta antara, [kāma-andhatamaḥ, prema-nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

The great difference between the two, *kāma-andhatamaḥ*, one is dense darkness and, *prema-nirmmala bhāskara*, and one is the shining sun. Just opposite. Gaura Hari bol. We must be always very careful in this aspect, what is what. We may stop today.

...

Śrīla Śrīdhara Mahārāja: ...So Guru *tattva* also, different disciples may have different perspective of him. Some say friends, but *mādhurya rasa* is all combined, so *mādhurya rasa* Guru, with him we can see all other functions of different *rasa* in that Guru.

Our Guru Mahārāja once told that, "My Gurudeva, Guṇa Mañjarī..."
Generally *nayikā*, *aṣṭa-nayikā*, the types of heroine quality are eight. And that is only found fully in Rādhārāṇī, *aṣṭa-nayikā bhāva*. But that is not found in the *mañjarī* class.
But Guru Mahārāja once told, "My Gurudeva is Guṇa Mañjarī, but if I see him, raising my head a little more, I can see him, the full eight qualifications of the eight *nayikās* of Rādhārāṇī. What the other *mañjarī's* have, I do not know, I don't like to know. But my Gurudeva Guṇa Mañjarī, if I see her, look at her with a greater look, I find Rādhārāṇī's full presence there."

So the attitude you may calculate from this statement, what is what. According to the depth of our vision, the object of vision varies. He's all present everywhere, no difficulty in arrangement, according to the capacity immediately, the opposite thing is being present there. As you deserve, so you have, the nature of infinite. Every part of infinite is infinite, it is so. Every part of infinite is infinite. The Lord is everywhere with His fullest consciousness and strength, though we may not detect it.

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]

"It is My sweet will."

Everywhere the power of the military may be traced, but still it is really found in the fort. Because everywhere there is no fort, no soldier, that does not mean that portion of the country is neglected. If we capture that no-one will come to oppose. No. With fullest energy they will come to concentrate in that border when it is attacked. Something like that.

Akṣayānanda Mahārāja: There's one other question. We don't like to analyse such things, so much time analysing. But for the sake of explanation or definition, there's one question. That there are two types of *jīva*, *nitya baddha* and *nitya mukta*. So in that sense, is it an offence to say that the Guru is *jīva*, he's *nitya mukta jīva*? Can the word *jīva* be used or not? We want to know this.

Śrīla Śrīdhara Mahārāja: It is not desirable.

Akṣayānanda Mahārāja: That's, yes, good. But in the common sense, he's a living entity, so just in a very dry sense he's a *jīva*, but undesirable to use.

Śrīla Śrīdhara Mahārāja: But he's *taṭasthā vicāra*, *taṭasthā*, absolute.

Akṣayānanda Mahārāja: Yes. Undesirable. That is cleared up, cleared up a doubt.

One boy came to me in New Delhi...

Śrīla Śrīdhara Mahārāja: You see, it may be seen that a student he, at times may think that his professor, his teacher was also a student, but that won't help his progress or education.

Akṣayānanda Mahārāja:

yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tāṅhāra prakāśa.
[guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.
ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit, na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.
śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord." - "According to the deliberate opinion and evidence of *śāstra*, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them." - "One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods." - "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,* 1.44-7]

Śrīla Śrīdhara Mahārāja: My interest will be to see him as professor. As much as, I will be benefited. But leaving that aside, if I go to analyse his student life, that will be to go astray, to lose one's energy.

Akṣayānanda Mahārāja: Yes. One boy came to me, a young Godbrother. He said, "You are posing as Guru." He says, "I do not accept you as a Guru." I said, that is all right, I do not accept you as a

disciple. And he said then, "All Gurus they are *jīvas*." And then I told, *na martya-buddhyāsūyeta*. This,

gurusu nara-matir [yasya va naraki sah]

["One who thinks that the spiritual master is an ordinary man is said to live in hell."]
[*Padma Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 1.56]

I told, you are *nārakī*.

Śrīla Śrīdhara Mahārāja: That a man is empowered by the government, delegation of the king, or of the central government, district magistrate, he's a man also. But the magistrate is not the man only, it is a central power there. So he should not be confined to see that he's a man. But the man is also in the background.

Akṣayānanda Mahārāja: This boy told me, he said Swāmī Mahārāja was also a *jīva*. I became angry and I told this *gurusu nara-matir*, that you are *nārakī* if you say this. Later on he apologized.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja also he's seeing that he was sick, sometimes perhaps blood oozing from any part of his body.

Akṣayānanda Mahārāja: And you told that the arrow which shot Kṛṣṇa's foot, would that blood be spiritual or would that...

Śrīla Śrīdhara Mahārāja: Yes, yes, yes, that big Ācārya of the Madhva School, he told if Śālagrāma is hit, it burst, all these things. So this is blasphemy, not proper thinking. We must retain our existence in the world of faith and not allow it to come down in the mundane plane. That infinite standpoint, not finite standpoint. If we allow myself to indulge in the thought of finite standpoint, then it will be difficult for me to have any conception about the infinite. We shall try our best to the level of infinite consciousness and the laws and ways of the infinite, if we at all want our contact with the infinite. So that law we are to accept which may be different from this mundane law of the limited world. Both cannot go together. Being finite I shall capture infinite, it is not possible. But I must leave the finite conception and enter into the infinite through faith, through *śraddhā*. Then we can partake in His *līlā*, to a particular degree of intensity. To carry coal to Newcastle, they carry these mundane ideas to the, finite to the infinite. Throw finite laws into infinite and then the troubles come.

Akṣayānanda Mahārāja: They make much of the *puruvasrama*.

Śrīla Śrīdhara Mahārāja: Yes. *Purvati are guru sakha* [?] These laws must be given up and we must merge forever and accustom ourselves into thinking with the law of infinite. Eternal, but here everything mortal, but there, everything eternal. If we thrust this to there, then it will be murdered.

Hare Kṛṣṇa. So everything unintelligible should be considered that our offence, should be attributed to our offence, when unintelligible, anything comes to us due to our offence, our mundane affinity. We have not thrown ourself fully to the laws of infinite. That is *aparādha*. So finite laws should not be applied in the kingdom of infinite world. It is a general, reasonable thing.

Badrinārāyaṇa: You said Kṛṣṇa has sixty four qualities and Rādhārāṇī has twenty five. What about Mahāprabhu? He's a combination of both, and more.

Śrīla Śrīdhara Mahārāja: Naturally we shall think that sixty four plus twenty five. But chemical results may be something more. When both come to combine, new enhancement. But the question of infinite, we must keep it in mind. Infinite minus infinite there is infinite. Just in the case of a zero. Zero plus zero is zero, zero minus zero, zero. Zero into zero, zero. Zero divided by zero, zero. So the infinite just opposite. It is difficult to conceive.

oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."]

[*Śrī Īśopaniṣad*, Invocation]

If the whole is taken away from the whole, the remains, that is also whole. *Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*. Infinite minus infinite, the remainder is infinite. How can you conceive that? From this mundane brain we can't conceive that. In the question of zero, the analogy is a very good one. Zero and infinite, similar, opposite, *kāma* and *prema*, similar, opposite. Self centred, part centred, and centre centred. Hare Kṛṣṇa. *Śrī-rādhikāra, ananta guṇa, pañciśa — pradhāna*.

[ananta guṇa śrī-rādhikāra, pañciśa — pradhāna, yei guṇera 'vaśa' haya kṛṣṇa bhagavān]

["Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 23.86]

It is mentioned in this way. He has got infinite qualities, but twenty five is the principal among them. In this way it has been mentioned. In the case of Kṛṣṇa also we shall take like that, *ananta*. It is not measurable. But still the sixty four is very present. It may increase degrees. Ordinary *jīva*, suppose fifty. But when he becomes Indra, five is added. Where from does it come? The *jīva* can be Indra...

End of 82.09.06.B

Start of 82.09.08.A.1

Śrīla Śrīdhara Mahārāja: ... this *mṛdaṅga*, this *karatāla*, this *śaṅkha*, we should accept only that, because in the highest ideal of *saṅkīrtana* these instruments have been used, and that is not

defective. The harmonium was not discovered _____ [?] You can't say that. That is the most original quarter. Nothing...

Akṣayānanda Mahārāja: Shortage.

Śrīla Śrīdhara Mahārāja: Shortage there, but the perfect *saṅkīrtana* inaugurated by Śrī Caitanya Deva, and whatever He took as His necessary things, that will be our other idea. We shall try to submit, that is the fullest conception, highest ideal, and not outside that we shall go. But still, according to the time and space and society, social condition, to be lenient, to come down to some lower standard, but there should be some degree there. Of course *tat paratvena nirmalam*,

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam, hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

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

Anything, even murder, if that has connection with satisfaction of Kṛṣṇa, that is encouraged, in the extreme cases. But still, on the whole, to keep up the balance, it is not so very easy. The *sahajiyā* will be created, the imitationists, so many lavishly, so many liberal things, that will capture us and the real thing will be evaporated.

Akṣayānanda Mahārāja: Like Gaurāṅga-nāgarī.

Śrīla Śrīdhara Mahārāja: Gaurāṅga-nāgarī, so many things will come.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a special case. Deva-dāsī was having a *darśana* of Jagannātha. Mahāprabhu was standing there. She unconsciously put her feet on the body of Mahāprabhu and madly having *darśana* of Jagannātha. And Govinda wanted to remove her.

Mahāprabhu, "No, no, no. You see how hankering, how earnestness she has got for the *darśana* of Jagannātha. She's unconscious of the fact that she has given her foot on My shoulder. Such earnestness. Jagannātha has not given so much earnestness in Me. Don't disturb her."

But this is a case, *koṭiṣv api mahā-mune*.

[muktānām api siddhānāṁ 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]

One in a *crore*, even more.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: "Rāmānanda Rāya _____ [?] only one single Rāmānanda. He's in a position to deal with all these things, anything for Jagannātha. Viśākhā Sakhī, who is specialist in singing and dancing and playing instruments, Viśākhā. She has got the highest capacity in that department. To sing, to dance, to play with the instruments. Only one, single. Even a person like Me is not fit for dealing in that way." Mahāprabhu says, including Himself. _____ [?] Persons like Me have no such great standard."

End of 82.09.08.A.1

Start of 82.09.08.A

Akṣayānanda Mahārāja: Not to be applied to Ācārya, otherwise risk of offence.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha, ha, ha. If he goes towards *mādhurya rasa* even crossing Kṛṣṇa.
Gaura Hari bol. *Adhokṣaja*. *Namanta eva.*

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-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]

Whatever small portion is given, is allotted, for you to know, you can know that. And that is an offence also, the tendency to know much, that is disturbance in the faith and in the service. So inquisitiveness is loss of energy, see the plane, the peculiarity of the plane of service. It will come automatically. You go on with service, and naturally it will come, of itself. Inquiry in the first *jijñāsā*, *kṛṣṇānusandhāna*, *jijñāsā*.
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]

He can come to my level, but I cannot go to His level.

Akṣayānanda Mahārāja: Yes. Mahārāja, I read one translation of *Upaniṣads* by one Advaitin, one so-called Śaṅkarite. And that *nāyam ātmā pravacanena labhyo*, for that we say *ātmā* means Paramātmā. But he has given *ātmā* as *ātmā*. So y*am evaiṣa vṛnute tena labhyas*, *ātmā* can only know *ātmā* if *ātmā* wants to know *ātmā*. Only then *ātmā* can reveal himself to *ātmā*. This Māyāvādī has given translation.

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

Akṣayānanda Mahārāja: He says, *nāyam ātmā pravacanena*, so we have given *ātmā* there means Paramātmā. But he says it means *ātmā*. So in the case, *yam evaiṣa vṛnute tena labhyas*, so this *ātmā*, he can know *ātmā*. If *ātmā* wants to know *ātmā*, then *ātmā* can reveal himself to *ātmā*. This is his translation. We say Paramātmā can reveal, but they say *ātmā*. *Nāyam ātmā pravacanena*, so that is *ātmā* they say, how can it be Paramātmā? Otherwise it would have said *nāyam paramātmā pravacanena labhyo, na medhayā na bahunā śrutena.*

Śrīla Śrīdhara Mahārāja: Then what about Paramātmā? Paramātmā can be easily known? What does he say? *Ātmā*, if he wants to know himself, *ātmā* can know *ātmā*. And not the conclusion must come, neither this *buddhi*, nor the mind, the lower faculties, are not eligible to know *ātmā*. *Ātmā* can know *ātmā*. All right. And then, about Paramātmā, what will be his position? *Ātmā* can know Paramātmā very easily?

Ha. One scholar, he was a Bengali gentleman and this Śaṅkara's philosophy he told, "Intellectual jugglery."

Akṣayānanda Mahārāja: Yes, intellectual jugglery.

Śrīla Śrīdhara Mahārāja: From cypher he wants to create everything. So everything is wrong and he's also wrong. Why should we attend him, his words? _____ [?] Without Brahman everything is false, then he's also false. And what is the good of running after such phantasmagoria? Truth cannot assert, only *māyā* can assert, illusion. And truth is inert, truth cannot assert. Then how truth will know himself to any place, make himself known?

Rāmānuja has caught here Śaṅkara, very strongly. That you cut off the real improvement of the soul hereby, truth cannot assert, then those who are plodding in the falsehood, what is the hope for them?

You must come in contact with us. Brahman *nirviśeṣa*. *Māyā* is assertive and he's passive. Then how it is possible to know that Brahman, those that are within *māyā*? The *śruti*, the *devata*, the *tīrtha*, no position they will have. They're all *māyā*.

Śaṅkarācārya's mania, *ekam evad dvitiyam* [?] we can't accept existence of two things, that is his mania. He is very particular about that, *advaya*, it must be one. "But *prakṛti puruṣa*, the substance and the potency of the substance then becomes two, it can't be. *Māyā* is non-existing." he said. And still everyone captured by *māyā*. This is suicidal. Brahma is only existing, nothing else. So what is *māyā*? *Māyā* is *anadi śanta*, anyhow it has come to exist but it cannot stay forever. So it has got no existence in the real sense. *Śanta*, *anadi śanta. Anadi ananta* is only *brahma*, *anadi*

ananta. And *māyā*, *anadi śanta. Anta* means end but *śanta* means pacified, *anadi śanta*, subsides. And what is the good of that impersonal conception of truth? That is an intellectual zero. The *suṣupti*, *samādhi*, that is the deep sleep, deep slumber, the highest ideal is of that type. Wakeful activity can never be of any holy nature. The holiest position of us is to have a deep slumber, *samādhi*. And *Bhāgavata* says,

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-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 may consider themselves to be very liberated, of the first order, but, *tvayi asta-bhāvād aviśuddha- buddhayaḥ*, there is the camouflage, the fraud there within. *Tvayi asta-bhāvād*, no recognition of You my Lord there. *Aviśuddha-buddhayaḥ*, there's error in their calculation. Only enjoyment, exploitation, and renunciation. Only these two things are in their calculation, exploitation and renunciation.

And Vaiṣṇava theory demands that both these two things to be eliminated, neither exploitation nor renunciation. You should not exploit anything, neither you should renounce anything. A third relationship you must have with the environment. What is that? That of service. Only the _____ [?], the third way, I won't renounce anyone, at the same time I won't exploit anyone. Then what another alternative there can be, I can serve him. Instead of exploiting, I shall serve him. If every unit is of this nature, then it becomes Vaikuṇṭha or Goloka. Goloka when it is spontaneous, established firmly. Every unit is in competition to serve the whole environment, another unit, the whole paraphernalia, the third law. The first, we are all exploiting one another, the second, the great Ācārya, the exploitation has got reaction. So to avoid reaction, we must take to renunciation. But they say that renunciation is not constructive or happy life. Why then this is created? It must have some purpose and some fulfilment. Then what will be the next alternative? And that we must exist within the environment with the relation of serving one another, not exploiting, the opposite. And this will be the happiest position. And that also has got some reaction. If I serve you, you will also try to serve me. And there may be competition, but it will be a very pleasing atmosphere. If the two parties want to exploit one another, a bitter position, and to help one another, to serve one another, sincerely, then the nectar will come out in the atmosphere. The happy atmosphere will come. And by renunciation, nowhere. And that is also artificial, it is not possible. For some time it may be continued.

Ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padaṁ. By trying their utmost they can come up to that Brahmaloka, to the abscissa. From the negative side they can come to withdraw up to abscissa. And if they cannot enter into the positive side, they will have to revert again. This is natural consequence, they'll have to come back. No visa. Passport secure, I can go to the extremity of the land. And if I cannot secure any visa, I shall have to come back, what to do. I cannot stand forever in the marginal point. And

the positive life is life of service, a holy life, mutual, mutually, and it is the central will. It is the key to harmonious life. Harmony is possible only with the serving units, well-meaning persons, harmony. Those that are not well-meaning, they will create disturbance, discord. So the background is to know what is exploitation, and then to know what is renunciation. And to transcend both of these planes, we shall try to have a life, and that is with the life of service. So the life of service, the Vaiṣṇavas and the *bhakti* proper is not only shedding tears, or dancing, or *tilaka*. Mere imitation is not *bhakti*. *Bhakti* proper, that sort of spirit within the soul. And this may help in the primary stage, to acquire that stage only. But the real criterion is there. How far he's dedicated to the central call, the call of dedication, the call of harmony. And harmony and beauty and love, that is almost one and the same. The love, the beauty, the harmony, similar, same. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: We could hear some words from you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. These things are only repetition, ha, ha, almost repetition. But still it is the fundamental things. We must be conscious of this basis of the life of devotion, the all-important.

Akṣayānanda Mahārāja: But when we hear from you we are conscious of something more than repetition.

Badrinārāyaṇa: Newer and newer light comes all the time.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: To dance, to chant, to shed tears, whenever a small drop anyhow used to come very carefully he's removing that. Always trying to keep up the balance of his mind, not given to sentiment. Very careful not to be carried by sentiment. Take your stand properly in the soil, the soil of devotion. We are acquire, to get our stand on the soil. That is all important. And not the imitation of so many signs, or symptoms, of external symptoms to practice and to be habituated, to show to the public that I'm a devotee. It is not the show, but the substance is there, and we're to anyhow we're to attain that, for our position there.

...

_____ [?] That is our position. Then, what other points?

Akṣayānanda Mahārāja: Everything what he has told us is already known by us, more or less about Aranya Mahārāja in London. We already know.

Śrīla Śrīdhara Mahārāja: Now the important thing about the book affairs, how Mahārāja is doing, how many copies are where, and how London is fared, and how many stock _____ [?]
Innocent persons _____ [?] Purī Mahārāja. So to take some steps towards that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...four questions.

Śrīla Śrīdhara Mahārāja: Ah, four questions, what are they?

Akṣayānanda Mahārāja: First one, he says that the *jīva* is,

keśāgra-śata-bhāgasya, śatāṁśaḥ sādṛśātmakaḥ
[jīvaḥ 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."] [From *Bhagavad-gītā As It Is*, 2.17, purport]

That size. So is it only a spark, *cit-kaṇa*, or has it got *svarūpa*?

Śrīla Śrīdhara Mahārāja: That is one. Second, what else?

Akṣayānanda Mahārāja: He says, therefore there's no description of his form, *svarūpa*, in the *Gītā*.

Śrīla Śrīdhara Mahārāja: Yes. Then, above *jīva*. And then third?

Akṣayānanda Mahārāja: Then he also says, in the eighth chapter of *Gītā*, *akṣarād api cottamaḥ*.

Śrīla Śrīdhara Mahārāja: Ah.

[yasmāt] kṣaram atīto 'ham, akṣarād api 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]

Akṣayānanda Mahārāja: Yeah. He says, "So the *jīva* is called Brahman, and his nature is called the self. So what is the difference between Brahman and self? Definition? Brahman is a general thing and self is *svarūpa*." So he wants to know what is this regarding?

Śrīla Śrīdhara Mahārāja: This three?

Akṣayānanda Mahārāja: This is all in one question, number one, included.

Śrīla Śrīdhara Mahārāja: About *jīva*?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: And this is three? Another, four?

Akṣayānanda Mahārāja: Next, number two question. "By *sādhana* or *vaidhi bhakti*, we get purification. How do we know that we are near, that we are getting this purification? How can we understand?"

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Then, "This pure stage, as far as I understand, is called *brahma-bhūtaḥ*. Is this correct or not? Is that the *brahma-bhūtaḥ* stage when we get free from *anarthas*?" He's asking.

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Next, the number three question, the Catuḥsana, he has given one verse in the English, the, *tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī*, etc.

[tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ]

["When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Then he has told that, "They were impersonalists. So if they are impersonalists, can they also see the Viṣṇu Mūrti. In that Jaya Vijaya story, history, they could see Viṣṇu. But if they are impersonalists, how could they see Viṣṇu?"

Śrīla Śrīdhara Mahārāja: Hmm, finished?

Akṣayānanda Mahārāja: Yes. Then another question. "Should we try to see Paramātmā in the heart, or should we just do service? As *bhaktas* should we try to see Paramātmā, or should we just do *sevā*?"

The last question he asks regarding accepting disciples, I thought I would reply, "When you come here, it will be better to discuss that question of accepting disciples."

Śrīla Śrīdhara Mahārāja: Every question, when he comes here, to discuss and know because so many side issues will be raised.

Akṣayānanda Mahārāja: Yes, correct, come up again.

Śrīla Śrīdhara Mahārāja: And according to one's own understanding, particular understanding. Otherwise, a general answer may be given, that may not be much effective. Because whatever we say again, the explanation of that, if he cannot understand, then again to analyse. Again to answer. So all these questions, general questions, and questions are very...

Akṣayānanda Mahārāja: Broad, very broad, they cover a big, expansive...

Śrīla Śrīdhara Mahārāja: Very critical, very critical questions are they. And when they will be tackled, many side issues will come, and to understand really, his presence is necessary. And this has been discussed also in the former tapes in many variegated ways. Still, these are the standing questions of any reasonable man. And he's to hear it when he'll be present. That is general. But if you want an answer, I can give it in a very nutshell way, may not be much effective. What do you like?

Akṣayānanda Mahārāja: This is more reasonable, very reasonable.

Śrīla Śrīdhara Mahārāja: What?

Akṣayānanda Mahārāja: What you have said. When he can come, in details it may be.

Śrīla Śrīdhara Mahārāja: This has already been discussed many times. Still, these are the living critical questions of any man of brain, of a brainy man. General questions, all these. And it will be personally, by personal contact, by many side questions, this is to be cleared. They are naughty questions, very critical. And to make him understand, the attention, and also time, circumstance, necessary. And when the tapes will be out from Goswāmī Mahārāja, these questions have been dealt in various times. Still, every time when we shall deal, it will have a new colour and help one to understand from different directions.
_____ [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It's all right Mahārāja, I'll manage.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa.

Akṣayānanda Mahārāja:

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
[rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi]

["Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

We do not know what is that *manum*.

Śrīla Śrīdhara Mahārāja: *Manum* means *mantram*.

Akṣayānanda Mahārāja: Oh, I see.

Śrīla Śrīdhara Mahārāja: *Nāma-śreṣṭhaṁ*, *mahā-mantra*, and *manum* means *mantram*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Nāma-śreṣṭhaṁ manum api, śreṣṭhaṁ manum, śreṣṭhaṁ* may be qualified both places, *nāma-śreṣṭhaṁ*. It may be thought in two ways, *nāma-śreṣṭhaṁ*, the Name is the most principal thing, then it will be *nāma-śreṣṭhaṁ*. *Nāma-śreṣṭhaṁ*, *nāma bhajana śreṣṭhata*, the best of all *bhajana* is *nāma bhajana*, *nāma-śreṣṭhaṁ*. And *nāma-śreṣṭhaṁ* has got the highest order of *nāma*, Kṛṣṇa *nāma*, Rādhā *nāma*. *Nāma-śreṣṭhaṁ manum api*, and the *mantram* also of the highest type. Both name and *mantram* we have got of the highest type. And not only that, *manum api śacī-putram*, the great inaugurater, giver, who has given delivery, that is this *nāma* and *mantra*, who has come down with this highest idea of *nāma mantra*, that *śacī-putra*, that also we have got, Him. *Atra svarūpaṁ*, and His most confidential attendant, Svarūpa Dāmodara, he took me to his charge, so I have got his guardianship and sympathy also, *śacī-putram atra svarūpaṁ*. Then in course of time I got Śrī Rūpa in the line of Caitanya and Svarūpa, Rūpa, that *mādhurya rasa dhara*, line.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[This is the sixth of eight verses describing the Brahma-Mādhva-Gauḍīya Sampradāya, compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.] [*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

"In this way the *mādhurya dhara* is coming. *Rūpaṁ tasyāgrajam*, *sanātano*, *uru-purīṁ māthurīṁ*, and the highest position of the Mathurā maṇḍala, the *līlā* pastimes of Kṛṣṇa, *māthurīṁ*. *Goṣṭavāṭīm*, and within Mathurā maṇḍala, *goṣṭa*, where the cow keepers have their villages, *goṣṭavāṭīm*. Then *rādhā-kuṇḍaṁ*, where Rādhārāṇī may have Her most confidential connection with Kṛṣṇa, with Her own paraphernalia. *Giri-varam*, then the Govardhana Girirāja, and which Mahāprabhu Himself gave by His own hand to me for worshipping this Govardhana Śilā. *Rādhikā-mādhavāśāṁ*, and with that, on the whole, what we have got, the hope that I can have the service of both Rādhā and Mādhava. *Prāpto yasya prathita-kṛpayā*, by whose grace I am assured of all these bright achievements. I bow down to that Gurudeva. The *lakṣaṇa*, the type of highest Guru, what Guru can give up most, that is the symptoms of Gurudeva, the best type. It is written, represented there, that these things our highest achievement, and we have got from him, in any form. I want to bow down, show my obeisance. *Rādhikā-mādhavāśāṁ*."

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

Akṣayānanda Mahārāja: Who has written this verse Mahārāja?

Śrīla Śrīdhara Mahārāja: Raghunātha dāsa Goswāmī. *Āśābharair-amṛta-sindhu-mayaiḥ*. He has given this. Hare Kṛṣṇa. Hare Kṛṣṇa.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
(*Vilāpa-Kusumāñjali,* 102)

"I'm sustaining such a sweet hope from long, long time and I am come to the last point. If I do not get in this time perhaps my life will be ended. To such the verge of my whole life I have come. *Mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi*. In the last moment if You don't come to be gracious towards me then I don't want my life, the Vṛndāvana and even Kṛṣṇa I don't want. First I want You, and through You I want Kṛṣṇa, not Kṛṣṇa alone. I have no business to have any connection with Him any direct way. I have no capacity to establish any direct connection with Him, it is impossible. And only through You can we hope to have Him in our fullest faith and our greatest satisfaction. If I don't get that, I have come to understand this is the best achievement, if I have no chance of that then I don't like to live any longer. I've no satisfaction, either with this Vṛndāvana, nor even with Kṛṣṇa. So exclusively, this Vṛndāvana, Kṛṣṇa, my life, all may have fulfilment only through Your grace, You are my master. Swāmīni," addressing Rādhārāṇī as a Swāmīni, She leader. You are our leader, as You lead we shall do. And that is our highest stage, we have come to have such faith, belief, that under Your leadership if we can do anything and everything, that will fetch highest value for us. Otherwise not."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. ...another two letters, from?

Badrinārāyaṇa: One from Mukunda Mālā, and one from Brahmā to Daśaratha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Brahmā to Daśaratha Sūta, what is that?

Badrinārāyaṇa: He's speaking a little about Haṁsadūta...

Śrīla Śrīdhara Mahārāja: Oh, Haṁsadūta...

End of 82.09.08.A

Start of 82.09.23_24_29

Akṣayānanda Mahārāja: ...in *Hari-bhakti-vilāsa* there's a *śloka*,

snehād vā lobhato vāpi, yo gṛhnīyād adīkṣayā / tasmin gurau sa-śiṣye tu, devatā śāpa āpatet

["A Guru who gives the mantra to his disciple out of greed or mundane affection, disregarding the standards for *dikṣā*, is cursed - along with that disciple - by the gods."] [*Hari-Bhakti-Vilāsa* 2.7]

So *devatā śāpa*, what is the meaning of *devatā śāpa*? _____ [?]

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: Oh. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Suppose one is a relative, he gave *dīkṣā*, Guru gave *dīkṣā* to a person, *snehād*, and not considering his position, his earnestness, his *yogyatā*. But because he's his own in the flesh connection he's got some affection towards him, so he gave *dīkṣā*, not thinking that he's a real person to accept *dīkṣā*. And also from the *śiṣya*, 'because he's my own bodily connection, I have got his affection, so I take *dikṣa* from him.' That is from this body consideration, 'he's my own' from body consideration. Or *lobha*, 'I shall get some money, or something I shall get in this mundane.' Anyhow, the mundane connection, without proper method of real *dīkṣā*, the transaction what is done only with mundane connection, there the *adīkṣa*, the curse of the gods falls on them.

Akṣayānanda Mahārāja: Demigods.

Śrīla Śrīdhara Mahārāja: Demigods. Demigods means they're agents, necessarily, that is worldly transaction. So they are actuated by the higher power to deal with them unfavourably. No real transaction but an imitation. *Lobha* means money or something else, or *sneha* means bodily connection, affection. The Guru is not proper Guru, *śiṣya* is not proper *śiṣya*, but imitation transaction is there. *Adīkṣayā*, without proper *dīkṣā*, that connection, that will be only physical connection established, and that invites the wrath of the natural leaders. Hare Kṛṣṇa.

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

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

The transaction according to its quality has its reaction. That is the scientific explanation. The superficial transaction, imitation, is not proper *dīkṣā*, and that has got a proper reaction. And no progress is possible there for the real spiritual realization or upliftment. Mundane transaction receives the consequence of mundane result, reaction.

Akṣayānanda Mahārāja: Yes. Then there's another,

evaṁ gurupāsanayaika-bhaktyā, vidyā-kuṭhāreṇa śitena dhīraḥ
vivṛścya jīvāśayam apramattaḥ, sampadya cātmānam atha tyajāstram

["With the sharpened axe of transcendental knowledge given to you by Gurudeva you must cut off all subtle and gross material attachments covering the soul. Having freed yourself from

material attachments through knowledge and analysis, you may lay down the weapon of knowledge. Although knowledge is a suitable weapon for cutting material attachments, Śrī Kṛṣṇa is infinite and can never be understood through knowledge and analysis. Once the weapon of knowledge has been used to its fullest extent in cutting off material attachments, one must therefore lay it down. Thus freed from the subtle coverings of the modes of nature, one may progress to the level of Paramātmā realisation. At that time, a devotee should remain faithful in the worship and service of Gurudeva with great care and attention. Gurudeva will gradually reveal to a sincere worshipper that unalloyed loving service of Śrī Kṛṣṇa which is transcendental to knowledge and is therefore known as *jñāna-śūnya-bhakti*."] [*Śrīmad-Bhāgavatam*, 11.12.24]

Śrīla Śrīdhara Mahārāja: What is the Bengali?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Wrong transaction is there. Where he comes in contact with a real Guru, then imbibing proper knowledge from him, he will apply that knowledge, as *kuṭhā* means which cuts the wood, the axe. By the help of that axe, he will cut up the connection with that bad transaction previous, mundane transaction. And then he will leave the axe also, that is jealous mindedness, he'll be indifferent to that. First he will, with the help of the knowledge of axe, he will mercilessly cut off the connection. And then he will leave the axe also, and he will cast himself exclusively in the service of the Lord. That is fully unconscious of his previous mundane guru connection, and live indifferent, not any indirect connection with that.

Gaura Hari bol. Nitāi Gaura Hari bol. What's the time, eight?

Akṣayānanda Mahārāja: Eight fifteen.

Śrīla Śrīdhara Mahārāja: Could I ask Govinda Mahārāja to get the tapes from there.

Akṣayānanda Mahārāja: I can manage it.

Śrīla Śrīdhara Mahārāja: You can manage, all right.

...

...then that Bhagavān Ācārya, they had much attraction for Mahāprabhu like *mahā-bhāgavata*, but they could not detect. Bhagavān Ācārya could not detect his appreciation in good poetry, a good stanza, statement, to Mahāprabhu. He has come with this poem, but he had no idea in the *mahā-bhāgavata* definition, Kavirāja Goswāmī, *mahā-bhāgavata* definition given in *Caitanya-caritāmṛta*. What is there?

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra / 'uttama-adhikārī' sei tāraye saṁsāra

["One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.65]

So those *mahā-bhāgavata*, *dṛḍha-śraddhā*, firm affinity, firm position, as well as well established in *siddhānta*. Both, *śābde pare ca niṣṇātam* [*Śrīmad-Bhāgavatam*, 11.3.21], that this type of *mahā-bhāgavata*, the Bhagavān Ācārya not much established in *śāstra jñāna*, *śāstra-yuktye sunipuṇa*. So *śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra / 'uttama-adhikārī' sei tāraye saṁsāra*.

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān / 'madhyama-adhikārī' sei mahā-bhāgyavān

["One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.67]

So he had some faith, some blind faith he had in Mahāprabhu, but it is not well established in proper understanding. In *Bhāgavatam* there is a *śloka*,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty 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]

Bhagavān Ācārya was a *brāhmaṇa* of respectable family and still he had some affinity and some faith in Mahāprabhu, and so he was respected by the followers as *mahā-bhāgavata*. But he was not well established in the *siddhānta*, that what is *māyāvādā*, what is *śuddha bhakti*, *rāga bhakti*, all these things, differentiation, not.

So now things are coming...

Akṣayānanda Mahārāja: Yes, of course. Jaya Oṁ Viṣṇu-Pāda...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

_____ [?] We have obeyed your orders. The ghosts of the soldiers _____ [?] We have kept your order. You have given us _____ [?]

He wanted through Caucasas to come to India, and Rommel will come to India through this side. And Japan that side _____ [?] in India the both will meet, Japan and China, they will meet in India. That was their policy.

But man proposes, God disposes.

Napoleon told, "I am not defeated by any person but by destiny. My destiny has defeated me, none else."

The modern historians say that Napoleon had some bad headache.

One experienced doctor told me, in my young age I had only fifty five beats. I told to the doctor, I have fifty five. Generally it should be seventy two, normal. But at young age I was good health, but only fifty five. Because from previous life perhaps I practised some yoga, anyhow fifty five.

The doctor told, Napoleon had thirty six beats only, and so he could have a good sleep only in five minutes on the horseback. That was his qualification. On the horseback for five minutes he can have a good sleep, Napoleon. And Napoleon had a headache.

I also had migraine, half portion. "The brainy fellow, they have got that disease." Two or three doctors told me, experts, "This is a disease generally found with the persons who has got the good brain."

And this doctor told that, Napoleon had such severe migraine, so much so that he fainted. Two or three days in a month he fainted. And anyhow his enemies had that clue, and when he was fainted, at that time, Wellington and others attacked him. And he was like dead, and captured.

I was told by some good students of history. Wellington, the then General of the British, he was also very good General. There is much admiration about his most scientific General. And by mathematics he used to, step by step he had plan and he must do that. So Napoleon and Wellington, contemporary General of Napoleon, he was not an unqualified man, a good qualified man. So whatever he would make plan, surely he will do that.

But the question of Napoleon was another thing. He was a genius. Whenever he was present in the battle, none would be able to defeat him. His victory is sure. No question of any power, soldiers, or weapons, or anything. He has the knack, he defeated the General of the other party by the power of his brain planning. Going this side, this side, that side, in this way he used to puzzle the brain of the other leader. That was his tactics. His fight, not with the soldiers, but with the General of the other party. And he was a genius, he moved in such a way, sometimes this side, they come, this side, that side, that side. Puzzled. The other party's General's brain is puzzled, and march on. That was his policy. So he was a genius. Wherever he will be present, no chance of anybody to conquer him. His victory is sure. That is the opinion of the historians. No question of any power, the number of soldiers, or weapons, or this or that. He used to puzzle the brain of the conductor of the other party. That was his work. The General against a General, and not soldiers against soldiers much. Hare Kṛṣṇa.

Very tactful. When the British captured him and took in a cage, and they wanted to make him a show on the streets, just as a big tiger or lion, something like that. In an iron cage Napoleon was put and a show was arranged.

But Napoleon he did, stoop so low to the lowest level. And without caring for his present position. They thought that, 'he will be such a great man, in such a position like a beast he's going to be shown, he will die mentally.' But he adjusted in such a way, he began to talk with those that came to see him out of curiosity, in such a way that British found that he's sowing the seed of revolution there, encouraging for socialism.

"You must have power. The people must have power in their own hand."

That was the subject of his talking to those that used to come to see him. The lion had been caught and being shown through the streets of England. When they found this, 'He's appealing, take him and put him to the Saint Helena.' And there the very modern exposition that he was injected arsenic.

And before his death he asked his guardian doctor. "I'm feeling much pain doctor. I'm feeling severe pain doctor." In this way he had to breathe his last. Because the recent discovery in the case

of Napoleon's tomb. His hairs were there, still, and the examination of the hair has proved that he was injected arsenic, so to kill. From hair it was proved very recently. Napoleon.

First General was Hannibal in Africa. Second Alexander _____ [?] Third Julius Caesar, and fourth Napoleon. And fifth I think may be Hitler. Though now they are very jealous of him. But after some time the historians will come to give this. His organization was very wonderful. So much quick, arrangement for quickness, that is blitzkrieg in their language. Lightening war and mechanized war, two things introduced by Hitler, mechanized.

I followed when Hitler attacked France. First attempt came with Poland, Danzig. First he began in Sar, a place between France and Germany. There will be a precedence as the effect of the first great war. And according to the vote whether it will go to Germany or to France, it will be settled. But Sar came to Germany. First victory.

Second, Rhineland, when England was busy in coronation, perhaps George the VI, he took possession of the Rhineland who was without soldier. It was condition of the first great war that Rhineland, there must not be any soldier put in place, so he captured Rhineland, put soldiers there. He ignored, so easily none can want to enter into war, especially with furious German people.

Then the third he took Austria. And fourth Czechoslovakia, some portion, the German population was included within Czechoslovakia, and the Germans must be German. In this way a portion of Czechoslovakia was taken back.

At that time also Chamberlain was the prime minister of England. All requested him, "What? You're sleeping, you're sleeping. France and other territories are requesting England, you are taking no note. Then where it will go?"

Then fifth, Poland. "Danzig, I want Danzig." A corridor, straight. There, of course, they came, Chamberlain and France, they all met, came. Then Hitler made non-aggression pact with Russia. After Poland taken a war may begun. And within a few weeks Poland was finished and a pact of non-aggression between Hitler and Europe. Poland was dividing into two. Then after passing the winter, the next summer he attacked both, through Denmark, this Norway. And how he could reach the Narvik, the last point of Norway's northern corner, they could not detect it anyhow. "That how so far he reached, so soon?" Anyhow, then first month it was finished, then next month he took Holland, Belgium and a portion of France, that war of Flanders. And the French, Belgium and British, three army combined and was defeated, helpless, most hopelessly defeated, the combined army of France, British and Belgium.

At that time America told, "The greatest war ever fought in the world is this fight of Flanders." I remember it. "Such a great battle had never been seen in the previous history, the battle of Flanders."

Then next month he began capturing France. France was fully prepared for the first great war, for the tank. The pyramids were a boundary, pyramids, the tank may not approach. Then the details were given in newspaper. Hitler's soldiers came in some afternoon and began the policy of dynamite, began to put into the pyramids, to demolish them. Then cut a road, and then in a circular way the forces began to move, like a fan, in newspapers dealt in such way. They began in this way, the mechanized army began to move in this way and encroaching France. They're coming, and those that are dead, and others, they're being, they're dying, and fresh coming in this way. They're coming, and that are wounded in the fight are defected, whether the lorry, or the tank, or the motor, they're going in that way, and then that is taken away, or they are repaired, or

anything, and fresh coming, in this way. Like a fan moving and cutting they began to enter into France.

At that time Petain was the General, Petain or something. He found that it would be impossible to fight, so he came for a truce. He saw that, 'our beautiful country will be transformed into desert.' So he came. But Darlan - not Darlan, Darlan and Petain, Darlan was the navy General and Petain the land General. Both of them perhaps together, they surrendered to Hitler.

And this De Gaulle, he fled to England, and he demanded there, "No, France has not. If coming again we shall go and fight him, recover." In this way. But Darlan went to...

And by this time America is coming to help, the British power, the allied power. And they tried to land their soldiers in South Africa, the French territory there. And Darlan went there, and Darlan was, by a visitor he was stabbed in the throat and died. And Petain he surrendered the France and they took possession of the whole front.

And now they thought, 'The next attack will come to England, necessarily.'

But there was some difference in Hitler's camp. One Hess, he was an astrologer, he told, "Westward we have got possibility of success, but not Eastward."

But Hitler told, "No, I shall jump into England crossing the sea with all my force. And if Russia comes from back, then what will be our position?"

And he was already against Russia, this communism. Hitler was the hater of the communistic nature, nation. And Russia also at that time, perhaps for fear of future Germany after attaining victory, of coming victorious from England, Russia began to construct these air bases. That Poland throughout the boundary many air bases they began to construct. So Hitler had doubt, so he thought that, 'We must attack Russia first, leaving aside British.'

So that the British, America, France, they may not help Russia, so he came to take possession of an island near Dardanelles, that is Crete. And there also the allied party, the France, the British, the Americans also combined at that time, they had got full power there, military possession. But still fighting with them he took that Crete island. That was *adbut*, a wonderful fight there. The gliders came from Greece, he had to take Greece then. Greece was fighting with Italy for long time. Italy could not conquer Greece, they were very brave soldiers.

But when Hitler joined, there was the Alps between Germany and Greece perhaps.

Napoleon told previously, "There will be no Alps." That is a saying.

And Hitler told that, "The Alps stands on the road, blow it out." So they did something like that, some portion of the mountain was blown out and came to Greece.

Grecian soldiers fought very bravely. Hitler was very much satisfied with their valour, and he ordered, they were taken captive, but Hitler ordered that, "They are brave soldiers so they should be allowed to keep sword with them. Though in prison, but they will be allowed to keep their sword with them." He honoured them in this way.

Then this Crete fighting. The gliders, then false persons of wax, imitation man coming from the parachute, imitation man coming there and fighting, and in the middle of that real man also coming down. In this way they took up position in the shore. And then navy was sent and they're not less strong, hard fight, The navy, the gliders, the parachutes, and the bombing, all these. Dive bombers was another thing, Hitler's.

And Roosevelt perhaps, or someone at that time, he told that, "Hitler is frightening us with dive bomber. Dive bomber means from high, they can close their wings and come nearer to the ship and bombing, straight going up and very quickly, the dive bombers, they're very furious."

When that Norway was captured, then British tried hard to enter into that Baltic Sea, tried hard to enter into Baltic but could not, that bombing. The British navy, it was a famous navy, British, tried utmost to enter into Baltic and to attack Germany from the northern side. But that falcon type aeroplanes began to bomb in such hard way they could not advance.

And Hood, one of the great navy named Hood, that was lost there, no trace. They could not have any trace in such way, the Hood disappeared, whole navy, so many things around it. One navy means a big ____ [?] then the aeroplanes, the life boats, then cruisers, and all these combined the navy. The whole thing was lost, in this way.

So Crete was also, and then anyhow Hitler captured, and then entered into Dardanelles to help Russia. But American help came from other side. America was intact, money, food, then shoes, so many things, whatever was necessary for Russia at that time. Hitler's blitzkrieg was a failure. Blitzkrieg, lightening war, that is successful in a small area. All other battle was in a small area. So within no time he could manage. But Russia is a vast land. So as long as still remaining there going back, so this blitzkrieg, that is lightening war, was not successful in the vast land. So he had to come down gradually. And Russia also gave a hard fight. And big Generals of Hitler could not pierce through the front line in Russia, first. But one Mr. Bock, he suddenly, when he was made General, unknown man, Bock, he suddenly broke down Russian front and two hundred miles entered in a few hours.

Then at that time, Stalin was little afraid, and told, "The hateful, contemptible enemies have entered our hearth, home, and we must oppose with all our might." In this way Stalin began to...

Gaura Hari bol. Gaura Hari bol. All this recorded?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. So our experience from here, *parokṣa-vāda*. *Pratyakṣa* and *parokṣa*, this is within *parokṣa*, not *pratyakṣa* knowledge, knowledge of my own experience, but that is the experience collected from other's experience, knowledge collected from other's experience, *parokṣa*. Hare Kṛṣṇa.

First and second great war. First great war, nineteen fourteen. I was then eighteen or so, eighteen, nineteen. And second war I was here also. I was in the Maṭha. Forty five or so it was closed with atom bomb in Japan, Hiroshima. It came to finish.

Japan on the other hand began to, told very boldly, "We're prepared for hundred years of war and we shall conquer the whole world. The westerners they'll fight with each other and will be finished. And I shall conquer the whole world, must have to do."

That was their ambition, but the atom bomb put to stop on all this boast.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Atom bomb.

And before this Hitler once told, "Mysterious powers are working in my favour."

I remember his expression. It was in newspaper.

"Mysterious powers are working in my favour. But let God save me from such heinous action."

With this the allied party they thought that everyone is trying for atom bomb and death ray. They're making experiment. By this statement of Hitler, they found that Hitler has come very nearer to atom bomb. So now...

End of 82.09.23_24_29

Start of 82.09.29.B_30_82.10.01.A

Śrīla Śrīdhara Mahārāja: Hitler, he told _____ [?] his followers were saying the last minute, "Go away from the - we shall conceal us. Again if we live we shall try to fight again. Now it is hopeless, our position."

Hitler said, "No, no. I have my orders. If any General comes back from the fight, shoot him. Never come back, go forward. That was my standing order. Whenever the General will try to come back, shoot him. Then how can I go underground, when the adverse circumstance? I must die here, by my friends, I must die here." In this way.

Then his friends, "No, if you live then we may have another attempt. But if you go, then we are all gone, the whole country gone. So let us go underground."

"No I can't do that."

_____ [?]

Before that Mussolini was captured in Italy. He was leader of the fascist. And Hitler's party was called Nazi, and these are fascist. So when Mussolini was caught, and his body was very much ill treated, the spitting, then the stool, and other things were thrown onto his body, and very much insulted.

So Hitler, we heard, that went some underground room, and there the music was playing, and someone giving some poisonous drink, and with that singing took poison and died. There was some arrangement, automatic bomb, and the bomb broke down and the whole structure that was broken and they were buried there.

But this party tried their best to get out his body and to make some insult, but could not have any trace. Hitler and a few others, they made such arrangement that explosion destroyed their body in an untraceable way, they could not be traced, anything of the body, to insult.

But the Goering, the air General, he was captured and he was taken to jail, and there perhaps he died, or hanged. I don't remember exactly.

Great war, two great wars I have experienced, heard dealings. During first great war when I was studying in Baharampur College, one astrologer told, one man asked him, "After this war whether India will be free or not?"

He told, "No, not after *this* war, but after this war there will be some pause, and again after few years there will be another greater world war, and after that India will be free."

But anyhow it was told. I am witness to that. That war finished, India could not attain freedom, and another greater world war came, and that was finished in [nineteen] forty five, and anyhow forty seven India has got such liberty, such freedom. What you consider that British rule was better than this, because this condition of government, anarchical.

We had some experience of the British rule. And Bhaktivinoda Ṭhākura recommended British rule very much. That during the British period everyone had got his right to go on with his religion very safely. No interference with our religious feelings, sentiments, preaching, everything. So he loved, liked British rule, Bhaktivinoda Ṭhākura. _____ [?]

In the first fight of Gandhi I was within the camp of Gandhi, but the second and third movement, three movements came, led by Gandhi. The first movement, non cooperation. Second, civil disobedience. And third, rather, do or die. In the first, I was with them. In the second, I'm in the Maṭha, and I had to fight against those with whom I worked. Ha, ha.

What is this? This is a prison house. This is freedom for the senses. You are fighting for the freedom *for* the senses. But real fight must be to conquer the senses, freedom *from* the senses. That is the real fight, from *māyā*, *māyā* is our enemy, and we must fight with that. India may be independent, what of that? I shall be born as a jackal in the jungle of Africa. And you also may have such chance. Then what is the benefit of the free country? There are so many free countries, are they happy? There also men are dying, suffering from disease, so many difficulties there are. So this is not freedom proper.

Sadhinata [?] in Sanskrit, the word is *sadhinata* [?] Now we're slaves of the senses, but we must have, we must be controlled by our own self, self interest, real, *ātmā*. The *ātmā* must have control over our field, to take out from the hands of the senses. That is the real *sadhinita*, in Sanskrit. *Sa dhinata*, the control, to get, to acquire the control of the self. Now we are under the control, we're slaves and under the control of this foreign temptation, this material temptation. The wholesale fight, thorough fight must be to attain real freedom, inside. That is necessary.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...the control, self control, to get back self control, that is *sadhina*, not the physical control of physical environment, that is not *sadhina*. That is not freedom proper. *Sa* means self, and self, what is self? *Sva-rūpeṇa vyavasthitiḥ*.

[nirodho 'syānuśayanam, ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā rūpaṁ, sva-rūpeṇa vyavasthitiḥ]

["The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā Viṣṇu is called the winding up of the cosmic manifestation. 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]

The real position of the self in connection with the whole universe absolute, that is Kṛṣṇa *dāsya*, that is *svarūpa*. The slavery to Kṛṣṇa, that is freedom proper.

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

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

We are free when we can think, we come to the real fact, that we are a part of the whole, and we are in proper harmony with the whole, then we are free. Otherwise, no other freedom can be thought real. In a harmonious system when we can realise our proper position in that, proper function, in consonance with the environment, that is freedom proper. And this is freedom for the senses, freedom for the mind, freedom for the group, freedom for the particular forged culture. All these things are slave to mania. Surrender to the truth, that is freedom. To serve different forms of mania, that is all slavery. What is natural, that Reality is for Himself, we are for Him. To live to this concrete fact, what is concrete we can't ignore. Our position is this, we are part of the potency of the whole absolute, and we must submit to that, we must accept that, unmiserly. Then we are free in our own position. Otherwise fighting with one another, fighting each other. They are all local interest, provincial interest and there is a clash and fighting. And only to accept our proper position in the harmonious movement of the whole, absolute, that is freedom. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. So freedom means slavery, and slavery of the absolute good person of knowledge and absolute judgement, absolute love, absolute friendship. We must surrender to that. That is proper freedom.

What do you say?

Devotees: (Hare Kṛṣṇa. Gaura Hari bol. Group laughter)

Śrīla Śrīdhara Mahārāja: 'Die to live.' That Hegelian expression is very favourable to me. 'Reality is By Itself and For Itself', and 'Die to live.' These three formula is a good basis of Vaiṣṇavism. Gaura Hari bol. Die to live. So freedom is to do away with all our manias of different types and to return back to our real position of so called slavery. And that is, what does it mean? Thereby we can have the whole represented by a person Kṛṣṇa as our friend. That is the highest attainment of a speck, of a point of a speck, to get the whole as his friend, sincere friend.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, [jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

Who is the all controller, get Him, acquire Him as your friend. And that is your best freedom, position, as friend, guardian. And what is freedom? Freedom, in the land of love, everyone is out to give, to help others. That is more than freedom. Freely, what can you do, what can you acquire? You get more when you live among the guardians. They are all your well-wisher. That is more than freedom. How much you can think by your small intellect?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Vidagdha-Mādhava: There are different quotes from different *śāstras* glorifying the Holy Name, and in one of those quotes Lord Brahmā is telling Śrī Nārada Muni that in the age of Kali one should chant the Hare Kṛṣṇa *mahā-mantra*, and that one needs no qualification. And even the impure Name can deliver one from the the influence of Kali. Um.

Śrīla Śrīdhara Mahārāja: What is that *śloka*?

Akṣayānanda Mahārāja: Which scripture?

Vidagdha-Mādhava: I think it's from the *Yajur Veda*. I have it downstairs. I should have brought it.

Akṣayānanda Mahārāja: *Kali-santaraṇa Upaniṣad*?

Vidagdha-Mādhava: Yes...

Śrīla Śrīdhara Mahārāja: We have no objection to that. That does not mean that ten offences eliminated. From anywhere it will help us, but the Name proper, Name must be real Name, not a perverted reflection of the Name. *Nāmābhāsa* and *nāmāparādha*, that means material. The sound must be *vaikuṇṭha-nāma- grahaṇam* [*Śrīmad-Bhāgavatam*, 6.2.14] Sound must be proper. That is made of the real sound, real Name. *Nāma nāma* _____ [?] Real Name, Vaikuṇṭha Name, transcendental Name, not this sound which can be produced by the lips or tongue. We must not take that any sound, that...

nāmākṣara bahiraya batu nāma kabu naya
[From Jagadānanda Paṇḍita's *Prema-vivarta*]

...only the material sound is the Name Divine. Name Divine and name mundane, we are to differentiate. It is not name at all, we are to understand this. Otherwise where is the necessity of taking it from Guru or *sādhu*, or from a real source. It should come and enter into our heart. Not

imitation. The sound imitation and also taking imitation, that won't help us. But the transaction must be proper, from the real plane. That is Divine and the Name will capture you also, will do with the divine spirit, *sevonmukhe*. Otherwise no connection with spiritual substance. Not in the plane of exploitation, neither is this plane of renunciation. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu*, 1.2.234] It exists in the plane of service. We must be practical in our thinking, not theoretical or imagination has got any place here. The Name of the Lord is one with Him. *Vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ*. It must be a spark, a fire, not glow worm, that can burn. The glow worm cannot burn. It seems like fire, so like light, fire, but it must be a real spark of fire, then it can burn. So Name, Vaikuṇṭha *Nāma*, Hari *Nāma*, Hari means Vaikuṇṭha, not mundane.

namaikam yasya cihnam smarana-pathagatam srotra-mulam gatam va
suddham vasuddha-varnam vyavahitarahitam tarayaty eva satyam
tac ced deha-dravinajani-talobha-pakhanda-madhye
niksiptam syan na phala-janakam sighram evatra vipra

[Sanat Kumāra told Nārada] "If a person only once hears, chants or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation – whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life, *Kṛṣṇa-prema*."] [*Padma Purāṇa, Brahma-khanda,* 25.24] & [*Gauḍīya Kaṇṭhahāra*, 17.65]

There is a saying. *Namaikam yasya cihnam*, if we can hear the Name from the lips of anyone, *smarana- pathagatam*, but if the Name not expressed outside but in memory, *srotra-mulam gatam va*, but if the sound is received in the ear, *srotra-mulam gatam va, suddham vasuddha-varnam*, the pronunciation or the spelling may be right or wrong, does not matter, *suddham vasuddha-varnam. Vyavahitarahitam*, but must be *vyavahitarahitam*, that means _____ [?] *vyavahitarahitam*. The *caitan*, pure conscious divine and mundane, conscious and material, this difference we are to look out, *vyavahitarahitam*. *Tarayaty eva satyam*, it will deliver us, no doubt. *Tac ced deha-dravinajani-talobha*, but if that falls on a barren ground, *deha*, in body consciousness, *deha-dravina*, or greed for money, *janita*, popularity seeking, *lobha*, or too much greedy for taking delicious dish, *lobha*, *pakhanda-madhye*, or atheism, *niksiptam syan*, if that seed is sown in a field which is of this disqualification, *na phala-janakam sighram evatra vipra*, we cannot expect to get the result very quickly.

But some sort of struggle will go on and must come in connection with a genuine *sādhu*, etc., take a proper way towards the real goal, and then it will come to give its desired result. So mundane sound is not sound divine. The name may be mundane. It may be tackled from the plane of exploitation and the plane of renunciation. It won't be fruitful. When *sevonmukhe*, with the spirit of service, *śraddhā*. *Śraddhā* means *Kṛṣṇa bhakti koile*, it is all for Him. Reality is for Itself. This is *śraddhā*, everything meant for Him. With this, however little this may be, but with one drop of such *śraddhā*, regard, the Name will be taken and it will lead to the proper goal. Do you follow the argument?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Anyhow the *śraddhā* must be our direction, to move towards that, to go towards that, sincere. Sincere hankering to go towards Him, that must be present there, then it will help, *śraddhā*. *Śraddhā* _____ [?], then it will be of no effect. It will direct hither thither, different directions. *Śraddhā* means centre carrying...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: That we are all meant for Him, His satisfaction. A drop of this universal devotion must be there, then it will be effective, otherwise everything will be useless. We must want to go Godward. We must make our face to go that side. And then if we accept any process, that will help us. So *śraddhā*, this is the criterion.

Vidagdha-Mādhava: You have spoken about unity in diversity, and explained the Gauḍīya, the present Gauḍīya Maṭha situation as that. My question is how can we have unity in diversity and still maintain a strong preaching effort, a very powerful preaching effort?

Śrīla Śrīdhara Mahārāja: It is, in the very original system, it is so, *'nvayād itarataś* [*Śrīmad-Bhāgavatam*, 1.1.1], direct, indirect process. In Vṛndāvana also it is so, this party feeling, and it cannot but be, and not only it is non-objectionable but it is necessity in an organic whole. Thesis, antithesis, synthesis. This is the nature of the whole creation, our whole substance.

Thus the opposition party in the parliament. Apparently we may think it will be doing some harm to the main party for their smooth working. But in a generous way it is looked for that no, it is good, it is giving more carefulness and enforcing more energy for the work, the opposition. The opposition is not to be supposed to be minimised to destroy the real cause. But it helps to enhance the energy and more carefulness.

Just as *kīrtana* is better than *smaraṇa*. Why? The opposition party is there. So we are to collect more energy to convince them, automatically. And *smaraṇa*, meditation, it is weak though not external disturbance, the meditation, pure meditation, still, the intensity will be less. And when we're engaged in *kīrtana*, necessarily we're forced to collect all our energy possible to meet the adverse circumstances. So, *austhaspandana-matrena*.

aghaccit-smaranam visnor-bahvayasena sadhyate, austhaspandana-matrena kirtanatu tato varam

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453] & [*Gauḍīya Kaṇṭhahāra*, 17.19]

For the opposition only it is more intensified than *smaraṇa* and other things. So Kali, offensive for offensive has been recommended. Not that mere defence will help us in all circumstances. So when offensive, we are to collect more power, necessarily. So opposition there will be, and though sometimes we think it is undesirable but it is considered in the impartial background, that it is necessary, it has got its contribution in a positive direction. The negative has got its necessary

position, to enhance the positive. This underlying principle we are to understand, we are to think out, how it is. It is there. How it is justified, we are to understand within ourselves, the harmony within us.

There is Kṛṣṇa, there is *māyā*. Even in His own harem there are different, Rādhārāṇī's party, Candrāvalī's party, the middle party. It is necessary to enhance His *līlā*. Yogamāyā invents all these things, or it is co-existent with Him. It is such. And there is no fault there but it is a necessary part. The difference, unity and difference, unity in diversity. Diversity has got its position, real position. The opposition also has got its diverse position.

The branches of the tree, what is that? Every branch wants to draw more juice from the trunk. But still they also help each other, in many cases. It is the nature we are to study how it is useful to us. Our organic body, there is also competition. The brain extracts the one eighth portion of the whole blood. So small mass wants more food. So much is not attached to the other bodies. So high and low, important and less important things will be there. And there will be a fight to draw their own food from the general store. And still they are friendly to us, on the whole. We cannot go on with only brain, neglecting the feet. Everything has got its place in the organic whole. And they have got their allotted service, a necessary part.

Without devotees, the Lord cannot stay. Without son the father is not conceivable. Then without the generous there must be one to be shown generosity. So such relative positions there. Everything for its own existence depends on another thing. The kindness, the generosity, it requires for its own existence that someone there must be who to make pity on.

mahā-kṛpā-pātra prabhura jagāi, mādhāi / '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]

Those heinous demoniac persons like Jagāi, Mādhāi, they have got their necessity to enhance the magnanimous *līlā* of Mahāprabhu.

Judas is necessary to prove the generosity of Jesus. Suddenly some thought came in my mind about Judas. When Jesus with the cross on his shoulders is passing through and two sides the throng of men. Judas is also among the mob. And Jesus with his head bending and on the shoulder that cross, suddenly he looked at the face of the Judas. He's going on in this way, bending. Generally we may not think how he can understand that here is Judas. But where Judas was on the line, suddenly he cast his glance at his eye.

And in such a way that Judas was maddened by that look and ran from there. And he was bribed, he cast off the bribed money, and there he wanted to be forgiven. "I'm the most treacherous man. What I have done is most heinous action." Such reaction came in the mind of Judas.

And what this Judas got in the look of Christ? That a new thing comes to my mind, I don't know whether anyone has mentioned. Christ looked towards Judas, "Not that you have played a traitors part to me. You have committed treachery," not a look of that kind, vindictive. "But Judas, I'm utilising your fame of your whole life, exploiting. I'm exploiting you, not that you are exploiting me. You are being exploited by me most desperately, or hopelessly, or mainly to keep up my

banner, my fame, you are being utilised, that you are a traitor. I am utilising for my fame, I'm exploiting your fame forever. So I'm indebted to you, my friend."

That sort of look Judas found in Christ's eye. "He's so thankful. I'm doing wrong to him, and he cast his glance to me that he's so much thankful to me. How it is possible?"

That jujitsu _____ [?] There is a policy from the Japanese, the jujitsu. When one is running with big force to attack, he went away and fell, no opposition. Something like that.

Judas was mad finding that thankful to the extreme he could trace from the eye of Jesus.

That, "Judas I am exploiting you forever. You will stand to prove my case, so high utilised. Forever your fame I have exploited and stolen, so I am greatly indebted to you, my friend Judas. Please forgive me. Forgive me for this action."

So Judas was mad. "So lovely, so affectionate, so thankful to me, a traitor." He could not stand. He ran away madly for penances of his act.

Gaura Hari. Gaura Hari. I am not feeling well today, depressed. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Hari Charan has gone to purchase _____ [?] He's staying with this _____ [?] Mahārāja, there, and he says that the Thai people told that before Saturday they won't be able to give delivery of the type. So he's expected tomorrow perhaps with Govinda Mahārāja, or day after tomorrow.

Akṣayānanda Mahārāja: Mahārāja, is there any service we can do to relieve your depression?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Always the criticism, ease-lover. Ha, ha, ha, ha, ha, ha, ha, ha. A famous remark of Guru Mahārāja. Not notorious. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Guru Mahārāja was a good astrologer. Suddenly in my notebook, a copy of that horoscope was there, short thing. Anyhow my notebook was opened, in Purī, Guru Mahārāja was sitting by, "Whose horoscope is this?"

Mādhava Mahārāja perhaps told, "It is Śrīdhara Mahārāja's."

"Oh! Everything is good and very promising. Oh! The Rahu is there. It has taken possession of the fortune, a room of fortune, *bhāgya*, there the Rahu is sitting. So the whole thing paralysed. Otherwise the horoscope was very promising. The Bṛhaspati, the Moon, the Jupiter, the Moon, the Sun, the Mercury, then the Saturn, they're very powerful. And the combination was also _____ [?]

Guru Mahārāja told Rahu is on the room of fortune _____ [?] paralysed his learning. Hare Kṛṣṇa.

End of 82.09.29.B_30_82.10.01.A

Start of 82.10.01.B_06.A_08.A

Śrīla Śrīdhara Mahārāja: ...here in sight of negative, we like more the negative. Ourselves are far from the negative potency, our own clan. Hare Kṛṣṇa. *Mahābhāva*.

[tabe hāsi' tāṅre 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]

Mahābhāva. The greatest magnitude of hunger, *mahābhāva* means, the hunger in its fullest form. So much hungry, but this is unlike the hungry of this plane, _____ [?] distributing herself. No satisfaction by giving itself, or herself, or himself, different condition we are to say. *Mahābhāva*, *prema kṣudhā*, power of consumption of the *rasa*, and that is only possible by surrendering. The highest degree of surrender, when necessarily in the background the highest degree of drawing the sympathy of the proper area. Surrender means what for? Surrender, the petition to the high. Surrender is a _____ [?] term. That son means father, there must be a father, when we say the son. So surrender means surrender to whom? And surrender is the highest force to move the higher power, no other way to move the _____ [?] For the low, the best way is surrendering to move the upper house, the best means to end, to control the upper.

So our greatest friend is surrender. Surrender can bring, can earn for us the highest possible thing. Surrender is compared with hunger. So we are to adjust between the intrinsic conception of them. Surrendering is hunger, surrendering to the higher and for which purpose? To draw His sympathy. The high capitalist, His sympathy we draw, *mahābhāva*, can draw. The most desirable sympathy of the highest, *rasa-rāja*, *mahābhāva*. Positive is *rasa-rāja*, the master of positive ecstasy Himself, ecstasy Himself, *ānanda* Himself, happiness, joy or what we may say it. That is personified, infinite is personified. That *rasa* is person, unlike this mundane *rasa*, which we can exploit as a subject, this is objective side of ecstasy. But the subjective side of ecstasy, the ecstasy of higher quality, that is person, super-person. And by surrendering to Him we can draw His attention and sympathy towards. We are classified as potency. Have and have not, two classes, they say in the political, have and have not. We are have not, we're counted within the school of have nots. Have, that great, have Himself, is Kṛṣṇa, *rasa-rāja*. He's the absolute have party. And have not party, in their front, the leader up front, that is *mahābhāva*, hankering, 'I'm hungry.'

The revolution in Russia, the hungry approached the palace of the tsar. And tsar being afraid ordered fire. And then tsar was devoured, followed by death, the hunger, the hungry. Hunger, have not, we're have nots.

But Kṛṣṇa is not a vulnerable tsar. He's absolute. So without surrender, not any despotic approach will solve the problem. He's above all, even invisible, untouchable, transcendental.

When Rādhārāṇī says, "I can't go any further. I'm too tired. If You want Me to take somewhere else, now You are to take Me on Your shoulder." He disappeared, suddenly disappeared.

"Oh, I knew You fully, I know You fully. Your disappearance is only temporary and artificial."

And Kṛṣṇa wanted to enjoy that how Rādhārāṇī fares in such trying circumstances, deep forest, the dead of night, alone and helpless. He wanted to enjoy Her position.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Mahābhāva*. Harmony.

Janmādy asya yato 'nvayād itarataś [*Śrīmad-Bhāgavatam*, 1.1.1] The prime cause from which everything is emanating, either by direct or indirect connection. The source, the cause of all direct and indirect thought, thinking, conception, that is He. Good and bad, both accommodated there, and our progress would be to see that bad is not bad if we are properly adjusted. That will be our position. There is poison but poison may be utilised as medicine. That aspect must be understood. The poison is medicine. What is poison to me that is food to another. And through him that becomes food again to me, this oxygen and carbon dioxide that humanity and the vegetable. In this way it is adjusted, harmony. Trees are transforming carbon dioxide into oxygen, helping in such a way. We cannot do that, vice versa. This we can get from harmony. Living is possible, individual enterprise, individual existence is possible only by such pastimes. Otherwise it can only be harmonised in the conception of non-differentiated *brahman*, *māyāvādā*. They do not find any harmony in difference, unity in difference, so they merge everything in the non-differentiated mass of so-called consciousness. They cannot keep up the beautiful harmony, maintain like the Vaiṣṇavaites. 'Everything must be merged into one, then only we can solve so many different problems of the world, otherwise no solution.' The failure of the *māyāvādī* scholars, in this way.

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]

Humility and patience, forbearance, *amāninā mānadena*, not to seek for self glory but to give glory to others, to admit others existence, respectable existence. With these qualifications we can live happily with our neighbour and the whole. Mahāprabhu has given these suggestions to us.

Why do you think that your neighbour is undesirable? You must equip yourself in this way. Then you will be honoured by your neighbour, worshipped by your neighbour. And mutual arrangement you will both, all live happily. You can live happily. Only the question of adjustment.

The *Gītā* also is giving suggestion to that. One German scholar he said, "The *Gītā* is the highest book of ontology, teaching. Why? Very definitely it hammers on our brain that don't complain against the environment. You have no hand to there. But control yourself and come into proper understanding and adjustment. Then you will find that all harmonious, all happy. The key in your hand and never try to set others right, set right yourself. That is repeatedly told by *Bhagavad-gita*. Give up your *karma-phala*, the result is with the infinite, and your duty is within your hand."

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]

Don't stop your function, and never care for the result, and that will find real peace in you. Your desired end of life you will find, at home, sitting at home you'll find everything there. Ha, ha. Do your duty and never care for the result. This is the key for the successful life of everyone. You'll be able to know that the infinite is your friend. You'll be able to detect, to understand, to follow, and happiness will flow from that understanding, that adjustment.

Gaura Hari. Gaura Hari. Nine o'clock?

Parvat Mahārāja: Ten.

Śrīla Śrīdhara Mahārāja: Ten? Then I stop. Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...on the other side there is again differentiated and specified world, *adhokṣaja* world. This Brahman is not the ultimate existence, but crossing Brahman, on the other side, there is an *adhokṣaja* world. And there the Kṛṣṇa *līlā* is not a thing of this mundane, it comes from there, I say. Because you all know that I have no charm for this world, anything. I'm established."

parinișțhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarșe, ākhyānaṁ yad adhītavān,
[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

"My mind was attracted by the charm of that higher *līlā*, and that I shall speak to you today."

So they're all attentive, "What does he say, this boy who is young, up to sixteen years? And he does not care to get a wrapper, clothing, naked, no excitement he finds. He's always engaged in Brahman conception. And he says that there is another world on the other side of this Brahman. And Kṛṣṇa *līlā* is the wealth of that side, not this side." Then they cannot but give audience attentively. "Then what does he say, how does he know, and what is the nature of that *līlā*, how it comes through his mouth, his lips?" Becomes more attentive to hear.

So _____ [?] say that no, this _____ [?] that will create disturbance in such stage. But in the highest stage we are told proof there is _____ [?] and so many others. They are experts. They are there. But already established in cent percent satisfaction of Kṛṣṇa's senses. Nothing for their own, it is there. Otherwise it will be capturing my mind towards _____ [?] the sound would not be

spiritual but it would be mundane sound. The mundane music, mundane and divine, so mundane music cannot produce divine music, it's another thing, it's eternal. Just as mundane lust cannot produce divine love. It is just the opposite. That has got its own source, own origin, own plane, and not that this is converted into that.

Akṣayānanda Mahārāja: Yes. It's exclusive.

Śrīla Śrīdhara Mahārāja: This is the perverted reflection.

Akṣayānanda Mahārāja: This morning I read, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura has written that, "If some bird can chant Kṛṣṇa *Nāma* and someone asks the question, will that bird go back to the *Para-Dhāma*, if some bird like parrot can chant Kṛṣṇa *Nāma*, they told, Ṭhākura Gopāla, Ṭhākura Gopāla, this parrot, he said if somebody asks the question, can that bird go back to Godhead?" He says in reply, "There is *anukaraṇa* and *anusaraṇa*. So if we think that it is *Nāma*, then that will be *nāmāparādha*, to think that a simple bird imitating *Nāma* will go back to this...

Śrīla Śrīdhara Mahārāja: What to speak of bird, there is the tape recorder. That must be spiritual, the element must be spiritual, spiritual basis. And that means that is all service, *sevonmukhe*, exploitation and dedication. That is springing up from the land of dedication, and imitation in the land of exploitation, and in the middle, the land of cessation, ceasing everything.

My head is reeling again, slightly, suddenly, what does it come from, can't follow...

...

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."]
[*Padma Purāṇa*] & [*Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109] & [*Śrīmad-Bhāgavatam*, 11.7.23, purport]

Cent percent dedication, the land of dedication, the land of exploitation, and the land of renunciation, the marginal position. We must be very careful to our taste there. *Sevonmukhe hi jihvādau*. Including both, self deception, no deception.

...

That centre carrying, out carrying and in carrying.

ātmendriya-prīti-vāñchā — tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

["The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love]."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.165]

ataeva kāma-preme bahuta antara / kāma--andhatamaḥ, prema--nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

The dense darkness, *nirmmala bhāskara*, the bright sun, brightest sun, and this dense darkness, *kāma-preme*. Bhaktivinoda Ṭhākura says,

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'premā' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa Kalpataru, Upadeśa,* 18]

Very similar, but still, this is not that.

carmma-māṁsamaya - kāma, prema - cidānanda-dhāma

["The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise."]

It is concerned with this flesh and blood, *prema cidānanda dhāma*, that is all consciousness and blissfulness. No question of these mundane senses. The ideal must be pure and we should strive to get it. We may be in lower position, but if the ideal is there, clear, then that will help me in my real improvement of life. The man who possesses the good idea, he is the real capitalist.

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."]

[*Śrīmad-Bhāgavatam*, 11.20.27]

Know what is good and bad but he can't help himself, but only falling in the clutches of the mundane senses. But he will repent, _____ [?] When the boy tries to start his walking, in the beginning he falls down, but again he gets up and again begins. In this way we are to go. But we must not go to deceive ourselves. To deceive, that is *māyā*, deception, to deceive our own self and others. To live in the world of deception. They are deceiving themselves and the environment also. I won't talk much.

...

Śrīla Śrīdhara Mahārāja: ...and the opposition sometimes is a sign of future success. Opposition, failure is pillar to success. And also once Prabhupāda told me in Bombay, at that time perhaps Swāmī Mahārāja was present. Bombay Maṭha was very costly and to collect sufficient funds for that Maṭha I told Prabhupāda, that it is beyond my ability.

Then Prabhupāda told me, "We are not *karmī*, but we are servitors. We do not hanker after any consequence, result. But as much as I have got, I want to utilise it and the rest is on Him."

Do you follow? We are servants. According to our capacity we shall try, and there it is finished. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. If we must collect so much funds to defray the expenditure of this Maṭha, you will try your best and the rest will be seen by the Lord. We are servants, we are not *karmī*. Not we shall work for the fruit, the result. But all our attention will be concentrated in our discharge of duty. The rest with Him, as He likes.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

It is connected with that highest aspiration of life. I'm to do my quota, and I must be satisfied with that. According to the physical success I'm not going to measure the success of my activity. It is His will. So to show external success or not to show, as He likes, He may do. Hare Kṛṣṇa. Only I shall think whether I'm engaged in a proper thing in proper direction, self analysis, whether I'm doing it, the selection is right or not. Concentrate yourself in your duty, not in the result.

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]

Devotee: There's a couple of other letters...

...

Akṣayānanda Mahārāja: ...and give it to Kṛṣṇa. And because in chapter nine that *yat karoṣi*, he says we should offer everything to Him. So why now we're indifferent rejecting both pious and impious. But previously He said, "Give everything to Me." *Yat karoṣi yad aśnāsi*. First question.

[yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

Śrīla Śrīdhara Mahārāja: And what is another *śloka*?

Akṣayānanda Mahārāja: I'll get one *Gītā* for the Sanskrit. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
The difference between the two, in stages. According to previous impression, previous of lower understanding we do things and take it to the guardian. And the second, I do not do anything independently, but I do at the order of the guardian. Something like that. A son is earning some money in good or bad way and offering to the guardian, black marketing, all these things and offering it. That is one thing. And another thing, he does not do anything without the order of his guardian, he's already established there. This is higher.

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]

In *Caitanya-caritāmṛta*, [*Madhya-līlā*, 8.59], "*eho bāhya āge kaha āra*." *Kṛṣṇe karmārpaṇa*. *Yat karoṣi yad aśnāsi*. Then *jñāna miśrā bhakti*, this is *karma miśrā bhakti*. 'Whatever I do, I give it to Him, offer it to Him, *karma miśrā*. And *jñāna miśrā*, 'I do not like anything here. The *lakṣaṇa*, that is the loss and gain of this world required to me, I remain in that position, and like to do by His order.' That is *jñāna miśrā bhakti*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

Now his question is whether pious action we won't do? Pious action that is in *saguṇa*, in relative consideration to this mundane world, what is good, that is pious, *puṇya*. *Pap punya dui pare hare* [?] Which is considered to be pure, from the standard of this world, mundane standard, that is also impure when it is considered from the *nirguṇa* conception. That those that work only in obedience with the inspiration of Kṛṣṇa. Do you follow? The service, that is to do anything and everything as we have received the order of the higher, I do that, that is service. But in the beginning, whatever we do is according to our mental calculation of loss and gain, and then anyhow we try to connect it with God consciousness. Mundane activity connecting with God consciousness, that is *kṛṣṇe karmārpaṇa*. And there, knowing fully well that both good or bad, in the mundane consideration, wholesale is wrong. And then to pray for the direction from the upper and to do accordingly, that will be higher stage.

'dvaite bhadrābhadra-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]

Just as in dream, a good dream, a bad dream, both false. So in our mundane calculation, good and bad both false. So whenever we're in mundane stage, we cannot do but mundane works. And anyhow to connect it to give the result to Him, some connection. But we must rise up in a plane where we shall reject good and bad, both things here and wait for His direction and to go accordingly.

Akṣayānanda Mahārāja: Yes. Another question he has, "I am trying my best to control my senses, my anger, and my lust, trying to be detached within myself, but I'm finding it very difficult and I'm doing mistakes all the time. So bless me so I could enter *śuddha sattva guṇa*."

Śrīla Śrīdhara Mahārāja: That cannot be earned by speculation, but practical service _____ [?]

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."]
[*Śrīmad-Bhāgavatam*, 7.15.25]

By serving Guru. "That I don't know good or bad but I must obey my Guru." In this way one can increase his confidence, he can be easily out of all these tribulations, troubles.

parivadatu jano yathā tathāyaṁ, [nanu mukharo na vayaṁ vicārayāmaḥ
hari-rasa-madirā-madātimattā, bhuvi-viluṭhāma-naṭāma nirvviśāmaḥ]

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

There is the ultimate support as Sārvabhauma Paṇḍita says in his old age, he's moving slowly, and he says, "*Parivadatu jano yathā tathāyaṁ*. Let the public cry aloud against me as they like, *parivadatu jano yathā tathāyaṁ*. *Nanu mukharo na vayaṁ vicārayāmaḥ*. We may not care to stop their mouth, *nanu mukharo na vayaṁ vicārayāmaḥ*. *Hari-rasa-madirā-madātimattā*. Drinking full the *rasa* of Hari, *raso vai saḥ*, and drinking fully that ecstasy coming from the conception of Hari, *hari-rasa-madirā-madātimattā*, we must become mad, and begin to dance and, *madirā-madātimattā*, to the extreme we shall be mad and, *madātimattā*, extremely mad drinking,

extremely, *madātimattā*. *Bhuvi-viluṭhāma*, and roll on the earth, *naṭāma*. Sometimes we shall dance and, *nirvviśāmaḥ*, we will mix ourselves wholly with the earth. We won't care."

That quote in support, that *śuddha* part, that is what is wanted, and that is one drop. One drop cannot be found in this world. *Eka-bindu jagat ḍubāya*, Mahāprabhu says to Sanātana Goswāmī.

[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā,* 15.19]

_____ [?] *Tomāya cākhāite tāra. Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*.

[prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu']

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service."] ["The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.136-7]

"The nectar of love of the Lord is so, no depth, no limit, limitation, it is infinite, *gabhīra bhakti-rasa- sindhu*. *Tomāya cākhāite tāra kahi eka 'bindhu'*. I'm just distributing one drop to you." Then another place He says, "*Eka-bindu jagat ḍubāya*, only one drop can inundate the whole of the world."

That is the sweet nectar, that beauty, that love, that is transcendental, *rasa*, *amṛta*. That is what is wanted. And by thinking that, not this mundane wine or this smoking etc. It is meant that *līlāmṛtam*, the nectar of the pastimes of Kṛṣṇa, we shall drink to the finish that nectar and we'll be mad.

Prakāśānanda asked Mahāprabhu, "Yes, You take Kṛṣṇa *Nāma*, it is well and good. But what is that You dance like a madman and cry and so many things?"

"But I do not do it Myself. The Name, the appreciation of the meaning of the Name and His *līlā* makes Me so. And it is in *Bhāgavatam*."

evaṁ vrataḥ svapriya-nāma-kīrtyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."] [*Śrīmad-Bhāgavatam*, 11.2.40]

It is such an intoxicating *rasa*, *rasa* that *līlā*, the *līlā rasa*, that sometimes they dance, sometimes they cry like madmen, in *Bhāgavatam* it is there. So *kāma-preme bahuta antara*.

[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmmala 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]

Very similar to this mundane sense pleasure, sense satisfaction, *tabhu kāma 'prema'*, but lust is not love, *prema*. It is very similar, *aprākṛta*, similar, but it is a perverted reflection, and that is the highest. So to be mad by drinking the *līlā rasa* of Kṛṣṇa, just the opposite.

A man may offer his life for dacoiting, and a man may offer his life for the freedom of his country. That may not be equal, opposite. A dacoit, they also take the risk of giving life, and the saviours from the hands of the dacoits, they may also risk the life, but both opposite.

So Kṛṣṇa *prema*, drink hard of the love of the nectar of Kṛṣṇa, and begin to dance as Mahāprabhu.

End of 82.10.01.B_06.A_08.A

Start of 82.10.08.B_82.10.10.A

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is lying, and the persons that are lying and stealing, that will be equal? What is this? Gaura Hari bol. Gaura Hari bol. With this effect? *Mani mayi manderi pasyati cidran* [?] In a temple built of diamonds and jewels, _____ *paśyati cidran* [?], the ants attempt is to find some hole there. So it is to steal the ocean, like to steal the ocean. This dancing, chanting, being mad with the *līlā rasa* of Kṛṣṇa, Vṛndāvana *rasa*, and this intoxicating *rasa* one and the same, this is *sahajiyā* of the extreme. Their sense experience with men and women, they're to be to the Braja *rasa*, it is like that, most unfortunate, unhappy. *Hari-rasa-madirā, Hari rasa* has been compared with *madirā*, with wine, so *hari-rasa-madirā*. Drink hard of the *Hari rasa*, Braja *līlā*, and begin to dance. That is our most high fortune, and this is the lowest degradation, that by this liquor to drink hard and to dance. What is this, how they can come to see it? And in *Prapanna-jīvanāmṛtam* I have quoted the poems of *mahā-jana*, and not compiled by myself. Some, to give some correction to them, but mostly it is all quoted from Sārvabhauma.

[parivadatu jano yathā tathāyaṁ, nanu mukharo na vayaṁ vicārayāmaḥ]
hari-rasa-madirā-madātimattā, bhuvi-viluṭhāma-naṭāma nirvviśāmaḥ

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

In *Caritāmṛta* also the *śloka* is there. Perhaps in this way he must have found something, some support from *Prapanna-jīvanāmṛtam*. Ha, ha. Ludicrous, this is ludicrous. Hare Kṛṣṇa. Gaura Hari bol. So God is sweet, so the *rasagulla* will take the position of God, is it?

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
[madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ]

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

All *madhu*, *madhu*, *madhu*, His connection is all sweet. All the sweetness of the earth, the mundane world, we shall take that and we'll be satisfied. Ha, ha, ha. Gaura Hari bol. Ha, ha. This representation coming from ISKCON, or from Jaya Tīrtha's party?

Akṣayānanda Mahārāja: Some of it is Jaya Tīrtha's party, some of the people who like intoxication.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Then, any other?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Where did you see that Jai Gaurendu?

...

...intoxication and then go on chanting, they will easily dance, the singing, dancing and rolling on the earth, that will be very cheap, with the help of the intoxication.

Akṣayānanda Mahārāja: Hmm, come very easily.

Śrīla Śrīdhara Mahārāja: It's all deception.

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 *yogīc* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

"You *yogīs*, you think that by the process of controlling the breath, you are getting peace of mind and also control over the senses. That is only for the time being. It may continue for lives

together, but it is an artificial thing, it cannot have any permanent contribution. *Yamādibhir yoga-pathaiḥ, kāma-lobha*. You think that the control of this lust and anger that is all, and you will find a sort of peace within you, you are master of *kāma* and *krodha* etc, *lobha* etc. But that position you cannot retain, that is a lower position of peace, and that cannot be maintained permanently, you'll have to fall down. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, temporary. *Mukunda-sevayā yadvat, tathāddhātmā na śāmyati*. But by the service of Mukunda, what sort of peace you will find within you, it cannot reach to that point. This is artificial means for checking the *kāma*, *krodha* etc, that are disturbing the mind and bringing with reaction. You may be above that, *yoga siddhi*, for the time being you may find a phase and no troubles from the senses, you may find you are the master of your senses, by the practice of breath, by *prāṇa vāyu*. But is temporary, just as in _____ [?] also.

Prāyaścittaṁ vimarśanam, [*Śrīmad-Bhāgavatam*, 6.1.11], *hasti snāna prāyaścitta*, I've done something sinful and if I do *prāyaścitta* and only for that one practice it is absolved. But the next moment again I shall commit to that. But by grand *prāyaścitta* we may achieve some more permanent character of abstention from this sinful activity, *veṇu-gulmam ivānalaḥ* [*Śrīmad-Bhāgavatam*, 6.1.14], a whole year. And the next year, again when the rainy season will come, all the shrubs will come out, but...

kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

But what sort of purity, what type of purity we shall attain in coming in connection with the service of Vāsudeva, that is of eternal factor. And it is of peculiar purest type. That we cannot hope to attain by any other method, what we get by our submission and acceptance of the service of that Reality the Beautiful. That sort of peace can never be found anywhere. That our understanding with the highest centre, proper understanding and adjustment with the highest centre, that will give us such sort of peace and free from anxiety of all types. That cannot be attained, cannot be achieved by any sort of artificial methods which is not in connection with the understanding of the highest centre. In *Bhāgavatam*,

tapasvino dāna-parā yaśasvino, [manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo namaḥ]

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting *mantras*, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

Śukadeva in his inaugurating speech he's saying to the scholars, "There I know in this assembly, there are scholars, *yogīs*, *tapasvi* of different types. But you, I place what I'm going to say to you, you consider. *Tapasvino*, there are many penance making ascetics, *dāna-parā*, who has given many, who are famous for their donations, big donations, *dāna-parā*. Then *yaśasvino*, there may be many famous by their writings or their sacrifice, *yaśasvino*. *Mantra-vidaḥ*, there may be many who are well versed in the application of the mystic words, *mantra-vidaḥ*. *Sumaṅgalāḥ. Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*. But you think in yourself, none of them...

So understanding with the highest central that can give us pure peaceful and harmonious life and no partial attainment can cope with that sort of acquisition. Gaura Hari. Gaura Hari.

Intoxication. There are so many, in India also by...

So many things, by taking that, they may settle themselves in a particular thought for sometime more by helping. But that won't produce any permanent result. Concentration, artificial concentration, everything is artificial. Contribution from the mundane cannot but be artificial and of lower nature.

In other words this is fossil fatherism, the fossil has created God. From the fossil consciousness God consciousness has come. From fossil when he developed into human section, then in the human mind grows the God conception. So fossil is the cause to produce God conception. The fossil is the father of the God.

So mundane intoxication that can give birth to the happy...

...of the conception of the absolute beauty and sweetness.

This is atheism. Hare Kṛṣṇa.

One may say that how Tulasi, Śālagrāma may help us? Apparently that is matter. The Deity apparently matter, how it can help us? But it is not so. Originally it is spiritual but in the form of matter. So this is theistic line. And this *māyāvādī* line that we want anything, a model, a doll, and by attending to that I'm to improve my own things, that is...

Gaura Hari. Gaura Hari. Gaura Hari.

Everything must come down, *śrauta-panthā*, revealed way. And nothing can go up from here, *āroha-panthā*. Ascending method has been discarded. Only descending. He can come to us. We cannot produce Him, go to Him, against His will. He can take us. As I told, the Ārya Samāj, "If finite can know infinite, approach infinite, He's no infinite. But if infinite cannot make Himself known to finite He's 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."] [*Śrī Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

No further way of attaining Him. *Nanya pantha vidyate* _____ [?] Only one way, that He will graciously descend to me and I shall be able to find. He's of such superior nature. We're to accept that. Otherwise why it is necessary for searching after Him if He's so available in this mundane world as one of us? *Yam evaiṣa vṛnute tena labhyas*. Only by *śrauta-panthā*, *pāramparyeṇa*, *Guru paramparā*, He can come down then we can find Him. And when we can participate, all this rubbish vanishes away and our inner principle which is connected with that plane. And we can be helped from upward. And not we can run in a hill to reach this top. Gaura Hari bol. *Yam evaiṣa vṛnute tena labhyas*, *tasyaiṣa ātmā vivṛnute tanūṁ svām*. We must not deviate.

...

Śrīla Śrīdhara Mahārāja: Whose question?

Akṣayānanda Mahārāja: Tamāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: How many questions?

Akṣayānanda Mahārāja: One, two, three, four, about five. Some of them are quite short. First he says, "In the *Bṛhat-Bhāgavatāmṛta* the different chapters are called by different types of *Nāma*, *Bauma Nāma*, *Divya Nāma*, *Priya Nāma*, *Bhajan Nāma*." He wants to know why those chapters are given those names, what's the reason?

Śrīla Śrīdhara Mahārāja: First, which name?

Akṣayānanda Mahārāja: *Bauma*.

Śrīla Śrīdhara Mahārāja: Then *Divya*, then *Priya Nāma*, then *Bhajana*, and then?

Akṣayānanda Mahārāja: He's only given those, he's not given them all, perhaps.

Śrīla Śrīdhara Mahārāja: What do you think? This is a new thing but it is not unintelligible. According to the purity of the name stage, it is classified. *Bauma*, more material conception mixed with it, more material than spiritual. *Divya*, then the major portion of its conception is supernatural, natural then supernatural. Then third stage is *Priya*. Then there we find some natural taste. So long as duty we are to do with *śraddhā*. And now it has reached the stage of *ruci*. In the beginning there may not be *ruci*.

pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

In the beginning with the help of *śraddhā* we are to take it and just, it may not be felt very sweet. Just as when there is biles, attack of biles, this sugar candy tastes bitter. But when the disease is cured and gradually sugar candy will taste sweet. That is the medicine to drive away the disease. First sugar candy is bitter and then we will take more and more and the disease will be off and the sugar candy's taste will be 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 transcendentally 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]

In this third state the sweet taste of the sugar candy comes back after doing away the effect, influence of the bile, attack of biles, *aravidyā*. So in the beginning it is material, more natural, then supernatural position comes, then the sweetness, inner sweetness comes to open it to us Then the third, then we can go on with real *bhajana*, that is a service, the stage of service, *sevā* begins. It has become automatic, spontaneous. Otherwise it is laboured, aiming at the desired result. But when it tastes sweet, then only, the basis of that, the natural service begins. And then it comes, attains the stage of *bhajana*, the fourth stage. And then it will divulge, it will express the *rūpa* out of it. *Rūpa* then *parikara vaisistha līlā*, in this way it goes up.

Then the second question?

Akṣayānanda Mahārāja: *Śrīmad-Bhāgavatam* is the incarnation of Śrī Kṛṣṇa. So is *Bhakti-rasāmṛta-sindhu* the incarnation of Śrīmatī Rādhārāṇī? He's asking.

Śrīla Śrīdhara Mahārāja: It is generally told as in Kṛṣṇa relatively Rādhārāṇī and all other serving group included. As in the name of king, so many of his paraphernalia included. So in *Bhāgavatam* there is everything, not only Kṛṣṇa. Kṛṣṇa predominating and there are so many, otherwise along with Kṛṣṇa, so many discussions is not possible. Kṛṣṇa mainly. And in *Bhakti-rasāmṛta-sindhu* there is also Kṛṣṇa and *bhakti*. Mainly the *vaibhava* of Rādhārāṇī we may say. *Bhakti*, she is the most predominating, we may say. But there is relatively Kṛṣṇa and His group also there, the *sākhya rasa*, *vātsalya rasa*, but all mainly serving tendency. Then?

Akṣayānanda Mahārāja: Then in *Bṛhat-Bhāgavatāmṛta*, in the second part, there is mention of ten syllable Gopāla mantra. He says, can you tell us that mantram?

Śrīla Śrīdhara Mahārāja: I don't remember, mention of Gopāla mantra. Dvādaśaka, no, what is it? That is not mentioned?

Akṣayānanda Mahārāja: Ten syllables.

Śrīla Śrīdhara Mahārāja: Ten syllables. No, I shall have to consult *Hari-bhakti-vilāsa* for that before I can give any definite statement about that. The Vāsudeva mantra is found Dvādaśaka in *Bhāgavatam* in case of Dhruva. But this Gopāla mantra I did not remember, I found, to consult *Hari-bhakti-vilāsa*.

Akṣayānanda Mahārāja: Then one last question, in the *Caitanya-Bhāgavata* he says, "When Lord Nityānanda Prabhu went to the kingdom of Guhak Candala He fell into a trance for three days." He's asking, "Why did He fall into trance? And who is Guhak Caṇḍāla?"

Śrīla Śrīdhara Mahārāja: Then I'm to consult that portion where it is mentioned. So in general I can say that Nityānanda Prabhu's very type was that Rāmacandra's grace towards the fallen. Guhak Caṇḍāla's case, when Rāmacandra was very much graciously inclined towards Guhaka, the *caṇḍāla*, *patita-pāvana*, the deliverer of the fallen. And Nityānanda Prabhu, His main temperament is such. So when they both came together, that memory in Rāmacandra's age of that *patita-pāvana*, He was one with that temperament and went besides Himself. Welcomed it so deeply that He was fully identified with that idea and was absorbed in that attention, Guhak *caṇḍāla*, *patita-pāvana līlā*. He Himself was that, and in Rāmacandra that was depicted, to the high extent there. So the equal temperament that came to meet and lost Themselves, in one function of *patita-pāvana*, so much absorbed there. So much absorbed in that *līlā* of Rāmacandra, forgot Himself. The most appreciator of that *līlā*, Nityānanda. This is the fourth?

Akṣayānanda Mahārāja: Yes, that's all.

Śrīla Śrīdhara Mahārāja: So Gopāla mantra to be consulted in *Hari-bhakti-vilāsa* and *Caitanya-Bhāgavata*, this Guhak *caṇḍāla*. But this is the gist of the *līlā*, Nityānanda Prabhu's *līlā*, He was unconscious. He lost Himself here in memory of the *līlā* of Rāmacandra there *patita-pāvana*. That is His own heart. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: I had one small question. Recently I saw in *Hari-bhakti-vilāsa* that for *dīkṣā* there some months are auspicious, some months are inauspicious, *dīkṣā* _____ [?]. But we do not attach much importance to that. Sanātana has given that for a reason?

Śrīla Śrīdhara Mahārāja: Inauspicious or ominous that means according to the *adhikāra*, the receiving capacity. *Anadhikāra*, it is not fit for this particular stage. According to that the auspicious or ominous to be settled, *adhikāra*.

Duṣṭa phala karibe arjjana. That in dream that gentleman got this, they profess like that. That Caraṇ dāsa got in his dream this *Nitāi Gaura Rādhe Śyāma*. But Bhaktivinoda Ṭhākura and Guru Mahārāja told that is concoction.

Akṣayānanda Mahārāja: Yes, *rasābhāsa*.

Śrīla Śrīdhara Mahārāja: It may be in his dream but that showed that he's a false man, not having real touch with the reality. Rūpa, Sanātana, and Kavirāja Goswāmī, Narottama Ṭhākura, we must accept their decision, their vision, their estimation. And this is anomaly, *Nitāi Gaura Rādhe Śyāma*, what is this? This is against. And then to divide the mantram that are coming down, it is rather a living thing and according to our whim, we can cut it asunder and a part of that and another part we can mix together, create, that idea is also not happy.

Akṣayānanda Mahārāja: Was he in the time of Prabhupāda, or before, earlier?

Śrīla Śrīdhara Mahārāja: A little earlier. And he wanted to have Prabhupāda within his community, very earnestly. And Bhaktivinoda Ṭhākura warned Prabhupāda, "Don't be a captive to that false man."

Once I heard from Prabhupāda that Bhaktivinoda Ṭhākura is going to Mahāprabhu's house and Prabhupāda is following him, here in Navadwīpa. And just by the front of that Samājbari there position, and Bhaktivinoda Ṭhākura has gone perhaps a few steps further.

And he suddenly came and stood before Prabhupāda, "You are our future prospect." In this way he began to eulogize Prabhupāda very much. Then Prabhupāda was stopped for a minute or so.

When again joined, Bhaktivinoda Ṭhākura asked Prabhupāda, "What that man was telling you?"

"He was saying like this, that you are our...

"Be very cautious, and don't be a captive to that man's trap."

Akṣayānanda Mahārāja: There's another mantra also, another person perhaps. *Hare Kṛṣṇa, Hare Rāma, Rādhe Govinda*, what is that?

Śrīla Śrīdhara Mahārāja: *Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Hare Kṛṣṇa Hare Rāma Rādhe Govinda*.

Akṣayānanda Mahārāja: Yes. That's another gentleman, another concoction?

Śrīla Śrīdhara Mahārāja: He comes in the name of Advaita Prabhu or so.

Akṣayānanda Mahārāja: They say Advaita *vaṁśa*.

Śrīla Śrīdhara Mahārāja: There is one Gandhi, Rāmacandra, Rādhe Rādhe...

No, there was one Balānanda Giri, hodgepodge *māyāvādī*, *Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma*. He also entered *Gauḍīya Śaṅkara* also within that. *Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma*.

And the Gandhi has also introduced one. *Raja Rāma Patita Pāvana Sītā Rāma*.

Akṣayānanda Mahārāja: Yes. *Īśvara Te Nāma*, something?

Śrīla Śrīdhara Mahārāja: *Sītā Rāma Patita Pāvana Sītā Rāma. Raghupati Ragava Raja Rāma Patita Pāvana Sītā Rāma*. This is main, and sometimes they join, *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?] This is added with that, *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?] Then, partial representation. "You may be told by some as Īśvara, some may tell as Allah, but Your Name, of course, Your *vaibhava*, there's no harm, but not all equal."

Akṣayānanda Mahārāja: He added that verse. Gandhi added that verse. Hindu Muslim compromise.

Śrīla Śrīdhara Mahārāja: Yes. *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?]

When he was hit, he was shot, *Ha Rāma Ha Rāma*, and within half an hour he passed away.

Akṣayānanda Mahārāja: He told *Ha Rāma*?

Śrīla Śrīdhara Mahārāja: *Ha Rāma!*

Akṣayānanda Mahārāja: Oh! I thought he told Hare Rāma.

Śrīla Śrīdhara Mahārāja: We were told at that time in the paper, *Ha Rāma Ha Rāma*, with pronouncing these words he fell down, and unconscious and within half an hour, two bullets in the heart, by that gentleman, that Godse. That Jawahalarl [Pandit Nehru] he heard that Gandhi will be shot, murdered, so Jawahalarl arranged for his protection, some police.

He accepted but told, "When I shall attend the religious class, I don't want any protection, that would be ludicrous. I'm going to pray for the Lord, and some police guard, and not to surrender to Him, I can't tolerate that idea."

So when he went to attend his class, take his class, thus the *kīrtana* and all these things. He was living in _____ [?] that Ridge Road in Delhi. _____ [?] is there, residing, and nearby the park I heard.

When I was in Delhi for three years, at that time it was under construction. Now, Delhi of the present day, I do not know anything, but I knew it in [nineteen] thirty-seven, eight, nine, up to thirty, twenty seven, eight, nine, thirty. The Ridge Road that was the end of the western side. _____ [?] is there and then _____ [?] constructed a temple there. I did not see, I heard.

And there was a park and he was going that park, to the park to begin his *bhajana*. At that time that Godse, perhaps he had some connection with Sabarcath or so, it was told. He came and just bowed down before him, and then went up and with his pistol perhaps or revolver he shot twice.

And *Ha Rāma Ha Rāma*. That was the last word and he fell down, and his spectacles also cast, thrown to some distance. And some came, and that man was given a good beating. But anyhow police intervened and took him as a captive. And Gandhi was at once removed to that _____ [?] house and within half an hour he expired. No other knowledge came back, unconscious.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Maybe *nāmābhāsa*.

But we can't tolerate the idea when he came to Purī, his wife, he did not enter the temple because it is not open to the untouchables. But his wife, she privately went to see Jagannātha. And when he came to know this, he was very much enraged. We can't tolerate this idea, that his control over her is more than that of Jagannātha. In that case, in her case with Jagannātha, he should not come to interfere.

Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Our Guru Mahārāja told us that Gandhi has said in a public meeting that he did not believe that Kṛṣṇa really existed, or that He was historic personality, no faith.

Śrīla Śrīdhara Mahārāja: I could not trace that anywhere. But once he told, concerning Rabindranatha, "That when I'm engaged in the service of Rāmacandra in restoring the Sītā of Cherka for the country, Rabindranatha wants to play the flute and to make the *gopīs* dance here." That was his remark against Rabindranatha. "He likes to make the *gopīs* dance by his flute _____ [?] But I want to recover Cherka, Sītā, like following Rāmacandra." That was his version once.

And what about Rāmacandra? 'He was a man of history, incarnation of Lord, Rāmacandra. Then His incarnation was true, and Kṛṣṇa was concoction?' I did not see it anywhere.

But he tried to express his faith in God conception, so much so that he told, "That once, I was in Africa, I was handling a machine. And some urgent printing was necessary, some printing was urgent at that time. But the machine is in disorder. No way I can repair it and to produce. But I took the Name of the Lord, 'Please come to my relief.' And the machine started and did my desired end. So I have faith in God. In this way."

His son was attacked by a disease, hopeless condition, but he left. "I took to Rāmacandra, the Name. And I believe that my son was cured by the influence of the Name."

And so many other things. "That whenever I'm in danger, of course I try...

End of 82.10.08.B_82.10.10.A

Start of 82.10.10.B

Śrīla Śrīdhara Mahārāja: "I have got my living faith in God." He told like that.

But our understanding is this, that you have...

...what is it?...

...so no necessity...

...try your best to give God to the public. And this political freedom of this or that, what is in comparison with that? You must engage yourself cent percent in doing the service to help the people, connecting them with God. Why do you not do that? You want to deceive them by political freedom and wasting your time thereby, that is our contention. You must try your best to take people towards the Lord's feet and no best activity or service can be better than that.

But then he'll come to say, "Why your Kṛṣṇa He played the part of politics and caused the Kurukṣetra battle, all these things?"

According to the capacity, considering the position of the people, He played like that. Or engaged Arjuna to fight.

Bhaktivinoda Ṭhākura has mentioned, "Kṛṣṇa produced the *Gītā*, Arjuna went to fight, but if Uddhava heard the same *Gītā*, he left the world and went to Badarikāśrama. Arjuna's case was like that, to begin the war, battle again, Arjuna's *adhikāra*. But if the same *Gita* was told to Uddhava, Uddhava did not go to battle but he went to Badarikāśrama."

...

...take any money to any *zamīndār* or rich man. Even to Mahārāja Kṛṣṇanagar, Kṛṣṇa Candra he was very liberal and benevolent. But as a *paṇḍita* his name was famous.

But one day Mahārāja Kṛṣṇanagar he approached him, and after some formal talk asked that, "You are in poverty, I'm told. I like to help you, something."

"No, no. No poverty I have got. There was some poverty in a particular portion of a particular book, *nyāya*, in the logic, but now that is cleared."

Poverty, that, not to understand the meaning of his passage, that is also known as *abhāva*, in *nyāya śāstra*, *abhāva*. So first he took to that. That, "I had some difficulty there and that is already cleared. And no difficulty I'm experiencing."

"No, no, I mean about your living."

"Oh! My living. Yes, I'm all right. There is the plantain tree where the fruit and the root, many things we get from that. And my wife she knows to cook very well. I'm getting that, everything is free. And there is this _____ [?] tree, tamarind, and that leaf is such a cleverly prepared acid talk, my brain can prepare very good curry, chutney, from the leaves of this tin tree, this tamarind tree. So I'm doing very well. No, I have got no difficulty in this."

And that has become famous. That _____ [?] dāsa, *paṇḍita* here in Navadwīpa. Mani Cāṇakya, Cāṇakya was the minister of Emperor Chandragupta and by his advice Chandragupta could establish an empire. But his living was very, very simple. He used to live in a hut and the description has been given, the thatched hut, and there was these cow dung cakes on some level of construction, and some termites, that is also oozing in this way. And that Chandragupta has gone to meet him with his royal dress, the man in a position the Cāṇakya minister, he lives in that position, loves poverty. There are men who love poverty.

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

Akṣayānanda Mahārāja: I had experience that if I ask anyone for money then no one gives me money. But if I keep quiet, then money comes. I do not know why. For many years I've had this.

Śrīla Śrīdhara Mahārāja: Because the Lord has to look after it. Hare Kṛṣṇa. _____ [?] What is it? "Who don't like to beg, I furnish for them." Where is it mentioned? _____ [?]
It is mentioned somewhere. "Those that do not beg I supply for them. _____ [?]

Mādhavendra Purī, Gopāla, was sitting in Govinda Kuṇḍa and he is *ajagara-vṛtti*, does not beg, and Gopāla came with some milk in the pot and told that, "The girls came to take water from here and they found you here with your face dried. So they reported and I had to come with this milk for you. Take this, and keep the pot, I shall come again and take."

But the beautiful boy, the charming, Purī took the milk, and then put another question, "Why do you not beg? Anyhow in this Govardhana, none can fast. Who takes by begging, eats by begging, all right. Those that do not beg, then I shall have to come and feed them." In this, He told and fled away.

And Purī he was charmed by the appearance. And the boy will come to take the empty pot, but the boy not coming. Then that pot was broken into pieces and kept into his bag. And one piece, sometimes he wanted to eat, chew, and found, "Oh, that boy, that charming boy, He came with the milk pot. How charming that boy." He was thinking of Him and he was besides himself by the beauty of the boy. That small pieces he used to take, now and then, that it came from the boy, that charming boy. And he used to take and at that time he found very much ecstatic condition.

Ajagardi jani ami diya tuwa har [?] The boy told there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Vidagdha-Mādhava: Guru Mahārāja, our Swāmī Mahārāja, in *Kṛṣṇa Book*, his summary of the tenth canto in *Kṛṣṇa Book* made a rather startling statement in one chapter. He's saying, "Kṛṣṇa is not particularly beautiful alone but in the association of Rādhikā and the other associates, He becomes very attractive, very beautiful."

Śrīla Śrīdhara Mahārāja: And vice versa. They are also interdependent. They have got their intrinsic value, but still, of course, it is told about Them, that thinking about Rādhikā, Kṛṣṇa becomes beautiful. And thinking of Kṛṣṇa, Rādhikā becomes beautiful. That is the nature of the level, vice versa. And everyone is such, more or less. The plane is such that one gives himself to the other party in such beautiful way that enhances their beauty. The plane is such. So Kṛṣṇa does not look well when He's alone, especially towards the followers of the *gopīs*, they cannot tolerate. Just as [Raghunatha] Dāsa Goswāmī Prabhu says,

[*śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate] vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me*

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka*, *Fourteen Prayers For Shelter*, 11]

When Rūpa Goswāmī departed, Dāsa Goswāmī came with such horrible feeling. "This Giriraja Govardhana which I revered like Kṛṣṇa Himself, and Rādhā-Kuṇḍa, Her representation, now these two, this Rādhā-Kuṇḍa seems to me like the jaw of a tiger. And this Giriraja Govardana like a great python. Because Rūpa Goswāmī my Guru is absent. so They're coming to be a dreadful figure."

So relative position is such. The followers of Rādhārāṇī group, without Rādhikā they will find Kṛṣṇa something horrible. "She's so, why Rādhārāṇī is not here. He must have been cruel, very, very cruel. Otherwise why She's not present. She's all in all of us."

And without seeing Her represented near Kṛṣṇa, it feels like dreadful to them. That is all sentiment, nature of sentiment, *bhāva*. Vice versa. That Kṛṣṇa is beautiful when He's at the side of Rādhikā, in connection of Rādhikā. Rādhikā, one who has seen His figure in the side of Rādhikā, how lustrous, how cheerful they will see. Devoid of Rādhikā is an empty and in some diverse position, forces. All relative questions.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

There is talk between Śuka and Sari, a quarrel, apparent quarrel.

śuka bole āmār kṛṣṇa madana mohana
śārī bole āmār rādhā bāme je dekha noile sodhoi madhana
[Vṛndāvana Vilāsinī Rāī Āmāder]

Akṣayānanda Mahārāja: Ha, ha.

Śrīla Śrīdhara Mahārāja: Do you find, what, you got this passage, no?

Akṣayānanda Mahārāja: No, I didn't hear it before.

Śrīla Śrīdhara Mahārāja: Śuka and Sari, Śuka means parrot, and his wife, the are parrot. The she parrot is towards Rādhikā and the he parrot is towards Kṛṣṇa.

That he parrot, he says, "My Kṛṣṇa is Madana Mohana."

And the Sari answers, his wife answers, "So long my Rādhikā is at His left side, otherwise not. Only _____ [?] Madana, not Mohana."

In this way they are going to fight with each other. A very sweet mock fight is there. Śuka, he's singing in favour of Kṛṣṇa, and Sari, his wife, is in favour of Rādhārāṇī.

"That without Rādhikā, what value have you got, your Kṛṣṇa, nothing."

In this way. So something like that. Doing from the relative position of Rādhārāṇī it may be seen. But there are so many sections they do not like Rādhikā *ekala* Kṛṣṇa, only one Kṛṣṇa, Kṛṣṇa alone, there also, *māyāvādī* Kṛṣṇa. They do not like Rādhikā, single Kṛṣṇa they worship, *māyāvādīs*.

Akṣayānanda Mahārāja: Hmm. That's a problem, a big problem. Mīrābāī.

Śrīla Śrīdhara Mahārāja: And we do not admit that Kṛṣṇa to be Kṛṣṇa at all, proper Kṛṣṇa. That Kṛṣṇa, was *māyāvādī*. Hare Kṛṣṇa. You have seen that point in Swāmī Mahārāja, but when I like to put that, the ISKCON they come there furiously.

Akṣayānanda Mahārāja: I was just thinking that. Hare Kṛṣṇa. But you're so kind, you see it as a play. But we cannot see it as a play, we see it as a war, it is our fate.

Śrīla Śrīdhara Mahārāja: So sometimes I say that they're committing suicide.

Akṣayānanda Mahārāja: Yes.

Vidagdha-Mādhava: They're displaying their level of advancement in Kṛṣṇa consciousness, by not understanding Your Divine Grace.

Akṣayānanda Mahārāja: Where do we find the story of these two parrots conversing, Sari and Śuka?

Śrīla Śrīdhara Mahārāja: I found somewhere, can't say, may have to enquire. Govinda Mahārāja may say.

Akṣayānanda Mahārāja: I told one friend, perhaps in Delhi, I said do not repeat me, but it seems as though *viddhi* wants to fight with *rāga*. It seems, in this present condition, that the proponents of the *viddhi-mārga* have taken up arms against the *rāga-mārga*. Of course, I'm not qualified to make such a statement, but it came to me that way.

Śrīla Śrīdhara Mahārāja: _____ [?] I'm not against *viddhi-mārga*. _____ [?]

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

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

We're following, trying to follow the *viddhi*, and always our look, our aim towards the *rāgava*. Go on with *viddhi*, but the crown is with *rāgava*. That is our aim. Otherwise, why *viddhi*?

Akṣayānanda Mahārāja: Yes, for what?

Śrīla Śrīdhara Mahārāja: *Viddhi* means to regulate oneself, and for which? Regulation not itself its aim or object, but regulation means for something else. We want to regulate ourselves so that we may be free in that land, may become free, acquire the position of a free servitor. Regulation has its desired effect. And what is that? That spontaneous service, we shall get it. Otherwise there will be a master, a teacher with a whip to order me, do this, do that, it may not be the end of life. We must reach a place where freely we shall, with our intrinsic urge, we do that thing. It is, the success of life is there.

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

Akṣayānanda Mahārāja: Sometimes I wonder, Guru Mahārāja, that our Swāmī Mahārāja Prabhupāda had put such a guard, such a big wall to prevent that we will jump into that, he had guarded it so carefully that now perhaps the friends have not caught the gist of that. Because he had guarded it so very carefully as the Ācāryas always do, that it's such a high and fine thing, just not for anyone and everyone. So by guarding it so nicely, perhaps the friends have missed it, or not taken the gist of it. He was very strict. We also hear Your Grace, many times you tell us, "Fools rush in where angels fear to tread." This line. He also, always, was very, very strict in that way. But still...

Śrīla Śrīdhara Mahārāja: That is all in all, in our view. We're looking at that highest aim of our life, end of our life. That must be all and end all. From being far away we shall think of Him, wherever we be.

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]

"May be placed according to my *karma* in hell or in heaven, does not matter. But devotion to You, I can't give it up. Please grant that may be in my heart. Physically I may be anywhere and everywhere, it does not matter, but internally I must have the taste of Your divine love at my heart, a drop."

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

kīṭa-janma [hau jathā tuwā dās, bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."]

[*Śaraṇāgati* 3.5, From *The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"I may have a birth of a worm, worm or insect, does not matter. But I may be granted the vicinity, the nearness of Your devotee, Your connection. Your connection I can't avoid. Physically I may be left anywhere and everywhere, according to my *karma*."

Hanumān, then Guhaka *caṇḍāla*, then Vibhisana, their external position is not very high, highly appreciable, but heart consideration, they're so high.

_____ *prahlad pasu* ___ *hanuman garuda* _____*raksas kulay vibhisana* [?]

There are so many born in different dishonoured section of life. But in heart connection they are high, become *parṣada*. *Paśu pakhī ho 'ye thāki svarge vā niroye*. Hare Kṛṣṇa.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Bhāratī Mahārāja's letter has been replied?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] support one's own self. Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi.

Vidagdha-Mādhava: We have seen, this paper is, full of distortion.

Śrīla Śrīdhara Mahārāja: Just reeling, came to me and perhaps made me more weak in brain, in thinking, maybe. A warning, retirement from this world.

Our Guru Mahārāja of course he expressed such reeling and after that three years he stayed here. Young, he was. Three years, first reeling we heard when we were in Karachi, [nineteen] thirty-three, and by the end of thirty-six, thirty first January he expired, by the first of thirty seven. Thirty three, some reeling incident was reported to us. Myself and Nimi Mahārāja were preaching in Karachi. At that time that Behar earthquake, horrible earthquake in Behar took place that year. And Bon Mahārāja and other two were engaged in preaching in England at that time. Thirty-three.

Perhaps that year Swāmī Mahārāja joined Gauḍīya Maṭha, *dīkṣā*. Hare Kṛṣṇa. Swāmī Mahārāja saw Prabhupāda perhaps twenty-two or so it is mentioned?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: With his class friend Naren Mullik, perhaps went to see twenty-two, maybe.
I was at that time in Gandhi Movement, Congress, twenty-two.

Vidagdha-Mādhava: Swāmī Mahārāja also.

Śrīla Śrīdhara Mahārāja: Twenty-three, four. Twenty-four I came to Calcutta again from _____ [?]
Four, five, six, by the six, I came in contact with Gauḍīya Maṭha, and twenty-seven, April, I joined Gauḍīya Maṭha exclusively, twenty-seven, April perhaps. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

But Mahāprabhu captured me in this life, nineteen-eighteen. And I think I had connection from previous life, because in my childhood when I used to come see the portrait of Mahāprabhu or His name, I felt some charm. Generally, music and dancing, all these things, was very hateful to me. But in connection with *kīrtana*, both the music and dancing, that was very loving to me. Otherwise any sort of dancing and singing, I was very apathetic to that. But with the exception of *kīrtana*, from my childhood.

And I remember when I was a boy of eight or so, another boy two years perhaps senior, I asked him whose portrait are this in my mother's village?

That boy, he told that, "This Gaura-Nitāi."

And who are They?

"They preached this *kīrtana*, *Nāma saṅkīrtana*."

I asked him, do they know *śāstra* and have any scholarship?

What he told I don't remember, but I got the meaning from his words that They were so scholarly that They expressed that this *Nāma saṅkīrtana* is the highest of all individual aspiration, above all. They were great scholars and They recommended that this *Nāma saṅkīrtana*, that is the object of the whole study and scholarship. I got such impression from that boy. He was perhaps ten, I was eight, perhaps ten, he told me something. But I remember I got such idea from that. That scholarship disappears, merges in *prema*, this *Nāma saṅkīrtana*. He told something like that. All education, education only takes up to the feet of that domain of love, some such impression I got, what came from him. Some conception of some *aprākṛta*, transcendental position. 'All that beauty, all that wealth 'ere gave, awaits alike the inevitable hour.' Something.

[The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.]

[*Elegy written in a country churchyard*. 1751, by Thomas Gray, 1716-71, English poet]

All these scholarship is only to say and establish that the love of the Lord, that is be all and end all of our life. And then it is scholarship, otherwise it is not education, but it is brain exercise.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Guru Mahārāja, how does one keep from being, becoming illusioned or hard-hearted as a devotee?

Śrīla Śrīdhara Mahārāja: Huh?

Akṣayānanda Mahārāja: How do you protect yourself, not to become hard-hearted?

Vidagdha-Mādhava: Or illusioned.

Akṣayānanda Mahārāja: Or falling into illusion?

Śrīla Śrīdhara Mahārāja: With the awakening of the soul proper, according to the stage, *pittopatapta- rasanasya na rocikā nu*.

[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 transcendentally 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]

It is sweet, sugar candy is sweet, but if you're attacked with biles, it will taste bitter. So Kṛṣṇa love is not bitter, not dry, nor filthy, but according to our stage, at the stage of the receiver, it seems just like that, just as in the field of biles sugar candy becomes. *Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt. Ātmā parijñāna-mayo*.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

He's self-existent, all light. Light is self existent, but to the blind it has got no meaning, self-existence of anything. And there will be a particular section who will always quarrel that there's no light, but they're in the class of the blind. *Ātmā parijñāna-mayo vivādo, hy astīti*. So Kṛṣṇa's service, Kṛṣṇa is sweet, but to some section it may taste as bitter, due to their defect in their existence.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Of course.

Akṣayānanda Mahārāja: We should leave you to rest. We must not trouble you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. But with your company I'm awake, otherwise I'll sleep, in idle plane, plane of idleness.

Akṣayānanda Mahārāja: Hare Kṛṣṇa. We'll sleep. Actually only you are taking us out of *our* idleness. It is we who are so deeply...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We say that Kṛṣṇa is ugly when there's no Rādhārāṇī. A relative position, none is less important, *āśraya* and *viṣaya*, both equally necessary, not one is perfect.

Mahāprabhu says to Sārvabhauma, "By your presence such meaning is coming out."

To Sanātana Goswāmī Mahāprabhu told, "In the company of Sārvabhauma, so many meanings came out. Let Me try by the force of your company, what sort of varieties of meanings come."

And sixty-one different types of meanings came out from Mahāprabhu. Mahāprabhu says, "By the force of your company it came out. Kṛṣṇa passing through Me to you, I feel it. I do not understand the meaning of all those lessons. What is passing to you through Me that is also we are to hear."

Vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[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]

Through whom the things are coming, may know or may not know, sometimes, such arrangement of the universe of Kṛṣṇa. The pure may not know what he's carrying to the person to whom he's sent. This is also possible in this world. Kṛṣṇa...

End of 82.10.10.B

Start of 82.10.10.C_82.10.12.A

Śrīla Śrīdhara Mahārāja: ...vanity, that we know, we posses many things of transcendental wealth. Transcendental wealth belongs to Him only. It is really the property of Gurudeva always. We're to see like that. Gurudeva also says, "No, it's not mine, it belongs to my Gurudeva." In this way it is ascending, *paramparā*.

Ultimately our Guru Mahārāja told that, "If we are able to look in a higher way, then we can see our Gurudeva is Rādhārāṇī." Our Guru Mahārāja told _____ [?]
If we look a little higher then, in this way, the *mula āśraya*. It is His property, Her property, the whole thing, Her property. But lent to us for this business to help others. The property ultimately belonging to Her, *āśraya vigraha*, the Predominated Half, Predominated Moiety. Predominating and Predominated, positive and negative, capital belongs to Her, and the transaction through so many agents, all agents, students.

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

Ha, ha. So Swāmī Mahārāja has written, "Without Her companion, Kṛṣṇa is not beautiful." All relative, dependent. Teacher depending on the students, students depending on the teacher. Kṛṣṇa the enjoyer depending on the enjoyed, and the enjoyed also is depending on the enjoyer, co-relative, one cannot be separated from the other.

guru-gaṇa-śire punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus,
become glorified one hundredfold, as Their crown jewels."]

Bhaktivinoda Ṭhākura says, "When I try to look that the Kṛṣṇa's position is just on the head of my Gurudeva, thousandfold beautiful I see him. *Guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*. Hundred times more beautiful I see when I see, try to look at Him as just on the head of my Gurudeva, revered by my Gurudeva so intimate. I can see him."

This is the angle of vision of the inquired search, search after Kṛṣṇa, *brahma-jijñāsā* and *kṛṣṇānusandhāna*, the search of Kṛṣṇa. Reality the beautiful and searching is of the nature of die to live. Everything for Himself, thorough search. Without Him, my existence has got no meaning. No meaning of the existence of anything without Him, fulfilment of everything.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, this *Śrī Śrī Kṛṣṇera Aṣṭottara-śata Nāma*, they have come, that *śuka*, *śuksayera daṇḍa*, Narottama dāsa. Tapana Prabhu just brought it.

Śrīla Śrīdhara Mahārāja: _____ *śata Nāma*, a separate poem? *Śata Nāma* is another thing.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Separate. The compiler of the book put together. But it is something, this is another thing. *Krpaya tabe suni*... [?]

Akṣayānanda Mahārāja:

[Song Name: Vṛndāvana Vilāsinī Rāī Amāder
Official Name: None
Author: Govinda Adhikārī
Book Name: None
Language: Bengali]
From, http://kksongs.org/songs/v/vrndavanavilasinirai.html

LYRICS:
(refrain)
vṛndāvana vilāsinī rāī āmāder

rāī āmāder rāī āmāder
śyāma tomāder

(1)
śuka bole āmār kṛṣṇa madana mohana
śārī bole āmār rādhā bāme je dekha noile sodhoi madhana

(2)
śuka bole āmār kṛṣṇa giridhare chilo
śārī bole āmār rādhā śakti saṁcarilo noile pārbe kyāno

(3)
śuka bole āmār kṛṣṇer mātha mayur pākhā
śārī bole āmār rādhār nāma pitāte rākhi lekha jaire dekhā

(4)
śuka bole āmār kṛṣṇer cuḍā bāme hele
śārī bole āmār rādhār caraṇa pābe bole cuḍā tāi to hele

(5)
śuka bole āmār kṛṣṇa yasodār jīvana
śārī bole āmār rādhā jīvaner jīvana noile śuṇya jīvana

(6)
śuka bole āmār kṛṣṇa jagata cintāmanī
śārī bole āmār rādhā prema pradāyinī sei to tomār kṛṣṇa jāne

(7)
śuka bole āmār kṛṣṇer bāṁśī kore gān
satya bole bole rādhār nam noile nechāi gān

(8)
śuka bole āmār kṛṣṇa jagata guru
śārī bole āmār rādhā vañcha kalpataru noile ke ar guru

(9)
śuka bole āmār kṛṣṇa premer bhikāri
śārī bole āmār rādhā premer laharī premer deu kiśorī

(10)
śuka bole āmār kṛṣṇa kadama tale thānā
śārī bole āmār rādhā kare ānā gonā noile deto nā jānā

(11)
śuka bole āmār kṛṣṇa jagater kāla
śārī bole āmār rādhā rupe jagata thālo noile no doy kalo

(12)
śuka bole āmār kṛṣṇa śrī rādhikār dāsi
śārī bole āmār rādhā satya bole sakṣiyāche bāṁśī noile hoito kāsibhāsi

(13)
śuka bole āmār kṛṣṇa jagata jīvana
śārī bole āmār rādhā madhura pavana noile bāchibe jībana

(14)
śuka bole āmār kṛṣṇa jagater prāṇa
śārī bole āmār rādhā jibana prānadāna noile bācegi prāna

(15)
śuka śārī dui janāra dvanda ghuci gelo
preme bhari sobāi ekbār hari hari bolo vṛndāvane calo

[TRANSLATION
(Refrain) The one who sports in Vṛndāvana is my Rāī (Rādhārāṇī). My Rāī! O My Rāī! Śyāma is yours.

1) Śuka (the male parrot) says, "My Kṛṣṇa is the enchanter of cupid." Śārī says, "Only when Rādhā is on His left side. Otherwise, He is just a cupid."

2) Śuka says, "My Kṛṣṇa lifted up Govardhana Hill." Śārī says, "My Rādhā empowered Him to do so. Otherwise, He couldn't do it."

3) Śuka says, "My Kṛṣṇa wears a peacock feather on His head." Śārī says, "My Rādhā's name is on there. Just go and see!"

4) Śuka says, "My Kṛṣṇa's crown leans to the left." Śārī says, "Yes, to touch my Rādhā's feet."

5) Śuka says, "My Kṛṣṇa is the life and soul of Mother Yaśodā." Śārī says, "My Rādhā is the life and soul of life, otherwise, life is void."

6) Śuka says, "My Kṛṣṇa is the *cintāmanī* (a jewel that fulfils desires) of the world." Śārī says, "My Rādhā is the giver of divine love and even Your Kṛṣṇa knows this!"

7) Śuka says, "My Kṛṣṇa plays the flute." Śārī says, "it calls Rādhā's name, otherwise we wouldn't hear of it."

8) Śuka says, "My Kṛṣṇa is the spiritual master of the world." Śārī says, "My Rādhā is a *kalpataru* tree (desire tree). Otherwise, who is the spiritual master?"

9) Śuka says, "My Kṛṣṇa is the beggar of love." Śārī says, "My Rādhā is the waves of love."

10) Śuka says, "My Kṛṣṇa stays under a *kadamba* tree." Śārī says, "Only because my Rādhā comes and goes. Otherwise, He wouldn't stay here."

11) Śuka says, "My Kṛṣṇa is the black of the world." Śārī says, "My Rādhā is the light of the world, otherwise the black cannot be seen."

12) Śuka says, "My Kṛṣṇa is the servant of Rādhikā." Śārī says, "You spoke the truth, as His flute is the witness. Otherwise, He'd be a beggar."

13) Śuka says, "My Kṛṣṇa is the life and soul of the world." Śārī says, "My Rādhā is the the cool sweet breeze, otherwise life cannot remain."

14) Śuka says, "My Kṛṣṇa is the life and soul of the universe." Śārī says, "My Rādhā is the giver of life. Otherwise life cannot remain."

15) Śuka and Śārī ended their argument. Filled with love, they chanted "Hari Hari Bol" and flown off to Vṛndāvana!]

...

Śrīla Śrīdhara Mahārāja: Composed by whom? The name is there, no? Composed by whom? No name mentioned? Whose poem? Composed by whom? Authors name is not there?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
The beginning of *Sata Nāma*?

Akṣayānanda Mahārāja:

Jaya jaya govinda gopala gadadhara krsna candra kora daya kora nasavara [?]
Jaya radhe govinda gopala bona hari sri radha prana dana mukunda murari [?]
Hari nama bine re govinda nama bine bifale manosa janma jaya dine dine [?]
_____ *radha krsna caranaravinda* [?]

Śrīla Śrīdhara Mahārāja: Crying and sighing, sigh, and to cry, that is love. Love, divine love, is only to, outwardly it is only feeling pain. "Where is Kṛṣṇa?" The search, painful search, earnest search. "Where is Kṛṣṇa? And it is not easy to be in union always, very rare. I can't see, I can't meet, I can't help Kṛṣṇa. Where is Kṛṣṇa? I can't tolerate His separation, separation I feel to the extreme but I don't feel Him, don't get Him."

The major portion is pangs of separation. Still, anyone coming in connection can't forget _____ [?], the wine of life is drawn. Duncan. Wine of life is drawn.

When Kṛṣṇa conception enters into one's heart...

...

[14:40 - 16:10 ?]

The chance is lost, prospect, any other prospect of life is gone, no market, lost, for any charm for any new proposal of anything. Nothing can satisfy me. _____ [?] as beggar. The life of a beggar is preferable to them, from door to door, as they're searching for Kṛṣṇa. No possibility of any rest. Without searching I shall take rest, it seems to be impossible to take rest, continuous search. "Kṛṣṇa, where are You? I can't sustain my life without You, my friend." That is the general tenor of them. Market purchasing any other articles, finished. Captured, absolute, the whole heart. Even Nārāyaṇa, Rāmacandra, or any other, even those that have got the taste of the Vṛndāvana Kṛṣṇa. This Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, that is also tasteless to them. We want in Vṛndāvana. Why we want You as were in Vṛndāvana, nothing less than that can satisfy these poor persons of Your favour."

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

So Mahāprabhu says, "They think Me mad. Yes, in the worldly sense, I'm mad. I can't be utilised by anyone in this world in his project or prospect. I'm worthless in consideration of worldly utility, give up, give up. My life is lost, if I do not get the companion of Kṛṣṇa, everything is tasteless, no energy I can collect for any other work."

Kṛṣṇa conception, the flute, the sound Kṛṣṇa, Kṛṣṇa Name and the flute, two classes of sound.

Rādhārāṇī says, "My fate is lost forever because I have given Myself to many places, I have sold Myself. When I heard the flute I dedicated Myself to the owner of the flute. I heard the Name of Kṛṣṇa, I dedicated Me there. I saw a beautiful picture and I dedicated to that picture wholly. So in three places I have sold Myself completely. No possibility of any happiness, any peace in My life, because in three places I have dedicated. If it would have become one, then there was possibility.

Anya sri vaṁśī ekasya chitra paṭe vikra natha [?]

Seeing the picture, I have dedicated, I can't contain but give Myself to Him, that beautiful figure, I dedicated fully. And the Name Kṛṣṇa also purchased Me fully. And the flute, the sweet sound from the flute, that also drawn Me to the extreme. Then how can I hope peace in My life. It is impossible, My friends."

But the source is one. She did not know. When She found that all three meet together, then that's possible. But that is also very difficult.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Idealism. Hegel's words, ideal realism. Idea is not to be dismissed as abstract thing, but this is the basis of all existence. Reality is there, ideal realism.

Mahāprabhu. Mahāprabhu. Mahāprabhu.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni

The basis given by Nityānanda, Baladeva, real basis, foundation. Mahāprabhu Gaurāṅga Sundar.

...

...paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.

[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava 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 māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhakativinoda 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]
[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]
[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 286]

Bhaktivinoda Ṭhākura says, "Rādhārāṇī is such and such, and those that have got in their heart the service of such Rādhārāṇī, I want to serve them, feet dust of those that like to serve Rādhārāṇī and who is such and such. *Heno rādhā-paricaryā yākara dhana*. Those that have got their wealth only in the service of Śrī Rādhikā, I want to fall at their feet and get some dust of their holy feet. *Rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā*." Bhaktivinoda Ṭhākura's verse. "If you cannot find your mind in the service of Rādhārāṇī then all your attempts towards Kṛṣṇa has gone blank, all useless, you see." Bhaktivinoda Ṭhākura. "*Rādhā-bhajane yadi mati nāhi bhelā*. If you cannot acquire your earnestness towards the service of Śrī Rādhikā, then all your labour for Kṛṣṇa gone to hell, *akāraṇa gelā*, useless.

Ātapa- rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī. We don't understand any sun without his heat, his potency. So, also, no conception of Kṛṣṇa is possible without Śrī Rādhikā. *Ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī.* We don't, we can't know any Mādhava without Rādhikā. She's the other half, the Moiety, in Prabhupāda's language. Predominated Moiety, Predominating Moiety, other half, whole represented by Her, whole service.

Service, dedication, the dedication as a whole represented by Her, both in intensity and the in-comprehensiveness.

Umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi. There are so many examples of so many pious ladies in the history, in the *Purāṇa* of the early times, Umā, Ramā, Satyā, Śacī. Umā means the Durgā, Goddess. Ramā, Lakṣmī Devī, Satyā, this favourite of Kṛṣṇa, that Satyabhāmā. Śacī, the faithful wife of Indra. Candra, even with the antagonistic of Rādhārāṇī, that Candrāvalī. Rukmiṇī, the principle queen of Dvārakā Kṛṣṇa. They're all different parts of Rādhārāṇī. They spring from the main potency which is known as Rādhā, *ārādhanā*, who can serve, who can worship, who can give respect, who really loves Kṛṣṇa, can render loving service. All other famous ladies for their good actions, they're all product of Rādhārāṇī, partial product. *Rādhā-avatār sabe āmnāya-vaṇi*. If we note the scriptures then we'll find, scrutinise their position, we'll find their all their source is Śrī Rādhikā, and She's the main. *Heno rādhā- paricaryā yākara dhana*. Who has got their only wealth as the service of Rādhārāṇī, I bow down to their feet and take the dust of their holy feet. I hanker after nothing else. Bhaktivinoda."

Gaura Hari. Gaura Hari. To know this and to have sincere heart, to travel on that path, that is the most fortunate one. The ideal makes one great and not any possession of anything, high ideal. Highest ideal one has got he's really a rich man, a wealthy man, who has got the high ideal. Rubbish eliminated, less valuable things are eliminated. Concentration to the proper place, he's saved from wild goose chasing. Mahāprabhu came to show us that path. And what intensity we can find if we go through His life and teachings, and the whole *Bhāgavatam*.

Tomarana koron kulyata gavato bhagavat kukatare veda purana [?]

After union when Rādhārāṇī and Kṛṣṇa will separate themselves, at that time Rādhārāṇī putting to Kṛṣṇa.

"The people say that I have got some bad name in connection of You. But the *Bhāgavata-Purāṇa* sings very gloriously about Our, this connection. *Kukatare veda purana*. In the *Vedas* and in other *Purāṇa* also, not so expressive but still there's a hint, we find hint. But My Lord, My trouble in the heart is this, that I could not become, only I'm bearing the name, bad name, but really I could not give us to You wholesale. That is My trouble within. They say that I'm connected with You illegally, but I don't find that I could really give Myself to You. I'm not fit for Your service. I'm not satisfied. That's the trouble within My heart. I can't become, only I'm bearing their bad name, but really I could not have the thing, Your service."

One day when in the pasture ground Kṛṣṇa suddenly felt extreme separation for Rādhikā, suddenly. Sent Subal, "My Rādhā, go and fetch Her, I can't live. Suddenly I have got so much earnestness for Her union I can't stand, anyhow manage."

"How is it possible to take Her in the jungle in this daytime, broad daylight?"

"Anyhow manage."

Subal was very intimately connected with the family of Rādhārāṇī's husband, family. Then what to do? Subal came and proposed to the *sakhīs* of Rādhārāṇī, "That such is the condition, Kṛṣṇa can't stand, can't tolerate the separation of Rādhārāṇī. He's so eager, going to be mad. You have to manage anyhow."

"How is it possible, and nearby in the jungle?"

This is known as Subal *milan*. Then they discussed within them. And Subal was a boy, and fair looking. So Subal was managed to take the dress of Rādhārāṇī, the dress was changed, and Rādhārāṇī was given the dress of Subal.

The other party, anti-party, "Oh. Why Subal you have come here?"

"One calf is missing and its mother is roaring. So I have come to find out if the calf has come here, in this way."

So anyhow then Subal was, interchange of dress, and Rādhārāṇī was converted into Subal, and Subal took the dress and remained there in the room. And one calf was also given to Rādhārāṇī on Her breast, taking the small calf. She was given the hint where He's near the jungle edge, She's approaching in the garb of Subal.

Kṛṣṇa He's mad, He could not detect. "Oh, Subal, you have come back, you can't bring Her?"

"No." Rādhārāṇī is cutting jokes. "No. It is not very easy to get Her in daytime."

"Then what to do? I can't tolerate My life any longer. If You say, I may go to Candrāvalī?"

"No, no. Curd cannot satisfy the thirst of milk. It is not possible."

"So you could not manage." Kṛṣṇa just falling to be fainted, disappointed.

Then Rādhārāṇī embraced Him. "My Lord, You can't recognise Your servant, maidservant, You can't recognise, You fail to recognise."

Then He was again _____ [?]

So many pastimes are mentioned in the *śāstra*. These are all high things.

Grapes are sour for us, grapes are sour.

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

kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāṅre, haya tāṅra 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]

It is not a thing to be expressed in the words, but still sometimes those that are outside themselves they are forced to speak. And what is the harm because...

ye lāgi kahite bhaya, se yadi nā jāne / ihā va-i kibā sukha āche tribhuvane

["For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.236]

Kavirāja Goswāmī gives explanation. "We are afraid for the unfit persons, those that are not fit, up to mark, they will misunderstand and there will be some filthy thing created. But they really cannot know the thing. They're always on the outskirts. *Ye lāgi kahite bhaya, se yadi nā jāne*."

End of 82.10.10.C_82.10.12.A

Start of 82.10.12.B_82.10.17.A

Śrīla Śrīdhara Mahārāja: ...*ajñāna raja te nato isvata mato* [?]

...*kemone dharitām de*. The scholarship of Śukadeva, the scholarship of Śrī Gaurāṅga, that has helped to certain extent to establish this, that love is above knowledge. Śukadeva, who is admitted on all hands that he's the highest attainment of the knowing section, of the learned, he's almost unanimously admitted by the scholars that he holds the highest position. And when he comes to inaugurate, that love is above, divine. And when Mahāprabhu He also showed His scholarship to the then existing scholars that His intelligence excels that of all, scholarship exceeds all. And He came with the tidings of love divine. Then it was easy for the ordinary man to try for that, 'that yes, it is the highest.' So Vasudeva Datta says,

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

"If Mahāprabhu did not appear in this Kali-yuga then how could we tolerate our life, how could we sustain our very life? What He has given, the very gist of life, the very taste, charm of life. Without that we think it is impossible for anyone to live in this world. Such a thing has been invented, discovered by Gaurāṅga. If He did not come, then how could we live? It is impossible to live devoid of such holy precious thing as love divine. *Prema-rasa-sīmā jagate jānāta ke*. How could we know that Rādhārāṇī stands above all in the world of love divine? All things we have got from Him and then we think that life is worth living. Otherwise to live was suicidal. Now we feel just such. *Jagate jānāta ke*."

In this human life we have got some sort of connection with that anyhow. But still we're passing our days in wild goose chasing, how long of our time we can devote for the quest of such thing. So many things which are not so very important are encroaching on our time and energy, can't concentrate us only for this holiest prospect. We're not to be blamed less than those that have got no trace. They have got their solace, they do not know. But we are more punishable, knowing somewhat we're passing our days idly. What explanation we have got to give to our masters? 'You knew certain extent, still you used your energy, you wasted your energy. What will be the explanation for us? More condemned. *Heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa*.

[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimāṇ, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.]
heno rādhā-paricaryā yākara dhana, bhakativinoda 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]
[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]
[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 386]

To serve those that can serve Her, that is the way to go to Her vicinity, serving the servants, servants. *Rādhikā-dāsī yadi haya abhimān, śighra-i mila-i tava gokula-kān*. Your fate is assured of success about getting the grace of Kṛṣṇa if you can think yourself as the servitor in the group of Śrī Rādhārāṇī. Your future is insured, if anyhow you can be counted in the group of the servitors of Śrī Rādhikā.

High talks from the low level. High talk from the low level. Nitāi. Nitāi.

Once, long ago in Vṛndāvana, Bon Mahārāja's bungalow he has got one underground room. There I was explaining that Rādhārāṇī's, *pradhana gopī*, Rādhārāṇī's talk with Uddhava. I was explaining. Kṛṣṇadāsa Bābājī was only amongst the audience.

After I finished it Kṛṣṇadāsa Bābājī told, "You are *the* expert. None can explain these passages in such a deep way." Bābājī Mahārāja told, he appreciated my high, "In his high hankerings, in the school of Mahāprabhu." he told. But now I have lost his company. He told that, "None can explain this so deeply as you have done, in the whole of our mission, realised in this way." The talk of Rādhārāṇī, *Bhramara-Gītā* to Uddhava.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari bol. Mahāprabhu Gaurāṅga Sundar. Gaurāṅga Sundar.

In my verse dedicated to Bhaktivinoda Ṭhākura there was one, the last.

śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam

jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

Sanctioned by Gaurāṅga, Mahāprabhu, and which properly understood by Svarūpa Dāmodara. *Rūpāgrajenādṛtaṁ*. Which is adored by Sanātana. *Rūpādyaiḥ pariveśitaṁ*. Which was served by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvāditaṁ sevitam*. Raghunātha with his followers tasted that fully and enhanced, *sevitam*. *Jīvādyair abhirakṣitaṁ*. And Jīva Goswāmī supported that thing from quoting the scriptures from different places, Jīva and his party. *Śuka-śiva-brahmādi sammānitaṁ*. And which is admitted by Brahmā, Śiva, Śuka, Uddhava, respected by all there. What is this? *Śrī-rādhā-pada-sevanāmṛtam aho*. That the highest nectar of our life is the service of Śrī Rādhikā. *Aho*! Wonderful. Bhaktivinoda Ṭhākura, you are master to allow them to to us. *Aho tad dātum īśo bhavān*. You are in a position to bestow that thing to us all, the highest gift ever known to the world. It is at your disposal Bhaktivinoda Ṭhākura.

Prabhupāda was very much satisfied, and I thought that was only from that Prabhupāda called me before his departure to hear the *Rūpa Mañjarī Pada* song from my lips.

He told that, "Bhaktivinoda Ṭhākura himself has written, made him write this *śloka*."

Very much appreciated, remarked. So Gurudeva was satisfied before his departure by that only poem. After that I have written so many, composed so many poems. But only one poetry to Bhaktivinoda Ṭhākura in Sanskrit I wrote, due to his presence, lifetime, and he gave appreciation. That is my solace. Hare Kṛṣṇa. Verified.

Nitāi. Nitāi. Nitāi. Gaura Hari bol. Nitāi Gaura.

Could not speak anything to you today but I have spoken so much.

Akṣayānanda Mahārāja: I think you have silenced us forever, from what you have spoken.

Śrīla Śrīdhara Mahārāja: Mahāprabhu put His palm on the face of Rāmānanda. Do you remember?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "No more." *Mukha acchadila*. Put His palm on the face of Rāmānanda. "No more. And this is My home, My home, My room I have got. I'm in My home and in My own room. What more I want? Journey stopped."

Vidagdha-Mādhava: Guru Mahārāja, devotees are travelling all over the world to hear such high talks from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: We think we carry, but it is prearranged, something. It will go to those that deserve. And one who goes, he's also conscious of the fact. We're instrumental. If He likes it will spread to the selected and making us bearer. He's free, freedom is only with Him, in the real sense. And we're all vehicle, agents. Still from our plane we shall view like that, that is we shall try to carry it to every corner of the earth for the best benefit of the people. We cannot but feel such tendency, this is the nature. At the same time we shall think that we're all instrumental, of the higher agents.

_____ [?]

Where is not to go, if you want to speak it to him, he will come furiously to oppose it.

'What do you say? Credulous people, credulity is very cheap to you. Whatever you get, you devour, swallow. It is a hard nut to crack, people. We have got our good intellect, our guide. We won't accept this weakness.' They'll come with their, who direct.

And there are some also who are hankering perhaps to hear, receive nectarine news. 'Oh, I was feeling something alike but it is there. Where is the source of such nectar? And who else are, that has tasted, I want to meet him, to be in their company.'

Rāmānanda Rāya was there and Mahāprabhu here. Sārvabhauma could not understand Rāmānanda, he ridiculed him. But when he got the taste, by the grace of Mahāprabhu, he could recognise.

"Oh. Only one person who's really fit for Your company, my Lord, is Rāmānanda Rāya. I attacked him many a time. I could not follow his high realisation. Now I request You please meet him, by Your grace I can't understand how high thought is that. I ridiculed him previously."

So they will ridicule, Sārvabhauma Paṇḍita will ridicule. But when by the divine grace he will come to know, then he will come to fall to the feet.

Mahāprabhu after finishing His southern tour, coming back, Sārvabhauma is pressing His feet. The old Sārvabhauma Paṇḍita is pressing the feet of Mahāprabhu _____ [?] boy to him and asking, "How You find? That is a land for the devotees of Rāmānuja, Madhvācārya."

"Sārvabhauma, I had an extensive tour, but I did not find a single Vaiṣṇava like you." Mahāprabhu told.

[prabhu kahe, — eta tīrtha kailuṅ paryaṭana] tomā-sama vaiṣṇava nā dekhiluṅ eka-jana

[The Lord told Sārvabhauma Bhaṭṭācārya, "I have travelled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."] [*Caitanya-caritāmṛta, Madhya-līlā,* 9.356]

"I could not find a single Vaiṣṇava who can be compared to you. But only with the exception of one, Rāmānanda Rāya. He gave Me much happiness. I met him and yes, I really was satisfied with his company and talk."

Sārvabhauma came, "So I asked Your Holiness to meet him."

"Only with the exception of Rāmānanda. So many Vaiṣṇavas, by name. But their heart's wealth, I did not find a single who is greater than you. That is you, My disciple. What you were before was nothing. But now you are so wealthy." In this way Mahāprabhu says that, "What I have given to you that is matchless, Vaiṣṇavism in the whole of the creation. With the exception of Rāmānanda, he's My previous *parṣada*, associate, eternal associate."

...

Devotee: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 5.36] & [*Bhakti-rasāmṛta-sindhu,* 1.2.278]
& [*Laghu-Bhāgavatāmṛta,* 1.5.41]

So this *brahma sāyujya* can be easily attained, and be easily given.
Muktiṁ dadāti karhicit sma na bhakti-yogam.

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does

not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

So to have His service, having admission in His own group, *ānukūlyena-kṛṣṇānu*, that is very rarely found. And this *brahma sāyujya*, *kiraṇārkopamā-juṣoḥ*, is that they go to only Brahma, that can be easily given. So if one is anti Kṛṣṇa, he's easily given, some connection with Kṛṣṇa and thereby easily attains the Brahmaloka. It can be easily conferred. Because the Lord Himself had to deal with them by killing and giving some trouble, so as a reward they get that higher position, that Brahmaloka. That is the verge, then Paravyoma, and *ānukūlyena-kṛṣṇānu-śīlanaṁ*, both, that is above. And they come to Brahmaloka. That is easily attainable. Again they can come from there, this side.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-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, kāhāṅ duṅhāra 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 bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

Rāmānanda Rāya, *'mukti, bhukti vāñche*, they get *mukti*. That is *sthāvara-deha*, that is *samādhi*, Brahmaloka. That is rather a curse to the devotee, to be eternally posted in Brahmaloka, that is a curse to the devotee, *brahma sāyujya*, that can be easily bestowed to the enemy camp.

Akṣayānanda Mahārāja: So the *tanmeyer* refers to the *sāyujya mukti*?

Śrīla Śrīdhara Mahārāja: *Tanmeyer* means *brahma sāyujya*.

Akṣayānanda Mahārāja: Yes, so this cleared the mystery.

Śrīla Śrīdhara Mahārāja: *Yad arīṇāṁ priyāṇāṁ ca*, the solution there given by Rūpa Goswāmī. *Aikyā* and *kiraṇa*, the sun and his ray, these persons enter into the ray, do not enter into the globe of the sun. *Bhukti mukti*, *muktim dadadi na ca bhakti yogam*.

"Whoever wants to get something from Me, I can easily give them *mukti*, salvation, go to Brahmaloka, I easily give."

A concentration camp, something, the enemies are sent to the concentration and there they're given some good dealings, that is there.

Akṣayānanda Mahārāja: Now he's asking a further question. He says, "Śrīla Prabhupāda, Swāmī Mahārāja comments, that Nārada is feeling deficient in the inspiration of being feelingly absorbed in Kṛṣṇa consciousness." On page thirty-seven.

Śrīla Śrīdhara Mahārāja: Where is that?

Akṣayānanda Mahārāja: It says, "Nārada's feeling deficient in the inspiration of being feelingly absorbed. From humility Nārada has made this remark, perhaps out of humility.

And he reminds us of Kṛṣṇadāsa Kaviraja Goswāmī's verse admitting his position to be lower than Jagāi and Mādhāi.

And also Śrīmatī Rādhārāṇī's feeling that any devotee who approaches Kṛṣṇa through Her is more exalted than She.

So should we understand that this is a statement of humility of Nārada? Or should we also accept the statement as factually true? So that *tanmoya* is explained, but should it be also the humility of Nārada Muni to say this?

Śrīla Śrīdhara Mahārāja: Humility.

Akṣayānanda Mahārāja: Perhaps we should get that book.

Śrīla Śrīdhara Mahārāja: This is explained that as much as we get the conception of the infinite, so much so we also feel us to be the smallest degree. The more we have conception of the infinite, the more we can feel ourselves to be the meanest and meagre. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is not humility, that is not hypocrisy, but it is real feeling, because they're fully captured by the greatness of their adorable personality. In comparison to that, the more they have realised their infinite character, the more he sees himself to be lowest. 'I'm the lowest.' *Taṭasthā-vicāra*, but this is the relative position, *taṭasthā-vicāra*, impartial judgement we are to find that more that humility *dainya*, there is more devotion and more intimacy. As much as hunger, so much the health. The other day I told, the health depends upon the hunger. As much as hungry one feels, his health is so much better. Real, natural hunger, something like that.

Akṣayānanda Mahārāja: What is the *rasa sambandha* of Kavirāja Goswāmī?

Śrīla Śrīdhara Mahārāja: Svarūpa is Kasturi Mañjarī. Kavirāja is Kasturi Mañjarī and Rūpa Raghunātha.

Akṣayānanda Mahārāja: These questions are all clear now. *Yad arīṇāṁ śloka* is cleared.

Śrīla Śrīdhara Mahārāja: Brahmaloka means concentration camp for the enemy, give some comfort attack.

Akṣayānanda Mahārāja: Number one cell. They have first class cell and second class cell.

Śrīla Śrīdhara Mahārāja: Yes, Brahmaloka _____ [?] They rather hell than this *sāyujya* that, Brahmaloka I am one within.

Akṣayānanda Mahārāja: I never heard that verse. But there is one we heard, *kaivalyam narakayate* [?]

Śrīla Śrīdhara Mahārāja: *Kaivalyam narakayate.* So he enters *kaivalya*, that is considered to be *naraka*. Because that is incarceration for long, long time there, detention camp. And one *narak* that may be finished within a short time, and they have got chance to begin his life in a new way. But there long, long period concentration.

_____ *navanita choram* _____ [?]

Who's famous for His stealing the butter in Vṛndāvana, who is more famous for stealing the dress of the *gopīs*, and who has great fame for stealing the very heart of all the devotees. Everything He steals away of His devotee. So you are the greatest of the thief and I bow down to you. _____ [?]
dukula means cloth, dress. _____ [?]

End of 82.10.12.B_82.10.17.A

Start of 82.10.17.B_82.10.20.A

Akṣayānanda Mahārāja: Mahārāja, sometimes the question comes, that Kṛṣṇa is black, sometimes the Arcā Vigraha of Kṛṣṇa is white. So how to harmonise? That question.

Śrīla Śrīdhara Mahārāja: To harmonise, in this way that may be. The black colour, the material blackness is not that blackness. The warning. You may not think that this blackness is that blackness.

Akṣayānanda Mahārāja: Yes, very good.

...

Mahārāja, what if people say, or we say I have got internal connection with my Guru, but actually we don't do any service. How do we...

Śrīla Śrīdhara Mahārāja: Then? Once our old Tīrtha Mahārāja told, "You show bald head to the barber." To cheat the barber is to cheat one's own self.

So must be sincere in our offering, our wholesale self towards and his transformation will begin through his agent, current will come and transform our ego, wholesale. There are these *anyābhilāṣa*, *karma*, *jñāna*, filled up with these rubbishes. And those things must disappear and the golden self will come out in its pristine glory. Through service, service is everything, *sevā*. The

opposite force comes from Kṛṣṇa centre, Kṛṣṇa centre. And we are at present we are the prey to *māyā*, illusion, misconception. We are prey to misconception, misunderstanding. And we shall offer ourself to the proper understanding, Kṛṣṇa *jñāna*, and allow ourselves at His disposal so that He can transform wholesale our self, and purge out *anyābhilāṣa*, *jñāna*, *karma*.

bhukti-mukti-spṛhā [yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

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

So the subtle body of Kṛṣṇa consciousness, Kṛṣṇa's service, will emerge from this cover of *karma*, *jñāna*, *anyābhilāṣa*, *yoga*. This will be evaporated. Transformation will allow the transformation within us. The initiative will be taken from higher centre, and we shall allow at the disposal. The centre of dictation must not be within me. The centre of dictation must be somewhere up. And through devotees it will come to me and begin transformation work. And the centre from which we acquire dictation and we are doing so many things, that must be crushed, finished, that *ahaṅkāra*, ego. Only Kṛṣṇa centred, our whole attempt, whole endeavour will be Kṛṣṇa centred, not a separate centre within me, that *ahaṅkāra*, separate interest. Dissolve ourselves into Him and Kṛṣṇa consciousness, Kṛṣṇa interest.

Die to live, Hegel's philosophy is very favourite to me, die to live. If you want to live you will have to die as you are at present. A very impressive thing, die to live. Don't be afraid of dying. Dying means gross self. And the inner self is eternal, that does not die, that is immortal. And immortal will awake and you will find you are in the world of immortality. So it is a real thing, real transaction, it is not imagination. We have to face the difficulties, not a soft bed of flowers. Do you feel efficacy of this expression, die to live? We shall have to die as we are. Total transformation must be effected. It is not imagination. It is reality, more reality than this mundane world, the stone. A fine thing, consciousness is fine, but more durable than the fossil. We must not be afraid of transformation, must not be afraid of dying. We should welcome death of our ego. Die to live.

Akṣayānanda Mahārāja: Then the question will come, that it is not a bed of flowers, you'll have to undertake trouble. But how do we know that the trouble is not *vairāgya*, not renunciation?

Śrīla Śrīdhara Mahārāja: As it will come from the proper source, we are to accept that. Not only trouble, but we're to fulfil His purpose. The inner sacrifice is necessary than the external sacrifice. So *yukta vairāgya* has been recommended to be the most useful. Not physical affliction that is our aim and object. Our object to satisfy Him and whatever policy will be considered for me to be best may be recommended from there and we have to accept the wholesale surrender to the higher agency. That is necessary. And if we allowed to consider our case, then we shall accept *yukta vairāgya* because not privation or affliction is our end. Our end to satisfy Kṛṣṇa.

There must be fire within us, fire must be lit, and not ice, iceberg. Lit by Swāmī Mahārāja, we must allow it to burn, we must give fuel into fire. It is very, very rarely found. The idea which he has given, that is very rarely to be found. We may come and go thousands and *crores* of times, but in that process to acquire such a seed to sow in the heart, it is very rarely found.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye

yatatām api siddhānāṁ, kaścin māṁ 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]

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]

It is not so easy, this seed of Kṛṣṇa consciousness, most valuable, in the whole of creation, created world. Kṛṣṇa consciousness. Good, bad, everything belongs to Kṛṣṇa and I am His unconditional servitor. The general thought is like that, and details will develop gradually, and no injustice we apprehend. He's absolute good, mercy, absolute love, loving centre. We must make our heart broad, wide, to accept such seed. The most wide thing, love. Love can accommodate even enemy. Love is not afraid of any sacrifice, so it can accommodate enemy also, and he's conquered. And conquering is complete, perfect. Our conquest is not perfect, but love conquest is perfect. So we must be prepared to pay the value of the greatest achievement. Die to live. What I can give? Everything belongs to Him. I also belong to Him, and to admit that I'm His, this much is necessary. Only to realise that I belong to Him. Everything belongs to Him, and I also belong to Him. This is the knowledge, central knowledge and not unreasonable. I'm not out of central control. Everything, that all controlling, but controlling potency is not power, but it is love. The most liberal proposal and news and fortune.

Akṣayānanda Mahārāja: Mahārāja, there's one naughty question.

Śrīla Śrīdhara Mahārāja: What is that?

Akṣayānanda Mahārāja: *Aprāpya māṁ nivartante*. "They never get Me." Kṛṣṇa says.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Who have got no faith.

aśraddadhānāḥ puruṣā dharmasyāsya parantapa
aprāpya māṁ nivartante [mṛtyu-saṁsāra-vartmani]

["O conqueror of the enemy, men who have no faith in this hidden treasure of sublime pure love for Me are unable to reach Me, and thus they remain meandering in this deathly mundane plane."]
[*Bhagavad-gītā*, 9.3]

"They never get Me." So if they never get Me...

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Those who are faithless.

Śrīla Śrīdhara Mahārāja: Yes. *Saṁśayātmā vinaśyati*.

[śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati
ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]

["After internal purification through non fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death."] ["One who is a fool devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace."] [*Bhagavad-gītā*, 4.39-40]

So, suspicion, hesitation, these are the worst enemies. We are nearer by our previous *karma*, but this suspecting nature deceives us. In *Gītā*, *saṁśayātmā vinaśyati*, very always suspicious mind. They are doomed. Must have a clear _____ [?], life is valuable, time is valuable, time is passing away.

By mere hesitation, if a general sent to the battlefield and he's always of suspicious mind, what result can he acquire? Nothing. He will put all the soldiers to the jaw of the other general, other party, the suspicion. Must be of definite plan and engaged with more intensity, proper intensity.

So fight with *māyā* and *māyā* is within, the enemy is within. To feel that he's without and begin fight from the centre. And we must get supply from the higher station. So *sādhu-saṅga*, *sādhu* and *śāstra*. With their help we must subdue the enemy within us, within our house. The enemy is within, that is the worst of the thing, not without, but within. And we must get help from without, that from the most intimate friend of the Kṛṣṇa world, they're our real friend. I'm troubled by my own enemies, *kāma*, *krodha*, *lobha*, etc. and that *saṁśaya* is also enemy. *Mada*, *moha*, *mātsarya*, from *moha* hesitation comes, ignorance. Hesitation comes out of ignorance, *moha*.

Nityānanda is typing?

Akṣayānanda Mahārāja: No, he cooks now, assisting.

Śrīla Śrīdhara Mahārāja: Then who types?

Akṣayānanda Mahārāja: Dāsarātha Sūta was helping me, little.

...

We're told that our Swāmī Mahārāja Prabhupāda said that, "I only asked my Guru Mahārāja only one question. How can I serve you? Only one question I asked my Gurudeva. What service can I do for you?"

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja asked his Guru Mahārāja?

Akṣayānanda Mahārāja: Yes. Prabhupāda, Bhaktisiddhānta. He told like that.

Śrīla Śrīdhara Mahārāja: "I shall inform, order you in time."

One [Herr] Schulze [aka Sadānanda dāsa] told that, "Generally before three months, or at least one month we make a program and do accordingly. Here at least I want that a week ago I should be informed what I shall have to do."

But in answer to that Prabhupāda told, "I receive from a master the information only a few minutes ago. How can I give you a program one week ago?"

So with time the answer came and he jumped into the service with all vigour, though he was not present in the apparent world, world of appearance. It is *tama guṇa*.

Akṣayānanda Mahārāja: I was told that there was some difficulty in the earlier, after Prabhupāda, Śrīla Bhaktisiddhānta left, some of the followers started giving *bābājī* instead of *tridaṇḍī sannyāsa*.

Śrīla Śrīdhara Mahārāja: They preferred that _____ [?]

Akṣayānanda Mahārāja: Yes. But I'm told that was opposed by Your Grace, perhaps, or at least that you had stuck to the principle of *tridaṇḍī sannyāsa*.

Śrīla Śrīdhara Mahārāja: I liked that. To continue the work begun by Gurudeva, preferred.

...

...and Rādhā-Govinda with the selected servitors. And Gopīnātha mostly public. And Rādhārāṇī is principle with His own paraphernalia in Govinda, near Govinda. Madana Mohana.

jayatāṁ 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*]

They are alone, we have nothing to do. And Govinda,

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-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."]

[*Abhidheyādhideva Praṇāma*]

Our superiors have got place there. So we, following them, we can have something to do our duty there. And Gopīnātha,

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ, karṣan veṇu-svanair gopīr gopīnāthaḥ śriye '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."] [*Prayojanādhideva Praṇāma*]

Was so public that Rādhārāṇī had to leave that, to go away, and Kṛṣṇa ran after Her, leaving the *rasa*. General level, and this is selected few. And there, they're alone. And we're *rūpānuga*, so ours there. Hare Kṛṣṇa. Rādhārāṇī with the *sakhīs*, *preṣṭhālībhiḥ*, *preṣṭha-ālībhiḥ*, *ālībhiḥ* means *sakhī-bhiḥ*, selected group.

I want to go now.

...

_____ [?] if anyone has got a very small enemy, then he, by his own valour he cannot do any mischief to him. Then some other small men should be encouraged to teach that smallest enemy.

There was a mouse who suddenly came out of the hole and just gave a bite of the lion. And the lion, it is difficult for the lion to deal with the mouse. So he invited all the big animals, the bears and tigers, they are afraid of the lion but the mouse does not care for the lion. Then they all came and discussed and gave him advice that we can control the cat, but not the mouse. Then you must invite the cat and engage him to punish the mouse. And it was done so.

So sometimes a similar person should be encouraged to deal with that person. That is the policy. Any other historian who has got some faith in Mahāprabhu, to engage him and to help him with materials and if necessary with money, giving a lesson, teaching a lesson. That should be the good policy. Instead of direct approaching that nasty fellow, to engage another person of the same type of a higher level who has got some faith in Mahāprabhu, to engage him, to catch that man, to spite on that nasty person.

Akṣayānanda Mahārāja: A nice logic, that's a good policy. Then no need to stoop down to that level.

Śrīla Śrīdhara Mahārāja: To that level. _____ [?]
To throw mud with a nasty man, to be engaged to throw, in the play of throwing mud with a nasty. Engage a similar, little better person.

Akṣayānanda Mahārāja: Vidagdha Mādhava Prabhu has one question.

Vidagdha Mādhava: Guru Mahārāja, in one place in *Ādi-līlā, Caitanya-caritāmṛta*, two verses, this...

Akṣayānanda Mahārāja:

ei vāñchā yaiche kṛṣṇa-prākaṭya-kāraṇa, asura-saṁhāra — ānuṣaṅga prayojana
ei mata caitanya-kṛṣṇa pūrṇa bhagavān, yuga-dharma-pravartana nahe tāṅra kāma

["Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the *dharma* of the age is incidental."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.36-37]

Then, ask the question?

Vidagdha Mādhava: So in one purport Swāmī Mahārāja he says, "Kṛṣṇa is coming to kill demons incidentally. But His *līlā* is simply to demonstrate Vṛndāvana *rasa*, His *rasa* in Vṛndāvana. But because the earth was burdened at that time...

Śrīla Śrīdhara Mahārāja: It is also mentioned in other places, that Yuga-Avatāra. Yuga-Avatāra descends every Kali-yuga, and every Dvāpara-yuga Kṛṣṇa, and every Kali-yuga Mahāprabhu. But in all the *yugas*, all these *yugas*, the Svayaṁ-Bhagavān does not appear. Only once in a day of Brahmā.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-*dhāma*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10]

Twenty eighth day of Brahmā, the Svayaṁ-Bhagavān Kṛṣṇa, and here also the *prema* Avatāra of Mahāprabhu descends. It is mentioned somewhere else. But in ordinary Kali-yuga and Dvāpara-yuga that *prema* Avatāra as in Vṛndāvana and in Kali, They do not come. Once in a day. And that is mentioned as *aṣṭāviṁśa catur-yuga. Sahasra-yuga*, Brahmā in his day has got thousand *yuga*. Then twenty eighth *yuga* is selected for the Svayaṁ-Bhagavān to come to Vṛndāvana in Dvāpara, and also in Kali, that Kali_____ [?]
Kali, it is mentioned.

Vidagdha Mādhava: So Guru Mahārāja, Kṛṣṇa killing the demons, Swāmī Mahārāja says Viṣṇu is killing the demon, and this is not necessarily part of Kṛṣṇa *līlā* in other universes, what to speak of Goloka.

Śrīla Śrīdhara Mahārāja: But it has got some different characteristic. Just as a servant renders service, but when parent render service, they also render service, but that is more valuable service. In *mādhurya rasa*, all the services of the servant, of the friend, of the parents, they are, all these services incorporated there, and they become more valuable. So also when the partial Avatāra of Kṛṣṇa descends, that *asura maran*, dealing with the demons, and when Svayaṁ-Bhagavān comes,

there will be some difference. Some difference there will be. The ordinary Viṣṇu function will give general results. But Svayaṁ-Bhagavān when He kills the demons like Pūtanā and others, they may be granted higher position. And also they have got some other colour, some heroistic nature added to the hero. In the character of hero, hero and heroine, hero requires some sort of such representation, that he's a hero, that *asura maran*, all these things are included there. So it has got some effect in that also, so modified. When it is the same *asura maran*, doing away with the demons, when it comes with Svayaṁ-Bhagavān connection there will be some difference. The ordinary Viṣṇu when He has come to become Avatāra in Dvāpara, His killing won't be able to grant *dhātry-ucitāṁ gatiṁ*, which is possible in Svayaṁ-Bhagavān Kṛṣṇa *līlā*. So some difference there showed.

Vidagdha Mādhava: So, these pastimes, I've been told, are going on at every moment, somewhere in the material universe.

Śrīla Śrīdhara Mahārāja: Wherever this is occurring Svayaṁ-Bhagavān there should be the same result. But not all the time in one universe. Wherever Svayaṁ-Bhagavān is playing, the effect will be like that. And wherever partial presentation, the result will be partial.

The killing does not require Svayaṁ-Bhagavān. It is done by Viṣṇu. But when that Viṣṇu is incorporated in Kṛṣṇa, that killing will have some far fetched result.

When a king is representing the function of a magistrate, when he's satisfied, he may grant higher things than ordinary magistrate's jurisdiction. But magistrate cannot grant such jurisdiction, such consequence, as when king when he's taking the function of a magistrate can do. King is present in the district, he's sending the magistrate to meet a rebel party, he's at the back. Then magistrate's power he transcends. If necessary he can grant more in the good or bad which is beyond the jurisdiction of the magistrate. He's there, something like that. Rank is but the guinea stamp, man is the gold for that.

When Svayaṁ-Bhagavān is there with particular form of Viṣṇu is also of course there, included. And such lower functions, it is to be done by Viṣṇu who is there, lower things. But still the presence of Him at the same spot that will have some effect. Viṣṇu cannot confer *dhātry-ucitāṁ gatiṁ* to Pūtanā without the intervention of Kṛṣṇa.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

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

If Viṣṇu comes to interfere only, then she will go to Brahmaloka, not more than that. It is only possible because Kṛṣṇa is in the background. Lord of the land of love, mercy. It is possible only there. Otherwise ordinary demons killed by Viṣṇu, they will go to _____ [?] Brahmaloka, not beyond. He's autocrat, He's the Lord of love. He has got the authority to do anything and everything, can make or mar, above law, even Vaikuṇṭha law. He can give the status to Pūtanā as His sweet will, *dhātry-ucitāṁ gatiṁ*. That is not possible in the case of...

End of 82.10.17.B_82.10.20.A

Start of 82.10.20.B_82.10.21.A

Śrīla Śrīdhara Mahārāja: They will necessarily come to the position where the *siddha* can reside. That is in Brahmaloka. *Kirana kapamor visat* [?] Do you follow?

Vidagdha-Mādhava: Yes. So killing of the demons, Guru Mahārāja, is not eternal *līlā*? It is not something going on eternally, even within the material world?

Śrīla Śrīdhara Mahārāja: Yes, it is also there in Goloka, but it does not find any principal part there to play. *Kasthasa conchi rava* [?] Something like show, what is indirect, helps to have the clear conception of the *līlā* here in *prapañca* that is in Goloka, just as a mere representation in picture, not very active, but passive. It has been stated, *kasthasa conchi rava* [?] The indirect pastimes are only a background there. The positive side is more free there, and the indirect background is more or less inanimate, like a stage.

Hare Kṛṣṇa.

Vidagdha-Mādhava: And also that Lord Caitanya came in the mood of Śrīmatī Rādhārāṇī and not necessarily to...

Śrīla Śrīdhara Mahārāja: Not in all *yugas*. Only once in a day of Brahmā. That is the twenty eighth day, twenty eighth *yuga*. *Sahasra yuga* constitutes Brahmā's one day, but the twenty eighth *yuga* day, twenty eighth *yuga*, only in that day come down. Svayaṁ-Bhagavān. We are informed like that in the scriptures, not all the *yugas*, of Kali or Dvāpara.

Devotee: Mahārāja, then in other *yugas* the Avatāra...

Śrīla Śrīdhara Mahārāja: The *yuga* Avatāra comes _____ [?]

Devotee: He also comes in the form of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Form is the same, little different. In Mahāprabhu's case it is *harit varna* [?] *Harit* means the colour of the parrot, not exactly yellow. It is mentioned in Nārada's *Pañcarātra*, *Nārada saṁhitā*, or something like that. *Harit varna*, Mahāprabhu comes, it is mentioned. So different colour, but not exactly with the colour of Rādhārāṇī and Her posing.

Devotee: And are the pastimes the same, or are they also different?

Akṣayānanda Mahārāja: *Saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: *Saṅkīrtana* goes on, but not so many earnest enquiries after Kṛṣṇa, that *viraha*, not that. What was played exclusively in Purī, that *dvādaśaka*, twelve years Gambhīrā *līlā*, that is omitted there. Not so much earnest searching for Kṛṣṇa, and some such different signs on His body, or Svarūpa, Rāmānanda, that private talk, intoxicating, all these things are absent.

Devotee: And then the Avatāra of Kṛṣṇa? There the pastimes are also different?

Śrīla Śrīdhara Mahārāja: Yes, little, that *nitya-līlā* in Vṛndāvana that is suppressed, underground. That is always there but expressly it is absent.

Rāmānuja and other *sampradāyas* they are of the opinion that it is for the time being. Nārāyaṇa is the centre, and sometimes He becomes Kṛṣṇa and comes to the worldly people with such dealings. But partial representation of Nārāyaṇa. In Vaikuṇṭha, in the ultimate area, in the centre there is Nārāyaṇa only, Lakṣmī- Nārāyaṇa.

But from *Bhāgavatam*, from Mahāprabhu, Rūpa, Sanātana, they established, "No. That Kṛṣṇa, there is Svayaṁ-Bhagavān and that is at the root of everything."

Rādhā-Kṛṣṇa nitya-līlā koilya prakasa. Even crossing the zone of Nārāyaṇa we have to enter into a finer area, and that is the most original, and there we shall find that Kṛṣṇa *līlā* is *nitya*. Vaikuṇṭha is grosser than that. The land of constitutional king and not the land of autocrat, lover. This is more gross and we are to pierce that. If we can do so, we shall find that is the ultimate plane, the most fundamental plane is that of love and beauty, not of power and grandeur. We're so fortunate and well equipped to find and inspect the subtle-most quarter of the universe. And we are to see beauty and love. That is the origin and not power, awe, reverence, grandeur. The primary causal position is that of love and beauty. That has been found out in *Bhāgavatam* by Mahāprabhu, and that is established by the Goswāmīs by their references quoting from different scriptures and also reason. This is *anarpita-carīṁ cirāt* [*Caitanya-caritāmṛta, Ādi-līlā,* 1.4], which was never given beforehand so expressively as done in the incarnation, in the descent of Mahāprabhu, Śrī Caitanyadeva. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, if the *īṣṭa-deva* of the *rūpānugas* is Śrī Śrī Rādhā-Govinda, then the *sādhaka*, we may feel not fit for that. So some more regard for Rādhā-Madana-mohan. We may not like to cross over Rādhā-Madana-mohan.

Śrīla Śrīdhara Mahārāja: They should revere, they may not have any approach, Rādhā-Madana-mohan, they can't approach, but they must desire that Rādhārāṇī and Madana-mohan They're together. That is desirable to them. But they cannot be represented there by themselves, then private secrecy. They cannot rise so high, so only sometimes the *mañjarīs* are allowed to enter at that time, and never the *sakhīs*. So from one standpoint the *mañjarīs* position is better than the *sakhīs*. They have got some respectable relationship of reserve.

Akṣayānanda Mahārāja: Ants, many ants are here.

Śrīla Śrīdhara Mahārāja: Ants? But *mañjarīs* are supposed to be small. Hare Kṛṣṇa. Why so many ants?
Hare Kṛṣṇa. Nitāi.

Vidagdha-Mādhava: So Guru Mahārāja, two very powerful, original forms of Godhead have descended very close to this time, and still the influence of Kali seems to be even more powerful. How is that?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: I don't understand myself either.

Śrīla Śrīdhara Mahārāja: You try to understand.

Vidagdha-Mādhava: Kṛṣṇa has appeared and Mahāprabhu has appeared _____ [?] two incarnations, not one.

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu says, "When Mahāprabhu has come, and Kṛṣṇa Himself previously came, but still the Kali-yuga is so rampant. How is it possible? The Lord Himself has come twice."

Śrīla Śrīdhara Mahārāja: Then Haridāsa Ṭhākura answered in *Caitanya-caritāmṛta* it is found, in connection with Sanātana Goswāmī's talk with Mahāprabhu, told that, "You have come and the Name vibrations direct from You are reaching far and wide, giving the, not only the *yavana yangan* [?], that is living, but the *sthāvara*, the material representation also, all being released."

"But again from the source, that is the Brahmaloka," Mahāprabhu told, "If all you say, Haridāsa Ṭhākura, you say that all will be released, then the whole *brahmāṇḍa* will be vacant. No, No."
_____ [?] to fill up.

If a general amnesty is announced in any occasion, that the whole jail, prisons, all the prisoners should be released. Then again the prison will be filled up. Something like that. In any auspicious day the government announced that let all the prisoners be released, vacate prisons, then again they will come.

So from Brahmaloka, that *taṭasthā-loka*, again that sort of person will come and fill up."

Then Mahāprabhu also told,

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]

Mahāprabhu gave the announcement of the infinite characteristic of the rays of Kṛṣṇa. "That one who posses *crores* of *kāmadhenu*, if any she-goat dies, what harm comes to him? No harm. So the whole *māyā* is abolished, this *brahmāṇḍa* it does not effect Kṛṣṇa in any way." That was told by Mahāprabhu. "Even Kṛṣṇa's ray can continue if this *brahmāṇḍa* is abolished altogether, no harm in these pastimes."

But Haridāsa Ṭhākura told that, "All these will be filled up from the *taṭasthā-loka*, that original eternal plane from which so many particles of free willed souls are emanating always."

Purna sukhe jive budbudva kore [?] Just as Rāmacandra when He closed His *līlā*, the whole of Ayodhyā He took along with Him. It is mentioned in *Rāmāyaṇa*. But again Ayodhyā was seen to be filled up by others coming there, Ayodhyā is there.

Just as we take from the ocean, we take a big pot full of water, but automatically that portion will be filled up. It is so arranged, infinite. A line also infinite, accommodates infinite number of points, a line. And a plane is also infinite, can accommodate infinite number of lines. And solid infinite can accommodate infinite number of points, lines and planes. So in the characteristic of infinite also there is differentiation: the *jīva* infinite, the Brahmā infinite, the Paramātmā infinite, *anādi*, Kṛṣṇa infinite. Different phases of infinite there. And solid can accommodate all sorts of infinities. A line can only accommodate infinite points, not line. But a plane can accommodate infinite lines and consequently infinite points. And a solid can accommodate infinite planes, infinite lines, and infinite points also, in this way, different types of infinite there are. Do you follow? A line is infinite, do you follow?

Vidagdha-Mādhava: Yes. A line is infinite, goes on forever?

Śrīla Śrīdhara Mahārāja: Infinite. As regards the length, the line is infinite. But a plane is not contained in a line, but infinite number of lines can be contained in a plane. Necessarily infinite points also. In a solid are infinite number of planes and lines and points, but all of them are infinite. So Brahmā infinite, Paramātmā infinite, this *māyā* infinite, but all accommodating, *advaya-jñāna*, Kṛṣṇa, even Paravyoma in Kṛṣṇaloka. Then intellectual jugglery won't be able to measure, the fathom, that is fathomless. So,

jñāne prayāsam udapāsya namanta eva
[jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-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]

You are a small purchaser. Emporium is there. Your necessary thing you get, and you taste. That advice has been given to us. Don't try to dive deep into the inquisitiveness. No end, rather try to join your duty recommended by them, try to find it out and go on. *Jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ*. Oil your own machine, *jñāne prayāsam* means, oil your own machine, you'll be benefited thereby, not by inquisitiveness into the whole thing. No end, no solution. A finite cannot have any solution of the infinite within him, it is a general thing, so why this wild goose chasing? That is a mania, that is a kind of disease. So *jñāna śūnya bhakti*, service without inquisitiveness.

Mahāprabhu accepted that. "Yes, here it begins. For the finite to have a taste of the infinite, this is the real beginning of life."

Not to try in vain to measure the immeasurable, wild goose chasing, that is not recommended _____ [?]
It is he's still outside of his own real self. He has not come to a proper, healthy position. It is unwholesome, unhealthy position. Inquisitiveness is an unwholesome position. So *śraddhā*, which is gathered by the product of *sukṛti*. That can take us to the faith, to the *sādhu* proper, and go on obeying his order. That is peaceful and that is fruitful, some giving thing. Otherwise, it is impossible for the finite to know infinite, to measure the infinite, that is useless waste of energy. Don't go that side.

But sometimes for the preacher something is necessary, and that may come from that inspiration of service. When one is appointed by Him, then he's given the, appointed general, he's given the weapons and equipment of the general, he will do it. It will come.

Rāmānuja had a combat with a Māyāvādī Paṇḍita once. Continuously fourteen days they discussed but could not do anything, any progress real. Then Rāmānuja came to the temple of the _____ [?] "I'm so unfit a person that I could not establish the essence, the principal of Your devotion. Who is this Māyāvādī? I'm worthless." When he came and surrendered, and then as appointed he approached the person and whenever he went there, he was prepared to serve. "I recapitulate your previous arguments and I admit your arguments are true." When Rāmānuja risked failure, "That I can't do, I can't establish this reality of the service over that impersonal conception...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...*praṇipātena, paripraśnena sevayā*.

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

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

It is not mere intellectualism, but by service when His presence descends within my heart, within me, then He can do anything and everything on my behalf. His backing may solve everything. His presence, to draw His presence within us, and for that service is most efficient and not intellectualism. So *jñāne prayāsam udapāsya namanta eva*, try to improve your negative side, and not positive, subjective side.

"I shall be master about Him, His knowledge." He's not to be such a thing as to submit to my subjectivity, never. Super subjective existence, transcending, up. So by improving our negative side, if we can draw Him within our heart, His presence may solve anything and everything, all possible difficulties. An ordinary, illiterate person, if he's endowed with the presence in his heart, of the

Lord, then he can answer so many questions. But a literate man may fail to answer any question. So He's present and how it is possible?

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]

That He will select me and come down to me, that is what is really necessary. He may come to my plane of heart, and He may withdraw. He may come, but due to affection to me, He may live in my heart, may not deceive me and go away. I can fix Him in my heart, the solution of all solutions, *samañjasā*, only by my serving attitude, and not by intellectual search or quest, or that sort of attitude. That is given to understand to us. Have Him and you have got everything.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[*Śrīmad-Bhāgavatam*, 1.2.21. & 11.20.30]

If He's within you, then you are free of all doubts, all sorts of doubts, not otherwise. And how to have Him nearest to me? By service, not by search. Search with affection, with heart, with self offering, submission and self offering and serving attitude. Search must be of that nature. "I cannot tolerate Your absence, my Lord." Through love and affection we can draw Him nearer to us by our humility, by throwing ourself at His feet, and invite with much hunger, that sort of prayerful quest may bring Him to us. And when He's there, everything is there.

Hare Kṛṣṇa. Nitāi. Kṛṣṇa. What's the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Nimāi told Jesus, but Jesus exploited Judas. If we can think, then Kṛṣṇa exploited Pūtanā for His *līlā*, it was necessary. Pūtanā was necessary to enhance His *līlā*, so she was exploited by Kṛṣṇa, and she was rewarded for that. *Lebhe gatiṁ dhātry* [*Śrīmad-Bhāgavatam*, 3.2.23] It will go to that standard. Without His will nothing can be done, not even a straw can move, so only to help His *līlā* of all these different types. Pūtanā was a sacrifice, "That you have to become a *rākṣasi* and to play treachery for ever." In this way she was exploited, and she was rewarded. It is not bad. It is quite befitting policy. That is all *līlā*.

Akṣayānanda Mahārāja: Mahārāja, that Paundraka who imitated four armed Viṣṇu?

Śrīla Śrīdhara Mahārāja: That is also, only in this sense that they contribute to His *līlā*, something, so they get the reward and got so much, *rāga-dvesat-bhaya-krodhaḥ* [*Bhagavad-gītā*, 2.56 & 4.10?] Because from the ultimate standpoint they're all exploited for His *līlā*, part and parcel of His

līlā, to enhance. So considering that position, they're rewarded, get uplifted. This is not whimsical, this considered opinion, sober, they're under.

"Judas, I exploited you. I'm going to be eternally famous, and I'm using you as a traitor to me. Through my connection it has been done. To enhance me, my pastimes, you are used in such a bad way. I'm indebted to you, Judas, for that."

Suddenly with this look he cast a glance to Judas when carrying the cross in the mob, Judas went mad. With that look, glance, Judas became mad. How pitiful that look was. He ran at once to free himself from the service what was thought at that time very bad, nasty.

Hare Kṛṣṇa.

Homoeopathy treatment, whatever sign is seen in the body, what medicine can produce that sign that is applied. Do you know the theory?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What for? Because the nature is already trying her best to drag the poison, to cure the disease, and what sort of expression has come when the whole health is trying to do away with that nasty disease? What signs have come? Give that sort of help to him which can produce that sign. The nature is only trying to oust it, and whatever signs are on the surface, what can produce that sort of effect, apply that medicine. This is the underlying theory of homoeopathy, so action and reaction.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Gaurāṅga.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

It would have been impossible to live if Gaura did not appear. What sort of inseparable relationship they're talking, the devotees of Gaura, *nitya-līlā svarūpa*. It is impossible to maintain our existence without Gaurāṅga. He's the centre of our life, the very gist, support, essence of our life. Without this, I would have died. A dead representation, not proper presentation of us would have been possible if Gaurāṅga did not come and rouse such sort of self within us. We are so dignified, we are so high, so valuable we are. He has come and increased in our eye our own valuation. We can be loved, the object of love of Kṛṣṇa. He has affection and love for us. We are not ordinary things in the market, that unowned, unclaimed articles, not unclaimed articles to be lost in this universe, infinite. But already we have got our position in the heart of Kṛṣṇa. Such dignified essence of our existence has been given out by Lord Gaurāṅga.

Prabhupāda told, "Gauḍīya Maṭha stands for the dignity of human race, not slave mentality, anything. They're not out to create slave mentality of the people, but most dignified position, dignity of human race, of whole creation, bringing Kṛṣṇa, the central Lord of love, that is the greatest call, reckoned, you are in His record, calculation in His heart, hearty cooperation with Him.

So you are not ordinary things to be thrown into the dustbin of the nature. How dignified a position."

Hare Kṛṣṇa. Here we stop today. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

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

...

...instead of Madana-mohana, Lord Kṛṣṇa is used in the mantram. And in *abhidheya*, Govinda. And in *prayojana*, *gopī-jana-vallabha*. Kṛṣṇa, Govinda, *gopī-jana-vallabha*. Kṛṣṇa is represented by Madana- mohana, *sambandha*. *Abhidheya* in Govinda section, and *prayojana*, *gopī-jana-vallabha*. There is our _____ [?] of satisfaction, personal meeting with Kṛṣṇa.

Akṣayānanda Mahārāja: Sometimes devotees ask, we are living in certain temple, mandir, there may be Rādhā-Kṛṣṇa Mūrti such as here, Gandarva Govinda Sundara and other...

Śrīla Śrīdhara Mahārāja: General way, general way. When we shall reach to a particular stage of our realisation, then the question of differentiation in this matter will arise, not now. Now moving in a general way towards, including all, differentiation. What is this? Two or three ways mixed in one, what is that called? Junction. When we shall reach the stage of that junction then that consideration will come clearly and really, not now. Now we approximate progress in the beginning. And the stage will come...

End of 82.10.20.B_82.10.21.A

Start of 82.10.21.B_82.10.22.A

Śrīla Śrīdhara Mahārāja: ...then they'll be asked, "What service?" A general recruitment, then a special choice of service, and they'll be enquired, at heart, and the special choice for the special group of service will be given at that time. A general march towards Kṛṣṇa conception as a whole. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, march towards home. In a specific position will be understood after some realising, some sort of realisation up to *bhāva-bhakti*, it will come. *Niṣṭhā*, *ruci*, *tataḥ*, *āśakti*, very crudely in the form of *ruci* after *niṣṭhā*, continuing Kṛṣṇa consciousness, then the *ruci* will appear, then *āśakti*. That stage may be undetermined. And in *bhāva-bhakti* it will be clear. And *prema-bhakti* in a definite way, they will march. Hare Kṛṣṇa. Up to *bhāva*, *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, up to that, general. And only *mahābhāva* only, reserved for Rādhārāṇī, not to be found anywhere. After *bhāva-bhakti* there is *prema- bhakti*. In *prema-bhakti* there are so many sub-stages, *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, in this way. Hare Kṛṣṇa.

Now we are to look after how the continued service based on unflinching faith, continued serving attitude is found in our souls function, the awakening of the soul, *jīva* soul. *Niṣṭhā*,

anartha-nivṛtti, *niṣṭhā*. Cent percent Kṛṣṇa connection. After that the differentiative nature will be awakened. The intensity will show different stages of the *līlā*. Kṛṣṇa.

...

_____ [?] ...direct connection with Brahman, continuous, even himself has that substance.

And the devotional school, "He's so great _____ [?] I'm in search of Him."

"*So 'ham*", the *Vedānta* says that "*so 'ham*", you are He, so near. And they say that Kṛṣṇa is far above. I'm a neglected particle of His feet dust, all these things. His connection is making far away." In this way he began to preach there, in Śāntipura.

When Mahāprabhu and Nityānanda Prabhu went there, one day, Mahāprabhu was so much besides Himself that He began to give him a good beating.

Then he told, "Now I am come to proper mood. You are showing respect to me and how I have taken retaliation on You. You are forced to beat me with Your own hand, so I have conquered You. You are defeated, I have defeated You. Now You must admit that You are our master, You are our Lord, You hold the supreme position. And before this You used to show reverence to me and keep me aloof, distant, respectable distance. Now my object is fulfilled, I am Your servant."

One day, Jayatīrtha comes back and says, "All those intoxication, all these, I have finished. Nothing there. What is preached by Swāmī Mahārāja, that is *the* truth." Ha, ha, ha.

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

...

...not make compromise with the quantity. Always we must be used, quality. Elimination, acceptance and elimination. A living soul must have such characteristic, I think that. Adjustment will get new and new colour. It cannot but be. New conceptions, conceptions of new truth must have some influence over the whole, its past experience, cannot but be, if we're sincere. Life should not be mechanical and stagnant. And we must be sincere to our realisation. What we feel to be truth, we must serve that, must be after that.

Vaiṣṇava mata. There is a *śloka*, *anta sakta bahi saiva sabha ram vaisnava mata* [?]

A colloquial. Within one should be *śakta*, and outwardly the clever man should be a *saiva*, *tyāgī*, indifferent. And *sabharam*, in the assembly he will speak generally about *ahiṁsā*. Vaiṣṇava means *ahiṁsā*, not harming, not causing any injury or harm to others sentient. Try to come to the lower level of general public. *Sabhā rama vaiṣṇava*, this is to undermine the Vaiṣṇava feelings by the other party, *anta sakta*. Within us we must be *sakta*. *Sakta* means *śakti vyasaka*, *bahi saiva*, heard from Guru Mahārāja. And externally, *saiva* means outward *vairāgya*, indifferent. And when you meet the public, then we shall play the part of the Vaiṣṇava, with toleration, and also with modesty, we shall try to deal with them, as if we are servant of all of them, in this way. And outwardly renunciation will have appreciation from the public. And internally you must be self-seeker. Hare Kṛṣṇa.

I do not go out to canvass. But who comes to me, whatever I know I say to him. This is my worth. Generally I do not seek for any play outside. But if anyone comes to me, what I understand, I generally say that to them. But also with certain cautiousness, to certain extent. But still outspoken man I am, outspoken.

...

Akṣayānanda Mahārāja: Mahārāja, in *rāga-mārga*, there's also *sādhana*. *Rāgānugā-mārga* there is *sādhana*, so is that *sādhana* to be taken as a little mechanical?

Śrīla Śrīdhara Mahārāja: No, that is not mechanical, that is full of vitality, life. But that stage we must reach otherwise it will be mechanical. And mechanical thing will bring something wrong.

vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi.

Rūpa Goswāmī Prabhu writes, the limit of *vaidhi-bhakti* is up to the mark when that real *rāga* will awaken. And then it will be stopped and that will be it. When we reached *bhāva-bhakti*, then that *rāga-bhakti* may be given. *Vaidhi bhakta adhikaras tu*, the jurisdiction of *vaidhi-bhakti* is up to the mark when the *rāga* begins, *rāga* is upward. *Vaidhi-bhakti* in Vaikuṇṭha, Paravyoma, up to _____ [?] *bhakti*.

In Bhaktivinoda Ṭhākura's poem,

bidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa
[raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa]

["Kṛṣṇa bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thus allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of un-wedded love, the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa."]

When one has completed his *vidhi-bhakti*, following the scriptural and saintly direction go on, and when real *anurāga* has awakened in him then he gets freedom, he can enjoy freedom in his quest. *Bidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa*. Kṛṣṇa comes to interfere and says, "It is not necessary that you will continue penances, physical penances, and mental strictness about your general movement. But whatever they may be, your environment does not matter. You try to extend your liking, your appreciation, inner appreciation, that is love towards Me." *Raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa*. Then gradually he comes to Braja *rasa*, that is *parakīya*. *Jñāna śūnya bhakti*. The knowledge retires, calculation retires, and the *ruci* is only guide, taste is only guide. *Sādhu* of course and *śāstra* in the *rāga-mārga*, that has got appreciation and his inclination is established fully in Braja *rasa*, *parakīya*, plainness, simplicity. Ignorant section not any, much qualified.

But anyhow they cannot but remain without this particular relationship with some boy, either in *vātsalya*, or in friendly, or in *mādhurya*. "Sometimes at the background we may lose Him, He does not belong to us, some say." But generally they do not care to allow that idea within them. "No, He's ours. He's my son, my friend, very dearest friend." But some sort of apprehension that, "He may leave us, we may lose Him. Any time we may lose Him, He may withdraw." They've got some sort of supernatural background, so the apprehension is there, "That we may lose His company." And with this idea they go on to _____ [?]

"No, no, they must be one of us." This suspicion, the relationship goes on in different *rasas*. That is *parakīya*. In *vātsalya-rasa* also *parakīya*, friendly also *parakīya*, *sākhya-rasa*, *mādhurya* ____ [?] *parakīya*.

Raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa. That comes to the level of love divine in Vṛndāvana, Kṛṣṇa *prema*.

premamrta baridhara, sada panarata tanra, krsna tanhader bandhu, pati
[sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati]

["Kṛṣṇa is the dear-most friend and master of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of Supreme auspiciousness."]

That particular spiritual juice they always drink, like intoxication of Jayatirtha Mahārāja. *Premamrta baridhara, sada panarata tanra, krsna tanhader bandhu, pati*. "His friend is our consort." Always they drink a sort of spiritual juice. *Sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati*. Bhaktivinoda says that, "My last solace of destination, my dispenser of my faith, my fortune, is at the lotus feet of those persons."

Hare Kṛṣṇa. That is in reality. Just as it is told that a girl at the age of five years, if she is told about her husbands love, she can't understand. But she must attain a particular stage about eleven, twelve, thirteen, then she will be able to imbibe some sort of natural conjugal love, and not before. So the soul must rise to a particular standard and then it will be appreciable to what is divine love. Otherwise it will be to play like dolls. If moral and go on *parakīya* immoral, that will bring more justice, consequence. In the name of *parakīya* they will go on with immoral activity, that is with the *sahajiyā*. Spiritual purity. This physical application of that highest thing in physical body. With the help of physical application of such things, they think that they will rise so high there, by mental concoction.

Our Prabhupāda, Bhaktivinoda Ṭhākura they are mature in his spiritual body. It is not a play of this flesh concern, mental concern. It is soul concern.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ 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]

Then soul will come.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ 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]

The *ātmārāma*, not in this level but in the level of soul, pure spirit. And then some higher connection with Nārāyaṇa, Paravyoma, you must have to cross that, and then Kṛṣṇaloka, *parakīya*. Don't think that is here in the flesh world. This is *kāma*, this is the worst thing.

[ataeva kāma-preme bahuta antara] kāma-andhatamaḥ, prema-nirmmala 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]

That is the purest dedication of the extreme type, dedication to the senses of Kṛṣṇa, extreme. And not to be cultivated in this flesh and bone, in this layer when we are addicted to this sort of sense pleasure. This is the opposite. This is the most demonic enemy, the *kāma*. *Kāma* and *prema*, you are to differentiate first between the two. The *kāma* is not *prema*, then you are lost. If you commit mistake to accept *kāma* as *prema*, then you are gone, finished. The middle place, there is a long space you have to cross and go to the highest portion. There it is such. Śukadeva recommending. Who is Śukadeva? *Strī-pum-bhidā na tu sutasya vivikta- dṛṣṭeḥ*.

[dṛṣṭvānuyāntam ṛṣim ātmajam apy anagnaṁ, devyo hriyā paridadhur na sutasya citram
tad vīkṣya pṛcchati munau jagadus tavāsti, strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ]

["While Śrī Vyāsadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions."]

[*Śrīmad-Bhāgavatam*, 1.4.5]

Who has got no recognition of different sexes in this world, he's passing the beautiful girls, she does not, no attention that side. So much so that the girls does not want to dress before him. He's a young man of sixteen or so. But girls, his eyes are such, so vacant, so drawn inward, high ward, then the girls do not care to cover their bodies.

Then before that, Śukadeva is saying that, "The highest conception is this."

So if we do not like to commit suicide, then we shall have to pass through Śukadeva towards *Bhāgavatam*, finding of *Bhāgavatam*. The layer of Śukadeva must be crossed, then we are to go to Braja *līlā*. Otherwise we shall deceive ourselves, belittle.

The mean people they take it in this way, do not care of Śukadeva Goswāmī, *ātmārāma*. The joy drawn from the spiritual world, not from this mundane world, attempt to have an engagement of this mundane senses. We must have spiritual plane, and the differentiated spiritual plane, and differentiated body, and then there are awakening of so many senses in the spiritual body, and then it is possible to engage those spiritual senses for the highest spiritual purpose. It is not a fun, 'it is only imagination.' Imagination, and that reaction will take you to the bottom of the material

misconception world. It is reality. God is reality more than reality we can think. The connection with God which is so vague, so high, so fabulous, God, and His connection. His realistic connection, that is not a very cheap thing in this unknown and unknowable. How much Godliness, how much intensity of the degree of Godliness can take us to Him or His domain, and then it is possible to exercise our senses of spiritual body. What about of spiritual body, where is it? Rādhikā-Mādhava. We must go on lives together with the hope, with that bright hope, if necessary, and not that we shall jump immediately and get that and devour that. What is this? We have not come to contact with such a lower sort of realisation. The highest of the high. *Sambandha jñāna*. Hare Kṛṣṇa. *Anartha-nivṛtti.*

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]

Continuous company with the Lord and His men and nothing else, no gap. Then the real *ruci*, the real taste will awaken after that stage. When cent percent engaged with Him, with God consciousness, proper God consciousness, in the name of God consciousness so many things are passing. But real God consciousness, Kṛṣṇa consciousness, we have come in contact with, cent percent twenty-four hours, then our taste will be created. Then *āśakti* then *bhāva*. In *bhāva-bhakti* we come in real connection with the soil, with Vṛndāvana, and from there it will grow, the creeper will grow in its own soil. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

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]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrttana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152]

Upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya. *Brahmāṇḍa* means Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. These seven stages of material life, up to Satyaloka. Then Virajā and Brahmaloka, the double conception of indifferent, or the marginal zone, the buffer zone, Virajā and Brahmaloka. Passing through the seven stages of this material, and then the indifferent, that is renunciation mood of the material life, that is also two classes, Virajā and Brahmaloka. Then passing through that one enters Vaikuṇṭha, Paravyoma. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana'.* Then crossing by *vidhi-bhakti* that Paravyoma, you come to the verge of the Goloka, *rāga-bhakti*, and there with the help of the so many devotees of such nature, he will thrive there. *Kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*. It is clearly mentioned stages.

Now we are to know how far the *brahmāṇḍa*, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. And Virajā, Brahmaloka. Virajā *jal*, the water of Virajā, that will cleanse us, we shall take bath in there. And then the fire of Brahmaloka, we must be purified through the fire. Whatever there will be, alloy, that must be burnt away in the fire of Brahmaloka. Then one will enter Paravyoma. Paravyoma, that is Vaikuṇṭha, *vidhi-bhakti*, the land of proper devotion.

And there are checkers to check there is the code, the law is there. And the checkers are there to check how far we have got our devotional serving attitude. And when that is finished, no *śāstra*, no checker, but our honesty, sincerity of purpose has been passed, got a certificate, then we are allowed to enter into Vrajadhāma, Kṛṣṇaloka. Beyond all checking and suspicion, and the scriptures, the laws, they will give certificate. Then we shall enter Brajaloka safe, quite safe from all our enemies to attack from outside. Then we shall go safely, freely towards that.

It is good to think, but whenever we think 'I have got in possession,' we're finished, it is such, *adhokṣaja*. *Adhokṣaja*, to cast our fate with the infinite whimsical authority. What is love divine, that is very, very rare, very, very rare. But we cannot find satisfaction in anything here. If we can be so much fortunate, then only it is possible to go. Naturally I'm dissatisfied. Nothing can satisfy us. Whatever. 'No, that is stale.'

That Gopa Kumara in *Bṛhat-Bhāgavatāmṛta*, going with new curiosity, but in a few days that is finished. Then again going higher, then with new curiosity and new hope, but within few days that is finished. In this way he's passing away, from different proposals.

...

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

For those newcomers that are going to join, they will have to be satisfied to speak really that Kṛṣṇa's direct connection with their superiors. And that will give satisfaction to these attendants. That is the key to our ambition. It is also told like that, don't aspire after direct connection with Kṛṣṇa, you don't aspire that. You are to be satisfied with that, that my superiors they're in direct connection with Kṛṣṇa. This will help you to get your real wage. Don't aspire after direct connection, in the highest sense. Then you will be loser. You will be loser, your position, your intrinsic position is such, if you want in that way, you will be loser. So always keep yourself in safe

side and thereby that your Guru, your Gurudeva, by those that are eternal paraphernalia, the direct connection is going on there, just little above. So *rūpānuga mañjarī*, take your position there and you will earn best. This strategic advice given to us, if we really follow the scriptures. It is clearly told like that.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura told: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If you want to have direct connection, it will disappear, it is of such nature. But by sudden appearance or a little cover of a shadow, some sort of, then it will be, your best appreciation will be from that position. That unknown and unknowable. If you want to have His real intrinsic nature of ecstatic joy then you will have to be satisfied with this sort of appreciation and realisation of your position. If you want more, you will be disappointed, and something wrong will come to take place of that. You will be deceived. What is unknown and unknowable really with autocrat transcendental of the highest order, and from the level you want to get within your fist, you will be simply deceived. Those say that to you, that hoax, they deceive you. From your position, the type of your position, the highest point is such, that you will find, allowed, that also from behind the screen of the *līlā*. So that will be your highest satisfaction.

Hare Kṛṣṇa. Ha, ha, ha. Gaura Hari bol. Nitāi Gaura. Nitāi Gaura.

So much so, once one of Prabhupāda's old disciples went away...

End of 82.10.21.B_82.10.22.A

Start of 82.10.22.B_82.10.23.A

Śrīla Śrīdhara Mahārāja: ...and gave a letter to Prabhupāda. Though Prabhupāda was his Guru, he addressed, "My brother." Bhai Saraswatī, my brother Saraswatī, let us come and begin direct *bhajan* of Kṛṣṇa in Vṛndāvana."

And Prabhupāda's remark against him was a very ludicrous thing, "Oh, he's already, he's with child perhaps in connection with Kṛṣṇa." Prabhupada's remark was. "His imagination has gone so much that perhaps he has got a child in connection with Kṛṣṇa, that ill-fated man."

Gaura Hari. And another hand Prabhupada's that glance, look. _____ [?]
"It is not so easy to throw flower on the body of Kṛṣṇa. In the beginning, to throw flower in the body of Kṛṣṇa, that is the beginning of the connection of love. But from ages gone by, I'm trying to throw, but still I'm not successful. It is so, so rarely to be done, it is like that." Infinite is in one part. What are we doing? We may think it, we are wasting time in wild goose chasing. We may think like that.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā

yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

"What will be our relation with Him?" Mahāprabhu says.

Rūpa Goswāmī also says, "Just as *cātaka*, *cātaka* is a kind of bird who drinks only raindrop and no water from the land, anywhere. But only when the rain is dropping they're accustomed to drink that rainwater. So a devotee's nature will be that, *ananya bhajana*."

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."]
[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

"Oh, You Lord of the desolate, *dīnabandho*, *viracaya mayi*, You may punish me or You may grace me. *Gatir iha na bhavattaḥ kācid anyā*. But I have no other alternative but to pray to You for Your grace. No other alternative I have got. *Nipatatu śata-koṭir nirbharaṁ vā navāmbhas*. Whether the thunderbolt comes down, or profuse rain, that kind of bird *cātaka* has no other alternative but to pray for the water. Water may come profusely by rain, or the thunder may come and finish him, no other alternative. So we have no other alternative but to search after You. You are our attracting centre, Kṛṣṇa. The attraction reaches up to You, You are the centre of attraction to everything, anything and everything. So our bona fide connection is with, to be attracted by You. So must go that side, no other alternatives. But You grace us or You may frown us. But I have no other alternative, whatever You do. You are angry, apathetic, or You may be kind and gracious, favourable. This is the only *ananya-bhakti* we are to march on. With this spirit, no other alternative, do or die. Die to live. He's for Himself. We're for Himself, no other alternative. With this idea, this is healthy and we must approach with this idea. This is our nature, not for any loss or gain, but with the background that we shall gain by our advance and not loss, if we properly go forward."

Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ. Anyhow we must be in His relativity. That should be the object. And that is *ānukūlyena*, favourable relativity, not opposite side, not in the opposition, but in the direct support, line of fulfilment of His desire. That will be our business, and leaving the consequence to Him, and to the superiors, our guardians. Don't think of you, think of your guardian. They will think for you. Their property, so near to you, that is the property of your guardian. In this way go, advance, step by step.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, in *Caitanya-Bhāgavata* there is a verse, *saṁsārera pāra haiyā bhaktira sāgare, ye ḍubibe se bhajuka*...

Śrīla Śrīdhara Mahārāja: *Nitāi cāndere*.

Akṣayānanda Mahārāja: Yes. Is that *ḍubibe* to dive in that ocean, is that Guru *bhakti*? It must be, only.

Śrīla Śrīdhara Mahārāja: Yes, to dive in the ocean of nectar.

saṁsārera pāra haiyā bhaktira sāgare, [ye ḍubibe se bhajuka nitāi cāndere
āmāra prabhura prabhu śrī gaurasundara, e baḍa bharasā citte dhari nirantara]

["Beyond the ocean of birth and death lies the *bhakti* ocean. Let those who would swim there worship Śrī Nityānanda Prabhu (the original Guru). I will hold this faith within my heart forever: My Master is Śrī Nityānanda Prabhu; His Lord is Śrī Gaurasundara. (By the mercy of Nityānanda Prabhu one gets the mercy of Śrī Gaurasundara). Nityānanda Prabhu is therefore the original Guru. As such, Gurudeva is considered to be the manifest representative of Nityānanda Prabhu, and is thus non-different from Him."]

[*Caitanya-Bhāgavata, Ādi*, 1.77.152-3]

The ocean of service, *bhakti* means service. Cast yourself, throw yourself in the ocean of service. That is nectar. That serving plane is infinite, you throw yourself there. Try to snatch yourself from the ocean of exploitation, don't cast you in the ocean of renunciation, but jump into the ocean of service, dedication. If you want that, you take shelter under the guidance of Nityānanda Prabhu, and pure devotional ocean you will find and throw yourself there and drink the nectar and be happy.

...

Nitāi. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, may I ask a question?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is one devotee who will perform no *sādhana*, but at the same time he will do a lot of service. And then there is another devotee who will do no service practically but he will perform his *sādhana* very carefully, regularly. So of the two, which will become more advanced more quickly?

Śrīla Śrīdhara Mahārāja: What is the difference between *sādhana* and service? If by service you mean that is to do work in the external world, and *sādhana* means only to exercise mentally, this is the differentiation, *sādhana*? What is *sādhana*?

Devotee: By *sādhana* I mean chanting and reading *Bhāgavatam*, going to class.

Śrīla Śrīdhara Mahārāja: When chanting loudly what do you say, *sādhana* or service? And when chanting within the mind?

Devotee: Mostly I'm considering it to be *sādhana* more.

Śrīla Śrīdhara Mahārāja: That service and *sādhana* one and the same thing, with spiritual colour, what is the most important thing. We are to, that if it is meant for Guru, Vaiṣṇava, God, whatever in the physical form it is service, it is *sādhana*. Otherwise only mere meditation, or chanting the Name, or the *arcanaṁ*, worshipping the God with flowers, all these things, and the selling of the books, and also cooking for the God and for the *sādhus*, and brushing the houses, all must have spiritual colour, serving attitude. Then they will be fruitful. Otherwise everything may be imitation. *Sādhana* may be imitation, the work, the physical exertion also may be imitation, but the very life is how much it is God-ward, it is done with the spirit God-ward, towards Kṛṣṇa. That is the criterion, not the physical colour or shape of much value.

Even killing a person may be devotion. It may be devotion at time. Hanumānji and others when direct participation in the *līlā* of Rāmacandra or Kṛṣṇa, if he kills, Arjuna, in *Bhagavad-gītā*, Arjuna was asked to be prepared to kill so many, to be a party to the divine irresistible will of the Lord. But different shapes there may be, different stages there may be. But to be reckoned as service, what for he's doing? How much he's independent of his own self satisfaction, or from the satisfaction of a community, or a country? The local interest has been crossed and universal interest has been aimed properly. That should be the criterion of the action.

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḻ 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]

It's *nirguṇa*, what we do, if it is the insinuation, inspiration comes from the most fundamental plane and I'm in consonance with that, whatever I shall do it will be justified, it will be *nirguṇa*. Not good, bad or moderate, but the wholesale good, because the highest fundamental necessity wants it and I'm in consonance, in harmony with that. I'm to adjust myself with that. There may be different planes, but on the whole, to become service, it must be God centred and not any local centred, either myself, or my family, or my country, or my nation, or my solar system, nothing else but God-ward. As much as it will be God-ward, so much it will be service, whatever apparently it may be. May be cooking, brushing this compound, and to drive away the dogs from the temple, whatever may be the external show, if it is for Him, it is all right. And if I sit idle and do repetition of some mantram which is wholly covered and diseased, contaminated with local values, that will not bring any universal result. Local colour will bring local results.

To be free from all sort of provincialism and to have our aim perfectly towards the centre. And that has got some signs, symptom, according to *śāstra* and *sādhu*, and we are to understand that and to conduct ourself in that way. So as we are desired by the superior leader, 'do this', that sanction, that order is of more value. I'm to submit to the order of the higher agent. I'm cleared, not working with any colour of my own mind, my ego. To dissolve the ego, to disown the ego acquired by so many births and deaths in the world from long, long ago. That ego should die

fasting. I shall carry out only the order of the superior. That should be the interest, whether counting the Name, or doing this work, that work, or to sit idle. I am satisfying the order of my higher agent, of the Lord, that sort of thing, what is necessary. I don't take any initiative which is originating from my own ego, own dynamo. Don't use your own dynamo, but try to follow the dictation of the dynamo of the superior world. And get out of this dynamo, that ego within you. Dynamo is the, of deposited energy.

Akṣayānanda Mahārāja: A generator.

Śrīla Śrīdhara Mahārāja: Generator, generating energy. Everyone has got a dynamo of his own. Then discard them, or connect with higher dynamo.

Akṣayānanda Mahārāja: I think Your Grace is our dynamo.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Nitāi.

Computer also may be of different type, is it not? Local computers giving news and arrangements, and also orders within local, and then higher computer may guide so many local computers, small computers, it is possible. Ha, ha.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Work as a servant of the highest dictator, that should be the lookout of our all activity and energising. We'll get benefit of the high direction and command, to take benefit of the high looker, high looking eye. The sound aspect is nearer to us, so the Name, then within that the colour side, all divine, not like this world. In this way *Nāma*, *rūpa*, *guṇa*, *līlā*, etc. So generally we're told go on with the Name of the Lord, Divine Name. But that must be tackled naturally, not with any artificial fashion, and for that, whatever will be necessary to do that.

An efficient man is leading a big _____ [?] mill, an efficient man he's manager of a big mill and by the help of his intelligence, it may make so much gain that the lowest *kooli* may get his wage properly. But a small business if conducted by an idiot then all will have to fast, no gain.

So we must work under a real saint, whatever he says, he asks us to do, we shall do, and we shall get the share of the income of that whole. So under *sādhu* we shall work. And work may be of different type. Someone only writing in the account book, and someone hammer striking, and someone brushing the compound, but they will all get some wages, some money in return, according to the brain of the leader. He will conduct the whole thing. So under the guidance of a proper Guru, so many disciples are engaged in different activities, they'll all get their salary, properly. And if he's under any bogus direction, he will lose everything. So efficiency will have greater consideration, efficiency in the line of devotion, that is dedication to the right cause, towards Kṛṣṇa, proper dedication, in real quality. And direction from that quarter of real dedication, that will help us to take them up, to that side.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

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

Everything will be pure, our tendency to service, our endeavour for service will be purer, as much as it will be aimed towards the truths, *tatparata*. Its quality will be enhanced according to its right aim, towards Kṛṣṇa. How much purely marking Kṛṣṇa's ways, how far? It will depend on that, purity of purpose. Purity of purpose for the service proper and Kṛṣṇa real conception. Not pseudo-conception of Kṛṣṇa amongst the imitationists, *sahajiyā*. Their conception about Kṛṣṇa is not clear, is not real, some sort of material conception, hazy conception, mental. Purity by sacrifice. Exploitation may be of three natures, three classes, *tama*, *raja*, *sattva*. And then renunciation. And then serving attitude towards the whole. And the service of generally two kinds. One constitutional, calculative, another autonomous, spontaneous. Service of love, that is in Vṛndāvana. And there we find the ultimate cause as Kṛṣṇa. And so many servitors also, perfect order there we find. And we are told that the degree of satisfaction in quality and quantity goes in that way, realisation in that way.

So I want to stop today here. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Kī jaya!

...

Śrīla Śrīdhara Mahārāja: _____ [?]

...it is mainly *kīrtana*, *śravaṇa*, *kīrtana* etc. And that is including activity, *arcana-pradhana*. *Pañcarātra* means that is to regulate our activity towards,

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

So our ordinary activities, and in this Brahmā, Nārada, this is mainly *śravaṇa*, *kīrtana* etc. *Arcana* is a part of that, *saṅkīrtana-pradhana*, *śabda*, *śabda-pradhana* and *karma-pradhana*, two lines. *Kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ, ta evātma-vināśāya, kalpante*.

[evaṁ nṛṇāṁ kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ / ta evātma-vināśāya, kalpante kalpitāḥ pare]

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."] [*Śrīmad-Bhāgavatam*, 1.5.34]

neha yat karma dharmāya, na virāgāya kalpate / na tīrtha-pada-sevāyai, jīvann api mṛto hi saḥ

["Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing."] [*Śrīmad-Bhāgavatam*, 3.23.56]

tāvat karmāṇi kurvīta, na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]

Śravaṇādi of little higher type, and to regulate or offer our *karma* for His satisfaction, that is of lower type, *tantra*.

Akṣayānanda Mahārāja: He has described Nārāyaṇa Brahmā Nāradi as *samkepata* [?]. And the other,

vistara taha sesat sanat kumara sankayanadi balinatha [?]

Śrīla Śrīdhara Mahārāja: Nimbarka *sampradāya* that comes under Sanat *sampradāya*. And this Madhva *sampradāya* Brahmā, Nārada.

kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha, brahmā hoite nāradera mati,
nārada hoite vyāsa, madhva kohe vyāsa-dāsa, pūrṇaprajña padmanābha gati

[First line of the Brahma-Mādhva-Gauḍīya *sampradāya*,
compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[The Disciplic Succession of the teachings of the science of pure devotional service to the Supreme Personality of Godhead, originates from the Lord Himself, Bhagavān Śrī Kṛṣṇa. Śrī Kṛṣṇa revealed this divine knowledge at the beginning of creation unto the four-headed Brahmā, who then taught it to his son Devarṣi Nārada Muni. Nārada taught it to his disciple the great sage Kṛṣṇa Dvaipāyana Vyāsadeva, who was empowered to compile the Vedic literatures. Vyāsadeva revealed this divine knowledge to Śrīpāda Madhvācārya (a.k.a Pūrṇaprajña Tīrtha), who visited Vyāsadeva at Badarikāśrama in the thirteenth century to learn *Vedānta* philosophy from him. From Madhvācārya the science of pure devotional service was passed to Padmanābha Tīrtha.]

Śrī kṛṣṇa brahmā devarṣi bhadarayana saṅga gana, this is one line. Catuḥsana *sampradāya*, Nimbarka *sampradāya*, they're mainly this *arcana*.

Akṣayānanda Mahārāja: So that *sanketana vistarita* means, *vistarita* is very elaborate and *samketana* is very simple. And they have given *vistarita bhave sesa*...

Śrīla Śrīdhara Mahārāja: All the activities have been directed and modified, molded, to leap towards the goal proper.

Akṣayānanda Mahārāja: And *sesa*?

Śrīla Śrīdhara Mahārāja: Śeṣa means Sanat Kumāra is the disciple of Śeṣa, Śeṣa means Balarāma, Śeṣa, Ananta Deva.

Akṣayānanda Mahārāja: Yes. And Sankayana?

Śrīla Śrīdhara Mahārāja: Sankayana, another person in the line. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: And Viṣṇu Swāmī and Rāmānuji *sampradāya* that will also be...

Śrīla Śrīdhara Mahārāja: Come from Rudra, Viṣṇu Swāmī from Rudra, Rāmānuja from Śrī, Lakṣmī. Śrī, Brahmā Rudra Sanaka _____ Pavana [?]

Akṣayānanda Mahārāja: They are also in the *arcana vidhi*, generally.

Śrīla Śrīdhara Mahārāja: *Arcana*, that is *rāga-sevā* in Viṣṇu Swāmī *sampradāya*, *rāga-padam*. And Śaiva, they differed themselves from *arcana*. *Arcana* is they say more artificial and this is simple and humanly, the Śaiva, *rāga-sevā*.

They don't say that *pūjā*, or *upāsanā*, or *arcanaṁ*, they're very fond of the word *sevā*. Just as we do here *pitṛ sevā*, *matri sevā*, *Guru sevā*, something like, they are fond of saying that 'we do *sevā*.' This *rāga-mārga* Viṣṇu Swāmī, *śuddhādvaita-vāda*.

And Rudra is the propounder, the first Ācārya. Śrī Brahmā, Śrī Lakṣmī, from Her the Rāmānuja *sampradāya* coming out. Śrī Brahmā Madhva *sampradāya*, Rudra this Śrīdhara Swāmī *sampradāya*. Śrīdhara Swāmī also comes in that line of Viṣṇu Swāmī.

Brahmā Rudra Sanaka Nimbarka *sampradāya*. The Nimbarka *sampradāya* divided into two, Haridās and Harivyāsa. Haridāsī *sampradāya* an offshoot.

And from Viṣṇu Swāmī *sampradāya*, the Vallabhi *sampradāya* is an offshoot.

And Madhva *sampradāya*, this Gauḍīya *sampradāya* an offshoot, Mahāprabhu.

And from the other Rāmānuja *sampradāya*, the Ramanandi, Tulasī Dāsī, they're offshoot.

Each of these four *sampradāya* has a big branch has sprung out. They are not fully one with the beginning, some modification.

Haridās was at the time of Akbar. He was the Guru of Tonsen. From him an offshoot has sprung from the Nimbarka *sampradāya*.

Now the Kartiya Baba *sampradāya* again comes from there and very close to Māyāvādā. Hare Kṛṣṇa.

Dvaitādvaita Nimbarka, *śuddhādvaita* Viṣṇu Swāmī, and *śuddha-dvaita* Madhvācārya. And *dvaitādvaita* Nimbarka. And *viśiṣṭādvaita* Śrī *sampradāya*, Rāmānuja. And Mahāprabhu modified *acintya bhedābheda*, not satisfied with *śuddha-dvaita*. Madhvācārya laid stress on the difference of the world with God, laid stress in difference, more difference than something common.

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

Akṣayānanda Mahārāja: Yesterday the question came, Mahārāja, that every Dvāpara-yuga Kṛṣṇa comes, but on the twenty eighth day of Brahmā. And the other Dvāpara-yugas that is not Nanda-nandana Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: No.

Akṣayānanda Mahārāja: Vasudeva-nandana?

Śrīla Śrīdhara Mahārāja: Vasudeva-nandana. Nanda-nandana Kṛṣṇa in Vṛndāvana eternally present, but that is underground. Sometimes comes over the surface, but mostly underground.

And here also, not Rādhā-Govinda combined...

Akṣayānanda Mahārāja: Hmm, Mahāprabhu.

Śrīla Śrīdhara Mahārāja: ...but only Yuga-Avatāra for *Nāma pracāra*.

Akṣayānanda Mahārāja: Why did Mahāprabhu offer this *śrāddha* in Prayag, in *Caitanya-Bhāgavata*?

Śrīla Śrīdhara Mahārāja: Gaya.

Akṣayānanda Mahārāja: Gaya, not Prayag, yes, Gaya.

Śrīla Śrīdhara Mahārāja: Because he wanted to show the ideal practice of a *gṛhastha*, as the custom of the day. Kṛṣṇa went to Gurukula to learn, and get sacred thread from Sandīpanī. *Loka-saṅgraham evāpi*.

[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ
loka-saṅgraham evāpi, sampaśyan kartum arhasi]

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."]

[*Bhagavad-gītā*, 3.20]

To show to the people, to set the example for the ordinary public.

yad yad ācarati śreṣṭhas, tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute, lokas tad anuvartate

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

utsīdeyur ime lokā, na kuryāṁ karma ced aham
[saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ]

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

Loka-saṅgraham evāpi, sampaśyan kartum arhasi. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: Dev Nārāyaṇa Prabhu likes to ask a question.

Śrīla Śrīdhara Mahārāja: What is that?

Dev Nārāyaṇa: Guru Mahārāja, I'm going to leave today and I wanted to express my gratitude again for you accepting me as your disciple, and also appreciation for all your disciples and those who have taken shelter of you because they have been so kind and they have shown me more what it is to be a real Vaiṣṇava under your direction. So I'm anxious to receive your blessings, and also I was going to ask if you have any specific instruction for me.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This is the first time you are coming here?

Dev Nārāyaṇa: Yes, it is.

End of 82.10.22.B_82.10.23.A

Start of 82.10.23.B_82.10.24.A

Śrīla Śrīdhara Mahārāja: ...no conception is not the ultimate conception. But we accept that He's Īśvara, above Brahman, and has personal existence. And again to say that 'I'm one with Him, I'm His representative,' all these things, 'I represent Him.' That is more hateful, sinful, offensive. Hare Kṛṣṇa. Delirium, delirious statement. It is very good, so soon that the intoxication has taken him so high is possible, preaching, it's a good sign. Ha, ha.

Akṣayānanda Mahārāja: Very effective.

Śrīla Śrīdhara Mahārāja: That intoxication can take us where? It is proving itself that intoxication can take us where?

Akṣayānanda Mahārāja: Six years in half an hour.

Śrīla Śrīdhara Mahārāja: Impossibility, within half an hour the six years effect within half an hour. And he has taken to such high level that he thinks himself that he's God Himself. So much madness. It will teach the others, sincere persons, how dangerous intoxication is. To the normal thinking person, to the sober section, intoxication will prove its serious heinousness.

Hare Nāma, Hare Nāma means helpful, conclusive realisation, faithful future.

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

And they're frustrated with Navanita Chora and _____ [?] They could not utilise intoxication as Jayatīrtha did. They're thinking they're human beings. They think, divided amongst them, someone's Jesus, someone's Rāma, someone's Caitanya. Three, Advaita, Nityānanda, Śrī Caitanyadeva. _____ [?] divided into three. Ha, ha. They're not so clever. If combined they could work, then, as a greater whole, on the foolish public. 'We three are three Avatāra.' But instead of that, one has taken the three positions and others dismissed. Ha, ha. A farce.

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

We are also to learn from such consequence, we are to learn, man may go from the position of an Ācārya what result may be earned. Gaura Hari. What is the position of the *jīva* soul? So vulnerable, so vulnerable, the *jīva* soul.

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]

Real progress will help to find oneself to be more and more less qualified, empty. "I have nothing, no goodness in me." *Durdaivam īdṛśam ihājani nānurāgaḥ* [*Śikṣāṣṭakam*, 2] Helpless, we're all helpless, and His rays are only our solace, everything, the grace of Guru, Vaiṣṇava and *Bhagavān*. That is our only resort. No faith in our own self, don't believe your own self. *Māyā* is more powerful than you. So only taking shelter to Hari, Guru, Vaiṣṇava, that is very, very important. Never think yourself independent, then you're gone.

...

"*Mama māyā duratyayā*. It is almost impossible for you individually to conquer *māyā*. Only it is possible with My help and never otherwise, never otherwise. *Mama māyā*. *Mām eva ye prapadyante*. Only with My help you can cross the ocean of *māyā*. Otherwise, individually you can never expect to do so, it is impossible for you. *Māyā* is more powerful that you. So My connection is urgent, unavoidably necessary path to conquer *māyā*. For a *jīva* soul it is impossible by the power of his own individual capacity. Impossible to cross the *māyā*, misconception. He's within misconception, long, long, long, long, far, far away from Me in the area of *māyā*."

Anyhow, the help only from outside *māyā* can help the *jīva*, no other means. So *śrauta-panthā*, revealed truth descends from that plane, the connection of that.

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His

uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Without a connection of the Vaiṣṇava, never there can be any phase that the *jīva* has crossed this *māyā* by the dint of his own power, never, impossible.

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta [gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām]

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

Not by your own power, nor by the help of others, ordinary people, even by the combined effort of you all. It is indispensable that the Vaiṣṇava connection must descend to you, approach to you, and then you have hope to come out. Otherwise, it is impossible. You are deeply in the depth of the misconception, world of, ocean of misconception. So *matir na kṛṣṇe parataḥ svato vā, mitho 'bhi*. Neither by the help of others like me, nor by myself, nor by the combined effort of one's own and other's endeavour. But it is indispensable that the help must come down from above the area of misconception, this is *the* condition. *Mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*, so no connection with the divine agent, no devotion.

baho grnanta parasa nagrati natijyana bhava _____ [?] *naisambasa eva yanaiva sena* [?]

Not by so many imitating religious functions or colours _____ [?] General form of worship. _____ [?] By practising austerity. _____ [?] By shaving our heads we take the garb of a *sannyāsī*. Neither by attending our household duties, nor by the garb of a *sannyāsī*. _____ [?] Neither by reading repeatedly the Vedic advices, Vedic mantram. _____ [?]
Or, taking the help from the water, or fire, or sun, that is penances in connection with that. _____ [?]

Only one thing is necessary, and that is the connection of a Vaiṣṇava, the divine agent of Him. _____ [?] And if coming in contact with such a Vaiṣṇava also one has the misfortune to go away from the camp, that is most disastrous, deplorable, misfortune. But one day he'll have to come back again, it is sure. But, *durdaiva*, the previous history is very, very bad, that coming very close to the truth, again to be, when one is, as if in the ocean and then coming nearby the shore, again cast into the depth of the ocean, it's very deplorable, fate is very deplorable in that stage.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.
Always dependent, slave means dependence. We're created dependant, *nitya-dāsa*. *Kṛṣṇera 'taṭasthā- śakti'.*

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]

Mahāprabhu. Gaurāṅga Dayal Nitāi.

Potency means whose potency? The dependent, potency depends for its existence on the substance. Potency cannot exist independently. Potency means potency of something, so *śakti*, and then *svarūpa-sakti*, that is very closely connected with the substance. Then *māyā-śakti*, that is in the indirect way to have conception of the substance. And *taṭasthā*, marginal between the two, neither this nor that, and there faith is very uncertain. So *jīvas* position is uncertain, this side, that side, dealing with duality, always possibility of dealing with duality. So come to the right side, and have a good fortune. Always be conscious of humility and faith. Remain in the centre of higher souls, Guru dāsa. If that side is kept then he's all right, he can do anything and everything. If that connection is firm, then he can do anything and everything. Only one side, we must be attentive, very, very careful, our connection with Guru, *kāṛṣṇa*, then the electricity will pass. The connection must be there, otherwise, it is all dark. Connection with the dynamo, with the electric world, that must be all important, otherwise it is as dead matter, no power, electric connection, no light, no fan, nothing of the type, no machine or anything. That connection with the powerhouse is all important. At all cost retain that. That is all in all in our life.

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

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Mahāprabhu. Mahāprabhu.

Akṣayānanda Mahārāja: Mahārāja, in the six kinds of surrender, *śaraṇāgati*, humility is the most important, all important.

Śrīla Śrīdhara Mahārāja: No, important, Jīva Goswāmī has selected, that *goptṛtve varaṇa*, that is the main, and these are dependent parts. *Aṅga*, *aṅgiri*, they have previously shown that *goptṛtve varaṇa*, to accept Him as the protector, that is the main, very life, central thing. Others are surrounding parts. *Dainya, ātma- nivedana* is an effect, then *ātma-nivedana*, *ātmā-nikṣepa*, then *goptṛtve varaṇa*, the third.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam / rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ 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]

The positive connection, these are the effects. What is the main, very life, that is to accept Him as protector, the positive connection. *Goptṛtve varaṇaṁ tathā, ātma-nikṣepa kārpaṇye*. And *varaṇa*, how? Totally surrendering, to accept Him as the protector, as my guide, my master, that is the test, and that must be intensely done, *ātma-nikṣepa kārpaṇye*. And *dainya*, I'm nothing, no other alternative. That will help to throw ones own self more intensely. But that connecting link, that is the very gist of it.

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

It has been told, I have mentioned in that *Ambrosia*, some are of opinion, nothing is necessary, only if we be wholesale attentive to *śaraṇāgati*, others will automatically come. Even *śravaṇa*, *kīrtana*, not necessary. So *śaraṇāgati* has such high value, they'll come automatically, you're not to attempt for them separately. Only your attention will be wholesale towards *goptṛtve varaṇa*. "You are my protector, none else." Then others, other parts of *śaraṇāgati* will come first, and then anything will come, whatever necessary, what is best.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So, before becoming a good preacher, or good writer, or taking the Name continuously twenty four hours, but the basis is that, the key to the success of a devotees life is that, *śaraṇāgati*, surrender.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

I don't remember the *śloka*, it is already in *Prapanna-jīvanāmṛta*, this *śloka*, that mere *śaraṇāgati* can give you everything, bring for you everything.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Then the symptom is that as much as he advances in the process, he feels that "I'm nowhere. I can't live _____ [?] They say that I have got this desperate connection, absolute connection with Kṛṣṇa. But I feel that I aspire but I could not acquire that position. I'm not able to acquire that position. And they say, they all say, but I feel I that I'm undone, I could not arrive at that position, I can't attain. But they say my achievement is complete, but I feel that I'm nowhere." That is the measurement, unit of measurement is in that way. How much one is advancing. In advanced stage the measurement from the negative side, that hunger. Hunger is the test of the health, as much hungry, so much healthy. Something like that. The test is there. "I can't."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Rādhārāni says, "I want to serve Him, but He wants to enjoy Me. What to do? I'm at His disposal."

But our attention is always towards Their service. "I'm so low, I may try to serve."

mora sukha — sevane, kṛṣṇera sukha — saṅgame, ataeva deha deṅa dāna
[kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari', mora haya 'dāsī'-abhimāna]

["My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant."] [*Caitanya-caritāmṛta, Antya-līlā,* 20.59]

Who is He? Inconceivable.

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, *dāsya*, 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]

Always try to be connected with the lower position, and from there the abode will come to take you higher. Fools rush in where angels fear to tread.

Gaurasundara. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni
nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa

["If you actually want to approach the association of Rādhā-Kṛṣṇa, you must achieve the mercy of Lord Nityānanda first. When He is merciful towards you, then you will be able to approach Rādhā-Kṛṣṇa. For this reason one should firmly catch the lotus feet of Lord Nityānanda."]
["The lotus feet of Lord Nityānanda are not illusion; they are a fact, and therefore one who engages in the transcendental loving service of Nityānanda is also transcendental."]
[From Narottama Dāsa Ṭhākura's *Manaḥ-śikṣā*, from *Prārthanā*]

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

What's the time?

Akṣayānanda Mahārāja: Quarter to ten, Mahārāja.

Śrīla Śrīdhara Mahārāja: Ten to ten?

Akṣayānanda Mahārāja: About quarter to.

Śrīla Śrīdhara Mahārāja: Quarter to ten. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Mahāprabhu Gaurāṅga Sundar.

_____ [?]

Vidagdha-Mādhava: Guru Mahārāja, can you tell us something about the dancing of Mahāprabhu? There was some emphasis on the dancing of Mahāprabhu in His *līlā*, it was very special kind of dancing. Could you tell us something...

Śrīla Śrīdhara Mahārāja: Yes, very intensely. When He, intensely satisfied, doing His function, then that satisfaction takes Him to dancing _____ [?] He has come to distribute Himself, and when He feels some satisfaction in His discharge of His duties, He feels satisfied, dancing, dancing means self satisfaction. The symptom of self satisfaction, and singing and discharging His duty that is delivering to others. And satisfaction is aimed for performing the duty, the works, the function. That produces dancing.

I have mentioned in the *Prapanna-jīvanāmṛtam*, no, in *Premadhāma-stotra*, that Mahāprabhu is the ultimate reality, Śrī Caitanyadeva is the ultimate reality. It is proved by His pastimes. Dancing means He's full in Himself. He's mad in enjoying His own ecstasy, and chanting, He's distributing that to others. *Ātmā* _____ [?] *svabhajana-vibhajana*, distributing Himself to others, and He's fulfilled in Himself. That is dancing. Dancing shows that He's fulfilled in Himself, He's tasting. That is the cause of dancing. This _____ [?] it does not depend on any other, no hankering for any other thing. He's full in Himself, His dancing. And His chanting distributing that to others. So this is the real symptom of the most original substance of the world. *Ānandam, advayasa lakṣaṇam, advaya*. Who is the *ānanda*, the ecstasy, is, and ecstasy makes Himself known to others that He is. He's ecstasy, ultimate cause is ecstasy _____ [?] and chanting making known to others that "I'm your friend," distributing Himself, *kīrtana*, *nitya-kīrtana*. This should be the primary symptoms of the highest existence. I wanted to say that there, *advaya-tattva*, *advaya* is fulfilled in Himself, and at the same time He's making Himself known that, "I'm fulfilment." These two signs they must be there.

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.

...

Śrīla Śrīdhara Mahārāja: ...has written a book ... in the connection of Acyutānanda. Have you gone through that?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What is the gist?

...

Akṣayānanda Mahārāja: Yes, Mahārāja.

Śrīla Śrīdhara Mahārāja: Very cold _____ [?]

Akṣayānanda Mahārāja: We'll take your leave. Jaya Oṁ Viṣṇu...

...

Śrīla Śrīdhara Mahārāja: ...to render a complete service to our object of adoration, *paricaryya*, personal service. Hare Kṛṣṇa. Nitāi.

Akṣayānanda Mahārāja: Vidagdha-Mādhava has a question.

Vidagdha-Mādhava: Guru Mahārāja, in *Prapanna-jīvanāmṛtam*, *brahma-bhūtaḥ prasannātmā*...

Akṣayānanda Mahārāja: *Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. Some question, in *Prapanna-jīvanāmṛtam*...

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]

Then, what's the question?

Vidagdha-Mādhava: The question is, you're warning us against wanting to know so many things, intellectually, but in this verse it's said, "One who's cultivating knowledge he's situated in transcendence."

Śrīla Śrīdhara Mahārāja: This *brahma-bhūtaḥ* that is the position of _____ [?] marginal position, rather *jñāna-miśrā-bhakti*, marginal position, the condemnation of *jñāna*, *brahma-bhūtaḥ*. He has already realised that he's not a factor of this material world, so much. So he does not care for the gain and loss of this world, he's not affected by the loss or gain of this world, in balance. But he's *labhate*, not yet entered in the domain of devotion, that is his position. *Brahma-bhūtaḥ*, he has fully realised that he's not a factor of this material domain. So mind, intelligence, and demands of the bodies, both subtle and gross, he's absent there. He's above this material conception, that is exploitation, above the principle of exploitation. But not entered the domain of devotion, only has a connection, a touch of that. *Na śocati na kāṅkṣati*. No attachment for the loss and gain of this world, he's above this world of exploitation. But *mad-bhaktiṁ labhate parām*, the real *bhakti*, *śuddha-bhakti*, pure devotion, he's only to get, and not got, that position. *Samaḥ sarveṣu bhūteṣu*. He sees everyone equal, not special consideration for the devotees, all equal to him because he's above this material world of loss and gain. But he has not acquired yet any affinity, any affection towards the land of devotion. The verge, marginal position, *jñāna-miśrā*, *mad-bhaktiṁ labhate*.

"He's got a chance to acquire My pure devotion, but he has not attained."

That position, *mad-bhaktiṁ labhate parām*.

Then, Mahāprabhu, "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Then *jñāna-śūnya bhakti - sadhya-sara* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.66]

Mahāprabhu comes, after that Mahāprabhu comes to this position. "This is *jñāna-miśrā bhakti*."

Then *jñāna-śūnya bhakti*, he does not care to know about loss and gain, but he has got some taste for the service of Kṛṣṇa. He does not care for anything else. Anyhow he has acquired a peculiar taste, incomparable, unprecedented taste for the service of Kṛṣṇa. And he wants to have that current from the *sādhu*, and to submit there. He does not know good or bad, this or that, and does not care to know anything else. A peculiar taste he has got, unprecedented, in the story of Kṛṣṇa, in the *līlā* of Kṛṣṇa, and that is his guide.

"I do not know how it is so much tasteful, Kṛṣṇa *līlā* is so much tasteful."

So *jñāna-śūnya bhakti*, no calculation. He's captured by the peculiar taste of that service, loving service, and madly wants to go to those places where Kṛṣṇa *kathā* is occurring, wants to go, a peculiar sort of temptation he has acquired, *jñāna-śūnya bhakti*.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ [śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said, "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]

Wherever he may be does not matter. He may be a *brāhmaṇa*, he may be in public, he may be a fool, stupid, he may be a woman, he may be a tribesman, does not matter. But a peculiar taste s/he has acquired anyhow and s/he does not like anything but that type of taste. And he goes to that particular section of the *sādhus*...

End of 82.10.23.B_82.10.24.A

Start of 82.10.24.B

Śrīla Śrīdhara Mahārāja:

[jñāne prayāsam udapāsya namanta eva,] jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

[Lord Brahmā said, "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]

But there, the Kṛṣṇa Who's unconquerable, He becomes captive to those peculiar types appreciating that.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

He had very sharp memory, but during his last days memory fades. We had to remind him about the *śloka*, what he was searching for. But his age was not much, sixty three, still we found so.

I am also finding such position now, searching for the word, searching for the *śloka*, but not easily coming, memory failing. What to say? Already eighty seven past, entering eighty eighth year. But memory, to search for the word, appropriate word, to express the meaning, sometimes slow.

Hare Kṛṣṇa. Gaura Hari bol.

ISKCON may not be very much particular about me. I'm soon going to be done.

What ISKCON wrote in that paper, I did not care to listen to. But should I know the meaning, the points, what they have got to say against me? Last night I was thinking that I must know what complaints they have got against me. And if real we may admit and give my explanation for that. Of course there may be many defects in me, I don't like to say that I am perfect. But that I have caused intentional difficulty, created any difficulty for them. _____ [?] Govinda Mahārāja has also not heard it?

Akṣayānanda Mahārāja: Not fully, not word for word.

Śrīla Śrīdhara Mahārāja: But you have gone thoroughly?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And can you give me the points?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you please do that, 'that these are the points against you.'
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: I have it here actually.

Śrīla Śrīdhara Mahārāja: If you go on reading I may not be able to follow.

Akṣayānanda Mahārāja: No, I won't read it. I'll just tell in brief.

Śrīla Śrīdhara Mahārāja: The points one, two, three, four. The points they raised against me I want to listen to that.

Akṣayānanda Mahārāja: There's two subject matters. "The influence of Śrīla Prabhupāda's God-brother." They have written. "The influence of Śrīdhara Mahārāja on the ISKCON Movement." Your influence on ISKCON, that's the first subject. There's two crisis. Number two is the activities of Jayatīrtha ending up in him splitting from ISKCON. These two points are dealt with. Actually the whole paper...

Śrīla Śrīdhara Mahārāja: Jayatīrtha, do they say that I have canvassed him out of ISKCON?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then, my mere association caused some damage to him, so I'm so harmful, that is their point? My influence over ISKCON, and I'm responsible for that?

Swāmī Mahārāja had affection for me. He came in my connection and so in the beginning he had some obligation and so gradually I had to come in connection with him. But to some other purpose for some ambition we went to have association of ISKCON to fulfil my mala fide object. Is that any cause like that?

He loved me, he appealed to me, and gradually some connection grew up.

Akṣayānanda Mahārāja: Firstly they say...

Śrīla Śrīdhara Mahārāja: Who's responsible for my influence on ISKCON? Am I responsible for that?

Swami Maharaja voluntarily came and associated and by going and coming some influence might have grown. I'm not responsible for that.

Akṣayānanda Mahārāja: They say that...

Śrīla Śrīdhara Mahārāja: If I'm a mala fide object, then Swāmī Mahārāja could not detect, or the brilliant followers of ISKCON who are now controlling, they had no eye to detect and to make careful Swāmī Mahārāja about me? Am I to be blamed for that?

You may collect the points and then I may give the answer. And second is - first my influence to ISKCON, and the second is, Jayatīrtha? That is also, do they think that I took the advantage of his weakness and disconnected him?

Akṣayānanda Mahārāja: They say that, "Śrīdhara Mahārāja has encouraged him to remain outside of ISKCON. He's encouraged him to stay outside."

Śrīla Śrīdhara Mahārāja: I, simply when they came to me, in his connection, and they sought for my help, as I thought best, I gave some help. They took him again to some - discarded him about his sentiments, in the beginning. And then when he left *sannyāsa*, at that time I tried to help him to come in his *sannyāsa* again, to re-accept it again to keep the prestige of the mission of ISKCON, I did it, with the help of Caru Swāmī. Jayapatāka Mahārāja also came here and I went to help them.

Akṣayānanda Mahārāja: Yes, their request.

Śrīla Śrīdhara Mahārāja: But at that time he might have had some partiality, in that connection he might have acquired some partiality towards me. And then when he barred my connection perhaps, as I was told, he voluntarily discarded *their* connection. Jayapatāka Mahārāja came here to canvass him. I allowed him fully, twice, thrice he came. He stayed here even for night also he waited. Even tried to canvass him, but he did not hear him. He's a man of independent spirit, he did not do. But my fault is that when ISKCON rejected, why I kept up his connection? A point may come here. That when ISKCON is rejecting, why I am keeping connection with them, not abiding by their decision?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is the only one thing which can be charged against me, and that is from the beginning. After the departure of Swāmī Mahārāja, this Pradyumna, he came with eighteen points of difference. Then many others came. And I put them to Tamāla Kṛṣṇa and others, the leading persons. And they did not take any attention, did not give any attention. Then I asked them, you wait and see first. Then appeal to them, then collectively appeal to them and then they do not hear anything, deaf ears to you all. Then you may consult amongst yourselves and form an association to go on. That was my direction. And I am in connection with them. Only the charge can be formed against me, that those that could not abide by the rules, by the ISKCON, and I gave them, I have given them some shelter, their hearing, and my association, and some assistance. This only one charge, and that I have done with freedom of conscience.

Akṣayānanda Mahārāja: Another point, they say you have given *sannyāsa* to these initiated disciples of Prabhupāda. But they say this is a break, a break of Vaiṣṇava etiquette, because Prabhupāda had told...

Śrīla Śrīdhara Mahārāja: Because I did not think that Vaiṣṇavism is confined within ISKCON, not outside. Because that was my underlying thought. That it is not confined within the committee of ISKCON but it is still outside. So it is not breach, according to *śraddhā*. It should go on according to *śraddhā* and not in a mechanical way. This is my faith, and if that is objectionable, I admit that. If that is offending, then I am offender. According to *śraddhā* but not by any rules and regulations, formality. I always give higher place of spirit than form. That is my nature. And all the complaints may come to my that decision. If it is wrong, then I am chargeable, otherwise, nothing. I admit that, spirit above form. The form is to serve the spirit and not the spirit to serve the form, that is the principle. So *jñāne prayāsam*, from so many sections and so many subsections, so many clans, they have all come.

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]

You have come to Vaiṣṇavaism, to Swāmī Mahārāja. Have you not crossed your existing past forms, to leave them aside like a torn garment and to come clean towards the feet of Swāmī Mahārāja. Because you did not care for the form but you cared for the spirit, for the truth. That

must be the characteristic of a true Vaiṣṇava, true devotee, true searcher after truth. That must be the characteristic. Always open, always open to accept the higher conception, eliminating the lower. Without that, the stagnant mentality can never be a Vaiṣṇava.

Akṣayānanda Mahārāja: The next thing, taking this first point that you have given indulgence to the break-away people like Tīrtha Mahārāja, taking this point they have now given a list of things against you which show why we should not mix with Prabhupāda's God-brothers, any God-brothers. Even although Prabhupāda said, "Śrīdhara Mahārāja is his old friend...

Śrīla Śrīdhara Mahārāja: It is that Śrīdhara Mahārāja is not a sycophant, not a flatterer. He has got his own principle. And he must be a living person, so he has got his freedom in his ways, and not giving any bond for the slavery of the ISKCON Committee. Cannot be expected to do so.

And it is weakness, it is their weakness, that don't go aside. If you go aside, you'll be poisoned. And they have not the nectar to save them. This is their weakness. Don't mix. Go, pray, anywhere, everywhere, meet them, crush them, and establish your Guru's spirit, truth, and not all cornered, captured in a room, in a prison house.

Be courages to meet one and all. If you have got the real inspiration of the truth, why do you fear in that way, to mix with this and that? That is your cowardice, that is your weakness, that is your defect. You are already in the well. _____ [?]

Where there is hero, I must approach that country. But I shall attack the country of the cowards, the ignorant people, I shall feed. I shall feed myself on ignorant people, less strong. And where there is some danger, I won't approach that, from that side. Why shouldn't I? This is weak mindedness, cowardice.

Akṣayānanda Mahārāja: Now they've given evidence, many different points, "why Śrīdhara Mahārāja is not fit for your association." Different points they've given, so called. The first point is that, "he's responsible for the break-up of the Gauḍīya Maṭha, this is his fault." They tell in this way. "Because Prabhupāda Bhaktisiddhānta told, you must have a Governing Body."

Śrīla Śrīdhara Mahārāja: They do not know Governing Body was there and the majority with them, always. Kuñja Bābu [later, Śrīpād Bhakti Vilās Tīrtha Mahārāja] absconded the majority, there were thirteen persons, eight which we supported, that was eight in number, and five gone away. And again we came out Governing Body in their side majority. The Governing Body was there and the majority side was there. But we could not accept the majority came out. So Governing Body is there. What Prabhupāda wanted, that was there. The majority is always with that.

Akṣayānanda Mahārāja: It was done.

Śrīla Śrīdhara Mahārāja: Yes, they do not know the facts and only throwing mud against me.

Akṣayānanda Mahārāja: Perhaps they do not know also that Goswāmī Mahārāja and [Bhakti Prajñāna] Keśava Maharaja from whom Prabhupāda took *sannyāsa*, from Keśava Mahārāja, they were also with you in the same opinion. Perhaps they have forgotten that too. Yes, mud throwing.

Śrīla Śrīdhara Mahārāja: But the difference was that they wanted to break them but I became indifferent, more or less. Then, what other points? So you collect the points, and an answer should be prepared, but whether we publish it or not.

Akṣayānanda Mahārāja: I thought the best answer, this we can do, but the letters which our Prabhupāda has written to you and to Govinda Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes, that you can put in the beginning, that you may be, in a body you are coming, but your Guru's appreciation is here.

Akṣayānanda Mahārāja: Yes. Those letters finish all the points.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

And also one point you can do. That what occurred within the lifetime of Swāmī Mahārāja, they have no right to discuss about that. Because in spite of that, Swāmī Mahārāja accepted him. Was he a fool? Why, in spite of, he knew it clearly well.

Though the fact is that the Governing Body was always that side. And when I left the mission, the Governing Body on the other side, I left, came away. The Governing Body is there, and it is still now. And in the last time I tried a compromise between Prabhupāda's will and Governing Body. Prabhupāda had a will, "that Kuñja Bābu, Paramānanda and Vasudeva Prabhu, these three trustees they will manage the property," willed. And the last word he told that, "they will form a Governing Body of ten or twelve." So Governing Body was formed and the majority ruled the property always.

But I, anyhow managed to make a compromise between the will and the Governing Body. I was the instrument, mediator of a compromise in the high court case. Kuñja Bābu in his favour, Paramānanda and Kuñja Bābu, these two trustees were one side, and the Governing Body and one trustee another side. So a compromise was effected between the Governing Body and the trust board, and that through my mediation. And so the Maṭha was divided, management was divided. One side trustees and another side Governing Body, and had a compromise from the high court.

They do not know the real fact, and dancing in stupidity. Stupid dancing. The whole thing may be named as a stupid dancing, a fool's dance. The facts are otherwise.

And in spite of that, Swāmī Mahārāja he mixed with me. He does not know what is good and bad? And not in ordinary way, but with some respect. And your letter is proof for that. So those fools are coming to discuss against his Gurudeva.

Akṣayānanda Mahārāja: This is the main thing which we object to.

Śrīla Śrīdhara Mahārāja: And he knew well that I was not going to give ditto in all his activities, he knew it. Still he had affection for me, and he used to come to me, and used to take me affectionately there, so many times. And came here also, so many times, from the beginning. What for? He did not know anything about me? And they know everything.

Akṣayānanda Mahārāja: Yes.

Vidagdha-Mādhava: Like children, Mahārāja.

Śrīla Śrīdhara Mahārāja: Not ordinary children, boisterous, naughty children. Not naughty, naughty also submissive. Hare Kṛṣṇa.

So you know the points one by one. And take answers from me and prepare, keep it ready.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I was a hoax, I did a great hoax to the devotional public? Ha, ha, ha.

Devotee: _____ [?]

Vidagdha-Mādhava: We're very much interested to _____ [?] this fully.

Śrīla Śrīdhara Mahārāja: A great hoax to the devotional public.

Vidagdha-Mādhava: This is a type of cheating. This is the highest cheating, if the Vaiṣṇava community is being cheated.

Śrīla Śrīdhara Mahārāja: The fact is otherwise, one by one. Ha, ha. _____ [?] There is a proverb in Bengali. Do you follow? _____ [?] whether nose is necessary or breathing is necessary? Nose is a formal thing, but breathing is the material, real thing for which nose is.

Devotee: _____ [?] Purity of the force _____ [?] Why the followers of Śrīla Prabhupāda should not go outside of ISKCON for seeking spiritual instruction?

Akṣayānanda Mahārāja: That is already answered.

Śrīla Śrīdhara Mahārāja: Is it for their weakness?

Akṣayānanda Mahārāja: Cowards.

Śrīla Śrīdhara Mahārāja: Weakness? They're afraid of mixing with the public of present Gauḍīya Maṭha? But the caution was it may be in the optimistic way, that they were child, they were all children. So they were cautioned against going out of the area, house. But when they are matured, they'll be given impression, 'go out and conquer.' And when children, 'don't go out.' _____ [?]

Devotee: Prabhupāda gives a similar _____ [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda made another point. It is in our favour, not there. In this way push, that they must open their eye to see this, why he wanted them to keep within the compound, because they are minor.

Akṣayānanda Mahārāja: Yes, of course.

Devotee: _____ [?] "But Śrīdhara Mahārāja is responsible for dis-serving this order of Guru Mahārāja, and he and two others _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Why not one Ācārya, Swāmī Mahārāja? There are many Ācāryas. One Ācārya is not current, it could not go on. Many Ācāryas naturally came out, and Swāmī Mahārāja also from the beginning he made many Ācāryas. Why many Ācāryas instead of one Ācārya in the mission, one Pope? Pope must be one. Why you are so many Popes? So naturally in Gauḍīya Maṭha many Ācāryas have come, it is necessary. Swāmī Mahārāja read that and he sanctioned many Ācāryas according to different zones.

The Governing Body Prabhupāda created and that is still there. But there was a quarrel and a compromise was effected between the will. That was also made by Prabhupāda in the beginning. And the last word "Governing Body." So there was a compromise between the two in the management. Gauḍīya Maṭha, this Caitanya Maṭha was direct under will, so that came to be as private will, and the Caitanya Maṭha came under the control of the will. And the Bagh Bazaar Maṭha that was created afterwards when grown up, and the last word, Governing Body, that went to the Governing Body, and a few other centres divided.

Devotee: ____ [?] Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's order to preach Kṛṣṇa consciousness widened.
In a letter that Śrīla Prabhupāda wrote to Girirāja in May nineteen seventy two, and which Prabhupāda wanted printed in the newspapers in Madras, Prabhupāda says, _____ [?]

Śrīla Śrīdhara Mahārāja: Now you collect the points, and you collect the answers also, and in a meeting you may put it for consideration, and what you think necessary you get advice from me about the answers.

Akṣayānanda Mahārāja: Yes, will do, definitely, it was already our intention. Always, friends are coming.

Śrīla Śrīdhara Mahārāja: Keep it ready, and put at their disposal what they think; that they will also find who are ready to sign your answers.

Akṣayānanda Mahārāja: Yes.

[34:44 - 38:00, many devotees speak (Bengali?) and laugh together.]

...

Śrīla Śrīdhara Mahārāja: ...satisfied with present position and always looking for the future, aspiring more and more, to know more and more about the transcendental, *nirguṇa*, infinite. Hare Kṛṣṇa. Hare Kṛṣṇa.

And from _____ [?] I have improved in more internal investigation to help the mission. Ideas back I had thought in my mind. Now I have organised the thoughts for the preachers in such a way that it would be better for me to collect the teachers and educate them, than to approach the

ordinary public. The teachers should get some sort of beneficial treatment, teaching from me, that will be very helpful for them to preach in the public. I felt for some time, that the ordinary mass won't be able to catch me. But the preachers will be more helped by me. I have got my experience about the preaching so far, and collected the favourable points of different scriptures, and experience, and do discourse with the intellectuals. So more a training school for the teachers than the students, masses, I thought for some time. Their experience when the present relies of the time and scripture, and Prabhupāda, Mahāprabhu, Goswāmīs, all mixed. It is His will. It is unexpected that you have come in my last days in my connection, you all have come. It was beyond expectation. I never thought of it. But the tapes are going away towards the world. It is divine arrangement.

Devotees: Yes.

Devotee: Caru Swāmī, Akṣayānanda Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Wholesale they're Swāmī Mahārāja's *sannyāsī*?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Akṣayānanda Mahārāja, _____ [?] Swāmī Mahārāja, and he has come to appreciate me. So it is a bombshell to them, in general.

Devotee: Caru Swāmī _____ [?] worthless.

Śrīla Śrīdhara Mahārāja: Worthless?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: He may not manage, but he has got feeling inside. In management, Caru Swāmī he's also a failure in the management department. What sort of responsibility in management he has got? Jayatīrtha, he was an efficient man, but coming in connection with Śrīdhara Mahārāja he's spoiled.

Akṣayānanda Mahārāja: Who told that?

Vidagdha-Mādhava: Who said that?

Śrīla Śrīdhara Mahārāja: That should be their statement.

Akṣayānanda Mahārāja: One would consider this is his statement.

Śrīla Śrīdhara Mahārāja: Because Jayatīrtha proved himself previously, a very able man.

Akṣayānanda Mahārāja: Yes. He was good before, but now look what happened.

Śrīla Śrīdhara Mahārāja: Now coming in connection with Śrīdhara Mahārāja the wholesale spoiled.

Akṣayānanda Mahārāja: Ruination, wholesale ruination.

Śrīla Śrīdhara Mahārāja: Such a dangerous poison.

Akṣayānanda Mahārāja: Yes. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

End of 82.10.24.B

Start of 82.10.25.A

Vidagdha-Mādhava: ...too many Rāmas." He's saying, "He's leaving some syllable out, repeatedly, repeatedly. And perhaps habitually he's been chanting like this for a long time, that he's not chanting perfectly.

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

"He's not perfectly pronouncing the mantra." This is offensive chanting?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, "If someone chants *mahā-mantra*, but by habit he misses the sequence, sometimes Rāma Rāma Rāma, too many times. Hare Hare Hare Hare Hare, too many, will this become offence, *aparādha*, *Nāma-aparādha*, or what?" His question. The *krama* of the Name is juggled.

Śrīla Śrīdhara Mahārāja: That may not be at the status of taking the Name systematically, but ordinary Name if there is *śraddhā*. *Śraddhā* is all in all, devotion, affection. then any form of Name that will be productive, but they won't get the result of taking the *mahā-mantra*. But ordinary Name taking, that may be if *śraddhā* is there.

Vidagdha-Mādhava: Then there is some separate benefit for chanting the *mahā-mantra*?

Śrīla Śrīdhara Mahārāja: Yes. Ordinary Name, ordinary Name if there is *śraddhā*, then any type of Name will be fruitful to certain extent.

Vidagdha-Mādhava: But the pure chanting of the *mahā-mantra* has...

Śrīla Śrīdhara Mahārāja: Not that, that consequence they won't get, that fruit. If they do not follow the real system then they won't get the results of *mahā-mantra*. But ordinary taking of the Name Divine, that will come.

nāmaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāśaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra

[Sanat Kumāra told Nārada Muni: "If a person only once hears, chants, or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation - whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, or whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life (*kṛṣṇa-prema*)."] [*Padma-Purāṇa*, *Svarga-khaṇḍa*, 48th *Adhyaya* & *Brahmā-khaṇḍa*, 25.24]
[*Hari-bhakti-vilāsa*, 11.527] [*Caitanya-caritāmṛta, Antya-līlā,* 3.60] [*Gauḍīya Kaṇṭhahāra*, 17.65]

It can't go in vain but if the real Name falls in rough soil, it will take time to sprout. The Name should come from a genuine source, real Vaikuṇṭha *Nāma*. Vaikuṇṭha *Nāma* must be spiritual, not lip deep or mind deep. But Supersoul deep, depth, must have, the Name. And that vibration does not go useless. But if the soul is unfavourable, it may take some time, *yavahita-rahitaṁ*.

This _____ [?] Bhaktivinoda Ṭhākura has given special note on this. _____ [?] Hari, Hare, Hara, that may bring some result but _____ [?] Ha ri, two words in the middle.

Sanātana Goswāmī has discussed this. Then this _____ [?] not Hari, ha ta ri, that may not get the results as Hari because the two words in the middle. _____ [?] Not only the mediation of the words, sound, but there is mediation of the meaning. This *māyāvādī* he may pronounce Hari, but the _____ [?] the difference is of the ontological difference, the difference of different plane of thought. That is *bavadana* [?] if he takes it as the product of *māyā* in the misunderstanding world, *saguṇa*; but it is *nirguṇa*. So *bavadana*, that meditation, interruption is of two classes. One through the sound, the physical, another to the meaning, the real purpose. That is also *bavadana*, intermediation, interruption. That won't give the desired result. Otherwise _____ [?] kamain, kan, kristo. In place of Kṛṣṇa she says kristo. That will also fetch something.

Vidagdha-Mādhava: Supersoul deep, is that consciousness one can cultivate consciously when he's chanting *japa-mālā*, to think of Supersoul?

Śrīla Śrīdhara Mahārāja: It's a question of faith, difference of faith, stages of different faith will produce different type of results. A thief also may accept the name Hari. Hari means to steal. There also some possibility of good effect. But *tatra bavadana, hari,* this *māyāvādī's* hari and Hari of devotee is different. This *māyāvādī* is mediate, intercept between the two. What is that which comes between the two and separates?

Akṣayānanda Mahārāja: Intermediate.

Śrīla Śrīdhara Mahārāja: The question of faith, pure faith, that is the primary thing. Anyhow the clear memory, the memory must reach high, that is what is necessary. The consciousness, anyhow it must have to carry the consciousness to that plane. In the highest stage,

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]

Ordinary forest awakens the memory of that Vṛndāvana. It is possible.

This *tamāla* tree that gave the fullest recollection of Kṛṣṇa to Rādhārāṇī, *tamāla*. When She embraced the *tamāla*, She thought that, "I have got the, I'm embracing Kṛṣṇa." In this way. It is also possible. The question of faith, that is the primary thing.

Vidagdha-Mādhava: This memory of Vṛndāvana is within *jīvātmā*, every *jīvātmā*?

Śrīla Śrīdhara Mahārāja: Not *jīvātmā*. *Jīvātmā* will have to enter into that high plane where the Vṛndāvana is in this conscious world. *Jīvātmā* will have to come in touch with that higher plane in the conscious world which is known as Vṛndāvana, must have to come there. *Jīvātmā*, *jīva* is *taṭasthā*, marginal. When *jīva* is captured by dint of his service, it can enter into that higher plane. And it is taken up for the service there, then he can feel Vṛndāvana. Otherwise from his own intrinsic position he can't do. It is not property of ordinary *jīva*, not right. But he's eligible if he accept the service and in pursuit of a real *sādhu*, then he can enter Vṛndāvana. Not as a matter of right, but matter of grace. If the upper persons they are gracious to accept anyone to take up there, then he can go, otherwise not.

Just as an ordinary servant, if he's taken into the harem of the king, a maidservant, or a boy servant, taken into the harem, the most private part, he can go. Otherwise they will have to be outside.

It is their sweet will of the Vaiṣṇava, of the servitors of that plane. And by one's attitude, the purity of purpose, and attraction for that Vṛndāvana *līlā*, and the grace of Vaiṣṇava, and the servitor Guru can take them up there, can go. Its prospect can go up to that plane, highest prospect. But the atmosphere is only of free grace, *svarūpa-śakti*. *Taṭasthā-śakti*, you will have to enter into the higher potency. Lower potency will have to enter into higher potency. Only by the free grace of the higher potency. And that is all serving object, full of serving, adoration, the object of service. The soil, the air, everything is of higher stuff than myself. We are to enter into that place. Only by the grace of the Vaiṣṇava of that land. Visa is granted only for the interest of the land from which the visa is granted. He who thinks that they won't be useful there, they won't allow to enter. It's a higher land, and for their interest only they will take us there.

Slaves, the recruitment of slaves. If you are a good slave, they will come to recruit you for their purpose here, from here. Recruitment of the slave. But by faithful service he may be adored like anything. No narrowness, no meanness is there. But no claim. All out of grace. Their attitude is wholly transformed. They become accustomed to look around crying.

"They're all my Guru. I am to serve all of them." That should be wholesale transformation. "That I'm a serving unit. I'm the meanest of the mean. Only by their grace I'm here. Otherwise I have no place here." So such humility, that is the very nature of the service there. Everyone thinking that, "I'm the most mean, meanest of the mean. Only by serving them that I can keep my position here and my prestige."

All these things, service, serving, wholesale transformed into serving unit. And service is adored according to its purity, sincerity, and the classification of its nature, *rasa*, and its efficiency, it is adored there. But we should think that we are like so many slaves recruited there. But by our good nature and behaviour the difference will disappear. No claim, no claim. If you want to put any claim, then you are disqualified. Only grace. So high.

His mentality is, "I have no qualification. But anyhow I have got their grace, their kindness. They are giving this chance of serving them. I'm so fortunate. I have no capacity of my own. I'm not qualified. So I have no claim, but out of their grace I'm given the chance."

With that sort of apprehension, they will go on with the discharging of their duty. *Dainya*, *ātma-nivedana*, *goptṛtve varaṇaṁ*, and *śaraṇāgati*, it is full faith. This is the very nature of the negative existence, self-abnegation. Self-abnegation, the very nature of the potency, the negative side. And one should try to increase the negative characteristic of one's own self, and that will draw the positive so much to him. *Dainya*, meek, pitiable condition.

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."] [*Gīta-mālā*, *Yamunā-bhāvāvali*, 19]

"We're told that as much as one is fallen, Your attraction is towards him so much. You are *patita-pāvana*. You have come to deliver the fallen, and I'm very fallen so I have got a claim for Your grace. Because I'm the worst type of fallen." The negative side. "I'm the worst type of fallen." And not a hypocrisy but he must feel like that. "And so I can claim for Your grace. I'm needy, the worst needy I am, so I can claim Your grace, Your mercy. *Ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra*. I'm really the most fallen, so I think I have claim on Your mercy."

The sincere feeling, to improve the negative side. So *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3], knowledge is a failure here, because knowledge wants to possess something within its zone.

"That it is my captive, I have put something in the box, I can take out and I can show, my property. I'm subject, there are so many objective existence within the subject. And I can show according to my necessity to others." *Pratiṣṭhā*.

But *mukam karoti vācālaṁ* [*Bhavārtha Dipikā*, *maṅgala stotram*, 1], only by His grace I can talk about Him. If He gives the supply, then I can distribute. But if that is disconnected, I am nowhere, I cannot give any delivery to any goods. The source is there, the powerhouse.

Gaurasundar. Gaurasundar. Gaurasundar.

...

Śrīla Śrīdhara Mahārāja: "...marginal portion is covered by my existence. I appear here as the master of *māyā* and I appeared there as the servant of Vaikuṇṭha. And within me, Virajā and Brahmaloka. Virajā the highest representation of *prakṛti*. And Brahmaloka the lowest representation of the conscious world."

My avyakrtam na vyakrtam na visisthena jnatam [?]

"Not very clearly differentiated, very vague, my position, *avyākṛtaṁ*. *Bhāgavato 'tha vaiṣṇavaṁ* [*Śrīmad-Bhāgavatam*, 4.24.29] Above me there is another section that are called *bhāgavata*, Vaiṣṇava, *bhāgavato 'tha vaiṣṇavaṁ padaṁ*, there is another sphere which is known as Vaiṣṇava *padaṁ*. *Tad viṣṇo paramaṁ padaṁ* [*Ṛg-Veda*, 1.22.20] Vaikuṇṭha. *Yathāhaṁ vibudhāḥ kalātyaye*. Oh Gods, *kalātyaye*, when the wholesale dissolution will take place after a long time, long, long period, then I also aspire after to enter into that domain, Vaikuṇṭha." That Mahādeva says. But in a clear differentiation of this mundane and the spiritual world. And in the middle, he's as the master of the *māyā*, *māyā-śakti*, and as the servant, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*,12.13.16] & [SCSM's *Śrī Śrī Brahma-saṁhitā*, p 144], and representing himself as the token of service of the Vaikuṇṭha. That is the position of Śivaloka.

There on that side there is Sadāśiva as Mahā-Viṣṇu, and this side the Rudra, known as Rudra, *ekadasa* Rudra. On the other side, the devotee Śiva, that is Sadāśiva, he's devotee. And sometimes he's identical with Advaita Prabhu or Mahā-Viṣṇu. So Advaita Prabhu sometimes told as Śiva, Śiva Avatāra, or Mahādeva, Sadāśiva. Sadāśiva and Mahā-Viṣṇu are almost one and the same. The devotee Śiva is Mahā-Viṣṇu. And Kāraṇodakaśāyī is he. They're the cause, at the bottom of all the wholesale creation, he's there. *Tal-liṅgaṁ bhagavān śambhur* [*Brahma-saṁhitā*, 8], and he sends the ray to this misconceived world. And with *prakṛti* that is mingled and the first stage is *mahāt-tattva* and then so many *brahmāṇḍas*. And in each *brahmāṇḍa* there is again that Viṣṇu Avatāra Kāraṇodakaśāyī, second representation, that is Garbhodakaśāyī. In each *brahmāṇḍa*. And then again each *jīva* soul within, that is Kṣīrodakaśāyī. These are the three Puruṣa Avatāras, Kṣīrodakaśāyī, Garbhodakaśāyī, and Kāraṇodakaśāyī. These are three Puruṣa Avatāras.

Akṣayānanda Mahārāja: Mahārāja, in *Caitanya-caritāmṛta* we read,

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti / sarvatra haya nija iṣṭa-deva-sphūrti

["The *uttama-adhikārī*, sees the moving and non-moving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.274]

And also, *bigeha na bhujoya* [?], we can't understand them. But still, the question arises, does he see Śyāmasundar playing His flute in every position, or does he see...

Śrīla Śrīdhara Mahārāja: According to his *adhikāra*, his realisation. Some may see Nārāyaṇa connection, some Vṛndāvana connection. As he's connected with the conception of the centre, he sees like that. Some may see, are more inclined to Mahāprabhu, he sees Mahāprabhu's recollection comes and captures.

According to intensity, according to the position, the *svarūpa*, such feelings. Nanda centred, Yaśodā centred, the centre of interest, that will excite us to see about Him. *Vātsalya-rasa*, *mādhurya-rasa*, they will give excitement to a particular group of things, paraphernalia. The *sākhya-rasa* they will see the cow, the grazing, the Kṛṣṇa *sakhā*, in this way, their *līlā* with Kṛṣṇa. That is also of infinite characteristic. That will excite them in such. And *mādhurya-rasa* in another way, and *vātsalya-rasa* another way. And they're concerned with Nārāyaṇa, or Rāmacandra, or Gaurāṅga, more addicted, and that flash will come within him by any connection.

Vidagdha-Mādhava: Guru Mahārāja, one devotee from Orissa, he said there are records, he has heard from his father, one *brāhmaṇa*, there are records that Jesus Christ stayed in Jagannātha Purī temple and accepted one Guru, worshipping Sadāśiva.

Śrīla Śrīdhara Mahārāja: I can't follow. One gentleman of Orissa...

Akṣayānanda Mahārāja: He says, there's a record in Orissa, one temple near Jagannātha...

Śrīla Śrīdhara Mahārāja: That Jesus Christ came to visit Jagannātha?

Vidagdha-Mādhava: He stayed...

Akṣayānanda Mahārāja: And that he accepted a Guru who was a disciple of Sadāśiva. Jesus Christ has accepted one Guru there, in Jagannātha Purī, who was a disciple or devotee of Sadāśiva.

Śrīla Śrīdhara Mahārāja: Sadāśiva. Where is Sadāśiva in Orissa? A person, or a Deity?

Vidagdha-Mādhava: That was I think his Deity.

Śrīla Śrīdhara Mahārāja: Sadāśiva. Where is Sadāśiva, the location, Jagannātha temple?

Vidagdha-Mādhava: No. I don't think it is a formal Deity. It was just that his Guru he chose...

Śrīla Śrīdhara Mahārāja: Guru, any gentleman named Sadāśiva? Sadāśiva is a name of a *sādhu* or name of a Deity?

Vidagdha-Mādhava: Not sure. But in the *Bible* Christ is recorded to say, "You have not heard His voice and you have not seen His shape." He was chastising, in a chastising way to the priests. "You have not heard His voice and you have not seen His shape." That's in the *Bible*.

Śrīla Śrīdhara Mahārāja: There is mention in the *Bible*, one priest, who is preaching, reading *Bible* in Rasayi [?], one churchman used to take class, of *Bible*, and many gentleman used to go.

One gentleman came to me, he told, "I was a young boy." He was perhaps twenty or thirty years senior than me, when I was here, forty-five, perhaps he was seventy-five or so. He told me, he

gave the name and the particulars, correctly, that that was the name of that clergyman, and he was reading *Bible*.

"One night Moses saw in dream that God is ordering him to do this and that."

"I stood up, I was a boy, stood up."

And they stopped his reading, "And what is your question?"

"There was a custom if anyone had any question to ask, he would stand up and he will take up his question. I stood up. The Moses saw in a dream God visiting. What did he see? He saw in a dream so must be a figure. A dream, he must have seen a figure and what sort of figure?"

He stopped for some time. "This boy, what he has asked I shall have to think for some time. And then tomorrow in this class, I shall try to explain." But he omitted.

This is vague vision, not clear enough. As this, only human have got soul. And the animals and trees, they have got no soul. This *Koran* and *Bible*, they have got defect here. Where there is vitality, there is soul. Everywhere there is soul, within. But they say only human soul. If we kill a goat, or an elephant, a tree, there's no reaction. But the Vedic scripture says no, this is also *hiṁsā*. You are killing a goat, you are killing a cow. There is also soul. Soul is suffering in that condition. Eighty-four *lākhs* of species soul is wandering through. This is Vedic conception. But *Koran* and *Bible*, Bhaktivinoda Ṭhākura has reached a compromise that it is by instalment.

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]

So there is revealed truth, *śrauta*, revealed truth, but according to the paraphernalia, he deals by instalment. So to them it was impossible to take them out of this *hiṁsā*, this *paśu bhajan*. So revealed truth does not disclose that there is life, because the receiver was not very qualified. That is his compromise. Anyhow, there and that there is no figure.

In Germany I am told by Bon Mahārāja that they produced a theatre based on *Bible*. Then the father, they put the father in the drama, put the father in a high balcony and with grey beard and old appearance, old something, not young. Some aged appearance with grey beard and put there, and from there he's saying, "Do this, do not do this," dictating. In a show they placed the position, the figure of God like that. The figure but they can't see the figure, the negative side.

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ [sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

Śaṅkara is also of the same conception. "There cannot be figure in the spiritual, no differentiation in the spiritual line, spiritual substance. All differentiation only in the material. But no differentiation, differentiated character in the spiritual world."

"But where does it come from?" Mahaprabu says. "Where do you get it?" *Paśyaty acakṣuḥ*. He can see but He has got no eye, what does it mean? That He has got spiritual eye, not fleshy eye. *Apāṇi-pādo*. He has got no leg, no hand, but He can catch, He can go, walk. What does it mean? Not this ordinary fleshy leg or fleshy hand. But He has got hand, leg, eye, everything He has got. That means, conclusion, that that is all spiritual, not mundane. What is not in the cause can never come in the effect. It is there. So in the perverted reflection we find it here, the differentiation. That is non-differentiated mass of spirit. That is the primary conception, Brahma conception. But within that there is Paramātmā, all-pervading, then Nārāyaṇa, the dictator within there, that can take initiative, not an innate substance. In this way the key is in progress toward Kṛṣṇa conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is a saying that when Jesus was disappeared from the place to the unknown quarter for twelve years or so, is it not?

Vidagdha-Mādhava: Yes, no record.

Śrīla Śrīdhara Mahārāja: No record in his life where he was. At that time he came to India and he got some sort of touch with Indian *sādhus* and then went back. There is a saying like that. And some say that after his resurrection he came to Kasmir. He did not die. They put, thinking that he's dead, put them in a cave. And the day of resurrection they say, after three days he came back, he got his energy again and he came away from there, came to Kasmir, there is a saying like that, in India. Kasmir is in India.

Vidagdha-Mādhava: In the Christian Church they say Christ ascended, he lifted himself up, and out of sight of the disciples.

Śrīla Śrīdhara Mahārāja: And disappeared in the sky.

Vidagdha-Mādhava: That's how they say he left.

Śrīla Śrīdhara Mahārāja: It may be. A devotee's figure is like that, not flesh and blood, it may be, he went up.

Vidagdha-Mādhava: So it is possible that Christ knew a form of worship?

Śrīla Śrīdhara Mahārāja: Christ knew?

Akṣayānanda Mahārāja: Christ knew of some form of the Lord, some *iṣṭa-deva*? "Father." He told.

Śrīla Śrīdhara Mahārāja: Yes, but the conception of God is not very clear.

Vidagdha-Mādhava: He did not teach in detail.

Śrīla Śrīdhara Mahārāja: Vague, approximate. But Christ's preaching is theistic, but not complete, partial representation of theism.

Vidagdha-Mādhava: Guru Mahārāja, you said within Brahman, Paramātmā, and also Bhagavān, dictating, not inert. But Kṛṣṇa He's enjoying in Goloka, He's not so much directly directing things here, is He not? He's not so much dictating, extraordinary...

Śrīla Śrīdhara Mahārāja: Yes. Ostentatiously His dictation is not clear. But He's the prime cause of His, looking at His pleasure, They're only working. This Bhagavān and Paramātmā, They're all working, but the spirit supplied by Kṛṣṇa.

End of 82.10.25.A

Start of 82.10.25.B_82.10.27.A

Śrīla Śrīdhara Mahārāja: ...beauty, autocrat. Everything is wanting to serve the beautiful. Beauty has so much command over everything, like everyone, every nerve is moved only for the satisfaction of beauty. Beauty can control external and internal nerve, everything, everywhere. Everyone's internal demand is to go towards beauty, towards *ānandam*, towards harmony, towards love. At the bottom of everything there is the tendency to go towards beauty, love, harmony: that is Kṛṣṇa. The deepest plane, anywhere and everywhere can be traced, can be found that the current is going towards that, that plane, to meet, connected with that beauty, realisation of beauty. And beauty, *ānandam*, love, harmony, are the same, same section, sweetness. Everyone wants, that is controlling the whole market. Aspiration, aspiring for the *ānandam*, *sukham*, real ecstasy. Every atom everywhere aspires after that sort of realisation and that is *ānandam*, *sukham*. That is beauty, that is love, that is harmony, ecstasy. The internal, innermost current everywhere to be traced, that must be found of that nature. Not power, the next hit will be power, everyone wants power to control. But beauty, to aspire after beauty just the opposite, to give out power, to throw away power and to be humble. Humility is indispensable for the company of beauty, for the company of ecstasy, humility, so opposite to power.

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]

Indispensable qualification for the search of beauty, as much as one can so much selfless, self abnegated, he can appreciate so much love and beauty. Sacrifice, *sevā*, can take us to it. And power seeking takes us here to capture everything under our control to this *brahmānda*. And power for rendering service to the beauty, that is in Vaikuṇṭha, *aiśvarya*, serving the *mādhurya*. Sweetness is the end in itself, and sweetness is God, the highest Entity, the deepest foundation, the final goal, that is sweetness, that *Bhāgavatam* says, Mahāprabhu says, very emphatically.

Vidagdha-Mādhava: If someone appears to be proud, or even arrogant, then his position is not, he cannot enter *līlā* in that position if he's displaying that?

Śrīla Śrīdhara Mahārāja: Arrogant may be of two types, arrogance to the higher and arrogance to the lower. With a good will if a mother seems to be arrogant to deal with the child, that arrogance for the good of the child, that apparent arrogance should not be considered with the real arrogance of a passer-by to punish the child. The arrogance will be of two types. In some stages arrogance,

bistay sabhava janate baho shaste loshay [?]

A devotee may be seen to be little, for little cause he becomes angry, but that anger, that should not be classified with the ordinary anger. His anger will do good to the person to whom he's angry. For the well-being of the man with whom he's angry, that anger, *krodha bhakta-dweśi jāne*, that is a qualification, it may be. So they cannot be judged independently.

Mahāprabhu was angry sometimes. When Mahāprabhu was going on His *kīrtana* and the door closed, a *brahmacārī* who was only drinking milk and nothing else, he wanted to enter.

"I must be considered to be purest. I drink only milk, nothing else. So why they have closed the door against me?" Then at last when a door was open and he told: "Why door closed against me?"

Mahāprabhu showed two fingers. "That to drink milk that is no qualification for Kṛṣṇa consciousness."

And this is seen many times. When there was some misbehaviour against Śrīvāsa Paṇḍit, some tantric ridiculed Śrīvāsa, put some, this wine and other things in the door of Śrīvāsa at night to show that he, to ridicule him. And Śrīvāsa Paṇḍit opened his door, gate, and found all these nasty things, this wine, this meat and other nasty things. Then he went to the good neighbours: "You please see that how tantric I am in that every night I with the help of this meat and wine I worship Devī Kālī."

Then the gentlemen they were very much felt disturbed. "Who is the rogue who has done all these things?"

And when it was informed to Mahāprabhu, Mahāprabhu was very much enraged. "That man must have to suffer." And he was Cāpāla Gopāla, he had got this leprosy within a few days.

In this way, sometimes in this world some anger is shown by the incarnation Himself, of the God, and some devotees also sometimes. But that is not harmful, for the good of the persons. So the excitement which is found in a devotee in a proper way, that should not be taken as ordinary anger.

kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweśi jāne, lobha sādhu-saṅga hari-kathā
moha iṣta-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta kariba yathā tathā

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot

immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."]

[Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, 2.10]

In devotees also sometimes we see:

dṛṣṭaiḥ 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]

Upadeśāmṛta, Rūpa Goswāmī says, according to the teaching of Mahāprabhu, that if we find any defect in a pure devotee we should not be very eager to find fault in him. Because in the water of Ganges it can purify, but if any...

Akṣayānanda Mahārāja: Bubbles.

Śrīla Śrīdhara Mahārāja: Bubbles or...

Akṣayānanda Mahārāja: Mud.

Śrīla Śrīdhara Mahārāja: Any mud is found with that water, that also can purify. The bubble and mud, that cannot stand in the way of purification. So in a devotee who are only meant for the good of the universe, if we find some mud or bubbles like things, like anger and some other things. In the body also some is blind, some is lame, if we attribute that to their inner self then we're losers, we commit offence.

Vidagdha-Mādhava: But it is understandable sometimes when anger is used in love, it can be understood in that way.

Śrīla Śrīdhara Mahārāja: Of course. When a mother or father is abusing their child for their good, one can, it is understandable. And another man he's beating a boy. Both is distinguishable different things. So a man of that intelligence, that standard of intelligence that can know. The well-wisher is chastising the boy, and the passer-by is chastising the boy, the difference can be understood by an intelligent man. Ordinary people may not make it out.

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

Some say that Akṣayānanda Mahārāja is worthless...

Devotees: [laughter]

Śrīla Śrīdhara Mahārāja: ...and a symptom of a worthy man to control men and to earn money.

Vidagdha-Mādhava: Kṛṣṇa.

Akṣayānanda Mahārāja: But he can't get any money, he's useless. ha, ha.

Śrīla Śrīdhara Mahārāja: Money, money and men together, that is the qualification of a substantial, a good man, a *sādhu*, luck, that is the symptom of a worthy man. Hare Kṛṣṇa. What's the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Gaura Hari. Nitāi Gaura Hari.

Akṣayānanda Mahārāja: We might have some worth as an atom of dust at your feet.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: If we can be an atom of dust on your feet...

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Hari. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: ...maybe some worth then.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol! Mahāprabhu at least says to Kṛṣṇa that, "It is worth to become a dust in the feet of Kṛṣṇa." What is that *śloka*? *kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau*.

Akṣayānanda Mahārāja: *Ayi nanda-tanuja, kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ*.

Śrīla Śrīdhara Mahārāja: *Sthita-dhūlī-sadṛśaṁ vicintaya*.

[ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ 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]

"Not a part and parcel of Your body, but *vibhinnāṁśa*, a different type of substance. I want connection with Your foot, holy foot."

Vibhinnāṁśa jīva - tāñra śaktite gaṇana, taṭastha-śakti.

[svāṁśa-vibhinnāṁśa-rūpe haiñā vistāra, ananta vaikuṇṭha-brahmāṇḍe karena vihāra
svāṁśa-vistāra - catur - vyuha, avatāra-gaṇa, vibhinnāṁśa jīva - tāñra śaktite gaṇana]

["Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are *brahmāṇḍas*, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikuṇṭha to this material world. The separated expansions (*vibhinnāṁś*) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.8-9]

mamaivāṁśo 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]

This is a general word, but in particular really it is the part of His potency, and not the higher potency but in the marginal potency, that is *jīva*. That is also a part in a general, in a broad sense, everything is a part of Him. He's *advaya-jñāna*, He's everywhere, He's including everything so everything is a part. But among, there is differentiation in calculation about the reckoning of the parts. *Svarūpa-śakti*, He and His *śakti*, potency, and potency higher, lower, and marginal, *jīva* is a part of the marginal potency.

And Guru also, apparently Kṛṣṇa, but Kṛṣṇa can give only Himself, so it by His will that anyone can achieve Kṛṣṇa consciousness. A general it is Kṛṣṇa, but when we are particular we find, 'no, it is His potency.' And potency there of different kinds, different kinds.

And His representation different in Vaikuṇṭha, Nārāyaṇa, Nārāyaṇa's paraphernalia, Kṛṣṇa's paraphernalia. The Rāmānuja's, their ultimate goal is in Vaikuṇṭha, Nārāyaṇa. The Nārāyaṇa is coming to recruit them through His potency of different type. Kṛṣṇa comes to require him through His potency of different types, *sākhya*, *vātsalya*, *mādhurya*, etc., *śanta*, *dāsya*. That differentiation gradually awakens in ones, in the mind of the disciple and can say: "Oh, who went to recruit me in the name of the agent of Kṛṣṇa, now I find he has got such and such function in the *līlā* of Kṛṣṇa. He went to me with the certificate of an agent of Kṛṣṇa in general to recruit me and he has taken me here to give me engagement in this particular service." *Mukunda-preṣṭhatve*, *guru-varaṁ*.

[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum-nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]

["O my dear mind, please do not perform the religious activities prescribed in the *Vedas* or the sinful activities prohibited in the scriptures. Just stay in Vraja Dhāma, which is manifest on this material plane, and fully engage in the service of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. Always remember Śrī Gaurahari, the son of Mother Śacī, is non-different from Śrī Kṛṣṇa, the son of Mahārāja Nanda. Always remember that Śrī Gurudeva is the dear-most associate of Mukunda. These feelings are your transcendental wealth."]

[Raghunātha Dāsa Goswāmī's, *Manaḥ-śikṣā*, 2] & [*Gauḍīya Kaṇṭhahāra*, 1.40 & 18.24]

In first sight everything is seen as He, but by nearer approach we find specification, differentiation there. And the potency, and differentiation again in the potency, and in the higher potency also so many departments. In this way Guru is at last located in a particular service there, *mukunda preṣṭhatve*, it is he who went to recruit me on behalf of Kṛṣṇa. *Rūpānuga*. But they're not to be differentiated so tightly, their oneness, one tune they have got, of one heart, one aim, one object, one interest. In that case not to differentiate. There is specific service, in that sense it may be differentiated. So *bhedābheda* and that is *acintya*, everywhere to be applied, common and different. Everything, everything has got this common and difference and that is inconceivable to your consciousness. This will apply, this should be applied everywhere.

So I may finish here today. Hare Kṛṣṇa. Gaura Hari bol!

...

Śrīla Śrīdhara Mahārāja: ...from Mādhavendra Purī, Mādhavendra Purī belonged to Madhva *sampradāya*.

srimaḥ tat prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ.
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat.
bhedābheda-prakāśaṁ sakalam api hareḥ. sri vimuktāṁś ca bhāvat.
sri mantah prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ.

Ha, ha. It is being confused with Mahāprabhu, Śrīla Bhaktivinoda Ṭhākura.
Madhvācārya has got one, from his *sampradāya*, another from Baladeva Vidyābhūṣaṇa.

sri mana madana te hari pratama tatvam jagat satyato [?]
vedo jiva gana hari rama cara richotya bhavam gatha [?]

Ha, ha, memory failing.

richotya bhavam gatha, suddha bhakti sadhya he [?] *Daśa-mūla*.
Bhaktivinoda Ṭhākura *Daśa-mūla*, Nimbarka *sampradāya Daśa-mūla*.
Nimbarka *sampradāya*: *dasye sloka ache tate tare sampradaya katha, balarsh* [?]
And Bhaktivinoda Ṭhākura: *eka dasam mukeli kori candi* [?] is a Gauḍīya *sampradāya*.
_____ [?]

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ

sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable. (9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.]

[Bhaktivinoda Ṭhākura's *Daśa-mūla śloka*, the ten essential principles of Gauḍīya Vaiṣṇavism]

sri mana madana te hari pratama satvam jagat satyato [?]
vedo jiva gana hari rama cara richotya bhavam gatha [?]

_____ [?]

Madhvācārya, he was the strongest oppositionist of the Śaṅkara School. Śaṅkarācārya laid stress on *advaita*, and he laid stress on *dvaita*, not *advaita*, *dvaita*. Īśvara and *jīva*. The *Veda*, the difference that is more prominent. So he opposed them very strongly. And not only he stopped there, he tried to prove Śaṅkarācārya as a demon, quoting a narration from *Mahābhārata*.

Maniman dvaita [?], he was ordered by Nārāyaṇa to preach in Kali-yuga this *māyāvādā*.

And our Guru Mahārāja also published a booklet, small, *Mani-mañjarī*, from the Madhva School, *Mani- mañjarī*. There it is proved from reference to *Mahābhārata* that Śaṅkarācārya was a demon and his name was Maniman. And he was ordered to do so and he came and did that. That is their contention.

But Mahāprabhu accepted him as incarnation of Śiva and Śiva was ordered, a reference also given from the *śāstra*. *Lokan madvi mokan kuru* [?]

With the spirit of harmony, keeping the harmony, not from segregation, from the underlying good meaning was that, who was hopeless diseased persons, to take them out of the, of the patients that are, that have got slight disease. The serious diseased persons, serious patients, to remove them, to save for the safety of the less serious patients. So with that idea Śaṅkara, Śaṅkarācārya, Śiva, was ordered: *lokan madvi mokan kuru* [?] "Who are very much atheist, take them out in another group, showing that they are himself God, that ultimate object, *so ham. So ham* means not *dāso ham*, "I am Him. I am Him."

Generally we see the demons they have got many qualifications, moral qualifications, but only that main difference they're anti Viṣṇu, generally. They even worship Brahmā and Śiva and get boon from them, also do penances and thereby they acquire power. But they are generally anti Viṣṇu, not all, mostly. Only those that are forced to come here by curse, just as Vitrāsura, he also apparently worshipper of Śiva. This Bodi [?], he was a devotee though come in the lineage of *asura*. Prahlāda, exceptional cases. But generally *asura*, they are devotees of Śiva and Brahmā, but anti Viṣṇu.

dvau bhūta-sargau loke 'smiṇ, daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva, āsuras-tad-viparyayaḥ

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."] [*Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*,14.1]

And generally the demigods they are submissive to Viṣṇu. The general nature of things is such, *āsuras- tad-viparyayaḥ*. *Devi sampad* _____ [?] is thought to be the incarnation of Śiva, Bhīma and Hanumān. During Kṛṣṇa he was Bhīma and during Rāmacandra he was Hanumān, and in connection of Vedavyāsa Nārāyaṇa he became Madhva. That is their contention.

Akṣayānanda Mahārāja: In connection of Vedavyāsa?

Śrīla Śrīdhara Mahārāja: Madhvācārya, the Avatāra of Vāyu, Mukha-Vāyu, incarnation of Mukha-Vāyu. That is the general Guru-tattva. So, when Kṛṣṇa came he came as Bhīma. When Rāmacandra came he came as Hanumān. And Madhva is also called the Avatāra of Vāyu, but connected with Vedavyāsa. He's considered Nārāyaṇa Himself, *vyāso nārāyaṇa svayaṁ*, but He has been taken as *śaktyāveśa* generally, *nārāyaṇa-śaktyāveśa*.

Akṣayānanda Mahārāja: What is the relationship of Vāyu and Vyāsa?

Śrīla Śrīdhara Mahārāja: Mukhyapra [?] Vyāsa, Vyāsa is the abode of Nārāyaṇa. Mukhya Vāyu's position is that of Guru. Madhva philosophy is like this, that Kṛṣṇa, then another half of Kṛṣṇa to render service of Kṛṣṇa Balarāma. *Cid līlāmṛthuna* [?] Five stages, a figure, and within Him the *devata*, or the *sūkṣma* [?] -*tattva*, that is *mano-mayacor* [?], person. And within His heart there is mukhya Vāyu, *prana pradhana* Guru. And then superior to that, Baladeva, and within the heart of Baladeva, *cid līlāmṛthuna* Rādhā-Kṛṣṇa. In this way he has explained. A material figure of a *jīva*, within that, that the person. In their words, *devata*, *devata* means the real person, and within the heart of the person there is *mukhya* Vāyu, or Guru, that is Madhva, or Bhīma, or Hanumān, something of such conception, Guru in general. And in the heart of that Gurudeva there is Baladeva, Nityanānada, some similar. And there in that heart of Baladeva *cid līlāmṛthuna*, Kṛṣṇa with His *śakti*.

In *Gauḍīya* also it was written. And one gentleman, one professor, by birth he was a Vaiṣṇava, Professor of English in Barampur College, good scholar, he put a question to the Editor of *Gauḍīya*.

"Please try to explain this thing more elaborately. Here we may find, *sarva-dharma-sāmānya* [?], the harmony of all the religious conceptions. Try to elaborate."

But that was, elaborated means repeated. I did not find that anything more was given there. This was only couched in new words and expressions. But I did not find that here is the harmony of all the religions in the field.

Līlāmaya Bhagavān. As Sanātana Goswāmī has mentioned in *Bhāgavatam* in *rasa-līlā*. Baladeva also showing His *rasa* with the *gopīs*. There, the Sanātana Goswāmī has given his note. Externally

Baladeva is seen to perform *rasa-līlā*, but internally in His heart He's showing the *rasa-līlā* of, He's connecting with Kṛṣṇa. Kṛṣṇa is in His heart, in His heart He's connecting Kṛṣṇa in the *rasa-līlā*, and externally He's found to participate in *rasa-līlā*, in *Bhāgavatam*. But Baladeva's nature is such, intrinsic nature, that He's not the ultimate enjoyer. He's composed of such materials which is all service, all service. It's said every atom of His body only meant to satisfy Kṛṣṇa. So His own enjoyment is not possible. That is, the note is given by Sanātana Goswāmī. *Lilaya krsna kedar lila koram* [?] So Baladeva is such, the highest platform on which the Kṛṣṇa has His *līlā*, and lower to Baladeva there is Guru-tattva, in general, the fifth stage. And then that Guru-tattva again within the person, and person has got his body. So five stages. This way divided.

And the *Upaniṣad* also: *annamaya kosh, prāṇamaya kosh, manomaya kosh, vijñānamaya kosh, ānandamaya kosh*. Division is this way.

Baladeva Vidyābhūṣaṇa says that in *vijñānamaya kosh* there is *jīva*, *annamaya* this physical body, *manomaya* the mental, the subtle body. Then *prāṇamaya* the life, and after that *vijñānamaya* above *prakṛti*, the *jīva*, *taṭasthā-śakti*. And then *ānandamaya kosh*, whole Vaikuṇṭha and Goloka covered. *Svarūpa-śakti*, the domain Yoga-Māyā.

Ke ?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Following Madhvācārya, there was one Jayatīrtha, whose *Suddhar* [?] *mādhava haite, akṣobhya paramahaṁse, akṣobhyera śiṣya jaya-tīrtha nāme paricaya.*

[nṛhari mādhava-baṁśe, akṣobhya paramahaṁse, śiṣya boli' aṅgīkāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya, taṅra dāsye jñānasindhu tare]

[The two other principle disciples of Madhvācārya are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava's disciple was the great *paramahaṁsa* Akṣobhya Tīrtha. The principle disciple of Akṣobhya Tīrtha was Jayatīrtha, whose foremost disciple was Jñānasindhu.]

[The Brahma-Mādhva-Gauḍīya Sampradāya, verse 2,
compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

He was a very good scholar and in his *Suddhar* he refuted this *māyāvādā śāstrictly*, wonderfully, so that the Śaṅkara School was bewildered. From Nimbarka section also, that *Parapakya Girivajara* [?] and other books refuting Śaṅkara School. Many big scholars came. But the *Suddhar, Daya Suddhar* [?], that very successfully refuted, has smashed the argument of the Śaṅkara School. Then after that, the Śaṅkara School, came another Paṇḍit, a Bengali gentleman from Paripur [?] District, Madhusudhan Saraswatī. He again, many of them tried to refute him but this gentleman, he, *Advaita-siddhi*, he wrote one book *Advaita-siddhi*, and he, we are told was successful to re-establish the clamour of *māyāvādā*.

End 82.10.25.B_82.10.27.A

Start of 82.10.27.B

Śrīla Śrīdhara Mahārāja: ...to certain extent, Advaita Siddhi, he has embraced devotional school, and almost accepting both as parallel. *Nirvikalpa-samādhi* and Viṣṇu *bhakta*, one and same, in his introduction in *Bhagavad-gītā* he says:

nirodita tasi punar, sarvikalpa samadhi na [?]
nirvikalpa samadhi stu, bhavi ratra tri bhumika [?]
_____ [?]
_____ [?]

The *samādhi* of the *yogīs* of three classes. In the beginning, sometimes in *samādhi* and sometimes he awakes not so much. In the second stage when he's in *samādhi*, if any interruption, disturbance comes from outside, then he comes out, awake to this world, otherwise not. And in the third stage, he never rises from his *samādhi*, always continuing. No external pressure can bring him back to the world consciousness, that's all. And he comes here to say that, *visnu bhaktas ca katyate* [?] At that time we can say also that Viṣṇu *bhakta*. Puzzling all. Ha, ha. So Viṣṇu *bhakta* is not conscious of any, he's conscious of the *līlā*, person, all these, but he anyhow draws this to Viṣṇu *bhakti* in Vaikuṇṭha. This *nirvikalpa-samādhi*, the highest stage of *samādhi* and it becomes Viṣṇu *bhakti*, it's similar, that is his argument.

Bhaktivinoda Ṭhākura has warned against him. And many things, he has also compiled a commentary of the first three *ślokas* of *Bhāgavatam*, accepted *Bhāgavatam*, but in his own way he has taken it, he has taken *bhakti. Tadīya*, in the first ray of devotion, 'we belong to Him,' that is the conception. In the second stage 'He belongs to me.' A puzzle here.

In the case of Candravāli she thinks that, 'I belong to Kṛṣṇa.'

And in the stage of Rādhārāṇī She thinks, 'Hari belongs to Me. Kṛṣṇa belongs to Me.' *Tadīya-madiya*.

And this gentleman comes and says: "Then, after that, *tad-aham*, I am He."

And they have created a *śloka* from the mouth of Hanumānji, in the name of Hanumānji he has created one *śloka*: *deha buddha ... daso ham* [?] The *śloka* does not come to me.

Deha buddha ham daso smi. "When I come to the plane of this body then I am His servant."

Mano buddha tadam sakha. "When I identify with my mind then I feel that I am His part and parcel."

Atma buddha tadeva ham. "And when I go to look to my soul, then I see that I am, He and me, one and the same."

Iti menisti tavati. "This is my desiring of union."

I composed a *śloka* just in the opposite way, I forgot that. Hare Kṛṣṇa.

So Bhaktivinoda Ṭhākura has warned that there are many expressions in his writings. Apparently ordinary man will think that he's a great propounder of *bhakti* school. But at the end he has given about pure *māyāvādā*, so one must be warned against him, tactics.

Some physical strength he had, inconceivable. It is written in some place, "One stone by a single hand he removed from one place to another, which about thirty people could not do." Such

physical strength he possessed. And he was very fond of eating plantain, about one hundred plantain he could eat and digest. Something like that, one big cluster of plantains. Hanumān is also fond of plantains. About Bhīma we do not find so much. But Madhvācārya's very favourite food was plantain.

[Madhvācārya is said to be the incarnation of Hanumān and Bhīma]

Akṣayānanda Mahārāja: So what was the origin of this *Tattva-vādī* philosophy then?

Śrīla Śrīdhara Mahārāja: *Tattva-vādī sampradāya* from the Madhva *sampradāya*, originates from Brahmā. Śrī Kṛṣṇa, Brahmā, Deva, Devarṣi Nārada, then Vyāsa, then from Vyāsa, Madhva, in this way.

Akṣayānanda Mahārāja: But the present *Tattva-vādī* is the same thing, or distortion?

Śrīla Śrīdhara Mahārāja: Yes, more or less the same thing. Their seat is UP, Mayisore, Kanatak, *Tattva-vādī*, eight Maṭhs are there.

Acyutānanda told he visited them. And one of the *Tattva-vādī* was a little liberal, he came to visit Gauḍīya Maṭh, a little liberal. And when Acyutānanda visited them they were so orthodox that they did not even talk with Acyutānanda. "A beef eater so we should not talk with him."

Then, that gentleman who came to visit Gauḍīya Maṭh, he was a little liberal, through him, Acyutānanda told me. "I asked that gentleman who did not want to speak to me direct, ask him whether beef has got more capacity to make one sinful, or Kṛṣṇa *Nāma* has got more strength to remove that sin? Which is the stronger? The beef is stronger or the Holy Name of Kṛṣṇa is stronger? One gives us sin and another purifies us. Who is the stronger?"

Then of course he was compelled to say, "The Kṛṣṇa *Nāma* is infinitely more stronger than beef can pollute."

"Then if we take the Name, we have faith in the Name of the Lord then that sin may not be removed?"

In this way he put the argument, Acyutānanda told. At that time he was a little bewildered and did not say much. Whatever he said he did not mention but he was weakened in his argument. Some question of *aparādha* etc., might have been taken into that position. *Aparādha sunya he raya kṛṣṇa nāma*. Then the Name can purify, comes to purify us. When we commit offence it is not possible to be purified in this. The principle he had to accept that Name can purify from any sort of sin committed. *Tattva-vādī*, very strict.

Mahāprabhu also visited them and He discarded them, as mentioned in *Caitanya-caritāmṛta* [*Madhya-līlā*, 1.114 & *Madhya-līlā*, 4.197 purport.] we find that "You give more importance to *mukti*, emancipation and to *varṇāśrama*, *karma*. But *Śrīmad-Bhāgavatam* has discarded both of them. Neither *mukti* is our end nor this *karma*, *varṇāśrama*, *karma*, that is our desirable thing, can give us the desired end. Both *karma* and *mukti* has been discarded in *Bhāgavatam*. And you try to establish those two."

Akṣayānanda Mahārāja: Those present *Tattva-vādīs* they say there's three types of *jīva*, *sattvic*, *rajasic* and *tamasic jīvas*.

Śrīla Śrīdhara Mahārāja: That may be. That does not matter. It is accepted by all. *Sattvic*, *rajasic*, *tamasic* everywhere, not only in human species, but in animals, in trees, amongst the *devatas*, everywhere this *sattvic*, *rajasic*, *tamasic* classification, sub-classification.

Akṣayānanda Mahārāja: But they say it is a quality of the *jīva* directly.

Śrīla Śrīdhara Mahārāja: But the soul is *nirguṇa*, above *sattya-guṇa*.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And they all accept, *nichotya bhavam gatha* [?] Even amongst the liberated souls there is also gradation, accepted by *nichotya bhavam gatha. Nicaivam gutya*, gradation amongst, they all do not merge in the same position, but there is hierarchy, gradation, *nichotya*.

Sarotam manca te tam taro tama - bhāgavat tat pujya [?] Written by Madhvācārya perhaps.

Gītā tat pujya, bhāgavat tat pujya [?] From quotation of Madhva in his *tikā* of *Bhāgavatam* it was found that *tri-śakti*, *antaraṅga*, *bahiraṅga* and *taṭasthā*, *tri-śakti*. He quoted somewhere from some *Purāṇa*.

Phalam gitam sri tri varnena [?] In this way, in *Ekadas-kanda* perhaps, to explain some *śloka* it was found. *Alangitam tri ragena* [?] That means three potencies, *taṭasthā*. *Bahiraṅga*, *antaraṅga* and *taṭasthā*.

In *Viṣṇu-Purāṇa* also. Diti asakti visyate _____ [?] In *Viṣṇu-Purāṇa*.

And Madhvācārya's quoting from somewhere.

He went to see Vyāsadeva and it is told that he met Vyāsadeva and got some direct instruction. Then he came home and he converted his *sannyāsa* Guru first, his first conversion was his *sannyāsa* Guru, Acyutāpreksa, a *māyāvādī*. And he was given the name [Pūrṇaprajña Tīrtha] Padmanābha. Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari. Mādhava, Akṣobhya, four direct disciples, Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari, Mādhava and Akṣobhya. Four direct disciples are successively Ācārya. Then gradually their eight Maṭhs grow, eight Deities, Temples with Deities, and eight Ācāryas. And in each Maṭh there was one preacher. The Ācārya was there who was busy with the *pañca-yajña* of the Deity, and another representative of him used to preach, to collect disciples for the Ācārya. But gradually it came that the preachers began to collect disciples of their own. And at first the eight and then became many. Yutavadhi [?] Maṭh, or something like that, they could collect more men in their favour for their Maṭh, we are told.

And I met the Ācārya of that Maṭh, Ācārya or preacher, the Guru, and had a stop-fight [?] Myself, Bon Mahārāja, Hayagrīva Prabhu, that is Mādhava Mahārāja, etc., we were there. Vigraha of Kṛṣṇa.

Deha dehira vibhargo yan yasyari vidyati kachit [?] Our point.

And he told that, "Within the Arcā-Mūrti there is God, and the body is not God, in Arcā."

We told, "No, a wholesale. Wholesale is transcendental. We cannot find it or feel it. But according to *śāstra* it is so."

He put objection. Then ultimately he had to submit in the case of Kṛṣṇa *līlā*. I told: "When Kṛṣṇa showed that He's being killed by Jarāvyad, do you admit that there was blood oozing?"

"Yes, it is mentioned, the blood oozing from the body."

"Then what is that blood? Is it really blood or a show?"

"No, it is a show."

"And then? The Kṛṣṇa showed that He's dying, blood oozing, and the blood is not material blood, but to our senses it is material blood."

He told that: "The Śālagrāma if it is crushed by a hammer then it is reduced to pieces."

I told that: "It is our offensive conception, offensive conception, we find is like that. But we must not believe it, it is not the truth. Our offensive experience of our senses, but it is not the truth, it's not the fact. It is a show."

But He did not admit. But as when I gave the example of Kṛṣṇa *līlā* then he had to admit that. What we experience with our eyes, that blood oozing, that is not real blood, that is deceiving our senses. So a similar case here in the case of Śālagrāma as reduced to dust by the hammer. This is like that. And I gave quotation from *Bhāgavatam*. That was of course very finer one there. *Sarva-vedānta-sāraṁ yad*, I heard from Prabhupāda to explain in that way as much I could remember. *Līlā-kaivalyam. Sarva-vedānta-sāraṁ yad*, in the end of *Bhāgavatam*.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu 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]

What is the highest necessity in us? To try to remain always in the faith of the Revealed Truth and not to allow ourselves to come down from that level and to think that what we experience through our senses that is true. We won't allow ourselves. We must try to keep our faith always.

That what I see it is false, it is *māyā*, illusion. My mind, my senses, they cannot find truth. An ordinary magician can deceive them, my mind and my senses may be deceived by a skilful magician, so we must not rely on them. We must rely on the cent-per-cent on the Revealed Truth. They're deceiving my mind, my eyes, my ears, deceiving me. And *kaivalyam*, cent-per-cent we must take our position on the level of that Revealed Truth and never allow ourselves to come down to the world of experience.

Sarva-vedānta-sāraṁ yad, this is the very gist of all the old *Vedānta*, they say this is all *māyā*. *Brahmātmaikatva-lakṣaṇam*, Brahma, Paramātmā and Bhagavān, these three of same level, similar, not same but similar level, *advaya-jñāna*, *vastu advitīyaṁ*, *advaya-jñāna*. Somewhere it comes as Paramātmā to some sections, to some sections it comes as Brahma, to another section it is Bhagavān, *bhajanīya*, to be worshippable. The highest section, She's the ultimate cause, the object of their service for dedication, and not all comprehensive consciousness, neither all permeating and regulating principal of the Ultimate Reality. But He's for Himself. We are for Him, we are to serve Him, we are to satisfy Him. For His enjoyment our existence is possible, in this way, this is the highest.

Brahmātmaikatva-lakṣaṇam, vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam: and continued consciousness on this plane, *tan-niṣṭhaṁ, tan-niṣṭhaṁ,* that *vastu advitīyaṁ, advaya-jñāna niṣṭhaṁ, advaya- jñāna* Svayaṁ-Bhagavān. *Tan-niṣṭhaṁ, kaivalyaika-prayojanam*: to maintain uninterrupted continuity our existence in the plane of service, that we are to worship Him,

we are to serve Him, we are to love Him. He's so beautiful, He's so loving. Our end of life is in His satisfaction, *kaivalyaika-prayojanam*. With this *kaivalyaika-prayojanam* we must not allow ourselves to deviate from the faith which is revealed to us by the scripture, and must not allow ourselves to be drawn down by the charm of the world of this mundane sense experience.

He was a big *paṇḍit*, big scholar. We have not scholarship, not so much well-read. That gentleman when he used to come to Benares, he, by beat of drum, he announced to the *māyāvādīs*: "Come and discuss with me if you have any right, you want to prove that devotion, *jīva* and Bhagavān is both real and both different. Not one and the same as you say, you fools."

In this way that man, but he was silenced by the grace of Gurudeva. I heard it once when our Guru Mahārāja explained this *śloka*. *Kaivalyaika-prayojanam*, in this word *kaivalya*, this misguides everyone, mostly that *kaivalya*, Śaṅkara, *kaivalya-advaita, kaivalyaika-prayojanam*.

One gentleman came and began his argument with the help of this *śloka* of *Bhāgavatam* to Prabhupāda.

I saw Prabhupāda went up to his own room and came back with the edition where Jīva Goswāmī's comment on this *śloka* in *Bhāgavatam* and began to read. And Jīva Goswāmī says that: "*Brahmātmaikatva- lakṣaṇam, brahma ātmā, ātmā* means *jīvātmā*, *eka lakṣaṇam, brahmātmā*."

That man wanted to prove "*Brahmātmaikatva-lakṣaṇam*, that is *jīvātmā* and Brahma are one and the same. It is mentioned in *Bhāgavatam* in the conclusion *śloka*."

But Prabhupāda refuted and with the argument of Jīva Goswāmī. In the beginning, *tattvaṁ yaj jñānam advayam brahmeti paramātmeti, bhagavān iti śabdyate*.

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Here in the conclusion that the beginning that real vision is being satisfied. *Sarva-vedānta-sāraṁ yad, brahmātmaikatva*, *ātmā* means Paramātmā. _____ [?] The meaning of *ātmā* is Paramātmā also. So here Paramātmā, in the sense of Paramātmā it is used, because there also the *advaya-jñāna, vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam, brahmeti paramātmeti, bhagavān*. Here that very beginning has been drawn here in conclusion. *Brahmātmaikatva-lakṣaṇam vastu advitīyaṁ*, Brahmā, Paramātmā, *lakṣaṇam advitī astu, tan-niṣṭhaṁ, kaivalyam*. That *advaya jñāna niṣṭha, tat sam vandiya,* not *tat ekata kaivalyam*, *tat sam vandiya kaivalyam tasmin nistha yukta, kaivalyaika- prayojanam*. _____ [?] Continuous, no interruption, no falling down from that plane. Continued presence there, that is *līlā yam pravesha, tato līlāyam pravesha*. In that plane the *līlā* is going on, to have entrance, admission in that plane and not to come up *vastu-siddhi*, *vastu-siddhi*, not to come back from there. For eternity to have entrance there.

What's the time?

Akṣayānanda Mahārāja: Ten to ten Mahārāja.

Śrīla Śrīdhara Mahārāja: Rāmacandra Vijayotsav is also today, Rāmacandra. Rāvaṇa was killed when Rāmacandra came back. Hare Kṛṣṇa. In U.P [Uttar Pradesh] amongst the *kṣatriyas*, this Rāmacandra Vijayotsav is celebrated with much grandeur.

Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Nitāi Gaura Hari bol! Nitāi. Nitāi Gaura Hari bol.

Dhīrodātta, the hero, of different types, *dhīra-santa*, *dhīrodātta*, *dhīro-udātta*, *dhīra-lalita*. Kṛṣṇa is reckoned among the class of *dhīra-lalita*, continuous pleasure pastimes. Rāmacandra *dhīrodātta*. *Līlā* means playful, *lalita*, playful. And *dhīrodātta* is a firm generosity is found in Rāmacandra _____ [?] more liberal, generosity is made in Rāmacandra _____ [?] *dhīrodātta*, *udātta*, *udātta* means liberal, dedicated form, life dedicated for others, *dhīrodātta*.

A small person in His kingdom amongst His subjects made some remark about Sītā: "She lived a full year in the, under the control of Rāvaṇa and Rāma has taken Her, accepted. But I'm not going to do so." One washer-man told to his wife. "Rāma may do but I won't do. 'You lived in another's house, I won't accept.'"

Through the spy this news reached Rāmacandra and Rāmacandra asked: "Lakṣmaṇa, take Sītā to the forest, the *āśrama* of Vālmīki, put Her there. I can't accept Her. The subjects, the people, they've got audacity to remark on My character in such a way. And if I am to sit on the throne then I can't accept this sort of bad name. I shall have to cope successfully in their opinion."

So Sītā was banished, *odātta*, *odātta*.

His father had promised to His stepmother that, "I shall give you three boons." But the father he could not utter it, could not command to Rāmacandra that: "She wants to banish You and make her son enthroned here." Father could not.

But Rāmacandra when He heard He took it. "It is My duty to carry out the commitment of My father. He may say or may not say, he may order or may not order. But I am his successor, not only of the throne but his commitment, debt. I must accept not just the hard cash, this property, but also debt, My father's commitment to My stepmother. I must, it is My duty to do that so My father may not pronounce such harsh words on Me." So He went to banishment, self-banishment, *odātta*, *dhīrodātta*.

And *dhīro-udātta*, Bhīmasena, a little cruel and rough, and that is his continued characteristic with Bhīma. *Dhīra-lalita* is Kṛṣṇa, *dhīrodātta* Rāmacandra, *dhīro-udātta*, Bhīmasena, and *dhīra-santa* is Yudhiṣṭhira, his character is always submissive, not excited, always cool-brained whatever the circumstances unfavourable comes on him he's not excited, very patiently and that patience not for the time being but continuous. *Yudhi*, Yudhiṣṭhira, 'who is firm in internal feud.' *Yudhi* means in fight, *ṣṭhira* means firm, undisturbed, he's undisturbed in any sort of, to meet any circumstances, never excited. That was his nature, *dhīra-santa*. And *dhīro-udātta*, Bhīmasena, *dhīrodātta* Rāmacandra, and *dhīra-lalita* Kṛṣṇa, always a playing mood.

End of 82.10.27.B

Start of 82.10.28.A_82.10.29.A

Śrīla Śrīdhara Mahārāja: ...impression, that connection with the Absolute. So, "For Itself, By Itself," "For Itself." "Die to Live." Application is not hyperbole, it's not exaggeration. For Himself. We're For Himself, for Him, and not for any partial representation of Him. All the forms must have connection with the main spirit, otherwise they're valueless. Anything may be adored if it is in His connection and conducting us towards Him.

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]

The justification of that grand advice, that should be the criterion of everything. All phases of duties you can leave it up, you reject it summarily, and only thing necessary, go towards centre. The search after Kṛṣṇa, reality the beautiful, it is put in that San Jose book. What is that? Dhīra Kṛṣṇa Mahārāja's publication, *The Search For Krsna*. Who is Kṛṣṇa? Reality the beautiful. And what is necessary? Dedication, means die to live. Love, divine love. What is the nature of divine love? Die to live. What you are at present, you will have to die wholesale. And you will find that from within your real self come out with pristine glory. Die to live means such. Die to live, not only death, death is the external aspect; but to live a proper life, to have a proper life, real life, a golden life.

In this principle we are in one place, in one company, in one association. Wherever we may be in the location of the outer cases, but our object, aims and object is common, and that has drawn together from different parts of this existence, non existence. The common cause has drawn together Kṛṣṇa conscious, search for Kṛṣṇa. By mutual help we are to go on to search for Kṛṣṇa. Unending attempt, search for Kṛṣṇa. The search is its own reward. We are to think like that. Our reward, the virtue is its own reward; there is a saying, virtue is its own reward. What more reward you doing a virtuous work? It is being purified attempt. So the search is its own reward that you are not in any mal, false, you are not wasting your energy to work in a false way, wild-goose-chasing. You are in the path, you are progressing. Whatever little you make progress, that is in the real path of your journey, your goal. So as much as you will advance so much you will feel the peaceful atmosphere around you. Be pure, you will imbibe the pure air. You will feel that I am breathing in a purer air, purer atmosphere. Search, progress, progress means that.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
[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]

These three things simultaneously will come to help your experience of progress, *bhaktiḥ*, *pareśānubhavo*, *anyatra*, *viraktir*. By these three criterion you can measure your progress. The search, the advance in the way of search, that is your own reward. Purer, purer, purer, that will be guarantee for your future object of attention. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. And

there will be so many encouraging pillars on our way. As we go so many *sādhus*, we will meet so many saints, so many devotees of different types on the way.

Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta* has given a picture how one gradually goes to the goal. Meets different planes, crosses different planes and different company, and goes on until comes to Kṛṣṇa consciousness, Kṛṣṇa's service, engagement in Kṛṣṇa's service of any type. What is day to us, that will be night. And what is night to us at present, that will become day.

The guiding book and that scripture, the Nāma, the Name Divine all through that will accompany and encourage us, help, make progress in the world proper. Where is the source of the sound I am chanting, so far away from? The source, nearer the source, nearer the source of the sound, *Nāma*, *rūpa*, *guṇa*, etc, nearer and nearer, more and more intense, we shall feel all these things. Sweetness in the ear, then gradually that sweet sight in the eye, of the new opened soul's eye. *Nāma*, *rūpa*, *guṇa*, so many qualities divine, *līlā* and the pastimes that will call forth, "Come, come to us. We are here."

Nitāi Gaura Hari bol. We will stop here today.

...

Śrīla Śrīdhara Mahārāja: ...Aghāsura, Bakāsura, so many different types of opposition came to Bala Kṛṣṇa. Kṛṣṇa going and different types of opposition, dangers coming to Him, it is natural. Anything in its younger age, it is easy to check it. So generally the opposition comes in that way, when young, too much opposition. The trees also, and only crops, so many the possibility of dangers _____ [?] But when grown up, less possibility of being attacked. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: We'll take your leave Mahārāja. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?] Śrīmad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...Raghunātha Bhaṭṭa, he was the son of Tapana Miśra.

Mahāprabhu, before His *sannyāsa*, He was a renowned professor, keeping His own school, and He became very famous as a teacher. And He was invited by the energetic eastern section of the *paṇḍitas* from _____ [?] and visited that place.

There one *brāhmaṇa* named Tapana Miśra came with a surprise visit to Him.

"What do you want from Me?"

He was a boy and he is aged *brāhmaṇa*, *paṇḍita*.

"I got a dream last night that You are not human being but You are God Himself, Kṛṣṇa Yourself. And I have come to You for some solution. From long time I'm going through the scriptures, but I can't settle what would be the best duty of the *brāhmaṇas* of Kali. I could not find it from the different advices of the *śāstras*. I'm rather bewildered. So I meditated and after, in the

sleep, I found "Oh paṇḍita, go to Nimāi Paṇḍita. He will solve your problem. And don't take Him an ordinary person. He has come here to establish *yuga dharma nāma saṅkīrtana*. Go to Him. And I have come to You."

Mahāprabhu told, "The real purpose, there are so many antagonistic advices but deduce them together you will find that in Kali, *Nāma-saṅkīrtana* is *yuga-dharma*. So go on *Nāma-saṅkīrtana*. Hare Kṛṣṇa, Hare Kṛṣṇa, all this. _____ [?] *Nāma* of Kali-yuga. That is the special duty of a religious person to perform. And the second part, don't divulge it to anyone. It is said in the *śāstra* that naturally He may come out, but if anyone tries to make it, to give publicity before the proper time then he will be damaged. So don't disclose this thing."

"You please order me. I shall remain along with You."

"No! You go to Benares, there you live, and in proper time I shall meet you."

With this advice to Tapana Miśra He came away.

And Tapana Miśra went and settled up in Benares from Bengal.

Then when Mahāprabhu, after *sannyāsa*, He was going to Vṛndāvana, first in this way to Rūpa, Sanātana, taking them back, going to Purī, then again by the way of Jhārikhaṇḍa, the jungle forest path through Benares He's going to Vṛndāvana, Mahāprabhu was...

Tapana Miśra came to take bath in the Ganges and there found that Mahāprabhu crossed the Ganges there in that _____ [?] *ghāṭa*, bathing place. And Tapana Miśra was very much surprised and came and took him, adoring Him, that *sannyāsī*, in his house. At that time, not for long time, for few days Mahāprabhu stayed with him and then went to Vṛndāvana.

Then when coming back from Vṛndāvana He met Rūpa Goswāmī in Alahabad, Prayāga, and some fifteen days or so remained there and taught Rūpa Goswāmī about the *rāga-bhakti-mārga* and inspired him.

And then He came to Benares and put up with Tapana Miśra. He was living in Tapana Miśra's house. No. There was another, Candraśekhara. He was by caste *vaidya*. Perhaps there was good, comfortable accommodation in his house. Mahāprabhu used to stay there and He used to take *prasādam*; a *brāhmaṇa* Candraśekhara, Tapana Miśra's house.

And Sanātana Goswāmī met Him there. After leaving this capital, the late Prime Minister, retired Prime Minister, fled away and met Caitanyadeva in Benares. Nice meeting. Sanātana Goswāmī, a bearded, long-haired gentleman, there, comes from this Maharastra stock the previous house of their forefathers was Karnatak, some such place. And they came for their differences amongst the relatives, *brāhmaṇa* king, they were small king, came to Purī leaving the disturbed area of the relatives. Then from Purī to nearby Ganges side here Naiapi [?], and from there to Jessore [?] and from there they moved to Gaura Malda [?], Sasinsa [?]

_____ [?] They brought them, the family, finding that very, very intelligent and efficient for this political transaction. So Sanātana was appointed Prime Minister and Rūpa Goswāmī he was his personal assistant. And the family also lived there.

Rūpa Goswāmī, after meeting Mahāprabhu he left his service and gone home. Sanātana Prime Minister was there. Nawab did not care. Sanātana wanted to resign but he did not accept.

"That I do not know anything. The whole kingdom is under your administration. If you go, then the whole thing, the whole structure will fall. I can't take the responsibility."

But some emergent situation came when perhaps _____ [?] attack from this southern side.

Nawab asked him to go. "You know I'm not in a mood to do any material work, political work. Please forgive me."

What to do? Urgent work the Nawab, the King had to go to the battlefield and ordered, "Put Sanātana Goswāmī," that Sākara Mallika at that time, "in a concentration camp. I shall come back, and then I shall have a final understanding with him. For the time being keep him in concentration camp."

Rūpa Goswāmī sent some money and Sanātana Goswāmī managed anyhow, giving some bribe to the jailer to fly away from the concentration camp.

And anyhow he reached Benares and met Śrī Caitanyadeva there. Caitanyadeva at that time in the house, on the varanda of Tapana Miśra. Sanātana Goswāmī he found out that Caitanyadeva is here and He's in the house of Tapana Miśra, his guest. He passed by the front of the house.

Mahāprabhu had a peep and He could recognise, "This Sanātana in a poor dress."

Sanātana Goswāmī could not venture to enter into the house. He came to see Him but he was so humble that can't enter the room direct on the face of Mahāprabhu. He passing the gate on the other side, sitting.

But Mahāprabhu had a lightening inspection, He sent, "You see some *daraveśa*, bearded, so some Mohammedan fakir is perhaps," Mahāprabhu told, "Some *sādhu*, some saint is on the side of the door. Please call him."

The man went and looked out, here, there, came back. "No *sādhu* I find there, no saint."

"Do you find anyone?"

"Yes one fakir is there."

"Call him here."

Then he went.

'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]

"Oh, you fakir, our Prabhu, He wants you, come in."

Sanātana came. Then Sanātana fell flat on the compound. Mahāprabhu came down and went to embrace him and he's flying away.

"No, no. I am untouchable. I am very low, mean people, I'm untouchable. Don't touch me, my Lord."

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]

This answer came from the lips of Mahāprabhu. "Sanatana, you want to hide yourself from Me. You can purify the whole solar system, the whole *brahmāṇḍa*. I'm going to touch you to purify Me. What do you say? You have got such devotion within you. The purifying generator you have got in your heart. I want to purify Me by your touch."

In this way Mahaprabhu forcibly embraced him, at the first meeting they had. And for that to teach Sanātana, Mahāprabhu had to stay there in Benares two months clear time.

At that time the son of Tapana Miśra, Raghunātha, he used to do some private service, this massage, and other cloth arrangement, all these things, purification of the place, in this way rendered much service, the boy Raghunātha.

And Mahāprabhu told him that, "Serve your parents, they are Vaiṣṇava. And don't enter into matrimonial relation when your parents will disappear, you should go to Vṛndāvana."

This sort of advice He gave to that Raghunātha Bhaṭṭa. Tapana Miśra Bhaṭṭa, Bhaṭṭācārya. Bhaṭṭa means who, generally as was the fashion previously, they kept some students and fed them from their family and educated them, they are told Bhaṭṭa. Bhaṭṭa means *varan katta* [?] who feeds others, but generally students. And Ācārya means who is a tutor, both feeder and tutor, he's Bhaṭṭācārya. And Tapana Miśra came from such a family, Raghunātha also that. So that was the first meeting of Raghunātha with Mahāprabhu there in Benares. And he was allowed some private service, personal service of Mahāprabhu.

Then Mahāprabhu came to Purī. Tapana, his parents left the world. Raghunātha is mature and he came to see once more Purī, to see Mahāprabhu at Purī, and lived for some time there.

And when he's passing away, going away to Benares, Mahāprabhu told, "Don't marry. You may go to Vṛndāvana. There remain with Rūpa, Sanātana and go on with your *bhajana*." And Mahāprabhu gave a big *tulasī-mālā* to him. "Take the Name and go and stay with... And read also *Bhāgavatam* from a genuine Vaiṣṇava, not from ordinary teacher."

He did so and went to Vṛndāvana and lived with Rūpa Goswāmī in his old temple at that time. There his duty was to explain *Bhāgavatam* in a regular class which took place in that temple, *nat mandir*. Regularly he took the class of *Bhāgavata*, and he had some proficiency in the art of singing. He could read the *śloka* in different, _____ [?] three, four ways of sweet pronunciation he showed when reading the *Bhāgavatam*, the *śloka*. And _____ [?] his voice was very sweet, very sweet tone. And in that way he sing the *śloka* of *Bhāgavatam* and he used to give explanation.

Naturally he created a good position there, so much, as we are told, that Mansing, the King of Jaipur, the main General of Agbar, he took initiation from Bhaṭṭa Raghunātha, the hint is given in *Caitanya-caritāmṛta*.

nija śiṣye kahi' govindera mandira karāilā [vaṁśī, makara kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings."]

[*Caitanya-caritāmṛta, Antya-līlā,* 13.131]

That big broken temple, on the top, have you seen, the old temple of Govindaji?

Akṣayānanda Mahārāja: Yes, we've seen.

Śrīla Śrīdhara Mahārāja: That *nija śiṣye kahi' govindera mandira karāilā*, that was built by Raghunātha Bhaṭṭa by his own disciple. And it is written there that Mansing constructed this temple. So we can understand that Mansing took initiation from this Bhaṭṭa Raghunātha, good influence.

Another thing we see, that some suggestion came to Dāsa Raghunātha to have his name at Rasa Mañjarī.

"No, no, *namo 'stu namo 'stu* [*Vilāpa-kusamāñjali*, 16] I am not reached so high as to take the name of Rasa Mañjarī."

Rasa Mañjarī was the name of that Bhaṭṭa Raghunātha. And Dāsa Raghunātha, he took the name of Rati Mañjarī, Rati the unit, Rasa the combination of many particles of *rati. Rasa* is more extensive, and *rati* is _____ [?] Rati Mañjarī. And Rasa Mañjarī was *his* name, Bhaṭṭa Raghunātha. In this way he passed his time in the assembly of Rūpa Goswami. That much we can know about Bhaṭṭa Raghunātha.

Then Dāsa Raghunātha. Dāsa Raghunātha was the only son in a very rich family of Bengal near Saptagram in the district of Hougli. Hiranya and Govardhana, two brothers, his father and elder brother of his father, and at that time they had income of twenty *lākhs* of rupees. In that age twenty *lākhs*; twelve *lākhs* they are to pay to the Nawab, and eight *lākhs*; gross income and net income, eight *lākhs*. And they used to help many *paṇḍitas* and many poor men, at that time. And the only son in the family, the two brothers had Raghunātha. He was married but he did not find any pleasure there, not happy.

When Mahāprabhu, after *sannyāsa*, went to Vṛndāvana and came back after five years, then again went to Purī, and after a tour in South India, he came back for two, three years was in Purī. And then came here after five years and went to Vṛndāvana by the side of the Ganges, met Rūpa, Sanātana, and by the remark of Sanātana came back, not going to Vṛndāvana. Then back to Śāntipura, and from there to Purī, and then from Purī straight to Vṛndāvana.

When that time He came to Śāntipura, in Advaita bhavan, Raghunātha came to see Him. He told his father, he heard about Mahāprabhu and His *kīrtana*. His heart was very much eager to meet Śrī Caitanyadeva. He appealed to his guardians, "Please allow me to have a *darśana* of Sri Caitanyadeva. He's now in Śāntipura in the house of Advaita Ācārya."

Advaita Ācārya was a senior *Paṇḍita*, toll-keeper, respectable man in the society, and this Hiranya Govardhana used to help him regular by money. And he was well connected with the family. So they gave a letter and sent some money, sent Raghunātha, "Go and see Caitanyadeva there."

Raghunātha came and paid the money to the Ācārya. Because Caitanyadeva there are many people coming, going, so arrangement for their food, lodging, much expense. So some money and letter he came. And Advaita Ācārya adored him and made arrangement for his stay there. But Raghunātha was not happy from within, always morose, serious, the young boy about twenty or so. Not cheerful but always serious mood and mourning attitude. And anyhow he was introduced to Mahāprabhu.

And Mahāprabhu understood his spirit and asked him, "Go home. Don't worry, when time will come, Kṛṣṇa will give you the chance of going out of the entanglement. Don't give attention much for the external abnegation. But rather accept the advice of *Gītā*, *yukta vairāgya*. *Markaṭa vairāgya* _____ [?] Don't take to this monkey indifference. Externally they have got nothing, no property, no dress, but their heart is full of enjoying tendency. Don't imitate the monkey, but accept the advice in *Bhagavad-gītā*, *yukta-vairāgya*. What is necessary at your position, accept that, and internally pray to the Lord to help you."

That advice was given in Śāntipura by Mahāprabhu to Raghunātha. And he went back home, and wanted to obey what Mahāprabhu asked him to do, ordered. The parents, the family was satisfied by his conduct at that time.

"That now my son is not very eager or very abnegating spirit. But like ordinary person moving and living and eating, sleeping, all these, in general way."

Then the guardians kept a very strong eye over him, vigilant eye, that he may fly away from the family, unknowingly. But when they found that he's little sober in his behaviour, they slackened their strict vigilance.

And Raghunātha internally always thinking how Śrī Caitanyadeva managed for me to get out of this prison house, married wife, and opulence, but he does not feel any, can't relish all these things, by nature.

Then one day, still ten percent engaged only to watch him day and night. But one day in the early morning the family Guru of them had come and asked Raghunātha that, "One *brāhmaṇa* who used to worship my Deities regularly, he's absent. And I have got some urgent business to go somewhere else. Please go and request him to come and worship my family Deities during my absence."

Then Raghunātha, "Yes, as you order."

He came out of the house, early morning, following the family Guru. And the watchmen they found that he's following the family Guru so they did not give any opposition to Raghunātha.

Then on the way he told the Guru, "You may go to your house, I shall go to the man, approach the man and request him, press him to...

End of 82.10.28.A_82.10.29.A

Start of 82.10.29.B

Śrīla Śrīdhara Mahārāja: ...and he went and he requested the man, "You please go and do the service of the Deities there, he'll be absent for few days. Then he found that he's now unguarded. This is the proper time to leave the house. He took the chance and began, started towards Purī.

But he thought, 'If a little late I do not go back to the house, or go back home, then the watchman will follow me.'

So he began to go in the opposite direction. The whole day he went towards opposite direction.

Here when Raghunātha was not seen, some time late, then they, "Where is Raghunātha? Where is Raghunātha?" There was uproar.

Then the man who was in charge of watching him in the morning time he told that, "Yadunandana Ācārya, your Guru, he has taken him to his house. He came personally and asked him to go with him, and so we did not say anything."

Then they went to Yadunandana, he's not there. "Then, where is he, where is he?" There was uproar and men were sent. "He must have started for Purī so go." About ten persons went to follow him. But he's in the opposite direction, he's going. So they could not find. Went more and more, long distance and came back. "So far we went but we could not find. He cannot go more speedily than us. We have searched utmost but could not find him; came back."

Here Raghunātha in the evening he entered in a cow shed of a cow keeper, and fasting a whole day. The cow-keeper found that he's a son of a respectable man and he's fasting perhaps, and he gave some milk, and he took that.

Then he began his journey by the shore of the sea towards Purī. Three hundred miles perhaps, approximately. In twelve days he walked to Purī. And only three days on the way he took *anya prasāda*, begging somewhere, took some *prasāda* _____ [?]. Otherwise some fruit, or milk, or anything else, went to Purī.

And Mahāprabhu was in that Rādhā-Kanta mandira. Raghunātha fell flat on the compound just in front of Mahāprabhu.

Govinda said, the personal attendant, he said, "Raghunātha has come."

Mahāprabhu had a glance. "He has got very much trouble and pain on the way. Keep him with us and take care of him for a few days."

Govinda did so, much.

Then Raghunātha, after a few days, came and told to Mahāprabhu that, "It does not behove that I shall take *prasādam* here sitting idle. Please order me, I shall go out and beg and take my meal."

"Yes, you may go."

Then Raghunātha he sought his own place in some *chatram*, in *dharmaśālā*, somewhere he used to stay. And in the Jagannātha temple, here, there, begging some *prasādam* he used to take and live in that way for long time. Then, of course, a rich man's son, he had some education, and at that time some Sanskrit education in those respectable family.

Mahāprabhu one day handed over him to Svarūpa Dāmodara. "Svarūpa Dāmodara, this boy has come. I am giving him to your care. You please look after him, both physically and spiritually, under your care." And his hand put in Svarūpa Dāmodara's hand. "From today I give him to your care." And Svarūpa Dāmodara used to take care of him. And he was passing his days in such a way.

Then the parents could not bear his separation. They heard, they got the information that he's begging from door to door and living in that way. "We have got so much opulence. He's the only heir, and he has left us all and living on begging. It is intolerable." They sent, "He may not come here...

And that is another under the control of the Hindu empire, they're under Mohammedan empire, there is another kingdom. So much influence cannot be exercised in that place, though a big man here.

So they sent one *brāhmaṇa* and two servants with some money. "Hire a house, and cook as he says, and at least give him this cooked rice, *prasādam*, that my son may not have beg from door to door, it is intolerable. At least supply the food, where possible, food to him. And don't disturb him. Whatever he likes he may do."

Came, hired house, he reported, informed Mahāprabhu that, "I am sent by his parents, his guardians for this purpose."

Mahāprabhu requested, "To certain extent, try to oblige them."

But Raghunātha didn't do. Raghunātha asked them, "Why have you come to feed me? When you come with money, rather cook good dishes and invite Śrī Caitanyadeva." And they did at his request.

And then Raghunātha himself came and invited Śrī Caitanyadeva. "You are to take *prasādam* there."

For some time Mahāprabhu did this, then perhaps after a year or so Raghunātha stopped that.

Then Mahāprabhu asked Svarūpa Dāmodara, "Why Raghunātha has stopped My invitation?"

"All done through he has thought something in his mind."

"Yes, he has done right. *Viṣayīra anna*, they have sent, they are *viṣayī*, worldly men, and they have sent money. And to get that, take their money, accept their money, that is not an ideal life of a *sannyāsī*. So he has done right."

But Raghunātha he told that, "Mahāprabhu, to keep my request, He comes to, for my sake he comes, but He's not satisfied at heart." He could trace that so he stopped.

Then Mahāprabhu told,

"viṣayīra anna khāile malina haya mana, malina mana haile nahe kṛṣṇera smaraṇa

["When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.278]

"If we take, accept the energy of the worldly men, so then generally our minds should be polluted, impure. And if mind is impure, then the remembrance of Kṛṣṇa will not be very clear." That is the words of Mahāprabhu. *Viṣayīra anna khāile malina haya mana*.

When their ill-earned energy is used for me, I accept, then the poison of his mind comes with his energy, his money, or his things, and to accept that means to digest that. Only *mādhukarī*, when *sthūla vikār* [?], the collection, a big collection from a particular person, that will take his sin or virtue, anything that comes with his thing is transmitted. So we are feeding on him, that is, exploiting him, and that exploitation must have reaction.

So it is told that *mādhukarī bhikṣā*, *mādhukar*, just as a bee collects honey, very, a particle of honey from here and there. From there, they do not care so much, they do not look to get any return for that, a small particle, it does not matter. So particle from here, there, they're all neglected, in that way if we collect our food then no possibility of coming some reaction. So *mādhukarī bhikṣā* has been recommended for the *tyāgīs*.

But we, our Gauḍīya Maṭha people, we take as much as we can utilize, collect their energy to utilize. Our aim is little different. We want to help them, and we do not collect it for our personal purpose, for the general service of the Lord in company, in an organic way, to help them. They will use their energy from impure courses. Anyhow by hook or by crook they took, take, to snatch even their energy and to utilize in the fire sacrifice that is lit in a grand way for the satisfaction of Kṛṣṇa and His activity. What is activity? The chanting of His name in a big scale. *Saṅkīrtana yajña*, a great sacrificial organic attempt has been accepted and to collect things and for there. And because I am also rendering some service as remuneration I take something. For the purpose of service I am to keep my health and I shall take only that much. This is *yukta- vairāgya*. We are not taking anything for our personal utilization, so we do not feel any contamination...

...

...to suffer if he collects others energy for his own selfish purpose. But if he can utilize the energy of anyone for the service of Kṛṣṇa in the congregational chanting of His name to purify the whole world, then there is no apprehension being contaminated with that *malina khāile*, that *viṣayīra anna khāile malina haya mana*. We don't eat others food. What we get, we think we get from our Guru. I am eating, I am feeding myself from the remnants of my Gurudeva. I am doing some service, some offering, and as a servant I am entitled to take some remnants of them.

[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]

We have no greed for others property, but they're all being utilized for their benefit in the *saṅkīrtana yajña*. And as a servant I have got some duty to discharge, and so I'm to keep up my body fit, and for that purpose the remains after offering them I am taking, *avaśeṣa*.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

["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]

Uddhava says, "There are ways of getting out of this *māyāic* entanglement. Only by serving, by honouring Your remains. Only by this process we can conquer the whole *māyā*. That I'm connected, I'm grateful to You and none else in this world. I'm Your servant. And I must live on the remains after You have taken, with that *ucchiṣṭam*. And thereby, by this single attempt we can conquer the whole world, no glamour for anything else in this world for us."

So that is the nature of the attempt, this organized party of preaching of the Gauḍīya Maṭha. There you can take even, accept a kingdom, but not for them, but for God. And thereby from whom they take he's benefited. With this sense, this is the angle of vision, and if we deviate from this angle of vision then we'll be responsible individually for our transaction with the parties, different outside.

So Mahāprabhu, only for the sake of Raghunātha used to accept the invitation for some time, but when Raghunātha could trace that he closed and Mahāprabhu was satisfied. And then he came out with this expression, "This is well and good." In this way Raghunātha stayed there.

Raghunātha was a Sanskrit scholar. He has written so many poems in praise of Mahāprabhu, and later on they are in Vṛndāvana for Rādhārāṇī etc., Girirāja.

Raghunātha lived sixteen years in Purī continuously with the paraphernalia, the servitors of Mahāprabhu there. And his self-abnegation was astoundingly very, very, very high and renouncing character, abnegation. In the beginning he took the Name the whole day. And only in the evening, in the first part of the night he stood on the side of Siṁha-dvāra Jagannātha.

There was a custom of the *pāṇḍā* when closing the temple of Jagannātha at night he passes by the gate. If he finds that *vairāgī*, any beggar is there, then it was the custom he took some *prasādam* from the nearest shop and give him. Then Raghunātha stood for some years there.

Then, many *pāṇḍās* are passing one by one, one by one, and he thought that, 'This man is coming, perhaps he will give some *prasādam*.' He went away. Another man coming, thought, 'Perhaps he may give something.' He went away. In this way many are passing by, but he was eager to find that this man.

Then he traced within his mind, "What is this? I am here only waiting for who will give this earnestness for my begging. This is very bad. Rather I shall go to some *catram* where generally in a particular time food is distributed to the *sādhus* or beggars. That is better. So from Jagannātha temple where direct *prasāda* comes, leaving that he went to the *catram*. And at particular time of day they used to distribute some *prasādam* and he took whatever was in his share he was satisfied with that and go on day and night with *Nāma saṅkīrtana*.

One day again he came to Mahāprabhu, standing. Mahāprabhu asked through Govinda, "Why he's standing, he has something to say to Me?"

He asked, "Yes."

"What is it?"

"Why You have managed to leave my home. *Ki lāgi chāḍāilā ghara* [*Caitanya-caritāmṛta, Antya-līlā,* 6.229], and You have attracted me here. I do not know what for. Please clearly advise me what I'm to do particularly."

Mahāprabhu told, "Yes, I have handed over you to Svarūpa Dāmodara. You may ask him. He knows more than Myself. I have given to a proper place. Still if you have got greater ear for My words, I want to say to you,

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]

"The four lines, *grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*. These village talks, ordinary, the talks of the human society of the exploiting section, don't enter into that, neither you will talk to them about their private life, life of enjoyment and exploitation. Don't bother to enter into that. Neither you say nor you hear, so never attend this popular topics. And *bhāla nā khāibe*, don't try to eat good things, tasteful things, and don't aspire after good dress. Whatever small is necessary to keep up this body, only the minimum you try to accept. And *amānī mānada hañā kṛṣṇa-nāma sadā*. Don't give any opposition to anyone. Don't try to disrespect anybody. But try to give respect to everyone more or less, and go on with your own duty. Take the Name of Kṛṣṇa day and night, *nāma sadā la'be*, either mentally or externally you can take that. But when you think, I ask you to think about the pastimes of Kṛṣṇa in Vṛndāvana, that is within, and not without. Not talk these things with others, but hear it from proper source and try to recapitulate them in your own mind, not externally. *Vraje rādhā-kṛṣṇa-sevā mānase karibe*. Try internally to be utilized in the service of Rādhā-Kṛṣṇa within, and without your attempt will be to take the Name of the Lord, *kīrtana*. And don't mix with ordinary people of the society, general worldly people."

Saying this, again Mahāprabhu handed over to Svarūpa Dāmodara. He already put him to Svarūpa Dāmodara's charge, but he crossed that, came to Mahāprabhu direct again. Then to keep the formality, the honour of Svarūpa, again Mahāprabhu after giving Himself direct advice, put him in the hand of Svarūpa Dāmodara to keep the honour of the Vaiṣṇava Ācārya, was given, handed over to him.

_____ [?] dissuades Raghunātha dāsa, *bhāla nā khāibe*, *bhāla nā paribe*, that went to so extreme stage that in his last days he wanted to give up this, the *catra*, the time attending offering for food, begging. Then he tried, he found some other means.

The *prasāda* of Jagannātha that is not sold, it is given to the cows of Jagannātha. But what the cows also cannot eat for the bad smell, it is rotten, then that is thrown to some place. And Raghunātha used to collect something from there, that rotten, externally rotten, and took that in his quarter and with profuse water he used to wash them. And whatever little was in the middle, the external rotten portion that was washed away and what was within, a little substantial hard thing, applying some salt, he used to take that; nothing else.

So we should not feel any temptation to imitate this thing. They came to show the standard of *vairāgyam*, self-abnegation, very high. Because the *māyāvādīs*, and the other *vairāgīs*, cannot say that Mahāprabhu, this *kīrtana*, as Prakāśānanda in Benares, "You take in the name of *prasādam* anything and everything, how your senses you can control?" That was a question thrown to Mahāprabhu in Benares by the *māyāvādī* section. "You sing and dance and take *prasādam*, take many things as your food, rich things, rich diet in the name of *prasādam*. How can you control your senses?"

So then, to keep up the standard of the community, Rūpa, Sanātana, Raghunātha dāsa, they showed the standard of *vairāgya*, physical, what was not really necessary so high, so that the criticism against the *sampradāya* may not come, 'that they're all *bhogīs*.' But *we* should not go to imitate that, then we will die. It is too much for us. We are ordinary person. We would not be so much covetous to imitate, to capture their fame. From our position that *yukta vairāgya* of *Bhagavad-gītā*, what is really necessary for the upkeep of my health I shall take that; even medicine also, food, etc. To keep my body fit and so that it may be utilized in the service of the Lord, that should be our principle, generally.

Raghunātha dāsa showed such *vairāgyam*. And one day Mahāprabhu heard, He was internally satisfied. "Because there are so many figures that are standing erect to oppose the bad name that we, the devotees, we are singing, dancing, and we are making feast. So there some at least necessary in our section to show the dazzling abnegation externally also."

Mahāprabhu when He got this intimation He went with Svarūpa Dāmodara. "Raghunātha he has got so much deep faith in the Jagannātha *prasādam*, the rotten things, that anyhow from the covering, something, collecting something from the middle of rotten, externally, and that *prasādam* he's taking every day."

He went when Raghunātha is taking that *prasāda*, and forcibly took one morsel. "Oh, I have tasted different types of *prasādam* of Jagannātha, but so sweet *prasāda* I have never experienced." Mahāprabhu told; again He's snatching.

Svarūpa Dāmodara caught hold of His hand, "No, no, no, it is for him. We are to worship You. You are the object of our worship. This is not suitable for You. It is for us, Your servants, and not for You, my Lord. Don't trouble us. Don't give anxiety to us, please." In this way Svarūpa Dāmodara.

Mahāprabhu, so much intensity, so much degree of faith in *prasādam*, sweetness is according to that. This we can try to find out from the statement of Mahāprabhu, "That is so sweet," this is only not a formal expression coming from the lips of Mahāprabhu, "That so sweet *prasādam* I have

never taken." *Prasādam* is sweet according to the degree of our earnest faith for honouring it. So honouring the same, sweetness is according to that.

One day Mahāprabhu when Sārvabhauma was converted first with Jagannātha *prasādam* in the morning he ran to Sārvabhauma's house, "Oh Sārvabhauma, I have taken *prasādam* for you."

Sārvabhauma was a *smārta brāhmaṇa*. He was not accustomed to take any *prasādam* before washing his face in the morning. He will do some function, *japam*, etc. then he will take *prasādam*. He's accustomed in that way.

But Mahāprabhu introducing *rāga-mārga*. The *prasādam* is purifying as Name, and *japa* is purifying the *prasādam*, taking service of *prasādam*, that is not less important than this *kīrtana*, or *mantram* or this *japam*, all these things. We can take in the spirit of honouring. It is a process of devotion, process of worship, part of worship, and not only for sense enjoyment.

Mahāprabhu came, Sārvabhauma had taken. "You see how sweet this *prasādam*. We are already known to the taste of these things, this is rice, this spice, this salt, all these things combined, we have got already substantial experience about the taste of these things. But how this wonderful taste has come? It is only from the touch of the lips of Jagannātha, and never otherwise. You take it, you see."

So the taste of *prasādam*, in the soul's senses according to our degree of earnest interest, intensity of our earnestness. Hunger is the best source. We taste the other things, it is tasteful according to the hunger; in the external world according to hunger things tasteful. Otherwise a very tasteful thing if attacked with bile or cough etc, we can't relish. So also the *prasāda* according to the hunger of our soul to take the *prasādam*, it will be tasteful.

So Raghunātha dāsa, that *prasādam* Mahāprabhu snatched, took, "And so sweet *prasādam* I have."

Association of his most earnest hankering for tasting the *prasādam*. He takes *prasādam*, so sweet. So *bhakta-prasāda*, *mahā-mahā-prasāda*, why? *Bhakta*, a devotee with his earnestness he has served the *prasādam*, and if I can take a particle from that some influence may come to me, because that degree of earnestness is associated with that *prasāda*. So it is better, it is higher to take the *prasādam* of a devotee than to have direct *prasādam* of the Lord.

So in this way Raghunātha dāsa Goswāmī he passed sixteen years continuously with the association of Mahāprabhu in Purī. Then after Mahāprabhu passed away, he saw all dark there, could not stay. After the departure of Mahāprabhu and Svarūpa Dāmodara, Raghunātha started for Vṛndāvana. "There I shall have a look of Vṛndāvana and I shall give up my body there by a fall from Govardhana." That was in his mind.

Mahāprabhu gave Govardhana-śilā to Raghunātha and *guñja-mālā*. *Guñja* means a red jungle fruit of a creeper, red, small, this pea-like thing, bean, *guñja*, and a little black portion in a small part. And Kṛṣṇa was fond of wearing the garland of that sometimes, *guñja* ____ [?]. And a small garland, and Giridhari, Mahāprabhu offered, gave to Raghunātha, "Serve Him." And he did ___ [?] Tulasī, beggar, no materials, only water and Tulasī; with this he worshipped the Govardhana. And he took it that, "With Govardhana-śilā He gave me Kṛṣṇa, and this *guñja-mālā*, Rādhārāṇī." That was the impression of Raghunātha, and in that way he used to worship that Govardhana-śilā with *guñja-mālā*, it is told.

So Raghunātha went there, but there he found Rūpa, Sanātana, and the whole, his object of life was abandoned, vanished. His speculation that he will live, what he has got here in the association of Mahāprabhu and Svarūpa Dāmodara, Gadādhara Goswāmī, he cannot get any more benefit from this world, so he must go away. But there he was struck dumb to find Rūpa and Sanātana inspired by Mahāprabhu, the lamp lit by Mahāprabhu.

He found, "Oh, Mahāprabhu is here." He could find that. "Yes, Mahāprabhu is living. He has not left the world. How Rūpa Goswāmī is producing so many wonderful thoughts with wonderful language about the highest *līlā* of Rādhā-Govinda. Mahāprabhu is here. How Sanātana with his so much penances of life externally roaming the whole Vṛndāvana, and trying to find out the place of the pastimes of Rādhā-Kṛṣṇa here. And also writing so many _____ [?] Mahāprabhu is here."

So he gave up the project that he would die from a fall from the Govardhana. He associated with them. He could see Guru in Rūpa Goswāmī and guardian in Sanātana Goswāmī. According to finding of Rūpa Goswāmī and his own taste, he took shelter near Rādhā-kuṇḍa. Rādhā-kuṇḍa is the best place in Vṛndāvana.

End of 82.10.29.B

Start of 82.10.29.C_82.10.30.A

Śrīla Śrīdhara Mahārāja: ...paddy field. Mahāprabhu took some water. Mahāprabhu asked when travelling through Vṛndāvana, then went to particular place and found that, "Rādhā-kuṇḍa must be here." Then He went, "Where is Rādhā-kuṇḍa?" The local people could not give any suggestion. Then He meditated a little, and from some rice field, that paddy field, took some water and put on His head and began to chant in praise of Rādhā-kuṇḍa. That was located then as Rādhā-kuṇḍa.

And Raghunātha Dāsa he was sitting under a tree in that paddy field and continuing his *Hari-Nāma* and *śravaṇa*. One day, Sanātana, he's wandering through all the places of Vṛndāvana, went there and found that Raghunātha is sitting under a tree, and one tiger came and took some, drank some water from that paddy field and went away. Then Sanātana approached Raghunātha. And Raghunātha was astounded to find him there suddenly on his front, and he went up and gave his *praṇāma* to Sanātana Goswāmī.

Sanātana Goswāmī gave advice. "My advice to you is this, please don't stay under tree, but accept a cottage. I shall manage to build a cottage for you, and you must have to accept to remain within that. I found a tiger here just now."

Then what to do? His command, he accepted that cottage and there he lived. And he composed so many verses which give us the highest attainment of the whole Gauḍīya Sampradāya. *Rādhā-dāsya*, that is very plain in his statement only, *āśābharair-amṛta-sindhu*. When we saw our Guru Mahārāja explain this *śloka* he was besides himself.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
[*Vilāpa-Kusumāñjali*, 102]

This *śloka*. "Oh, my Lord, Feminine, my Master, Mistress, Swāmīni." He's addressing Rādhārāṇī. "If I don't get Your grace, everything is tasteless to me without You. Even this Vṛndāvana, what to speak of other things, even I do not want Kṛṣṇa Himself, if You are not there."

This is the most famous verse we get from Raghunātha Dāsa. And it is the acme of our realization we're told by the experts, spiritual, of our *sampradāya*. This comes from Raghunātha Dāsa, the highest realization, so *prayojana* Ācārya. Sanātana Goswāmī is called *sambandha* Ācārya. Rūpa Goswāmī *abhidheya*, means to end. And Raghunātha, the Ācārya, the giver, of the end of our life, through whom the end of our life has been ascertained, given to us. *Prayojana* Ācārya Raghunātha Dāsa. So in this respect we show our *praṇāma* to him, Dāsa Goswāmī.

And Kavirāja Goswāmī Prabhu, many things to say about Raghunātha Dāsa, infinite. In his last days Raghunātha crawling nearby Rādhā-kuṇḍa, and crying, taking Her name _____ [?] Taking in a, leaf, some leaf is there by which some pot is made, and there some buttermilk, that he used to take in a tree leaf pot. And taking that he used to blame himself.

ātmānaṁ ced vijānīyāt, paraṁ jñāna-dhutāśayaḥ
kim icchan kasya vā hetor, dehaṁ puṣṇāti lampaṭaḥ

[" 'If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying to maintain his material body very carefully?' "] [*Caitanya-caritāmṛta, Antya-līlā,* 6.314]

He's abusing himself after taking one pot of buttermilk here he says, "Oh." Addressing his mind. "Oh, if you can think yourself that you're not this body, you are really the soul, how your body is getting fatter day by day? What's the matter? Do you think that you're above this flesh and blood? Then why you are nurturing this flesh and blood body? It is getting fair day by day I see."

Ha, ha, ha. In this way he used to abuse himself, though it is not so. His temperament was to abuse the fleshy aspect to teach us. Don't indulge yourself that you have attained a fair position. *Dainyam*. It is *purīṣera kīṭa haite muñi se laghiṣṭha* [*Caitanya-caritāmṛta, Ādī-līlā,* 5.205] To advance, to make advance towards infinite means to see so much meagre his own self, it is the criterion. So as much a devotee is advancing really, he cannot but think that he's going down, he's the lowest of the low. That is the truth. Thereby we're to measure by humility, sincere humility, we're to measure who is a devotee and who is not so.

Of course there is another, *ācārya abhimāna*, Rāmānuja has mentioned also we can understand, that is another force, sent by the Lord, to work as an Ācārya, a post. Not personal, but from a post. A man who has not harmed a fly, when he's in the position of a judge he'll have to pass the order of hanging. "Hang this man." From the position of the judge he's to do so, but personally he won't even harm a fly and mosquito, he's so *ahiṁsā*. But when he's in a position of a judge he's compelled to sign the verdict that, "He has committed murder, he must be hanged."

Something like that, from the position of Ācārya, he's to see in another angle of vision. So he's entitled to control. "Oh, why you are doing this thing? This is bad. Do this." As if he knows everything. This is a posing of the Ācārya.

Our Guru Mahārāja said, "This is the indirect position." *Pralāpita vakra*.

Mahāprabhu says, "This is My *pralāp*, My delirium. Sanātana, I am in delirium. So many things passing through Me to help you, Kṛṣṇa's matter. But what I say to you, I can understand that this valuable thing is going to you, but I cannot appreciate these things. What I say this is madman's expression. I'm under delirium."

Pralāpita, our Guru Mahārāja also, "This is my *pralāp*." When he's in a posing to give stricture to his disciple. But *anyoiyanke* [?], direct conception, "I am meanest of the mean. I'm the servant of all these persons. They have come to help me, they're my Guru, the disciples are my so many Gurus. They have come to help me in my service to Kṛṣṇa."

That is the real vision of the *bhāgavata* proper, *mahā-bhāgavata*. But in indirect way sometimes he had to chastise his disciple, "Why you have done so? Why you have not done so?" That is a posing. But in his real, own nature, acquaintance, he says that, "All Guru, I am the servant. They have come to excite me to keep me in the path of service of Kṛṣṇa."

So Dāsa Goswāmī used to accuse and abuse his own self. "What sort of devotee, do you think you have become a devotee? You are so mean. You can't shake off all these things." Challenged himself. But he was crying, taking the name of Rādhārāni, crawling around the banks of Rādhā-kuṇḍa. And sometimes looking at the place Nandagram, to Kṛṣṇa's seat, shouting, and with tears, *nandisvare panichey hu hu hu* [?] Could not express clearly any words, but vague sound, *hu hu hu*, and tears falling. In this way he passed his days.

And Kavirāja Goswāmī was his disciple. A proper disciple for a proper Guru. Kavirāja Goswāmī was born near Katwa, Sālāra [?] station, two miles from there there is Jhāmaṭapura. There is a place where the, some portion of Gauḍīya Vaiṣṇavas continuing a sort of service there, Jhāmaṭapura, born there.

And some faith in the creed of Mahāprabhu. One day he had some twenty four hour *kīrtana*. He made arrangement, and there one devotee of Nityānanda Prabhu named Mīnaketana Rāmadāsa. He was little sentimental devotee, he's taking the name of devotees, sometimes climbing up on the shoulder of someone, sometimes doing this and that.

And Kavirāja's brother, he felt little disturbance by the movement of this sentimental devotee, Mīnaketana Rāmadāsa. And he told, "Who is he? A man who is a devotee must be of a fair character. He's something obstinate and boisterous nature. He's a devotee? Where is Nityānanda?" In this way.

Then Kavirāja Goswāmī he rebuked his brother. "You don't know he's devotee of Nityānanda Prabhu, and by his love intense for Nityānanda Prabhu he's showing some signs and sentiments? Why do you feel disturbed?"

"No, I don't like Nityānanda Prabhu. I have regard for Mahāprabhu. Who is Nityananda Prabhu? He's illiterate."

"Don't you say so in my presence. Gaura-Nitāi, They're well connected, intimately connected. If you have recognition for one and not the other, this is hypocrisy. If you don't have recognition for both, you are an atheist." In this way he chastised his brother.

At night he's getting a dream. Nityānanda Prabhu has come. Nityānanda Prabhu, but the posing is of Vṛndāvana, with His followers. He's chewing betel nut and in this cowherd attitude. "I'm very much pleased with you Kṛṣṇadāsa. A good fortune awaiting for you. Just go to Vṛndāvana and you will get everything there." With this assurance Nityānanda Prabhu vanished in the dream.

And he rose up. "What did I see in the dream? A very happy and hopeful, and full of prospect _____ [?]

only a dream, but it has got some reflection in the real life of mine." He discussed within himself and took up this faith. "No, it is the real order to me. Then I began to make arrangements to go to Vṛndāvana. I came to Vṛndāvana by the grace of Nityananda Prabhu and I got everything. I got Raghunātha Dāsa as my master, my Gurudeva. Through him I have got Rūpa and Sanātana, and Jīva and other Goswāmīns, all these devotee's remnants of Śrī Caitanyadeva. I have found Śrī Caitanyadeva. My life is fulfilled and I have got the intense hope of the service of Rādhā-Govinda my whole life."

Then he was asked to write, by the Bengali devotees of that Vṛndāvana, led by one Haridāsa, a very good, higher order Vaiṣṇava. "You, learned man, you have got command over Bengali language and Sanskrit, both. You compose the life of Mahāprabhu for the posterity."

"With this suggestion I came to Madana-mohana. The Vaiṣṇava requests me to write the life history of Mahāprabhu, life and teachings. I beg Your grace. And just at that time the garland of Madana-mohana came down, and the *pūjārī*, the priest took that garland and put around my neck. I thought I got the order of Madana-mohana. I began to write this book. Madana-mohana is making me write this book, not myself, I know it."

[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]

"As a parrot, he pronounces the name of God. My writing is like that. I am only an instrument."

Such writing, the writer is someone. So he has produced that *Caitanya-caritāmṛta* according to the theistic conception, theistic standard. We think that the best scripture in the whole of the world is *Caitanya-caritāmṛta*. He has given the description of the last *līlā* of Kṛṣṇa, the pastimes of Kṛṣṇa, even in Rādhā-kuṇḍa in the water with the *gopīs*. But his description is such that ordinary people also cannot think that this *līlā* of Kṛṣṇa with the *gopīs* is humanly. Such transcendental touch everywhere. Everywhere is transcendental colour, a divine colour is expressed in his book, Kavirāja Goswāmī's *Caitanya-caritāmṛta*.

śrūyatāṁ śrūyatāṁ nityaṁ, gīyatāṁ gīyatāṁ mudā
cintyatāṁ cintyatāṁ bhaktāś, caitanya-caritāmṛtam

["O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness."] [*Caitanya-caritāmṛta, Antya-līlā,* 12.1]

The highest thing ever known to the world is found there in *Caitanya-caritāmṛta* by Kavirāja Goswāmī.

When Jāhnavā Devī, the senior wife of Nityānanda Prabhu wanted to part to Vṛndāvana, it is written there in *Bhakti-ratnākara*, Dāsa Goswāmī he's about to pass away, and Kavirāja standing thereby, last view _____ [?] Kavirāja Goswāmī.

In a corner of present Rādhā-kuṇḍa, this side we find, in the north-east corner the tomb of Raghunātha, and north-south corner there is the tomb of Kavirāja Goswāmī, we're told, in Rādhā-kuṇḍa.

But what he has given, the real devotees, especially in the line of Śrī Caitanyadeva, they cannot but think and express that the highest conception of theism, well guarded, it has come to us through him, from him, Kṛṣṇadāsa Kavirāja.

Narottama Ṭhākura also mentioned his name in his song. I forget the verse. Kṛṣṇadāsa Kavirāja.

krsnadasa kaviraja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-līlā, sunite galaye sila, tahate na haila mora cite

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-līlāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana*, 3.3]

Even the most fallen, it has been arranged in such a way that even the fallen, without getting any disturbance in the step, can be taken nearer to the highest zenith of our realization, it is told.

Our Guru Mahārāja has written, in reply to his letter come from London long ago, that, "Who are the bona fide evidence about the descriptions of Caitanyadeva?"

Prabhupāda wrote, "Every part of *Śrī Caitanya-caritāmṛta* can be taken as fully bona fide evidence. In the relation, in *tattva* and in description, in historical as well as ontological, from both sides, esoteric and _____ [?] *Caitanya-caritāmṛta* can be accepted cent percent bona fide. And other *śāstra* he has written, this portion, the *tattva* portion to be modified, something in *Caitanya-Bhāgavata*, and historical portion from *Bhakti-ratnākara* and not the ontological." In this way he has written, we found in his letter. The *Caitanya-caritāmṛta*, the gift of Kavirāja Goswāmī, that is our highest property of the *sampradāya*. The highest wealth, or jewel, whatever we may think, the highest capital of us is there.

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."]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta Vṛnda kī jaya! Gaura Hari bol. Hari Nāma Saṅkīrtana. Kavirāja Goswāmī Prabhu kī jaya!
Raghunātha Dāsa Goswāmī Prabhu. Raghunātha Bhaṭṭa Goswāmī Prabhu. Vaiṣṇava Vṛnda kī jaya!

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.
Chaitanya Sāraswat Maṭh kī jaya! Navadwīpa Dhāma kī jaya!
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...the main principle of *śaraṇāgati*, *krsna mayi pali aki yena sadvaka* [?] He's the protector. Such circumstance has come to help us.

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]

"Give pressure to us, so that You come to visit us. *Bhavato darśanam yat syād*. The strong opposition helps us indirectly to have Your *darśana*. This is the underlying fact, principle. *Vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro, bhavato darśanam*. Take us nearer to You and we get Your *darśana* by the pressure of the _____ [?] circumstance, so I invite them, I welcome them."

A book published, *Queen Kuntī*, is it not?

Devotees: Yes. *Teachings of Queen Kuntī*.

Śrīla Śrīdhara Mahārāja: By Swāmī Mahārāja himself.

Akṣayānanda Mahārāja: Yes. A series of lectures, on that section of *Bhāgavatam*, was compiled into a book.

Śrīla Śrīdhara Mahārāja: And *śaraṇāgati* found in *sākhya-rasa*, the cowboys, the friends of Kṛṣṇa.

Raksa parama nito nistho jani pana korola ham janiya pani [?]

"We know that there is poison in that area of the Yamunā, but we don't care for that. We shall drink that poisonous water because we always think that You are on our back. You will surely save us from any sort of danger. With this conviction we shall rush here and there, everywhere, voluntarily we shall rush on to embrace danger, knowing fully well that You are our protector, always on our side."

Udda pati dhuta mati nasa vicari varsana rakhibe devara dhari [?]
Chatu ranu yad karova chori raska kari betu gokula hari [?]
Kalindi _____ yamuna pani [?]
Kalindi _____ [?]

"We shall jump on the dangerous zone, knowing fully well that You are our protector and surely You will protect us from any sort of danger."

A challenge. Protector. *Goptṛtve varaṇaṁ, rakṣiṣyatīti viśvāso*.

[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ 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]

To foster that confidence that He will surely protect us. Not only to accept Him as our protector, but to maintain fullest confidence in that, that He *will* protect us, and He *shall* protect us. *Rakṣiṣyatīti viśvāso*. They are practical points of devotional life. More or less any moment we are facing some sort of undesirable thing. And we'll have to attempt anything and everything with such mentality, that He's there. If it is, at present appears to me to be unhealthy, but it is my defect to see it. It is all right.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

The key to peaceful life, that the All-Controller He's friendly to me. The Absolute controller of anything and everything, He's friendly towards me. This sort of commitment to maintain such conviction, that can give peace really in our heart. I should not feel disturbed. I am well represented in the highest quarter. Hare Kṛṣṇa. Peace. Balance. And that unfavourable circumstances gives us opportunity to approach the truth unprejudiced. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: There seems to be two opposites, *vipadaḥ* and *śānti*. First of all Kunti Devī, "We want danger." And then, *jñātvā māṁ śāntim ṛcchati.* Opposite.

Śrīla Śrīdhara Mahārāja: Then at the time of peace, what decision she should take? *Śānti*, the peace, that should not be obstacles to our service. *Raksa korola nito nistho jani pana korola pani*

[?] We shall invite danger and we shall try to find peace there. It is a relative term, peace is a relative term.

A hero, if he does not find any fight before them, no peace. *Paramananda ya paya de samaj* [?] This is stated about Bhīmasena. Bhīmasena would be very much happy if he gets a fight, battle, otherwise he feels uneasy.

That so-called peace that is *śanta-rasa*, a marginal position. Peace has its dynamic characteristic. Peace means giving pleasure, ecstasy, *rasam*, the dynamic character of peace is progressive. Peace is progressive. So, to take risk to serve Kṛṣṇa, that is peace, higher, higher peace. Peace when dynamic it comes from *śanta- rasa* to *dāsya*, *vātsalya*, in this way, progress. Peace means *ānandam*, in a negative sense, peace free from the disturbance of the negative side, and then marginal position. But peace real is *ānanda*, happiness. That really is a progressive thing, progressive, and as much as one makes advance towards Kṛṣṇa, *raso vai saḥ*, *ānanda*, he finds more and more ecstasy. Peace is ecstasy, the basis of ecstasy, *śanta-rasa*, *śānti*. But peace becomes dynamic. Peace has its degree. If we analyse peace, it has its degree. How much peaceful one's mind is, if we go to measure it, then we find that peace makes connection with *ānanda* itself, *rasa*, ecstasy.

As it is in, union in separation.

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]

Internal aspect of peace. Externally it is pain, but internally full of peace. It is possible in the service, when progressing in the service of Kṛṣṇa. "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]

Shelly or someone. "Our sweetest songs are those that tell of saddest things." Sweetness within and sadness outside. And sweetness of course is peace.

If Rādhārāṇī is asked, "Give up the thought of Kṛṣṇa now, then You will be peaceful mentally," She won't take it. "Never." Hare Kṛṣṇa. "I can't."

Mahāprabhu is asked, "Don't think of Kṛṣṇa. That is, Kṛṣṇa conception is within You so much, we can't tolerate this, Your ailments, we can't tolerate."

Mukha-saṅgharṣī [*Caitanya-caritāmṛta, Antya-līlā,* 19.1] He's rubbing His face on the walls to find out the gate.

Then the fervent appeal from the devotee section. "We're asleep, we don't find what You do at night."

So anyhow they made some arrangement for a boy to lie down under His feet. When Mahāprabhu will sleep, take rest at night, He will spread His legs over the body of a boy, Śaṅkara, in Gambhīrā. Śaṅkara's always in sleeping mood but he's easily awakened.

End of 82.10.29.C_82.10.30.A

Start of 82.10.30.B

Śrīla Śrīdhara Mahārāja: ...from His body, Śaṅkara used to wake up, and inform the devotees, "Where is Prabhu? Please enquire. Where is He?"

In this way. _____ [?] *Mukha-saṅgharṣī* [*Caitanya- caritāmṛta, Antya-līlā,* 19.1]

If Mahāprabhu is asked, "To maintain peace of mind, You please try to forget Kṛṣṇa."

So peace is the beginning of ecstasy, the bed, peace of all conception is the bed, the foundation of the structure, of the ecstasy, of *ānandam*, *rasa*. And it is the *abhāsa*, means, what is *abhāsa*?

Akṣayānanda Mahārāja: Reflection? Semblance?

Śrīla Śrīdhara Mahārāja: Reflection, *abhāsa*, the lustre of *ānandam*, the outer coating, *śanta-rasa*, *śānti*. *Tyāgaḥ śāntiḥ danantara*. That marginal position, by leaving the association of the undesirable, there we find peace. When the temperature is off the body, fever, uneasiness, and temperature is gone, there we find peace. *Aśānti*, trouble, pain, off, then there is possibility of making progress.

That is risky. So this *māyāvādī* school never ventured to approach further. But the desperate, they enter the domain of eternal service. By rendering service we do not lose, we gain, want to make adventure by self dedication. By giving we receive something in return, specially in the higher sphere, the noble sphere. As much as we can give, we can get back more than that. Such a soil we shall try to live in, and invest our fortune there. Apparently it is to give, serve, so much so as to sell our own self. But really, we become gainer. The remuneration we get in form of love, inner attraction, the charm. We become gainer.

To acquire a visa, in the beginning we are to sign as if we are making some sacrifice for country we are trying to enter into. But ultimately after entering there, we enjoy so much facility we don't want to come back. We get the facility of the country. Hare Kṛṣṇa. So not un -scientific.

Adhokṣaja, *Śrīmad-Bhāgavatam* has expressed this idea, repeated this favourite word about Nārāyaṇa and Kṛṣṇa, *Adhokṣaja* and *akṣaja*. The world of sense experience that is *akṣaja*, and *adhokṣaja* is transcendental. The world of experience is kept below, under, always, below, *adhokṣaja*. All the world of your experience has been pushed down by that world. That is another world which has pushed down the world of your experience. That is *adhokṣaja*, the higher, the nobler world, and your world of experience, that is below. *Adhokṣaja*, *akṣaja* means sense experience, *akṣaja* means *indriya. Akṣaja* means eye, and in general all the senses through which we find we are in the midst of a particular world with the experience of our senses. And this world of sense experience has been kept down by another world, and that is the world of the Lord, Kṛṣṇa, a finer world, nobler world.

We want, our business is now to have a peep and to have entrance, admission, into that world. It is a concrete thing. Our soul can feel it, soul's eye, soul's ear, can have full play in that area. But not this bodily eye, physical eye, physical ear etc, touch etc. Our inner and higher, and more efficient self within, that can have a full play there, and that is a land of dedication.

In the beginning we are to think it and adjust. Die to live, the land of death by which we can live. Ha, ha. Die to live. That is the motto, the slogan, of that world. Die to live. As much as we can die, in the present sense, you will find that you are given so much, happily and intensely. But that may be a hoax, but we're already experiencing that *this* world is a world of hoax, so we don't lose anything.

_____ *krsna nama baddha jīva ar sabha viche* [?]

Try to enter through the sound aspect of Kṛṣṇa into His own internal home, because, what is non-Kṛṣṇa that is all false. *Ar sabha viche* [?] Non Kṛṣṇa is falsehood. _____ [?] If you avoid, the jaw of death is there to devour you. No other alternative. Either you go to Kṛṣṇa to save yourself, but on the other side, the jaw of death is there for you, you can't avoid. You can see, you're faced with the concrete fact, that death is there. So march on with the ambition of living in the home of Kṛṣṇa. And we say, we have got experience that means your home. So back to God, back to home. Back to Godhead.

Back to God, back to home. That was an English expression Prabhupāda first, Prabhupāda took it, and instead of God, he preferred to use the word of Godhead, because God has got some permanent relation with the Christian conception. God means the conception of God as the Christians believe. So God-*head*, that was preferably used by Guru Mahārāja. *Bhāgavata*, the source of such conception of God.

And Swāmī Mahārāja preferred that word, and he published *Back To Godhead*. The conception and the foundation of the word Godhead, this sort of reasoning. Generally God means the conception of God as it is given in *Bible*. Generally the attention is drawn towards that. So God-*head*, the abstract, the source of the conception of God, Godhead, so Back to Godhead, Svayaṁ-Bhagavān.

yāñ 'ra bhagavattā haite anyera bhagavattā [svayaṁ bhagavān-śabdera tāhātei sattā]

["Only that Lord who is the source of all other Divinities is eligible to be designated as Svayaṁ Bhagavān, or the original primeval Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Ādi-līlā,* 2.88]

The God characteristic, the root of all God characteristics, Godhead, the source, of all sorts of different God conceptions, that is Svayaṁ-Bhagavān, Godhead. *Kṛṣṇas tu bhagavān svayam*.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

And that is all sweet, no grandeur. Not only the function of dealing with the criminals and the pious, that is a relative position of God, in consideration with this world. But Svayaṁ-Bhagavān has got His independent position and jurisdiction and function and pastimes. Svayaṁ-Bhagavān. The conception of God that has got relativity with the mundane world, that is lower function of Him. Whereas in most original function, He has got His independence, going on with His *līlā*, *ānanda*, now. But the fun is, then that is very similar to this world, *prākṛta*. So for the warning, the name has been given as *prākṛta*. There's every possibility that we'll find in Him this mundane characteristic, so the warning is always given to you, 'don't think it, don't mistake it for this mundane. It is very similar to mundane but it is not mundane.' From the not mundane, that this is the highest conception of the most desirable.

So knowledge has been classified under five heads, our knowledge [*pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, *aprakṛta*] *Pratyakṣa*, sense experience. *Parokṣa*, the knowledge, we give recognition, which is not acquired by my own senses, but by the senses of others. Through newspaper I get so many news, this is happening there, this is happening there, and we accept that. Something like that, *parokṣa*, *pratyakṣa*, *parokṣa*, experience of others. Then the third is *aparokṣa*. Here we come to difficulty. What is that?

This is especially accepted by Śaṅkara as the highest, "That when we are in sound sleep, at that time we cannot ascertain that we have got any experience. But if we come back, come down from the sound sleep, we awake, then we can feel that 'I slept very peacefully.' *Sukha mohana satsang* [?] *Upaniṣad* says, the higher part of the *Veda* says so. "That we were there and we had some sort of experience of peaceful experience. Otherwise when we come down from that deep slumber, how can we say that, 'I had a very good sleep, undisturbed sleep? So some sort of conception must have been present there.' This is *aparokṣa*.

Śaṅkarācārya says, "When complete withdrawal from the world of experience, of either belonging to us or to others, we can resolve there, in *samādhi*. That is highest end of life, and undisturbed, and undistributed, uncontaminated by the environment. That peace, that is our object of our highest aspiration."

Buddha, Śaṅkara, they all recommend, the renunciationists, they cannot but recommend this stage to be the highest.

But successfully, the modern opposition came from Rāmānuja first, and skilfully he showed. He gave about the *adhokṣaja*, there is fourth stage, *turiya*. *Turiya* means *tuya*, fourth, fourth stage. This is third stage but we can pierce through, pass through that stage and find, have experience of another stage. That is *adhokṣaja*. And how? Now we shall have objective position there. We can enter as an object in a higher subjective area. We are to understand this. Then we can be free from this *sahajiyāism*. This Hiranyagarbha and others fell prey to that *sahajiyāism*. It is super subjective and we can have experience of that as an object. Super consciousness. The other side of Brahmaloka, that *turiya*, its nature is it is all subjective.

vaikuṇṭhera 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]

This Vaikuṇṭha area, the *adhokṣaja* area, they're all consciousness, and not only consciousness of our type. We are lower type consciousness, *taṭasthā-jīva*. And that is *svarūpa-śakti* consciousness, higher quality consciousness. And we are to enter there only if we can secure a job there. Then we are given admission for the interest of that domain, so *dāsya*. From *śanta-rasa* next *dāsya*. If we can secure some service there, then we're allowed to enter that domain. That is all made of higher stuff. *Pṛthivy*, that the earth, air, water, everything is there, but they're made of conscious stuff. Consciousness, not this mundane, and higher consciousness than we ourselves are made of, soul, soul consciousness. That higher consciousness is that soil. So it is not a very easy thing to be accepted there.

Fully conscious of the fact we shall mould ourselves, then how we shall prepare ourselves that we shall - just as here when any necessity of service invites me, to put my foot on the throne of the Lord. The throne is there, Deities are there, but if any service to dress with *mukuṭ*, Kṛṣṇa, or anything on the ceiling of the throne to be served. Suppose any _____ [?] Some service is necessary that I must put my foot on the throne and remove that difficulty. Then what should we do? We are to pose in such a way that we'll have to go there and to do the service, and come back, and then honour the throne, and then we shall find.

So the very soil is venerable and we have to enter there. Why? Only for the cause of service to the Lord we are allowed. This should be the temperament of entering into Vaikuṇṭha. It is not a very easy thing. The super subject comes down to touch the subject.

Suppose there is an insect, an ant. I can touch it, but if I take the finger, it is not easy for the ant to touch me, to get my touch. I can easily touch a worm, an insect, but it is not very easy to have my touch, for them. So higher subject can come down to give His touch to the lower subject, subjective existence. But it is difficult for the lower subjective party to have touch of the higher.

So only *sevā*, service, can give us facility to enter that domain. Service. Die to live. Hegel is a very good man. He has supplied the basis, very strong basis. So your enjoying aspect must have to go. You are to bid goodbye to your exploiting temperament forever. And that serving aspect of you are within, and it will feel in that soil quite natural. That aspect is within us. Who can work in that soil, that is within us, and they're very happy when they get some service and for that as much as intense desire for service, he can move there freely only for rendering service, no exploitation. All service, and no exploitation. _____ [?]

All the materials, elements in Vaikuṇṭha, they're all made of consciousness. Soul production, Supersoul production. This mundane thing cannot have their birth in that domain. Subtle can enter into the gross, but the gross cannot enter subtle. Electricity can pass through everything, but earth cannot pass through electricity. _____ [?]

Akṣayānanda Mahārāja: *Aparokṣa* means something automatic, but not recognizing the source.

Śrīla Śrīdhara Mahārāja: Yes, because no power of assertion can be retained there. Neither exploitation, nor service _____ [?] dedication, between the two, the marginal plane, and that is again divided into two, Virajā and Brahmaloka. Lower side is Virajā, the verge of *prakṛti*, and the upper side is Brahmaloka. Virajā is the last point of *prakṛti*, and Brahmaloka is beginning of the Vaikuṇṭha.

Buddhist school, they merge in their *nirvana,* in Virajā, in the last verge of *prakṛti*. They have no faith of any conscious substance. But Śaṅkarācārya school say, they admit a background of consciousness, all around. So they're Brahma *nirvana*. They enter into conscious area and then they're finished, lose their individuality there, cannot keep their individual characteristic there.

But here those *sādhus* that have got *sukṛti* of higher type, they pass through Brahmaloka but don't lose their individuality there.

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

It depends on the nature of the *sukṛti*. That Kṛṣṇa *bhakta* comes to preach here and if we can acquire some *sukṛti* from their connection, the progress won't stop in Virajā or Brahmaloka. It will pass through that marginal position. The visa is there already, also any visa in any form there, so the passport only takes to the buffer area. Some sort of visa, availability of acquiring visa must be there so they do not lose their progress there and go to take visa, passing the no man's land. Because what they acquired, the seed of progress, therein that Goloka or Vaikuṇṭha conception in subtle form is there, *sukṛti*, nature of *sukṛti*. The mantram, the *Nāma*, the quality of confidence in *Nāma*. The *māyāvādī* also takes the name but that is all material. But those that get the name through the form of that name, some sort of knowledge and service, that Vaikuṇṭha like homoeopathic medicine in the name, that helps him.

What sort of Guru he has got, the sound? The sound is the external aspect, this physical sound. But internally what is deposited there in the sound? So imitation sound won't do anything, can't produce anything. So *sad-guru* is necessary. We must take mantram, name, from a real party, not from a bogus party. So that will have to pass through that Virajā, Brahmaloka, and even Paravyoma, we'll be taken to different stations in Paravyoma for some sort of satisfaction for few days, even some dissatisfaction, and earnest necessity we feel to go up.

In this way Sanātana Goswāmī has shown the line of progress we're expected to do in Paravyoma, until and unless we reach the goal of Kṛṣṇaloka. A man who has got Kṛṣṇa mantra here he can't be satisfied anywhere. But when he reaches Vraja, "Oh, this is my home. This is the place for which I was earnestly searching for, this plain, this soil, is very congenial, this is my home."

...

...clever devotee will never venture to say that, "I am there. I have got that within my fist."

When the fist will be opened there's something matter. This is a far, far more independent soil. The soil is higher than I myself am made up of. I am, myself, is constructed by some sort of stuff, but where I shall have to go to serve, that is more and more valuable and higher conception. That is impossible.

So the *māyāvādīs* they're beating drums for emancipation, liberation only.

And Kṛṣṇa says, "One gets Me in the beginning does not disclose that there is My domain, My different layers in My domain." All considered as He Himself.

ācāryaṁ māṁ 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]

"You know your Ācārya, Guru, as Myself. This is approximate, that those, that domain is almost Myself, identical with Me. They're as pure, they're as fine, as designed, as Myself."

Svarūpa-śakti _____ [?] The *svarūpa-śakti* is included in Himself. And in this way it has been preached in the *Vedas* in many places. The whole *svarūpa-śakti*...

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]

"*Mām* means enters My domain," not enters His body. So, in a general way the whole *svarūpa-śakti* has been presented by Himself, in many places. Brahman, Param Brahman, Vāsudeva, then Nārāyaṇa, in this way, the clear and further, subtler conception is going.

ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
[indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]
[*Śrīmad-Bhāgavatam*, 1.3.28]

Svarūpa-śakti, so,

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

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

So, humility is our capital there. As much as I say, "No, I have no hold here. I'm no one here. I'm fully at their grace," you are adored.

Whenever you go to assert, "No, this is my position." You'll be thrust down and down.

That is the general mood. Then again there is some Yogamāyā *abhimāna*, that is another thing.

But the general tenor of life is that we are nowhere, no right, no position. It is only by their sweet will that I can move and live here. Depends on the sweet will. The position of a slave. The master can make or mar. The position of a slave. And as much as I shall realize my position to be a slave, I'll be so much adored there. And opposite is dangerous.

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 prospect promised, rather we're asked to be all negative, all abnegation, no assertion of any right. *Tṛṇād api sunīc*, think yourself lower than the grass, your position. *Taror api sahiṣṇunā*. This *tṛṇād api sunīc*, a blade of grass is very soft, does not give any opposition to anyone, a blade of grass. Any pressure, going down, no opposition. Still, any aggression comes to you, pose as the tree. It is cut down, still it does not take any spirit of retaliation. Rather, it is giving the shadow to the man who is cutting it. *Taror api sahiṣṇunā*. More than a tree, prepare yourself to be forbearing.

It is not easy thing, but how to take the Name, the process is recommended such way. *Tṛṇād api sunīc*, non oppositionist. *Taror api sahiṣṇunā*, forbearing to the highest. *Amāninā mānadena*, don't want any respect, any recognition, don't demand any recognition, but give recognition to all around you. With this attitude you can retire from the present circumstances very easily. If you can really have such a posing, then the present environment can't continue its possession over you any longer, and your _____ [?] will be the Name Divine. Take the Name and don't disconnect, allow yourself to be disconnected, but your attitude will be this. So in no time you'll be able to avoid the present circumstance, make yourself free from all the past dues you have incurred while travelling in this world of material energy. *Amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. This is the general recommendation.

Then there is special. Do for the service of the higher Vaiṣṇava, then you can apply yourself, use yourself in his favour, as he likes you to do. That is a special sanction. General law is this, and the special law, that if any agent comes from higher domain and he recommends any special prescription for you, you can take that, that present medicine. General prescription is this, and the present may come for you particularly from any higher agency. But the Vaiṣṇava, you have, this will add to your progress, whatever you have, use for the service of the Vaiṣṇava if you find anyone here. *Krodha bhakta-dweśi jāne, mada kṛṣṇa-guṇa-gāne, kāma kṛṣṇa-karmārpaṇe*.

[kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweśi jāne, lobha sādhu-saṅga hari-kathā
moha iṣta-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta kariba yathā tathā]

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."]

[Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, 2.10]

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]

In your lower stage you may take to this policy, in general, and in higher stage if you meet any real devotee, his instruction to be applied in particular case. *Tṛṇād api sunīcena* is a general case, for all. But particular case maybe, may come to us from the direction of a Vaiṣṇava, to obey him, unconditionally, surrender, that is another thing. Hanumān is killing so many demons, but he's a pure devotee.

End of 82.10.30.B

Start of 82.10.30.C_82.11.01.A

Śrīla Śrīdhara Mahārāja: ...by crooked line. It is natural. It is *nirguṇa*, a flow coming from the origin of Kṛṣṇa's will. That is another thing, and,

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 also lower stage, and Mahāprabhu recommends the taking of *Hari-Nāma*, that is higher than *yat karoṣi yad aśnāsi*. But the direct, do under direct order of a real Vaiṣṇava and that is another higher thing, *nirguṇa*. Different stages we are to understand and do accordingly. If a real Vaiṣṇava orders me to do anything and everything, that is quite, I am not there, thereby I thrive most perfectly. And then the,

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

["One should chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the Holy Name of the Lord constantly."] [*Śikṣāṣṭakam*, 3]

And then the lower, *yat karoṣi yad aśnāsi*, as you are, try to throw it in approximate service of God conception. *Yat karoṣi yad aśnāsi*. Try to connect it with the Supreme Lord.

Akṣayānanda Mahārāja: Mahārāja, Śrī Caitanya Mahāprabhu prays:

[na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye]
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]

Then in another place the Lord says, *muktiṁ dadāti karhicit sma na bhakti-yogam*, "I don't give it very easily." We are told...

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

Śrīla Śrīdhara Mahārāja: There as three posing, one generally,

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

"Who approaches Me with any sort of purpose I generally fulfil that, give him that. He begs something from Me, it is My general nature I offer him correspondingly." [*Bhagavad-gītā*, 4.11]

"This is general, as you sow so you reap. I am some passive attitude generally and you beg it I give it, it is My general." *Ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham*.

Then on both sides there are, another, *kṛṣṇa kahe*, another, *muktiṁ dadāti karhicit sma na bhakti-yogam*. "If one begs Me *bhakti*, generally I give them *mukti*. You find, *muktiṁ dadāti karhicit sma na bhakti-yogam*. *Bhakti yoga* is so higher that if anyone's, anyone and everyone wants it, I can't give it, because to give *bhakti* means to give Myself. *Bhakti*, who comes to serve Me and instead he gets Me so much. So it is not so easy for Me to give Myself to anyone and everyone. So externally he's educated by, influenced by some, and go and want *bhakti*, not *mukti*. In that case I give *mukti*, go it is better, go with it and not *bhakti. Bhakti* means to give Myself."

This is also, and on the other opposite side,

kṛṣṇa kahe, — 'āmā bhaje, māge viṣaya-sukha / amṛta chāḍi' viṣa māge, — ei baḍa mūrkha
āmi — vijña, ei mūrkhe 'viṣaya' kene diba? / sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

["Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison."] [" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.38-39]

"Another sincere person he does not want, he does not know what to beg from Me. He comes and at the bottom he's very honest, but externally he's misguided to beg from Me ordinary things, then I come forward, don't beg these things, but try to get Me, *bhakti*."

These three phases we find in His dealings towards the beggars. That means a kind of *sukṛti* of the internal purity, not external posing, that is, *bhāva-grāhī-janārdanaḥ*. He deals according to the inner purity. As deserved, so have. So *sādhu-saṅga*, the type of the seed of devotion which we have acquired from *sādhu*, Guru, everything depends on that. The type of *sukṛti* in the beginning, the *bhakti-latā-bīja*, that is very valuable thing.

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]

From Nārāyaṇa *bhakti*, Rāma *bhakti*, then *mādhurya* Dvārakā *bhakti*, Braja *bhakti*, then again the different camp, in the Braja *gopīs*, the differentiation is all through. *Yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

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

The salvationists, they're also happy, "Here we are, this is, this I like, I don't like that service life, I'm free here, this is all better." *Yei rasa, sei sarvottama*. "I'm satisfied with my position."

They're also, the servitors of Nārāyaṇa, they're happy with Nārāyaṇa *bhakti*.

Rāmacandra, Hanumān, Hanumān does not like Kṛṣṇa, he wants Rāma. Even Kṛṣṇa has to take the figure of Rāmacandra in Dvārakā when Hanumān went to visit Him, he answered, "All in all, no part, He'll be better, I don't want that, I'm satisfied with this, this much is enough for me."

That is the *taṭa-stha hañā vicārile, āche tara-tama*. But if it possible to withdraw from the relativity, relative position, and to judge, then we can find that there is inferior in superior question. And Gauḍīya Maṭh is for that, to discuss, *taṭasthā-vicāra*, how the elimination and acceptance. Good in general, so many things good to so many persons, but Gauḍīya Maṭh is not satisfied. Classification, judgement, good, bad, what type what quality? Analysis to the extreme.

I wrote a poem in the name of Bhaktivinoda Ṭhākura, only one poem in Sanskrit I wrote during Prabhupāda's presence and that was highly appreciated by him, because that judgement of that in gradation was represented in *bhakti* there.

lokānāṁ hita-kāmyayā [bhagavato bhakti-pracāras tvayā
granthānāṁ racanaiḥ satām abhimatair nana vidhair darśitaḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato māhātmya-sīmā na tat]

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous Ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6]

From here, from the sixth *śloka*, Prabhupāda when he came to read the sixth *śloka* he expressed his appreciation. In Darjeeling I presented my poetry to him, for collection depending, but he did not collect anything, but from here he began, I saw he was conquered. *Lokānāṁ hita-kāmyayā bhagavato bhakti- pracāras tvayā, granthānāṁ racanaiḥ satām abhimatair nana vidhair*. The common devotion you have, *hita-kāmyayā*, for the benefit of the people, *lokānāṁ hita-kāmyayā bhagavato bhakti-pracāras tvayā*, you have preached about devotion of Godhead. *Granthānāṁ racanaiḥ*, by writing many books. *Satām abhimatair nana vidhair*, and who's appreciated by the *sādhus*, by many variegated ways you have tried to distribute devotion to the public. But, *ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ*, but the Ācāryas like Rāmānuja, they also did this successfully in this world. *Premāmbho-nidhi-vigrahasya bhavato māhātmya*, Rāmānuja was a great scholar and Ācārya and he also did all these things, but, *premāmbho- nidhi-vigrahasya bhavato māhātmya-sīmā na tat*, but here is not the limit of your noble actions because you are full of divine love. The boundary is not to be located there with the Rāmānuja. So differentiation began from here.

Then next. *Yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte*. The foundation, the ontological foundation of the development of theistic conception is here.

yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

[The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but 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]

Who are you? Generally, *yad dhāmnah khalu dhāma caiva nigame*. In the *Vedas* the general finding is Brahman. What is that? A vague conception of pure spiritual existence - independent of this mundane world. This is the gift of the *Vedas* in general, *brahmeti sanjñāyāte*. The general pure spiritual conception without gradation, differentiation, is given by the *Vedas* as Brahman.

Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate. This is for the *jñānīs*, *brahmeti paramātmeti*. And the great *yogīs* they find the dictator, the controller from within, Paramātmā, and the Paramātmā is the representation of the part of the part of the part of the whole. *Āṁśāsya kalaiva duḥkha nikarair yogeśvarair*. With much penance and difficulties the *yogīs* they try to find a particular function only, small function of that whole of the whole of the whole. *Vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayaṁ*. And those that are really highly liberated souls, that are generally talking together in Vaikuṇṭha for the service of Nārāyaṇa, as so many *bhṛnga*, bees, they're roaming about the lotus for honey, so, so many souls are being attracted by the honey of the lotus of the feet of Nārāyaṇa. The highly liberated souls are very busy there. *Tasyāṁśī bhagavān svayaṁ*. Who is even the source of all these, even of Nārāyaṇa, Svayaṁ-Bhagavān Kṛṣṇa. *Akhila-rasāmṛta*, *rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*. You can give Kṛṣṇa Himself, Svayaṁ-Bhagavān, who is all *rasa-kuṇḍa-rasāmṛta- sindhu*, who is Svayaṁ-Bhagavān, the source of it all.

Here Prabhupāda finds such attraction, then,

sarvācintya-maye parātpara-pure goloka-vṛndāvane
cil-līlā-rasa-raṅginī parivṛtā sā rādhikā śrī-hareḥ
vātsalyādi-rasaiś ca sevita-tanor-mādhurya-sevā-sukhaṁ
nityaṁ yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ

[Situated in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvana Dhāma, in the spiritual planet known as Goloka. There, surrounded by *sakhīs*, Śrīmatī Rādhikā revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Kṛṣṇacandra, who is otherwise served in four relationships up to parenthood. You, O Ṭhākura Bhaktivinoda, can give us the service of that holy Dhāma.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 8]

You are giver of the service of that particular higher domain of Vṛndāvana where Rādhārāṇī with all Her paraphernalia, of Her able paraphernalia is rendering sweet service to Kṛṣṇa who is served by *vātsalya* and *sākhya*, other *rasas*. That Vṛndāvana, that *mādhurya-rasa*, you can give us our engagement in that plane, you have got power, *tad dhāma-sevā-pradaḥ*.

Again.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān

[What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth?

Śrī-rādhā-pada-sevanā, that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

Further, more, what you can give? *Śrī-gaurānumataṁ*. What has got sanction from Śrī Gaurāṅga, Rādhā-Govinda combined. *Svarūpa-viditaṁ*, and who has got? Svarūpa Dāmodara has got the true appreciation of that, *rūpāgrajenādṛtaṁ*, which has been revered so much by Sanātana Goswāmī. *Rūpādyaiḥ pariveśitaṁ*, which Śrī Rūpa Goswāmī himself has distributed with his followers. *Raghu-gaṇair-āsvāditaṁ sevitam*, and Raghunātha with his followers has got a good taste of that *amṛtam* and has also developed, given some development there, *raghu-gaṇair-āsvāditaṁ sevitam*. *Jīvādyair abhirakṣita*, and Jīva with his followers has given protection to that from the quotations of the *śāstras* and reasons, *jīvādyair abhirakṣitaṁ. Śuka-śiva-brahmādi sammānitaṁ*. And Śukadeva, Śiva, Brahmā, Uddhava, they have shown their highest respect for that *śrī-rādhā-pada-sevanāmṛtam*. *Aho*, the confidential service of Śrī Rādhikā which is so valuable. *Tad dātum īśo bhavān*. *Aho*. It is wonderful that you can give that nectar to the devotees, to the people, so much high position you hold.

Then next.

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-dāsānāṁ 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 dear-most one in your heart."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10]

Where I am, a fallen soul, and where you are, so high? The *pāvana*, you can deliver the whole world, purify, *pāvana*. *Bho svāmin kṛpayāparādha*. Here in this poem I'm going to praise of you but really I'm committing offence to you. How much I can know you, or give expression to that? So in this bold attempt I'm committing some offence, please forgive that, *kṣamyatām*. *Yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat*. O my Lord I beg something as boon from you. Please grant that to me. What is that? *Sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe*. Who is everything in you, that Rādhārāṇī and Her favourite servant, Dayita dāsa, our Gurudeva. You please recommend me to his service. This I beg from you, that you recommend me for the service of our Gurudeva, Dayita Dāsa.

So there is this differentiative characteristic in the poem, that satisfied Prabhupāda very much. This elimination and acceptance, that is Gauḍīya Maṭh. To show the position what they're after, and what they want to give, this gradation, that is the peculiarity of Gauḍīya Maṭh's preaching.

Not in general as God. What is God, what is God, where does He live, how He lives, what He wants from us, who are we, how much prospect we can get? All these things in details to show and to prove, to establish, to preach, and how we can attain, to manage for that, to satisfy our high aspiration, all this, no engagement besides this, fully engaged in these matters.

Not any rough dealings, any dealings roughly about the theism. How audacious they are. What is unknown and unknowable, and they, as angels fear to tread, they want to enter there and use their discrimination, "This is better, this is far better, this is the best." In this way the audacious section. Who are recommended to be humbler than a blade of grass, and their audacity is such they want to analyze what is Godhead. Hare Kṛṣṇa. And that is their engagement, and engagement means twenty four hour engagement if they're there. What is unknown and unknowable they themselves admit that and still they're engaged in that analogy.

Pralāpita vakra, *pralāp*. To deal with all these things as if transcendentally, they themselves say, again they talk about that. But only the chart is there, the Guru on one side, the teacher, and the chart, consulting the map and the guide of the map. With the help of the proper guide of the map they look at the map and they say, "This is this place, this is that place." The map is there, with the help of the scripture, and with the help of the living agent of the Lord, two helps, *sādhu*, *śāstra*. That is their property.

sādhu-śastra-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-caritāmṛa, Madhya-līlā,* 20.120]

Sādhu, *śāstra* like map, and *sādhu* like dictator who makes us acquainted with the map. With the help of these two, *sādhu*, Guru, we venture to deal with that transcendental area, and with serving spirit as much as possible, individual case.

You note the letter to be directed. I'd like to stop here. *Vāñchā-kalpatarubhyaś ca*.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: The sound must have divine characteristic. Kṛṣṇa, Hari, are *nirguṇa*, divine, *śabda brahman*. *Nāma*, Kṛṣṇa.

Vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun. [Found in the next two verses]

[sādhu saṅga kṛṣṇa nāma ei matta jai, vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ viduṇ]

["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."]

[sāṅketyaṁ pārihāsyaṁ 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 - *sānketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, 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-vyākarana*; 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 of infinite characteristic, that can do away all the undesirable in us. The Name must be, must have a spiritual conception, not mere physical imitation that can be produced only by the help of the lip and tongue, not that sound. Kṛṣṇa-*Nāma*, Hari-*Nāma*, Viṣṇu, Nārāyaṇa, all these, Vaikuṇṭha-*Nāma*, it is necessary that they should have spiritual existence, backing, that is all in all, all in all. Spiritual depth, not imitation, physical imitation is not the Name proper, not *śabda brahma*. *Nāmākṣara bahiraya batu*.

[asādhu-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 unsaintly. The external sound of the Holy Name is never the Name proper."]

[From Jagadānanda Paṇḍita's *Prema-vivarta*]

Only the imitation sound may come out, but no depth. So Name means *nāma brahma*, *nāma Kṛṣṇa*, Name means it must have some spiritual background, or spiritual thing to be distributed through this physical sound.

Suppose the homoeopathic globule, medicine, that feel is not the medicine, that external feel is the same but there may be narcs, there may be arsoning, there may be anything, the globule is not the medicine.

So sound is not the, not Kṛṣṇa, but Kṛṣṇa within, it must be surcharged with the spirit, and that spirit is not of mundane character.

That is not even of Śaṅkara school, *māyāvādī* school, because their faith is that the name may not confine within the jurisdiction of the physical, but mental, *satya-guṇa*. That is also product of this *māyā*, misconception, that is also misconception, misunderstanding. So those that think that Hari-Nāma, Kṛṣṇa, Kālī-Nāma, Śiva-Nāma, all one and the same, like Ramakrishna mission, or Śaṅkara school, they preach like that, but that also has its origin in the misunderstood plane.

So *śuddha-nāma* must have its origin from *nirguṇa-bhūmikā*. That is from beyond the area of misconception of *māyā*. The extent of *māyā* is up to Satyaloka, Virajā, then Brahmaloka, then Paravyoma, must have its origin from Paravyoma. And Kṛṣṇa *Nāma* really from Vraja, Goloka, the most original plane of the whole existence. So *Nāma*, Name must be, to be Kṛṣṇa *Nāma* it must have its origin in the highest plane of Vṛndāvana, according to that. So *nāmākṣara*, the mere physical sound is not the Name proper which is necessary for us, not only to get out of this *māyā* or misunderstood world, but for the attainment of the service of Kṛṣṇa in Vṛndāvana. That can lift us. The Name which has got its origin in Vṛndāvana plane, that can only take us there. Otherwise if the spirit within the name, the sound, is of any other type it may take us to that layer only. It is quite scientific, not unreasonable. So the mere word is not the Name. The meaning and the depth of the meaning, the deep conception of the meaning, that is everything, all in all, all important to serve our purpose. Do you follow? Any other side questions?

Vidagdha-Mādhava: Yes. So *tyāga*, or renunciation is not recommended for the neophyte?

Śrīla Śrīdhara Mahārāja: Yes, renunciation, always *yukta-vairāgyam*, what will help me in my present condition, to invest my highest energy for the cause, that sort of requirement we should take from this world, and not to get, acquire excitement by intoxication. As much as physical material things are necessary to keep up my health normal, so much we shall accept from this material world. And with the help of exploitation, or any other medicine, we shall create some more energy, But we may think that will be useless, not only useless but harmful. No material thing can help us to reach, to make progress in the spiritual world. It can help only to keep our body fit. Material things cannot have any contribution for the improvement of the spiritual. Only to make the best of a bad bargain. We're already committed in the material, under material forces, and only the negative aspect we may expect, without which we cannot live, that much we shall have to accept, and not that this will help me. We shall keep our health normal and from that plane I shall begin my search for Kṛṣṇa, take the Name, and do the service, all from that normal, India normal, *yukta-vairāgya*. Not more, not little, neither less, nor more we shall take, both will be detrimental to our cause. And all sorts of excitement, temporary excitement and discord, that should be avoided. From a normal plane as it is possible we have earned our previous *karma*, from there we should begin.

Especially *Bhāgavat* has warned us against, that don't be afraid of all these five things, they're detrimental to your normal life. Though presently they may seem to be healthy, but they have no real contribution. This intoxication, not only intoxication but also this money.

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate / vidūratvād uttamatāhānya tasyāś ca nāṅgatā

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 12.128]

The devotion we may think may be earned by money, by spending money, by using one's son or wife for the cause of devotion, "That I'm helping my wife to go on with devotional activities so I shall get something. I'm utilizing my son for devotional purpose then by which I must have, I shall

acquire. *Dhana*, *śiṣya*, my disciple, he's becoming a good devotee so as a Guru I must get something through him." These things are not *śuddha-bhakti*. *Dhana-śiṣyādibhir-dvārair*. So by money, by giving money to the devotees, helping the devotees then I shall get some *bhakti*, it is not *śuddha-bhakti*, it may be *sukṛti* or *miśra-bhakti*. Because money does not belong to you, that is misappropriation, you falsely think that you are master of this energy.

So your own self should be devoted. Ambarīṣa Mahārāja, what did he do? He was a king, he did not try to earn devotion by money. Bhārata Maharaja he was also so, young age he left everything and went to earn devotion. Not that they tried to earn devotion through money. It is difficult, but it helps those of lower class, "That we can get some money, some energy of this plane and utilize it for the service of the devotees and the Lord." Then they can get some *sukṛti* not *śuddha-bhakti*.

Śuddha-bhakti demands that you are His slave, and as He will want of you to do His service, you must do that, then you can rise up to the standard of *śuddha-bhakti*. Do you understand?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You are His slave and your nature should be to wait for His order and to carry out that. So when under the guidance of a Guru who is in connection with Him, we just throw ourselves in his service, in order. Through him the order coming, from Guru, from *sādhu*, and if I throw at his disposal of that *śuddha* Guru, and *sādhu*, who is already in direct connection with Him, His agent, we put at his disposal, whatever he'll ask I'll do, that will be real service.

So, it is said in the *śāstra*, the service of a Vaiṣṇava is better than the direct service of the Lord. The cause is there. When I approach Him direct, then I have to imagine that this may be supposed, that this may be His direction. It may not be proper, it may be contaminated, adulterated, my conception, thinking that this must be His order. But when it's coming through the real *sādhu*, His agent, then if I can do that it has got direct connection with Him, real connection, so it fetches more improvement in me than my direct approach to Him.

So the Name must be Vaikuṇṭha, *vaikuṇṭha-nāma-grahaṇam*, must be of infinite characteristic. That is Vaikuṇṭha, and not this thing, a member of this mundane or measured plane which can be measured as in the *māyā*, *mṛyate*, measured by local interest or provincial interest, not Absolute interest, not rooted there. But it must have its connection with the Absolute plane. Then it will come and transform me, and prepare me, to make me fit for the service of that Absolute plane.

Kṛṣṇa is there, it is not a thing of concoction, or imagination, supposition, or anything, it is reality, it is *the* reality, and what we think to be real at present that is all unreal. At present we are in the midst of a particular experience of the world, that is unreal, that will change, evaporate. But what we are searching through the *śāstra* and *sādhu*, the plane where Kṛṣṇa lives, and our personality there in connection of that plane within us, that is all true.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī / yasyāṁ 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 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]

What is night to one that is day to another, and what is day to one that is night to another. We are now wakeful only in the calculation of the local interest and provincial interest of the world. The human conception thrown...

End of 82.10.30.C_82.11.01.A

Start of 82.11.01.B

Śrīla Śrīdhara Mahārāja: ...absolute has His own conception, come out of His own perception. And we're to be converted into that, and our soul only can have experience, and get membership there, and not this body, mind, they will fail. The present eye, mind, they cannot grasp that thing. Only through ear it must come to our souls, soul will be awakened. All these rulings of the mind and the senses, they will evaporate and we'll get a free body of our soul emerged from this our present conscious body and mind. So everything must be of spiritual order. So imitation, the *sahajiyā* school, they try to find in this mundane plane what they heard about Kṛṣṇa, in this plane they want to find it, but it is not possible. We are to go there through *sādhana* under the direction of a real *sādhu*, how to go. Virajā, Param, Virajā first. *Brahmāṇḍa bhedi yāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]

["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."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.153]

Different stages of this mundane conception from gross to subtle, seven stages where we live, including this, seven other stages of mundane. Bhūr, Bhuvar, Svar, Maha, Jana, Tapa, Satyaloka, then Virajā, then Brahmaloka, then Paravyoma. The creeper of our devotion, that gradually grows and pierces through all the stages and then touches the land of the Vaikuṇṭha, of the first real infinite conception, and passing through that again it will go to the Vṛndāvana. From the calculative devotion to the spontaneous devotion, devotion based on love, causeless and irresistible. And there we can find Kṛṣṇa with His paraphernalia engaged in His *līlā*. And gradually we may be accepted there. It is the reality there. No question of any imagination or concoction. So the instruction that comes to us, that must have its real origin, not a bogus party. We must not be prey to any bogus party. There are many wandering through the world to canvass their own adulterated thing in the market, in the name of Kṛṣṇa.

Bhaktivinoda Ṭhākura has sung [*Śaraṇāgati*, *Bhakti-pratikūla-bhāva Varjanāṅgīkāra, Renunciation of conduct averse to pure devotion.]*

keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra
tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'
tab koi nija-mate, bhukti, mukti jācato,

pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād
baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhakativinoda bhelo, bhakata-caraṇa kori' sār.]

Keśava tuwā jagata bicitra, "O Lord Keśava, You have, Your world is of a very variegated nature, very wonderful variegated nature, *jagata bicitra*.

Karama-vipāke, bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra, As a result of my *karma* I am now floating in a particular stage where from I can see the various strange shows, the exhibition of different types has been presented here. *Karama-vipāke, bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra*. Many curious things we are to have experience of here. *Bhrama-i, pekhaluṅ raṅga bahu citra*.

Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi. Really, separation from Your holy feet, that is the real cause of all these pains, sufferings, *dohi' jāi*, I am suffering from this.

Kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'. So many parties are approaching me and offering that, 'O you are suffering, you take this pill and swallow it, everything will be cured,' So many parties, Kapila, Śaṅkara. Patañjali with *yoga* system, Patañjali. Jaiminī with *karma-kanda*, Jaiminī. *Kaṇabhojī*, the atomic energy is the cause of this world, that is his idea, the atom is at the root of everything, *kaṇabhojī*. Gautama the logician, he also quoted, taking quotation from *Veda* and is proving by his logic that this is the ultimate truth, *kaṇabhojī*. *Gautama, kaṇabhojī, jaimini, bauddha*. Buddhists, they come with their *nirvāṇa* proposal, *ahiṁsā*, *satya*, *dayar*, *nirvāṇa*, nothing remains with this, *bauddha āowe dhāi'*.

Tab koi nija-mate, bhukti, mukti jācato. All of them have got one end. They take Your name, they have got free, but at the time of delivery, what they give, delivery, there they give their own impression. But the stamp they want to have in Your name, use Your stamp, but gives the delivery of the goods what they have got as their own experience. *Tab koi nija-mate, bhukti, mukti*. They can be classified as either enjoyment, exploitation, higher exploitation, or salvation, liberation from the exploitation. Nothing positive they have to give us. *Nija-mate, bhukti, mukti jācato*. Either some form of exploitation, enjoyment, or at most liberation from all sorts of enjoyment. That means deep, sound like sleep, *samādhi*, renunciation, *lekbar*, to be dissolved to be a zero consciousness, as in sound sleep. *Bhukti, mukti jācato*.

Pāta-i nānā-bidha fānd. But for that purpose, to canvass for their own line, they have shown us different types of traps, a very wonderful trap they have prepared and want to catch us in that trap, *pāta-i nānā-bidha fānd*.

So-sabu-bañcaka, tuwā bhakti bahir-mukha. But I find, by the light divine I got fortunately from the higher, that they're all deceivers, all deceives, cheaters. *So-sabu-bañcaka, tuwā bhakti bahir-mukha*. They cannot enter, cannot understand, but rather opposite. To admit the highest authority, that highest authority You are. They are all results. In the substantial point, in the most important point, we shall have to detect at last that though the stamp of Your name, but they have no connection with You in proper conception.

Pāta-i nānā-bidha fānd so-sabu-bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād. And in the end we see that we have attained nothing, we have got nothing, but we are under, we have to face a great reactionary force, ultimately we shall have. *Ghaṭāowe biṣama paramād*. The result of the greatest fool or ignorant person, at last we shall have to find that, that

we're deceived, they're all deceivers. In Your name they came to exploit us, and in the last moment we shall find that we're faced with a great reaction, *biṣama paramād*.

So-sabu-bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād.

Daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār.

Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār.

We are to judge them, if we are to judge them from the Absolute standpoint, then we are to reckon them in this way. *Baimukha-bañcane, bhaṭa so-sabu*. They're also agents of the Supreme Authority, and they have come, they're engaged to deceive those that are not fit for the devotional school.

Just as Śaṅkarācārya was ordered, *locarn mad mukam koru* [?]

On the principle of civilization in the hospital, the seriously diseased are taken away from the less diseased persons, to save the less diseased. So who are sincere but have soft reason, to save them, the strong and atheistic section is removed by some temptation. So from the ultimate standpoint if we're to judge them, then we shall have to find this, that they have come to test, used by the authority to test our chastity, our sincerity of purpose, whether I can be tempted.

'That there is one authority and He's loving, He's so and so. Taking away I shall give you this sort of reward, all these things.'

Whether our mind can be taken astray, for this they are used as, *baimukha-bañcane, bhaṭa so-sabu*, Your messenger. And why? *Baimukha-bañcane*. Those that deserve to be deceived they come to receive that. But who are really sincere at heart, to get the programme to pay for that, they are saved, and they're safe, and they get the facility for their further service.

Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār. *Daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār*. But Bhaktivinoda has understood that, and he does not care for anything, but he blindly sticks to the holy feet of the devotees. He has known that Your real servants they're all in all. And these offering agents of big things, they will shoot the ambitious section, those that do not want real service. To select what is his own, that to be the minutest, to be a slave to You.

The Absolute, the highest ideal is so high. And considering my position if I'm offered to be a slave to Him, there is reality. And when they offer so many big proposals, they will make me a king, or an emperor, if I'm tempted with that then I'm a self deceiver. And they're real agents to, real canvasser for me, because I do not, "I want this." The great truth ignored, that I am small, smallest of the small. What is my work here? I ignore that, then I want to be a big king or emperor, and that cannot but be concoction, or imagination. But reality, if we think our position minutely, that when I may be thrust to such a worse position, then my independent value cannot be very high. So if I get slavery of the Absolute truth, that will be my highest blessing. The heart will select in that way. So to go to that direction only, our solace is in the real devotee, those that accept Your slavery. That line we must blindly attach and will go to Your land. And the big thing seekers, they're deprived.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...while young [Bhaktisiddhānta Sarasvatī], and Bhaktivinoda Ṭhākura grown up, both of them went to visit a holy place located in Hoogly District, Koolingram, where Haridās Ṭhākura sometimes came, and other Vaiṣṇavas. Four generations of continuous devotees. Koolingram. He went to visit that ancient holy place. Then when they're entering into the village, on the outskirts there is a temple, and they found suddenly a man came out of the temple and

asked them, "Please stay for this night here, and in the morning you will enter the village and will have *darśana* of all the villagers there."

They did, Bhaktivinoda Ṭhākura and our Guru Mahārāja as young boy, both of them lived in that temple house. Then after nightfall Bhaktivinoda Ṭhākura experienced, we heard from our Guru Mahārāja, experienced that so many brickbats are coming from different directions there. Then, 'What for? How? Why? And who will throw these brickbats to here?' Then Bhaktivinoda Ṭhākura had some apprehension that there may be ghosts living here and they're trying to create disturbance. So he began chanting the Hare Kṛṣṇa *mahā-mantra* loudly, and after some time the thing disappeared. Then they passed the night there peacefully, and then in the morning entered the village, and managed to have all the *darśana* and the visit of all the places necessary.

Then some gentleman from there, "Early morning you entered the village. Where do you come from? And at night where did you live?"

Then he told that, "I lived in that temple, just outside the village there."

"Oh! How could you live there? There are so many ghosts living there and they throw stones at anyone who passes at night by that place. How could you stay there?"

Then Bhaktivinoda Ṭhākura told, "Yes, when I found such things I began to chant very loudly the *Nāma*, Kṛṣṇa-*Nāma*, *mahā-mantra*, Hare Kṛṣṇa *mahā-mantra*, and subsequently everything disappeared."

"Oh, is it, then who are you, where from you are coming?"

Then he came to know that he was Bhaktivinoda Ṭhākura. They had already read his books and heard his name. Then they welcomed them, welcomed Bhaktivinoda Ṭhākura and our Guru Mahārāja, a boy, and showed all the places.

He told, "That what is this? The gentleman who was the priest of that temple he has been transformed into ghost, after his departure such trouble we find there, what is the cause? He used to take Hari-*Nāma*, Kṛṣṇa-*Nāma*. We are witness to that fact that he took the Name, often. We have heard from him. Why he's turned into ghost? At this time we can't understand this."

Then Bhaktivinoda Ṭhākura had to tell to them that, "He might have repeated *nāmākṣara*, as the question from the *Gītā* a friend asked me, that the physical sound, this *māyāic* sound, that may be only physical sound, lip deep sound, not the spirit of the life of the Name was present, so *nāmāparādha*, he was committing *nāmāparādha*. How was his character? You must know that."

"Yes. In his character he was not a good man. He committed many things wrong, that we know. But this is the fact we can't deny, that he used to take the Name of the Lord, often, always, often, always."

And Bhaktivinoda Ṭhākura told, "*Nāmākṣara bahiraya*. Only the physical sound of the Name is not the Name proper, so the *nāmāparādha* and was the result of that. Then how can he be released from that wretched condition? Of course if they come in connection with a real *sādhu* and hears the real Name from his lips, or the explanation of *Bhāgavatam*, or *Gītā*. Anyhow hears something from a real bona fide *sādhu* who has got connection with Kṛṣṇa proper, then he may be released. Because in the scriptures we find that this is the way to get out of that entanglement." Anyhow Bhaktivinoda Ṭhākura came out.

Then from that day all the troubles there ceased and the villagers were astonished. "Then that gentleman must have got his release, and hearing the Name of Ṭhākura Bhaktivinoda. When that trouble began Bhaktivinoda Ṭhākura he loudly took the Name and gradually that suppressed. So by hearing from the lips of Bhaktivinoda Ṭhākura the Name of Kṛṣṇa he has been liberated, has got release."

So persons came to see Bhaktivinoda Ṭhākura and gave the news, "From that day no other trouble is seen in that area. So we are confident that you are a great Vaiṣṇava. And after hearing the Names from your lips he has been released."

It was written in papers also, published, Mahārāja says. I also heard vague but I could not collect so much what Mahārāja has said. He has heard direct from Prabhupāda this. When Prabhupāda went to Vṛndāvana in this month of Kārtika, he used to deliver lectures regularly in Madhumangal Kuṇja, which belongs in the service of one of our Godbrothers, Saranindha Nārāyaṇa Rāya. His predecessors established that *sevā* in Vṛndāvana, Madhumangal Kuṇja. There Prabhupāda narrated this story of his own experience with Bhaktivinoda Ṭhākura.

So *nāmākṣara*, they simply, the outer cover of the sound, cover of the Name is not the Name proper. But within there are many things, most important things within. But in the spiritual realization, the spiritual realization backing the Name, that is Name proper. Otherwise this tape recorder also can pronounce, a parrot also can pronounce the Name. Not the physical sound, but in the background there must be spiritual truth, and that is conscious, that is spiritual, that is soul. That is super knowledge crossing the knowledge of this mundane plane of different stages, after Satyaloka, Brahmaloka.

Devotee: _____ [?] *sevonmukhe hi jihvādau svayam eva*.

Śrīla Śrīdhara Mahārāja: Mahārāja reminds me to explain to you that which I have already explained many a time, that Rūpa Goswāmī Prabhus, that *śloka* particular. Kṛṣṇa, not only the Name, His Name, His *rūpa*, *rūpa*, *guṇa*, *parikar,* all these things are purely spiritual, spiritual not mundane. So it is not cognizable by our senses. Our tongue cannot pronounce Kṛṣṇa, our nose cannot get the scent of His body, our eyes cannot have sight of His beautiful figure, *indriyatitha*, transcendental, supramental. Not only our physical senses, but our mind also cannot think of Him, supramental, transcendental.

The knowledge at present which we have in our possession, His existence is transcending them all. In other words, as a subject we cannot have in His connection, it is subject of the subject. *Ātma*, Paramātmā, and beyond that, His realm. We should not forget that, which side He's existing. *Taṭasthā-jīva*, a subjective, marginal plane, he can think, he can know, but he can know only which is more gross than himself. But which is subtle, here he's helpless. But connection is only possible when the higher area wants this lower area to be taken up in its own plane.

So, only *sevonmukhe hi jihvādau*, if we can accept that in carrying current, die to live, if we can die as it were and surrender our innate self, inner most self, at the disposal of that will, in carrying to the centre. Then that wave can carry us up, and our soul may be a blade of grass, or a particle of dust in that current, it may be carried in that way. And not that we can enter there and walk as we do in this gross material world. Rather we are to walk there on our head, here we are walking on our feet, but there we walk on our head. Only by the grace on our head that can attract there and take us here and there.

They're all higher, the substance, the atmosphere, the air, ether, everything is higher than my valuation. There everything, the whole atmosphere is highly valuable, higher than any value I have of myself. Only for the service, only with the sincere spirit of service that we may be allowed to enter there, and may be taken to the highest position because they're all benevolent, all generous, all affection, all love, all good wish there. So we have got the prospect, we have got the chance to

go there, but always under grace and never on our right. This creed we must accept from the beginning.

But the atmosphere is such that none feels any distinction between the slave and the master. It is so happy place there, and so benevolent, so loving. The slave cannot know that 'I am the slave in the family and they're the family man.' Such meanness is not found there. But really considering we're slave, and this is our wealth that we should consider. But by the power of Yogamāyā they forget that 'I am a slave' and that is the greatness, magnanimity of the atmosphere and the love of them and not by our. Our fortune also to certain extent that we are being able to anyhow to have got entrance into that high land, noble land. Anyhow I have the fortune and that is our, we are to be proud of that, that my fortune has taken me to such a place where the owners, and the man, and the masters, have got no distinction. Love is so intensely flowing here and most generously.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahārāja is saying that Rāvaṇa wanted to capture Sītā, and he thought he had done that. But the fact is that what to hold of the holy body of Sītā Devī, he could not see, can't see. Sītā Devī is another thing. What he's taking is a mundane representation of Sītā Devī, a straw imitation of Sītā Devī, or a statue of Sītā Devī, Rāvaṇa took. It may not be this flesh and body, and also may be seen in that plane. But really it was a material double of Sītā Devī, an imitation of Sītā Devī, Rāvaṇa took away. For a person here, Sītā Devī and his plane is not at all approachable. We cannot see, cannot feel, cannot enter, so what's the possibility of catching Sītā Devī and taking Her away. This is the real finding. It is all show. Rāvaṇa was cheated, and to serve some purpose to give some teachings, advice to the people here in the mundane world. But in the real sense no Rāvaṇa can come in connection with any person who's living in Vaikuṇṭha.

Akśayānanda Mahārāja, have you seen this Mahārāja? Yājāvara Mahārāja?

Akṣayānanda Mahārāja: No. I'm very unfortunate.

Śrīla Śrīdhara Mahārāja: He's the last *sannyāsī* disciple of our Guru Mahārāja, and he's senior than me.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Of the direct *sannyāsī* disciple, only four are living, we two, and one Śrautī Mahārāja and another Yathārtha [?] Mahārāja in Vṛndāvana, four only.

Akṣayānanda Mahārāja: Śrautī Mahārāja and?

Śrīla Śrīdhara Mahārāja: Śrautī Mahārāja and Yathārtha [?] Mahārāja in Vṛndāvana. He was in Vṛndāvana for a long time. _____ [?] Yathārtha [?] Mahārāja was in Gaya.

Prabhupāda in his last days he wanted to hear *kīrtana* in the morning, in his bungalow. You must have visited Prabhupāda's bungalow in Cataka-Giri? In that bungalow he lived, and he wanted to hear *kīrtana* songs. But the gentleman, the devotee who used to chant the *kīrtana*, he was not considered fit. So before that when Prabhupāda went to Mathurā, he heard *kīrtana* from

Yājāvara Mahārāja. His voice was very sweet, now also, but his young age a very, very sweet voice, and most sincerely with all hearts he could sing.

So Prabhupāda, he was in Gaya, Maṭh command, Prabhupāda sent a telegram to him, "Come at once to Purī." And he had to come to Purī, and he was engaged in the morning to sing songs to Prabhupāda, and especially that song, *śrī-rūpa-mañjarī-pada, sei mora sampada, sei mora bhajana-pūjana*. This song was, every morning he was ordered to sing, and he sang with most sincerity, and in a very sweet voice. We all were present there, a very charming view, we enjoyed a long time there.

And from there Prabhupāda came to Calcutta, and within a month he disappeared. And of course, twenty four hours before, he wanted me, and asked me to sing that very song. And after twenty four hours, in the morning, he left the world. _____ [?]

Devotee: _____ Śrautī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When Prabhupāda was leaving the place, at that time he was present, Śrautī Mahārāja took him along with him in a preaching party.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I attended all the last functions.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Another one, because I'm not a good singer, so Kuñja Bābu [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, asked another gentleman to sing that.

But Prabhupāda stopped him, "I don't like to hear the tune."

So they had to stop, and I had to begin singing that song. So some internal purpose he had.

And the experts there told that, "Prabhupāda gave you admission in that plane. By asking you to sing this particular song, you are given admission to that plane, *rūpānuga*."

The highest position of aspiration is to become *rūpānuga*, to be a servitor just under the guidance of Śrī Rūpa, *rāga-mārga*, the director of *rāga-mārga*. All the books of *rāga-mārga* mostly come through him and Mahāprabhu taught him in Prayāga, Allahabad, at the place of the confluence of the Ganges and the Yamunā. And He talked to him all about *rāga-mārga*, and also blessed him. "I bless you that whenever it will be necessary, the flow will come out of itself to help you when you will try to relate the science of this Kṛṣṇa love, *rāga-mārga*."

The divine love, love in the characteristic we find in Vṛndāvana, that kind of love, *śakti sancar*, inspired, in way of its inspiration, the best words applied to him, Śrī Rūpa. And what he wrote, Mahāprabhu when He was here with Svarūpa Dāmodara and Rāya Rāmānanda, they were the audience, heard them and praised very highly the composition of Rūpa Goswāmī, his writings.

So Akśayānanda Mahārāja, you went to meet him, but he had already left Delhi...

End of 82.11.01.B

Start of 82.11.02.A

Śrīla Śrīdhara Mahārāja: _____ [?] that reactionary, outwardly.

Akṣayānanda Mahārāja: That deals more philosophically. He deals philosophically in that book, *Prema-vivarta*.

Śrīla Śrīdhara Mahārāja: Yes. Many things in the name of Gaurāṅga, association, many things there which helps much for the propaganda of the Gauḍīya Maṭha.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So a particular section, the opposition camp of Gauḍīya Maṭha, they say that, "In the name of Jagadānanda this is written by Bhaktivinoda Ṭhākura." Their opinion because that book supports Gauḍīya Maṭha's decision very well.

Just as the *sahajiyā* section they think that when we live in Purī, the *mahā-prasādam*, no observance of Ekādaśī necessary. Because in *Caitanya-caritāmṛta* it is found,

tāhāṅ upavāsa, yāhāṅ nāhi mahā-prasāda [prabhu-ājñā-prasāda-tyāge haya aparādha]

["When *mahā-prasādam* is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take *prasādam*, neglecting such an opportunity is offensive."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 11.114]

So when there is *mahā-prasādam*, even Ekādaśī day, we should not fast, take *mahā-prasāda*.

But in Jagadānanda Paṇḍita's that *Prema-vivarta* it is clearly written that Mahāprabhu was offered *mahā-prasādam*, but He touched it on His head, and He kept it respectfully, and the whole day and night chanted *saṅkīrtana*, then after that He took that *prasādam*. It is mentioned there. Similarly many things are.

[asādhu-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 unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*]

All these things, many things which are very helpful for the preachers of the Gauḍīya Maṭha, it is found there, proof positive.

So Biman Majumdar, one scholar he was professor of Patna [?] University. Perhaps he came from the *sahajiyā* family or so. At least he accepted something of Mahāprabhu, but he could not tolerate the bitter criticism of the *sahajiyā* section from Gauḍīya Maṭha. So he has written a book and there he has mentioned carefully, very cleverly, "Who has written this book is not clearly

known, but what the Gauḍīya Maṭha people preaches, they have got full support from this book." In this way he has written, that professor. He's a professor at Patna [?] University. And especially that "Māyāpur is nearer to Baladisi [?]" It is also mentioned there. Mahāprabhu's house.

Vidagdha-Mādhava: Guru Mahārāja, can you tell us how Śrīla Bhaktisiddhānta Prabhupāda found Śrīvāsa's place of residence in Māyāpur. He established that, yes?

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: He's asking, "Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, established the place of Śrīvāsa Aṅgan, how did he do that?"

Śrīla Śrīdhara Mahārāja: First Yoga-pīṭha, the birthplace of Mahāprabhu, that was determined first. And then it is mentioned in *Bhakti-ratnākara*, in three ancient books, that how far Srivasa Aṅgan from Yoga-pīṭha, and Advaita bhavan, in this way it is mentioned in the ancient books. Accordingly it was ascertained by Bhaktivinoda Ṭhākura. Before Prabhupāda took the charge, the location of Śrīvāsa Aṅgan, Advaita bhavan, they are all finished by Bhaktivinoda Ṭhākura.

And one Bhaktivilāsa Ṭhākura, he was first a Brahmo type, then he, coming in touch with Bhaktivinoda Ṭhākura, he came to be follower of Mahāprabhu. And especially by his enthusiasm, and his collection, that Śrīvāsa Aṅgan was built up. And in the beginning he was there and went on with his *bhajana*, that Bhaktivilāsa Ṭhākura. And his *vairāgya*, abnegation, was also very appreciable. In old age also he used to put his head, instead of pillow, on a brick. With so much austerity he lived his past days.

Then his son, of his previous life, came to the Maṭha and ultimately took *sannyāsa*, and his name was Purī Mahārāja. He also in his last days lived there, and *samādhi* of Bhaktivinoda Ṭhākura, Purī Mahārāja is there. A very strict *sannyāsī* he was, Purī Mahārāja.

And they come from Amlajura, the favourite place, and visited several times by Jagannātha Dāsa Bābājī Mahārāja. Jagannātha Dasa Bābājī Mahārāja had a very good *gṛhastha* disciple there in Amlajura village. And sometimes he took his Gurudeva Jagannātha Dāsa Bābājī there nearby, and he lived sometime in the year. And for that Bhaktivinoda Ṭhākura also visited that Amlajura. And a Maṭha was established there, near
Baram [?] town, Amlajura town, a Maṭha.

And Jagannātha Dāsa Bābājī Mahārāja, he lived there for some time. And some say his real *samādhi* was there, and here is his *puṣpa-samādhi*, Jagannātha Dāsa Bābājī. And it was found in *Gauḍīya*, that old Jagannātha Dāsa Bābājī he founded, here he lived up to one hundred and twenty five years, very, very old. And he suddenly when passing by told one of his disciples namely Bihari dāsa, we saw him, he used to carry him on his shoulder. Suddenly one day he told, "Oh, just get me down. Here is the place where Kazi broke the *mṛdaṅga*, Śrīvāsa Aṅgan." So he came down from the head of his disciple and gave his prostration to that place. "That is the place where Kazi broke the *mṛdaṅga*. And this is Śrīvāsa Aṅgan." In this way it was located. And in *Bhakti-ratnākara*, old books, it is also found that from Mahāprabhu's house, _____ [?] four cubit means six feet. That is a *dhanu*. So many *dhanu* distance from Yoga-pīṭha. In this way it was located, Śrīvāsa Aṅgan, Advaita bhavan, etc.

Akṣayānanda Mahārāja: What year did you write that? In which year did you write that poem, that song?

Śrīla Śrīdhara Mahārāja: Some ten of twelve years back, perhaps.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They came with a complaint to me that, "Bon Mahārāja, Kṛṣṇa Dāsa Bābājī Mahārāja, had left Prabhupāda, his *paramparā*. They're finding out another *paramparā* that is from Bhaktivinoda Ṭhākura's past Guru to Jāhnavā Devī, that line. They're discovering and they say that this is our Guru *paramparā*. So they have left Prabhupāda."

Then I took up the cause of Bon Mahārāja and Kṛṣṇa Dāsa Bābājī, and explained the thing, that they have not left Prabhupāda. This is *śikṣā-guru-paramparā*, and many times they had to face a challenge from the *sahajiyā* section that, 'you have no *guru-paramparā-mantra*.'

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Then I put their points also in such a way that they're very much satisfied, Bon Mahārāja and Kṛṣṇa Dāsa Bābājī.

They told that, "Śrīdhara Mahārāja has put our position very clearly, what we ourselves could not do."

So the opposition party, what is the contention of the opposition party? To satisfy him by representing his cause, and then to refute, that is my nature. What the opposition party wants to say, to collect that to their utmost satisfaction, you want to say this, this, this, and they are very satisfied. Now, from my side I want to say this. Generally the opposition they are satisfied that I am not making injustice to them. Their point is well represented.

...

Bhagavad-gītā minutely. Then you will be able to know this. There are so many things in the name of religion, but what is their position, how they are harmonized to devotion. If we study *Bhagavad-gītā* the *yoga* is there, so many, the *sāṅkhya-jñāna* is there, the *Vedānta* is there, the devotion is there, this *karma* is there, so many things represented, and how they're linked with pure devotion, higher devotion, if we study that minutely, then we can get the knowledge, and the comparative study of the whole religious world, mostly. It depends there.

Assimilation of *Bhagavad-gītā* we are to follow minutely. Then a comparative study of all religious positions we shall be able to have some knowledge. How *yoga* is connected with *bhakti*, how *jñāna* is connected with *bhakti*, how *karma* connected with *bhakti*. Mainly *karma* and the atheism is also there, that is also dealt there. So what is the position of the atheism and theism, and then theism of how many, the degree of theism, how many phases of theism, this *karma-kāṇḍa*, *jñāna-kāṇḍa*, another *yoga* and what is their position? Also *Śrīmad-Bhāgavatam* has got assimilation, and *Bhagavad-gītā* in a better way, in a very small place, in a nutshell, connecting link, find there, comparative study of religious thoughts. In *Bhāgavatam*, in *Bhāgavat* also it is there. So many things going on in the name of religion. All conceptions may not be of equal value as the Ramakrishna mission bogusly, and forcibly tries to impress on the public. It is all bogus.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Ramakrishna mission, they say everything is good, then we say...

Śrīla Śrīdhara Mahārāja: Good, not only good; good, better, best, not everything good. All of equal goodness.

Akṣayānanda Mahārāja: Then we say, "But you are bogus." Then they say, "Then Gauḍīya Maṭha is not good."

Śrīla Śrīdhara Mahārāja: Is it good? I say sometimes that if anyone says that I hate Ramakrishna and Vivekānanda, is that also a method, a way by which one can attain salvation? Little strongly I told that to abuse them and spite on them, that is a method to go to Vaikuṇṭha. Do you admit that? Because that is an opinion given by me. This is one way I recommend.

It was said in an public meeting that Vivekānanda was a *guṇḍā*. And Ramakrishna he was a *mukha- pūjārī*, stupid priest, and he was a rogue, rowdyism, ruffian. Vivekānanda was a ruffian and Ramakrsna was a stupid priest.

And hearing this Prabhupāda told that, "Siddhānti Mahārāja, Siddha Svarūpa Brahmacārī, he has done a very valuable service to me. So long I was saying that, *rajas tama tarita*, *rajas tama tarita* [?], they're influenced by *raja-guṇa* and *tama-guṇa*. Vivekānanda and others, they say, their statement is only the result of the pressure of *raja* and *tama-guṇa*. But general public cannot understand what is *raja tama tarita*. But Siddhānti has made it clear to the public that a *guṇḍā*. *Raja tama tarita* means *guṇḍā*, in colloquial language. I wanted to give impression to the people, but the public could not understand, but Siddhānti has given in such a dress that it has created a good impression to the public that what is their real position in the religious world."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ... backed by *Śrīmad-Bhāgavatam* and Śrī Caitanyadeva.
_____ [?]
More or less everything is adulterated. _____ [?]
Big signboards are hanging on the buildings, "We are doing such and such." But if a real auditor goes then everyone will be proved as bankrupt. In this way we delivered lectures in the public meeting, I remember.

...

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya 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]

_____ [?]

Bhidyate hṛdaya-granthiś. There is a tie within our heart, and the tie will be torn asunder, and the *svarūpa-śakti*, the flow of the innate tendency will come out and inundate the whole area. *Bhidyate hṛdaya-granthiś*. The tie will be torn. *Bhidyate hṛdaya-granthiś*. Then within the heart the sleeping soul, *svarūpe sabāra haya, golokete sthiti,* that Goloka conception within, that will come out and inundate the whole area. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. This is a knotty problem. How it is possible that all the doubts may be cleared? Is it possible at all? The finite will know everything? This is rather inconsistent, with the position of the finite. The finite will know everything? What is this? Absurd!

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."] [*Upaniṣads*]

How the finite will know that he has got everything, that he has known everything? It is absurd, but it is there. And if this is solved then everything is solved, almost, automatically. The finite may come to such a position that wholesale satisfaction he has got, all his inquisitive tendency satisfied. In *Upaniṣads* also, not only in *Bhāgavatam*.

When I came to Gauḍīya Maṭha, very watchfully I mixed with them. They say that, "What they say, that is the only truth; and all else are false." It is a very bitter pill to swallow. "Everyone is suffering from ignorance. And what we say, that is the right thing." What is this? A sane man cannot very easily swallow such pill. So I also could not digest.

But because Mahāprabhu is there, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, then *Upaniṣads*, all these things came. "Yes, it is saying so, same. *Yasmin vijñāte sarvam evam vijñātam*. If I know Him, everything is known. If I get Him, everything is got. It is there. *Śrīmad-Bhāgavatam* says also, *chidyante sarva-saṁśayāḥ*, all doubts are cleared. Such a knowledge we come thereby. It is there, plainly. How it is possible? Then another similar question came from *Bhāgavatam*.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

They're similar. If we put food into the stomach, whole body is fed. So such important point is possible. If we pour water into the root of the tree, whole tree is fed. Something like that. If we do our duty towards the centre, then the whole is fed, whole is done. It is the greatness, the mysterious position of the centre. The centre is such. He has got control over the whole. It is the peculiarity in the system of the organic whole. The central office is captured, a particular position of the brain is captured, then everything will be. One needle in that particular position of the brain, the whole body will be paralysed. Something like that. The central peculiar position of the centre. So *kṛṣṇas tu bhagavān svayam*. It is possible.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

Prabhupada once gave example in Bombay to a question, enquiry of one educated gentleman.

"Suppose I'm a poor girl, I've got nothing, and in constitutional position it is not possible that I may have anything. But if I get married with one who has got everything, who is the master of a big property, then by my friendly relationship with that master, we can have command over many things. Though poor, but the relationship with the master, that makes us master of the many things."

So the centre is there, who can control everything, and our affectionate relationship with Him may take me in a position that through Him I'm in command of many things, by affectionate position, in such a way. In such a way *jīva* can know, *jīva* can have possession, all these things, in this way. Through the subtle link it is possible. Through Him everything is possible. As much as I can go nearer to Him, I shall catch.

[sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre] kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

["A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.75]

His influence comes to inspire, all His qualities comes down in the heart of His devotees. In that way. Though not master, but only through the link of love he can be master, he can have any right, anything else. This is the line.

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."] [*Upaniṣads*]

Tad viddhi vijñāsam tad eva brahma. You want to know? If you go to know a particle of sand, lives will go, *crores* of lives will go. You will analyse the sand and no end of understanding a particular sand. But that won't give you proper knowledge. *Jijñāsa*, you want to enquire, so enquire about the centre, that is the call of *Upaniṣad*. Don't lose your time, waste your time by, as a subject to analyse the smallest part and to be master of that, it is also not possible. Your enquiry should be guided properly.

"I say, I am He. I am the centre. I say come to Me, to know Me, and through Me you will be able to know everything, because I know everything. Because I know everything, I can control everything. So your connection with Me, that can give you that assurance and that capacity to you. Approach everything through Me. Then you will be able to know their proper position. Otherwise

the partial thing, and that is also outer, external thing, incomplete. And that you will end your lives, and *crores* of lives, but no end."

vyavasāyātmikā buddhir, ekeha kuru-nandana / bahu-śākhā hy anantāś ca buddhayo
'vyavasāyinām

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

And *na cānya eko 'pi ciraṁ vicinvan*.

Devotee:

athāpi te deva padāmbhuja-dvaya-prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan

[After Lord Brahmā was defeated by Kṛṣṇa when he stole the calves and cowherd boys in order to test Kṛṣṇa, he prayed to Kṛṣṇa]: "My Lord! If one is favoured by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your Personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years."] [*Śrīmad-Bhāgavatam*, 10.14.29] & [*Caitanya-caritāmṛta, Madhya-līlā,* 6.84]

"For eternity you may devote in the erroneous direction. No possibility of coming to end of understanding. But you try to come to the centre, in no time you'll be able to know what is what, through Me. That is the direction. And that is devotion. So much so you will have knowledge about them that you won't try to know even anything outside. You will concentrate in the service of My own."

jñāne prayāsam udapāsya namanta eva [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-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]

"You will come to Me only through submission, and when you'll get Me, you won't care for knowing anything else, what are happening or not happening in the world outside. You will deeply engage in Me and My service, in My satisfaction. There you will find the object of your life fulfilled.

You will find fulfilment in My service. And this knowing things outside, that will seem to you rubbish. What is the necessity of wasting my time with the calculation of so many things? The nectar is here, deeper than this side. That will be all you attention than that."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Bhāgavata-dharma*.

The other day the lady came and asked, "Why *varṇāśrama-dharma* was ignored and from any place, anyone they have been accepted by the devotional school, Mahāprabhu's school. What is the reason?"

I told, you are to risk *varṇāśrama-dharma*, then *karmārpaṇa*, then that *karma-miśrā-bhakti*, then *jñāna- miśrā-bhakti*, all rejected by Mahāprabhu.

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Then when the question came, "What is further, higher?"

"*Jñāna-śūnya-bhakti*. Yes, *eho bāhya*, here it begins."

That means this *karma* and *jñāna* unnecessary. The life of *bhakti* can be begun independent of *karma* and *jñāna*. And from any position only through *sukṛti* and through *ruci*. *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ 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]

Our eagerness, earnestness for the thing, that is necessary. And not our aspiration to know anything and everything, or to have enough energy under our control, as *karma*. That can give exploitation and renunciation. But to get the touch of the Lord, only service, the inclination wherever he may be, only from the source of a real *sādhu*, he will find some interest to hear about the Lord. The beginning is there, proper beginning, *bhakti* school. *Bhakti* school may begin independent of the position in *varṇāśrama*, or anything, *jñāna*. And he may not be a wise man, he may not be a very energetic man, may not be master of opulence and other powers. But only minimum is demanded from him, that he has got very earnest hunger, he must have some smallest tastefulness about the Lord. He must find some sweetness, some taste in His words, in His affairs, when it is coming from a proper source, through a genuine *sādhu*, proper agent. That taste will take him farther, gradually, into the highest domain. And the *jñānī* and the *karmī*, they have to cast out their, throw out their shackle, and come to this position ultimately to depend on the taste. The taste is everything, taste in His affairs, that is all-important, all-in-all.

So, *jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitāṁ bhavadīya-vārtām*. Anything about You is very tasteful to them. Wherever he be does not matter. That is the real qualification of a devotee, and through that tastefulness he will progress, from *ruci* he will go to the ultimate end of life.

eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four

āśramas. That is to say, one should abandon all material attachment."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.93]

The *śaraṇāgata*. To take shelter under His protection absolutely, and want. Very sweet, very, very sweet. I can't avoid, I can't do about tasting such sweet things, such exclusive feeling of the taste for Him. That is the real seed which can produce the *bhakti* creeper, the creeper of devotion. And that will gradually touch the feet of Krsna.

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]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrttana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

The creeper will grow and it won't try to find any support for anywhere in the near planes, but it will grow and grow. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*. Finally some sort of satisfaction when it will reach in the personal conception of the Absolute. *Tabe yāya tad upari 'goloka-vṛndāvana'*. It won't stop there. It will go up to Goloka, not calculative devotion, crossing that it will rise up to the stage of spontaneous devotion, automatic.

End of 82.11.02.A

Start of 82.11.02.B

Śrīla Śrīdhara Mahārāja: ...the love is the worshipping factor, adoring factor there, everywhere. Relationship of love, divine, to anyone and everyone's speciality the centre, object. And he will find his fulfilment anywhere by getting a service in a particular position of Him. That is what is needed. Land of love and some engagement in the loving service of the central representation of absolute sweetness and beauty and love.

Gaura Hari bol. Gaura Hari bol. Mahāprabhu came, that highest absolute centre came down to invite us to His home. "I have come to invite and to take you all to My home, come."

How good a chance, a fortunate chance we have got. And by catching, by accepting, by admitting ourselves in that line, how happily we can go there. Hare Kṛṣṇa.

So, the very gist of all religions, knowingly or unknowingly, every soul is searching for such things. But different variegated obstacles are coming to dissuade us from our campaign. But heart won't be satisfied until and unless he reaches there. Journey can never be stopped anywhere. A question of delay, long, long time, ages, ages will pass by, uselessly wasted. Because from the depth of our heart we cannot relish any other things, and accept as our final destination, but beauty and love, not power.

Apparently it may seem that we want to be master of everything, that power, that controlling capacity, that everything will come under my control. 'Whatever I shall think, it will be done.' But that is not. Apparently it may seem that we want power, not power.

And sometimes we may think we want to know everything. 'I do not like to have control over all, but I want to know anything and everything. I don't like to be ignorant.' That is also, a section may think. But that is also not the ultimate end which can fulfil our inner necessity.

Really what we want, we are to be educated about the searching of our own heart. If we do that rightly then we shall find we are all beggar of love, affection. The adoration of everything, that is the innermost necessity everywhere. And that can satisfy only Vṛndāvana *līlā*, Braja *līlā*, we shall find.

Vyāsadeva has dealt, even all the scholars of the world at present they admit that Vedavyāsa he has distributed so many different thoughts. There's not anyone to compete with him in that matter. So many types of thought is represented by Vedavyāsa in *Mahābhārata*, then *Bhāgavatam*, so many *Purāṇas*, *Veda*, *Vedānta*. All possible representations and considerations of all possible thoughts are represented by him alone. So he was master of all sorts of understandings. And he has given in his last days, what is given in *Bhāgavatam*, the love, *prema*, *Bhāgavata-prema*, *Kṛṣṇa-prema*.

All your hankerings are apparent, not innermost. The innermost hankering for every *jīva* soul is for this, is for beauty and love, affection and harmony, and not for power, not for knowledge, not for anything else. This is the diagnosis of all the animate in space, their common cause is they want. But to reach to such clear stage of hankering, understanding his own real deeper necessity, not to be found anywhere and everywhere. Very few souls are found that are really conscious of their inner necessity, innermost necessity, 'that I want Kṛṣṇa. I want Vṛndāvana.' These sort of sincere souls not to be found very broadly, widely.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye [yatatām api siddhānāṁ, kaścin māṁ 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]

[muktānām api siddhānāṁ] 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]

And that *Garuḍa Purāṇa*,

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate, satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ sarvva-vedānta-vit-koṭ 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] & [*Bhakti-sandarbha*, 117]

Ekānta. Sarva-dharmān parityajya [*Bhagavad-gītā*, 18.66] *Ekānta*. Only one end, not many necessary, only one, *the* one, that very one we want, not many. Not masters of many but the one we want and as lover.

Hare Kṛṣṇa. Rāma Rāma. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyone of you want to ask something?

Vidagdha-Mādhava: Yes Mahārāja. Caitanyadeva was a great scholar. As Nimāi Paṇḍita He was celebrated as the greatest scholar India will ever know. And then He gave up this scholarship in favour of *bhakti*, or devotion. My question is, is there any progress one can make as scholar towards the goal. But I think you explained that one cannot arrive at the goal just by scholarship. I ask because one scholar came to Navadwīpa, Mr Tony K. Stewart, he was a research scholar, a Fullbright scholar. And he had a very analytical approach to the teachings of Mahāprabhu. So I was wondering if there is any merit at all to scholarship, can any progress be made in that direction?

Śrīla Śrīdhara Mahārāja: Why did you not invite that gentleman to come to take him here?

Vidagdha-Mādhava: We did. I practically begged him, Guru Mahārāja. Actually this video can possibly be sent to the University of Chicago.

Śrīla Śrīdhara Mahārāja: What is the position of scholarship, as a subject he will digest everything and express to know anything and everything. This is foolish.

Vidagdha-Mādhava: He was taking a humble approach, he was being humble, but he was very academic.

Śrīla Śrīdhara Mahārāja: Very humble, and sham humility, not humility genuine. If he had real humility he should have approached those that have some knowledge about Śrī Caitanyadeva before he ventures to go on researching about Caitanyadeva. _____ [?] Birds of the same feather flock together.

Vidagdha-Mādhava: He knows some members of Navadwīpa Dhāma who claim to have knowledge about Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes, there are so many men of his type, such birds are many here, of his feather. When there was one king in Karol and he was a devotee of Śiva. Then some whim came to him and to all scholars he sent a circular that, "I say Śiva is the highest God, and if you have got any opposition, come to oppose in my assembly of scholars, or you sign it."

Then almost all the scholars silently signed there.

Then that circular come back and he told, "Oh," to his minister, one learned minister he had, he said, "I have gathered all the signatures of all the scholars. They acknowledge that Śiva is the highest God. See, it is done, finished."

Then the minister wanted to see who are the signators and after seeing he told, "Oh, they have taken so many signatures from different parts but no sign of Rāmānuja is here. These are all useless signatures. If you can bring a signature of Rāmānuja, then I shall admit that your preaching that Śiva is the highest that is complete. A proper man is there. He's a true Vaiṣṇavaite, Rāmānuja. And these are all false, show."

Then he wanted to have his signature. Hearing that it is not so easy, where Rāmānuja was staying in Śrī Rangan nearby, he put his own camp. No, first he invited Rāmānuja, he sent men, "Bring Rāmānuja here."

Then Rāmānuja and his followers they are keeping all these intimations, happenings. And when they find that the batch of perhaps soldiers are coming to take him prisoner. Then what to do? Within the area of his kingdom they are living.

Then one of the favourite disciples of Rāmānuja he told that, "You go away in disguise and I shall take your dress and I shall court arrest as Rāmānuja."

After much discussion with the disciples and friends this was settled. And Kuresh [?], he was also a good *paṇḍita*, he took the *sannyāsa* dress of Rāmānuja, and his white dress was given to Rāmānuja. And Rāmānuja passed through the boundary line. They saw Rāmānuja is a *sannyāsī*, he's within, and ordinary man passing away, they did not stop him or search him. Rāmānuja went away. And Kuresh he's in the place of Rāmānuja, he was there present. And they came, "Yes, take me there in the court." He went there to the court.

Then the king put this question, "Do you accept that Śiva is the highest God?"

He, in a ridiculous way put the answer. "We see that *cark* is greater than *siva*."

That means, that was a class of measurement, four *siva*, *siva* that is the measurement of the grains, four parts which is known as *siva* makes one *cark*. So he put the answer in such a negligent way that "*Cark* is greater than *siva*."

The man flew into fire. "Oh!"

But before this there was another incident. One time the young daughter of the king she was caught by a ghost, a *brāhmaṇa* ghost, *brahma daitya*, and that *brahma daitya* - he tried his best to apply any sort of mystic mantram to cure her but all failed. Then he sent for Yādavaprakāśa, the

greatest Śaṅkarite *paṇḍita* of his kingdom. And Yādavaprakāśa came and tried by applying so many mystic mantram but the *brāhmaṇa* ghost laughed at him.

"Oh, you were a, _____ [?] means _____ [?] a class of small animals, like this mongoose class animal, little greater. In your last life you were such animal, and by taking the *prasādam* of Vaiṣṇava this life you have become *brāhmaṇa* and *paṇḍita*. I won't care you, but you have got your disciple named Rāmānuja. If he comes and puts his feet dust on my head, I shall get released and I shall leave this girl."

Then he was silenced. And the king enquired, "Who is Rāmānuja? Your disciple he said. Have you got such disciple named Rāmānuja?"

"Yes I have got one boy disciple."

"Then please send him."

What to do, Rāmānuja was sent and the feet dust of Rāmānuja was taken on his head and that ghost disappeared, saying that, "I'm satisfied, I'm released now by the feet dust of this great Vaiṣṇava."

Then this king he had some gratefulness towards Rāmānuja. So now in this position he told, "Oh, that fellow saved once my daughter's life so I won't take his life. But do one thing, both the eyes take out."

And it was done. Then he was left near the garden on the street.

...

...both the eyes and his parents taking him again home, Ranganatha.

But, in this story we find that the wise minister told that, "So many signatures have got no value, only one Rāmānuja I want. His signature is important."

So such is the position. Ordinary people, what value they have got in their signature. That is enough in number. Pseudo Vaiṣṇavite, not proper servant. Proper servant of a Vaiṣṇava, real servant of a Vaiṣṇava is necessary, and they're so-called self-made Vaiṣṇava, by studying.

One scholar of Mādhava school in Madras, when I was there this Nagaraja Sharma, he told. The Radhakrsnan who was the Rastrapati of India, a good scholar, and another Suren Das Gupta from _____ [?]
Bengali, gentleman, he also wrote a book of international comparative study of philosophy. But this Nagaraja Sharma he criticized drastically both.

"That they tried to approach eastern philosophy through western method so they're all bogus. They do not know anything of the eastern philosophy."

So this intellectual understanding of the Vaiṣṇavaite, or the Vedic truth, it is impossible, a farce. The *sevā* must be there, all-important factor, *praṅipāta*, *paripraśna* and *sevā*, serving attitude. Then he will be allowed to enter into the domain.

Or, as our Guru Mahārāja told that, "There is honey in a bottle and the bee is sitting on the body of the bottle and thinking that he's getting honey."

It is like that. That intellect cannot approach, cannot enter the domain of higher spirit. This subject is below that supreme subject. Only by service He will be satisfied and He will come down, and we will be able to understand "Oh, this is such and such." This Vedic knowledge is like that.

We are *taṭasthā* and if you want any truth about the higher then that is more subtle, that is super-subjective. That can come to touch me, but I cannot climb up to that domain of my sweet will. Only if they grace to take me in I can go.

This is the Hindenburg line there, must have to cross. Then the Russian will be able to enter into German area, crossing Hindenburg line, at that time in the first great war.

That is the test. One who has got that in his hand he'll be able to combat all the existing so many intellectuals. That intellect has no capacity to enter into higher subject. That is *atīndriya*. *Avāṅ-manaso gocaraḥ*. It is not only statement in mouth, lip deep. *Avāṅ-manaso gocaraḥ*. You want to know that. And the only condition, the real condition that you must have a submissive attitude, so much so that He will be satisfied with your attempt and will come down to be caught by you. There should be sincere heart to serve, not a matter of research of this world.

This Mādhava Purī was impressed by my once word, when he told that so many wonderful things they are discovering. It is already there, or they're creator? Those wonderful truths are already there. They are only some of them are discovering something. But that intelligent characteristic is already there. So it is not their creation, so they're not superior to that truth. It is there. And anyhow they know a part of it with some endeavour. But the conscious nature, the reasoned nature, and superior reason they are going on researching researching, still it is unfinished, already there, already there it is. And what they find that is some outer cover, not the real spirit, substance.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ

[Prahlāda 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]

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

You can come back, if you try to press your intelligence to enter into that domain you will come back dissatisfied, in despair, and it will wander here only, more and more, again and again, *punaḥ punaś. Indriya grāhya buddha*. The sense experience world it will come and go through its different phases, but can't enter that. To enter that only the submission to the real agent, and the process will be given if you accept that you will be able to enter that world, not otherwise. You will

have to roam, wander in this sense experience world, nothing else. Can't accept. *Punaḥ punaś carvita-carvaṇānām*.

_____ [?]

...

... to that realm. And why do you, don't try to acquire the knowledge, scholarship, and then you should try for love."

That is his contention, or what?

Vidagdha-Mādhava: That's the question.

Śrīla Śrīdhara Mahārāja: By knowledge only we can understand what is love and we can have admission into that domain? Knowledge, *jñāna-śūnya bhakti*, he does not approve *jñāna-śūnya bhakti*?

_____ [?] Praṇavānanda, Bhārat Sevāśrama Founder.
_____ [?]

The founder of Bhārat Sevāśrama Saṅga, he wanted me to join his mission. But I told that my head is already sold in the teachings of Śrī Caitanyadeva.

"Yes, I also revere Him. But I say that first you must learn indifference to this worldly pleasure as Buddha preached. Then you will come to study the *Vedānta* of Śaṅkara, what is knowledge proper. All this world is nothing and Brahman is everything. Then the *prema-dharma*, the love of Śrī Caitanyadeva afterwards. It is the highest thing of attainment, I think like that."

Then I answered, that you say so, but Caitanyadeva did not say that go to the Buddhistic school to learn abnegation, and then go to Śaṅkara school to acquire *Vedāntic* knowledge, and then come to Me. He has not told. He said wherever you are you get the association of a real Vaiṣṇava, *sādhu*, and go on with *śravaṇa*, *kīrtana*.

But that man was dumb. He did not speak, he was silenced.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

One Ārya Samāji, he was the president of that association at that place, he came to see me and told that, "If finite can know infinite, He's no infinite." I also answered, if infinite cannot make Himself known to finite, He's no infinite.
_____ [?]

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]

Not from any qualification from our side He can be caught. But only thing is necessary, that whomever He will choose to make Himself known, he will know. This is from *Upaniṣad*. *Nāyam ātmā pravacanena*. Not by lectures and discussions, *pravacanena*. *Na medhayā*. Not by sharp memory, never by that, *medhayā*, or intelligence, that one is a genius, supernatural intellect he has got - no, that is not the capacity, *na medhayā*. *Na bahunā śrutena*. Extensive study, studied all the scriptures, all the revealed books possible, but that is no quality. But only one thing, *yam evaiṣa vṛnute*, the independence in His side. Whoever He will choose, "That I shall come to make Myself known to him." All right reserved there. His sweet will.

So how to tackle with His sweet will? That is the question, how we can tackle with His sweet will? That is *śaraṇāgati*, to increase the negative side of us. "That I'm so poor. Without Your grace I can't live." To try to arouse pity in His heart, in His understanding, that I'm in extreme need of Him. Without that I can't live. Such sincere feeling of such necessity can only draw His attention to us, *śaraṇāgati*. That is the way. Otherwise no possibility of capturing Him. But the negative aspect of capturing Him has been recommended. *Dainyam*, *ātmanivedana*, *goptṛtve varaṇa*, *viśvāsaḥ rakṣiṣyatīti*. Exclusive prayer that "I'm the most needy," and sincere. That can draw His attention towards you. And that is a fact, that He Himself says. That is not any surmise, or speculation, that is a fact. That is reality.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

One scholar, as a *sannyāsī*, he met me in Badarikāśrama, and he posed to be an atheist when in the course of discussion. "That there is God, *ātmā*, what is the evidence?"

Then I read one *śloka* from *Bhāgavatam*.

ātmā parijñāna-mayo [vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

Ātmā, the spirit, is self-effulgent. *Vivādo, hy astīti nāstīti*. So we find that there is this quarrel between the parties. One party says "He is," one party says "He is not, He does not exist." There is a quarrel. *Ātmā parijñāna-mayo*. *Śrīmad-Bhāgavatam* says the *ātmā* is self-effulgent. But still we find there are two sections. One section says that, "He is, we see Him, He can be seen." Another one, "No, no, He has never existed." *Vivādo, hy astīti nāstīti*. *Hy astīti*. "Surely He does exist." Another

party, *Hy nāstīti*. "Surely He's not existent." Then this sort of quarrel has got no end, because the particular section is there who has got no eye. *Vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ, vyartho 'pi naivoparameta*. It is useless waste of time. Still it won't be stopped. It will continue forever. Why? Because there are two sections, one who has got eye to feel Him, and another who has got not the eye to feel Him, and feel their own self. *Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt*. The particular section is there who is deviated from God consciousness, barrier between God consciousness and them, and self-consciousness and them. A particular section will always continue and this quarrel will also continue. It is only due to particular sections ignorance.

But those who have got eyes they will say, "Oh, there is sun." And those who have got no eyes they will say, "No, there is no sun." And this will continue forever. That does not mean that sun is not existing. It can show himself.

Our Prabhupāda gave another instance, version.

End of 82.11.02.B

Start of 82.11.02.C_82.11.03.A

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja gave another instance. That one boy is born in a dungeon, in a dark prison house, room. And he's also grown up there. He can't have any experience of sunlight.

Then one of his friends from outside who used to come and go, one day he said, "Let us go to see the sun. Come with me, I shall show you."

"Yes, I shall go." But he's taking the lantern.

"Don't, it's not necessary to take the lantern, to see the sun."

"Do you think that I am a fool? Can anything be seen without the help of the light? I'm not such a fool. What do you say?"

Then he forcibly took him by the hand.

"Oh, this is the sun. By his light everything is seen."

Ātmā is like that. Our Guru Mahārāja, God or *ātmā* is like that. He's seen by His own light and we also can see anything and everything only by His light. He's such, self-effulgent. *Ātmā parijñāna-mayo*. Self-effulgent means this, that He can show Himself and show others, others also He can show, He is the source of all knowledge. Conception of Godhead is like that. Automatically existing, His knowledge, by the help of another light the sun cannot be seen. By intellect, by knowledge, the God consciousness we shall acquire, it is not necessary. It is independent. Knowledge of God is independent. That can come and go. And if comes with Him everything comes. And nothing can force Him to take you here within yourself. Sun cannot be taken into your whole, but you are to go to the sun and to see by his grace anything and everything, the light is such.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

When I pronounced this *śloka* that man also knew this, that *sādhu*, he also followed my pronunciation, and suddenly touched my feet.

"Oh, I also know this but it does not come in time. But you have got such realization that in the time of necessity this *śloka* has come to you."

That was his statement. He was friend of Rajendra Prasada who was the first Rastrapati of India.

He told, "We worked together for the country but when he got that post he went to occupy and asked me, I shall grant a pension to you and you go on in any way you like. I told that I did not want any pension. I shall go walk in the country, I shall become a *sādhu* and go on preaching about *Bhāgavatam*. And so I did not take his assistance."

He expressed later on. He promised to visit my place but did not come. A stalwart man, very tall and with good health, a very fair body, a Behari, comes from Behar.

Hare Kṛṣṇa.

Devotee: *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam, viṣṇor yat padam*.

Śrīla Śrīdhara Mahārāja: *Viṣṇo paramaṁ pada*. The holy feet of Nārāyaṇa has been asked to be looked at like sun. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam* [*Ṛg-Veda*, 1.22.20]. *Cakṣur* here told as sun. As we see the sun in the sky, so Viṣṇu's holy feet we shall try to imagine like that. What is sun? Sun is the seer, *pradārṣaka*. We see the sun, but really sun helps us to see things. So the holy feet, feet means the distant part of Viṣṇu towards us. _____ [?] Still, what is the lower part to us, the beginning of realization for us, that is like sun, seer. So we should try to see anything and everything by the ray of the holy feet of Viṣṇu, *cakṣur ātatam*.

Or, in another way we shall think, that is like a big eye spread over the sky. He's seeing everything. Whatever we do or not, the guardian's vigilant eye over our head. He's *param pada*. His holy legs can see, like sun, like eye. The guardian's eye over our head always. Before we enter into any action we must think us with this *Veda* mantra, *Ṛg-Veda*, the first *Veda*, and this important first mantram is this.

So amongst the *brāhmaṇas*, the Vedic school, it has been told that whenever you want to do any service pertaining to this religion *varṇāśrama* you first think yourself, remember this *Ṛg* mantra. Viṣṇu's feet is over you and looking at you like a guardian's eye. Now what to do, how to do, you begin. With this idea that He's seeing everything, you can't do anything wrong. You won't be able to venture to do anything and everything. The searching eye over you, the all-knowing omniscient eye over you watching. So now do what you can. Everything is known to Him. Under His vigilant eye you are to begin anything and everything and do and finish, with this idea.

It will purify your heart, cannot but purify your heart and understanding, whole of your mental system and approach in the right way. Not that what you are doing, none is knowing, you can do anything and everything, you are master, wire puller, not only of your own but of the world. You are going to connect your mastery, your influence over the environment. Trying all these selfish

attempt, consider that one big eye is spread over your head and seeing everything. And like sun, so strong x-ray light, searching light.

What you do not know in yourself He knows also that, what is underground subconscious region that also He can see. What you do not know about you, He knows about you and that degree. In the midst of that you try to remain, move and live. You cannot but be purified. The whole thing wrong, that will vanish by that light. In the treatment of light if it is possible by the ray we can cure all the disease of the body, some ray like x-ray put into the body and all the anomalies disappear.

If it is possible it is something like that. *Viṣṇu param pada* is like that. It will help the medical researchers that only by light you try to search, only by the application of the light you will be able to cure all sorts of diseases, you try to research that light. Have they found out such light? By giving ray the diseases are cured, anything invented?

Akṣayānanda Mahārāja: They have some, different rays, yes.

Śrīla Śrīdhara Mahārāja: Only by putting ray diseases have been, that is virus, nowadays every disease has got virus, all sorts of virus will be killed by the light, by the force of the light. They may come one day to find out.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. I like to stop here.

[12:35 - 20:06, Bengali? conversation]

Vidagdha-Mādhava: Guru Mahārāja, sometime ago I was told, if one is not struggling in Kṛṣṇa consciousness, that is not a good thing. That should be the condition of someone striving to be Kṛṣṇa conscious, that he's struggling.

Śrīla Śrīdhara Mahārāja: [20:40 - 21:30, Bengali?] Is it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: [21:36 - 22:10 Bengali? conversation]
Mahārāja says that when a devotee is to conquer his senses, this *kāma*, *kroda*, *lobha*, *mātsarya*, at that time we cannot avoid any struggle. Progress means struggle of different type. *Madhyama-adhikāra*, generally that is the time of trouble. *Kaniṣṭha-adhikāra*, in the lower stage, one does not go to measure how much devotion he's earning, getting, or not. In peaceful mind he's engaged in *arcana* etc, whatever. But when the *madhyama-adhikāra* begins, a real struggle begins in ones life. How to adjust?

laukikī vaidikī vāpi, [yā kriyā kriyate mune, / hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindhu, Purva-vibhaga,* 2.200, from *Nārada-pañcarātra*]

& [*Gauḍīya Kaṇṭhahāra*, 13.82] & [In *Caitanya-caritāmṛta, Antya-līlā,* 13.113, purport]

Not only as advised by the scriptures, but also the social position, this *lauki*, this ordinary, our relationship with the world, with the society, with the education. Generally the tendency to preach for propaganda comes in this stage. He wants to extend himself and remove the difficulties in their environment and he tries to convert the environment to his purpose. The *madhyama-adhikāra* is a life for struggle. And when he reaches *uttama-adhikāra* then becomes something peaceful in life, peaceful.

sarva bhūteṣu yaḥ paśyed, [bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty 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]

He sees that everywhere things are going well, according to the will of Kṛṣṇa. Very easily he can see the will of Kṛṣṇa backing everywhere, so he has not much to do, to struggle for. But when living this ignorant plane, misconception, the plane of misconception, he has acquired the harmony by seeing both things, *māyā*, and Īśvara. He wants to install Īśvara, Godliness, God consciousness, and he tries his hardest to remove this misconception. That is a period of struggle, *madhyama-adhikāra*.

Ādau śraddhā tataḥ sādhu-saṅgo' [*Bhakti-rasāmṛta-sindhu*, 1.4.15] *Śravaṇa-daśā*, *varaṇa-daśā*, ____ [?] *sādhana-daśā*. The *sādhana-daśā*, this stage is full of struggle, *sādhana*. Then *āpana-daśā*, he feels peaceful in *bhāva-bhakti*. And then *prema-bhakti*.

But there is again also another struggle is there when he's already in *līlā*. That is in another plane, just in Vṛndāvana there is also competition, the struggle. Yaśodā will think, 'How to control this naughty child. I failed. I can't manage with Him.' In this way some sort of a struggle, but that is produced by Yogamāyā. That 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-nīlamaṇi*]

Prema-bhakti, that is also dynamic in character, not static. Where there is dynamic there is something, struggle, some sort of, some way or other, must be. The competition is there.

There is a play in the *sākhya-rasa*, two parties, one party wants to conquer another party. One side Kṛṣṇa, another side Balarāma. That is also a struggle. But that is purely of another type, transcendental play.

And *mādhurya-rasa* also, several parties, Rādhārāṇī's party, Candrāvalī's party, so many parties there are. And the servitors of every party they are to manage for their own interest, interest of their mistress.

So dynamic character means some sort of struggle, sweet struggle. And here it is bitter. When we have to struggle to remove the nescience and to invite the science, pure knowledge from misunderstanding, that struggle is little bitter, tasteless and painful sometimes. But when we enter that arena, the struggle becomes more or less sweet. *Līlā* means a sort of struggle, difference between some, and conquer some, and sometimes with the help of deception to deceive the other party, to everything *aprākṛta*, *prākṛta-vat*.

Something like immorality is there. *Niti niti rathita* [?] Moral law also is being crossed for the satisfaction of Kṛṣṇa. This is very high conception, to do anything and everything, *kāma-rūpa* group they are prepared to do anything and everything for Kṛṣṇa, no law. Love is the origin, the master of law. For Him, anything can be done, crossing the existing law of the society.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ 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]

They are really the highest type of all the devotees who are ready to cross the *śāstric* orders even, which has been given to us for our own benefit. They are to cross, to disregard the orders of the *Vedas*, of the revealed scriptures, for the service of Kṛṣṇa. Law is for the ordinary people, and the special section is there who even crossing the law given already for the people by the Lord only for the special service of Him.

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]

Dharma, *varṇāśrama* rules, rights, so many, that is also given for our benefit, but in our lower stage. In the higher stage crossing the law I shall serve Him. Faith.

Just as suppose it is forbidden that one should not enter the harem of the king, forbidden, general law. None should cross this law. But if one feels some urgent service is necessary, some danger is apprehended, he will cross the law at his own risk and enter for the benefit of the king, to save his life or something.

So there are devotees, a particular section, who are ready to cross the law for His satisfaction and they are the special group, they are *sattama*, the highest amongst the devotees that can know the interest of Kṛṣṇa, the sweet will of Kṛṣṇa is above all law. Law is meant for the general group.

So there is also a struggle, where there is life there is struggle, where there is progress there is struggle. Where there is *līlā*, play, there is struggle, but of different type; some sweeter type and some painful type. In the lower stage it is painful to us to cut our attraction, the tie of attraction with this world, it is little painful for us. But when some permanent relationship established there, we have regained that, then to move that ward is happy. But still progress means little struggle for leaving the whole *madhyama-adhikāra*. And *uttama-adhikāra*, externally it may be a peaceful life, but again in the higher stage, in *vilāsa*, *śanta-rasa* is more or less peaceful stage. Again from the *dāsya-rasa* the struggle begins, but a sweet struggle, arranged not by *māyā-śakti* but by Yogamāyā, carrying to the centre. The very land is that of *rasa*, *rasamoya*, the land of nectar. *Amṛtaya-loka*.

To work in a hot desert and to work in a good healthy atmosphere, and the work of a diseased man and the work of a healthy man, some sort of difference of this type.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ignorance is bliss. That is what Mahārāja said. Does not know anything, unconscious. There is no pain because no consciousness. When a patient is in a swoon, patient by injection, the painful patients, the doctors try to bring them subconscious because if he wakes, too much acute pain, so they make necessary unconscious. So ignorance, that is a kind of peace, *tama-guṇa*. But that is not real peace, but there is no feeling.

Zero is also of infinite character. Infinite and zero are similar. If we add zero to zero it is zero. If we take zero from zero that is also zero. Zero into zero is zero. And infinite plus infinite, infinite into infinite, infinite minus infinite, all infinite. Something. Ignorance is bliss, no consciousness, so no question of pain. As the stone.

['mukti, bhukti vāñche yei, kāhāṅ duṅhāra 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 bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

Those extreme liberationists they reach such stage of a fossil, of a stone. Because they want peace, but they are given peace of a stone life, stony life.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-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]

Those that are determined to be one with Him, their heavy punishment is at last given to him, and they are thrown down to become stony existence, to have stony existence, and they can live in peace; *lākhs*, *crores* of years, millions of years. Become a Himālaya, become this earth or something, so many trees, or cast into stone. And Nalakuvera was cursed to be a tree. So there a sort of peace, ignorance is bliss. And those that gone up to *śanta-rasa*, near Brahmā and Nārāyaṇa, they also find some peace. But entering Vaikuṇṭha, again the light, their movement is there for the service. *Dāsya-rasa* there is movement, there is struggle. 'Bring this, give this to them, all these things,' movement. Movement means struggle but that is peace-giving struggle. Begins from *dāsya*.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [itttham-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]

And,

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]

The marginal position, that is a position of so-called peace. But dynamic peace we find in so-called struggling externally; in *dāsya-rasa*, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, struggle. Suppose the *mādhurya-rasa*, *mādhurya-rasa* servitors, at night they are to meet in the dark forest with Kṛṣṇa, so they have to struggle, ostentatiously they struggle. With whom, how, she can be led to that particular place as it is given the sign according to the flute. All these things. And in such position, in such time to go through the jungle, all like struggle. But that of sweetest movement. If struggle means movement then struggle is too high. But if we want to think that struggle is painful then it is here. Here that struggle is pain-producing. The energy, energizing, that produced pain only, that is here. There is also movement but it produces, just as this candan, the sandalwood, if we press it produces sweet scent. That is one type, a struggle but producing sweetness. In this way struggle of two kinds. They're also very busily struggling, but struggling producing nectar. And they're also feeling the taste of that nectar. Struggle means busy, they're more busy what we cannot conceive from here, they're so busy. To become busy, is not to

struggle, but that is not painful, that is peace producing struggle. And here, our unholy attraction to do away with that we feel some painful struggle. But that is also - our sweetest songs are those that tell of saddest things, a kind of peace. When a devotee, when a beginner, he begins to leave his paraphernalia...

Bahu varam vikra caranti jagata carita lila karma pi dosu vipro [?]
Sakhi yadana dhuta danda dharma vinasta [?]
Sakala viloka dambam dina musidya dina [?]
Bhava dina bihamba vikra yaj tarante [?]

They leave their family, the family also crying, wailing, and he also feels some sort of pain for them because they are crying for them. But still he feels some sort of peace of high quality. So he can bear this apparent pain of family life. When a man is giving up his home, his family, family man, they are...

End of 82.11.02.C_82.11.03.A

Start of 82.11.03.B

Śrīla Śrīdhara Mahārāja: ...some sort of reaction he feels within him, but at the bottom he feels some prospect. A man went to foreign country to earn money, leaves his family, they feel some pain, but at heart they also can realize that, 'he's going to bring money which will please, satisfy us. We'll be able to enjoy.'

So at least here the one party who is leaving this world, the association of misconception, ostentatiously, apparently he feels pain in his movement, but at heart he gets some hope, a bright future so he can live. At that time due to our attraction for the mischievous world at that stage that is peace, struggle, painful struggle. But still at the bottom some bright hope of some unparalleled nectarine taste of life. So struggle does not always mean painfulness. In certain stages painful, the really answered, really means *māyā*, that is due to misconception.

And we find also the symptoms of pain there in Kṛṣṇa *līlā*. But that is not pain really, apparent pain. Kṛṣṇa told that He will come to a particular *kuñja*, and Rādhārāṇī with Her party went there, but He did not come. *Kalahāntaritā*, this *māna*, all these things that is painful. But,

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]

Our sweetest songs are those that tell of saddest things. Externally it is sad but internally it is sweet, things are such, possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When we take the Name in the beginning, we think it our duty to count so many rounds. Sometimes it is painful. But when we get the taste in the Name then the inner tendency excites us to take Name more and more, more and more, not as a duty, anyhow to finish sixteen rounds.

Similarly many things, when the *ruci*, the inner taste we can acquire for that particular service it is everything. Until and unless we acquire that position, that taste, as a duty we are to do. At that time we may feel some sort of pain.

So *sādhana-daśā*, that is little painful on the whole. And then *bhāva-daśā*, then it is sweet. *Śravaṇa-daśā*, sweetness of course underground everywhere, otherwise why he should be tempted to go to that path. Only for the hope of sweetness. Still, if we want to see by analysis, then *śravaṇa-daśā*, then *varaṇa-daśā*, then *sādhana-daśā*. The *sādhana-daśā*, up to that it is little painful, then *āpana-daśā*, *āpana-daśā* this is very sweet. And what pain is seen there that is all apparent, and materially that is sweet, as I gave the example that sugar made leaf of neem tree that is not bitter.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahārāja says, sometimes we may be misguided to think that we must not study the books and to analyse it, to know every part of it. Why it is necessary? This is knowledge, *jñāna*, and it is anti-devotional. So we may avoid, and we may go on taking Name, and wherever there is some explanation about the devotional school, we try to avoid it.

But they say that it is not happy, always, because to know from the proper source we get some sort of knowledge which gives us impetus for going on in our *sādhana*.

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]

Sanātana Goswāmī is the Ācārya of *siddhānta*, what is what, *siddhānta*.

"Then what is the necessity of knowing what is what? I shall go on chanting Name and wherever there is any class is taken to explain *Bhāgavatam*, *Caritāmṛta*, avoid. That is all knowledge, *jñāne prayāsam udapāsya*." [*Śrīmad-Bhāgavatam*, 10.14.3]

But it is not always so. That *jñāna* is mere *jñāna*, but which gives us a real conception of what devotee, what God is, that sort of *jñāna*, that sort of... which is coming from the genuine source, a warning is given because anyone may give interpretation of any type in the revealed scriptures. So avoid such only to know anything, whatever anyone will say you will run there to learn something, that should be avoided.

But when anything, any illumination, revelation coming through a real agent, we try, higher than us, we should be very earnest to hear those things that will consolidate our position and help

us to go on, go ahead on our way of *sādhana*. That should not be eliminated as knowledge, the *siddhānta*. Who is Kṛṣṇa? How He's Svayaṁ-Bhagavān? Who is Nārāyaṇa? What are the twenty-four layers of misconception and the Vaikuṇṭha, Goloka? And who is Baladeva, all these different *rasa*?

All these things are being explained and I shall say, "No, it is all *jñāna*, dismiss it and take the Name."

But this will be foolishness. This should be considered as indolence or idleness. That sort of knowledge will advance our faith more profoundly. That should be invited automatically, one should invite that, that sort of discussion. *Bodhayantaḥ parasparam*, then another, *iṣṭha-goṣṭhī*, in *Bhagavad-gītā* [10.9].

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

In the association of the *sādhus* to discuss about Him from different standpoints, that is not knowledge which should be abandoned. That is encouraged, that is automatic, that is natural, it will come, *iṣṭha-goṣṭhī*. *Goṣṭhī* means a combination, *iṣṭha*, desirable company, and we must talk about Him. This is a necessary part of devotion. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale*.

[kṣāntir avyartha-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 (*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 (*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 āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, 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 *bhāva-bhakti* comes, automatically these things will come. *Kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā, āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ, āśaktis tad-guṇākhyāne*. When *sādhu*, spontaneously out of his own accord he's expressing so many qualities of Kṛṣṇa, and if we go away, leaving that, that will be suicidal.

Āsaktiḥ, "Oh, the good qualities of Kṛṣṇa are being explained through this agent. I must try to give my ear. Then otherwise why the ear is created? It is created only to receive His dealings. Brain only to receive His tidings. They all must have fulfilment." *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*. When the *bhāva-bhakti* will arise, awaken in ones heart, then all these expressions will come out in the devotee.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Krsna *kathā*, Hari *kathā*. Why the *Bhāgavat* is there? Why *Gītā* is there? The adjustment, so many gradations. What is *māyā*? What is *svarūpa-śakti*? What is real knowledge, and what is misconceived, apparent knowledge? All these things we're to know to certain extent, and to avoid the avoidable, undesirable, and to accept the desirable. Some sort of knowledge presupposes every step in our progress.

So *jñāne prayāsam udapāsya*, that does not mean that we must not talk about Kṛṣṇa amongst us, and when a *sādhu* is explaining His *rūpa*, *guṇa*, *līlā*, we shall run away from that place. It is not like that.

That is meant this, the Śaṅkara, Kapila, Patañjali, Jaimini, Buddhist school, that is also meant for the beginner. And the preacher they will have to come in contact with everything to smash them.

Sometimes *jñāna*, that knowledge necessary can come from within. There is a stage of devotion when the necessary knowledge comes from within, automatically, revealed from the heart. There is a stage of *bhakti* where things occur in this way, through revelation you can know what is what. Without studying, by internal supply, *caitya-guru*, sometimes knowledge about devotion may come to us, generally by hearing from the lips of the devotees.

The Kṛṣṇa, the Vṛndāvana, that is not in want of knowledge. That is not want of grandeur and awe, what is found in Vaikuntha. It is there, but when this *ānanda* takes the better part of *cit*, *caitan*, then it is said that 'don't try much through knowledge.' *Sat*, *cit*, *ānanda*, *cit*, *caitan*, to know. By knowing we cannot have anything and everything, by the faculty of knowing and understanding. But the real thing comes automatically to us by service. And that is also a sort of knowledge, department of knowledge, and that is automatic.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan 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 *paramahaṁsas*. 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-Bhāgavataṁ. In the concluding stanzas of *Bhāgavatam*.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
[vastu 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]

Nearby, this is also. *Śrīmad-bhāgavataṁ purāṇam amalaṁ*. "What is this *Bhāgavatam*? I have finished. In the beginning."

dharmaḥ projjhita-kaitavo 'tra paramo [nirmat-sarāṇāṁ satāṁ
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]

And also, *muhyanti yat sūrayaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] "What I'm going to say here about the conception of the whole, including you, your interest, what type of..." And after finishing also Vedavyāsa comes to say, "What I promised in the beginning I have given that all to you. And what is that? *Tattva jijñāsa*, that is the enquiry after the truth, *satyaṁ paraṁ*. I promised that I shall deal in this book about *paraṁ satya*, not mere truth, but very sweet truth, the highest truth I shall try to deal with here in this book." That was in the beginning.

And here also in the conclusion he said, "*Śrīmad-Bhāgavatam*, what is this *Bhāgavatam*, what I have mentioned here? *Purāṇam amalaṁ*. The purest of the pure *Purāṇa*. *Purāṇa* means two types of interpretation. *Purāṇa* means where the very knowledge which existed in the most ancient time, that has been represented here. The things which occurred in the primary stage of creation, that has been recorded here. And another, _____ [?] *Purāṇa* means very ancient, *Purāṇa*. Another, _____ [?] what has been described in the *Vedas* that is not sufficient as a supplementary to these books have been written. So it will be taken as supplementary to *Veda* and

Upaniṣad, _____ [?] it will help them to get the fulfilment of their purpose of the *śāstra* _____ [?] *Śrīmad-Bhāgavatam purāṇam amalaṁ*. It is the purest type of *Purāṇa* where I have dealt from the ancient, and also I have supplied what is not very explicit in the revealed scriptures like *Veda*, *Upaniṣad*. *Purāṇam amalaṁ. Yad vaiṣṇavānāṁ priyaṁ*. And especially it is very favourite to the Vaiṣṇava, Viṣṇu *bhakta*. Who is Vaiṣṇava?

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda 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]

Viṣṇu. The most subtle pervading spirit everywhere. Just as like ether. Ether can be everywhere within and without, all these different conceptions of creation, the most fundamental thing. So Viṣṇu, *yaḥ idaṁ vyāpnotīti viṣṇuḥ*. Vāsudeva who is everywhere and everything in Him, that finest substance. So *vaiṣṇavānāṁ*, those that are connected with that most fundamental layer of creation of existence, they're Vaiṣṇava, not superficially. They're connected and they're engaged in the superficial thing which is coming and going, but the permanent, realistic, most fundamental existence of all things, basis, they're Vaiṣṇava. *Yad vaiṣṇavānāṁ priyaṁ*. This is favourite to those that are engaged in their eternal duty and whose understanding cannot have to be modified by local demand of time and space. *Vaiṣṇavānāṁ priyaṁ.*

Yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate. What I have dealt directly here, *pāramahaṁsyam ekam amalaṁ*, uncontaminated by any thought of relative existence. But absolute standpoint has been considered here, everything from the absolute standpoint, not any partial or any relative position. It has been seen from the standard of highest centre, that angle of vision. The things have been dealt here, connecting it with the highest centre of our understanding and achievement. *Pāramahaṁsyam ekam amalaṁ*. And the most purified position, no anomaly, no reaction can come on this. *Pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate*. That sort of knowledge has been dealt with here.

[śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ]
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

That is also another very wonderful statement. *Naiṣkarmya*, it is a general tendency in the life that this struggle, as I was told, the labour, labour and live, as we find in *Bible*. When Adam and Eve was a *śaraṇāgata* in heaven, their sustenance was automatic. And when they fell here, fell down, then to earn their bread by the sweat of their brow, labour and live.

And it is a low form of, dishonourable form of life. If I want to live I must have to labour. Than I can earn my bread and then live. So *naiṣkarmya*, can not any sort of life may be discovered where without labour one can live? *Naiṣkarmyam*. From the beginning of the existence such a tendency is following in the life. It is dishonourable that in order to sustain us we shall have to labour. For our own maintenance we have to labour, we're forced to labour. So *naiṣkarmyam paramāṁ siddhiṁ, naiṣkarmya* [*Bhagavad-gītā*, 18.49] No work, we shall live without work, without labour. How that is to be achieved? The struggle for food, now it is very patent. In the whole of the world, how the number, or population is growing, and the foodstuff, what is necessary for our civilization, to keep up our life, that is being spent up, that will be finished. And how the generation will live, the problem. Grow more food, grow more food.

Devotee: *Tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā*...

Śrīla Śrīdhara Mahārāja: No, no. So *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. So the Buddhist school, the Śaṅkara school, they want to discover a place where without labour one can live.

Buddha says that, "No life is necessary, no labour, no life, no existence. We can do away with our existence. It is a mania to keep up existence in the struggling world. Do away with the mania. Why you should live at all. So *nirvana*, this *prikṛti nirvana*. Existence means troublesome, so do away with it. This is a mania, you drive this mania from your brain, that you want to live. Why? What necessity is there to live? This is a mania. Give it up." This is the Buddhist school.

And Śaṅkara says, "Of course, this life is not desirable, that we always suffer from some injury, some sort of death, always. That is mortality. Always some force is coming and taking us away, diminishing us, and ultimately we die. We're challenged by this slow death, slow poison. It is not desirable. It is true. Then, what is the solution?" Sankara says that, "The solution that this sort of individual endeavour to keep up ones own self, this is undesirable. There is no possibility of keeping individuality, and at the same time to enjoy real peace, eternal peace. So the charm of individual life you will have to give up. There is one Brahman and he's happy. That is the happy conception. And you are mere reflection to that. Everywhere that Brahman has reflected and created this mysterious individual ego, or consciousness. Don't be very much eager to keep up this false ego, dissolve it. And the Brahman is there. You are not affected. So you as you are, there cannot be any cure of your disease, that you can get out of this influence of the environment of mortality. Every moment you're losing yourself some way of other. This cannot be solved."

But *Bhāgavatam* says, "I have given here a proper solution. *Jñāna-virāga-bhakti-sahitaṁ*."

The Buddhist they profess about abnegation, *vairāgya*. "Why do you? This is a mania, you give it up totally, *vairāgyam*, *tyāga*."

And Śaṅkarācārya by his *Vedānta* _____ [?] The Brahman is there. You are only a reflection. Really in your right form you are Brahman. This pain cannot approach there, Brahman. So in this concocted side of your own ego, egoistic existence, you stop, then of course the pain is stopped."

But *Bhāgavatam* says, "I have given, I have recommended such *vairāgyam*, abnegation, our detachment to the environment. And I have discussed with such knowledge that you can keep up your own individuality, individual interest, and prospect, everything, with *bhakti*, devotion, dedication. I have inaugurated a new conception of life to you all. You can be saved only through devotion, through dedication you can save. By exploitation you are to die. And by abnegation also you're to merge in a sort of cypher, that is Virajā, Brahmaloka. You are to merge there in some unknown quarter, and not to rise again from there. But I recommend this particular *vairāgya* and *jñāna* and it is embraced by devotion, dedication, self-dedication. Then your inner true self can live forever and happy. *Naiṣkarmyam*, and no labour, no pain of labour. The labour of love that is innate function of your own soul.

Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ. The conception that labour is dishonourable, it is reactionary. With labour, and ardent labour, things vanishes, diminish, attacked by death. These difficulties have been all eliminated, what recommendation I have given here in *Bhāgavatam* for your life. *Jñāna- virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. *Tatra jñāna-virāga-bhakti-sahitaṁ*. *Vairāgya* and *jñāna* embraced with *bhakti*, devotion. Devotion means dedication, life of dedication. This exploitation and renunciation you can shake off. Don't depend on them. They have been absolved. The renunciation is in devotion. And to maintain you individuality, that is also here. You can get food, everything, but the labour to maintain this reactionary existence, and wholesale dedication for the centre, and the waves that comes from there, it is a happy thing. I have harmonized this *jñāna*, *vairāgya*, etc. curbing it but by supplying the very life of them in devotion you can maintain your individuality, your activity, your prospect, and at the same time you can find immense peace in your life, ecstasy. A happy life, happy eternal life I have offered only by adding dedication to this renunciation and exploitation. *Naiṣkarmyam āviṣkṛtaṁ*. You will energize but it will not come under the section of *karma*, which fetches, has got reaction in its turn, not under that jurisdiction. But energizing will be there for the centre.

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]

Do only for the centre, otherwise you'll be tied down with the reaction. So I have made it clear that a very laudable life is possible for us if we take to dedication to the highest centre. And that is not dishonourable, and that is not tiresome, and that is not ignorance.

jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

So you take this course, this class of *bhakti* I have recommended for you. Then if you attend to that what I have said for you attentively, *tac chṛṇvan su-paṭhan*, and try to get an adjustment from the real source, from real *sādhu*. Then you'll get proper adjustment, *su-paṭhan*, well-reading.

Well-reading means from a proper source, not a mall-digested way, proper adjustment way, *su-paṭhan*, proper understanding. *Vicāraṇa paro*, and then you may keep all sorts of anti-proposals and that all will be harmonized here. None can assail it. It will acquire victory for all possible suggestions of knowledge and conceptions. *Vicāraṇa paro bhaktyā vimucyen naraḥ*. That only by devotion, by dedication, anyone, any men, very easily will cross this ignorance in the world of suffering.

So *vicāra*, I was told that Swāmī Mahārāja has asked his disciples, "Don't mix with any other." That is in the minor stage. But when grown-up, you will meet anyone and everyone and smash them. So here also, *su-paṭhan vicāraṇa paro*, don't be afraid of *vicāra*. Are you less strong? You have got every strength to defeat every source of thoughts in the world, *vicāraṇa paro*, not lacking in *vicāra.* But *vicāra* has got its gradation. A boy of a few months, he may not understand what one can understand aged sixteen of twenty or so. So *bhaktyā*, *vicāraṇa paro bhaktyā vimucyen naraḥ*. So *vicāra*, when you are in a safe position then any sort of *vicāra* will come and you will throw them negligently, showing their futility. *Vicāraṇa paro bhaktyā vimucyen naraḥ*. *Bhaktyā* means *sevā*, *sevā* is everything. Accept dedication. Dedication proper life is there in dedicating and self distributing, not self aggrandizing. We can live in *sevā*, *bhaktyā vimucyen naraḥ*, all the difficulties will be removed if we take to the line of dedication. Everything, your individuality, your environment, your prospect, everything will be there.

Only angle of vision should be changed. And that angle of vision to be acquired through the centre. Through the central interest you try to understand that everything will be seen through the centre, central relationship. Who is He? I shall go to the centre, and how he's related to the centre, how I'm related to the centre, and come through that.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
[bhūtāni bhagavaty 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]

In every place you try to locate, what is his position in accordance with the centre, calculate, what is his position in the centre. And then with that angle of vision you try to establish your relationship with him. Keep the centre within the campaign. And *bhagavad bhāvam* first. What position he holds in the eye of the centre? *Bhagavad bhāvam*, then *ātmanaḥ*, and following that you will see what is your relation, *ātmanaḥ*. This is what is necessary, adjustment with anything and everything only by the interest of the centre. *Bhaktyā vimucyen naraḥ*. So anyone you be, you will get relief, relief from all undesirability. This is *Bhāgavatam*.

End of 82.11.03.B

Start of 82.11.05.B

Śrīla Śrīdhara Mahārāja: Inner realisation is there, and progress means by sacrifice, not by aggrandising.
Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, somewhere in that *Prema-vivarta*, Jagadānanda Paṇḍita has described that hearing through the *karna-mula*, so this *karna-mula* means the heart perhaps?

Śrīla Śrīdhara Mahārāja: What is it?

Akṣayānanda Mahārāja: I don't have it here. But not simply *karna*, ear, but *karna-mula*. Hearing through *karna-mula*. Does it means heart, perhaps?

Śrīla Śrīdhara Mahārāja: *Karna-mula*, the root of the ear. To be traced in the inner world. There is a song of Caṇḍīdāsa, *karna* _____ [?] Rādhārāṇī says,
_____ [?] Rādhārāṇī addressing to one friend, Her friend,

"What peculiar, novel state I am under experience. I can't ascertain my friend. Who? I don't know, who has chanted the Name of Śyāma, and that entered through My ear and touched My most deeper special centre in the nervous system, selected centres of the nervous system, where it is manipulated, the whole is affected, that is *madma* [?]. _____ [?] Mainly, approximately in the heart. Entered through My ear and it has captured My heart, *madma sthana* [?]

Just as _____ [?] in a military the important centres _____ [?]

It has entered My heart and the whole vitality is shaken. The whole vitality has been shaken, has been captured, shaken. _____ [?] My very existence has been attacked, affected, captured. The whole existence, internal existence, this sound has captured. It entered into My heart and captured My whole existence. _____ [?] I can't estimate how much and what sort of honey is there _____ [?] in that sound. The sound seems to be of infinite sweetness to Me. _____ [?] I can't ascertain. _____ [?] My lips can't give it up, that Name."

In this way She's giving Her stages when She has come in touch with the tidings of Kṛṣṇa, when the first connection came to Her. The revolutionary evolution began, revolutionary evolution in Her feeling, in the whole of Her heart. Whole structure, inner, outer, that is shivering.

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

Here we're suffering for a drop, and there, they're inundated. Water, water everywhere, not a drop to drink. Which is everywhere, which is the only reality, and we're suffering for its want.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"If one can come up to such a stage that everything reminds him about Me, *paśyati sarvatra*, *sarvaṁ ca*, everything in Me and I am everywhere, vice versa. Vāsudeva, everything lives in Him. He's the most comprehensive. And I am everywhere, the most subtle permeating substance, everywhere, but most subtle, entering everywhere. And also embracing everything within, containing everything in Him."

In the material, perhaps ether exists everywhere, and everything covered with it. It goes to connect the Candraloka, the *mangala*, the sun, everywhere, by that electric wave. The air cannot reach, but *aka*, *vyoma*, ether. Ether is all-permeating, everywhere, the most subtle thing. It covers everything, and it is in the middle of everything.

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]

Catuḥ-ślokī, Bhāgavatam.

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]

"Try to think, what am I? *Aham evāsam evāgre*. In the beginning you can think of creation, I was present. *Nānyad yat sad-asat param*. Both subtle and gross as you experience, nothing was existing. From the created world, before this I am eternally existing in My plane. *Nānyad yat sad-asat param, paścād ahaṁ*. When the wholesale dissolution, I am there. I shall, there, unaffected, *paścād ahaṁ. Yad etac ca*. And what you find in the middle, from creation to dissolution, that also I am. You can't eliminate Me. I can't be eliminated. Before creation I was, after dissolution I shall be, and in the middle also, I am. Try to conceive what is My existence. *Paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*. Whatever you can conceive, and whatever in the background, that all My presence. *Yad etac ca, yo 'vaśiṣyeta so 'smy aham*.

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]

"Very intricate question, what is *māyā*? *Ṛte 'rthaṁ yat pratīyeta*. What is My purpose, My design? Not to follow that, but to have conception of any other thing. That is *māyā*. *Rthaṁ*, means purpose, what is My purpose, that cannot be thought, or detected, or caught. But other interest is thrown on it, and that is *māyā*. That is provincial conception, separate interest, selfish interest. Eliminating the universal, that can't stand. The universal move going on. That cannot be stopped, irresistible, *ahaitukī*, this *nirguṇa* flow, the flow of *nirguṇa*, above, which is transcendental, most fundamental movement of His wave, that is causeless and that is *apratihatā*, irresistible."

But without that, whatever plan is thrown on it from particular centre, that is *māyā*, that misconception, misunderstanding. The universal wave, movement is going on its own way. It can never be affected. But we think that it can be, its course can be changed, it can be utilized in some other purpose. That is *māyā*, not to be able to see the universal wave of the prime cause, His *līlā*. It is His *līlā*.

But we are thinking, 'No, it is for mine. It has been made for me. The king, this is my empire, then another chief will say, oh, this is my state. Then another owner will be, owner of a particular province, this is mine. And one who is working in the field, he will think this is in my possession at present.'

So many worms, all these things, according to their existence and necessity, they will imagine that it is meant for his purpose, relative, temporary interest and purpose. And that does not show to be true, that is not shown to be true, frustration.

'Oh, I wanted it to take in my interest in this way but it did not come.' The disappointment, frustration. And death, birth, all these anomalies are out of this misconception of *māyā*. Not only one time he's defeated, he's frustrated, again he's going to make attempt in such line, in that self-interested line. And there is, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] troubles based on these four principles. Undesirable birth, not eternal continuity in his life. The birth, death, infirmity and also disease. This is the reaction of the misconception of the truth outside.

So try to get harmony, harmony with the universal transaction, flow of events. Then you will be happy. It is a happy flow, happy transaction going on. And your selfish interest is disturbing you and your society. *Ṛte 'rthaṁ yat pratīyeta*, what is true and what is misconceived on the basis of truth, *ṛte 'rthaṁ yat pratīyeta*. Our *pratiti*, our faith, what is not, what is not true, our faith on that basis, that is *māyā*.

Ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani. And if we identify ourselves with the *ātmā*, with the Paramātmā, the main flow, then it disappears. "This is my country. This is not my own house." Imperial demand if any war breaks out, then king may take possession of this immediately. It is his, it is for the, imperial demand is here. And not my claim that I won't give this house to you. It won't go on. So this relative for possession and mastership, that is *māyā*. I shall always be conscious that if king's necessity, then this house may be taken in a second. It is not mine. My possession won't go. Something like this.

Ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani, tad vidyād ātmano māyāṁ. If it is possible for us to look out the interest of the whole, it is not present there. But when we are very selfish and compartmental interest, we thrust on it, then we suffer from that plan. That plan, that design, that sort of understanding gives us trouble. It is mine, but I don't see that it is mine. I was thinking this body is mine, but it is the victim of the environment I see. I am frustrated. As much as I concentrate that this is mine, I shall have to be so much frustrated. And as much I shall invite within me that everything belongs to the ultimate power, no frustration, that will diminish. So *māyā* is here, the

misconception, misunderstanding. The proper meaning is there, we are unable to read that, and we thrust our design, futile design on it and read. That is *māyā*.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

As light and darkness. *Yathābhāso yathā tamaḥ*. And the conception of individual interest and this material world, "There is no-man's land, anyone can capture it." It is not so. It is already belonging to the fullest extent to a party. No man's land, there is no no-man's land. All land belonging to one. *Yathābhāso yathā tamaḥ*.

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 Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

"*Mahānti bhūtāni*, that earth, water, air, fire, heat. Heat then air, water then heat, and then air, then ether. What is their relation? In earth, water, heat, air, and ether, all mixed in earth. But in water conception there may not be earth. Different stages. Of course if we trace the evolution question, then it will be otherwise. It is an example. Within earth there is water, ether, fire, air, everything. And in water, no earth, but heat is there, air is there and ether is there. And in fire, the air is there, the gas is there, the heat of course is there and the ether is there. And in air, not all these material things to be traced, but ether must be within air. And ether, that is the original thing. *Yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu*. There within and without, everything is existing in ether. Most graphic position. They are there, and they are not there. In this way there are division and they are relationship. *Bhūteṣūccāvaceṣv anu, praviṣṭāny apraviṣṭāni*. They're there and they're not there. *Tathā teṣu na teṣv aham*. My position is also similar. I'm there, I'm not there. In this way. If it can be analysed, then I may be found there. Ordinarily I'm not there."

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

Both within and without, *teṣv aham*.

Devotee:

etāvad eva jijñāsyaṁ, tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ, 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]

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam* it is mentioned, *jijñāsa, tattva-jijñāsa*. _____ [?] What for we're born? What will be our ideal duty? We're all engaged to collect things for sense satisfaction, *kāma*. *Artha*, we are busy to collect money. Whenever we shall require, we can interchange that into sense perception, sense pleasure, *kāma*, *artha*. Then *dharma*, duty. Our duty, generally we're fixing in such a way that we can collect maximum money, and by money we shall earn sense pleasure. And we can take ourselves and distribute it so. This is the general.

But *Bhāgavatam* says the relationship between them should be changed, totally. Our relationship with this world will be, mundane world, material world, not sense pleasure, but as much as required to keep up this body fit. And the body, good health will earn money. And money should be utilized not for sense pleasure but to help our duty, to satisfy our duty. And duty's aim should not be again downward but it will be for the *apavarga*, crossing these three necessities of life to seek for higher purpose of life. *Tattva jijñāsa*, *moksa*, means *tattva jijñāsa*. The whole thing must be used, the matter should be used to keep up the health. Health will earn money. Money will help to discharge our duty, and duty should be arranged in such a way that we shall enquire ourself and the environment. Who am I? Where I am? What is my aim of life? What is real satisfaction? In this way. *Tattva jijñāsa. Jīvasya tattva jijñāsa nartho karmabhi*. That is the only requirement for us. That should be our only aim, to enquire *artha jijñāsya*. What am I? Where am I? Who is my Lord? All these things to be discussed and enquired. That should be the object of our life. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Now, what will that? *Tattva jijñāsa* should be the object of our life. And of what type that is, *yathā mahānti bhūtāni*, these things are there. In this way, along this way you are to walk. What is the environment? Where am I? Who am I, and what is my good? All these things. *Ātmā jijñāsa*, enquiry after self and enquiry after environment. And within that the search for Kṛṣṇa, *Vedānta*, *brahma jijñāsa*. *Upaniṣads* say, "What is the object of your life?"

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

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

Tad jijñāsa tad eva brahma. The object of the life of our all in such position will be only one. What is that? The enquiry after the central truth. *Yasmin vijñāte sarvam evam vijñātam*. That must be of universal character. Enquire after that. When you know that everything is known. Enquire for the central truth, by knowing which, everything can be known. By getting who everything is got. *Yasmin prāpte sarvam idam prāptam bhavati*. It is possible. We think generally it is impossible. I'm a particle in the infinite. How it is possible... the infinite can come to you. You cannot go to the infinite, but infinite comes to you. That noble and that heavenly wave you are to find out. That is *śrauta-panthā*, *avaroha-panthā*, the descending method in the line of revealed truth. Infinite expresses Himself to you, "I am so and so. If you do this, then I shall come to you. You'll know Me, you'll have Me, you'll get Me."

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati tad vijñāsa sa

Enquire for that, *athāto brahma-jijñāsā*. So by the gist of the *Vedas* and *Upaniṣads* taken, collected, systematically saved in *Vedānta-sūtra*. In the beginning, what is the purpose of this book? *Brahma-jijñāsā*. What is Brahma? If we know Him, we know everything. If we get Him, we get everything. Such a great prospect is before you, *brahma-jijñāsā*.

And when it came to Mahāprabhu that Brahma took the shape of Parabrahma, the personal conception came to the front rank, *kṛṣṇānusandhāna*. In the expression of Mahāprabhu Śrī Caitanyadeva, "That Brahmā, don't think it's a material substance. You are always habituated to think matter. Being subject you easily think object, objective things, material, lower. It is not of that type. So Brahma is not a substance that as a subject you will make it your object of thought. But *kṛṣṇānusandhāna*, in His real conception which will be in your highest utility, He's Krsna, the most loving personal existence. Enquire after Him. Where is He who can satisfy all my demands, who can satisfy all my nervous enquiry, the whole system, whole system? Every atom can be satisfied by His touch. Where is He? Where is He? Just as a man in fire wants to embrace ice. Where is He? I'm burning, my every atom is burning. I want to pacify my whole existence by His embrace, *kṛṣṇānusandhāna*."

Gaura Hari bol. Nitāi.

Devotee: _____ [?]

tava kathāmṛtaṁ tapta-jīvanaṁ, 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]

_____ [?]

Śrīla Śrīdhara Mahārāja: Who is the real giver, the benevolent person who gives this news to us. And not only news but the process he also gives, how we can get this whole, this Kṛṣṇa. So he's the real patron, the real donator. The highest gift is to give Kṛṣṇa to one and all. So we chant about Kṛṣṇa and through him want to penetrate him within us, he's the real giver. Or otherwise, so many things are being in the transaction, giving this and that, taking this and that, this transaction in the market. That is all mischievous and temporary forms. All imaginary transaction connecting with the world of imagination, that has got no value. Only those that deals with reality, with Kṛṣṇa, with Bhagavān, they're the real giver, deliverer of the soul. And take them to the ocean of nectar. They're the real giver. These are false agent. 'I am giving this, I am giving that. I am giving food, I am giving clothing, I am giving medicine.' But all for the fictitious life, undesirable life, to maintain the undesirable existence. Proper existence to give the relief and the real substance where we can relish, our soul can relish forever to the extreme. They're the real giver in the world, not false transaction.

Tava kathāmṛtaṁ tapta-jīvanaṁ. Gives life to the burned souls with misery, *tapta-jīvanaṁ*. *Kavibhir īḍitaṁ kalmaṣāpaham*. And they say that it will do away with all your reactionary principle existing within you, *kalmaṣāpaham*. *Śravaṇa-maṅgalaṁ*. And the smallest attendance of it, even through the ear, that will give immense goodness in you. *Kalmaṣāpaham, śravaṇa-maṅgalaṁ śrīmad-ātataṁ*. It is full of all substantial resources that can satisfy you to the utmost, *śrīmad-ātataṁ*. *Bhuvi gṛṇanti ye bhūridā janāḥ*. And those who distribute this thing to the world, they are proper giver. Their gift is real, substantial.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The best of the donors or givers is he who gives Kṛṣṇa.

kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to kāṅgāla, kṛṣṇa kṛṣṇa boli, dhāi tava pāche pāche
[Ohe! Vaiṣṇava Ṭhākura, 4]

Bhaktivinoda Ṭhākura's song. "Kṛṣṇa belongs to you, my master, you can give him to me. I am the fallen of the fallen, needy of the needy. Be propitiated on me and give your Kṛṣṇa which you worship in your heart. Please allow me to get Him for worshipping."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Any other question?

Akṣayānanda Mahārāja: No. Not now.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ 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 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]

One is awake in the transcendental world, this mundane interest is like night to him. And the so-called materialistic thinkers, scientists, research scholars, they're so proud, but their night, they don't know about the day, they're nocturnal hunters, who roams hunting in the night. Hare Kṛṣṇa.

They have forgotten Newton's third law, for every action there is equal and opposite reaction, extorting their temporary help from the whole nature. And they're making boast of that, proud of

that, but forget that that loan should be cleared, in a very deplorable way, to be cleared. We can't avoid, it is loan.

We're not masters. We're exploiting only with the risk that we shall be again exploited by them. With this risk we're enjoying, as master. We think we are masters of the natural resources, but no, they're not helpless. We will be exploited by them again, the reaction. The virus is not helpless that I shall kill and cure a patient. It has got is position equal to me, in universal calculation. It is the result of his previous deed that he has become a virus, injurious to your existence. So you are killing them mercilessly, to keep this body of mud which is injurious to your soul, this body. Action, reaction.

But we will have a headache with all this thought. But nature does not allow vacuum. What is that? One expression, of Prabhupāda. Vacuum, no? There is king, there is rule of law. Law of nature is there and you can't escape. To every action there is equal and opposite reaction. This is the world, nature. Law of *karma* is that.

tamasa bahu rupena vyestita karma hetuna antasyam ya bhavante te sukha dukha samanvita [?]

About the trees, the Manu pronouncing these words. There the trees they're like, of same status with us, but they're covered with thick and variegated ignorance. Now they've come to take birth of tree. _____ [?]
None to be blamed, *karma hetuna*, his own *karma* to be blamed. Now he's as a tree. But his original position is equal to me. By his own bad *karma* he has degraded to get a birth of a tree.

End of 82.11.05.B

Start of 82.11.05.C_82.11.06.A

Śrīla Śrīdhara Mahārāja: ...awake, arise, he'll awake and he'll arise. Hare Kṛṣṇa. Gaura Hari bol. So, be aware of your environment, and your activity. Your energy, how it should be utilised, to take you to what direction. Be very careful, and listen. Especially in this human life, there is possibility of choice here. And in other births no choice, only to go on with the duty that is imposed by nature to them. But here you can have the possibility of free choice of your future life. But it is not found in other species, not even in the position of a [demi] god, it is not there, because they're only enjoying the fruit of their good *karma*. But free choice is only left to this human species. Jīva Goswāmī says:

labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam artha-dam [anityam apīha dhīraḥ tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

This serves the real purpose, this human birth, *artha-dam anityam apīha dhīraḥ*, but it is subtle and it is temporary, any moment I may lose this position. *Artha-dam anityam apīha dhīraḥ, tūrṇaṁ yateta*. So we must not waste any moment, we shall begin. What is that, we shall take advantage of the special qualification that has been given to us now. *Viṣayaḥ khalu sarvataḥ syāt*. Without this enquiry, in other things that you may be engaged in that will continue always. What are they?

Āhāra, *nidrā*, *bhaya*, *maithuna*, etc. If you go into the species of a dog you can sleep better than a human being. In a hog's body you will devour the stools as your food and you'll relish. So wherever you go, these things where you are engaging yourself at present, that won't be snatched from you, everywhere you'll find all those things, more efficiently. This *āhāra*, the food; *nidrā*, the sleep; *bhaya*, the apprehension; everywhere you'll get and it will be with you, in any sex, in any species.

But the enquiry for a new path is only here in the human species. So give up those stale things and engage yourself in this rare facility that is granted in this human birth. Enquire about yourself. Start immediately the enquiry about yourself and your prospect of life, what is real. Don't pass time idly. The warning is coming in this way.

Bhoga dinde satat tat [?] Jīva Goswāmī says: "That below the human species they're unqualified because of their, *vilokara hitrat* [?] No faculty of judgement is sufficiently grown there, found there. And not found in the higher species, gods, etc. *bhoga dinde satat tat* [?] They're also unqualified, for their special possibility of being engrossed in deep pleasure. They have already acquired facility to enjoy pleasure, *pūrṇam*, and they're deeply engaged to enjoy in that, deeply engaged. That won't allow them to come out of that present enjoyment and be engaged again in the search of their own self, and mentally that won't allow them. They're already intoxicated with the feeling of enjoyment, that sentiment, captured, and that won't allow them free choice. Deeply absorbed in enjoyment in higher species, *devata* and others etc. But only in the human position, in the via media, you're left in balance and you have possibility of using free will to begin a free search. This qualification is only with the human species and not in any other position in the creation.

Gaura Hari bol! Gaura Hari bol! So we may stop here today. Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...so Acyutānanda fasted there, he used to fast one day and a half, then and again when he came here.

"Dāmodara Mahārāja's _____ [?] was given to me _____ [?] *prasādam*, that is finished. I fasted the whole of yesterday. And today also so long I have not taken anything.

Then, of course he stayed here for few days again and Govinda Mahārāja asked: "How have you taken this incident?"

He replied in a very good fashion. He told: "I do not mind it. Kṛṣṇa's dancing. Kṛṣṇa is mad, engaged in His own mad dancing and the waves of His dance going on all sides. And He has no time to look after anyone, especially insignificant persons like we are. Whether we are getting food or not is of no concern with Him. He's dancing in His own way. So Kṛṣṇa dancing and we're cast by the flow, we're cast hither, thither, inside and how we fair, He has no time to care for that." That was his answer. "He's dancing. And we must be satisfied from any position to see His dancing. He's dancing, this idea will feed us, should feed us, He's dancing."

Die to live, learn to die for Kṛṣṇa's satisfaction.

[rādhā-kṛṣṇa prāna mor jīvane maraṇe,] more rākhi' māri' sukhe thākuka du'jane

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [From *Gītāvalī*, 8b, 6]

Bhaktivinoda Ṭhākura writes, "*Du'jane* means Rādhā-Govinda. We are Their servants, slaves. They have every right over us, over me, so They can keep us or They can kill us, make or mar. That right is with Them. Anyhow, whether by killing me or saving me They may go on with Their own cheerfulness."

That should be our object of life. If it is necessary for me to sacrifice life for Their pleasure I'm ready. If it is necessary to kill me for Their service I'm ready equally. To live or to die, that should be equal to us. Only at every stage our prayer will be, "Let Them remain cheerful in Their pastimes. And for myself, whatever is necessary to maintain Their cheerful pastimes, we should accept that on our head, to die or to live." That should be our attitude, *more rākhi*, may keep us, or *māri*, may kill us, it does not matter. It matters nothing, our staying or going. But what is our inner necessity, that They may remain cheerful. That should be the object of our search.

The suicidal squad, the *kāma-rūpa* group, their temperament will be such. "For the cause of the country our lives dedicated." Whether to die or to live it is only for the country, it is understood by the Westerners but the object is such at present, to die for the country or to live for the country, they may understand.

But what is this? This is a negligent part of the whole infinite. And who is Kṛṣṇa? So many infinite are under His feet. Ananta-Svayaṁ, He's lying on the infinite.

So many infinite, we may say, because infinite minus infinite is infinite. One and many, zero, one and many, no difference, many zero and one zero, no difference. Zero from zero, minus zero, minus zero is zero. Zero plus zero zero, zero into zero, zero, zero divided by zero. So infinite is also of that characteristic, equal characteristic with zero.

oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [*Śrī Īśopaniṣad*, Invocation]

Inconceivable, minus infinite from infinite, infinite remains, so the conception of our infinite is at the disposal of His grace.

"Arjuna, whatever you can conceive, that forms My negligent one part."

Hare Kṛṣṇa. Hare Kṛṣṇa. One day, Acyutānanda had an interview with me and asked some questions about the Holy Name, Divine Name. And I replied and he took notes and *Back To Godhead* they sent an article...

Vidagdha-Mādhava: I remember that article Mahārāja.

Śrīla Śrīdhara Mahārāja: ...and there was mention of Cārvāka Ṛṣi, the ancient doctor, of medicine, of Cārvāka. His example I quoted there, the Mahā Ṛṣi Cārvāka, his opinion about epidemic.

He has written in his book, that when in the name of justice, the court, pleader's, advocates, they're supposed to help the justice, but when they themselves do injustice, conceal the truth for their own selfish purpose, then there is an anomaly in the air vibration. That lying in the name of justice is a very subtle thing, most treacherous. And that creates a vibration in the atmosphere, and by that atmosphere the water, the earth, and the plants also, they're polluted, coming in contact with that atmosphere. And the crops also polluted, when that crop is taken, water taken, by the animals, then that breaks out as an epidemic. The beginning, the cause of the epidemic of the wholesale disease in a particular province, the cause is traced there. The atmosphere is polluted by the lies of those that stand to advocate for justice. So much degree of treachery in the name of justice when committed that pollutes the atmosphere, and in their contact the whole thing is polluted and when that food is taken a general epidemic breaks out.

That he mentioned there in that article. The vibration, the Name, the Holy vibration, how that can effect this gross world. Perhaps to give example to that I cited that instance from Cārvāka Ṛṣi. And many other things about the Holy Name, the sound divine. That article was given in that *Back To Godhead*. He gave me the information that that was very popular, that article was very...

Vidagdha-Mādhava: It was very nice. Much of Acyutānanda Swāmī's preaching in those "Indian days" was not from [Śrīla AC Bhaktivedānta] Swāmī Mahārāja's books, but no one complained, "This is not from Swāmī Mahārāja's books," because it was very high *kaṭha*.

Śrīla Śrīdhara Mahārāja: He lived here for nine months continuously. And then I saw that he's sitting there idle, of course hearing me, and also reading books. I wanted to engage him in some service. With a few other *brahmacārīs* I sent him to Calcutta to collect some funds. But the *brahmacārīs* after a week came back and Acyutānanda also came with them. But they told that: "After reaching the Howrah Station, Acyutānanda vanished, and again, after finishing our collection, we came back to Howrah Station he joined."

Very wonderful. I asked Acyutānanda: "What's the matter? Where you remained for a few days, five, six days?"

"In Kasimitra *dharmaśālā*," he told. He was there.

"Do you think that you should not do service for anyone but your Guru Mahārāja?"

"Yes. I want to serve my Guru Mahārāja."

All right. Then I recommend Mādhava Mahārāja, to keep you there, and your proper field will be at Calcutta. There you will find English knowing people, these people, and try to canvass them to secure land in that place.

And he did, Mādhava Mahārāja accommodated him there and he met many a life there and managed to secure a person to pay for the land. Then the problem came, in whose name that land will be purchased?

I told, They have no Indian nationality. I recommended Mādhava's mother's name, Pishima, Swāmī Mahārāja's youngest sister. She is our Godsister in *Hari-nāma*. And in *dīkśa* she came to take from me but I did not give any *dīkśa* at that time, nor *Hari-nāma*, nothing. I sent her to Goswāmī Mahārāja and there she took initiation. And she paid me the money for the first

publication of *Prapanna-jīvanāmṛtam*, Mādhava's mother, Swāmī Mahārāja's youngest sister, she paid for that. I told that in her name you can purchase the land here. But anyhow they managed, but Swāmī Mahārāja has not got American nationality, so in her name it may be purchased, and that was done there.

And Jayapatāka Mahārāja said that: "Just at that time when that land transaction was going on, I joined here."

I don't remember so much. Anyhow, then they began their work.

Akṣayānanda Mahārāja come? Gaura Hari bol. Have you got those letters?

Akṣayānanda Mahārāja: Nitāi-Gaura-Premānande. Yes.

Śrīla Śrīdhara Mahārāja: And what are they? I forgot. One Badrinārāyaṇa?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In your name?

Akṣayānanda Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Disappearance of Ṭhākura Narottama. This Kṛṣṇa Pañcamī, month of Kārtika.

[Kārtika is the lunar month of the autumn season, Oct-Nov, in which the Dāmodara form of the Lord is worshipped; represents Śrīmatī Rādhārāṇī].

Kārtika, the name of the month, Kārtika, from Kīrttikā comes Kārtika. The origin is Kīrttikā. Kīrttikā is the name of a particular *nakṣatra* who was supposed to be the daughters of Dakṣa Prajāpati [a son of Brahmā].

[*Nakṣatra* means a star, constellation or lunar mansion, the moon's location within one of the twenty-seven sections of the zodiac, personified as daughters of Dakṣa married to the Moon].

All the *nakṣatras*, Aśvinī, Varunī, and wife of Candra, Moon, these twenty-seven *nakṣatras*, their wives have been introduced as wives of Candra, the Moon, and daughter of Dakṣa Prajāpati. And Dakṣa Prajāpati was also the father of Satī, and she was married to Śiva, and that Dakṣa *yajñā*, all these things.

So, there was a fashion to keep the name of the daughters according to that *nakṣatra*, we find. Rohinī was the name of Baladeva's mother. Revatī, another name, the last *nakṣatra* name, given to Baladeva's wife. Then Kīrttikā, this was the name of Vṛṣabhānu's wife, Rādhārāṇī's mother, father, mother, both.

Rādhārāṇī was found to float on a lotus, and Vṛṣabhānu collected Her from there. They had no children, so they took Her, he was a chief of a particular portion, took Her from there. So one of the Names of Rādhārāṇī is Kārtikī, the daughter of Kīrttikā, so Kārtikī, "She who comes from Kīrttikā." Whose origin through motherly affection is Kīrttikā. So Kārtikī is one of the Names of Rādhārāṇī.

Sanātana Goswāmī has explained all these things. And because in *Gītā* we find: *māsānāṁ mārga-śīrṣo 'ham*, "I am here. I am there."

[bṛhat-sāma tathā sāmnāṁ, gāyatrī chandrasām aham
māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākaraḥ]

["Of all the mantras in the *Sāma-Veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy *Gāyatrī* mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

"*Pāṇḍavānāṁ dhanañjayaḥ*. Amongst the Pāṇḍavas I am Dhanañjaya."

[vṛṣṇīnāṁ vāsudevo 'smi, pāṇḍavānāṁ dhanañjayaḥ
munīnām apy ahaṁ vyāsaḥ, kavīnām uśanāḥ kaviḥ]

["Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the sages I am Vyāsadeva, and of the scholarly knowers of the scriptures I am Śukrācārya (Uśanā)."] [*Bhagavad-gītā*, 10.37]

"Amongst the months I am *mārga-śīrṣo*, Agrahāyaṇa [Nov-Dec]."

Kārtika [Oct-Nov] and then next Agrahāyaṇa. So Kārtika has some connection with Rādhārāṇī, with Rādhā-Kṛṣṇa. Kṛṣṇa is Agrahāyaṇa, and just before that is Rādhikā, Kārtikī. So this Kārtika *vrata* has got some special reference within *cāturmāsya-vrata*. Four months durable *cāturmāsya-vrata* generally observed by the *sannyāsīns*.

Mahāprabhu as He took *māyāvādī sannyāsa* for *pracāra* purpose, He's also seen to observe this *cāturmāsya*. But a special stress is given to this last month of *cāturmāsya*, that is this Kārtika, because it is connected with Kīrttikā and Kārtikī, Rādhārāṇī. So Vaiṣṇavas are very fond of observing this month.

And also we find in Vṛndāvana the *gopīs*, they observe this *vrata*, taking vow the whole month of Kārtika. And they are seen to go on with worshipping Kātyānanī [the demigoddess to whom sixty-thousand *ṛṣis* prayed for birth from the womb of *gopīs*]. Praying before her: *nandagopa-sutaṁ devī patiṁ me kurute namaḥ*. Their general prayer was that, "Oh, You, Devī, Yogamāyā, Kātyānanī, make arrangement for our marriage with the Son of Nanda." That was their main prayer. "That connect us with the Son of Nanda." With that prayer they observed the whole month with austerities, penances, so many rules and regulations they observed for that.

So Kārtika, Kīrttikā, Kārtika month is representation of Rādhārāṇī. And just after that: "*Māsānāṁ mārga-śīrṣo 'ham*. I am especially to be traced in the month of *mārga-śīrṣo*, Agrahāyaṇa [Nov-Dec]." We find in this Kārtika month.

And in this new moon, new moon and full moon, the new moon section, the *pañcamī*, the fifth day, that is the day of disappearance of Ṭhākura Narottama. And who is this Narottama Ṭhākura?

There is a book named *Narottama-Vilāsa*. There it is elaborately mentioned about Narottama Ṭhākura.

Narottama Ṭhākura he came in a rich family, ordinarily a rich family. His elder brother was Kṛṣṇa by name, Kṛṣṇacandra. Narottama Ṭhākura he did not marry, he remained all along the life of a *brahmacārī*.

Of course, before his birth perhaps, when Mahāprabhu went to Rāmakeli, after five years of His *sannyāsa* He came again to Navadwīpa. And from here He started for Vṛndāvana through the banks of the Ganges, along the banks of the Ganges, and went to Rāmakeli where Rūpa and Sanātana were in service life at that time. And at that time He had to pass by the sight where Narottama was born.

When this Ganges is divided into two, the *padma* [?] on that side, and *balidaki* [?] this side. Almost near the confluence, just on the other side of *padma*, there was a land Kheturi. We visited the place.

Narottama Ṭhākura installed there in his after life so many Vigrahas.

But when Mahāprabhu was passing by on the other side of the Ganges, and on the right side, opposite the Ganges was the birthplace of Narottama, Kheturi, Mahāprabhu, He shouted by taking the name of, "Narottama! Narottama!" At the top of His voice He shouted this name.

But His followers could not understand. "Why does He say so, Narottama! Narottama!"

We are told in that way.

Anyhow, Mahāprabhu went and saw Rūpa and Sanātana and did not go to Vṛndāvana, came back and straight went to Śantipura, and from there to Purī again. And then after a year He went to, from Purī via Benares He went straight to Vṛndāvana.

So, we are told that Mahāprabhu knew, He of course knows everything, but still showed that any of His favourites, thereby Narottama expected to come soon.

There Narottama Ṭhākura he was born in a Kāyastha family, but well to do family. So the not well to do, the local people, used to refer to them as 'king.' Rāja Kṛṣṇa, some such, well to do family.

And from the beginning his attitude was towards this Kṛṣṇa *bhakti*, automatically inspired by Kṛṣṇa *bhakti*, chanting, dancing, etc, in the boy time. When he was a little grown up, about fifteen or so, he anyhow came in connection with Śrīnivāsa Ācārya. And they came to Navadwīpa and circumambulation of all the different islands in Navadwīpa was first performed by them. Mahāprabhu's garden servant, Iśana, he showed them all the places of the pastimes of Mahāprabhu first.

So we are told, previous to that, first Nityānanda Prabhu along with Jīva Goswāmī, His circumambulation is the first, and next, this Narottama's and Śrīnivāsa Ācārya and Iśana. And the third *parikramā* was performed by one descendant of Advaita Prabhu later on.

After that our Guru Mahārāja began this Navadwīpa *parikramā* and that is still continuing without gap, Navadwīpa Dhāma *parikramā*. Now in different parties, but continuously it began about [nineteen] twenty or so, and that is continuously being performed without any stop every year.

Then, Narottama Ṭhākura, we are told, with Śrīnivāsa Ācārya and another, Śyāmānanda from Midnapur, they planned to go to Vṛndāvana. These three combined and went there.

At that time, the Rūpa, Sanātana already passed away when they were on the path, the way.

Jīva Goswāmī only, no, Jīva Goswāmī, Gopāla Bhaṭṭa. Rūpa, Sanātana gone away.

Jīva Goswāmī and Gopāla Bhaṭṭa Goswāmī, there, Raghunātha dāsa also. Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, and Lokanātha Goswāmī, are staying.

And these three they lived there for some time. And Śrīnivāsa Ācārya took initiation from Gopāla Bhaṭṭa Goswāmī. And Narottama Ṭhākura took initiation from Lokanātha Goswāmī. And the third, Śyāmānanda, took initiation from... [Śrī Hṛdaya Caitanya]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: From...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol.

End of 82.11.05.C_82.11.06.A

Start of 82.11.06.B

Śrīla Śrīdhara Mahārāja: They entered Vṛndāvana, they circumambulated Vṛndāvana, stayed there some time, long time. And then they took *dīkṣā*, these three, from three persons, respected persons.

And Narottama Ṭhākura he anyhow he likes Lokanātha Goswāmī. Lokanātha Goswāmī was one, he came from Yasho District. And he was attracted to Mahāprabhu and went to Vṛndāvana and lived there along with the Goswāmīs, old man, respected by the Goswāmīs. And he also installed Deity in Vṛndāvana known as Rādhā Vinoda Maṭh.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrīla Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Bhakti Vicār Yājāvara Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Raghunātha Goswāmī Prabhu, in Vṛndāvana, he was a very strict *vairāgī*. It is told that he's so much so, he kept himself aloof from the public. And so eager to be away from the, any section of people that it is told that he after using the water pot he put it the opposite way so that no water he used to stock lest anyone comes and begs some water and he will have to give it. So strict he was. Won't keep company with anybody. His strict program of *bhajana* he wanted to follow on.

And Narottama Ṭhākura he prayed his grace, *dikṣa* from him. It is not an easy thing. He does not like company of anyone, good, bad, that is his temperament. And Narottama Ṭhākura he also won't give up his resolution of his heart, so he took one promise.

Lokanātha Goswāmī when he used to go out in the morning for passing stools, Narottama Ṭhākura detected that place in the jungle. And he used to cleanse that place every day.

And it attracted the notice of Lokanātha Prabhu. "Who is coming? In daytime I see that this place is being cleansed by some person, it seems to me, so carefully cleansing this place. Who is he?" Then he wanted to detect the person. And going early, perhaps he found that Narottama is doing all these things.

But he was too much excited and Narottama fell on his feet. "You will have to grace me, my master. You are my only master. I can't submit to any other place except yourself."

Then so much earnestness was there that Lokanātha could not avoid, could not dismiss his prayer. Anyhow he had to concede, and he accepted Narottama as his disciple.

That peculiarity we find that Lokanātha had only one disciple of Narottama. But Narottama Ṭhākura in his stead, he over-flooded the whole Bengal. Especially Manipura was wholesale converted almost by Narottama Ṭhākura.

This reminds us of an incident in Rāmānuja *sampradāya*. Rāmānuja, then an Ācārya, though he has got many disciples, still it was known in that quarter that one Kanchipurna, one secluded type *sādhu*, he has got a sort of mantram which is meant for the highest. And Rāmānuja thought he must have that *siddha* mantram from that Vaiṣṇava, the great Vaiṣṇava Kanchipurna. Then he offered, proposed, but at first he did not agree. Then seeing the earnestness in his prayer, he agreed but with one condition.

"What is that?"

"You don't give it to any other person. With this condition only I can give you only this mantra."

Rāmānuja agreed. This is more extreme case. He agreed to that. But this affair was known in the public. And when Ramanuja is going to be initiated, accepting that condition to Kanchipurna, the surrounding place was filled up with so many outsiders, especially the Vaiṣṇava section, followers of Rāmānuja. Then the ceremony was finished, mantra was given to Rāmānuja. And Rāmānuja came out with that pledge, that it should not be given to any other person. But his nature was otherwise.

So many Vaiṣṇava people are waiting outside. "What valuable thing, my Lord, you have got. We want to get. We are very eager to get it from you." That loud cry and demand, that, "We want to get that most valuable thing what you have got just now from that great person."

And Rāmānuja could not contain, could not keep himself without responding. And he loudly pronounced that mantra to the public.

Kanchipurna was informed, "You have given it just now." He fetched Rāmānuja. "What have you done? Just now you have given me pledge that you won't transfer it to anyone. But within few minutes you broke your promise and made it public, ordinary publicly, announced that mantram which is so sacred and kept in such privacy, what have you done? What is your explanation for this?"

He told, "My master, your mantram is infallible. It will produce its desired result, I'm sure of that. So, let these persons get released. Be satisfied with their fulfilment of life. And by breaking your order I shall have to go to eternal hell. I'm ready for that my master."

That Vasudeva Datta as he told in Mahāprabhu's *līlā*. "My prayer to You my Lord, all the *jīva* souls may be released and the whole burden of their sin may be put on my head and I like to go to hell for eternity. Let all of them be saved and enter the domain of Kṛṣṇa." That Vasudeva Datta.

And that Rāmānuja, similarly. Then Guru of Rāmānuja, that Kanchipurna, he was satisfied with Rāmānuja. "You are an exceptional person, you have come to deliver the whole humanity. So your case is different. I could not understand your nature. It is my fault. I withdraw my curse from you. You go on spreading the name of the Lord the length and breadth of the world. You were born only for that. I am satisfied with it."

Here also we find that though Narottama got his initiation from Lokanātha Prabhu, the only disciple, but he in his stead has thrown the seed all over the land, and successfully, Narottama Ṭhākura.

Another peculiarity we find in Narottama Ṭhākura, who is so scrupulous in his attitude, in his devotion towards his Guru Lokanātha Goswāmī whose favour he earned with a high price. But, he was not a blind follower. Though we see that eliminating even Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, he surrendered to Lokanātha Goswāmī, and got his grace. But still, he was not a blind follower. How? He's gone through the scriptures of Rūpa Goswāmī etc. He understood Mahāprabhu and His structure of the disciple, hierarchy of the disciple.

And he said, *Śrī-rūpa-mañjarī-pada*, sung by him, Narottama Prabhu. *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana*. "My everything is Śrī Rūpa Goswāmī's holy feet, everything."

We're to discuss so many comparisons, classification, in gradation, the position of *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And in *mādhurya*, Rādhārāni's camp special. And then again, there are so many *sakhīs*, *nitya-sakhī*, *prana-sakhī*, so many gradations. Then there is the class of the *mañjarī*, younger in age. And they have got more freedom to approach when Rādhā-Govinda, Both of Them in union, in private position. The *mañjarī* can approach there. They have got freedom to go visit Them. If any material service is necessary, the *sakhīs* send these *mañjarīs* to that place. They did not approach there. So in that way, the *mañjarī* enjoys the best confidence. The most sacred service of Both can be supplied through the *mañjarī*. Their entrance is free, free admission, in the highest position. So, and their leader is Rūpa Mañjarī. In girl position, she's supposed to be the leader of all the whole group of *mañjarī*. So in *mādhurya-bhajana* she's all in all, Rūpa Mañjarī.

And Narottama Ṭhākura he teaches us that, about her position, that she's all in all.
"We younger batch, for us, she's our highest resort."

So, *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana, sei mora prāṇa, sei mora sampada*. "My wealth is there in her feet. *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana*. My worship and service, that is also in her.

Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana, sei mora prāṇa-dhana sei mora abharaṇa. The very wealth of my life, the gist of my life is there, *abharaṇa*. The ornaments of my life, what, if there is anything, that is also within her grace, *abharaṇa*.

Sei mora jīvanera jīvana. The very life of my life, if there is anything, that is also she, at her pleasure, *jīvanera jīvana*.

Sei mora rasa-nidhi. If there is anything, the source of all desirable ecstasy, it is only there located, *rasa-nidhi*. The mine, the source of all *rasa*, the fountain-head of all *rasa* is there in her feet, *rasa-nidhi*.

Sei mora vāñchā-siddhi. If any other fulfilments of life I'm to expect, that is also there. *Sei mora rasa-nidhi, sei mora vāñchā-siddhi*.

Sei mora vedera dharama. If any duty recommended by the *Vedas* for me, I like it is in her feet. *Sei mora vedera dharama*.

Sei vrata, sei tapaḥ. If any accumulation at all is desired from any penance, or any vows, observance of any vow, that is also there. *Sei vrata, sei tapaḥ*.

Sei mora mantra-japa. And the continued repetition of a mantra in *japa*, that is also there. All ending there. All things have got only one end in my case, and that is they meet all in different phases to the feet of Rūpa Mañjarī. If she's satisfied, my all sorts of variegated natures of devotional practices are satisfied.

Sei mor dharama-karama. And any conception of duty or activity of any phases of any form of mine, all at one end, meets in one point. That is the holy feet of Rūpa Mañjarī, in this way.

Anukūla habe vidhi se pade haibe siddhi. I only pray to the _____ [?] who is at the root of all these arrangements of affairs in the world, I pray to him, please connect me there. *Anukūla habe vidhi se pade haibe siddhi*. The absolute manager, may he grant my prayer, that all my tendencies may go attain her favour. *Anukūla habe vidhi se pade haibe siddhi*.

Nirakhiba e dui nayane. And it will be so much intense and concrete as if I can see with these eyes. Not vague, not abstract, not imagination, but the most concrete realization I want by the grace of the all- management. *Nirakhiba e dui nayane*.

Se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī. What beauty, what sort of high-class beauty is there in her holy feet? I want to be charmed. *Se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī*. If my heart be a lotus, and the lotus, *kuvalaya*, two classes, the red lotus and the white lotus. White lotus straight from sun and red lotus from the moon. The *kuvalaya* a mixture. And day and night the lustre of her body will feed me day and night, the life of my life. It is compared with a lotus, *kuvalaya*. And *kuvalaya* is fed, is nourished by the lustre of moon. And her feet is the moon, holy feet. And my very vitality is like lotus, compared. *Prāṇa-kuvalaya*. *Se-rūpa mādhurī-rāśi*. The beauty, lustre of her beauty may maintain, may nourish my heart of hearts. *Prāṇa-kuvalaya - śaśī*.

Praphullita habe niśi-dine. And the lotus of my heart will grow by that ray and dance.

Tuyā adarśana ahi. This is my prayer. But what is my present condition? Present condition is in the negative side, my mistress. Present position is such that without having a sight of you, your grace, my heart is burning, going to burn into ashes. That is my present position. *Tuyā adarśana ahi*.

Garale jarala dehi. This is just like the poison of a cobra, poison. Poison produces some sort of pain, bitter pain, into my heart. And it is bitten by a snake. And what is that snake? That I am not getting direct contact of you, your grace. _____ [?] means serpent. The serpent poison has captured my heart and I'm going to die.

Cira-dina tāpita jīvana. And this is not a sudden thing. For long, long time, from the beginning I'm suffering from this sort of pain of separation from such a beautiful and hopeful life of fulfilment. *Tāpita jīvana*.

Hā hā prabhu kara dayā, deha more pada-chāyā, narottama laila śaraṇa. But I'm now reached in the extreme position. For the last time I'm begging for your favour. Otherwise I'm going to be finished."

This is written by Narottama Ṭhākura in praising Śrī Rūpa Goswāmī. *Rūpanuga-sampradāya*. This *sampradāya* is named as *rūpanuga-sampradāya*. Our Guru *paramparā*, all these things, adjusted according to that.

Another instance also we find in the song of Narottama Ṭhākura, that when she's thinking of his future bright days, that he's taken, entered Vṛndāvana, and was going to get the service of Rādhā-Kṛṣṇa under the direction of Rūpa Goswāmī. Such position has come, has dawned, the day has dawned.

Kavi lokanatha hatiya buliya _____ rūpa sthaniya [?]

"When the day will come when my direct master, Lokanātha, he will take by my hand and will offer me to Śrī Rūpa Goswāmī? He will catch hold of my hand and take me to Rūpa and there he will."

Not that through Lokanātha Goswāmī and his Guru, and his Guru, in this way we want to approach. But his Guru is taking to Śrī Rūpa who holds the highest position of our highest fulfilment of life. In this way he is connecting. That his direct Guru, initiating Guru, "will take by hand and place me under the care of Śrī Rūpa."

In this way he has given us light of the higher quarter of *bhajana* life, this Narottama Ṭhākura. Narottama *parivart*. A class is known by the name of Narottama *parivart*, that, who has got faith in him, his song. He wrote many songs, many songs. And for Nityānanda Prabhu, Mahāprabhu and they're very fervent, and very ecstatic, and deep faith. Nityānanda Prabhu, Mahāprabhu, Rūpa Goswāmī, and Sad Goswāmī, and so many others. Narottama Ṭhākura. He was born in Māgha Pūrṇimā, in Pūrṇimā day of Māgha. And he disappeared today, the Kṛṣṇa Pañcamī of Kārtika, Narottama Ṭhākura. He's within our Guru *paramparā*, we find.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

["Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."] [*Śrī Guru-paramparā*, 6]

rūpa-priya mahājana, jīva, raghunātha hana, tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama [sevā-para, jāra pada viśvanātha-āśa]

["The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as

their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the feet of Narottama dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth Ācārya in disciplic succession from Narottama dāsa."]

[*Śrī Guru-paramparā*, 7]

[From *Songs Of The Vaiṣṇava Ācāryas*, p 90-93, describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

He had much appreciation for *Caitanya-caritāmṛta*.

krsnadasa kaviraja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-līlā, sunite galaye sila, tahate na haila mora cite

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-līlāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana*, 3.3]

So descent, the pure devotion, the current coming by zig zag way. Here in Guru *paramparā* our Guru Mahārāja has connected the link of the *śikṣā* Guru in this way. First Śrī Caitanyadeva who is no other than Rādhā-Govinda combined, the very source, the very fountain-head of all our highest aspirations. Then from there, Svarūpa Dāmodara who is a double of Śrī Caitanya, second representation of Śrī Caitanyadeva is Svarūpa Dāmodara. He's considered to be Lalitā Sakhī in past *līlā* of Kṛṣṇa.

Śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana. And Rūpa, Sanātana, both of them got direct advice, instruction from Mahāprabhu, Himself. In Benares Sanātana, and in Allahabad Rūpa Goswāmī. They had the fortune of hearing direct from Mahāprabhu's lips. So Svarūpa Dāmodara and his friends Rūpa and Sanātana, though they are not disciples, rank. But Svarūpa holds the primary position, and then next Rūpa, Sanātana.

Rūpa-priya mahājana, jīva, raghunātha hana. Jiva Goswāmī was direct disciple of Rūpa Goswāmī, *jīva*, *raghunātha*. And he's one of the six Goswāmīns. And Raghunātha who, from Svarūpa, Mahāprabhu he has seen, he has got direct teachings from Mahāprabhu and Svarūpa Dāmodara. And then he went to Vṛndāvana and then he saw that Rūpa, Sanātana get direct connection. Raghunātha tried his best to connect with Mahāprabhu, but Mahāprabhu always gave him connection of Svarūpa Dāmodara. But here Rūpa, Sanātana got direct connection with Mahāprabhu. So in the rank of Svarūpa Dāmodara. And Raghunātha submitted to them. And also, Jīva Goswāmī, he gave protection to all the instructions of higher order by quoting and support from the different scriptures for the facility of public to accept them, in general. So *jīva*, *raghunātha*

hana, and Jīva and Raghunātha both from Rūpa, one was *rāga-mārga*, and another recommending *vidhi- mārga*, *jīva raghunātha hana*.

Tāra priya, and Kavirāja Goswāmī we cannot eliminate. What he has given in *Caitanya-caritāmṛta* and *Govinda-līlāmṛta* etc, and so many poems, his realization is very powerful, very sweet, and very generous. So Kavirāja Goswāmī had direct connection with Raghunātha, when Raghunātha came, *jīva*, *raghunātha hana*. *Tāra priya kavi kṛṣṇadāsa*. Kavi Kṛṣṇadāsa was direct disciple of Raghunātha dāsa.

Then came the place of Narottama who is appreciated. They could trace the higher representation of the service in the area of divine love. Narottama Ṭhākura has got in his description the appreciation of Kavirāja Goswāmī. So Kavirāja Goswāmī is taken before Narottama, and then comes Narottama, though they are contemporary.

Then, *jīva, raghunātha hana, tāra priya kavi kṛṣṇadāsa, kṛṣṇadāsa-priya-bara, narottama sevā-para*. And the faithful followers of Mahāprabhu are locating that Narottama Ṭhākura followed that Kavirāja Goswāmī, when it came next Narottama Ṭhākura.

Jāra pada viśvanātha-āśa. Then from Narottama, next generation comes with a little gap, this Viśvanātha Cakravartī Ṭhākura. There was others also between Narottama and Viśvanātha. Viśvanātha Cakravartī is in the line of Narottama, but through one or two preceptors, but they are not very remarkable. But Viśvanātha Cakravartī again has done.

Sometimes the river comes from the hill, but its magnitude is not always one and the same. In some places it is passing in a very meagre way. And some places we see it is very fat. It is coming down, somewhere it is very thin and sometimes it is very fat, the river coming. Something like that.

So Narottama, after that. Then in Viśvanātha Cakravartī it has shown itself again in greater magnitude. He has written the *tika* of *Bhāgavatam*, *Bhagavad-gītā*, and the gist of *Bṛhat-Bhāgavatāmṛtam*. Then *Laghu- Bhāgavatāmṛtam*, then *Bhakti-rasāmṛta-sindhu, Kirana-bindhu-kana*, many things he has given.

Through him Mahāprabhu has given many. So we find in some places in the line Mahāprabhu's grace overflowing to suit the purpose of the next generation. So we are to fix our attention in those important places. The river, the Ganges coming, but not very important towns grown all along the bank. In some position the big towns grow. So something like that. We find that in an extensive way the ordinary devotee may find food stored in extensive position. So attention is drawn there. Viśvanātha Cakravartī.

Then Jagannātha, but afterwards it was added the name of Baladeva. Who is Baladeva? Baladeva's spiritual line is separate. And he had much affinity, or much attraction for the Madhva philosophy. But coming in contact with Viśvanātha Cakravartī, Baladeva was converted into Gauḍīya Vaiṣṇava, and more a Gauḍīya than Madhva school.

And by the grace of Govindaji, he got the fortune of preparing this *Gauḍīya-Vedānta*, *Govinda-bhāṣya* for us, how *Vedānta* is connected with this Gauḍīya Vaiṣṇava.

There was a challenge in Jaipur that, "The Gauḍīya *sampradāya* has got no commentary on *Vedānta* which is universally accepted by the theistic school, so they cannot be given any recognition as they're follower of *Veda* and *Vedānta*."

But that challenge was taken by Baladeva Vidyābhūṣaṇa under the direction of Viśvanātha Cakravartī who was too old then to go to the assembly where the discussion about the *Vedānta* was taking place. Baladeva was sent. And Baladeva faced that problem and he took some time, seven days or so, and by fervently praying to Govinda he was empowered to compose the commentary of *Vedānta*, within very short time. And he produced that to the assembly of the then Vaiṣṇavas, and that was accepted. So Gauḍīya *sampradāya* was represented in the commentary of *Vedānta* by Baladeva. So important service he has done for the *sampradāya*. So those that are thinkers of welfare of the whole of the Gauḍīya *sampradāya* cannot ignore Baladeva from the list of their predecessors. So Baladeva has been taken in, in the list of *śikṣā* Guru, along with Jagannātha dāsa. Baladeva, Jagannātha.

Jagannātha also comes in that line and he cut a good figure. And from him comes Gaura Kiśora Bābāji through one *bābājī* disciple of Jagannātha. Bhāgavata dāsa there was one. He was previously a muktar [?] in Mananshi [?] District. He left the world and went to Jagannātha dāsa Bābāji, took *veśa* from him, and he was known as Bhāgavata dāsa. And Gaura Kiśora Goswāmī, Prabhupāda's direct initiation Guru, he took *veśa* from that Bhāgavata dāsa. And Bhaktivinoda Ṭhākura when he was dissatisfied with the present followers, so-called followers of Mahāprabhu as mostly *sahajiyā*, he connected with that Jagannātha dāsa Bābāji, *śuddha-bhakta*, the grand Guru of Gaura Kiśora Bābāji. And he got his *veśa* from there. So, and he reckoned Jagannātha dāsa Bābāji his Guru and Gaura Kiśora Bābāji his grand Guru was Jagannātha dāsa Bābāji. So Bhāgavata dāsa was eliminated.

End of 82.11.06.B

Start of 82.11.06.C_82.11.07.A

Śrīla Śrīdhara Mahārāja: ...deviation, according to our Guru Mahārāja, whom we think, not a *sādhana- siddha* but *nitya-siddha*. His acceptance of Guru is a formal one. He's already in his position all along. And he could detect what will be the suiting channel of our knowledge, our required knowledge to attain the desired end in this life.

So, *baladeva jagannātha*, *tāra priya śrī-bhaktivinoda*. From Jagannātha we shall come to Bhaktivinoda and then Gaura Kiśora Bābājī Mahārāja, he also sometimes, he comes direct from Jagannātha and Gaura Kiśora Bābājī comes through Bhāgavata and through Jagannātha.

And Gaura Kiśora Bābājī Mahārāja he went to hear the explanation of *Bhāgavatam* from Bhaktivinoda Ṭhākura in Godrumadvīpa. In Svarūpa-ganja, that Godrumadvīpa, the *bhajana-sthali* of Bhaktivinoda Ṭhākura, there is a place reserved, a small construction where Gaura Kiśora Bābājī used to sit, take his seat when Bhaktivinoda used to explain *Bhāgavatam*. Mostly he went to hear *Bhāgavatam*. So Bhāgavata Guru, Gaura Kiśora's Bhāgavata Guru to a certain extent was Bhaktivinoda Ṭhākura. From Jagannātha, Bhaktivinoda Ṭhākura came. And then Gaura Kiśora Bābājī Mahārāja. Then our Guru Mahārāja, Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda, who has harmonized all these and has given a systematic line of thought, collecting the gist from all the sources possible helpful for our future life, the most beneficial. This is the lineage.

And Narottama Ṭhākura is a bright star in the line. And the whole almost of Manipura and so many places. And his song was very much favourite to all. But Bhaktivinoda Ṭhākura came with his songs. That is more scientific to help us. Narottama Ṭhākura's songs are more sentimental. And Bhaktivinoda Ṭhākura's songs are more systematic, for us to understand. And the feeling, the sentiment, we find intensely in Narottama Ṭhākura. But systematic thinking of anything we can trace in Bhaktivinoda Ṭhākura. So generally Narottama *parivar*, we belong to the family of Narottama. And now we can say little by modification we belong to the family of Bhaktivinoda Ṭhākura.

I wrote a poem, I can't remember them in Sanskrit. Śuka and Vyāsa. Vyāsadeva was a *gṛhastha* and Śukadeva *brahmacārī*. And Vyāsadeva was the teacher of Śukadeva in *Bhāgavatam*. And Bhaktivinoda Ṭhākura was also *gṛhastha* and teacher of Prabhupāda who was like Śukadeva, *brahmacārī* all along. So I compared Prabhupāda with Śukadeva, and Bhaktivinoda Ṭhākura with Vyāsadeva, the master of necessary scriptures supplied for our goodness. And Prabhupāda inaugurated them as Śukadeva Goswāmī did, to the educated public of the time. Prabhupāda, our Guru Mahārāja, he observed the function of Śukadeva, *brahmacārī*, and he inaugurated the thing to the public. And he came, the scriptures and Śukadeva got it from Vyāsadeva, his father, Bhaktivinoda Ṭhākura, Prabhupāda. In this way our vision about the Guru *paramparā* and Narottama Ṭhākura Goswāmī, Prabhupāda.

Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?] Any question from anybody?

Vidagdha-Mādhava: Yes, Guru Mahārāja, transcendental sound, you said the other day, cannot come from one tape recorder. You said the background must be there. So our tapes of Your Divine Grace or our own *Hari-Nāma* Guru, Swāmī Mahārāja, are these transcendental sound vibrations from the tape recorder? Or does it have to be heard from the person.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: **Bhakti Vicār Yājāvara Mahārāja** [?] _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It is potent, by the desire of Mahāprabhu, just like Rūpa Goswāmī was empowered by the desire of Śrī Caitanya Mahāprabhu. So similarly when great souls...

Śrīla Śrīdhara Mahārāja: I like to clear, clarify it. When I came, when I joined newly, I was sent with Nemi Mahārāja to Benares. I appreciated his explanation of *Bhāgavata* and many others there.

And Nemi Mahārāja told to me, "If now the atmosphere is created in such way, that if I'm ordered to construct a centre of our own, purchasing the land, etc, then I can do. But that won't be sanctioned by the authority, because in that case my name will be spread more, *pratiṣṭhā*."

I put this in a letter to Guru Mahārāja. Nemi Mahārāja has created a good atmosphere here, very favourable. If he's ordered to construct a centre of our own, perhaps he can do. So I think that

this Benares is an important place, a meeting place of all different religious sections. So we must have some original position of our own here. I pray that you may encourage Nemi Mahārāja to have our own centre here.

We are at that time in hired house. The Deities were also there, established in hired house, rented house.

The answer, the reply did not come direct to me, but general secretary wrote to me. "We already know that Nemi Mahārāja's preaching is very successful. And you try to hear, listen to his analytical explanation of *Bhāgavatam* and you enrich yourself by that." No mention about this point.

Then after some time Prabhupāda went there, for some sort of business, installation, or anyhow some reason. Suddenly his ways were such. Suddenly Prabhupāda told me, perhaps when I was alone, that, "What will be the effect of *karma-kāṇḍa*? What is *karma-kāṇḍa*? To use our energy for the satisfaction of our own, which is not meant for the satisfaction of Kṛṣṇa. What is the necessity of collecting something according to our whim? Only what Kṛṣṇa will desire, we shall do that. That will be service."

He gave an example. "Suppose a Vaiṣṇava has said, or Lord has said, 'take some flower.' I'm taking flower to him." This was his example, our Guru Mahārāja. "When I have taken the flower and just going to give him, 'No, no, no flower, take water.' If even at that time I press him, 'Oh, you have already ordered me to bring flower. Please accept this,' this will be *karma-kāṇḍa*, to thrust my will on him. So no service."

So, because he's independent, he may order something and again he may cancel that. He's in such position. He's not bound by his own previous birth. He's independent of such nature. The will is everything. And he can express his will and he can withdraw his will, his position is such, independent. The independence of such quality and characteristic.

So as highly powerful *brāhmaṇas* also, they can give something, again curse, forget everything.

Karṇa went to Droṇācārya in some disguise, 'that I'm a *brāhmaṇa*,' or something like that.

Then Droṇācārya taught him everything, and anyhow in the end he understood that he's not a *brāhmaṇa*.

Then he asked Karṇa, "You're not a *brāhmaṇa*?"

There was some incident. One day Droṇācārya wanted to sleep, putting his head, no, it is not Droṇācārya, Paraśurāma. And that worm, Paraśurāma's head was on the thigh of Karṇa. Indra in the shape of a worm, he pierced through the thigh of Karṇa and gave a biting to the head of Paraśurāma.

Paraśurāma awoke, "What is this, the blood flowing and his body also smeared with blood. What is this?" Then he asked Karṇa, "Oh, you're not a *brāhmaṇa*? *Brāhmaṇa* cannot tolerate. You must be a *kṣatriya*. And why you have come to me? You have taken all this education from me about the weapons. I throw a curse, that the time of your greatest need, you will forget everything." He withdrew. What he gave, he could withdraw.

So free will is of such nature. It is committed sometimes and if necessary, may withdraw from encouragement. So many politicians, heads of the nation, they sometimes give some commitment, try to oblige. But if necessary he has to abide by ordinance. It may be necessary for the good.

So, in scriptures also something like that, the books written by the *mahātmās*, *śāstras*. That is something like tape. They have given instructions through the medium of so many symbols. That

has got some value. But not so much value of such degree as we find in the writer, something less. So also, the will, the centre from which the vibration is passed, if still in connection, that his consent is there, it will work.

Our Guru Mahārāja through telephone gave *Hari-Nāma* to one person in Dakka in his dying bed, death bed. He was recommended by his disciples...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] When phone he gave, but his consent, the connection was there, it may be done. And when instruction given just like book, it is in the tape recorder, just like book it is there. But the powerhouse is above all.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Commissioned by the powerhouse.

Śrīla Śrīdhara Mahārāja:

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
[mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I am everywhere, everything in Me. I am nowhere, nothing in Me."

Acintya bhedābheda. He can withdraw, and He can also pervade through everything, it is His will, in this way. *Śāstra* also, many of us may read, but if there's any curse anywhere, they won't get the benefit by reading the *śāstra*. From Him, the original person, or a helpful connection with Him. _____ [?]
So that will be barred.

That Durvāsā gave curse to Śakuntalā. "You are neglecting me, engaged in deep meditation of your husband. And I'm a respectable guest, you are ignoring me. Then if you're introduced to him, he won't be able to remember about you at all." In Śakuntalā case, a bar.

Then the she friends of Śakuntalā they came, "Oh, be propitiated with us, withdraw your curse."

Then he modified it. "If any token can be shown to him, he'll be able to remember that."

In this way.

The will, it is coming, what is coming, it is not cut up from the source, the powerhouse. So the powerhouse keeper, the faithful group, not only through whom it came, but also the associated clans, they can also have some such power, to stop and to open. In this way we're to take.

It is not a thing that I have got the microphone or that tape, I have got everything from him. Fully I have got possession in his property. It cannot be done like that.

But still mainly it is conducted. Just as so many *śāstra* written by whom we can read. But our attention must be qualified to read the *śāstra*. Only mere reading, intellectualism, that won't do. But reading in a proper way, *praṅipāta*, *paripraśna*, *sevā*. And *ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta, Antya-līlā,* 5.131] If through His agent, if I properly read that, then it will be beneficial, otherwise I shall try to cast, due to my deceptive nature, my meaning into the name of the *śāstra*.

As Śaṅkarācārya did, he interpreted the *Vedas*. There he did not try to draw the real meaning of the *Vedas*, but he cast his own opinion in the *Vedas* and gave that to us. Do you follow?

Mahāprabhu charged against him. "Śaṅkarācārya has not accepted the teachings of the *Vedas* as it is."

Like Swāmī Mahārāja named *Gītā*, *As It Is*.

"He modified the teachings of the *Gītā* by his own intellectual experience. So it is not real purpose of the *Vedas* in his writings." These were the charges against Śaṅkarācārya by Mahāprabhu.

Gaura Hari. Gaura Hari bol.

Devotee:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally 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]

_____ [?]

Śrīla Śrīdhara Mahārāja: "Let it work intact for eternity. This is my special hankering, prayer for the good of you all." A general recommendation.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And Rūpa Goswāmī also, not only what Mahāprabhu taught direct to them, but also outside they told, "I am inspiring you, I am giving some good will to you. And when you will be under necessity, that will work, that will help you to face all possible difficulties when you attempt to refute the opposite elements. It will work, my good will with you. And that will help you. And it will come to your relief at the very time you are in need." That was told by Mahāprabhu, both Rūpa and Sanatana. *Śakti sanchar* means this, to give the good will.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Well-wishing _____ [?] Without the help of the sound. It is also possible _____ [?]
The assertion in different planes, to help the surroundings. To think good of some, _____ [?]
Guru thinks good about the disciple. They may thrive, they may get the real thing of search of us. *Pisashish* [?], the good will, and then to say something. And both parties must be willing, and that also receiving quality attitude, from both the parties. Then it will transmit from one place to another. The door is closed that side then no effect. So Guru *lakṣaṇa*, what is the sign of a Guru, symptom of a Guru, as well as what is the sign of a disciple. And when they both come together, then the transaction begins. Conductor, electricity cannot pass through anything and everything, non-conductor is also there. Gaura Hari bol.

Akṣayānanda Mahārāja: So that means *śāstra* and *Nāma*, without *sādhu-saṅga* it may...

Śrīla Śrīdhara Mahārāja: *Śraddhā*, everything but, receiving properly, sincere receiving attitude from the disciple, that is also necessary, a necessary part. Otherwise, no effect can be shown. If the seed is cast on the stony ground, no crops.

[30:20 - 32:15 Bengali Conversation]

Śrīla Śrīdhara Mahārāja: That is modified because they do not pass through the medium which is cent percent can transmit. So modification comes from Guru to disciple then some colour. Again another disciple, some modification. In this way *pāramparyeṇa*, and *prakṛti-vaicitryāt*. Many disciples heard from one Guru and according to the receiving capacity, variegatedness of their capacity of reception, when they give delivery, some sort of difference. *Prakṛti-vaicitryāt* and *pāramparyeṇa*, so there is a jungle now, but first it was one. And in *Gītā* also:

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku. O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."]
[*Bhagavad-gītā*, 4.1-2]

"I first gave the instruction of this *karma-yoga* to Vivasvān, Sūrya. Then from him to Manu. Manu he gave to his son Ikṣvāku. In this way coming and it vanished. Now again I am saying that same old thing to you."

Contaminated and modified by this mundane thought. The spiritual truth becomes otherwise coloured. By our prejudice it is coloured. Hare Kṛṣṇa. Gaura Hari. Now the time, ten o'clock.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I close here.

...

Prakṛti-vaicitryāt. Mahārāja said, "There is neem trees, there is tamarind trees, they are drawing water from the same Ganges perhaps, on the banks of the Ganges. But when production, this is bitter and that is acid. And some mango tree is there, that is giving some good fruit, sweet fruit. In this way from the same source, but according to the nature, the medium, the production becomes different." *Prakṛti-vaicitryāt*.

From Brahmā, both Indra and Virocana, they are students to Brahmā. Brahmā, *so 'ham*. Then Indra thought *so* means *ātmā*, and Virocana he thought like a demon, this body. 'I am that.' Who is that? Some thought, the soul is there, and some thought in the same class reading, this body is that thing. And this misconception according to the local prejudice. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So we know very well that what's coming from Your Divine Grace is exactly sweet and correct and perfect.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīla Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Vidagdha-Mādhava: Guru Mahārāja, one *darśana* you spoke that Napoleon, when he was on the battlefield, none could defeat him when he was present on the battlefield. So my question is this. In the west, people have an interest in occult, in parapsychology, subtle material phenomena. And it is accepted by some that people can subtly attack other people, on the subtle plane. That there can be war beyond the gross material plane on the subtle plane. So my question is, when there's opposition parties and bad feelings, can one party be disturbing the other party, subtly, on the subtle plane. In other words, can they make disturbance from a distance?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says that, "When there are opposition parties in apparent spiritual movements, then can one party have a type of subtle war on the other by some means, maybe mantra, tantra, or something. Is it possible that they can effect and have any victory that way?" That's his question.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: From a distance, can one party disturb the other party from a distance, is it possible, by any means at all?

Śrīla Śrīdhara Mahārāja: Through books, through agents, may do. Or if they develop psychic force, thereby also they can do. Even they can cure the disease also by psychic power from distant place. Hanumān [?] says so.

Akṣayānanda Mahārāja: Yes, this is the question.

Śrīla Śrīdhara Mahārāja: Now, this is about external things, *tarkā-pratiṣṭhānāt*. [*Brahma-sūtra*, 2.1.11] & [*Gaudiya-Kanthahara*, 7.104]

_____ [?] *Bhakti-rasāmṛta-sindhu*____ [?]

So *tarkā-panthā* and *śrauta-panthā*, we're to conceive the difference between *tarkā-panthā*, the ascending method, inductive method, and deductive method, or descending method, revealed truth. *Tarkā-panthā*, by the method of logic, a greater genius can defeat another by arguments. By arguments we cannot ascertain the truth. Truth is independent of all sorts of conjectures ever come, or may come in the world. We are to understand the difference between the two, the truth coming Himself towards those that are attacked by non-truth. Infinite comes to finite, that is one. *Yam evaiṣa vṛnute tena labhyaḥ*. And *na medhayā na bahunā śrutena*. No *tarkena*, no debating or discussion by nothing else.

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]

Nānyad yathā sthūla-tuṣāvaghātinām. Tuṣ means the cover of this paddy. If only the cover of the paddy is being husked, *tuṣāvaghātinām*, if only the cover of the paddy is being husked for infinite time, no rice will come out.

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["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]

End of 82.11.06.C_82.11.07.A

Start of 82.11.07.B

Śrīla Śrīdhara Mahārāja:

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
[teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām]

["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]

So,

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]

Everything is finished here. When He likes to make Himself known to anybody, only that body can know, through His grace. And here, from this plane, they may dash their head to pieces, but no trace of that higher thing. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You please explain that, little elaborately. That *śrauta-panthā*, *avaroha-panthā*, it is coming down. Truth can come down, and come at His pleasure. Whomever

He will select, he will know Him. In the same place, He wants to make Himself known to one, the others cannot know. They can know differently.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
[gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ 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 cow-herdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, 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]

Kṛṣṇa entering the arena of Kaṁsa, and different sections of people are seeing Him in different ways. Whomever He wants to make Himself known, in that way, he can know Him only, in that way. It is His will, and not the will of the knower, who wants to know.

Anyhow, to influence Him, that He comes down, and this is the devotion of *bhakti*, *śaraṇāgati*, etc. Otherwise, we shall know, with this attitude, none can know, what to speak of establish by their discussion, or logic, he may give impression. Have you all understood this method?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Or more explanation necessary?

Then Akṣayānanda Mahārāja will speak something elaborately.

Vidagdha-Mādhava: Guru Mahārāja, can I rephrase some of that question?

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha-Mādhava: As Napoleon, his presence, created a situation for the opposition party, which practically made him invincible...

Śrīla Śrīdhara Mahārāja: After all, Napoleon is a man of this mundane world.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: One good logician can suppress another one of lower capacity. It is here. But no Napoleon by the dint of his own genius can enter into the transcendental world. Which, the transcendental truth is so fine, and of subjective nature, and never of any objective nature. He's all subject. The whole - He can take only initiative, of all the actions, especially about Him. So subtle, that the human consciousness cannot enquire and capture Him. As a subject that cannot be dealt with. Super subjective area, transcendental, *adhokṣaja*, means super subjective.

My, myself is so gross, my self, my knowledge, my self and its knowledge is so gross, that cannot enter. Just as earth cannot enter electricity. Electricity can enter anywhere, but iron cannot enter into electricity. Electricity will pass through iron _____ [?] electricity non

conductor it cannot pierce through. Just as some ether, that can pass through anything, the iron work, the wooden work, it will pass through anything and everything. But wood cannot enter into it, it is so fine. Something like that.

Super subjective, all subject, all subjective existence, and very, very fine. And *jīva* consciousness is too gross to conceive that thing. Just as an eye cannot see so many things. Microscopic worms are there, but it is beyond the reach of human eyes. Only through microscope we can trace, something. So, this gross, subjective character, which the individual souls possess, that is so gross that cannot have any, cannot trace any existence of that most subtle thing in the conscious world. So, *nāyam ātmā pravacanena*, only when that fine thing descends into this gross plane, then the gross plane in a passive way feels something, that something is encroaching me, and he cannot oppose. So fine, that is entering into this gross plane of human consciousness. So fine knowledge, and so peculiar type, he just wonders.

"Such a wonderful touch of a very blissful, how I find extraordinary bliss touching my mind, my consciousness?" Then if that is withdrawn, "Oh, no trace of that wonderful blissful touch in me again."

So that is of another type, so *yam evaiṣa vṛnute*. Whomever He will select to be caught by Him, he can get trace, otherwise none can trace Him. It is very easy thing. So many things existing beyond the jurisdiction of our sight. So many sounds are there which our ear cannot hear. All limited. So human consciousness is limited to make enquiry, or understand about that thing. But when that thing comes to us we can feel only possibly. That sort of, transcendental, supra-mental, these are the terms given by the philosophers about His attributes and existence.

Sat-cit-ānandam. The Vallabha *sampradāya* says, *sat* is what exists, what is the matter. *Cit*, *sat cit*, both in *jīva* soul. And *sat-cit-ānanda* only in the higher thing, that is Lord, God. *Jīva* has consciousness but not *ānanda*, mere consciousness. And *ānanda* is there, *sat-cit-ānanda*, in full-fledged is there in the God.

But Mahāprabhu says that *jīva* is an atom of consciousness, and with very negligible point of blissfulness. *Sat-cit-ānanda*, three things, only in a very meagre way, of a most negligent degree, in *jīva*.

I could not make it clear? Eh?

Akṣayānanda Mahārāja: No, very clear.

Śrīla Śrīdhara Mahārāja: Very clear. But our Vidagdha-Mādhava Prabhu he's not satisfied perhaps? More elaboration he wants, eh?

Vidagdha-Mādhava: I think that, I'm coming from such a low position, and entering in such an exalted process...

Śrīla Śrīdhara Mahārāja: No. You have brought the example of Napoleon. And I sometimes used it for some other topics. But why you have taken Napoleon here? Napoleon is a hero in the material world, but no spiritual reference.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

A mundane example of Napoleon, he could conquer any force. So, someone is endowed with - empowered, a delegated power of the Lord, then he can conquer anyone. Something like that. A genius, and spiritual genius, one favourite of the Lord. Lord is backing whom? Such is your Ācārya. He can conquer anyone and everyone. He's backed by the Supreme Lord, Supreme Authority, such a devotee can face every, any eventuality.

Jagāi, Mādhāi, the greatest rogues of the time, attacked Nityānanda Prabhu, and were easily converted. But an ordinary devotee would not be able to do that. Nityānanda Prabhu could do so.

Something like that I might have told in the example of Napoleon, to make it clear. Napoleon could defeat any force, if he was present, independent of the magnitude or the efficiency of the opposite party.

Vidagdha-Mādhava: So, Guru Mahārāja, when those that are flying, at least in name, the banner of Mahāprabhu, they have some disagreement, and even sometimes to the point of attacking the other side, how is that to be considered?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There may be two parties, both are professing to hold the flag of Mahāprabhu, the banner of Mahāprabhu. But they may even attack each other, to the war, to the end. So what is the position here? What is the explanation given?

Śrīla Śrīdhara Mahārāja: Then? This is the leading question _____ [?] Gauḍīya Maṭha _____ [?] *sahajiyā* party? Our Guru Mahārāja dismissed them all by quoting one _____ [?]

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

["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"), *sāni* (literally means: "religious instructor"), *sahajiyā* (literally means: "easy-ist." Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhībhekī* (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]

In this way, exposed them. *Gaura-nāgarī* they claim that "We're followers of Mahāprabhu."

Āula, *bāula*, so many others they say, "We're followers of Mahāprabhu."

But our Guru Mahārāja had to expose them, and clearly he discarded them and preached his own thing. And all, still there are so many others in their camp, they do not take the *sahajiyā* section, do not take the opinion of Gauḍīya Maṭha. So the subtle points there are, and it depends upon the sincerity of the soul, he can know.

ācārya kahe, - vastu-viṣaye haya vastu-jñāna / vastu-tattva-jñāna haya kṛpāte pramāṇa

["It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."] [*Caitanya-caritāmṛta, Madhya-līlā,* 6.89]

Gopinātha Ācārya and Sārvabhauma were discussing about Mahāprabhu. Sārvabhauma was not converted, so far. When, before his conversion, the talk between Gopinātha Ācārya and Sārvabhauma, and his students.

Gopinātha Ācārya told, "That only through the grace of God, one can know God, no other alternative."

Then Sārvabhauma put this question.

[sārvabhauma kahe, — ācārya, kaha sāvadhāne] tomāte īśvara-kṛpā ithe ki pramāṇe

[Sārvabhauma Bhaṭṭācārya replied, "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 6.88]

"You have got the grace, and I have not got the grace. What is the guarantee there? How to decide, that you have got the grace of God, what you say about God that is true? But I have not got the grace, so my words are not real."

ācārya kahe, - vastu-viṣaye haya vastu-jñāna / vastu-tattva-jñāna haya kṛpāte pramāṇa

A very subtle point, to know what is what. There is a position to know the reality, and those that do not know the reality, they cannot understand, so it is, just as the other day I told.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
[vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

A party says that, "There is no God." Another party says, "There is God." All the differences, how they can be unified? The real fact is one thing, and disqualification is another thing. So there

will be so many parties, who have realised no truth, who have realised one per cent, fifty per cent, fifty five per cent, in this way the difference will go on. Still, in the perfect plane of truth there is also difference. *Yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

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

The *vātsalya-rasa* says, "Mine is the highest." *Sākhya-rasa* says, "Mine is the highest." *Taṭa-stha hañā vicārile, āche tara-tama*. But there is possibility of withdrawing from the relative position and understand and give judgement about that non party decision, and thereby we can know the gradation. And who has got that inner most understanding capacity to catch that fine thing, they come and accept that. But sometimes the relative positions have to surrender, to submit to the absolute point. The *vātsalya-rasa* can realise sometimes that, "No, *mādhurya-rasa* is more powerful." So there is a clash, a fight, and *vātsalya-rasa* is defeated by *mādhurya-rasa*, then they have got that bitter experience. But still, they do not like to admit it, whole time in the public. It goes so far. The differentiation, the hierarchy, everywhere it is. And it is not very easy to understand. The *śanta-rasa* devotees, it is not very easy to - very exceptional cases...

[tasyāravinda-nayanasya padāravinda-,] kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ

["When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Ātmārāma, they're [the four Kumāras] self-satisfied, but suddenly on one occasion some *tulasī gandha*, scent, divine scent disturbed their balance of mind that they're self-sufficient. They're tasting the *rasa* of their own *ātmā*, and that is last point of realisation. Śukadeva, he was also in such a position, and fully satisfied he thought himself, but,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

nivṛtta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt
ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no

longer interest in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing glorification of the Lord except a butcher or one who is killing his own self?"] [*Śrīmad-Bhāgavatam*, 10.1.4]

The *brahma-jñāna*, the *bhāgavat-jñāna* is above *brahma-jñāna*. Ordinarily *brahma-jñānīs* do not admit this. But there are exceptional cases, special cases who come to prove this. In this way, there are so many sections. One section, they may assert that, "Mine is the highest realisation." This *yogī*, this *Vedāntic*, this *karmī*, so many sections in the thoughts of the world we find. But generally they won't admit that 'mine is lower than another.' But still a comparison is possible, and it depends upon the fitness, upon the capacity, the inner taste, *ruci*, to have the higher thing. *Ātmā parijñāna-mayo vivādo hy*. Just as differentiation from theist and atheist, in a gross way, so among the theist there are also gradational differences. And one party cannot generally admit the higher position of the other. But still it is there, and the taste to accept the higher, the inner taste, that is the guarantee, to that.

One who has passed through all these stages to the highest, when he comes to give evidence he will say, "For this, this is higher. For this, again, this is higher."

Sanātana Goswāmī has proved that through that *gopa* boy, that first he's thinking 'this is the highest end.' Then again, dissatisfaction. Again getting the chance the next higher, next higher, next higher, in this way he's going up. How, from our present position we can rise up, and up. That has been shown in his *Bṛhat-Bhāgavatāmṛta*, by the example of that Gopa Kumāra. It is possible. It is within our understanding. But all may not understand, of the truth of any and everything.

Just as there is gradation in truth itself, Himself, so also there is gradation among the knower, among those that have come to realise, there is also gradation. And the fit will gather to his own place. And there is a tendency always, 'that where I am, it is the best place.' And we're to get out of that.

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

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

The *śaraṇāgati* and this sort of attitude will help us to receive higher vibration of the truth, finest vibration of the truth. If we disown our self, our ego, generally opposes to catch the fine vibration. But if we can disown that ego, and very, very open, *amāninā mānadena*, and be, self-abnegation, and self-forbearance, and no assertion of our self, and to give honour to every vibration of the environment. With this attitude we can go up. It will help us to catch the higher truth, and go up. *Śaraṇāgati*. He will come down to reveal Himself. First, this sort of principle we have to accept. The truth is higher. I cannot force Him to come to serve me, my sweet pleasure. He's higher. And of His own accord He may come to me. So with what attitude should we search after Him?

Mahāprabhu says, "In this way you can attract Him towards you. And as much as He will make Himself known to you, you'll be able to know that, that part of Him. So no end."

So no necessity of conquering a kingdom. The kingdom will come himself, itself.

Rāmānuja Ācārya says, once he had to enter into discussion with a *māyāvādī paṇḍita*, and fourteen or fifteen days continuously discussed, the hard discussion was going on. And he thought himself unfit, and came to the temple of _____ [?] and prayed.

"How is this? That to establish Your devotion, dignity of Your devotion, I feel I'm worthless. I can't defeat that *māyāvādī paṇḍita* to establish Your devotion as the supreme. So helpless am I."

But after that Rāmānuja approached that man again as prearranged. Whenever Rāmānuja was present that man came and submitted to him. "Now I recapitulate and assimilate what you said and I say what you told that is true. I submit to that." The ways of Vallabha Ācārya.

So it is like that. The victory is like that. It is not in the fist of any person. It is there.

Mahāprabhu - there is an art of jujitsu, an art of conquering the enemy, not by force but by negative withdraw. So in many places it has been done like that. Mahāprabhu approached Sārvabhauma, Prakāśānanda, and conquered them almost negatively, by negative attitude.

"I do not know anything much. I'm a fool, stupid, no idea in the *śāstra*. You are big men." In this way. "But I have heard from My Guru in this way, this way. I do that."

mūrkha tumi, tomāra nāhika vedāntādhikāra, 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra

[" 'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 7.72]

"You are a stupid person. You have got no capacity to enter into the high knowledge of *Vedānta*. You take the Name of the Lord and that will help You to the utmost."

"I do that anyhow." He entered into the discussion with Prakāśānanda, *māyāvādī paṇḍita*, in such a way, "That I'm a fool." And Guru _____ [?] But the achievement that disarmed him, that opponent. This attitude disarmed the opponent, and he came with sincere search, and then finding all these things he was converted.

It is His will. Always we should invite His attention, His grace, before we go to do anything and everything. We remember Him. We throw ourselves in His mercy, what is His decision. That will be all right. Otherwise I'll hunt after my name and fame and self glory.

All won't accept in this world of *māyā*. *Bhagavad-gītā* is there, *Bhāgavata* is there, so many devotees are there, but still, all are not converted. So many examples, Prahlāda's example, Dhruva's example, so many examples, but still there is atheist. The *karma* of *jīva* is there. There is sun, but no eye. Then?

Vivado yastiki nastiki catmanis [?] In gross, and so in subtle matters also like that.

So that ascertained, past has been given the name of *bhāgya*, fortune.

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]

A particular section who have come up to the point where from they can be able to understand, to see the truth, in that section. It is not for all. The real argument will be pushed forward but they won't understand that argument. They have no capacity to understand. It is useless to them. But some will see the justice in the argument. "Oh. This is true." So this is *bhāgya*, or inner capacity to catch the truth, the subtle things within.

Brahmā explaining *Veda*, Indra, Viracandra, so many students, they understood in different way according to their stage. From the same source, *prakṛti-vaicitryāt* and *pāramparyeṇa*, from the same source coming, flowing, and one can understand, and another cannot. So according to the capacity of the hearer they will be ranked in different clans and sections.

Bhagavad-gītā is there, and apparently many sections accept the *Bhagavad-gītā* as most authentic. But still _____ [?] their understanding, *adhikāra*, *vicāra*. So in the *śāstra*,

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]

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

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Very forcefully it is placed there. Rather die, don't leave your present position. And then,

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]

"Go ahead." The General says. First the General says, "Don't leave your position, whatever severe attack comes to your line, don't come back. Die there, don't come back." Then again he says, "No, march on."

And one may think, 'Oh, you already told don't move an inch. Now you say, give up your position. What is this?'

Parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam.

Kṛṣṇa Himself says,

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]

Brahmā's position is not less, not to be ignored, to be disregarded, Brahmā. He's giving so many boons to so many demons. Then Mahādeva he's sometimes competing with Nārāyaṇa. Then Baladeva. Then Lakṣmī Devī. Every one of them is a standard of some highest realisation. But still, gradation is there, and it is unbelievable, that gradation, still it is there.

Every chief in his state gets the absolute position, but when there is a meeting of all the chiefs of the states in one place, who will get the honoured position, how much to be ascertained there?

Sometimes here by seniority it is judged easily, but not always. The merit is there, not seniority but question of merit is there. That is more abstract and difficult. It's difficult, but still it is there, the gradation. Brahmā, Śiva, Baladeva, Lakṣmī, Uddhava, Nārada _____ [?] *gopī*, in this way going on.

And it is puzzling, that the *gopīs* say, "No, we have none." They're worshipping so many gods, and from another quarter it is said that the *gopīs* their worship is better than whom they worship. A most puzzling thing. And how we're to understand? The one who is worshipping a god his position is better than the god he's worshipping. Most puzzling. How we're to know this?

Jñāna-śūnya-bhakti. By the volume of the body, that is one consideration, that one will be given honour. But if we take the understanding of the intellect, intelligence into account, then body consideration will go down. Then, so many intellectuals, but when honesty is taken into account, then intellectual standards, and these big bodies, they will go lower. The question of energy, the *karmī*, there are so many great Generals, Hannibal, Alexander, all things things. And the scholars, Newton, Einstein, that is there, in this way.

The highest criterion is devotion, submission to the Absolute One. He's one, and affinity, faith towards Him that is the highest criterion of measurement. Highest criterion of measurement is considered our sincere surrender, our sincere attachment, devotion to the highest centre. And not our knowing, inquisitiveness, and what to speak of this raw energy.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ 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]

In this way it is going, different standpoints, and the difference *in* the standpoints of calculation is there. From the standpoint of energy, from the standpoint of understanding, and from the standpoint of our affinity, our regard, our attraction, our taste, our service.

End of 82.11.07.B

Start of 82.11.07.C

Śrīla Śrīdhara Mahārāja: ...*bhakti-mārga*, *jñāna-mārga*, *sreyoh*. Generally there is a fight. There are so many other big persons that plead only about *karma*. But there are others who plead for the renunciation, the *jñāna*. And there's another section that are for service, for devotion. And clash between these three, the *yoga*, _____ [?] and within their section there's the fight. The communist, the Russian communist, the Jew communist, here also are the three sections of communists. And the communists advocate, as in America, Republican and Democrat. But very subtle difference between the two.

Gross and subtle, pure and impure. And everyone stands as guarantee for his own taste, of his own future, after all. We are to take risk, we are to - to be sincere we are to take risk. Ultimately my fortune depends on me - free will of *jīva*. Without consideration, the grace, that may come or not come. And that comes also to the fittest, not to the hypocrites. So individual enterprise in the spiritual world cannot be eliminated altogether. Whether he selects surrender, or selects *so 'ham*, 'I am above all.' The risk must be taken by our own self. We can't eliminate us from the responsibility for our future fate, fortune.

In *śaraṇāgati*, in surrender also there are two things, one *mārjjāra-nyāya*, like the cubs of the cats. And *markaṭa-nyāya*, who has got some sort of free action. Embraces mother and mother takes him anywhere and everywhere. And the cat cub cannot do anything. The cat bites by the neck and removes him here and there. Both kinds of *śaraṇāgati*. But Mahāprabhu tends towards the *markaṭa-nyāya*. *Jīva* has got his free will, however meagre, small, negligent it is, but it is there.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

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

"I'm not responsible." Lord says, Kṛṣṇa. "For these differences in the world I'm not responsible."

It is his nature, that is to take the responsibility of his past and future and present always, because a particle of free will also is there, because it is soul, it is consciousness. Consciousness means endowed with free will. A small part, a small freedom, but it is there.

When the British left India they gave the choice, divided into Hindustan and Pakistan, and the chiefs are given the choice ether to side Pakistan or Hindustan. And Mahārāja of Kashmir [?] he was in a difficulty. The subjects mainly Mohammedan and very near to Pakistan, but here Hindu, he was wavering, which side to join? _____ [?] But the Pakistan managed through the hill tribes to attack Kashmir. Then he joined Hindustan. And then Hindustan sent force under Mountbatten who was the last Viceroy and India kept him as long as to fulfil his term. And Mountbatten was an able captain, and through his advice when towns were taken in the front, Pakistan had to go back. And then Pakistan came, and Jawaharlal [aka Paṇḍita Nehru] and Gandhi they committed some blunder and accepted _____ [?] something. 'The people of Kashmir which side that shall go we shall accept.' But all people did not agree to that condition so it was stopped there, as much as Pakistan encroached, the line is still there and the quarrel is continuing. So the British left to the chiefs, 'go this side or that side.'

This side *māyā*, and this side service and enjoyment. You *jīva*, you choose. Your choice is with you. However small freedom you have got, you have to choose which side. Exploitation and dedication, you have to be a party. You cannot get scott free about your life. You must have to take responsibility, however small it may be, according to your position. The responsibility you must take for yourself. This is the decision. So everywhere it should be applied, in every phases of our life. This discrimitible point has been meant as *bhāgya*, fortune. The most subtle indiscriminitible point, almost imaginary, but it is there.
_____ [?]

Aranya Mahārāja: We had one boy in London who couldn't accept if God is all knowing, He knows the past, present and future, why has He allowed us to enter into such a predicament, a suffering situation?

Śrīla Śrīdhara Mahārāja: He does not admit what?

Aranya Mahārāja: He doesn't like the fact that God allowed the *jīva* to enter into this suffering situation.

Śrīla Śrīdhara Mahārāja: He has allowed, God? He's to be blamed?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or God has not allowed? They say there is no God. You are only existing. Do you deny that you are existing? But your existence means what? Some sort of magnitude, so free will to guide. Your responsibility is with you. If you are to admit that you exist, what is that

you? Analyse. And there it will be found that a point of responsibility for your fate is there _____ [?]

[10:15 - 11:30 Bengali?]

Parvat Mahārāja: Guru Mahārāja, Viraha Prakāśa Mahārāja asking, reading *Bṛhat-Bhāgavatāmṛta*, it seems like instruction on *sākhya*. Sanātana Goswāmī is in *mādhurya*.

Śrīla Śrīdhara Mahārāja: Sanātana Goswāmī has ended in *sākhya* there. That Gopa Kumāra taken to *sākhya* and finished there. And *mādhurya* has been taken down there to participate only in the lower path. But Sanātana Goswāmī generally ended there in *sākhya*. Gopa Kumāra entered the *sākhya-rasa*, and there he could feel that what is the *mādhurya-rasa* to certain extent, as it is possible from that plane. Here ended Sanātana Goswāmī.

Aranya Mahārāja: But why did he only go that far? Why only to that point?

Śrīla Śrīdhara Mahārāja: That is specially entrusted in Rūpa Goswāmī. And that was done before Sanātana. Mahāprabhu, though Rūpa Goswāmī formally he was already disciple of Sanātana, and younger brother also. But when Mahāprabhu coming back from Vṛndāvana He met Rūpa Goswāmī first in Allahabad. And He taught him there, mostly concerning this *rāga-mārga*.

And also in short, and told that, "I am giving some inspiration, My good will to you."

And Rūpa Goswāmī was entrusted with that, *mādhurya-rasa*, *parakīya*, etc, that higher _____ [?]

Then He met Sanātana in Benares, and there for two months - there fifteen days, and here two months He taught Sanātana, and mostly about *vidhi-mārga*, touching *rāga-mārga*.

And so, because Rūpa Goswāmī was accepted first as a student of Mahāprabhu, his name comes first, Rūpa, Sanātana. Not Sanātana, Rūpa, generally. Rūpa gets the, though disciple of Sanātana formally, and also younger brother, still he comes first. _____ [?] according to respect the word comes first. There is a rule in the grammar. Rūpa, Sanātana. Rūpa came first in consideration, because he was the first disciple, earlier than Sanātana. Only a difference of a few days but still he's considered, and he was entrusted with the *rāga-mārga* and Sanātana mainly *vidhi-mārga*, touching that *rāga-mārga*.

And Jīva Goswāmī, again lower, to prove Sanātana, especially Rūpa, from the quotation of different scriptures and by arguments also. That was given to Jīva Goswāmī. Different types of service.

Parvat Mahārāja: Viraha Prakāśa Mahārāja also mentions that in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī lightly mentions Gopāla mantra. What is that?

Śrīla Śrīdhara Mahārāja: What Mahāprabhu got from Īśvara Purī. Dvādaśaka Gopāla mantra. But according to - Mahāprabhu got from His Guru, Gopāla mantra, Dvādaśaka, but Mahāprabhu Himself inspired Sanātana Goswāmī to discuss the *śāstras* and to discriminate and to fix mantra. And Sanātana Goswāmī, according to His instruction and insinuation he has given this Dvādaśaka Gopāla mantra to us, all suitable, and we follow that now.

But he does not follow my version. You explain to him.

Parvat Mahārāja: Yes, he follows. Maybe I'll translate more.

Vidagdha-Mādhava: Guru Mahārāja, at what point can a devotee give up having an authority to advance in Kṛṣṇa consciousness? At what point can a disciple, a devotee, give up the conception of having a authority, someone over him in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: What's the point? To give up authority means?

Aranya Mahārāja: Working under someone's direction.

Śrīla Śrīdhara Mahārāja: He can be independent?

Akṣayānanda Mahārāja: Do you mean that, at what stage he can be independent?

Śrīla Śrīdhara Mahārāja: Authority means external authority, how he gets, when he gets direct connection from the Lord. Then he may not follow any medium. When coming in direct connection with the highest authority then no agent, no medium is necessary, no mediator. It is ostentatiously, but internally there is medium, and he's always fond of that line, always keeping Guru above him, the medium, the agent, internal. But externally he may not feel any necessity of consulting *śāstra*, *apita*, never hear the *sādhu* or *śāstra*.

Vidagdha-Mādhava: Is this an advanced stage?

Śrīla Śrīdhara Mahārāja:

yadā yasānugṛhnāti bhagavān-ātma-bhāvitaḥ, sa jahāti matim loke vede ca parinișțhitām

["When the completely opulent Supreme Lord sees the total surrender of a devoted soul, He is pleased to award that soul His own personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the *Vedas*. Thus he shakes off all attachment to the external scriptures of the *Vedas* (such as those recommending *karma-kaṇḍa*) which are meant for the people in general."] [*Śrīmad-Bhāgavatam*, 4.29.46]

When he can catch direct connection from Him, necessarily he may not have to depend on the scriptures that are given here for the less understanding people, less realised people. And he does not care for the opinion of the people, or the society, or even the scriptures.

Aranya Mahārāja: But then, in such a stage, someone might say, justify some activity that might be contrary to what the scripture is saying, saying that he's above the scripture.

Śrīla Śrīdhara Mahārāja: But there are others, canvassers, agents, sub agents, they will connect that. That in *Veda* so many things, *śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61]. *Veda*, the scripture is only searching for. And the gradation in the scripture, *loke vyavāyāmiṣa* [*Śrīmad-Bhāgavatam*, 11.5.11]. The *karma-kāṇḍa* scripture, *jñāna-kāṇḍa* scripture, *bhakti-kāṇḍa*

scripture, the gradation. And then upwards. All the scriptures are only showing the direction, 'That this side they are. We cannot go further.'

The *śruti* in the *rasa* of Kṛṣṇa the *śruti* has entered, and they're begging forgiveness that, "We could not represent You properly, that You are so sweet, and You are so playful. We failed to do this. So please forgive us for our offences." The *śruti*, they will realise, understand. The *Veda* is apologising. "We failed to express You are so beautiful and playful. We failed to discharge our duty. We could not understand. So high You are." *Śrutibhir vimṛgyām, śruti* also says, "This side, come this side, He is." Something.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ 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]

"The knower of the *Veda*, and the giver of the *Veda*, and the purpose of the *Veda*, all Myself. *Veda* comes from Me. I do not come from *Veda*. I sent *Veda* to help you, the unqualified."

Vidagdha-Mādhava: Guru Mahārāja, I have heard many *sannyāsīs* in Gauḍīya Maṭha they are calling you *śikṣā-guru*. So they are accepting you as an authority. Is that true? They come, I've seen occasionally members of Gauḍīya Maṭha come and sometimes pose questions.

Śrīla Śrīdhara Mahārāja: Not all, but a part, they think that they can get some help from me, from what little realisation I have got coming in the Maṭha. So some may think like that, they've got something to learn from my experience.

Akṣayānanda Mahārāja: We're certain it's not just a formality. That we're convinced of Mahārāja.

Śrīla Śrīdhara Mahārāja: The Gauḍīya Matha, do you include Swāmī Mahārāja within Gauḍīya Maṭha?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: And not necessarily the ISKCON, and he had recognition for me, so small part.

Devotees: [Group laughter]

Aranya Mahārāja: Even Śrīla Prabhupāda Swāmī Mahārāja himself considered himself part of the Gauḍīya Maṭha. He wrote in one, fourth canto, in the description of *Purañjana Becomes a Woman in the Next Life*, he describes in one purport [SB, 4.28.31] how the movement started by Bhaktivinoda and carried out by Bhaktisiddhānta is the Kṛṣṇa consciousness movement of which we're all part. And all my Godbrothers, we're all Godbrothers, and we might have some differences

of opinion but we're all spreading Kṛṣṇa consciousness according to our own capacity. And making hundreds of thousands of disciples all over the world _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: Guru Mahārāja, our Gurudeva has said that the concept of The Temple of Understanding
[The Temple of the Vedic Planetarium] should be done under your direction and philosophical instructions. So I ask your permission to prepare questions pertaining to this subject of the different levels described in *Bṛhat-Bhāgavatāmṛta* that you may be able to describe to us the pictures, or dioramas, to depict Janaloka, Mahāloka, Tapaloka, Satyaloka, Virajā, Śivaloka, Vaikuṇṭha, all the different planes.

Śrīla Śrīdhara Mahārāja: If anyone attends it substantially I can help him, but in my present stage I cannot do it, the whole, by myself. I had a mind to build a temple here displaying the *Bhāgavatāmṛta* teachings in the temple. But that was very much costly when I went to engineer. Long, long ago, about thirty years ago. Then when Swāmī Mahārāja came I asked him that this was my desire but I could not. You have got immense resources. If you like you can do it. And he accepted.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he asked his persons, 'hear from Śrīdhara Mahārāja, and try to prepare a plan, and build a temple there accordingly.' And they also tried in the beginning, but gradually now where that plan is gone I do not know.

Parvat Mahārāja: That's why I'm asking your permission to attain the information from you.

Akṣayānanda Mahārāja: Parvat Mahārāja is very serious to fulfil this.

Śrīla Śrīdhara Mahārāja: Yes, if he goes and then what little help is possible from this age I'm ready to help that, to that extent. But it should be taken by someone who is well versed in such theological comparative study.

Akṣayānanda Mahārāja: Mahārāja, we understand in the *Garuḍa-Purāṇa* perhaps that a pure *bhakta* is very, very rare, *ekantya gopya sisyate*. So if you say only a small amount are appreciating you, it must be because what you're giving is very, very rare, and very, very special. Of the highest quality.

Śrīla Śrīdhara Mahārāja: Maybe. Yes. One who will be able to realise the subtle position of the gradation of the domain of love. At least I think that what I have heard from my Guru Mahārāja and collected from the, corroborated from the scriptures, more or less I can represent them. And my Guru Mahārāja also he felt satisfaction what I understood about the Gauḍīya *siddhānta*. That also I can say, and some of my friends also may corroborate. On the whole he was satisfied with my realisation about the Gauḍīya *siddhānta*.

To understand, to realise, and to try to express that how *rūpānuga* holds the highest position, how. The position of Śrī Rūpa is the highest, to understand that in a comparative style. In this way this holds the highest position, to follow that, and more or less. More intensely or little shallow, shallow or deep. But to reach that position and understand, realise, sincerely, to feel that this is the highest position given by Mahāprabhu, this *rūpānuga* position, what, some idea. And the question of intensity and depth of that to understand, that this is the limit, and how that can be the acme of our realisation, the goal, highest goal. To have an idea of that. The structure is there, to have a photo of that structure, to get in ones heart, and at the same time the development there, the ornamental words, and the stuff by which it is made. Some such idea like that. The temple, it is a temple. Hare Kṛṣṇa. And it is extended as grace. It may be withdrawn any time.

Parvat Mahārāja: Guru Mahārāja, in *Nectar of Devotion* our Gurudeva has said that there was a time when Kṛṣṇa wanted to enjoy, separated Himself as Rādhā and Kṛṣṇa. So was there a time They were not separated?

Śrīla Śrīdhara Mahārāja: Not there by time, but the both is eternal, both aspects. It is written in a poem of Svarūpa Dāmodara Goswāmī.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ 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]

There is a verse composed by Svarūpa Dāmodara. Here it is mentioned like this. *Rādhā kṛṣṇa-praṇaya- vikṛtir*. The presence and position of Rādhā and Kṛṣṇa not separate. *Praṇaya-vikṛtir*. Kṛṣṇa has within Him the principle of love. And that potency when little distinctive and clearly seen, that we see as Rādhā. Rādhā is a particular higher of the highest potency of Kṛṣṇa in full. So, They're one and same. One cannot exist separately. It is automatically the substance and the potency. Kṛṣṇa is substance so Rādhā is potency. So potency cannot stand independently, neither substance without potency, so one and same. *Rādhā kṛṣṇa- praṇaya-vikṛtir hlādinī śaktir*. She's *hlādinī*, the highest potency of Kṛṣṇa, which embraces both *sat*, *cit*, the conscious and the existence, *hlādinī*. *Hlādinī* means *ānanda*. *Ānanda* presupposes consciousness and existence. But a stone only has got existence, neither consciousness nor bliss. And consciousness presupposes existence but it may not contain blissfulness. But blissfulness, or expressly, *ānanda*, it already presupposes existence and consciousness. So *hlādinī-śakti*, that is the ecstatic potency, that represents the whole potency in its highest sense, and that is Rādhā. So Rādhā and Kṛṣṇa They're one and the same.

Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād. For this reason, hence, *ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau*. So They're one and the same, one thing combined, one soul. *Bhuvi purā deha- bhedaṁ gatau tau*. We find in Vṛndāvana They're divided into two and They're having

Their *līlā*, and others, paraphernalia, come from Both of Them, emanated from Them. *Deha-bhedaṁ gatau tau, caitanyākhyaṁ*.

...

Caitanyadeva. That is again when They're combined becomes Caitanya. In ancient times in Dvāpara- yuga we find in Goloka the *līlā*, Rādhā-Govinda separate. But if from the angle of vision of unity we can see Them properly They're one and the same. And one and the same, what will be the nature of Their substance, it is Caitanya. Again He has - Both of Them combined has become Caitanya. The outer part is like Rādhā, and internally Kṛṣṇa. Kṛṣṇa, when He embraces His potency Himself, He plays the part of the potency, the substance. *Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ*.

End of 82.11.07.C

Start of 82.11.07.D_82.11.08.A

Śrīla Śrīdhara Mahārāja: *Naumi kṛṣṇa svarūpam*. Then who is Caitanya? *Rādhā-bhāva-dyuti*. The lustre and the mood. The inner self and outer expression of Rādhā, and Kṛṣṇa, Both combined we find Him as Caitanya now. The outer expression, the apparent side is Rādhā, the energy, that expresses outwardly to the environment like Rādhā, searching for Kṛṣṇa, to be united. Kṛṣṇa Himself is searching for Himself. When influenced by the tendency Rādhā, then, coloured by that, then Kṛṣṇa Himself searching for Him. That is Kṛṣṇa.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ 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]

This is written by Svarūpa Dāmodara what is the highest conception of Śrī Caitanya Avatāra, who is Caitanya internally. That Svayaṁ Avatāra of Caitanya, that Kṛṣṇa in the mood of Rādhā, mood and lustre, as Rādhā we find Kṛṣṇa. She is the truth is searching Himself. "What am I? Who am I?" This is the nature of infinite.

And in another place Vṛndāvana dāsa Ṭhākura also has given an example like that.
Lab bali chari rasa sindhu chadi baya [?] There is a competition between Nityānanda and Caitanyadeva. Baladeva, represented by the devotional section, and towards whom the devotion is pointed. Both are infinite. Devotee class as a whole is infinite, *śakti*, potency. And to whom devotion is directed He's also infinite. There is a competition. He's serving with infinite hankering, taking the Name.

"I shall try to finish Your glory." Nityānanda Prabhu, the devotee says. "I must know You wholesale."

But this side is also infinite. As much as he's opposed, can't finish, in this way both the parties are in competition, the potency and the substance. Then both combined can't finish.

I have got a *śloka* in *Premadhāma-stotram* [66]. I put there the dancing temperament of Mahāprabhu shows that dancing as if in madness that He's self realised. What He searched He has got, He has attained that. So in satisfaction He's dancing. Dancing is an emblem of satisfaction. The highest type of dancing is the satisfaction of highest realisation. So madly dancing. He has attained His object. So, that *ānanda*, when in dancing mood, He expressed that 'I have attained everything.' And *kīrtana* is distributing Himself to the environment. These two symptoms in the most intensified way is proof positive that Mahāprabhu is the ultimate reality. The dancing showing that He's self sufficient, and His *kīrtana* He's distributing Him to the environment. This is its nature demand. *Ātmā vaṇṭanam* and *nathanam*, this shows that Mahāprabhu is the ultimate reality, by dancing and chanting about Himself in the extreme order. Shows, proves His own reality of ultimate stage.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau

So in Goloka the finding is this, by the Ācārya, that two compartments in the highest stage. In one compartment Kṛṣṇa is enjoying with His paraphernalia. Another compartment where they all combine, giving His own capital, own wealth to the public, giving Himself. Two types of ideals in the ultimate reality. One, He's enjoying within Him. Another, the distribution of the enjoyment of the same degree to others. These two compartments in the same level. That is to be shown in that temple, in Goloka Dhāma two compartments, *audārya*, *mādhurya*. *Mādhurya* where Kṛṣṇa is playing amongst, with His own, and *audārya* when they're distributing it for others. The same thing, same level, the thing of the highest order is being tasted and throwing to others. Of the same level, that highest love of the highest degree.

But how gradually, the Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, then Vilāsa, Vaibhava, Prabhāva, in these gradations there in Kṛṣṇa also. Kṛṣṇa when by the side of Rādhārāṇī, and then when by the side of a *gopī* then He's Prabhāva-Prakāśa. When He's in Mathurā He's Prabhāva-Vilāsa. When He's in Dvārakā Vaibhava-Vilāsa. In this way a gradation in Kṛṣṇa. Then from Dvārakā, next lower position, Ayodhyā, *vātsalya-rasa*. Then the Nārāyaṇa. Nārāyaṇa has got His fourteen delegated selves, for different, four groups, and fourteen in number. There is that Nṛsiṁhadeva, and one Kṛṣṇa Name is also there, Nārāyaṇa. In this way. Then below that is Śivaloka, Mahā-Viṣṇu, Śivaloka. Below that there is Brahmaloka. Below that there is Virajā. Below that this perverted creation begins, exploitation, this black-marketing. That is to think that 'this is mine' and to try to enjoy. I belong to the highest owner, deviate from that. 'I own all these things and I want to enjoy.' A perverted reflection. And that is from Satyaloka coming down gradually. In different stages these fourteen worlds here, fourteen planes of enjoyment, exploitation.

In this way it needs to be shown, cleverly, to penetrate into the scientific brain. "That you all are leaders, encouraging exploitation and ruling them, and biding them with reaction. Your Newton says so, everywhere action and reaction. You are the culprits, all culprits. You scientists you

are looting glory but all calculus black-marketeer agents. To attack them wholesale, to make them find that, the foundation should be taken from under their feet. To attack them.

Swāmī Mahārāja had this, "Remove this fossil conception, fossil conceptions are the prime cause. You are to demolish them, pulverise them."

Hare Kṛṣṇa. Hare Kṛṣṇa. So exploitation, renunciation, and then dedication. And degree of dedication, degree of exploitation, and a degree of renunciation also. The Buddhist of the Virajā, renunciation of the type of Virajā that the verge of exploitation. And then the beginning of the foot of dedication, the buffer state, the margin. Margin also of two conceptions, near the *prakṛti* exploitation, near the dedication. This is the marginal plane and that is renunciation, then nothing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. We may finish here today.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: You have questions go to Akṣayānanda Mahārāja.

Vidagdha-Mādhava: I was wondering if you might explain to us something about transcendental sound, and how that can be recognised, and received.

Śrīla Śrīdhara Mahārāja: How to recognise the sun?

Devotees: No, sound.

Śrīla Śrīdhara Mahārāja: How to recognise the sun? My question, how to recognise this sun?

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
[vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

The sound will say that, "I am transcendental, and this is mundane."

Light says that, "I am light, and other than myself is darkness."

So the capacity is there to make us understand the peculiar, special, and unprecedented nature.

"I'm something else about which you have no experience of so far."

That will say. Everything transcendental is of such nature that they make them understood, at the same time they will make understood about the value of non them, that is mundane. Have initiative on that side, to differentiate. Love is there. And we're to be astonished.

"What sort is this new experience, not ever found, what is this? Very charming."

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

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

Māraḥ svayaṁ nu. Conduct of Cupid, the most charming ever known in this mundane world. Is it that very thing which attracts us most here? *Māraḥ svayaṁ*. No, no, it is not like that. *Madhura-dyuti-maṇḍalaṁ nu*. This is not mass of matter, but this is I find light concentrated and showing a picture of matter. Concentrated light, and very sweet light. Light means knowledge, *caitan*, consciousness. Consciousness condensed and mixed with sweetness. It is not this worldly Cupid. *Madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu*. Oh. What we have heard, sweetness personified, we find that there is that, so much condensed. And with some personal characteristic and fine, this light mass. Light, sweetness, and personal conception is here. It is not inert, but it can take initiative, existence, super than the plane in which I exist. *Mādhuryam eva nu mano-nayanāmṛtaṁ nu*. What is this? As if my eyes are not getting tired to see it, so that will increase more. But it is more like ointment helping my eyesight, improving my eyesight. And my eye cannot come back from its connection. It's nectar to my eye. Eye nectar, I realise this, *nayanāmṛtaṁ*. *Venī- mṛjo nu*. Oh. What is this? As if I'm a girl, and that sweetness personified is adoring me by rubbing, by placing my *venī*. The girl has got *venī*, it is adoring me by touching, by placing my *venī*. What is this? *Venī- mṛjo nu*. That I'm converted into a girl, *mādhurya-rasa sakhī*, and she's capturing me in this way. *Jīvita- vallabho nu*. Oh. He's my master and my friend of my whole life. I'm given shelter under His feet, guardianship, permanently."

Gaura Hari bol. Bilvamaṅgala realises. Gradual realisation of that reality, that sound, of the *rūpa*. And sound excited to have a conception of figure. Then gradually the development, and the eyes may put a rival into the most favourite camp. The sweet camp of His shelter, Her shelter. So,

that is the subjective side, and we're objective there. The responsibility is in that side, to make Him known or unknown. Our attempt is of a negative nature. We should keep it in our mind always when we're going to deal with that thing, this point we should never forget.

So, the *jñāne prayāsa*, the hammer, our attempt to know Him, that has been hammered, *jñāne prayāsam udapāsya*. No subject we can be to make Him object. But when He comes to make Him object, make Him as subject at His sweet will, pleasure, then it is possible to have a sight, scent, everything. It is all dependent there. In every aspect He holds the superior position. We're going to negotiate with the transcendental, supernatural, the higher entity, in all respects. And we're lower in all respects. So the connection is very rare and uncertain. If you want to cast yourself to seek your fortune in the uncertain sphere, come forward. Otherwise don't, so, and if you come at all - who can come?

Who have finished all their prospects here. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] The way of exploitation and renunciation, both have been rejected by the *sukṛti* gathered previously. Then they will venture to offer them selves at the mercy of this knowledge.

"Let us try." Gambling. "Let us try if we can come in the favourable, in the consideration of the high realm."

And they have found out the Vaiṣṇavas, the benevolent section of the servant. They have devised some ways, means, path, that is improving the negative side. If you have to do something, like to do something, that is try improving your negative side, *śaraṇāgati*, this *dainyam*, *ātma-nivedana*, *goptṛtve varaṇa*. They have devised some method of negative nature. In this way you can only try to invite His attention towards you. But no active path, all to improve the passive side.

So draw His attention. He's all in all. He can accept, He can reject. But only to draw His attention you may try your lot in this way, representing your negative aspect. That you are the most needy. You are unsatisfied with anything, any achievement of this plane, both exploitation and renunciation. You don't find any prospect or any pleasure there. So you're running after some phantasmagoria as this endlessly you're roaming hither thither.

Only the concentrated prayer that, "I want association of any higher, and higher substance about which we have heard, but not any experience. We hear from time to time agents come from that land and say that they're happily giving their, 'this is our connection.' But I don't see any chance of entering that domain."

So disappointment duly comes out. No taste for this world, but only wants something else, in this way. And then the agent connection, then the recommended formula of program. And then if we risk ourselves to go to that uncertain position, whose dealings with us not any conditional, not under any law. But whimsical and autocratic. Any moment may reject. And they'll do also. Uncertain, all uncertain. If you go, are you ready to risk your fortune for that thing, in this way?

"Yes. Like *cātaka*, the bird, peculiar, particular bird, it nowhere takes any water, how much inundated the country to water, but only a drop from the sky."

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."]

[*Śrī-Rūpapādānāṁ*] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

With this sort of attitude, "He can make or mar. You can kill or save. But I have no other alternative but to pray for a drop from the sky. So many waters all around. No, it is not for me. I've no taste for it. It is like poison to me. I'm only waiting, if necessary for the whole life, for a drop. Otherwise, but instead of giving a drop a thunder may come and efface me from the whole atmosphere. The whole existence may be finished, but still I have no other alternative but asking for a drop to quench my thirst my Lord from upward."

This has been recommended to us by Rūpa Goswāmī, and Mahāprabhu asked,

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

"He has got many things to attend, He's so busy. But I've got no other alternative but only single aim, to get a drop of His grace. He's busy in many *crores* of engagements He has got. A negligible part I am, like an imaginary point I am in His consideration. Still, I have no other alternative but His grace."

This will be the attitude, and when that will come, that will make me know.

As our Guru Mahārāja told, "That taken from the dungeon, a dark prison house, and forcibly, 'see the sun. No light necessary. Not with the help of the light you will see things. The sun will show the world, you, and everything, and sun. Sun will be seen by his own light, sun will show you, and the environment.'"

It is like that. So He will make Himself known to us. And it is not that we shall distinguish, discriminate, not a part of this knowing world, world of experience, that with the help of any other thing we shall calculate and find out the result like mathematics, not like that. By mathematical calculation we cannot reach there. The brain, the experience cannot produce Him.

A novel experience, and it is unique, and every time unique, every second *nava-navaiyana*, not stale, not stagnant. Every time, every second new, ever new, *nava-navaiyana*. Never becomes stale.

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."]

Sudden flash, and whenever I'm ready to see it again - nowhere. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*. Whenever I'm attentive - Rāmānanda says,

ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'

"When, in the dream I get His *darśana*, I could see Him, two enemies approached and finished my connection, disconnected me. Who are they two? *Ānanda* and Madana. *Mādhurya-rasa* so some sort of high feeling of service to Him, and also the ecstatic mood. They attacked me suddenly in such a way that I was disconnected with that sight of *sevā*. And now I repent."

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

"Now I have come to a new sense. If a second chance I get of such vision, then my duty should be to, without attending Him, to serve the time, that moment, that I can make the moment to remain here sometime more. I shall worship the time, that second, when that vision will come. Ignoring Him, keeping Him in the background, I shall direct, connect with the moment. That moment will be satisfied and it will stand, and so necessarily, He will have to stand." Rāmānanda Rāya says like that.

[These two *ślokas*, *ye kāle vā svapane*, and *punaḥ yadi kona kṣaṇa*, were spoken by Śrī Caitanya Mahāprabhu in the company of Svarūpa Dāmodara and Rāmānanda Rāya, while in trance in the mood of Śrīmatī Rādhārāṇī.] [*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-8]

The basis, the foundation, if I put my mark towards Him, He will vanish. But the foundation towards the leg, towards the Holy Feet, towards the lower position I shall try to engage myself. And thereby there may be possibility of His standing on that platform.

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, *dāsya*, 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 won't try to climb up to see Him from the same platform. But I shall always try to - the foundation, to make friendship, intimacy with the very foundation on which the _____ [?] on which He appears, the foundation. The devotees, the Guru, the Dhāma, I shall put my attention, and from the background He will come to embrace me, to swallow me. And my attention will be - this is the secret of having His *darśana* to keep Him in my connection - that not upward but towards the lower.

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

Neither to be equal, no question of being superior, but always towards downwards. If any connection any time then the clue of success of maintaining our connection with Him, to attending towards His Holy Feet, downwards, and the foundation. Then He will show Him, and I shall

conceive. But direct if I cast glance, face to face, finished. This is the secret given by the devotees to us for His connection. This should be the relation of the negative and positive. They come to remind us, this is the science of devotion. Always go to think yourself mean, and in the background you will find Him. Gaura Hari bol.

End of 82.11.07.D_82.11.08.A

Start of 82.11.08.B

Śrīla Śrīdhara Mahārāja: ...abnegation, making empty. Filled with so much rubbish of this material world and the reactionary conception. Withdraw yourself, make you empty, and you will find that empty heart some ray is emitting, emanating.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Who are they?

Akṣayānanda Mahārāja: Yājāvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Śrīpād Yājāvara Mahārāja: Jaya Guru Mahārāja.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. My old friend, one of my oldest friends, Yājāvara Mahārāja. Mostly we have lost, but Yājāvara Mahārāja still here and he has come here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Vidagdha-Mādhava: If a devotee is struggling along, and he has no taste for Kṛṣṇa consciousness, what is your advice for that devotee?

Śrīla Śrīdhara Mahārāja: Then, struggling for which? No taste for Kṛṣṇa consciousness but he's struggling, struggling for what? Struggling means struggling for something. What is the aim of that struggle? The nature of the struggle? Struggle presupposes something, its aim, object, purpose.

Ideal realist, ideal realism, Hegel. Ideal is not non-real, abstract, imagination. That is all-important, that is real. And this concrete body is nothing, only a servant, to live the dictation of the ideal. Ideal is real, what we think to be imagination, unreal. Ideal realism, preached by Hegel. First idea, and the body runs after that, everything.

So struggle, struggle for what? Hare Kṛṣṇa. Hare Kṛṣṇa. The struggle may not have any positive aim. But the aim is to get out of the negative side, undesirable side. No taste for this enjoyment or renunciation. Wanting something unknown, at least above these two things, two stages of life, two aims of life.

"I can't tolerate. I can't tolerate the world of enjoyment, neither I like renunciation."

Then it is presupposed then he's got some *sukṛti* acquired previously, in the background. Then subconsciously the struggle may be thought for the enquiry of a good company, a *sādhu*, good news, good agent, good master, good teacher, who can help me.

"I'm in vacant position. I want some shelter. Who is there who can give me shelter, can save me?"

This sort of uneasiness one may feel, dissatisfaction of the present, and no positive engagement of the future. Unconsciously wanting something. In this way. But that presupposes some *sukṛti* to have any hankering for positive things.

"I have finished this renunciation, the *samādhi*." That will give them _____ [?] to be reduced to zero. "I do not want to maintain." Just as one commits suicide, can't tolerate present unfavourable situation, commits suicide. So this is spiritual suicide. He has no taste for this mundane world, struggling in this transient thing. So to enter into *samādhi* means to commit spiritual suicide. _____ [?] To put a living man into the tomb and cover it. "I want to commit - no prospect here." That is a type.

And not satisfied with here, neither wants to commit suicide, to efface his existence, but subconsciously he's hankering for some bright life. That means *sukṛti* is serving in the subconsciousness, in the foundation, the negative side.

And then some *sādhu* may come to visit him, and give him some good news, and instructions, 'do this do that.' And gradually positive life may begin, follow on from there. Properly conceive about your concern in a bright side.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In his childhood, perhaps fifteen or so, age, he was dissatisfied with the present life in the household. He went to Purī Jagannātha for enquiry of a *sādhu*. From the bottom of his heart...

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Boy of eighteen, he left his house, went to Purī. Within his mind was to find some association of the *sādhus*, and join them.

But our Guru Mahārāja at that time was there, and some of his followers, one of his followers met him and asked him, "What for you are here?"

He was very simple. "I have come in quest in search of a *sādhu*, Guru."

"Oh. Then come with me."
_____ [?]

Śrīpād Yājāvara Mahārāja: Bodhāyana Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Vaiṣṇava Charan _____ [?] He was a very clever man. He took him to the camp of Prabhupāda. And began, acquisition of a formal life was such, that he went to search, and easily he got, and he joined and joined forever, very easy.

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Twenty eight years. _____ [?] When twenty eight, he joined eighteen, and he took *sannyāsa*, got *sannyāsa* in twenty eight.

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: But some were discouraging. "You're so young. How long you will live it is not sure. So to take risk, so much risk, it is not very deliberate."

Then, he was also hesitating, and he told, "But Prabhupāda gave proposal but I'm hesitating. And some of our friends they're dissuading me."

I put it to Prabhupāda that he's hesitating.

Then Prabhupāda told, *abhay pada saran nahi baya tahe* [?] "You are frightened. Fear is in this world. And you are going to take shelter in the *abhay pada*, fearless holy feet. Where is the fear? No apprehension. All fear confined in this plane. But you are going to take shelter above the area of fear in the fearless area you want to go. You're going to connect with fearless world, and this is fearful." This came from his mouth.

And he accepted, and last *sannyāsa* given by Prabhupāda, in Purī, to him.

And for near about a month, every day in the morning he used to sing that *śrī-rūpa-mañjarī-pada* that was very favourite of Prabhupāda. Practically Prabhupāda took him from Gaya to Purī, only to hear sung from his sweet voice.

The tape recording here also, is sung,

rādhā-padāṅkita dhāma vṛndāvana yāra nāma, tāhā yena āśraya karila
[*Śrī Rādhāṣṭaka* - from *Gītāvalī*] [*The Songs of Bhaktivinoda Ṭhākura,* p 118-9]

Bhaktivinoda Ṭhākura says, "What is Vṛndāvana? Where there is footprints of Śrī Rādhikā, there is Vṛndāvana." You see, the criterion of Vṛndāvana, because it contains on its head the footprints of Śrī Rādhārāṇī, so it is Vṛndāvana. What is Vṛndāvana? Bhaktivinoda Ṭhākura's findings. And who is Rādhārāṇī, who is Kṛṣṇa? Take some note, a clue, some impression what is Vṛndāvana. She's all in all. *Rādhā- padāṅkita dhāma vṛndāvana yāra nāma*. Whose name is Vṛndāvana - that bears the footprints of Rādhārāṇī on head, that is Vṛndāvana. Gaura Hari bol. All sweet. The paraphernalia emanated from Her.

Just as suppose, an organiser of a cinema, with his brain the whole stage evolves, and there he comes to play the part. Something like that. All from Her. When the brain of the organiser, the

whole environment evolves from his brain, and then he's again coming and on the platform acting there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We get all these things from Śrī Gaurāṅga - Both combined, combined verdict, combined gift, or grace, to us, joined.

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

Transcendental sweetness. It is eternal in its plane. We are rather - *cātaka* is the key, that bird which always heads towards the sky, prays for water. What is that bird?

Aranya Mahārāja: Swallow.

Devotee: *Cātaka.*

Śrīla Śrīdhara Mahārāja: Swallow? That can swallow, and can't collect from the earth, only swallow?
Hare Kṛṣṇa. Hare Kṛṣṇa. We should be converted into that swallow bird in our temperament for the divine drop of sweetness, nectar. Nectar is the sweetest liquid we can ever conceive, eh? Not honey, eh? Honey is mundane and nectar is something over mundane, is it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nectar is a thing of our imagination, not found here in the mundane world.

Akṣayānanda Mahārāja: Sublime.

Śrīla Śrīdhara Mahārāja: But honey is found here. Nectar has got transcendental characteristic, *amṛtam*, Gods food. Nectar of the devotees, for the Godly. And poison for the demons.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And who gives indulgence to the demons, Mahādeva, he had to take the poison. A peculiar thing. But because he has connection for the service of Viṣṇu, the connection there, so it was ornamental to him. But poison he took, but the connection, the engagement, the order of Viṣṇu, so he did not die. But it is ornamental, official.

So Mahādeva sometimes puts a petition to Nārāyaṇa. "You have given me this undesirable service, only to deal with the culprits. What to do? Your will is supreme, that I have been given the charge of dealing with the demons. And sometimes we have to become friendly with them."

Mahādeva, the master of the whole misconceived area, and having touch with above.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Nitāi. Gaura Nitāi.
Gaura Nityānanda Prabhu. Gaura Nityānanda. Gaura Nityānanda.

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

Put some question to Mahārāja. _____ [?]

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ Akṣayānanda Mahārāja _____ [?] _____ [?] translate _____ [?]

Akṣayānanda Mahārāja: Anyone ask a question.

Śrīla Śrīdhara Mahārāja: Anyone. Put any question to Mahārāja.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu would like to ask a question.

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha-Mādhava: I would like to know, I'd like Mahārāja to explain the most direct and effective means to attain a taste in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: _____ [?] direct means, to go to the transcendental realm.

Akṣayānanda Mahārāja: To get a taste.

Śrīla Śrīdhara Mahārāja: To get a taste, *ruci*. _____ [?]

Śrīpād Yājāvara Mahārāja:

sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."]

[*Śrīmad-Bhāgavatam*, 3.25.25]

Śrīla Śrīdhara Mahārāja:

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ 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]

sādhu-śastra-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]

Have you got your answer?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You say now, you repeat it.

Devotees: (group laughter)

Śrīla Śrīdhara Mahārāja: What have you conceived, learned?

Vidagdha-Mādhava: Effective means of attaining to Kṛṣṇa consciousness is to associate with the exalted devotees of Lord Kṛṣṇa, *sādhu-saṅga*.

Śrīla Śrīdhara Mahārāja: To keep company, to have association with the *sādhus*. And what does it mean? Association, *saṅga*, means what? What have you understood as *saṅga*? A king can imprison a *sādhu* in his prison house - is that *saṅga*?

Vidagdha-Mādhava: No.

Śrīla Śrīdhara Mahārāja: What does it mean, by *saṅga*?

Vidagdha-Mādhava: *Paripraśnena sevayā* [*Bhagavad-gītā*, 4.34]

Śrīla Śrīdhara Mahārāja: Ah. *Paripraśnena sevayā*. But not up to mark. _____ [?]

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
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 Upadeśāmṛta*, 4]

Saṅga. In this way we can get benefit of the association of a *sādhu*. _____ [?]
Sādhu-saṅga means of such characteristic, association of such type, that is *sādhu-saṅga*. To give something to him for his pleasure, and to take something from him as *prasādam*. *Guhyam*

ākhyāti. What is concealed in our heart, to divulge the whole thing to him, and to get his hearty instruction. *Guhyam ākhyāti*, then *pṛcchati*, and *bhuṅkte bhojayate caiva*. And to give raw materials to him for taking as *prasādam*, and then to get *ucchiṣṭham*, specially.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīpād Yājāvara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then from where will that sincerity come?

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ
[*Bṛhan-Nāradīya Purāṇa*]

Sādhu, we can understand by *sukṛti*. Apparently from the scriptures, *śāstra*. *Śāstra* helps us to know *sādhu*, and *sādhu* gives us the interpretation of *śāstra*, so inter-dependent, *sādhu* and *śāstra*. *Sādhu* holding the more important position, and *śāstra* the secondary position. Living *śāstra* is *sādhu*, but to know *sādhu*, who is Guru, who is *sādhu*, we are to consult the scripture about them, what is written in the scripture.

And Mahārāja told that in *Bhāgavatam*, in *Gītā*, in *Upaniṣad*, the symptoms of the *sādhu* have been written. Symptoms of Guru as well as of the disciples. In *Upaniṣad*,

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

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

And in *Gītā*,

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

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

In *Upaniṣad*, in *Bhāgavatam*, in *Bhagavad-gītā*, there is clearly mentioned what should be the symptom of a Guru, and also what will be the symptom of a disciple. And if such qualified disciple comes to a qualified Guru, then the real transaction begins. Otherwise so many bogus transactions and this black marketing is going on in the world in the name of religion.

Bhaktis tu bhagavad-bhaktasaṅgena parijāyate. Devotion comes from the association of the devotee. And, *sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. And one can come to a proper guide, *sādhu*, by the result of his previous activity. *Sukṛti* of two kinds, *jñāta*, *ajñāta*. *Ajñāta-sukṛti* is in the beginning, unconsciously being utilised in the service of the Lord through the *sādhu*, unconscious.

Suppose one has built a *dharmaśālā*. So many persons of different types coming and taking the advantage of the energy of the builder. All results are coming to him. A dacoit also can come and stay, a pilgrim, he also come and stay, and a *sādhu* also come and stay. But the *pāpa*, *puṇya*, the dacoit are utilising his energy he'll have to suffer for that. And an honest man he's also staying there he'll get some *puṇya*. But *pāpa* and *puṇya*, that by our enjoyment and suffering finished. But a real *sādhu*, devotee, he has stayed there, utilised my energy, and this is a permanent thing.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

A part of permanent acquisition is deposited in the man who built the *dharmaśālā*, it is permanent. And all else - a good man accommodated, honest man in the worldly sense, by getting happiness that is finished. And by suffering a dacoit was accommodated there, that is also finished. But this is permanent, and this sort of acquisition accumulated sufficiently, then it tends, attracts me to do some sort of vague service to those *sādhus*, not very consciously. And that is also accumulated to certain stage, then awakens within me for the search of the truth. What for those *sādhus* living? Then I go to him, and if I go in a proper mood, as described in the scripture, then the transaction will begin. But the association, this connection with a real *sādhu*, has occurred by some underground activity that is known as *sukṛti*, that is also classified into two. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. And this *sukṛti* stage Mahāprabhu says,

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]

Bhāgya. The *sukṛti* has been taken by the word as *bhāgya*, fortune, good fortune. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ*. *Brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. There are so many different types of *sādhus*. The *tyāgīs*, there are different sources, different classes amongst the *tyāgīs*. This *nāga*, this, that. Then in the theistic also so many sections, the Rāmānuja, the Rāmānandi, the Nimbarka, the Vallabhi, the Gauḍīya Vaiṣṇava,

Mahāprabhu. And classification even in the theistic section. But the *sukṛti* guides from the subconscious area to our connection with *sādhu*.

End of 82.11.08.B

Start of 82.11.08.C_82.11.09.A

Śrīla Śrīdhara Mahārāja: *...guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* [*Caitanya-caritāmṛta, Madhya-līlā,* 19.151] _____ [?] the conscious attempt begun, getting connection of a real Guru, the agent. Agent also of different sections. Hare Kṛṣṇa. Hare Kṛṣṇa. And in Gauḍīya Vaiṣṇava also different sections, the *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. We're told Śyāmānanda Prabhu first got initiation from *sākhya-rasa*. Then by the special will of Rādhārāṇī he was converted to *mādhurya-rasa*. But this is not very cheap, very rare, from one *rasa* to another *rasa*, to be transferred.

Aranya Mahārāja: Mahārāja, was that due to his already inherent tendency?

Śrīla Śrīdhara Mahārāja: *Sukṛti*. Tendency. It may be possible. Just as we find in Gopa Kumāra, in Sanātana Goswāmī, passing through various stages towards Gauḍīya Vaiṣṇava, up to *sākhya-rasa*.

Parvat Mahārāja: You mentioned, Viraha Prakāśa Mahārāja was asking, you mentioned something that he was initiated into *sākhya-rasa* and then transferred to *mādhurya*. What is this initiation entail?

Akṣayānanda Mahārāja: What is the process of initiation in different *rasa*? How is that process of initiation conducted?

Śrīla Śrīdhara Mahārāja: *Mādhurya-rasa* all complete. *Sākhya-rasa* is also there. So sometimes we fail to detect within us that my real tendency for which? It may be uncertain in the beginning, but gradually by association, when the fine thing will awake, then we may know it is not mere *sākhya* but another kind of *sākhya*, *sākhya* plus something. It may come in that way. And vague, we could not detect what it is. Confidential relationship, service, but *sākhya-rasa* so confidential, and when that part is predominating one may think that confidential service I want, not very regardful. Then again from there the inner awakening may show that no, he's not satisfied there. It may go on in this way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It's possible as it is told in many cases, that the *sarveśa* was absorbed by the *gopīs*. Drona absorbed in Nanda. And Kṛṣṇa also, so many Avatāra absorbed. So such a thing. Just as a man is captured with a ghost, and with some godly influence, something like that. _____ [?]

Akṣayānanda Mahārāja: Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: Rāmānanda, both Arjuna and Viśākhā. Some say Arjuna. *Sākhya-rasa*. And when he's got vision more deeper, they say within Viśākhā. Arjuna is external. External appearance is like Arjuna, but if we - as Mahāprabhu was seen, a *sannyāsī*, then He was seen...

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]

āpane āile more karite uddhāra, ebe kapaṭa kara, — tomāra kona vyavahāra

["My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behaviour?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 281?]

Then Mahāprabhu had to come out. "Yes. It is very futile and ludicrous for Me to keep up My real acquaintance. And hardly your case. If I try to conceal, but by the force of your devotion you can pierce through that coating and know Me."

Bhakti yadi tene yanti bara _____ [?]
Rasa-rāja mahābhāva dui eka rūpa [*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]
Rāya putting the question. "First I saw you as a *sannyāsī*, but now I find You to be that young *gopa* boy Nanda Kiśora. What is this?" He asked. "And also I see something very wonderful, that another golden figure of a lady is just by Your side. And Her lustre has covered Your whole body. The *śyāma*, the blue colour has been covered by the lustre of that golden doll which is just on Your side."

[pahile dekhiluṅ tomāra sannyāsi-svarūpa,] ebe tomā dekhi muñi śyāma-gopa-rūpa

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 268]

tomāra sammukhe dekhi kāñcana-pañcālikā, tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā,* 269]

"What is this mystery? Please express, reveal it to me, what this is."

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,* 287]

"My real colour is not yellow. *Pita aṅga nahe mora*. Only the contact of Rādhārāṇī has given this colour to Me. *Pita aṅga nahe mora - rādhāṅga-sparśana, vrajendra-suta vinā teṅho nā sparśe anya-jana*. And you know it for certain that She does not touch anyone but that Vrajendra Nandan. So now you can ascertain who am I. It is for you to find out."

Gaura Hari. But what are these things? Where are we, what is given to us for understanding as our highest prospect. The attraction for this we may acquire some day or other that we may hope that we can reach that stage, and to accepted by Them in Their service confidential. Gaura Hari bol. Gaura Hari bol.

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]
[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

The very tenor of all the attempts of our Guru Mahārāja was revere the *rāgapaṭha*, and aim to the lower stage, and keep it always on your head. That is the highest goal, but it is not so easy, not for us. When that will be gracious to take us in we may go. But we cannot leave vicinity. We should never go out of the vicinity, nearby position. We shall try our best to maintain the vicinity.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

The *Ṛg-Veda* is the first conception of the revealed truth, the substance, and the principal mantram there. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. The higher realised they always see over their head the *param pada* of Viṣṇu like the sun, or like a big eye. His leg, His holy feet can see, and that is spread over our eye, the guardian's eye of Viṣṇu over our head. We shall conceive always that we are under the holy feet of Viṣṇu, of Nārāyaṇa, of Kṛṣṇa, the whole domain. That is spreading on our head and we are holding lower position.

We must have a consciousness of the transcendental world, but never think that I have already attained it. It can never be attained by anyone in a direct position. Indirect position. My master, whenever he calls me I can go in, otherwise I'm outside. Mainly the connection is like this, man and master. Master and servant. Whenever he presses the calling bell I am there, otherwise my place is outside. Something like that we shall think of us, the servant and they can call, so we wait outside. Prepared always hankering to be utilised in their service, but our place is not there. *Vibhinnāṁśa jīva haya śakti cedanam* [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. *Pūjāla rāgapaṭha gaurava bāṅge*. That confidential service of different types we are to adore from far off.

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, *dāsya*, 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]

And we shall always be regardful towards that *rāgapaṭha*, the service of love. Any time, in any age, if I can get the chance, even for a moment, I'll be blessed forever. But it is not so cheap, then I shall become a *sahajiyā*, according to Prabhupāda. When I think I have got it, it shows I'm satisfied with the shadow and not reality, shadow.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ 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] & [*Bhakti-Sandarbha*, 117]

From the section of *jñānī*, the salvationist, that, "*So 'ham*, I'm the highest entity," from there to accept the service of the higher, then it is very, very difficult, so *koṭ yā*. *Sa mahātmā sudurlabhaḥ*. It is easy from the sphere of *karma* to connect association with the devotees. But when once we enter into the domain of renunciation, and "I am the highest Brahman," then from that position it is very, very difficult to connect with the position where I shall be taken and enlisted as servant. "I'm master of the whole existence. I'm monarch of all I see." From that egoistic position it is very difficult to have and accept service. So,

bahūnāṁ janmanām ante, jñānavān māṁ 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]

And here, *vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate*. *Ekāntyeko* means above law. "Only He's my master. I'm His servant." This consciousness, to fulfil His desire to satisfaction, to obey His orders. Only one law, no other law, *ekāntyeko*. Whatever He will desire I'm to fulfil that. He's autocrat, above law. Law comes from Him. No question of justice, that is above the area of justice. Justice presupposes so many parties and divisions of interest amongst them. But He's autocrat, no law. And He's master, I'm servant, I'm slave, He can make or mar. With that idea to be submissive and to be subservient to that highest

entity. *Ekāntyeko viśiṣyate*. The highest group, *kāma-rūpa* group, as Kṛṣṇa desires they respond in such a way, without caring anything. The *śāstra*, the *sādhu*, the *samāj*, nothing else. So-called religious consideration is not present there, crossing that.

Naham dharme na _____ naiva kama baho yad yad _____ bhavati bhagavan purna karmani rupam [?]
Etat partham na maho matam janma janma mameti tat padam bhojo yata niscara bhakti rasa taru [?]

Dharma, *artha*, *kāma*, *mokṣa*, all four ends eliminated. Only devotion, and that also not calculative, not dependent on splendour and power, but automatic. *Ekāntyeko viśiṣyate*.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ 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]

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ]
tato māṁ 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]

"Enters into My family. Enters into Me. I'm not Brahman there - Parabrahman, I have got My own family, enters."

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]

Ātma-bhūyāya ca kalpate. "He's considered as Me, *ātma-bhūyāya*. He's absorbed in Me. And what is this Me, what is I? That I'm a family man, with My paraphernalia. Not like the *nirviśeṣa-brahman*, or *ekala* [?]*-vasudeva*. After Brahman conception, then *ekala-vasudeva*, then Nārāyaṇa, then Rāmacandra, then Dvārakeśa, Mathureśa, Brajeśa, gradation. *Brahma-bhūyāya ca*

kalpate. And this *ātma-bhūyāya ca kalpate*, Sanātana Goswāmī says, *viśate tad-anantaram*. Apparently the bird entering the jungle, but that does not mean the bird is ended, ends there. He has got his nest, family, he's enjoying the company. So enters into this, disappearance from the outside, but that does not mean that it is finished. Enters, and there it remains, enjoys His own higher interest. So Sanātana Goswāmī has explained *ātma-bhūyāya ca kalpate*, "That I give recognition to them as My own, enters My family life. That is *ātma-bhūyāya ca kalpate*."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

What is *ātma-bhūyāya*? That is to analysed.

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.

Śrīpad Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I also thought in the beginning that today I shall take leave. _____ [?]
I could not give vent to that idea from within. But now you have reminded me _____ [?]

Śrīpad Yājāvara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Instead of ending...

Śrīla Śrīdhara Mahārāja: Possible strain may be in this old body and mind. So I stop here. That I'm an onlooker, you may go on. _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.
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.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]

...

[oṁ 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."]
[*Śrī Guru Praṇāma*]

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."] [*Śrī Vaiṣṇava Praṇāma*]

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."] [*Śrī Gaurāṅga Praṇāma*]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-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*]

Radha dhana sthitam yante sridam _____ puna laksanam _____ [?]

mukam karoti vācālaṁ panghum langhāyate girīm, yat kṛpā tam ahaṁ vande śrī gurun
dīna-tāranam

["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]

Vaiṣṇava Ācārya Bhakta Vṛnda. [24:30 - 26:20 ?]

Vaiṣṇavānāṁ sahasrebhyaḥ. Satra-yājī viśiṣyate. Satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ.

Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate.

[brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

Taṭasthā _____ [?] [27:03 - 29:33 ?]

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

[29:45 - 31:55 ?]

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ 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]

[32:08- 38:50 ?]

Vaiṣṇava *sevā*, he's a servant, but not to supply the ordinary mortal things of pleasure for this worldly person. _____ [?]

The Lord says that, "My servant, his position is also respectable like Me. He serves Me, at the same time to acquire the position of being served. So Viṣṇu, Vaiṣṇava, as much as I should be revered, to be worshipped, My servant he also holds such position, such claim. He's My part and parcel. He's a member of My family, and My family's purest of the pure."

They're all emanating purity, agents of distributing purity to the world. And purity is not only self abnegation but it can be acquired by self surrender, the higher purity. And service, not calculative, not actuated by any motive, but automatic, spontaneous service. Service of the beauty, beautiful, service of love divine. Not only service of power, but service of beauty, love, *sundaram. Satyam, śivam, sundaram*. *Sundaram* is the most original factor in this world ever discovered.

So Mahāprabhu and *Śrīmad-Bhāgavatam* preached about the worship of *sundaram* over *satyam* and *śivam*. Not mere unassailable eternal existence to be adored. Not mere consciousness of the material substance that is to be adored in appreciation of a new wonderful thing. But the fulfilment of the consciousness and the real existence of that highest substance that was given exclusively in *Śrīmad- Bhāgavatam*, and then by Śrī Caitanydeva and His followers. We are worshippers of the beautiful, reality the beautiful, reality the love, reality the harmony. That is the highest quarter of the existence, and we're connected internally with that. So we must aspire after that scientifically. There is a particular method, and we are to follow. *Śāstra* is there, and living *śāstra*, the *sādhu*, is there. Under their guidance we can hope to attain such highest fulfilment of life. _____ [?] *Gāyatrī*, *Veda*, *Gītā*, *Upaniṣad*.

_____ [?]

End of 82.11.08.C_82.11.09.A

Start of 82.11.09.B

Śrīla Śrīdhara Mahārāja: _____ [02:45]

Helping to incur debt in this material world, in the name of help, what is going on. Already he's under the pressure of a high burden. Again, in the name of help, I'm securing for fresh loan on his head. This is the help in this world. *Karma dosa* _____ [?] No work can be fully pure in this world.

Even [Immanuel] Kant says, "Only good will."

But we say that good will is also impure, filthy. We do not know what to eat. So everything is impure and rubbish here. And with the help of the scripture and real agent we're to know what is good, what is bad, and to accept the good and eliminate the bad.

Gauḍīya Maṭha came, Mahāprabhu came, and after that in the modern time our Guru Mahārāja came, single handed almost. Single handed he began his fight against the so-called existing principles going on in the paraphernalia in the environment.

Prithi vite yata katha dharma nam chole, bhagavat _____ [?]

[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]

In the garb of religion, so many non religious things are being delivered. It is a treachery to the ordinary people. We must know what is pure religion, what is the real recommendation of the *Vedas* coming through *Bhāgavatam*.

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

The *Veda* is supposed to be tree, *kalpa-vṛkṣa*. Whatever we want it can supply that. And from that the natural product has come, a ripe fruit has come naturally, the production of the *Vedas* and that is *Bhāgavatam*. Not any artificial colour there, that any scholar will come and thrust his interpretation into *Bhāgavatam* and say, "This is *Bhāgavatam's* opinion." Not *Veda's* opinion, *Upaniṣad's* opinion, not that. *Bhāgavatam* has come automatically from the *Veda* tree. What is its real production? *Bhāgavata* says,

_____ [?]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

_____ [?] "I'm friendly to you all. Why should you have any apprehension from Me?"

[06:55 - 07:40 ?]

Who can't tolerate other's position, he's a jealous person. Jealously less persons, it is only for them, that they can tolerate, they can understand that there's one principle that He's all in all. He's autocrat. He's above law. And He's our master. He can make or mar. Only they that have got no jealousy, only they can come to such level so enquire after such truth. And the *matsara*, they can't admit that there is God. And designed and destined, the whole creation designed and destined by Him.

[08:50 - 09:35 ?]

There is land of the Lord. If we can enter in that plane then we can be really happy by giving, not by exacting. To sacrifice for Him, that is to get enough, both in quantity and quality, especially in quality. We can swim in the pool of nectar. Something like that, if we have entrance into that plane.

[10:17 - 13:50 ?]

Many Englishmen friends are also here. It is very much appreciable you can understand that so many from the foreign land, they have also come being attracted by the instructions, advice, of Mahāprabhu and *Śrīmad-Bhāgavatam*. So many respectable young boys they're charmed by the beauty of the teachings of Śrī Caitanyadeva, *Śrīmad-Bhāgavatam*, and Their agents. And they have come to join us. It was already foretold by Bhaktivinoda Ṭhākura some hundred years ago. And our Guru Mahārāja began the work in a humble way. And after that one of his disciples, A.C. Bhaktivedānta Swāmī Mahārāja, he went to the west empty handed. But by the grace of Mahāprabhu and Kṛṣṇa and Nityānanda Prabhu he was very much successful to push this high level advice to the west. And attracted by his earnest desire to distribute this nectar they have come in hundreds and hundreds to join the *saṅkīrtana* party under the banner of Gauḍīya Maṭha, Bhaktisiddhānta Saraswatī, Bhaktivedānta Swāmī Mahārāja.

And I'm sure that you'll be pleased at heart to find them amongst you who are taking all sorts of risk in their life to preach this truth to the whole of the world with all their might and resources at command. There are bright scholars, some Doctors, then some traders, some otherwise, men of parts of different type, they have joined this movement and taking it to all, every corner of the earth, most skilfully. And we must feel our gratitude, express our gratitude towards their divine attempt and their earnestness to know and to distribute this sort of high order of knowledge of relief to the people at large. So we appreciate their presence here and their attempt. And I think all will be same with me in my opinion that they've encouraged us in a very extraordinary way to search.

Many Indians they're encouraged by their presence, they're also very inquisitive, 'that what is there that so many foreigners of high grade they're also coming to appreciate, so there must be something to be inquired.' In this way also many persons holding high positions in the society of

the present education they're also coming. So we give our thanks to those noble persons for their attempt. And we pray to our Guru and Vaiṣṇava that their attempts may be fulfilled by them. With this I retire.

Yājāvara Mahārāja, I request.

Śrīpād Yājāvara Mahārāja: [19:17 - 19:36 ?]

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."]

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

["O Śrī Śrī Rādhā-Madana-mohana, I am a helpless cripple and my meagre intelligence is absorbed in the vile material sense objects. Kindly let deep devotional attachment arise for the exclusive wealth of my life which is Your lotus feet. May You Lordships, who are so compassionate and affectionate, be forever victorious!"]

vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ

["I eternally offer my respects unto Śrī Vṛndādevī, Śrīmatī Tulasī Mahārāṇī, who is the dearmost object of Lord Keśava's affection. I bow down before Satyavati who can bestow pure dedication unto Lord Kṛṣṇa."]

[20:20 - 32:25 ?]

Śrīla Govinda Mahārāja: [32:32 - 33:25 ?]

Parvat Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Parvat Mahārāja: First of all let me read the Vyāsa *pūjā* offering His Holiness Tridaṇḍī Goswāmī Viraha Prakāśa Mahārāja.

Śrīla Govinda Mahārāja: _____ [?]

Parvat Mahārāja: "My dear Śrīla Śrīdhara Deva Mahārāja, please accept my most humble obeisances at the sacred dust of your lotus feet. In this age of Kali, the open controversy has forced _____ [?] into misdirecting everyone. Thus it is not very surprising that some great personalities share their _____ [?]
conclusion that truth is differentiated from truth. This is the most regrettable of all misunderstandings that we presently witness. Those who are under illusion become confused when the dense veil of infamy attempts to cover your transcendental personality. But those who are most fortunate know that you are always shining in spite of the infamies. Just as the sun keeps shining although being eclipsed by mean Rahu. According to the only existing truth Your Divine Grace is able to awaken divine love within anyone's heart. This is only possible for one who has the good fortune to feel that the entire disciplic succession is present in your divine person. Thus even the grossest of all persons can relish the divine nectar emanating from your lotus lips and thus transcend the lowest strata of consciousness.

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]

In this holy day I have come to beg for your mercy. I know you are very dear to Śrīmatī Rādhārāṇī. She will fulfil anything you might ask. Though I'm the most unqualified fool, please ask Her to bless me, that I may be able to unconditionally and eternally serve the one who is the dearest of Her heart, Kṛṣṇa, the transcendental cowherd boy. I beg Your Divine Grace that I may be free from all offences I may commit at your lotus feet. The most awkward of your servants, Viraha Prakāśa Swāmī."

Parvat Mahārāja:

oṁ 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."]

All Glories to Śrī Guru and Gaurāṅga! Dear Śrīla Śrīdhara Deva Goswāmī Mahārāja Rūpānuga Dara.

In this most blessed event of Your Divine Grace's eightieth anniversary I wish to come to your divine lotus feet with a humble offering.

How wonderful it is that one can have access to your lotus feet. Although everyone knows they do not stand on our side, this dimension of exploitation, being situated beyond the realm of renunciation, dancing at the transcendental sound of the land of dedication. An eternal inhabitant of the land of nectar and intimate associate of Śrī Śrī Gaura Gāndharvā-Govindasundara.

Eight years ago, first I heard your divine instructions on how spiritual sound vibrations enters into the material dimension, purifying the senses and the mind to reach the soul, awakening recollections of eternal serving mood. Hearing Your Divine Grace made such a great impression in my heart I wished there and then I could come to meet Your Divine Person, such great master of

love divine. How could I know I had a meeting to attend to eight years later with Your Divine Grace. Connection had been established through the medium of transcendental sound vibration.

Akrpa sindhu rūpānuga dara. No doubt you hold the keys to the doors of the *sampradāya* through which one can come in contact with Śrīla Bhaktivinoda Ṭhākura and Bhaktisiddhānta Saraswatī. How can one pretend to be connected with the *sampradāya* who disregards your divine instructions.

Today I feel that if my Śrīla Prabhupāda and your Godbrother and intimate friend Swāmī Mahārāja would be present he would come and tell everyone out loud once again about Your Divine Grace's high realisations about Kṛṣṇa consciousness. Which to the great fortune of the entire world are being spread through its length and breadth.

He would re-emphasis that "You must come and live in the Māyāpur temple," in that house he was going to build for Your Divine Grace so that he could enjoy your divine association which he so much relished for many years of intimacy.

My Śrīla Prabhupāda, and your Swāmī Mahārāja, would surely want to tell you how thankful he is that you are helping him caring for those he has brought to this side of Kṛṣṇa consciousness.

He would be here right now asking Your Divine Grace to be pleased to give instructions how to build your temple of understanding so that the entire world could come and benefit with a proper conception of reality in its multiple dimension.

He would again be willing to spend many hours a day discussing with Your Divine Grace such transcendental topics, that if we would hear them we would certainly faint.

He would certainly also tell Your Divine Grace that he wanted always to get Your Divine Grace out preaching, because of two things. First, that your Guru Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Goswāmī Mahārāja Śrīla Prabhupāda's personal request, here. And second, with his own perception of Your Divine Grace's high and deep realisation of Kṛṣṇa consciousness.

Now we feel he's helping us to help take Your Divine Grace out to the world at large, what we're trying to do to the best of our small ability, as we wish to help him to fulfil the request of his Guru Mahārāja.

In the middle of such relationship between Your Divine Grace and my Guru Mahārāja I feel myself to be like a little insect of insignificant value.

It is only by your mercy that I will be able to please Your Divine Grace being able to assist in the mission of establishing a centre for relief work in New York city.

Dear Śrīla Śrīdhara Deva Goswāmī Mahārāja, I come to your divine lotus feet as a beggar, implored to the benediction to always be able to give _____ [?] as your servant, your most _____ [?] servant."

Śrīla Govinda Mahārāja: _____ [?]

Devotee: _____ [?]

mukam karoti vācālaṁ panghum langhāyate girīm,
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["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]

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."] [*Śrī Vaiṣṇava Praṇāma*]

End of 82.11.09.B

Start of 82.11.11.A_82.11.12.A

Śrīla Śrīdhara Mahārāja: The servant of the servant of the servant, in this way. Die to live. Ultimately it comes to that. Learn to die for living high life. *Nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] Don't be afraid of going down. There you'll thrive.

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]

So highest is for the lowest. We may come to this conclusion. But all must be lowest and highest, that must be absolute, not a sham posing. The sham is to be eliminated. If I can conceive my sincere self to be the lowest, so much I come in relativity of the highest, spacious, infinitely highest. We come in the relativity when I can consider I am the lowest of the lowest. The relativity is such. *Nirmat-sarāṇāṁ satāṁ*. As much as I shall see myself to be substantial I lose the chance of having the conception of the real big. So *śaraṇāgata*, the question of relativity demands that as much as we can find ourselves to be lowest, so much I shall come in the relativity of the highest.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Hari bol.
Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrī Bhakta Vṛnda kī jaya! Hari-Nāma Saṅkīrtana. Gaura Hari.

...

...I have seen Kṛṣṇa. Not only myself, I have shown Kṛṣṇa on the tamarind tree on the other side of the Ganges, and there are so many evidences there. So many men saw Kṛṣṇa. I showed Him."

And why are you cheating yourself? I'm told that you are a *brāhmaṇa* boy. And coming in contact with this pseudo *sahajiyā* Vaiṣṇava you have become deranged to such stage, you see Kṛṣṇa. Kṛṣṇa cannot be seen by these eyes. *Adhokṣaja*. We have learned something, consulted, and we have read some *śāstra*, *Veda*, *Upaniṣad*, *Bhāgavatam*, *Gītā*. All these things we have gone through. So don't deceive your own self. You know yourself how you are. You are still a slave of your senses. You have got the lust, the anger, this and that, so many things you feel. And I also know that. And you are simply, not only deceiving the foolish persons, but what is more dangerous, you are deceiving your own self. Very strongly I told.

Then he got some impression, and some day leaving that female dress, and he kept hair also like the female, was clean shaved, and came to me. "Now enlist me amongst your disciples."

At that time I began very reluctantly, to accept one or two disciples.

Then there was another Godbrother with me. "No, no. Never accept him as disciple. He will not be able to stand here, he will go back again, and he will be a blasphemy to our mission."

So I flatly refused him. I'm not going to accept you as disciple.

So, so many things. *Adhokṣaja*. It cannot be seen, and it is seen coming down. It is very, very rare coming down from the spiritual sphere, to the mental sphere, and becomes so much strong that when eyes open overflowed they can see Him. And when He withdraws nothing remains. So it is not very easy, there are so many stages. *Ādau śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛttiḥ*, *bhakti*, *bhāva-bhakti*, *prema- 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 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]

The stages are there, mathematical calculation, we can trace in one man by measuring, by this philosophical computer, that how much progress is there. Has he got *śraddhā* proper?

He will say, "Oh. Śiva is also - Śiva, Kṛṣṇa, Kālī, Śakti, all God, all equal." And that man will say, "I have seen Kṛṣṇa."

So there is the standard measurement, criterion is there, in what stage one will see Kṛṣṇa. And once when he has seen Kṛṣṇa what will be the after effect? One who has seen Kṛṣṇa, the after behaviour, conduct after that what will be there? All these things should be considered. So the *sahajiyā*, we hate them, they're born offenders, who takes Kṛṣṇa in so low a level.

Svayaṁ-Bhagavān Kṛṣṇa, Sanātana Goswāmī has given the gradation. Jīva Goswāmī by what stage eliminating, eliminating, elimination of so many things within our area of knowledge. We are to go to that side. It is not a very easy affair.

Bhargava: That's why I'm asking you, because I would not ask anyone if they saw Kṛṣṇa. But I'm seeing your quality of heart and so many years of sincere service to Kṛṣṇa. That is why I'm asking you.

Śrīla Śrīdhara Mahārāja: Yes. I'll also say that I have not yet seen Kṛṣṇa, but I'm in the way in search of Kṛṣṇa. I have not got Him, not seen Him, but I'm in the search of Kṛṣṇa, and I feel that I'm in the path of real search. And whatever told, whatever seen, or said, that in the path these things will be, I have some sort of experience of that, that in the real path of Kṛṣṇa I am. So far I can say. But I have not the audacity to say that I have seen Kṛṣṇa, I'm in *līlā* with Him. All these things I revere. And I don't want also to have it so cheaply. Cheap Kṛṣṇa I don't want, this market Kṛṣṇa I do not want. I want, as guided by my Guru Mahārāja to have *darśana* of that Kṛṣṇa, in this birth or hundreds of births after, does not matter. This is my idea. I'm not going to deceive anyone by any wrong statement. But I think I'm the path, by the grace of Guru Mahārāja. I'm in the path, that I can say. I feel it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the songs of Bhaktivinoda Ṭhākura, or Narottama Dāsa Ṭhākura, like sometimes Bhaktivinoda says, "I am a resident of Svānanda-Sukhada-Kuñja." And he's speaking as if he's in *līlā*.

Śrīla Śrīdhara Mahārāja: Ah. Yes. It may be, we may think that is the ideal he has described after. His highest ideal is that. He's doing it in his ideal life.

Bhargava: Imagination?

Śrīla Śrīdhara Mahārāja: Not imagination. It is reality, not imagination, reality, as seen from afar, a little distant. Something like that.

Bhargava: So at that point he had access?

Śrīla Śrīdhara Mahārāja: But the feeling within his inner heart he's describing. And sometimes he says, "Suddenly I had a flash, I saw, and then when I went to mark it particularly, vanished." Something like that.

Bhargava: I have not had any flashes.

Dhīra Kṛṣṇa Mahārāja: He wants to have a flash. Bhargava, he wants such a flash.

Śrīla Śrīdhara Mahārāja: And if He's gracious you may get it. His mercy.

Bhargava: I need so desperately. I had one flash before I became devotee.

Śrīla Śrīdhara Mahārāja: Don't try easy marketing, you will be cheated. Pray, make yourself ready to pay more and more price, more and more price. Don't finish the bargain, then you'll be loser. Why? The Absolute, we're after Absolute. Absolute can never be finished. Then we say that we are seeking the Absolute but practically we think that we want to be master of the Absolute. It is impossible.

Bhargava: Yes, I do have strong material desires.

Śrīla Śrīdhara Mahārāja: So that sort of aspiration should be crushed, that is to be nipped in the bud. In His search, die. Die to live, not treat miserly. Try to give yourself, and how. Then as much as you will be ready to sacrifice yourself and can successfully do it, then automatically you will find yourself in some other plane.

Bhargava: I was sacrificing for many years.

Śrīla Śrīdhara Mahārāja: As a subject and making Him object, you will be able to make Him prisoner, don't think like that. Try to become His prisoner.

Bhargava: I was serving with that mood for some years.

Śrīla Śrīdhara Mahārāja: Keeping your subjectivity you can have any contact with Him. Wholesale to be dissolved and your new self will come out and you will find all around Kṛṣṇa consciousness. And then sometimes Kṛṣṇa may be pleased to give you the touch of His existence, in different ways.

But I'm an enquirer and I want to make Kṛṣṇa the object of my enquiry, to imprison Him in my prison house of imagination.

Once, when I had not come to join the Maṭha, I was a law student, the national movement came. Just in the front of the Calcutta University Hall, _____ [?] there is a tank _____ [?] park. One gentleman was delivering lecture.

"I went to Haridar, and I went up the hill, and found a *sādhu* is coming down from the hill. Anyhow I asked him in broken Hindi, Have you seen God? Can you show me the God?

The *sādhu* told, in such an inspiring voice answered me. "Don't you see Him? Look at all this atmosphere, the trees, the water, the hill, all these things, and the whole, you cast your glance according to the whole environment. Can't you see Him?" With so much impression he told this that at that moment I saw that a conscious backing. Whatever is there, just in the background some spiritual existence I found. In such a _____ [?] such impressive way he told. Don't you see Him? Look at the sky, the trees, the stone, everywhere He is. _____ [?] Only He is there."

By our continuous engagement we shall come. Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare Kṛṣṇa. Talk about Kṛṣṇa. Then hear about Kṛṣṇa. Take the Name of Kṛṣṇa. Take His *prasādam*. Collect for Him. In this way gradually we shall enter into the intense feeling of Him, halo, the lustre of Him. And gradually we shall come to have conception according to our capacity. Always remember the infinite is in His one part. He's such.

athavā bahunaitena, kiṁ 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]

"Arjuna, what more I say to you about who I am? The whole thing you can imagine, only in My negligent part."

You are going to enquire about that. No cheap rate. Then, after that what will you do, your searching?

Mahāprabhu says, "I'm searching Him, but I have not got a little bit of that divine love, I'm searching, searching."

na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ 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]

"Otherwise, how can I maintain My life, sustain My life without His company, without His grace?"

yugāyitaṁ nimeṣena, [cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa 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 one moment seems to Me a great age, so many light years, *nimeṣena*. *Cakṣuṣā prāvṛṣāyitam*. So much tears ran down through My eyes. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ*. The whole world seems to Me only a vacant vacuum. *Govinda-viraheṇa me*. But I still cannot get the company of My beloved Lord Kṛṣṇa."

Devotee: _____ [?]

Bhargava: That loneliness for Kṛṣṇa, sometimes, I mean this is the truth how I'm feeling. Sometimes I'm thinking I've given so much. And all I want is a little drop, just a touch so I can be inspired to do more. Not that I want to enjoy Kṛṣṇa, but some reciprocation, that I'm there.

Śrīla Śrīdhara Mahārāja: This is nothing. Taking food, walking, taking bath, dress, so many comforts we're seeking, and what demand we're going to fulfil. Everything, try to calculate in the term of infinite. No finite, however greater, it can come to make infinite. The very composition of

infinite is of another type. All inner dissatisfaction. I have done nothing. When you be in this path, that I can't do anything to approach towards Kṛṣṇa, unit of measurement towards infinite is that.

And I'm doing this, I'm doing this, I'm doing so much, I'm paying so much value, that is opposite way. Those that are really in the path of Kṛṣṇa their feeling will be, I can't do anything for Him. The whole attitude will be changed. This idea we have been given by our Guru Mahārāja. It is the nature of the way of searching.

Once, two *brahmacārīns* after eight or ten years service, they once came to Prabhupāda to put some question, and they're hesitating to put the question. Then Prabhupāda himself asked them, "It seems that you want to speak something to me, but you don't speak."

"Yes. We came to say something to your holiness but we don't venture."

"No, no. Say what you have to say."

Then he says, "So, eight or ten years we have come and we're doing service as we're ordered. But so far we did not feel anything about Kṛṣṇa, any progress."

"What you say at present, is it true? Are you sincere in your statement?"

"Yes. What we say it is true as far as we know."

"Then it is all right. Go away. Don't be afraid."

That was his statement. What does it mean?

Bhargava: I don't understand.

Śrīla Śrīdhara Mahārāja: That you have not acquired anything. You are searching for something but you have not got anything concrete, that feeling is a good sign.

Bhargava: A good sign?

Śrīla Śrīdhara Mahārāja: Good sign. If you would have said that you have got so much knowledge, so many things, so many things, then that would have been egoistic. That progress in the egoistic way that you can feel, you can know, you can complete. Empty yourself. You see, all striking, a very striking thing.

Bhargava: A little bit I can understand.

Śrīla Śrīdhara Mahārāja: Can you understand? Only negative hankering for Kṛṣṇa, that is the measurement of the progress in that way. I have nothing. I can't relish anything. I'm going to be mad. Not yet have I got any trace of Kṛṣṇa. The way is in that side, in *vipralambha*.

The other day I was saying, all risk no gain. The way is like that. No risk no gain, but all risk no gain. The way is like that. You risk everything but you won't get anything. Because, in our terms what is gain and loss, we're captured by _____ [?] You do not know _____ [?] So prepare yourself. Don't be satisfied with anything, 'that this is Kṛṣṇa.' No Kṛṣṇa. *Neti*, *neti*, *neti*. And in the background you'll be able to find some sort of...

It is there, it is with the scripture, it is with the Guru and Vaiṣṇava. But I have nothing. It is their property all the time, not mine. It won't be my property. It is the property of my Gurudeva. In this way the angle of vision will be set, the property of my Gurudeva, the property of Nanda-Yaśodā. They can deal with this in any way. But I'm a sight seer. I will be asked by the servitors, 'Do this, do this, for His service.' That position is better for me. Not to approach the nearest but from far off.

I'm not fit. We're to take that course that I'm unfit. The unfitness should be our first thing to analyse, open to us, unfitness.

While I'll be fit to see Him then no *śaraṇāgati*. Self-abnegation, to undo what I am, to dissolve my ego to the finish. Then He's there. It is difficult to dissolve ones ego. When ego fully dissolved then also another ego through the service, that will shine. All eliminated present ego, the very gist, a point of soul conception, that we'll find in an atmosphere, and through service it will gradually enter into.

We shall look at the example, that Jayatīrtha Mahārāja we're told, that every night they're dancing to show that they're inspired with Kṛṣṇa *rasa*, all these things. Blasphemy.

I never saw our Guru Mahārāja to dance and to chant, only soberly talking about Kṛṣṇa. If any time with his controlled mind any time any drop of water oozing from the tears, very stealthily he removed them. Very eager not to express any feeling, and if any feeling, sentiments come out, very carefully he tried to conceal. That was his nature, not to show.

Otherwise that Rāmadāsa *bābājī* and others, what they think that what they do, like so many mad dancing, and shedding tears, and shivering. All they showed drew the common mob towards them.

And Prabhupāda had to discuss that, "These things have no sign of real devotion."

[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

Amongst *crores* of liberated souls, one Kṛṣṇa *bhakta* is hardly to be found. Nārāyaṇa *bhakta*, then Kṛṣṇa *bhakta*, are far there to be found.

Try to come in the relativity of infinite, and we're to cross the infinite, and to dissolve that ego. Hegel says, "Die, learn to die first." And dying, not for this or that, but of Kṛṣṇa conception coming from Gurudeva. Die to live.

Bhargava: The one reason I ask is, I talk to people about Kṛṣṇa. Many of the Christians can appreciate.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhargava: I speak to many of my countrymen, they're Christians, and when I bring up...

Śrīla Śrīdhara Mahārāja: You talk about the ideal, discuss the ideal. "Your conception is this, our conception is that, and what is the difference between the conceptions." In this way you can do.

Bhargava: When I explain *bhakti* they can appreciate *bhakti*.

Śrīla Śrīdhara Mahārāja: *Bhakti* is a general thing, but there is also the type of *bhakti*, and the *bhakti* for which the others also, the model. _____ [?]

Bhargava: When I talk to them they can appreciate *bhakti*, and when I explain...

Śrīla Śrīdhara Mahārāja: *Bhakti* is also no *bhakti* you are talking *bhakti*. I'm also talking *bhakti*. Any difference do you find there?

Bhargava: Yes. You have a lot more power.

Śrīla Śrīdhara Mahārāja: So *bhakti*, the ideal, they've also got ideal.

Bhargava: But it is the focus of the *bhakti*. Like when I explain Mahāprabhu's philosophy, *bhakti* even above *mukti*...

Śrīla Śrīdhara Mahārāja: Yes. *Bhakti*, the ideal, the fine touch, appreciation for the ideal. Mahāprabhu has given an ideal. Christ has given another ideal. Our inner, which we cannot trace, but the attraction for the ideal. We're to analyse that fine thing, our appreciation. Why we appreciate Kṛṣṇa and not God given by Jesus? That is a vague thing, and this is some clear conception, sweet conception of the thing. Why am I attracted to this side? I'm to analyse that. What is there that took me this side and not that side? I'm to see into my inner heart and try to express that. The difference is there.

Bhargava: The only thing I can tell them is I say...

Śrīla Śrīdhara Mahārāja: When, in my previous days, generally, I used to collect money and met gentlemen, many sympathetic many apathetic.

Sympathetic said, "Oh. Why you are running from door to door for collection? When we see that you come from a very high family, and you are educated, and you are fit, but why do you waste your time by collection from door to door? And what you want me to do for God? Then go to the mountain cave. There is arrangement by the religious householders, they will give food to you regularly. And go on meditating."

In this way. Sometimes by their request I tried to look to my own heart why I'm doing.

They're saying sympathetically. "Begging from door to door, what good can you derive? You go straight to the cave and sit in meditation for Him and try to connect yourself in direct way."

Then I looked, many a time I looked to my heart for the answer, and I got, sometimes I used to get.

I told them, do you know the *Upamanyu* [?] *Ujjvalav* [?] the *Upaniṣad* disciple character? They're sent by Guru to the pasture ground, sometimes to the cultivation land. And what for?

Kṛṣṇa went to Gurukula and went to bring the wood _____ [?] from the jungle, with a co-Godbrother. What is the necessity?

So it is necessary that whatever action I shall begin, taking in response of our own ego, that will create a material atmosphere, spread my subjective atmosphere. But I have ceased to do according to my own inner thought. I have placed myself at the disposal of a higher devotee. The subtle system of my inner body I want to kill, finish, and I have stopped its food. If I obey its order it will thrive thereby. I have stopped the ration to the soldier, the food supplied to the army, stopped. I have totally disconnected food supply to the army. Let them die fasting. And if they die, if that ego will die, then another body which works only in obedience to the higher agents, that will

come out. And this body which gets its food from the ego, that will be finished. I want to do that. The whole mental system may die without food. So no insinuation from within, my ego. I'm doing that. Our Guru asked me to do whatever thing I'm doing that. I'm engaged with Vaikuṇṭha, transcendental world, and want to dissolve my ego. And the world produced where we're living in by my ego I want to get out of that. I'm living in my own imaginary world. That world must go away, and another world will come to me. I'm counting on them, and this person, this material, this gross conscious body and the world created by it, another world I want to live in, in the world of my Guru I want, in this way.

Once, one *sannyāsī*, he, leaving the engagement given by Guru Mahārāja went to visit Badarikāśrama and holy places. Then he was punished. "Why have you left the responsibility of service given to you and you are going for pilgrimage?"

I was a beginner at that time. It gave a heavy pressure on me. What is this? A *sannyāsī* has gone to visit Badarikāśrama, the place of Vyāsadeva, Śukadeva, what is the so great fault there that he's...?

I was a new man, I was in charge of Kurukṣetra Maṭha and I was given a letter. "If that *sannyāsī* comes to that Maṭha don't allow him to enter." That was a senior *sannyāsī* and I was a newcomer, a great shock to me. And the *sannyāsī* came in a day or two, and the other day I showed so much respect to him, and that day how can I say that you won't enter this Maṭha. Very much difficulty. Then when he came I showed the letter to him. This is the order from the centre.

First he was excited and went to abuse the higher authorities.

Then I told him flatly that, Mahārāja, I feel much apprehension in my mind. I'm very much afraid.

"Why are you afraid?"

When after ten, fifteen years, after service, if you come to such level that you're to be ousted from the mission, then what hope have I got? I'm a beginner. So your fifteen years service has earned such punishment as to be ousted, then what hope have I got here? So it is not possible for me, it will be rather to waste my time here.

Then he came out in another colour. "No, no, no. You need not be afraid. I may do wrong. A boy may not pass B.A. degree, M.A. degree, that does not mean a primary student he will also fail that." In this way. Then he took that, "Not injustice but it is justice, and I have committed something wrong." He came to that.

But this fact had a great impression in my mind. What is there in the service? Disengagement, he was leaving the desired service of Guru, if he wants to go to holy place that is a punishable offence. What is this? So the service, that is the connection above. God's will through His agent, to be engaged in his service is very, very valuable. And to select in my level what is good and bad and to go to a holy place, that is some sort of religious luxury, freedom. But divine service is above freedom of ordinary soul.

'It is holy, I'm doing right visiting holy places.' The origin from my ego.

And far higher ego is giving instruction, 'Do this. God wants this from you.'

This is another world, it came to me gradually, that to obey the orders of a Vaiṣṇava that means to serve the higher divinity. And to roam, to wander...

End of 82.11.11.A_82.11.12.A

82.11.12.B

Śrīla Śrīdhara Mahārāja: I'm more afflicted than you feel, what I have done for. Then what should I say? If it's the order from the higher plane we have to do it.

So you take *prasāda*, *pāraṇa*, the *Dvādaśī pāraṇa*. In time we should take something to finish the role of *Ekādaśī*. This *pāraṇa* is also a part of the fasting. In the *śāstra* it is recorded, within some time we must take something to observe in honour of *Ekādaśī*.

Bhargava: Thank you for your time. And I wish you a happy birthday and many more, for our sake.

Śrīla Śrīdhara Mahārāja: In search after infinite. Until infinite comes to me, graciously, to reveal Himself, go on searching. It is His pleasure, not my pleasure, and not anything to force Him. It is absolute. And I have come to get a drop of grace from the absolute, not any limited thing.

"I am everywhere, nothing in Me. I am nowhere, nothing in Me. I am everywhere, everything in Me. Try to understand this peculiar mystic position of Mine."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dayādhara Gaurāṅga: Mahārāja, recently I've given some talk at university and I made mention that Śaṅkarācārya did not give Vedic *siddhānta*. Many of the professors they're very angry with that statement. I'm asking, is that correct to say that, or not correct?

Śrīla Śrīdhara Mahārāja: You can't conceive that yourself, what Śaṅkarācārya gave?

Dayādhara Gaurāṅga: I'm repeating what is in the books.

Śrīla Śrīdhara Mahārāja: But you can't catch the meaning, proper?

Dayādhara Gaurāṅga: No. I think from what I can understand, Śaṅkarācārya did not give Vedic *siddhānta* but he was...

Śrīla Śrīdhara Mahārāja: Why not Vedic *siddhānta*? What are the points?

Dayādhara Gaurāṅga: Because Vedic conclusion is that...

Śrīla Śrīdhara Mahārāja: What is the defect in his explanation of Vedic *siddhānta*?

Dayādhara Gaurāṅga: Because he's given impersonal conception, because he's not saying the absolute truth is person.

Śrīla Śrīdhara Mahārāja: Why?

Dayādhara Gaurāṅga: Why is he not? Because...

Śrīla Śrīdhara Mahārāja: The Vedic expression you are to analyse and show that what Śaṅkara gave that is incomplete here.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: What are the points? Have you detected them, no?

Dayādhara Gaurāṅga: Say again.

Śrīla Śrīdhara Mahārāja: Śaṅkara's explanation of the *Vedas* are defective.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: Why? Can you point them out?

Dayādhara Gaurāṅga: Yes. I tried to point that out. But they say that Śaṅkarācārya was preaching devotion, *bhakti*, to the absolute.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. He did not recognise the receiver of devotion. He said, "All *māyā*. Viṣṇu, Nārāyaṇa, the personal conception of Nārāyaṇa, Kṛṣṇa, all the Gods, all *māyā*, illusion. All imaginary. Beyond imagination nothing remains. But we say...

[05:37 - 07:42 ?]

Dayādhara Gaurāṅga: The reason I have some doubt about...

Śrīla Śrīdhara Mahārāja: Śaṅkarācārya you see, you hear first some basic thing. The fundamental conception is this. Śaṅkara says that everything is imagination. The conception of God, so many gods, whatever differentiation means in the imaginary world, and after that the non-differentiated, non- discriminated, all else.

But Rāmānuja says, and other Vaiṣṇavas, that is super subjective world. That can come down here but we cannot go up to that transcendental play with this ego. The fundamental difference is here.

We are subject, we are monarch of all we survey. We are surveying both gross and subtle things with our ego. But when our ego finishes, in the border, that is Svaḥ, Mahā, Jana, Tapa, Satyaloka, according to subtlety the gradation is running high. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, then Virajā, effacement of our ego. And then Brahmaloka, certain hazy conception of some conscious thing, non-differentiated. Here finished Śaṅkarācārya.

The Rāmānuja comes with his interpretation from the same *Veda* and other theistic scriptures. That as a subjective experience it is finished there. But sometimes we can feel that something descends from some higher plane to our plane. There is not limit, but that fineness is going on. And then after, our *jīvātmā*, the Paramātmā, the Nārāyaṇa conception, all these, that is called Vaikuṇṭha, the unlimited, the infinite. The infinite has got also life, and that can come down, but we cannot go up. That is called transcendental, supra- mental. There is some substance, when He comes down to our plane we can feel, but when withdrawn we are nowhere. There is such a plane.

Adhokṣaja. *Adhaḥkṛtaṁ, indriyajaṁ jñānaṁ*. The whole world of our sense experience is *adhaḥkṛtaṁ*, that has been kept down, that is dispersed, and some higher feeling comes down. There is a systematic world, and now and then, here and there, we find that...

Have you heard of the flying saucer. Some say that we come in connection with flying saucer but can't connect with them. They can come to connect with us, but we can't connect with them, that flying saucer. A few years back there was a rumour that flying saucer, perhaps from another planet with more efficient planes they're coming to visit our place. They can connect anywhere, they can drop, but we run, chase after them, can't catch them.

So that *adhokṣaja* plane is a finer plane than the, so finer that *jīva* soul is gross to them, *jīvātmā*, gross. And more fine, Paramātmā, and an all conscious plane, higher consciousness plane there is where there's no limit with Brahmaloka, as Śaṅkara says.

That wherever I - no taxation without representation, we won't. Śaṅkara, this *matsara*, Śaṅkara does not recognise any absolute plane where he's not represented. *So ham*. "If I cannot remain, I cannot thrive, I won't accept that. I don't admit the existence of such things."

But the devotees are of opposite type. They say, "Where we live, our position, our vision, our scope, our prospect, all limited. But there is infinitely higher planes. They can come, so subtle they can pierce through and come here." Ether can pass everywhere, but the stone cannot pass everywhere, through ether. So like far ethereal subtleness the plane is there, and there is everything, personality, the men, the devotees, all these things. Not only this but this is the gross perverted reflection of that subtle-most world. And it is there. We cannot go so far. Our jurisdiction is limited, but there does not end the world proper. Beyond that in the transcendental realm, they can come down to contact with us, but we at our pleasure can never contact with them.

And how contact is possible with that world for us? Without passport the visa is necessary. If for the interest of that plane if they recruit us from this uncivilised world to serve the purpose of civilised world, then we can be taken in. The African, a kaffir, can be taken to America as a slave. Something like that. So we can, if we sign the bond of a slave, then we may be taken in there. And that is our proper soul, die to live. After the wholesale death of our present life here we can rise up, we can awake in our finest souls. And that is a self of eternal slavery to that land, to Kṛṣṇa. In this way there is another.

The stage of *adhokṣaja*, the stage, the plane of knowledge is mainly divided into five sections.

The knowledge drawn from the *pratyakṣa*, self sense experience, *pratyakṣa*.

Parokṣa, which is not experienced by me but experienced by others and I also accept it as my own knowledge, in the store of my own house. They say there was a war. I have not seen with my own eyes but I take it in the store of my own knowledge, *parokṣa*. Not *pratyakṣa*, not my direct sense experience but which is experienced by other sources. That is the second stage of knowledge.

The third stage of knowledge, and the last stage according to Śaṅkara, is in the sound sleep. When we wake up from sound sleep we say, 'I slept a very peaceful sleep.' Thereby I say that I had some experience there, but that is undetectable. At that time when we were in sound sleep we cannot feel anything, but when come down from the level we assert that I had some peaceful experience. That is *parokṣa-nivṛtti*. Śaṅkara says goes up to that and says this is *aparokṣa-nivṛtti*. *Pratyakṣa*, *parokṣa* and *aparokṣa*, higher. And in *samādhi* the *yogīs* they live there in that _____ [?]

And that Rāmānuja and other Vaiṣṇavas say that there is a finer level, where they can come to us, and our finest self within can be taken up into that plane. But not to satisfy any of our individual enterprise, but we have to die as we are and to be utilised as a slave of that world, that finest golden self of us. Mahāprabhu says,

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]

Within our deeper-most self, that sort of self can be traced which can enjoy the confidential service of slavery of the Supreme Lord, The Absolute Sweetness. The realm is like that.

And Śaṅkara does not admit. According to Śaṅkara so many gods are admitted but their existence all gross, all in the misconceived world, not from the absolute standpoint, a misconception. "I am monarch of all I survey." Everything I see according to my limited interest, provincial or local interest. The universal interest whatever what we see that has got some universal necessity or reality. But we throw our own local interests on them and see accordingly. Everywhere it is here, all relative interest. A cat sees a thing in his own interest, a man sees another, a dog another. In this way everyone has got its selfish centre and according to that they see the world. So many planes of seeing according to every seer.

But the universal standpoint of seeing, estimation of everything, that is in the background, and we're to accept that. From Kṛṣṇa consciousness, from the standpoint of Kṛṣṇa's interest, and we're all part and parcel, we're all slave to Him, and everything is dependent on His will. Then that is the most absolute plain of seeing everything, calculating everything, and to do things in that atmosphere. The most subtle and highest most fundamental plain of the Absolute Whole, independent of all the local, the national, the social, the so- called religious conception that is thrust into the absolute conception of the thing. That must be withdrawn wholesale, and then we're to imbibe the waves of that plain which is coming from that, and that is *nirguṇa*. *Nirguṇa* means positive and the most finest which is free from all local and provincial vision. That is *nirguṇa*. As He is at His most highest central ways. And to train ourselves to see things in that way, similar, harmoniously with the ways of that plain _____ [?] That is necessary.

So Śaṅkara said everything what is visible, invisible, that is all *māyā*, imposed on the environment, and that is withdrawn nothing remains. Only one Brahman, some sort of hazy, non-differentiated mass of knowledge is there, nothing else.

But that is Brahmanpura, that is there and that is a subtle world and that world is infinite, and that is more powerful, more independent. That can contact with us, and at their sweet will. And if they accept them to take in there to have their conception, then only we can have conception, otherwise not. Not a matter of right, but a matter of grace. But there is a world we cannot deny that if graciously they take me to the source that plane we can have a very sweet and happy experience and engagement also, and we can find that is the real life.

And what we're living here that is undesirable, that is *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], full of these defects, and this is false. Only to be forced by our own limited vision to the environment, this is false.

But that is real, that I'll have a very meagre position, imaginary smallest position in consideration with the Absolute angle of vision it is really true. It is really true that my position is

the finest of the fine, and my independence, everything, is of that character. But that is all graceful, and everyone is self-giving, not exploiting, but all devoting, dedicating nature. A happy world there is, and we can be taken in if *they* want me taken in. Another world is there that is transcendental. And Mahāprabhu says according to interpretation, Śaṅkara says,

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

"He has got no legs and no hands, but He can run and He can catch. *Paśyaty acakṣuḥ sa*. He has got no eyes but He can see."

Then Mahāprabhu says, "Why Śaṅkara said that He has got no eye, no leg, no hand? But He's got eyes, but not eyes like our fleshy eyes, but He has got transcendental eyes. So He has got everything. *Apāṇi-pādo javano grahitā, paśyaty acakṣuḥ*. Then, *Neha nānāsti kiṁcana*. [*Kaṭha-Upaniṣad*, part 4, mantra 11 [?] There is no variegatedness, all is one. Śaṅkara takes the oneness and the plurality he's dismissing, but why he should dismiss the plurality, *nānā*? Why? Because if there's not *nānā* then why Śaṅkara has come to refute it? It is there, but it is mundane, it is partial." In this way Mahāprabhu catches Śaṅkara. "That he's accepting the revealed truth not wholesale but partially."

Do you follow?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: *Sarvaṁ khalv idaṁ brahma*. "Everything is one, Brahman." Then if there is not everything, then what is the necessity of Śaṅkara to come and to do away with him? There is that, we can't eliminate it if it's not existing, it is there. And also it is not variegated because the unity underlying, the harmonising centre is in the back. So the *nānā* is there, and the variety is there, and unity also in the background to harmonise them. Both must be accepted fully. Every part of the revealed truth must be accepted. Śaṅkara, according to his whim, according to his provincial necessity, he's accepting something of the *Veda* and rejecting something.

These are the basics you must be acquainted with and then you'll be able to brush them out.

Dayādhara Gaurāṅga: Then they use the same quote that Prabhupāda used, to prove their point that he's teaching *bhakti*, they use the same *śloka* Prabhupāda used, *bhaja govinda*, *bhaja govinda*_____ [?]
So he's believing.

Śrīla Śrīdhara Mahārāja: What *śloka*?

Devotee: *Bhaja govinda, bhaja govinda*_____ [?]

Śrīla Śrīdhara Mahārāja: *Bhaja govinda*, his govinda he's a puppet of Śaṅkara, of illusion. That govinda we do not recognise at all. That is because beyond illusion, beyond *māyā*, nothing remains but that non- differentiated consciousness. That is not reality, that is under the world of misconception, that is *māyā*.

Dayādhara Gaurāṅga: Śaṅkara's *bhaja govinda*?

Śrīla Śrīdhara Mahārāja: Yes. That govinda, that everything, he gives recognition, he after the Buddistic school inundated the whole of India also. And Śaṅkara came to re-establish the *Veda*, the Hindus, and he had to make compromise with all the sections of different gods. Some were worshipping Gaṇeśa, some Kālī, Durgā, Śiva, Viṣṇu, and they, to conquer, took them all, combined them and told, "Everything is true, but you admit that Brahman is the highest reach. And in this plane you worship everything." So a compromise proposal... Anyhow a proposal was given by Śaṅkara, "That I give recognition to all sorts of worship, but you are to admit that this is all *saguṇa* and in the *nirguṇa* is only non-differentiated mass of consciousness, Brahman." In this way he effected a compromise between all the clans of different worshippers of different gods. And he pushed on with his propaganda and successfully driven away the Buddistic influence from India. That he did. And he gave recognition to all sorts of conceptions of all the demigods, and he included Viṣṇu, Nārāyaṇa also within that. But we say that all conceptions of gods are all from in the *sakāma-bhakti*, to fulfil our worldly aspirations. But,

harir hi nirguṇaḥ sākṣāt, [puruṣaḥ prakṛteḥ paraḥ / sa sarva-dṛg upadraṣṭā, taṁ bhajan nirguṇo bhavet]

["Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position."] [*Śrīmad-Bhāgavatam*, 10.88.5]

But Nārāyaṇa is *nirguṇa*, means *guṇātīta*. *Guṇa* means *satya*, *raja*, *tama*, the three conceptions of *māyā*, that is misunderstanding, wrong estimation of the environment. That is of three kinds, *tamasic*, *rajasic*, *satvic*. And Viṣṇu is said to be the god in the *satvic*, in the highest plane of misconception. Nārāyaṇa or Viṣṇu. But it is within misconception. And beyond misconception only non-differentiated mass of consciousness, ever.

Dayādhara Gaurāṅga: _____ [?]

Śrīla Śrīdhara Mahārāja: But our Vaiṣṇava's contention that other gods are within this *māyāic* conception to fulfil so much necessity of my demand. But *harir hi nirguṇaḥ*, that is absolute. The waves of that plane are absolute. It is waving the vibration, it is automatic and spontaneous and sweet will. The plane of *bhakti*, the plane of devotion, that is the nature of centre carrying waves. All waves, all vibrations, are carrying towards the centre. The inner-most foundation of the whole existence is like that, coming from the centre, and going to the centre. The most subtle, that cannot be detectable by the covered prejudiced persons. They're embarrassed and covered by so

many local and selfish demands. They're blinded and close their eyes, feelings are enclosed by their selfish necessity.

Dayādhara Gaurāṅga: How can the eternal sphere be a part of our provincial desire? As you were saying Śaṅkarācārya...

Śrīla Śrīdhara Mahārāja: We're to get, wholesale we're to give up our provincial and related necessity and waves coming out of that, to transcend.

And Śaṅkara says, "Only we can see the halo of some other world. And we have no recognition that within that halo there is everything, or the real causal world is there, and this is a perverted reflection in the selfish mirror, of different variety."

All reflection in the selfish mirror of different variety, and different wideness, breadth and thickness. *Satya*, *raja*, *tama*. But the real world is there, and from the absolute consideration, over the real world, the most fine, and that is *ahaitukī* and *apratihatā*, the grace automatic, and irresistible. That is *nirguṇa*, and we're to connect us with that wave, eliminating our over-coating, our self of experience, self of mind, self of judgement, justice, everything. If we dive deep into our soul, at the very most subtle existence of ours can trace, we can trace that is fit for the membership in the world of that fundamental wave, if submissive to them, to that wave, *nirguṇa*. That is *nirguṇa* means automatic, *ahaitukī*, causeless, and *apratihatā*, can never be resisted, the fundamental wave, that is wave of love. And that is modified with some consideration, *viddhi*, that is wave of Vaikuṇṭha. The infinite generally Paravyoma, and the biggest part of Paravyoma is spontaneous and it is a loving atmosphere. Everyone contributing, no one drawing from the bank, everyone is giving to the bank. Here everyone is an exploiting agent, and there just the opposite, all contributing agent, no consumer, and here everyone is consumer and no contribution. So just opposite conception there in the world of reality, in Vṛndāvana. Reality the beautiful. Beauty, harmony, that is controlling everything of power. Power is not the ultimate controller, but it is beauty, it is blissfulness, it is harmony, it is love. Love means that everyone is dying, a dying unit. Die to live. And by dying they're living. They're giving anything, everything from them and automatically they're sustained most happily. There is a plane of that type.

Do you follow? Somewhat?

Dayādhara Gaurāṅga: A little. You mentioned a third stage of knowledge. Is that *suṣupti*?

Śrīla Śrīdhara Mahārāja: *Suṣupti* is the margin. The negative side and positive side, the abscissa. *Suṣupti* is abscissa, withdrawal from this selfish world, and not entrance into the serving world. Withdrawal from the world of exploitation, but no entrance, no admission into the world of dedication, that is *suṣupti*.

Dayādhara Gaurāṅga: So Śaṅkarācārya's concept is higher than that?

Śrīla Śrīdhara Mahārāja: Ah. He withdraws to the *suṣupti*, complete withdrawal from this world of exploitation where we cannot thrive. And then entrance into the world of slavery where everyone is a contributor without any selfish consideration. And that is the most happy and desirable world for living in. And there everyone lives in his most pristine and original individual consciousness, that is centre carrying waves are there. And this is all out carrying waves, so many interests of centres, so many centres of interest and all clashing with one another. And there, only one centre of

interest for all, and working harmoniously for that, so honey is coming out, sweetness is coming out in the whole atmosphere, all contributing. And here, all exploiting, devouring, in this plane, most objectionable, worthless, and heinous wave, where we are at present. Without exploitation none can retain his existence for a second, just creating disturbance, creating nuisance in this plane of life. And just the opposite there. It is not unreasonable, that everything is bad, and there's no goodness in the world.

Dayādhara Gaurāṅga: So Śaṅkarācārya's still in the exploiting world?

Śrīla Śrīdhara Mahārāja: Śaṅkarācārya only stopped the negative side, and that is temporary. And no interest, no positive program for him, only negative program, withdrawal, and enter into the positive side, the happy side of the world. And this is unhappy side, mere withdrawal. Buddha and Śaṅkara only they cared for withdrawal. But Rāmānuja, Vaiṣṇava Ācārya, enter, admission, positive something.

Dayādhara Gaurāṅga: How can we understand that Viṣṇu is a *guṇa* Avatāra, and Kṛṣṇa is *nirguṇa*?

Śrīla Śrīdhara Mahārāja: *Guṇa* Avatāra, just as *guṇa* means here, birth and death, in the middle a little trace of sustenance, and that sustenance is supplied from that world, that is Viṣṇu. Viṣṇu is in the other area. But here, birth and death, within that some sort of sustenance is seen, and that sustenance cannot come from this mortality. That has to come from - the ray comes from there, and sustenance in the middle of birth and death, that is destruction, that is the contribution of Viṣṇu. But this is influenced by creation and destruction. Only little, whatever sustenance, that cannot come but from Viṣṇu. This sort of _____ [?] is borrowed from there. That is Viṣṇu *satya-guṇa* here.

Dayādhara Gaurāṅga: So even though in *Padma-Purāṇa* Viṣṇu is telling Śiva to advent to mislead the populace in Kali-yuga so he comes as Śaṅkarācārya, still we can...

Śrīla Śrīdhara Mahārāja: Yes. There is also a bright side of it. When in a hospital there are many serious diseased persons, to segregate them from amongst the ordinary diseased persons, for segregation, to save the mass, the general patients. Take them away. Give them some sort of temptation, that we're the highest. Take them out, those serious diseased souls, so that ordinary, soft, the mild temperament diseased they will get benefit to culture this *bhakti* away from those rogues. Something like that.

Dayādhara Gaurāṅga: So this is the purpose of mundane education?

Śrīla Śrīdhara Mahārāja: Yes. *Lokan madvi mukam koro* [?] "You can easily take them away from the soft minded people who want to culture My devotion, groupify."

Where is Purī Mahārāja?

Mādhava Purī Mahārāja: I'm here Mahārāja.

Śrīla Śrīdhara Mahārāja: You are Doctor, he's also a Doctor. Doctor, Doctor, you meet and discuss. You are Doctor in what subject?

Mādhava Purī Mahārāja: Chemistry.

Śrīla Śrīdhara Mahārāja: And you?

Dayādhara Gaurāṅga: Neurobiology.

Śrīla Śrīdhara Mahārāja: Anything common, Neurobiology and Chemistry?

Mādhava Purī Mahārāja: They're both Māyās.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Science. Civilisation. They're proud of researching, but what they're proud of coming taking to this world that is already existing there. And in very, very higher department how much their research? So many wonders, full of wonders, everywhere, and a very meagre part they have taken to this life and they're boasting that 'we're masters.' And ultimately what they're doing, according to Newton, they're giving loan to the mass, from the nature, and they'll have to pay off to the farthing this loan, exalting comfort from the nature. And that must be paid to the pi. Reaction. *Sosam* and *sositam*, exploitation and to be exploited. That is the very inevitable nature of this world, so it is undesirable to live in such world, unfit for living. We must aspire after a fair land, a fair plane, to have our home.

End of 82.11.12.B

Start of 82.11.13.C

Śrīla Śrīdhara Mahārāja: ...and all sections of Rāmānuja. He differed from them, that Kṛṣṇa does not come, Kṛṣṇa is the most original and all others come, emanate from Him.

Devotee: The Āḷvārs were *bhaktas*, not so much philosophers.

Śrīla Śrīdhara Mahārāja: Yes, mostly they're devotees. Rāmānuja also a devotee but he's also got recognition as the Avatāra of Lakṣmaṇa, Rāmacandra's brother Lakṣmaṇa, Balarāma, representation of that, he's also said amongst the devotees. Anyhow, they're worshippers of Nārāyaṇa, two and a half *rasa*.

Devotee: They're *nitya-siddha*, the Āḷvārs, eternally?

Śrīla Śrīdhara Mahārāja: Maybe they're *nitya-siddha*. We may accept that, *nitya-siddha*. But their connection with Vaikuṇṭha, two and a half *rasa*, hemisphere, the lower hemisphere.

Devotee: The stories are so beautiful of the *bhakti*, the stories of the Āḻvārs are very beautiful. I enjoy hearing them.

Śrīla Śrīdhara Mahārāja: What touched you there most, what?

Devotee: Vipra Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: What is their peculiarity, what peculiarity is there that touched you so much?

Devotee: Even the *bhakta* has gone away from Kṛṣṇa to chase *māyā*, Kṛṣṇa has come and taken and paid for his prostitute, out of love, to show His love for His *bhakta*. But even His *bhakta* has turned his back on Him, still He is coming to serve him, Kṛṣṇa is serving the *bhakta*.

Śrīla Śrīdhara Mahārāja: I can't follow him.

Dhīra Kṛṣṇa Mahārāja: He's saying, just as you have told the story about Viṣṇu Chitha.

Śrīla Śrīdhara Mahārāja: O, Viṣṇu Chitha, his name Vipra Nārāyaṇa, another name, maybe.

Dhīra Kṛṣṇa Mahārāja: So that story where Viṣṇu is giving a gold plate from the temple for the prostitute. So he's saying that since the devotee he turned his back on the Lord, but still the Lord is helping him even when he's chasing after *māyā*.

Śrīla Śrīdhara Mahārāja: Viṣṇu Chitha took it and presented to the prostitute. The prostitute could not keep it, there was a drum beat that this has been stolen and the prostitute had to give that. Viṣṇu Chitha when he came to know this, then a great reaction came in his mind, and he left everything again and went to his former temple service, joined there. But though he's a *pārṣada*, he displayed like this to preach the great nobility of the Lord. Grace. Viṣṇu Chitha was a *pārṣada*, eternal servant. He came to show a particular kind of grace of the Lord to the world.

The Lord is so generous, so magnanimous and He does, He stooped so low to satisfy the devotees lower propensities, comes and takes him up. To set such an example of the great and generous dealings of the Lord with His servants, to show, he came. But really these faults do not touch him, only a play. That we know because Āḻvār means they're *pārṣada*, they do not have such contamination, they come to play the role of an ordinary devotee so that to encourage them to accept Rangunathan as their Lord. In their lowest, meanest condition also He extends His hand to take up. All these examples shown there, the benevolence of the Lord, but he's really not contaminated.

Devotee: You're saying Āḻvārs are the paraphernalia of Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes, when they're *pārṣada* of Viṣṇu, yes, and they come to play the part here to encourage the people at large. "My Lord is so generous and graceful, gracious, that He comes to show, to take the devotees even from the midst of such things, such mean misbehaviour. So much so that he wants to go to the prostitute, so He supplies the money." Ha ha.

Devotee: Such a friend.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This may not misguide us, we're to understand, take it properly.

Bhakta ladikal sunya karya karan [?] "You do anything and everything for the sake of Your devotees."

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi says, there is another incident.

A *brāhmaṇa* placed some, went with a prince for hunting, and though *brāhmaṇa* he threw an arrow in such a way, to such a place to kill a deer, in such condition that he was punished to become a hunter in his next life. A hunter class, has hunting as his livelihood, *brāhmaṇa* degraded into that position, but he was a devotee at heart.

Then one Nārāyaṇa-śilā was found where he's killing the animal and selling it, and some weight, a piece of stone that is Śālagrāma, he put as the weighing scale, or something. This side is one kg, or one pound, and the pound, and when dealing with the solid things, one pound of flesh, though that weighing, weight of one pound, something like, that was a Śālagrāma-śilā was used as the weighing piece stone.

One *brāhmaṇa* came and suddenly found, "What are you doing, you hunter? This is Śālagrāma-śilā, you are using it as a weighing stone, piece of stone, what is this? Then what he'll do, my condition, we'll be doomed, what to do now? Give it to me and I shall cleanse, *abhiṣeka*, and then I shall begin *pūja*."

"Yes my lord you do that."

"Let me take all the Śālagrāma for Him." And worshipping got dream, dreams after dreams repeatedly.

"You fool. You have taken Me here to worship. I was very much happy there, I was swinging on the weighing machine of My devotee. I was very much happy there. I was enjoying swinging there and you have taken Me to show your pride that you are a *brāhmaṇa* and you can worship Me. Just put Me there or you will be finished."

Then again with folded palms the *brāhmaṇa* came, "Oh, I could not understand who are you, you are in such a form. I am presenting your Śālagrāma, you do as you like. He wants to make *līlā* with you in such condition. I am not fit. I am so much low in this."

It is also possible for Him for the sake of the devotees. He can stoop so low, come so low to the devotees because He's not to be contaminated, *māyā* cannot touch Him. In any place He can enjoy thoroughly, wherever He comes, as I told before, the *māyā* withdraws and the Yogamāyā is surrounding Him everywhere. Not contaminated, as Sītā was not contaminated.

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ [na yujyate sadātma-sthair, yathā buddhis tad-āśrayā]

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Sambhavāmy ātma-māyayā. In *Bhagavad-gītā*, [4.6]

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā]

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of Yogamāyā."]

Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. "My own *māyā*, *Yogamāyā*, *svarūpa-śakti*, surrounding Me wherever I go it pushes back this Mahā-Maya, *adhiṣṭhāya*, pushes it back, it's always surrounding Me wherever I go. It can't touch Me."

Wherever the sun goes the darkness vanishes. Something like that. Whenever the light goes the darkness vanishes, misconception vanishes. He can do anything and everything. He's not under any condition, though sometimes to help us He shows that He's also practising and respecting some rules of *śāstric* law, but still He's above everything, everything under Him. His presence is the highest purity and He does not want to invite purity from His activity, or anything as such, purity emanates from Him.

Devotee: A book I'm trying to make, I'm trying to get the loving feelings of Kṛṣṇa across to the devotees, to Americans, who're mostly not able to follow four rules and regulations, but if they can just get a feeling of Kṛṣṇa's kindness. _____ [?]

Dhīra Kṛṣṇa Mahārāja: He's saying, in his book he wants to show the loving dealings of the Lord and His devotees. But the people who will read the book they do not follow the principles of devotion. So will they...

Śrīla Śrīdhara Mahārāja: So they will wait for such exceptional provision. I shall try to take that position of that hunter, so low I shall go that He will have to come to draw His attention. I go forward in the lowest plane, it will encourage them.

Dhīra Kṛṣṇa Mahārāja: He's saying, if he can show these loving exchanges of the Lord and His devotees, will not these people who're in such a low position, who do not follow the regulative principles of devotion, be attracted?

Śrīla Śrīdhara Mahārāja: So this is not for the general, but it is the show of His intensity of His grace towards the low. But it is not meant to encourage the rogues. The mercy, the special dealing, that is not for all. Before they have received such fortune of this great particular attention of the authority, they had to do much, then they have acquired such. The special dealings, special mercy, and it is not for ordinary people. It is for the devotee of higher type. It has been shown, it is exception, mercy is not for the general, justice is for the general public, but mercy is a special thing, but it is there. If anyone imitates this he will be under.

naitat samācarej jātu manasāpi hy anīśvaraḥ

vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam

["One who is not a great controller should never imitate the behaviour of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behaviour, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison."]

[*Śrīmad-Bhāgavatam*, 10.33.30]

The imitationists will be ruined, will go to imitate and they will be doomed. *Vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam.* If due to misunderstanding, foolishness, anyone comes to imitate he will surely have to die. Proper approach to everything, that will help us, improper approach will ruin us, proper approach.

Devotee: That's why I've come to you.

Śrīla Śrīdhara Mahārāja: Vraja *līlā* is there.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād [atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa] dhīraḥ

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Śraddhānvito, *'nuśṛṇuyād*, *dhīra*. These three qualifications are necessary to approach higher things. *Śraddhā*, out of regard. Then another, *'nuśṛṇuyād*, from a proper source, through proper source you must come in contact with the higher substance. And the third, you must have self control, *dhīra*, who is not a slave of the senses. Then such careful approach will give you nectar. Otherwise as Śiva he drank poison, but that was ornamental to his throat. But without Śiva anyone goes and drinks the poison he's sure to die.

So Kṛṣṇa *līlā*, all these things are similar, nectar to some, to the honest approacher, and the imitator, the rogue class, they're doomed by the same thing. The same law protects the honest and suppresses the dishonest, one thing. The proper approach of everything will be like nectar and improper will draw offences, improper approach, that will create fresh offences and to keep us down.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The honest approacher, they're always saved, and these dishonest designers they're doomed. No diplomacy will have any effect there, rather the simple will conquer. *Svaropena gada cit kabideye* [?]

arjvavam brahmane saksat [sudro'narjava-laksanah, gautamastv iti vijnaya satya-kamamupanayat]

["Truthfulness is the symptom of a *brāhmaṇa*, whereas dishonesty is the symptom of a *śūdra*. Knowing this, Gautama Ṛṣi initiated Satyakama as a *brāhmaṇa* in recognition of his truthfulness."]
[*Chandogya Upaniṣad, Madhva-bhanya, Sama-saṁhitā*] & [*Gauḍīya Kaṇṭhahāra*, 14.46]

Who is a *brāhmaṇa*? Who is simple, or non artificial. Artificial-ism, that hypocrisy is suicidal. Straight, simple and heartfelt, all these and they will. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. Birds of the same feather flock together. The good can approach the good, and the bad if they come to catch the good they will be deceived.

Devotee: Purī Mahārāja would like to take your leave, he'd like to go now.

Śrīla Śrīdhara Mahārāja: He's starting alone?

Mādhava Purī Mahārāja: I will meet Acyuta Caitanya in Howrah Station.

Śrīla Śrīdhara Mahārāja: All right. He's taking some *prasādam*?

Mādhava Purī Mahārāja: I have taken, yes. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And a letter we expect after reaching there, send one letter of your *sevā* album.

Mādhava Purī Mahārāja: Hare Kṛṣṇa. Please take care of yourself, and all the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Gaura Hari bol.

Devotee: I'm curious, what was the destination of Mīrābāī?

Śrīla Śrīdhara Mahārāja: If her attention comes to appreciate the real servitors of the Lord, *sādhu-saṅga*, she may be purified. When her ambition, that may be a little pure, but it is ambitious only to give recognition to Kṛṣṇa and undermining His followers, His eternal servitors. But it is unreal, it may be imaginary, crossing so many eternal servitors of different functions she will connect direct with Kṛṣṇa. That is Kṛṣṇa who is present beyond His devotees, all the sections of devotees, she's only touching that and not real Kṛṣṇa with all His paraphernalia, Kṛṣṇa in His real conception. A vague Kṛṣṇa, the lustre of Kṛṣṇa, no particular discrimination about real Kṛṣṇa, Kṛṣṇa proper. He's surrounded with different types of eternal servitors, of different intensity. And not to see them, to overlook them, is not to have a proper sight of Kṛṣṇa. Kṛṣṇa means His family, eternal family, they're also within Kṛṣṇa. Crossing them one insolent person cannot jump to Kṛṣṇa Himself, only through them.

Devotee: What of Kubja, did not Kubja jump?

Śrīla Śrīdhara Mahārāja: Kubja, that is chance coincidence, not eternal position, an eternal position is also like that. Her gain is not to be compared with that of the *gopīs* or others, she's rather holding some indirect position.

Dhīra Kṛṣṇa Mahārāja: So in the Vāsudeva conception, Vāsudeva means Kṛṣṇa alone?

Śrīla Śrīdhara Mahārāja: Mere Vāsudeva, *ekala vasudeva*, not the son of Vasudeva. Vāsudeva in the sense that everything in Him and He's everywhere, that Vāsudeva.

But her taste, Mīrābāī's taste is not for that Vāsudeva. Her taste is for that Vāsudeva that is that Nandanandan Kṛṣṇa, but she's not very scrutinizingly conscious of Nandana. She wants Vṛndāvana-candra but Vṛndāvana-candra is not approachable by really, vaguely, vague worshipper, but not settled. From a long distance, her connection, not entered into the paraphernalia, in *līlā*.

Name, then colour of figure, *rūpa*, then *parikar*, and then *līlā*. The gradual approach towards Him, first through sound, the sound God, and then the beautiful God, and then the so many served God, so many serving God, and then the pastimes of the God. Deeper and deeper. What is from far away from the outskirts, is in touch with Kṛṣṇa.

But not that who are in touch with the sun, partly from far off, but with the sun, not with the moon or stars, we're connected with the sun far off. But how much do we know about the sun proper from far connection. So that is also something.

Devotee: What was the position of Sūradāsa?

Śrīla Śrīdhara Mahārāja: Sūradāsa, I don't study much. I was attracted by the instruction of Mahāprabhu mainly and other four Ācāryas. Madhvācārya, Viṣṇusvāmī, Nimbarka, and the recognised sections of the Vaiṣṇava devotees. And though they're outsiders they have got some law of devotion. Not very systematic. We have not studied details. But anything which is in praise of Kṛṣṇa, Nārāyaṇa, that is more or less official. But how far, we are to examine it, scrutinizingly, then we can give some opinion. I have not gone through the writings, the advices, instructions of Sūradāsa or Kabīr so much, but roughly they're raw devotionalists, not very particularised, not details.

Jīva Gosvāmī has written that there are many classes of devotees, even devotees of Kṛṣṇa, but as Rūpa and Sanātana has given to us such a devotee we have never found in the history of devotion. What Rūpa and Sanātana has given, it is unprecedented.

anarpita-carīṁ cirāt [karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendentally 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]

Was not given to the world before. Such a degree of devotion unknown to the world ever.

If you quote something from Sūradāsa, or some instruction from Kabīr I can analyse that, in the light of the gift of Rūpa and Sanātana. What will be the valuation of that I can try to make out. I have not gone through that.

Devotee: I just want to make comparison...

Śrīla Śrīdhara Mahārāja: When you will incite something, then I may give some opinion that this position is here and not there, that I can say somewhat. I know my own boundary, the acquaintance of my own property, to certain extent, but I do not know what is possessed by so many others. Land, property, something, my own father's property, I keep some information about my father's property, something like that. I have not surveyed all the properties in the world. But at the same time I'm proud about the dignity and value of my father's property. I can compare with that this is the most efficient and most productive. I can make statement about that to certain extent.

Devotee: One thing has always disturbed me about Islam and Hinduism, or Islam and the Vaiṣṇavas, they're so bent on destroying Vaiṣṇavism.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Muslims.

Śrīla Śrīdhara Mahārāja: Muslims. Yes, they're intolerant, though some sort of theistic conception behind them. But this attacking, that is a brutal thing, attacking others cannot be accepted as a part of religious conception.

Devotee: Are they not taking justification from their *Koran*?

Śrīla Śrīdhara Mahārāja: I don't know whether *Koran* has provided for such heinous action. Because this human life is very valuable.

The defect of the Christianity and the Muslim theory is here, there's no transmigration of the soul. Different births of the soul have no recognition there, that is one defect. Another, that without human beings, the animals and the trees, they have got no soul, no personality, no individual position.

But the Hinduism and the Vedic religion has got greatest accommodative nature, trees, creatures, stones, there is also life, there is personality covered with thick ignorance. Birth and rebirth, and by the bad *karma* one will have to go to be a tree, to be a creature, to be a stone. But life is there within and within the life there is individual consciousness, that is buried under the stony materials. So human life has been considered to be the most valuable period of the eternal soul that are suffering from *māyā*, misunderstanding, because from here we can have a free choice. In other positions whether higher or lower, more or less they're enjoying and suffering the fruit of their past *karma*.

And so Jīva Gosvāmī says, "The lower creation, they're thickly coated with ignorance, not able to take any initiative for their own, they're forced to suffer from their previous bad *karma*. No

possibility of taking any new choice. And in the higher creation, the gods, they're also so much absorbed in their enjoyment. These are covered by thick layer, buried under suffering, and they are also buried under enjoyment. Only the balance is in the human section. They can have free choice for their future life. So this is the most valuable life, human life. And if it is killed, finished, then of course his chance gone, in the name of religion."

There is *dharma yudya* [?] Also in the *Gītā* according to the stages. Those that won't take the council, the good instruction, and they're opposing, they're coming to kill us, and they may be killed.

_____ *śāstra vani danavaha putra dari harita sati* _____ *ata bali balavanam* [?]

"Those that are approaching Me with some most mischievous dreadful attack, he may be killed, effaced, removed totally, done away with."

But it depends on the stage of the progressing soul, in different stages one will.

Bhaktivinoda Ṭhākura has said that, "After hearing *Bhagavad-gītā* instructions Arjuna went to fight. But if Uddhava was there he would not have gone to fight, though a *kṣatriya*, he would have gone to Badarikāśrama."

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]

He would have gone, the Uddhava. Arjuna went to fight again after hearing the whole of *Bhagavad-gītā*. But if Uddhava had been there, the *Gītā* gave him impetus to go away to jungle and serve Krsna. According to the different cases the application is different.

Devotee: We accept Madhvācārya, but they do not hold...

Śrīla Śrīdhara Mahārāja: Not all, whole, as it is, partial. Madhvācārya says that the *gopīs* were all *apsarās*, heavenly prostitutes. We're not one with him in that, we rather hate it. If we adore the opinion of Mahāprabhu, we can realize it, we can revere love, the representation of Vṛndāvana as given by Mahāprabhu, then we can't tolerate to hear. Though it is mentioned in the scriptures that has been explained that such fortunate section of *āveśa*, they were absorbed there. Just as Drona was absorbed in Nanda, and similarly, but really they are not so. Those that were prostitutes they became most favourite of Kṛṣṇa. The Kṛṣṇa's favour is so much easy to get? Ha. Then what is the position of Kṛṣṇa if, and what Uddhava says, "If I get the touch of the feet dust of the *gopīs* on my head, then I want to be a creeper." How, the valuation goes where, the valuation of the position of the *gopīs*, with the saying of Uddhava. And Uddhava's position come direct from Kṛṣṇa, "That you are the highest of all My devotees." And that Uddhava says, "That I shall consider myself fortunate if I get the feet dust of the *gopīs*." Are they prostitutes of the heaven?

Devotee: Why is there such reference?

Śrīla Śrīdhara Mahārāja: Reference in so-called scriptures and that has been harmonised in this way by the higher thinkers. Anyhow they come, just as a ghost comes to a human being, *samabeśa*, something like tendency, particular.

Māyā Sītā, something like, you see *māyā* Sītā was accepted. And the service of real Sītā, and the service of *māyā* Sītā, how far? What is the difference between Sītā real and the Sītā *māyā*, what is the difference? *Māyā* is also doing some service in the whole. So in that sense one who giving the punishment, and when I awake from the stage of punishment, then I may show my gratitude to the punisher. "You punished me so much...

End of 82.11.13.C

Start of 82.11.13.D_82.11.14.A

Śrīla Śrīdhara Mahārāja: ...that was a great boon to me, and I could leave my bad habits, and I'm so great now." Gratitude to a good teacher who punished severely a student. It may be connected like that, gratitude to Māyā Sītā.

It is in Bhaktivinoda Ṭhākura's *Dhāma-māhātmya*. The Māyā Devī, there is Sīmantadwīpa, the Sīmantadwīpa is Durgā. Durgā is complaining to Gaurāṅga Deva. "People say that where there's Sun there's no darkness. Where there's Kṛṣṇa there's no *māyā*. And I'm *māyā* so I'm disconnected from You my Lord. Then how can I live?"

"No, no. You are also doing some service. You're connected with Me. Don't be aggrieved." Consolation came from the highest authority. "You're also connected, but little far off. But I'm everywhere. I'm with you also. Don't be afraid."

Consolation, but still the gradation is there.

Devotee: Questions arising in this connection. Should I raise those questions?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Everything is connected with the Supreme Reality, with the Godhead, the Supra-mundane, above mundane is transcendental. So when God is coming to exclude something, ultimately that is considered to be the *aprākṛta līlā*...

Śrīla Śrīdhara Mahārāja: Everywhere there is gradation, but there is degree, intensity.

Devotee: But it's on the plane of ultimate reality Mahārāja. Whenever everything is considered...

Śrīla Śrīdhara Mahārāja: Perfect reality, what do you mean by perfect? Perfect, if we're to say, only who is in the side of Rādhārāṇī. And when comes in the side of *gopīs*, a little less. In this way the gradation comes to the extreme.

Devotee: Yes. The *nirguṇa* plane is not the plane of *aprākṛta līlā*.

Śrīla Śrīdhara Mahārāja: And the *nirguṇa* plane is not one and the same everywhere. There is also intensity. Otherwise how we're to explain the gradation in Vaikuṇṭha? Vaikuṇṭha is generally *nirguṇa*, but in *nirguṇa* according to intensity there is degree of *nirguṇa*.

Devotee: I mean that in the perfect plane of reality, on the whole, not scrutinizingly, so when ultimately everything is considered as pastimes...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* begins from Brahmaloka, *nirguṇa* begins from Virajā also we can say, *nirguṇa*, the verge. Then Brahmaloka, stage by stage, *nirguṇa* is liberating up to Vaikuṇṭha. Then up to Goloka, then Vṛndāvana. Vṛndāvana also different sections, *nirguṇa*, the development is all through.

Devotee: But what is considered to be the positive pastimes of Godhead? What is...

Śrīla Śrīdhara Mahārāja: The positive also there is degree.

Devotee: So that is *līlā* Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes. *Līlā*, that is also to be measured by intensity.

Devotee: And that is on the transcendental plane, on the *nirguṇa* plane...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* plane, *nirguṇa* maybe. The area of Sun, the intensity of light is not always equal.

Devotee: So when God is coming down to this mundane level, that is...

Śrīla Śrīdhara Mahārāja: The density of darkness can be measured when light also can be measured. Both light and darkness, everything submits to measurement. There is degree. And the coldness and the heat, heat general and cold, but there is also degree, everywhere there is degree. *Acintya bhedābheda*, pure *acintya bhedā*, the degree, the measurement.

Devotee: I don't think I can submit to that theory Mahārāja.

Śrīla Śrīdhara Mahārāja: Measurement is generally the characteristic of this *māyāic* world. But even measurement is possible in the infinite. Though infinite, there is also measurement there, we're told. Because the gradation in the conception of the Lord.

Devotee: Yes Mahārāja, my question is, when God is coming down to this mundane level it is no more mundane, it's transcendental then.

Śrīla Śrīdhara Mahārāja: So which is transcendental?

Devotee: When God is, whatever is connected with the God.

Śrīla Śrīdhara Mahārāja: No, no. In Śiśupāla's position...

Devotee: Māyā Devī's position...

Śrīla Śrīdhara Mahārāja: Māyā Devī and so many things...

Devotee: It is negative connection...

Śrīla Śrīdhara Mahārāja: Very near to God but still far from God. Physically may be near to God. We can see a physical body we can see, and then physical other things very near, but they're far off in the measurement of quality.

Devotee: But where there is positive connection...

Śrīla Śrīdhara Mahārāja: Positive connection, there is also intense and less intense connection. Why do you eliminate that? Degree of intensity, why do you eliminate?

Devotee: No. Just to make difference between this mundane...

Śrīla Śrīdhara Mahārāja:

nāhaṁ vasāmi vaikuṇṭhe, yogināṁ 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]

What is the meaning? That He does not sit at all in the heart of the *yogī*? The question of intensity.

"I'm everywhere, nowhere. And I'm partly here, and I'm there in more degree. I'm in highest degree there."

Why do you ignore this?

Devotee: Is there any clear difference Mahārāja between mundane and supra-mundane?

Śrīla Śrīdhara Mahārāja: In mundane also there is degree of mundanity, intensity of *māyā* and then less *māyā*. *Māyābhāsa*. Everywhere there is question of degree.

Devotee: But my point is this Mahārāja. When God is coming, with the connection of the mundane world, God is connected with the mundane world, it is no more mundane, it is transcendental, is it?

Śrīla Śrīdhara Mahārāja: What do you say, mundane? Sun rise, but Sun's near heat in the nearness of Sun and far off, that is equal? God is coming, what do you mean, coming to whom? The flesh is coming to the flesh? Hearing is coming to the hearer? That is the conception of God? He's coming very near to you. You won't recognise Him as God. What is this? God's coming means

what? He has come to you. Caitanya Deva came. Kṛṣṇa came. But how many could recognise Him as Kṛṣṇa? And if they do not recognise then their bodily conception, nearness, that will be the criterion? This is all *māyā*. In the real calculation there is far off calculation. And the apparent vibration they're very near. This *māyāic* calculation very near, and real calculation far off.

Devotee: Mahārāja, I've heard a devotee apparently seems to be fallen down, that Kṛṣṇa's coming to rescue that devotee. Actually really he's not fallen...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa also seen to come down. Rāmacandra weeping for His wife. What is this? This is *māyā*. What about devotee?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is show, to encourage people to some sort of duty.

Devotee: Is it *māyā* above *adhokṣaja*?

Śrīla Śrīdhara Mahārāja: It is *adhokṣaja*. We cannot detect the whole thing. It is all play to us, a show, but according to our position we can get some instruction from those examples.

Devotee: I wanted to mean that Mahārāja, actually, that these *līlās* always *nirguṇa* or...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* and gradation. All cannot get same and similar instruction. Different section receives different instructions from one *līlā*. Kṛṣṇa entering into the retina of Kaṁsa.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
[gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, 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 sections are seeing Him in different colours, different ways, but one and the same thing. He controls...

Devotee: Yes. Originally it is *nirguṇa*. The *līlā* of Rāmacandra...

Śrīla Śrīdhara Mahārāja: *Nirguṇa*, and what *guṇa* is being apparently emanating from Him, that depends on the appreciating party of different sections. Some appreciating Him as this, some in another way, according to their own spectacle. And He controls how He will reveal Himself to one and another section, individual or a group, how He will reveal Himself. He's controlling the key. The

key is in His hand, how He will express Himself, to whom. The key is within His hand. *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]

Yam evaiṣa vṛnute, and *tasyaiṣa vṛnute*. Whom and how, both, *tena labhya*. He gets conception of Him, and He and how He is, both types, and many other types. Gaura Hari.

Bhargava: There's one point about reincarnation that I have trouble understanding. How does a soul benefit by being in the ignorance of an animal body? How can it learn anything?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying, in transmigration of the soul, how is being in the body of an animal helpful to the soul to go upwards?

Śrīla Śrīdhara Mahārāja: When they're handled by the agents of the Lord in any way, the agents, the carriers of truth, come to utilise them in any way, that *ajñāta-sukṛti* begins there. That accumulated then gets some initiative in higher stage. When a man is, due to accident, a man unconscious fallen in the street, he cannot help the doctor. The outsider comes and takes care, then gets some consciousness back, then he can cooperate with the doctor and nurse. "I'm feeling such pain, such pain." It will help in this way. Something like that. In unconscious stage only outside help may help me to get my consciousness to cooperate. Outside. And that help comes from the benevolent section that is from the God's side, devotee persons, they come to help an unconscious man. A stony-fied soul cannot assert himself in any way. Just as a great offender he's kept in a cell, and under ball and chain, so they're in chains, so culprit. But help can come to them from outside. Benevolent persons, they use them, the stone may be used for the purpose of service in any way. The tree may be used as to serve the *mahā prasādam* to boil the *mahā prasādam* the stone is used. The soul of the tree is benefited thereby. In this way. Purposely used for the service of the Lord, in this way the *sukṛti* gradually develops in him and takes up. They cannot take initiative, but others help comes to rescue at that stage.

Bhargava: But if one in mundane society commits a crime, he's put in jail, he must suffer in jail, but he can think about what he has done. And then he can see...

Śrīla Śrīdhara Mahārāja: Not always, not in all cases. Some revolts for greater revenge comes out, from the jail comes out with greater revenge. There are such sections also. But some sober, good section, they get some awakening, 'that I have done wrong.' A particular section. But some section

again repeats it, and there's another section that punishment is final, not again to go to commit. Different stages will give different results.

Dhīra Kṛṣṇa Mahārāja: So they call this rehabilitation. That the punishment should bring about some good. So he's saying, how does the soul going into the body of an animal...

Śrīla Śrīdhara Mahārāja: And punishment, how?

Dhīra Kṛṣṇa Mahārāja: How the soul going into the body of an animal, how will that bring about good for that soul? If he cannot think...

Śrīla Śrīdhara Mahārāja: It is because by suffering the previous *karma* that diminishes by suffering, and gradually he comes to be purified.

Bhargava: It makes him more humble.

Śrīla Śrīdhara Mahārāja: Humble, but the connection with Kṛṣṇa will be superior. That can come only by the handling of the devotees, the agents of that world. But ordinary purification from *tama guṇa*, *raja guṇa*, *satya guṇa*, that in course of time comes, gradually here. This, in the misunderstood world there is *satya guna*, *raja guṇa*, *tama guṇa*, but in cyclic order. When up, they're robbing the lower, and incurring debt, loan. And to clear the loan they have to go down. And then the, loan giver they extracts, the money lender extracts the money, and then I'm out of loan and go high. And again go up, but as much as I go up I enjoy, I exploit others. Without exploitation no existence is possible in this *māyāic* world. I have to exploit, and exploit means to make loan, to whom we exploit. Then we have to go down, and they get chance of exploiting me. In this exploitation I'm to clear the debt. We're rolling, going up, down, in this. But to go out of this vicious circle of exploitation, that requires that some help will come from the world of dedication to me and take my soul up there, from this mental colour prejudice. That is *sukṛti*. So much.

Any other short question from you? No. Then we are to close this class now. Two and a half hours I have given.

Bhargava: I can ask maybe tomorrow, if you...

Devotees: Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: That is also, maybe desirable from the higher sections. Do you understand my point?

Devotee: No. I'm sorry. I did not understand.

Śrīla Śrīdhara Mahārāja: Like Darwin theory, suppose if to compare the history in general, we begin from monkey, gorilla. What do you think?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Alexanda, Hannibal, Napoleon, Julius Caesar, you're writing history about them. And you're placing some gorilla, some monkey in the list, and begin comparison from there. Then how it will show to the normal thinking man, that he's mixing with whom? The connection from whom? The Darwin theory, it will be always from fossil everything is coming, evolution, in that Darwin theory.

Devotee: So you think I might be saying...

Śrīla Śrīdhara Mahārāja: In darkness and light will depend, and the criticism will be realistic meeting, basis. And it is desirable that comparison among the nearer purity. What is the standard of purity, the standard of theistic conception must be there.

Even we do not find theism in atheist Buddha, just as Epicurus, Mill, Hume, they're atheist. But if you draw, if you come to Christ and begin from Hume and Mill, Epicurus, it will be something like that.

Some say that we have recognition only for Holy Name. But what is the standard of holiness? Without thinking of God can anyone be holy? No recognition of God, but only of liberation, and only of worshipping so many saints based on morality. No existence of God accepted. What is there? All rubbish. Or there is no conception, no acceptance that God is there, all rubbish. And to take them in the same, in the mere comparison with the theistic, that will be offensive.

Bhargava: No. I did not plan that. It was just the Vaiṣṇavas, only Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava also, *saguṇa* and *nirguṇa*, two sections. The Śaṅkara and others they also worship Viṣṇu, Nārāyaṇa. There are so many. But one of Kālī, one of Śiva, like that. They're not proper Vaiṣṇavas. All coming and going. And Viṣṇu is *nirguṇa*. *Nirguṇa* means - like Hegel said, "He's by Itself and for Itself." These two criterion must be there. He's by Itself. None has produced Him. And He's for Himself. He does not exist to fulfil, to satisfy another entity. That is Viṣṇu, Nārāyaṇa. And who was born, who was created, and who has got death, finished, they should not come in this jurisdiction, that concocted Viṣṇu, Vaiṣṇava, so many concocted Vaiṣṇava there. Everything imagination. Imagination means misconception finishes, nothing remains. What is the value of that Vaiṣṇavism?

Bhargava: Yes. There is one man in America, he's worshipping Rāma, but he says...

Śrīla Śrīdhara Mahārāja: Rāma is also like that. Rāma *saguṇa*, that Rāma is created, Rāma is finished.

Bhargava: He's saying like that.

Śrīla Śrīdhara Mahārāja: Eternal. None created. Ever existing. And the most important figure is He's for Himself. He's not to satisfy any other entity. Everything for Him. He's the only enjoyer. That is *līlā*. *Ahaitukī*, *apratihatā*. *Bhakti*, *bhakta*. Bhagavān. *Ahaitukī*, causeless, and *apratihatā*, irresistible. Causeless existence and irresistible vibration, movement. That is *nirguṇa*. And temporary production, that cannot be *nirguṇa*. This is concoction, this is misconception, partial conception, shallow conception, superficial conception of the truth. Rather, misconception, misunderstanding.

So you are to understand first the difference between what is theism, what is atheism, and the development of different forms of atheism and different instalments of theism. Otherwise you will handle, the people will say, "Oh, it's a very good book." But the ultimate result, the reaction in you, all the applause of the ordinary foolish people, they'll have reaction in you, your soul. To every action there's equal and opposite reaction. With a false philosophy you will help their misguidance, you'll be responsible for that. With this risk go on with your campaign.

Bhargava: I'm afraid. That's why I come here.

Śrīla Śrīdhara Mahārāja: So you are to know it yourself, what is what. To know what is what, it is not a very cheap thing.

Bhargava: I want them to feel affection for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. *Sanatana krsna prema nilokena haya* [?] Mahāprabhu says, "In this human race it never comes generally." *Nilokena haya*. And one drop can inundate the whole universe, it is such. *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta, Antya-līlā,* 15.19] The conception of such thing. One drop is sufficient to inundate, over-flood the whole creation. Kṛṣṇa *prema*, the divine love of Kṛṣṇa is such, and never to be found in this human section in the universe. It is so valuable and so precious and not to be found anywhere and everywhere. How to get that? And then when He has given the inspiration, "Go and speak about Me," then we can do it, because He will give supply from background. When such inspiration we shall get, "That speak about Me. Give Me to the world," then He'll be at that background, *caitya* Guru, and he'll push things to me.

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]

Kṛṣṇadāsa Kavirāja Goswāmī was urging, "I'm not writing, but someone is making me an instrument to write."

Sanātana Goswāmī said, "Who am I? I'm describing about the harem of Kṛṣṇa, Dvārakā Mahishi. This Mahhishi is such, that Mahishi is such. This Queen is of this temperament, that Queen of that temperament, these comparisons. Who am I? A trespasser, into the harem of Kṛṣṇa I want to describe about the different mentality of the Queens of Kṛṣṇa? But someone is forcibly holding the pen and forcing me to write. I'm a mere instrument."

Such writing, they're healthy, they will help the people, and they will deliver the sinners, otherwise,

tad-vāg-visargo janatāgha-viplavo [yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhavaḥ]

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., 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*, 1.5.11]

When Devarṣi Nārada came to Badarikāśrama to give the impression for the writing of *Śrīmad-Bhāgavatam* then ten *ślokas* given by Nārada, there he mentions,

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ [pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ]

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."]
[*Śrīmad-Bhāgavatam*, 1.5.10]

However ornamental the writing may be, but if Kṛṣṇa is not present there, all rubbish. And if Kṛṣṇa is there, and the ornamental language may not be there, still it can give us vitality for the higher improvement of life. Eliminate what is bad. What is God, what is non God, what is theism proper, what is atheism. Even in the garb of theism, atheism has been supplied by many of the so-called stalwart Ācārya, leaders of the religious world. We are to know, to discriminate, what is what, and then when you get some inspiration you go on.

A particle of that infinite nectar that will suffice, as I told from Mahāprabhu. Only one drop can inundate the whole, how Swāmī Mahārāja did. No backing, no money, nothing of the kind. He went only, heart within, God overhead, he landed on American soil, and everything came to help him. Hare Kṛṣṇa. With a pure heart which is exclusively devoted for Kṛṣṇa, to spread Kṛṣṇa's mercy to the world. Only ten years. Wonder of wonder what has been done through him. Not a human beings work.

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

Exclusive devotion, eliminative. Here the world is full of rubbish knowledge, to eliminate that thing.

bahūnāṁ janmanām ante, jñānavān māṁ 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]

"So many genius, after _____ [?] birth and death, those religious genius, that is they come to realise My position, who I am really." Kṛṣṇa says. "And when they can find Me - before, we're a

part of that ultimate reality. We're not small thing. That was their pride. We're also a part, a spark, of the Sun. They're not to be rejected. This sort of egoistic pride captured them."

But when, *bahūnāṁ janmanām*, but when they can have a touch of reality then their head is bound. Oh, infinite, an infinitesimal small drop, how that great infinite. Surrender, no other alternative but surrendering the whole to Him. By His grace when He reveals Himself, that Puruṣottama, Vāsudeva, then all the proud calculationists, the philosophers, or so many scholars, they bow down their head. Unknown and un- knowable. Only to be known by His grace, His mercy, His good will. No other capital left this side to know Him by which we can describe Him and give it to the world. Not a thing of that type - I shall take and distribute. Only be instrumental to Him. You can be only, you can be used by Him. You can't go to use Him to suit your purpose. Not a commodity of the market. Surrender, and then you will have according to degree of your surrendering. And then no independent work. Then He will appoint you, attach you duty, 'do this.' And that sort of work we'll begin. That is service. Inspiration will come from that centre. You are His. You are not an independent entity. His slave. And detached from that dignified slavery, there's the rub. He's for Himself and everything is instrumental for His action, His *līlā*. That is normal position, otherwise all diseased position. That is healthy position, to become instrument cent per cent at His hand. That is what *Bhāgavata* says. *Nirmat-sarāṇāṁ satāṁ*.

[dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
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]

A little jealousy, if you do not accept such creed you have certainly some sort of jealousy in you. You cannot tolerate the autocracy of the Absolute Good. So something wrong in you, something wrong in me, so long as I cannot tolerate the autocracy of the Absolute Good. According to His sweet will He spread Himself and then goodness will be distributed to every corner of the world. And whenever one goes to limit it he's of demonic state. Cent percent submission, surrender, then He will come.

Yam evaiṣa vṛnute - na medhayā na bahunā śrutena. Neither by scholarship or by extraordinary memory we can capture Him and give it to others. *Nāyam ātmā pravacanena labhyo*. Not by oratory or by poetry, a big poet, epic maker. All these are no qualifications to give it to the world. *Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena.* Extensive study, all combined not up to mark, to know Him. Only - all rights reserved - only to whom He wants to make Himself known, and to particular extent, and he will know Him to that extent. He's free in all respects,

_____ [?] with Him. All other, misconception, plodding in the misconceived world in different stages.

This is *nirguṇa*. After proper liberation we can come in touch with that world, can catch the waves, can read the waves of that fundamental substance. Otherwise unknown and unknowable. Finite cannot know infinite. Infinite can make Himself known to finite. That is our solace. So we're to follow a particular path to make us qualified according to His agents. Then to come in touch, then patiently under the direction of those agents we're to advance, go home, go forward. *Praṅipāta, paripraśna, sevā*.

Intellectual approach is no real approach in that transcendental area. Intellect has nothing to do. His sweet will. If He comes down I can, "Oh, this is such." Wonderfully I shall have to have a conception. "Oh, it is such." When He comes to reveal to me, wonder, wonder.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ 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]

It is told about the *jīva* soul, the *jīvātmā*, he's so wonderful. What about Paramātmā and Nārāyaṇa and Kṛṣṇa. They're all mystic of the mystic of the mystic of the mystic. Most mystic. Gaura Hari bol.

Kleśa-ghnī. Rūpa Goswāmī says, as inspired by Śrī Caitanyadeva. *Kleśa-ghnī*. The first result, one who gives himself rightly towards Kṛṣṇa, *kleśa-ghnī*, the *bhakti*, the devotion proper. The first thing, *kleśa-ghnī*, all sorts of affliction will go away. *Śubhadā*, then the auspicious, the goodness will come into vision. *Mokṣa-, laghutā-kṛt*. The third stage, leaving the salvation, the emancipation, will be seen to be of very small value, mere emancipation.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

End of 82.11.13.D_82.11.14.A

Start of 82.11.14.A

Śrīla Śrīdhara Mahārāja: ...then some of the slaves say, "No we don't want liberation, we feel well as we are." Just the opposite thing, the slavery, they don't want to get out of the slavery. So human slavery, it is bad, but slavery to that Beauty, Reality the Beautiful. *Mokṣa-, laghutā-kṛt sudurllabhā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

After *mukti* also it is not easily attainable, after liberation from the misconception, then also it is hard to have Him, or Her, or anything. *Bhakti, sudurllabhā sāndrānanda-viśeṣātmā*. A furthest touch will make you fulfilled with high pleasure, ecstatic ecstasy. *Śrī-kṛṣṇākarṣiṇī ca sā*. The devotion proper is this, last effect you will draw Kṛṣṇa to your heart, that *bhakti*, *bhakti* is of such quality, *bhakti*, Kṛṣṇa *śakti*, *sevā*, *sevā*, *mudar* [?] Earnest hankering, exclusive hankering for Him, exclusive hankering, infinite hankering for Him, that can draw Him to you, Śrī Kṛṣṇa, this is *bhakti*, devotion proper.

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.

Vidagdha-Mādhava: So Guru Mahārāja, how does one become exclusively desiring Kṛṣṇa when other desires are bombarding the living entity, material desires are coming, what to do? One knows the highest...

Śrīla Śrīdhara Mahārāja: That is to go in the positive then the negative will be far away. The positive, as much as we can make progress towards the positive, automatically the negative will have to withdraw, to go away. *Sādhu-saṅga*, *sādhu-śāstra*, no other thing, only the simple thing, our association with the *sādhu*. Association means with the *sādhu* that is with *sevonmukhe*, surrendering to the positive then the negative automatically withdraws. As much as degree of surrender, confidence what the *sādhu* and *śāstra* says. The comparison, the Vaikuṇṭha, *bhakti*, Nārāyaṇa, Rāmacandra, Dvārakesh, Vṛndāvana. Earnest prayer.

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."]
[*Śrī Śrī Prapanna-jīvanāmṛtam,* p 118]

"Oh the Lord of the poor, poorest of the poor. *Dīnabandho dayāṁ vā*. You are friend of the fallen, O friend of the fallen, You may do anything, may make or mar. I have got no other alternative but to want Your grace. Everything is tasteless my Lord. Please accept me, give me some sort of menial service to Your holy feet," The earnest deep prayer towards Him. No other alternative like *cātaka* bird, they never take any water, however pure, which has fallen on the earth, but only the drop from the sky..... "a drop of water, a drop of water." But the water may also come

profusely from the sky, and thunder also may come to finish him, but no other alternative, either thunder or profuse water. "No other alternative but to pray for a drop of Your grace."

He's infinite, a drop nothing and it may save the whole world, and no other. That *śaraṇāgati*, that hankering, surrendering and hankering, and in that we can get grace, help from the associates of Him. They're our friends. In their association the hankering may be increased.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhau 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."] [*Caitanya-caritāmṛta, Madhya,* 22.131] & [*Bhakti-rasāmṛta-sindhu*, 1.2.91]

Always of the same line, *sādhu* in the same line, and superior to myself. In *sādhu-saṅga* it has been recommended that in the same line, of the same type, of hankering, aspiration. At least holding some superior position, there I shall try to throw myself at his disposal. That will help me to the greatest extent.

The life is rare and it is transient. Any moment I may go, any moment I may be finished, and this chance may not recur again, this human, this atmosphere may not. So try to perceive, conceive the position, that valuable position of the present time, this may not come again.

So this point, and Śukadeva Goswāmī says to Parīkṣit, "One week, that is enough, wonderful thing."

"I have only one weeks life, then I will be finished. In this short time please give me some instruction that I may be saved. Oh, one weeks time is enough. Wonderful thing."

"We have passed so many, so much time from time immemorial we are having our life but not utilized. But if properly utilized one second is sufficient Mahārāja, such is the thing, so try to utilize the point at your disposal in the moment." *Varaṁ muhūrttaṁ viditaṁ*.

[kiṁ pramattasya bahubhir, parokṣair hāyanair iha
varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many mountains, so many trees, long life, long, long life, what of that? Unmindful, inattentive to ones own interest, long, long life no value. But only properly understood one moment properly utilized it will produce immense crops, good result. *Muhūrttaṁ viditaṁ, ghaṭate śreyase*.

The example of Khaṭvāṅga Mahārāja, [*Śrīmad-Bhāgavatam*, 9.9.42] only one that had asked the gods, "Will you tell me how long I'm to live?"

"Only one moment."

"Then you all go. You cannot give me my desired result. Who can do? Nārāyaṇa can only, fulfil, then you all go." He engaged himself wholly in Nārāyaṇa and surrendered to His holy feet and he achieved his desired result.

Śukadeva is giving this example. "We must be particular of our valuable present moment."

Act, act in the living but trust no future, however pleasant. Let the dead past bury its dead. Act, act in the living present with heart within and God overhead. [Henry Wadsworth Longfellow, 1807-82, U.S. poet]

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]

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Bhāgava: I am very much afraid to write, because I see...

Śrīla Śrīdhara Mahārāja: Afraid, pray to the higher entity.

Bhāgava: I'm having so many material desires. But at the same time I see when I go out and I speak to people about Kṛṣṇa, and sweetness of Kṛṣṇa, how much they're enjoying, so I'm thinking even though I have no qualification...

Śrīla Śrīdhara Mahārāja:

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā,* 9.41]

Yes it is laudable that you want to do good to others, but before that you properly try to understand what is good, then you distribute. It is very good to treat a patient but you must know at least what is treatment, then go, it is beneficial. Hare Kṛṣṇa. _____ [?] One who is not properly adjusted, how will he venture to adjust others? Know what is adjustment proper, where is my place in the adjustment, in the absolute adjustment, and then it will say what is your duty.

In the time of the second great-war, the riders [?] building, a soldiers dress was posted, engraved, and just below it is written "Just put on this dress of the soldier and the dress will say to you what to do, what will be your duty."

So first adjustment, we must have our proper position and then the insinuation will come what is my duty. What is known as *sambandha-jñāna*. To know who are you and then *abhidheya*, and what is my end, and how to attain that end. This will be proper energising otherwise anyone can do anything and he'll be reaping the results of his deeds. So first *sambandha-jñāna*, who am I? Where am I? And what I should be? What I am? What I should be? What should be my position? And from there, then that environment will say, "This is your duty", and I shall have to do that. Not that I shall be an Alexander, I shall be a Hanumān, like that.

If you want cowboy, with the company of Kṛṣṇa, it will think that it is so happy to become a cowboy, duty of a cowboy. Rabindranath Tagore has got one song, I heard from someone, "That I don't want to be a famous leader of the country, but rather I want to be a cowboy in Vṛndāvana in the jungle. That is very happy to me than to be a famous leader of the world. I don't want the glory of being a great leader of the world, but a simple thing, a cowboy under the guidance of Kṛṣṇa, very friendly."

Something, the ghost of ambition may leave you. Hare Kṛṣṇa. Hare Kṛṣṇa. But as long, and it is also possible one where his real place, he will dedicate his activities and approach, according to his stage, it is also, maybe, but as a lower stage.

yataḥ pravṛttir bhūtānāṁ, yena sarvam idaṁ tatam
svakarmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all)."] [*Bhagavad-gītā*, 18.46]

By the result of my past *karma*, I'm floated somewhere, and something I'm finding around me and to try to give that towards the Infinite I may make progress to Him, from my lower position. So,

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]

"Whatever you do, whatever you eat, everything connect with Me and go on."

That is also a position according to ones present position, he may begin who cannot understand the high things, but,

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]

Last *śloka*, and one Bāl Gaṅgādhar Tilak he has written in his note [in his commentary of *Bhagavad-gītā*, 18.66] that in the last *śloka*, Bhagavān Kṛṣṇacandra, in a golden pot He has served nectar.

"Where ever you are, leave your duty, your position, place of duty, immediately come to Me. Everything will be fulfilled, the whole fulfilment will come to you. If you come to Me the whole fulfilment of your life will come to you. But it does not matter at present where you are posted, it matters little. You may be a soldier, you may be a priest, you may be a dacoit, anyone, but if you leave your position and come to My feet, your aspiration will be perfectly fulfilled." The clarion call in the last of *Bhagavad-gītā*.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol.

The call of Gaurāṅga, call of Gaurāṅga. With flood of tears appealing to the people, Mahāprabhu dancing appealing to the people. *Apan gada mala* [?] When He will take *sannyāsa*, the previous evening, devotees do not know He's going, He's leaving Navadwīpa for all. But naturally He attracted many of the devotees to come for the last time. And unconsciously they flocked, many devotees crowded there, and everyone taking a garland, and the garland He's putting to His devotees, what is offered to Him, taking off and putting on the devotees. *Apan gada mala* _____[?]

"You My friends, this garland friends, take the name of Kṛṣṇa in eating, in sleeping, in doing, where ever you are take the name of Kṛṣṇa. This is My last, My earnest entreat to you all. Take the name of Kṛṣṇa. Whatever you are engaged in it does not matter. Take the name of Kṛṣṇa, My last appeal to you all.

Apan gada mala _____[?] Eating, sleeping, or waking, every time try to utilize taking the name of Kṛṣṇa, anyhow try, utmost, to come to Kṛṣṇa, this is My heartfelt appeal to you My friends, no other."

Our Guru Mahārāja also told, "Don't delay, a little delay I am making, why? There's a fire, I extinguish the fire and come. No, no, no, no necessity of extinguishing the fire, the fire may burn the whole world, it does not make any harm to you, the smallest harm to you. Rather you will be saved if the burned world gets out of your mind. All your inner necessities in the holy feet of Kṛṣṇa, none can satisfy your inner hankering but Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All the *rasa* you are aspiring after, whole is His holy feet. And all this world let them be dissolved to zero, can't, you are not affected at all. You will be saved from this misconceived world. If it is gold, vanishes, burn to

ashes you will be saved, but it is not so easy to burn the world of your present enjoying concept to ashes. It is very hard to burn this world to the finish, it is catching you like witch."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

As much as we can give ourselves to the holy feet of Śrī Gaurāṅga, automatically we shall find we are in the service of Rādhārāṇī. The highest negative potency that can draw the maximum *rasa* from the positive Kṛṣṇa. Beautiful, Reality the Beautiful. *Mahābhāva*, *rasa-rāja mahābhāva*. Full of ecstasy, ecstasy infinite and to draw that ecstasy for Herself for the world.

sukadu krsna koresh ukas taran bhakta gane sukaday te hladhini karan [?]

The main exacting machine of that *rasa* from Kṛṣṇa and to distribute to the world outside. Rādhārāṇī. The highest quality of *rasa*, drawn by Her, from that dynamo of all *rasa*, ecstasy, and it is for Her that *rasa* is drawn, and it is thrown outside..... *hlādinī* is Rādhārāṇī, particular potency, *hlādinī*, and it is due to Her that others may hope to have the taste of that very transcendental juice.

Gaura Hari. Gaura Hari. Gaura Hari.

And as much as we surrender to Śrī Gaurāṅga, automatically we shall find that we are placed there in that highest position, percolated by His energy, His instruction. Otherwise it is very difficult by direct approach, very, very, difficult. Many sort of misgivings will come and pollute us. But if we go under the guidance, go through, we can pass through, the instructions of Śrī Gaurāṅga then it will be very purest gain, and easiest, and maximum.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

And this is the place where Gaurāṅga gave general absolve, to all the sinners, *aparādha-bhañjan-pāṭ*, this Kuliyā.

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."] [*Caitanya-Bhāgavat, Antya-līlā,* 3.541]

Anyone who came for His mercy, granted. When He first came after five years from a *sannyāsa*, He came once again to visit this place, at that time and then He left and never came. That moment He came to His birth place once more, and at that time He was the most liberal, to give, to distribute this highest thing to all.

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. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitai. Dayal Nitai.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhāgava: You have given such a high standard.

Śrīla Śrīdhara Mahārāja: Ha ha, If you feel it then I think you are fortunate if I can, I am sincere you know that to get these from our Guru Mahārāja I consider myself fortunate, fortunate. I feel that I am fortunate when I get such standard from my Guru Mahārāja. *Hṛdaye nābhya nujñāto*, hearts approval, this is also evidence. What is *dharma*, in *Manu-saṁhita* it is written, what is *dharma*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, 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 (*mayi dṛṣṭe 'khilātmani*." *Śrīmad-Bhāgavatam*, 11.20.30)] [*Manu-saṁhitā*, 2.1]

Vidvadbhiḥ sevitaḥ, those that are well versed in revealed scripture, they admit and they serve, the first symptom of religion. *Nityam adveṣa-rāgibhiḥ*. And what should be the symptoms of those *sādhus*? *Vidvadbhiḥ sevitaḥ*, who are established in revealed truth. *Sadbhir*, and approved by the *sādhus*. Who is *sādhu*? *Adveṣa-rāgibhiḥ*. Who has got no sympathy and apathy for the achievement we are in the midst of, that must be a sign of the *sādhu*. *Nityam adveṣa-rāgibhiḥ*. And *hṛdayenābhyanujñāto*. Your heart will approve inner most quarter. "Yes it is, yes I am getting satisfaction." That is also evidence, proof, response. "Yes I'm searching, such things I'm searching." The heart will say from within. So that when we get these things from our Gurudeva, Mahāprabhu, who else will think? "O yes heart's satisfactory thing, it is all eliminating, eliminating, elimination and acceptance, elimination and acceptance, progress means that, progressive, dynamic, yes, yes."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Mahāprabhu. Mahāprabhu.

Vidagdha-Mādhava: So Guru Mahārāja, Jagāi and Mādhāi were delivered in this area?

Śrīla Śrīdhara Mahārāja: No, that is on the other side. Some say that Jagāi and Mādhāi was absolved in this Harichala [?] but we're to understand from Bhaktivinoda Ṭhākura that was on the other side in Māyāpura.

Vidagdha-Mādhava: So how is this part of Navadvīpa the very special place?

Śrīla Śrīdhara Mahārāja: Kuliyā. *Aparādha-bhañjan*, there is speciality here.

Vidagdha-Mādhava: There was some pastime, Mahāprabhu had one pastime here?

Śrīla Śrīdhara Mahārāja: Yes. When He came back from Purī after five years of *sannyāsa*, then He first came here, and He put up there in Vidyānagara with the brother of Sārvabhauma Paṇḍit. Vidyāvācaspati was the elder brother of Sārvabhauma Paṇḍit, and formal Guru of Sanātana Gosvāmī. He lived there in Vidyānagara, and Mahāprabhu came here, and He put up first there with Vidyāvācaspati. And so much rush of people to see Him that the whole place was full of human heads. Even those that are coming from other side of the Ganges, the whole Ganges filled up with human heads.

It is described in, I thought it is a little hyperbole. But when I found Gandhi then it came to my mind, if Gandhi can draw so many men to see him, then what of Mahāprabhu? They hold so much intense of love, the people fell madly, madly to see that great Nimāi Paṇḍit who was, extraordinary scholarship, extraordinary beautiful figure. But still so many tantric *paṇḍits* were against Him, and He left this place to preach. "Now we lost that Nimāi Paṇḍit, the whole Navadvīpa was dark without His presence. That Nimāi Paṇḍit has come again to us in our midst." So people were mad to see Him. The whole area is drawn towards Him and all human heads _____ [?] And He came here and approached all the previous sinners who criticised Him, who did any mischief, they all came to be absolved. "Nimāi Pandit is not a man, human being." So they came for confession and to get absolved from their sins here.

And then afterwards He went to His mothers house and for a second just stood at the gate of His own house. And Viṣṇu Prīya fell on His feet, at once He withdrew giving the wooden sandals to her, to worship, and He left.

And then He went to Rūpa and Sanātana and then again returned to Purī via Śantipura, and then gone to Vṛndāvana, and then again came back to Purī. And eighteen years continuously He lived in, first six years, there is so many coming and going.

Devotee: _____ [?]

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

So we like to stop here today. Jaya Oṁ Viṣṇu-Pāda... Any questions? Where is that Bhāgava Prabhu?

Dhīra Kṛṣṇa Mahārāja: He's here, he always has many questions.

Śrīla Śrīdhara Mahārāja: Many questions ready. Vidagdha Mādhava repeats the same question.

Bhāgava: I wanted to know the differences between the four *sampradāyas*, the Nimbarka teachings, Viṣṇusvāmī...

Śrīla Śrīdhara Mahārāja: Details you want to know, then you are to consult *Gauḍīya*, previous *Gauḍīya*, there you'll find in details. Its previous *Gauḍīya-patrikā* in our Guru Mahārāja's time, there these have been out in details, that point there. In what part I can't remember, but it was out in the *Gauḍīya-patrikā*, weekly paper during our Guru Mahārāja's time.

Very summary gist I can give to you. Nimbarka *dvaitādvaita*. Madhvācārya *śuddha-dvaita*. Viṣṇusvāmī *śuddhādvaita*. *Viśiṣṭādvaita* Rāmānujācārya. The original Ācārya of these four

sampradāyas, Śrī, Śrī, Rāmānuja *sampradāya* coming from Śrī Lakṣmī Devī. Śrī Brahmā Madhvācārya *sampradāya* coming from Brahmā. Rudra from Rudra, the Viṣṇusvāmī *sampradāya*. Nimbarka coming from Catuḥsana *sampradāya*. The four *sampradāyas* spreading in this way and their philosophy is known, Rāmānuja *viśiṣṭādvaita* - Śrī *sampradāya*. *Śuddhādvaita sampradāya*, Viṣṇusvāmī and Śrīdhar Svāmī the renowned commentator of *Gītā* and *Bhāgavatam*, he belongs to *śuddha-dvaita*, and this Valabhi *sampradāya* also springs up from that, a branch from that *sampradāya*. And the Nimbarka *sampradāya* Catuḥsana *dvaitādvaita*, *dwait* and *adwaita*, both, but not *acintya*.

Mahāprabhu's *bhed abhed*, and the necessary qualification is *acintya*. That demarcation is not in the hand of anybody, it is reserved with Him, the line of demarcation, *acintya*. What happens one time, we may not think that will happen every time, it depends on the sweet will of the ultimate reality. So whatever we find in general both common and different, and it is not a rigid thing, it depends on Him, He can change the line of demarcation, any time, anywhere, *acintya-bhedābheda*.

Dvaitādvaita, both *dwaitas*, very akin to Mahāprabhu, and their object of worship is also Rādhā Kṛṣṇa but that is *svakīya-vāda* not *parakīya*. Nimbarka and Gauḍīya *sampradāya* different here, *parakīya*. So they have got that nocturnal *līlā* and not this *madhyāhna-līlā*, noon pastimes. Difference between Nimbarka they're more fond of *arcana*. *Arcana* means *pūja*, worshipping according to the scriptures, the *vidhi*, the law, rules, regulations is the principal thing. But in Gauḍīya *sampradāya* that is with little slackness, with affection, love having the better part. The Vallabha *sampradāya* also *śuddha-dvaita*, they also do not like even to use the word *arcana*, they say *sevā*. Just as we do amongst us, *sevā*, *rāga-mārga*, with affection we shall serve and not according to the strict scriptural rules, in Vallabha *sampradāya*. Viṣṇusvāmī also and Rāmānandi *sampradāya* though spreading from Rāmānuja *sampradāya* but still deviation, we find in Tulasī dāsa, in Rāmānanda, more rigid in asceticism and tending towards salvation, liberation.

In *Parijar bhāṣya* of *Vedānta* we find from the Nimbarka. Madhvācārya has got *bhāṣya.* Rāmānuja has got his own *bhāṣya*, *Śrī-bhāṣya* by name. Then Viṣṇusvāmī also has got his *bhāṣya*. Śrīdhara Swāmī also there. Gauḍīya *sampradāya* also *Govinda-bhāṣya*. These are different types of interpretations from *Vedānta*, *Brahmā-sūtra*, but all are theistic, these four and their branches they're all theistic.

Śaṅkara *bhāṣya*, we call it atheistic, because *jīva* soul in it's highest position has not been accepted. Like Buddha, Buddha says with the dissolution of the mental body everything ends. Śaṅkara also says like that ultimately. The individual's conception of soul is imaginary, only it is remaining so long as he's in misunderstanding. Misunderstanding clears, gets liberation, no soul, individual. But there is one mass of light as Brahman, non differentiated, non specified substance, but it is, it is consciousness...

End of 82.11.14.A

Start of 82.11.15.B

Śrīla Śrīdhara Mahārāja: So the conception of God and man when they may be dissolve and only Brahman, that has got existence. No specific character of existence is possible. Something like chaotic, no cosmos. Chaos also has got some movement, but this is not that. A static conscious substance, that is at the root of everything. But anyhow, a misconception over it began and this world we have out of that, *māyāvādī*. This misconception has no beginning but *śanta*, it may be ended, *anādi-śanta* not *anādi-ananta*, Brahman is *anādi-ananta*, *māyā* is *anādi-śanta*. It may be stopped but it has got no beginning. This *māyā*, anyhow, but we can get out of *māyā*, that may be fully squeezed, the *śanta*.

So the Vaiṣṇavas say that Śaṅkara is Buddhist in disguise because Buddhists do not have any recognition of the eternity of *jīva* soul, and Śaṅkara is also like that. No eternal conception of *jīva* soul, individual. Only difference that Buddha has no recognition of the revealed scriptures, but Śaṅkara has accepted the revealed scriptures, but gave his concocted interpretation while explaining the revealed scriptures. The Buddhistic opinion has been thrust on it, so,

[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]

So Śaṅkara is more dangerous than the Buddhists. They're clear. "We don't have any recognition for the revealed scriptures. Our attempt is based on reason." But Śaṅkara accepts revealed scriptures but he gives his own interpretation into it, because both of them do not recognise the eternity of the *jīva* soul. *Ajo nityaḥ śāśvato 'yaṁ purāṇo*.

[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]

Jīva-bhūtāṁ sanātana.

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām / jīva-bhūtāṁ mahā-bāho, yayedaṁ 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]

In *Bhagavad-gītā*, and in *Upaniṣad*.

nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ [yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["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]

Nityo nityānāṁ. With the eternal amongst many eternal substances, there are *bahū*, there are many eternal things and He's the principal of that. In *Upaniṣads*, in *Bhagavad-gītā*, everywhere, *jīva* is *nitya*, soul is immortal.

But according to Śaṅkara, "Soul is ultimately mortal though this transmigration, different bodies according to *karma* he will have to accept. But ultimately after liberation *jīva* does not, individual soul does not exist, neither God exists. Only that non differentiated mass of spiritual substance is there, that is Brahman."

Buddha had no recognition of that mass of light as Brahman, but they say *prakṛti*. The force is there and these different type of forces acting together and that will be finished, and there may be a force like darkness, may or may not be. Virajā.

Bhāgava: Why does this Śaṅkara philosophy have such appeal to people in general?

Śrīla Śrīdhara Mahārāja: Because it gives harmony to all the sections of worshippers of all different types of gods, a compromise. There are so many worshippers of so many gods and he harmonizes them.

"What you are doing it is all right. You are worshipping Kālī, you are worshipping Gaṇeśa, you are worshipping Sūrya, you are worshipping Agni, you are worshipping Viṣṇu. I accept all, but for the time being, to certain extent, and then it will end in the attainment of Brahman. You accept this on the end and I will accept you all."

And there was colour of accepting the *Veda* and *Upaniṣad*, and he gave such sort of meaning and embraced them all. And another thing for his popularity he was a very intellectual giant. He fought against the Buddhists who are out and out atheists. And he with the colour of theism, he fought with the atheist of number one, the Buddhists, and his success in that gave him popularity.

Bhāgava: When the Vaiṣṇava is asked why there are so many religions, theistic religions, one is worshipping Allah, one is worshipping Christ, so many differences. They ask a Vaiṣṇava why are there so many different religions under the banner of theism, why so many different theistic conceptions?

Śrīla Śrīdhara Mahārāja: According to the different stages of theistic receiving capacity, different groups, suiting to the mass of different sections, by instalments in different ways they have been distributed.

Upāsanā mostly, mostly they're worshipping so many demigods who are in possession of some power in the nature, to get, by their grace, their desired thing, they're worshipping that. Those that seek for good health goes to some general ways for satisfaction of any last desire goes to Kālī. Then for property and resources, goes to fire, Agni. And who wants knowledge goes to Śiva, his Śiva has got versatile knowledge of this medicine. Then this *yoga*, then music, then his indifference, all these many qualifications are concentrated in Śiva, and also the penance all combined, so many go to worship Śiva for knowledge. And those that want *mukti*, they go to Viṣṇu, Nārāyaṇa. But this Nārāyaṇa of Śaṅkara, that is a part of *māyā*. Śiva is also so but He's trying to get out of *māyā*, master of *māyā*. In this way He has been represented.

So according to ones choice, inner necessity, while wandering in these different stages of misunderstanding, they select their leader, "That he will be able, my aim is this side." A good player will go to the famous leader in the play field, who wants to be a good player. One who wants to be a good merchant must go to such expert. One who wants to be a research scholar must go that side. So according to the inner desire they go.

kāmais tais tair hṛta-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]

And those that want real theistic life, there is also instalments. In Mohammedanism, in Christianity, there is theism, they accept eternity, eternal God, eternal master, but according to their nature. Just as *kṣatriya*, *brāhmaṇa* nature, *kṣatriya* nature, *vaiśya* nature, so different natures in the different nations, they have been given such instalments.

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]

In *Bhāgavatam* we find the instalment according to their capacity as a group the conception of theism has been distributed to them. Otherwise the whole thing, if we want to give to them it will be a very complex one, for them, so only approximate something has been given, not details. Then after birth and rebirth they will come to higher position, then higher education will be imparted to them about theism. With this policy it has been arranged. Everywhere this policy has been accepted that according to the capacity, the degree of education should be imparted, extended to them, otherwise they won't be able to understand anything. Gradual process in the training everywhere. The progress does not come abruptly. A continuous development is to be admitted.

Dhīra Kṛṣṇa Mahārāja: Chidānanda Prabhu has a question.

Śrīla Śrīdhara Mahārāja: Chidānanda. What is that?

Chidānanda: From beginning from the lowest stage of theism up to the highest, what are the different conceptions? From Christianity at the beginning...

Dhīra Kṛṣṇa Mahārāja: He wants to know in the conception of different stages of theism, theistic conception and development, what is the gradation, where does it begin and...?

Śrīla Śrīdhara Mahārāja: Generally you may take it, the whole creation has been divided into this way. *Āvṛta-cetana*, fully covered consciousness. Then, *mukulita-cetana*, just opening consciousness, awakening. Then *saṅkucita-cetana*, a narrowed down consciousness. An instance, *āvṛta-cetana*, the stones, trees, etc, *āvṛta*, thickly covered. The consciousness is there but it is thickly covered. Then, *saṅkucita-cetana*, we find in the animal kingdom, very narrowed consciousness. Then comes *mukulita-cetana*, which is amongst the aborigines class, *mukulita-cetana*, not developed to a standard, half animal, half man, under such sort of civilization, this is *mukulita*, only awakening stage. *Saṅkucita*. Then, *vikacita-cetana*, where we have got some conception of God that is this *varṇāśrama-dharma*, etc, who worship God any way.

Dhīra Kṛṣṇa Mahārāja: So Christianity and Islam are there.

Śrīla Śrīdhara Mahārāja: *Vikacita-cetana* is Vaiṣṇavism. Now again sub division in human section, *saṅkucita-cetana*, *vikacita*. In human section, first morality and theism, first in the last stage there is morality but no theism, no theism but morality. That is _____ [?] they, utilitarian class, altruistic class, they have got recognition of morality but they don't find necessity of the existence of any God. Then, morality plus theism, and morality plus imaginary theism, _____ [?] imaginary theism with morality.

Just like Comte in France, he says that, "A conception of God, it is useful to us, it can help us to do the work of the police, God fearing may help us like police. General man if you spread God fearing, then this moral benefit we shall get automatically very easily."

And up to Śaṅkara also we say this is imaginary theism with morality. Real *varṇāśrama* as given by Rāmānuja and other conceptions, that is both morality and theism, real theism, *viśiṣṭādvaita-vāda*, morality and theism. And there may be theism without much moral conception also, there may be. The so-called theism is there but no moral conception that this *hiṁsā*, that is butchering, murdering indiscriminately so many *jīva*, and others, and also go on with theism.

Then real *varṇāśrama* is theistic and with moralises. And then _____ [?] Vaiṣṇavism comes which is full of theism and morality according to the theistic conception, it has got less importance.

Whatever, even they may steal, suppose flower to offer to the Lord, so that the man who has created that flower tree, he may be elevated. But theism in the fullest way, that everything if it may be utilized for the satisfaction of the Lord, then that will be helpful to anybody and everybody. In this way it is going, developing.

It is for Itself, it is everything for Him, not individual ownership, owner is one, and they are not conscious that they are, they belong to Him, but I know, I know. The boy may not know that his guardian, his father is there, but I know the boy's father. Boy may be reluctant that I may carry him in spite of reluctance to his guardian. This way, everything for Himself, and they utilize in that way,

they do good to all. Their campaign, any and every campaign, whether it may not be tasteful to the so-called religious persons or moral persons, but they're right, independent of their, of the consideration whom they behave in this way, everything.

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

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

So the *jīva*, ordinary souls, moral scientific knowledge, all these things, all considered minor. *Baddha-jīva* is considered, the man in bondage, any *jīva* in bondage is considered minor. And the major are those Vaiṣṇavas who know that everything is for Himself. Die to live. They're the guardians of the whole creation and they go to utilize everything for Him for their benefit, for the benefit of the whole world.

Do you conceive, understand? Can't understand, can't follow?

Devotee: Yes. I follow.

Śrīla Śrīdhara Mahārāja: Then you will find some harmonious existence in this world, what is what in this world. The ignorance, the lowest ignorant section, the thickness of ignorance, according to the thickness of the ignorance, sub division. Then in the middle, then *satvic*, then *nirguṇa*, *satya*, *raja*, *tama*. And then again sub division, *mahā-tama*. In this way sub division may be many, but there is *nirguṇa* above all. Where, that oneness, one guardian, one master, is guiding every limb, every idea of a person, he's in touch with the full fledged theism, full fledged theism.

Bhāgava: The Christians say the one master is Christ.

Śrīla Śrīdhara Mahārāja: They say three, God the ghost, God the Guru, the Christ, the deliverer, and God the father. God the father, God the ghost, and God the Guru or Christ. Three phases of conception in theism according to Christianity.

And in Islam also there are so many messengers. Mohammed was also messenger. They accept the messengers of the Christianity. There are many common, the Moses, Abraham, all common. But the last messenger of God was Mohammed and he's considered to be the foremost amongst them. And God is there, but God is not so much differentiated or developed as we find in Hindu mythology, or ontology, or *Veda*, *Upaniṣad*, revealed truth, revealed scriptures.

That Max Muller told that, "What is in the store of the *Upaniṣad* in India, if the whole world gets it they will be fully fed, and not anything will be lost. Not a point, not a drop will be lost and the whole world will be whole fed what is in the store of the *Upaniṣad* in India." Max Muller. So the full fed knowledge is to be found in *Upaniṣad*.

Anything has got its central position, so as gold, or diamond, or industry, or religion. Everything may not be found in every place. So about theism, India was selected to be the highest position in the world by God. It is not unreasonable. Because schools and colleges cannot be established in every village, some place must be selected for particular hospital, or education institution, or police station. So in this whole world some place was selected to be the highest seat of religion, theism, and that came in the Lord of India. We are to look like that. If we have eye we won't be envious.

"That why in our village there is primary school and in that city there is the biggest college, why is my school not the highest?"

It is ridiculous, so the highest school for theistic education should be located somewhere in this globe, and the place was selected India. You are to come and compare the theistic education like that.

And Max Muller he saw like that. "The *Upaniṣad*, what is contained there, that can fully feed all the religious persons, and still it won't be finished a little. It is eternal, the fountain of water is coming eternally, the fountain won't go to be dry, to be dried, such, something like that."

Then why the Americans, the others will say, "O Christ was born in Arabia, why should we take his instructions, it is not spun within our country, why should we take?"

This geographical difference that is all *māyā*. Wherever the real thing is to be found we must be open to accept that, in its own intrinsic value and not by physical, this mundane affinity, where I have got this body, or my country. We must rise above all these material consciousness and be a clear student with complete openness we shall be enquirer after the truth from wherever it comes.

The atom bomb came somewhere, sprang up, and others are not trying to get that atom bomb? "Because it was created somewhere we won't take it. The tank first created by us in the first great-war in France," the tank, and now it is everywhere. So rocket first created something like a V2 of Hitler, but that is in developed form now everywhere.

In this way, what is good, that is universal character, they have got in this mundane. And about spiritual it will be all narrow national conception about religion? About the highest truth, which can give relief to all the troubles that will be in, not only located, position will be more universal, very unique.

Bhāgava: The problem I find with Christians is many times I will speak to a Christian and he will appreciate the high conception of *bhakti*, of surrender, even above *mukti*.

Śrīla Śrīdhara Mahārāja: Yes. But surrender for what? Mere surrender for the country, love of the country we see so many surrendering. But the valuation will be the surrender for which?

Bhāgava: The surrender to God.

Śrīla Śrīdhara Mahārāja: God means here, what is the conception of God?

Bhāgava: This is the problem.

Śrīla Śrīdhara Mahārāja: So hazy conception and clear conception, we are to come to that. When we come to the laboratory, the very minute study of the differences to be calculated there, the germs, the virus, all these things will come in closer inspection. So closer inspection will give us God, God means what? Hazy thing, unknown and unknowable God, God means unknown and unknowable? Not any concrete?

Bhāgava: But they say Christ said...

Śrīla Śrīdhara Mahārāja: Yes, Christ said a hazy conception, of a sun, of a moon, but they have got their specific position, and from closer inspection they will be found much more astonishing things will come out.

Bhāgava: But they're afraid to go beyond what Christ says.

Śrīla Śrīdhara Mahārāja: And that is everywhere, at every step that tendency to be found, at every step. Wherever one is he's attached to that. Not only about religion, everywhere, this is a common thing.

Bhāgava: But they take excuse from *Bible*, where in the *Bible* Christ says that none can come to the father except through him.

Śrīla Śrīdhara Mahārāja: Yes. It is a general thing. Some accepts *Bible*, some accepts *Koran*, some accepts, the Hebrew class they will accept something African, they have got some sort of, the _____ [?] also have got. But when a comparison is to be drawn, they must have to come out of their local bigotry, they have to come out. And in the broad light under the sky they will have to come and consult and compare and reject and accept. This we may see everywhere.

When the militia boasts that, "We are the first class power," but when there is heat, war, then it is decided who is who. Russia says, "I have got the power to control the whole world." In the beginning of the second great war the tojo [?] Japan said, "We are prepared for a hundred years of war. The Europeans will fight together and will be finished and I shall be the king or emperor of the whole world."

But to think something is one and reality is another. So with open mind we are to...your God-brother, one, this Arabic gentleman, what was his name? He told that,

"From the beginning I had a tendency to go through all the religious books of all the nations. Then in course of that I found that the Indian religious writers, as regards space and time, they have covered a great thing, most ancient. In *Bible* perhaps it was told that the world has been created four thousand years ago. But Indian theology says that so many dissolutions and evolutions history. This solar system dissolved, and again it came, again dissolved, and what is the history it is to be found there. The time so spacious according to the time what has been dealt by other theologists of the world, their time, and space also. These tales of Druva, tell tales of sun, planets, all these things. *Brahmāṇḍa*, how the *brahmāṇḍa* came, was begun, how it is ended? *Brahmāṇḍa*, it is limitless. Both geographically, historically, what has been given in the Indian theological books, these other things cannot come in comparison with that. But this struck me, that beyond this body they can also gather knowledge. So graphic, so spacious, tidings have been delivered and distributed by the propounders of the Indian scriptures. So that attracted me, there must be, that will be the most spacious amongst all religious conceptions."

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Put some questions, Mahārāja will answer.

Bhāgava: What is the difference between the followers of Rādhā-vallabha and Gauḍīya Vaiṣṇavas?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Harivaṁśa, by one disciple of Gopāla Bhaṭṭa Gosvāmī, named Harivaṁśa, he thought that he had got access into the inner service of Śrī Rādhikā, higher service, Rādhikā, *anurāga-mārga*. So in Ekādaśī day he did not care to observe the rulings what has been given for the devotees to observe. So he took this betel after eating, took betel nut and with his face red went to see his Guru, Gopāla Bhaṭṭa.

Gopāla Bhaṭṭa Gosvāmī he showed then too much negligence to him, "What is this you have got? You have climbed so high. We observe the rulings of the Vaiṣṇava section, that in Ekādaśī we should not eat this or that. As that *anukalpa* which has been given to us we shall be satisfied with that. But you are observing all scriptural rules and you are feeding yourself in Ekādaśī day, you won't honour the Ekādaśī, which has been given in the *śāstra* so much importance?"

He neglected. And amongst the disciples, different types of persons, some could not tolerate.

And there was another thing we are told. Gopāla Bhaṭṭa's previous Guru, Prabhodānanda, he was in Śrī Kuṇḍa, that *Rādhā-rasa-sudhānidhi*, this *Caitanya-candrāmṛta*, many fervent writings we have got from him, that Prabhodānanda. And as like grandson he showed some favour to this gentleman, this Harivaṁśa.

Anyhow, Gopāla Bhaṭṭa's direct disciples they were very much enraged and disgusted with that Harivaṁśa, and someone beheaded him. And we're told that it was stolen. When Gopāla Bhaṭṭa he was engaged in his meditation in the Yamunā, the head came floating to him, and he cast it off.

Anyhow, we found in Vṛndāvana it is told, that head was buried in some place, and the body was buried in some other place, of Harivaṁśa.

That Harivaṁśa lady gathered some popularity and many appreciators, and they did not leave Harivaṁśa spirit. That *vidhi-mārga*, that to follow these rules and regulations of the scriptures strictly is not necessary at all in Kṛṣṇa *bhajan*. At once without *vidhi*.

Jīva Goswāmī says, *rādhā vaidhi bhakta adikarastu radha bhava navanil* [?] The *vidhi bhakti* we must observe as long as we cannot get admission into the level of *rāga-bhakti*, we must.

[Raghunātha] Dāsa Goswāmī also says that we shall show reverence to *rāga-bhakti*, but we shall try to be within *vidhi-bhakti*, the rules and regulations, regulated devotion, *śāstra* regulated devotion.

But those persons they did not care for this...

End of 82.11.15.B

Start of 82.11.15.C

Śrīla Śrīdhara Mahārāja: ...that enter into *rāga-bhakti*. So there is a party of Harivaṁśa continuing from that time, and they afterwards gave them their name Rādhā-vallabha or something. It is found...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] His Vigraha's name was Rādhā-vallabha. They're all initiated Harivaṁśi or Rādhā-vallabhi, by these two names they got.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Their position we find in Sevā-Kuñja in Vṛndāvana, there their headquarters. And it is found in the _____ [?] side, Rādhā-vallabhi *sampradāya*, found near Gujarat, Bombay, that side.

And Rādhā Swāmī [?] that is another thing, no connection with these Gauḍīya Vaiṣṇava.

But this party they say that, "We have got connection with Gauḍīya Vaiṣṇava, as given by Gopāla Bhaṭṭa, Mahāprabhu, Rūpa, Sanātana." But with little deviation they do not care much for the *vidhi-bhakti*, the *śāstric* rules. But they want to begin from the beginning this *rāga-bhakti*, *anurāga*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Vallabha Bhaṭṭa _____ [?] Viṣṇuswāmī *sampradāya*, Śrīdhara Swāmī, Viṣṇuswāmī _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sahajiyā*, worse than *sahajiyā*. *Sahajiyā* formally accepts everything, but easy entrance they want. And they do not admit the necessity of that formal devotion. *Sahajiyā* section, nearby. Guru *paramparā*.

Bhāgava: I've seen in American people, western people in general, they seem to have less capacity for austerity, regulation. And I see in myself also.

Śrīla Śrīdhara Mahārāja: So more trading necessary in the regulation department. To get *rāga*, it is not so cheap, it's all false. Love for God, it is not so cheap. Why is God, and why are we? It is all non-realistic, concoction. We don't believe it. We disregard it.

Bhāgava: For some time I was able to have good sense control.

Śrīla Śrīdhara Mahārāja: There are so many *yogīs* that life after life have sense control. Again he will come back.

Have you learned the question of Saubhari Ṛṣi? He was living within the Yamunā. When Garuḍa went to take fish, the fish went to him and told that, "Garuḍa comes and takes fish, catches us and devours."

Then he gave a curse to Garuḍa. "If he comes here he will at once die."

Garuḍa, giving respect to his words, vow, he did not go to that place. Then, Garuḍa was a devotee so he's above any form of selfishness, *nirguṇa*. His activities are also *nirguṇa*, no *hiṁsā*.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḻ 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]

Such stage above. Then, Saubhari Ṛṣi, he gave curse to Garuḍa, and found that connection after long, long period he's there, managing the water in such a way that they may not make any harm to his body, he's there under water. But the fish came to touch his soft part and created some sensation. He came out of the watery grave and went straight to the King. "Oh. I want to marry. Give so many princesses to me."

So many things we find after long, long time it comes. So we do not believe in all these stages like Saubhari, that I have controlled my senses. In what stage that control can come, we've got some idea. Only one when he's in such stage he can control fully. Otherwise it can't be controlled.

tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān
na jayed rasanaṁ yāvaj, jitaṁ sarvaṁ jite rase

["Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses."] [*Śrīmad-Bhāgavatam*, 11.8.21]

indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
[varjayitvā tu rasanaṁ, tan nirannasya vardhate]

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

Bhāgavat says, those that can control their food, *nirāhārā manīṣiṇaḥ*, speculationists, by controlling food they think that they have controlled their senses. *Indriyāṇi jayanty āśu*. They can easily control the senses by controlling their food, diet, *nirāhārā manīṣiṇaḥ*. *Varjayitvā tu rasanaṁ*.

But this tongue cannot be, the taste cannot be controlled by them. *Tan nirannasya vardhate*. It will grow. So,

tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān
na jayed rasanaṁ yāvaj, jitaṁ sarvaṁ jite rase

So the experts do not give any recognition that one has controlled their senses as long as the tongue is not controlled. And the tongue can only be controlled by the *prasādam* of Kṛṣṇa. No other way to control it. The most primary necessity, the opposition side says, to preserve and to propagate. First principle of life everywhere is to preserve, that is to take food. To take help from the environment and to continue his existence. The first principle of life, wherever there's life, at the cost of his environment he's going, here in this mundane world. And the next, to propagate, that is to practice his sense progress. The two principles are used in life, the most crude form. So the second cannot be controlled without the first coming into control, preservation. And that can happen when "Everything For Himself." He finds the cent per cent of his existence is used for the pleasure of the Supreme Lord. Then only he can get from the individual necessities of life. That is ideal life, when Kṛṣṇa captures wholesale. Otherwise,

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-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]

By much great practices of misery, with much affliction, they rise up to the mark of liberation. Almost liberated, they think that "I'm completely liberated, fully liberated from *māyā*." But from there also he will have to come down, if not accepted by the Lord as materials of His enjoyment. Then they'll have to come again.

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]

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam [vipścin naśvaram paśyed, adṛṣṭam api 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]

Even up to creator this reaction is going on, coming and going. And Śiva, who is conceived to be above this *māyic* zone of concoction, misconception, but connected with this *māyā*, he's also to be found. How? When Nārāyaṇa had been requested to have a figure of Mohinī Mūrti, in *Bhāgavatam*.

Have you gone through that story in *Bhāgavatam*? Mohinī Mūrti, from that nectar serving affair?

Śiva heard that Nārāyaṇa took the shape of a very beautiful lady, that can never be seen anywhere else in history, so he came straight to Nārāyaṇa. "I'd like to see that most beautiful, handsome, charming, lady figure of You. You just take up, prepare it."

Then Nārāyaṇa He was pleased to fulfil his desire. Śiva suddenly saw that gradually He's transformed into a very, very, beautiful lady. And his wife Durgā was at his side, forgot himself totally, and ran after to catch that lady. And She's moving Herself playfully, and he's madly following.

This shows that how difficult it is to check our carnal desire. One who says, who does not know his own self, he can say.

There is an example. There was one barber, he used to operate so many abscess, and very boldly.

But seeing that a doctor he told that, "You do not know that you have got some capacity to operate the abscess, I shall teach you something." Then he gave some instruction. "There is so many, within the veins, etc."

Then that barber, "I cannot go to operate." When instructed carefully he's afraid.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So Brahmā and Śiva they cannot boast of such position, what to speak of human beings. Don't think that you are master of your senses, never. It depends on His will, and when He comes to give it then only it is possible.

Devotee: Mahārāja, was there any offspring from this union of Śiva and Mohinī?

Śrīla Śrīdhara Mahārāja: Offspring?

Devotee: Yes. Because the followers of Hayapa [?] they say that he's a child of Hari and Hara, or child of Śiva and Mohinī.

Śrīla Śrīdhara Mahārāja: Who says?

Devotee: Some of the followers...

Śrīla Śrīdhara Mahārāja: No connection. When Śiva was exposed in such a way Mohinī vanished.

Dhīra Kṛṣṇa Mahārāja: That's not true. They say it but it's not true.

Śrīla Śrīdhara Mahārāja: No. It is said that Śiva was so mad that semen fell from him on the ground, and gold mines were created.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva,* 5.22]

Which is above our jurisdiction, we should not bring it down for our logical argument. These things are very, very high. We cannot try to take them into this mundane level. Śiva, we revere him so much. *Vaiṣṇavānāṁ yathā śambhuḥ*.

[nimna-gānāṁ yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānāṁ yathā śambhuḥ, purāṇānām idam tathā]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities, and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."]

[*Śrīmad-Bhāgavatam*,12.13.16] & [Śrī Chaitanya Sāraswat Maṭh's *Śrī Śrī Brahma-saṁhitā*, p 144]

Still, for our understanding sometimes we may take our instruction, so that what Mahāprabhu took down here. *Śiva viriñcira vāñchita ye dhana, jagate phelila ḍhāli*.

emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such

purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."]

[Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 7]

What is aspired by Brahmā and Śiva, but not got by them, such thing Mahāprabhu brought down here for the fallen. With such view we shall try to look at the thing what is given here by *Bhāgavatam*. Step by step we're to go, not by jump, then we'll miss everything. To be, to enter into the confidential family group of God, do you think it is very easy? That conception of God you have got? Eh? All foolish.

Devotee: Mahārāja, how should a Vaiṣṇava view the *sahajiyā* section?

Śrīla Śrīdhara Mahārāja: You see, you are to have some estimation in detail.

vaikuṇṭhera 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]

Do you know your own soul? We're in the midst of the world of our sense experience.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ 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]

Then the mental system is there. If we're unmindful, our eyes, ears, do not work. Then, *manasas tu parā buddhir*, reason, there is a layer of reason, *buddhi*, which can give a definite decision. Mind wants this, that, everything palatable. "I want this." Reason says, "No. Do not want this. Don't take this. There is a higher aspect in us." *Buddher yaḥ paratas tu saḥ*. Our *ātmā* is above that subtle thing which can give decision in a very general way, what is good, what is bad.

Then there is Paramātmā. *Ātmā* cannot go there as subject. *Ātmā* is object. Paramātmā is subject to that object. *Ātmā* is object there. Then there is Vāsudeva, Nārāyaṇa, etc. So if we're to enter into Vaikuṇṭha, that means we're to wander, walk there with our head, not by foot. They can take us in. We can't enter there as a subject. No possibility. This is of lower stuff. *Ātmā*, *jīvātmā* is a lower consciousness, a drop, point of consciousness of the lower quality, and he's to enter into the higher quality of subjective world. And that is subjective, higher, higher, higher, in this way it is developing that side. And how a dust can enter the mind, a material dust can enter your mind, and then your intelligence, and then your soul, this matter, material substance can enter into the consciousness? So your type of consciousness cannot enter into higher subtle type of consciousness area.

Only, so I told that passport won't do anything. The visa will come for the interest for there, and they will take them. All around, what he will pass, they're more rich and more intelligent, more

superior in all sorts of aspects, quality. It is not easy thing. It is not an objective world that I shall walk over it with my sweet will. It is super-subjective. Try to understand what your subjective position, and then super-subjective position, and that world is made of that super-subjective element. All Guru, all God area.

And you *jīvātmā* you are a lower positioned soul, like a dust of sand. How a material sun can enter? This analogy you should try. It is not, *vaikuṇṭhera pṛthivy ādi sakala cinmaya*. They're all made of conscious stuff, and how much higher degree of conscious stuff than this *jīva* soul which has to come down to the material world. That is lower stuff. That is the margin, the outskirts. *Jīva* soul made of the lowest quality of consciousness. The stone is also matter, and the ether is also matter, but how much difference? Ether also material and stone also material. How much difference?

So though spiritual, differentiation is great, towards the centre. And the Nārāyaṇa consciousness, so many consciousness, gradually developing, going to the inner most part there is Kṛṣṇa, Svayaṁ-Bhagavān. It is not a very easy thing, that we shall swallow like sweetmeat. There is mathematics, there is science, within.

So we hate to hear all these very light and ludicrous proposals. Must be serious. The questions, answers, the attainment, all must be of serious type. We've no time to lose in this rubbish, this adulterated consideration.

[ataeva kāma-preme bahuta antara] kāma — andha-tamaḥ, prema — nirmala bhāskara

["Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

The Sun and darkness.

Bhāgava: It seems so many Westerners are attracted to Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: We're not particularly attentive towards nationality, but human section as a whole.

Bhāgava: When I say Westerners...

Śrīla Śrīdhara Mahārāja: Westerners are less qualified, generally. They have not come in contact with the Vedic culture.

Bhāgava: But the bodily make up, the body of the Westerner seems more *rajasic*, more *tamasic*.

Śrīla Śrīdhara Mahārāja: More?

Devotee: More *tamasic*, *rajasic*.

Śrīla Śrīdhara Mahārāja: Yes. *Tamasic* for their food, for their manners, and behaviour. Non regulated type. Just as for non regulated type ordinary government cannot do. A commissioner is

appointed for them, to regulate. Non regulated persons, a special officer is necessary to regulate the non regulated provinces, districts.

Bhāgava: It seems so difficult for such people to practice...

Śrīla Śrīdhara Mahārāja: Yes, but,

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

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

That *ajñāta-sukṛti*. In all births they may not be Westerners. They might have many births here also, in the East. And now for some bad work they have been put there. All may be. When a man by his misdeed can go to the animal and tree section, then they will go to West or Africa, the man eater, the animal eater. There are so many sections of human beings. In Africa we're told there are man eaters. Here also there is a particular section who gives sacrifice of human beings and suppose to take _____ [?] In India also there are such sections we're told _____ [?]

The different stages so the atmosphere is dangerous. And any theistic awakening we shall nurture that with all attention and care so that it may not go down again and take me to the depth of the nescience. Very carefully we shall try to collect. And no boast that 'I have got so much, I have attained so much.' Real progress towards infinite will give this idea that, 'I'm nothing. I'm in the grave danger.' The progress towards infinite is like that. 'I have got, I'm above.' This is all foolish statement, foolish feeling, and foolish statement. The experts can at once catch it. The very nature will be, 'Oh. I'm undone. I'm the most helpless.' As much as he'll come in the relativity of the infinite he cannot but think himself to be the lowest of the lowest. That is the criterion.

Like Newton, he was told that, "You have finished the knowledge."

"No. I'm only in touch of the ocean of knowledge. I know better than you I say, I admit, because I know that it cannot be finished. Knowledge is infinite. So I know better than you. And you say, foolishly, that I have finished the knowledge."

So the very sign of real progress will show that 'I'm nothing, I'm the most needy, I'm the most wretched, most helpless.' The negative aspect must be improved to attract the positive. And one says, 'I'm positive,' a point of negative will say, 'I'm positive,' then at once he'll be rejected. You are under false control of *māyā*. *Dainyam*, *ātmā*, surrender, and to think oneself that I'm the meanest of the mean, that will attract the attention of the high. This is the science.

So anyone who will say 'I have seen God. I have got in my fist,' so I've no time to attend all these things. When I came here, one *brāhmaṇa* boy in the dress of a woman, he used to tell that, "I have seen Kṛṣṇa, and I have shown so many."

When he came to me I said, no, no, no. You know a little what is Kṛṣṇa, and how to see Him, and who can see Him. Some knowledge you have gathered from different scriptures, so rejected summarily.

Then, "No, no. I have shown Kṛṣṇa on the branch of this tamarind tree. So many are evidence."

In spite of such statements of yours that you have seen, you have shown to many, I discard summarily. This is all bogus. And why do you cheat you? You are cheating the public and cheating your own self. Be careful of that story.

Then after a few months that man came to me. "Yes, yes, what you said."

Then once this Kṛṣṇadāsa Bābājī and myself, when in _____ [?] Maṭha went to visit _____ [?] an U.P. District town, to preach. There one of Kṛṣṇadāsa Bābājī's relative was in the railway service. Then the station master he came to know that we have come from a religious mission to that place, and he suddenly came and told that, "One _____ [?] Cakravartī has come in the station, he just came down from the station and he's waiting in the second class rest house. And I told that two *sādhus* have come from Gauḍīya Maṭha here, he wants to see you."

And he says, "I am Rāma, I am Jesus, I am Kṛṣṇa, I am everything."

I thought that he's a madman, so I told him that he's a *sādhu*, there's a mango tope nearby, run, and just take him here. It will be beautiful at the mango tope, the *sādhus* will talk. And the station is not the proper place for the *sādhus* to talk.

He agreed. "Yes." Then he _____ [?]

It may be about nineteen twenty eight or so. Then I asked him, what is your position _____ [?]

"I am Rāma, I am Kṛṣṇa, I am Christ, I am all these things."

You are talking to a gentleman, talk in such a way.

"No, no. You see this." Some typed copies, a file with him. "The President of America, the Wilson, is a dog to me."

_____ [?] I took it. _____ [?] I told him, I shall go to police station.

It was out in *Nadiyā Prakāśa* at that time.

"Why you'll go to police station?"

Because the British Government and Wilson are intimate friends to our Government, and you have dishonoured him, abused him in such a filthy way. I won't tolerate it. I shall take you to the police station.

And there was station master, another Pleader, and so many other gentlemen at that place. They're showing some uneasiness that I'm attacking that gentleman in such a way.

Then when he was a little perplexed, then I thought that he's finding some way to come out of his former position. Then I supplied it. I think you have got a great bereavement for which you have come to such condition. I gave suggestion.

Then he found relief. "Yes, what you have said. I did so much for the country, and my only wife had to die in hospital without any help from the public. So I thought that I was deceived, and I must deceive the public, people." Came out with this.

I thought that my mission's finished. Now those Pleaders, station master, they told, "What is this matter?"

So because I have got some faith in the line of Gauḍīya Maṭha, that any man saying that I'm God, I'm Jesus, I'm Rāma, this is impossible, absurd. So one who has got some knowledge of the science of devotion, what devotion means,

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]

And the acceptance will come from *avaroha-panthā*, from up to down. And he will go on thinking 'I'm helpless,' and that is qualification. And, 'I know. I have got so much power,' this is disqualification positive. So at once we can dismiss them, they've no place in the religious world.

There are so many *yogīs*, this _____ [?] Goswāmī in Benares, he told that he was an incarnation of Śiva. And he was a most expert *yogī*, many mystic powers, master of many mysterious powers.

One Governor at that time in Benares he invited him to a food table and told, "Whatever I shall take, you'll be able to take?"

"Yes."

Then the gifts and other things going, all taken. He took, he took. And before that he told, "What I shall take you will take?"

"Yes I shall."

He thought, 'he's a *sādhu*, he will take only vegetables.' But after his _____ [?] finished he passed stools on a plate. "Yes, I'm eating, you eat."

Then he was perplexed. "What is this?" And lastly when he died, "I'm Śiva. Pour water." He sat unaffected. Water, daily, everyone coming and giving Śiva, pouring water. And the flesh was rotten and was oozing, going out, he stood, and in this way he died.

Another thing also told in his name as a *yogī*, he jumped from the, that was also with one European officer. If you see some mysterious powers there's one living in a boat on the Ganges. Then he gave something valuable to him as presentation. He took it, and at once threw it in the water.

"Oh. I have done wrong. You do not know the value of this thing. Its price is so much. It is lost."

At once he jumped and with two similar things he came out. So many mysterious powers he used to show, that _____ [?] Goswāmī.

But we consider him also to be a demon, like followers of Śaṅkara, not a devotee. Devotion is far, far above. So, so many feats of supernatural display of anything, that won't touch us. No qualification. Above Śiva and Brahmā, and high, higher up. We're to understand path, what are the signs. *Vīrya-rasa*, *mādhurya- rasa*, the comparison, power and beauty, justice and mercy. All these things to be understood properly.

There was one Yogada, one *yogī* from India, he went to America, and he used to show many *mudrā*, tantric and hot [?] *yogī*, and he was very much favourite there. So much so that Rabindranatha Tagore he also was very much disgusted that bad name came for India.

When our Guru Mahārāja consulted Rabindranatha - his eldest brother was a friend of Bhaktivinoda Ṭhākura, so Guru Mahārāja had some familiarity with the Rabindra family. "We have made up our mind to send a batch of preachers of Mahāprabhu's *prema-dharma* to the foreign countries. We have made arrangement to send to England first."

Rabindranatha told, "I have got some experience of the foreign Western countries. But I think that if you go to the British Isles, they have got some vanity that they're ruler and we're ruled. So it

will be difficult for them to accept anything from you, for us, from India. Their position is like that. If you go to America, they're open to anything, and the Indians, *yogīs*, and so many others, they've spoiled the field altogether. So not such a high valuable thing maybe acceptable there, I think. France also many times deceived by the leading Indian philosophers and others. You can go, send men to Germany. They're sober and judicious persons and they have got deep respect for Indian culture. According to me, that will be the best field. And when they take, in a serious way, not wanting to be deceived by any futile thing." That was his advice.

But Guru Mahārāja sent to England first, and from there Ban Mahārāja visited Germany. Two German scholars came, one Baron's son, and one scholar. His father was a monarchy _____ [?] Two came from Germany. No British came, in the beginning.

And now Swāmī Mahārāja has flooded India with foreigners in the name of Mahāprabhu. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Should we stop here in this unpleasant environment when we've discarded this destructive side, not any constructive. On the basis of this burial ground, our base, mundane civilisation, the Vṛndāvana civilisation will grow, by the grace of Mahāprabhu. So there is much importance of Mahāprabhu, Śrī Gaurāṅga, before we venture to approach to Vṛndāvana. We must try to get ticket from Navadwīpa, Mahāprabhu's class. And then automatically we shall find that we have reached Vṛndāvana.

End of 82.11.15.C

Start of 82.11.15.D_82.11.16.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a criterion _____ [?] Then I have no objection to behead you. When you say that Caitanya is my *bhakta* and you are God. And Caitanyadeva Who is the highest conception of Godhead you say He was my devotee. This is enough, that you are a heinous brute. And you say that I'm a *yogī*. I can do anything and everything. Come to me, I shall give you the freedom of India again. All these talks of nonsense. And he was, British, because he made some conspiracy to create disturbance to the ruling authority, so British sent Bhaktivinoda Ṭhākura to capture him and to judge him. And he was taken to prison and he fasted and died. In opposition of his imprisonment he took to fasting and he died. He was a *yogī*. Then, anyone approaching to cut his *jata* in the jail, a fire spark coming out. Then they all fled, the _____ [?] barbers. Then one European doctor he came forward to cut his matted hair. Then when the hair was cut he became an ordinary man. Anyhow he fasted against his imprisonment and he had to die. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Any loud crying is not crying for God. Godly chanting that has got its special quality. Without surrendering nothing can be devotion, until, *praṅipāta*, *paripraśna*, *sevā*. We cannot be admitted into the school of devotion proper, in the theistic school. If we want any admission then we must have these qualifications. We must go to a proper professor. He will have also some symptom, and the disciple also must have some symptom. Total surrender, then honest enquiry. And then enquiry for which? That I want to be utilised for the higher, and not that I shall want like demon some higher power to use for my lower propensity, not that tendency. I want to be utilised for the higher power. Self abnegation complete. I want to be utilised. What I know that is base. The higher cannot come to serve lower. This commencement must be there, then that enquiry after truth will be granted. Otherwise it is false transaction, both the teacher and the student they both should be criminally prosecuted, according to the truthful.

All right. Here we stop today.

Dhīra Kṛṣṇa Mahārāja: Jaya Oṁ Viṣṇu-Pāda Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striyātma-śaraṇaṁ dṛṣtvānukampy-utsmayam
utpātyaika-karena śailamavalo līlocchilīndhraṁ yathā
bibrad goṣṭhamapān mahendram adabhit prīyān na indro gavām

["May that Lord of the cows be satisfied by us. Who is Indra when compared to Kṛṣṇa? Kṛṣṇa is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."] [*Śrīmad-Bhāgavatam*, 10.26.25]

The very gist of the story, the *līlā*, has been expressed in this *śloka*.

Śukadeva Goswāmī inaugurating Govardhana _____ [?] Gopāla, in this way. The story behind that those cow kings they used to perform some sacrifice for the satisfaction of the god of clouds. As the god of subtle powers, that is the controller of the subtle powers of nature, who was supposed to manage the necessary rain. And by the help of that rain the jungle, the grass generally grows and the cow can eat greens in that grazing field. So there was such usage that the god there might - they used to worship the god Indra, Mahendra, who is supposed to make arrangement for the clouds, and timely, and this necessary rain by which the grass will grow very happily. And the food supply of their cows and buffaloes etc that will be safe. And their property is cow, anyhow by milk, by cows, and selling them, they're to live generally in the jungle. Their main property for income was the cows. And so many chiefs there were, they used to have many cows for their livelihood and everything.

So Nanda Mahārāja also of that type _____ [?] They're not always having their permanent seat in one place. But according to the necessity of the grazing grass they used to move from place to place in that vicinity. First Nanda was in Gokul when Kṛṣṇa was born. Again he moved to Nandagrāma. And in the middle also he lived in some other places also it is told.

Now, Kṛṣṇa, Gopāla, when He was of the age of seven only, He told the chiefs of the cow keepers, so many cow keepers all under one chief, one king, Nanda Mahārāja. He gave a proposal. "Here you are near Nandagrāma, and the main fodder you get from this Girirāja Govardhana. The grass, and the jungle, the creepers, the food of the cows mainly you get from Govardhana." In a plea He put this diplomatic way. "So no necessity of worshipping, of flattering that demigod Indra. Who is he? You rather make arrangement to worship Girirāja Govardhana. And stop that annual celebration, worshipping of Indra for the proper rain purpose and then the supply of the grass to your cows."

Anyhow, some reluctantly and some fearfully, they accepted the proposal of that boy. Because they heard that, "This boy was not any ordinary boy. He has got some mystic background." Mahāṛṣi Garga he came when the boy was of six months to give His name, he told this to Nanda Mahārāja, "That your boy is not an ordinary boy. He has His previous records."

[āsan varṇās trayo hy asya, gṛhṇato 'nuyugaṁ tanūḥ] śuklo raktas tathā pīta, idānīṁ kṛṣṇatāṁ gataḥ

["In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour."]

[*Śrīmad-Bhāgavatam*, 10.8.13]

The great sage Garga he remarked at the time of the name giving ceremony of Kṛṣṇa. "Nanda, your boy is not an ordinary one. He was of white colour in Satya-yuga, in Tretā He was of red colour, and also He takes yellow colour. Now He has come with blue colour. *Śuklo raktas tathā pīta, idānīṁ kṛṣṇatāṁ gataḥ*. Then *pīta* means it is reserved for Kali-yuga, and it helps to understand that Avatāra in disguise Mahāprabhu that He's *pīta varṇā*, Yuga Avatāra. Four specific Avatāras for four specific *yugas*. It is found,

kṛte śuklaś catur-bāhur, [jaṭilo valkalāmbaraḥ / kṛṣṇājinopavītākṣān, bibhrad daṇḍa-kamaṇḍalū]

["In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water pot of a *brahmacārī*."]

[*Śrīmad-Bhāgavatam*, 11.5.21]

Four handed, white, incarnation we have in Satya-yuga, the golden, first age.

tretāyāṁ rakta-varṇo 'sau, [catur-bāhus tri-mekhalaḥ
hiraṇya-keśas trayy-ātmā, sruk-sruvādy-upalakṣaṇaḥ]

["In Treta-yuga, the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *Ṛg*, *Sāma* and *Yajur Vedas*. His symbols are the ladle, spoon and other implements for sacrifice."] [*Śrīmad-Bhāgavatam*, 11.5.24]

"It is also mentioned in *Bhāgavatam* and in many other places, *Mahābhārata* etc and *Viṣṇu-sahasranāma* that in Tretā He comes with a red colour. And this is to inaugurate *yuga-dharma*, what will be the special religious duty of the general public, to instruct that. And in Kali-yuga He also comes to push the *yuga-dharma* in yellow colour. And now that supernatural figure has come as in blue colour, black colour."

This was told by Garga Muni to Nanda when he came to perform the naming ceremony of Kṛṣṇa. That was ventilated in the society. And by some other incidents also they came to this judgement that, "This boy is a mystic one, mysterious figure. He's not an ordinary boy like us."

So, in His arguments of the boy, and His influence anyhow made them to accept His proposal. That stop what was done from very, very early stage by their predecessors, the *yajña*, for the satisfaction of Indra, that was stopped. And the *pūjā* for Govardhana was arranged. They took all their prepared things to offer towards Govardhana. And Kṛṣṇa at that time showed some miracle, that one hand from the top of Govardhana is coming and taking their offerings, some sort. So they're satisfied.

But when Indra came to know that, "This boy, born a *brāhmaṇa*, with His, some say He has got some supernatural power, He has stopped my regular respectful worship what the milkmen were doing from so long a time. So it cannot be tolerated silently. I must try to teach them a lesson so that they'll not venture to stop. All right, all the subtle natural powers they're residing there, personal aspect. Go and devastate the whole of Vraja-maṇḍala. With, *deve varṣati yajña-viplavaruṣā*. The gods enraged by the stopping of the sacrifice directed for the satisfaction of the gods, *vipla*, they're very much angry, very much exited. *Viplavaruṣā*. *Yajña-viplava*. That revolutionary step has been taken. So long a time from before they're performing and now suddenly stopped. So much courage. They must have to reap the result."

Deve varṣati yajña-viplavaruṣā. They began to rain profusely, ordered to give rain profusely to that land to be inundated, the whole thing. *Varṣati yajña-viplavaruṣā*. *Vajrāśma-varṣānilaiḥ*. And simultaneously, *vajra* means thunder, *aśma* means hailstones. *Deve varṣati yajña-viplavaruṣā*

vajrāśma-varṣānilaiḥ. And storm, hailstone, rain and thunder, that was ordered to demolish the whole of Vṛndāvana. *Deve varṣati yajña-viplavaruṣā vajrāśma- varṣānilaiḥ*.

Sīdat-pāla-paśu-striyātma-śaraṇaṁ dṛṣtvānukampy-utsmayam. Then they're very much troubled, suffering, exhausted, they came to Kṛṣṇa. "Now save us. What You have ordered we have done. But now, save us from this dangerous position. We're going to be finished. The whole Vraja is going to be finished." *Sīdat*, they're suffering too much, very much distressed they were. *Pāla-paśu*. The keepers of the cows, the cow itself, *pāla-paśu*, *striya*, and the women also, were very much afflicted, suffering. They came to Kṛṣṇa. "You please protect us, give protection. We're going to be finished." *Pāla-paśu-striyātma-śaraṇaṁ*. They took refuge under His feet. "Now save us from this danger."

Dṛṣtvānukampy-utsmayam. Seeing this Kṛṣṇa felt a little pity, *anukampī utsmayan*, and smiled a little. *Utpātyaika-karena śailamavalo līlocchilīndhraṁ yathā*. Immediately He took up that Govardhana Giri, just as a boy handles his play ball, *līlocchilīndhraṁ*, *utpāṭya*, *eka-kareṇa*, only by one hand, *utpāṭya*, to uplift, uproot that hill, Govardhana, by only one hand, *utpātyaika-karena śailam*, that hill. *Abalaḥ* means just as a young boy. *Līlā* means colour, his play ball, *līlocchilīndhraṁ*. A young child handles his play ball without any exertion, He takes it just like that, by one hand took that hill.

Bibrad goṣṭham apāt. And carrying that ball weight big hill, *goṣṭham apāt*, the whole *goṣṭha* means where the people with their cows live, that is called *go ṣṭha*, *sthiti*, the place of the cows to live. And accordingly the cow keepers live there. That is known as *go ṣṭha*. Generally that place should be suitable for the cows, and the cow keepers will also remain there according to their comfortable position. *Goṣṭham apāt*. He saved them. *Mahendram adabhit*. By the madness, or the excitement, or intoxicating Indra, the King of the gods of supernatural power, by *mahendram adabhit*. This way He cowed down that great King of the heaven, Indra. *Prīyān na indro gavām*. Such, our King of the cows, *indro gavām*, Indra, *raka raja*, who is King of the cow keepers, King of the cowboys, He brought to me the big King of the heaven, that Indra, who is known as *mahā-indra*. _____ *aiśvarya* [?] Who has got, who is commander and controller of various resources, that is he's Indra. The subtle powers, he's got extensive powers over the subtle potencies, endeavours. Yet the King of the cowboys He brought him to do this. *Prīyān*, let him be propitiated, pleased with us fallen souls."

In this way the story began. This is very wonderful thing for a boy of seven. This cannot be reliable, can't have any trust, mainly. But who is the controller of everything. As in other cases also He showed it to Brahmā to any other opposition He showed like miracle. The Master of miracles.

It came to my mind that if it is possible, the weight, to stop the gravitation of the Earth, no weight. If any Earth, scientifically, can be known or shown that by particular touch, the weight, the gravitation will be stopped, no weight. Then it is possible like a play ball it can be taken up and keep it there.

The will power, that is, "Let there be water." There was water. "Let there be light." There was light. The will power at the root of everything what we show. What we see, we feel, what is at the back, at the root? Will. Universal Will, and modified by our crude, small will, individual. And that is withdrawn everything is dark. All comes from the subjective world. The magician controls the subject and can show us anything and everything. And then when we come back into the world of

science then we feel we have been deceived by the magician. But at the time we're helpless. The seer is controlling not the seen. *Drāṣṭā*, the subject, by controlling the subject we can show anything and everything. You see this, see that.

Kṛṣṇa enters the playground of Kaṁsa and different sections of people are seeing Him differently, because He's showing Himself to different sections in a different way, controlling. The Super Controller of our submissive subject as we are of lower order. Higher order of subject can make influence over the lower order of subjective particles. And the world is such. From the subtle, from fine it is coming to the conception of the gross. So everything is possible if we have conception of the all controller God and His - and full independence of Him. Everything is being designed and destined by Him, past and future, in His consciousness.

Everywhere we're to see. We think it's impossible, a miracle, not deliberate, not trustworthy. But all this presupposes that we won't - that the cause of the world is a perfect one, omniscient, omnipotent, all loving, absolute. We can't. Every day if we inspect carefully we shall come to such a thing that this is, everything is wonderful. Any research by the scientific makes us astonished. But it is already there. And the creator and the protector of those wonderful things in the whole of the world background, that He is endowed with omniscience and omnipotence, we can't go so far to admit. That already the nature of the outside that is perfect.

We're not masters. We're finding only a point of astonishment. Every point we find any new thing we're astonished, we're astounded. So many astounded researches have been made, still we can't think that the source of, and the keepers, protectors of all these astounding incidents, He's perfect. We can't go to advance so far. We're so *vipralipsā*, we're always suffering from *vipra asta mancana* [?] *Vipralipsā* means self deception. We're always suffering from this disease of self deception. Everything is producing some astonishment, wonder. Still I won't admit that the cause outside He's some perfect principle. The God can do anything and everything. Our science knowledge won't allow. Then our credit will be buried underground. No credit, it is there, and as His instrument we're doing anything and everything. No individual credit as a scientific research scholar. So self deception.

This Govardhana, Girirāja, at that time Kṛṣṇa showed, what was offered to Him as if a hand is coming and He's taking everything. Thereby it is shown that He's another aspect of Kṛṣṇa Himself. So like Śālagrāma, the Vaiṣṇava, this Braja *rasa* Vaiṣṇava, who are attracted, attached to this Braja *rasa* Svayaṁ-Bhagavān Vṛndāvana *līlā*, they take that, a seeming particle of that infinite. Any number of infinite together, one infinite. A part of infinite is also infinite. What is seen to us a particle of Govardhana Śilā that is also Govardhana fully represented there.

And it is seen by the practices of the great, including Mahāprabhu Himself. He gave that Govardhana Śilā to [Raghunātha] Dāsa Goswāmī. And he got it that Govardhana Śilā means Kṛṣṇa Himself. And *guñja- mālā* also was ornamenting the Śilā. And he was impressed to think, inspired to think, this ornament around Kṛṣṇa that is Rādhārāṇī. To beautify, to serve, to please Him, it is, that aspect comes from Rādhārāṇī. In this way Dāsa Goswāmī began the worship of Govardhana Śilā. And thus the Gauḍīya Vaiṣṇava they generally use this Govardhana Śilā as representation of Kṛṣṇa as related in *Bhāgavatam*. And what was given to us to know, known by Mahāprabhu by giving Himself a piece of Govardhana Śilā to Dāsa Goswāmī.

"You do it in any way."

Though he was a son of a very rich man of the time, but at that time he was a beggar in the street. And he used to, only by Tulasī and water, Dāsa Goswāmī offered that Govardhana Śilā and

guñja-mālā, Kṛṣṇa and Rādhā, and the *upākaraṇa*, the materials to worship, that was only water and Tulasī.

Bhāva-grāhī-janārdanaḥ. This is the means, this is the medium through which the *bhāva*, the internal feeling of worship goes to the eternal cause of beauty and love, through that medium. Which He has Himself established here. "That I am this Govardhana." In this way.

So, when I came here first, leaving the Maṭha of our Guru Mahārāja, went to Vṛndāvana, and for a whole month circumambulating. And when I left that observing the *vrata*, vow of one month remaining during this Kārtika. Kārtika means Kīrttikā. The name of Rādhārāṇī's mother was Kīrttikā, the foster mother. And from that, Kārttikī, is the name of Rādhārāṇī. And the month of Kārtika is considered to be especially auspicious connected with the name of Rādhārāṇī. As Kṛṣṇa Himself says in *Bhagavad-gītā*, *māsānāṁ mārga- śīrṣo 'ham*.

[bṛhat-sāma tathā sāmnāṁ, gāyatrī chandasām aham
māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākaraḥ]

["Of all the mantras in the *Sāma-Veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy Gāyatrī mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

Mārga-śīrṣaḥ, the month [mid-November to mid-December], that is a representation of Kṛṣṇa. And just before that Kārtika that is the representation of Rādhārāṇī. So this month is accepted by the devotees to be very, very purest of the pure, and they observe *vrata*. And *gopīs* also observed this Kātyānanī *vrata* during this month with the object of getting the son of Nanda as their Lord.

So this month was observed, and after that I took Śilā and came here, and in a cottage I lived, during the end of nineteen forty. And from that time I'm here. And this is also Govardhana in Navadwīpa. Gupta Vṛndāvana, Navadwīpa, has got everything parallel, corresponding to Vṛndāvana. In the Vṛndāvana somewhere this is located as Govardhana, Koledhana. This was very high place at one time, an elevated land. Now by the floods it is reduced, but previously it was a high elevated land here. This was called Koledhana, Govardhana. And Rādhā-kuṇḍa on the other side of the station. In this way it has been located by the *mahā- janas* that this corresponding field of Vṛndāvana is benevolent, and that is within their own company. And this is to give the distribution of Braja *rasa*, and that is tasting amongst themselves Braja *rasa*.

The Govardhana and here is Girirāja and we observe some sort of ceremony in order that we may be purified from the service of Vṛndāvana, Mahāprabhu, in a proper plane.

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

End of 82.11.15.D_82.11.16.A

Start of 82.11.16.B_82.11.17.A

Śrīla Śrīdhara Mahārāja: ...*dehi govardhana sthan*. There are two _____ [?], *sthava stotram* composed, one by Rūpa Goswāmī, another by Raghunātha Dāsa Goswāmī.

Nijana katana vasana dehi govardhana sthan [?]

This is written by Raghunātha Dāsa Goswāmī. You might have heard so many songs in praise of Govardhana Girirāja who is both Kṛṣṇa and devotee combined. A wonderful thing. Girirāja is a *bhakta śreṣṭha* and also representation of Kṛṣṇa Himself, two combined. As we find in Mahāprabhu, the outer posing is of devotee, and inner existence is Kṛṣṇa Himself, and outer practices of that of a devotee. So Girirāja is also considered in twofold ways, Kṛṣṇa Himself and also *haridāsa gujya* [?] It has been told that they're one of the principal devotees of Kṛṣṇa, this Girirāja. It has been described like that also. Girirāja.

To the theistic, to the mystic, everything is infinite. Whatever we come in connection we can try to see infinite in the finite. And the atheist they're to see infinite as finite, just opposite. In a point, in a part, one can see the whole in the background. A part may be seen with infinite angle of vision, in consideration of his position with the whole how He's represented. On the whole He can represent Himself in any part any time.

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]

In a pillar Nṛsiṁhadeva came. So He can withdraw and He can present Himself fully in any part.

Pasya titi brahma purna samudro _____ [?]

How can we determine the power of a part without knowing his relative position in the whole? Just as Israel is a small country and the world going to devour it, but only it's backed by a high power, so they can't do. _____ [?]

A small bird _____ [?] he had some eggs on the banks of the sea shore, and the sea waves took them away. And the small bird, what can he do? He went to his higher leader, and then from higher, and then ultimately to Garuḍa. Garuḍa was also bird section and that bird went to Garuḍa and Garuḍa gave a threat to the sea. "If you don't give back and repent for your misdeed then I shall finish you, take you as a drop of mine willingly."

_____ [?] If we want to study an atom we must not eliminate the background. What is the connection with this atom with the infinite world, infinite power? An intelligent man sees a part in reference with the whole. And an ignorant man sees only part, part. So if we get that angle of vision, how to look at, how to study the environment, and also me, ones own self, how, what is the angle of vision by which I must survey myself and the outside world? From this friendly standpoint of infinite angle of vision we shall come to see.

Now, finite means *māyā*. *Māyā* means finite, measured, which comes within measurement, that is *māyā*. Immeasurable. We must look at everything in the line of the immeasurable, because it is not a detached part. It holds a position in the whole, and in some connection, not detached altogether. So in this way we shall remove our screen of ignorance of different thickness, and then gradually we'll come to realise that all beautiful, all good. No misgivings, all over justice as love. Only love, only well meaning, welfare. And what we find to be undesirable that is mere miscalculation, nothing else. *Māyā* means miscalculation, what we see, feel, take, by miscalculation that is *māyā*.

And wholesale calculation that will divulge where we're living, that is beautiful, that is divine love. We shall find we shall enter the reign of Kṛṣṇa, Vṛndāvana, Vraja-rāja, Nanda-nandana. That is given by *Bhāgavatam* and Śrī Caitanyadeva.

Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... and with more repentance. In this way after some time everything will be pacified. We're to wait for some time, and continue with more repentance and more energy. Because that is eternal company. These are all trifle and temporary. After all they will have to meet defeat. That is eternal and permanent thing.

"They cannot stand against Me for some long time. They'll certainly have to come back."

Cannot continue their fight with Kṛṣṇa. Kṛṣṇa conception, once enters, when such a great hope enters one's heart He's sure to conquer. Others cannot stand there in competition. They have no prospect. But real Kṛṣṇa conception with all His prospect who enters in any market, all other mercantile things to be withdrawn. They cannot compete with Him. It is sure.

jāta-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmasu
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]

Understand that this is all reactionary, will reproduce misery in its turn, but still he can't help, sometimes succumb. But again he will rise up and begin to work. In this way after some time he'll think that everything is pacified. That is the way. Not that by the touch of a magic wand it will be cured in a moment. He'll have to struggle for some time, and then he'll find that they're all gone.

And Kṛṣṇa consciousness is standing. All other futile consciousness are forced to retire. But it will take some time, according to the particular condition.

Bhāgava: Should I see it as a test from Kṛṣṇa, examination?

Śrīla Śrīdhara Mahārāja: Yes. Standing, and earnestly pleading. "Please protect me from this brutal tendency. Please purify me. I can't tolerate this brutal attack. I'm Yours. Accept me, and they must have to retire. Please accept me." In this way fervent and more fervent the fire will be burned within and they'll be burned into ashes.

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

["Such a devotee should worship Me with affection, faith, determination and conviction, even while engaging in sense gratification, knowing that such sense gratification leads to misery, and all the while hating his attachments to material pleasures. In this way, sincerely lamenting his attachments to material pleasures, he should go on worshipping Me with affection and conviction, and gradually his material attachments will disappear."] [*Śrīmad-Bhāgavatam*, 11.20.28]

proktena bhakti-yogena bhajato mā 'sakṛn muneḥ
kāmā hṛdayyā naśyanti sarve mayi hṛdi sthite

["With accelerated motion, his intensity towards Me grows. In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. Then, by My appearance, all his internal and external discrepancies are gradually destroyed and evaporated. When by such an approach he reaches My Domain, or rather, I come down, extending My existence to his heart - then everything else disappears. 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]

They'll all be pacified, the *kāma*, when he'll find Kṛṣṇa within and without. They'll have to retire finally.

Bhāgava: You give me some hope.

Śrīla Śrīdhara Mahārāja: Yes. The hope is given by Kṛṣṇa Himself. It is His own version in the eleventh canto of *Bhāgavat*.

Dhīra Kṛṣṇa Mahārāja: This *jāta-śraddho mat kathāsu*?

Śrīla Śrīdhara Mahārāja: *Mat kathāsu, nirviṇṇaḥ*.

Dhīra Kṛṣṇa Mahārāja: Eleventh canto of *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: Yes. I can't remember - forgot. The eleventh canto of *Bhāgavat*. *Jāta-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmasu.* You can ask Nimāi. That reference he will tell

there. The *śloka* which is there from the index the *śloka* will be found. And also *Bhāgavatārka-marīci-mālā*, and many places it is mentioned. *Caitanya-caritāmṛta* perhaps also it is mentioned, and there the reference you have got.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāgava: The second question I have is very serious. When my Guru Mahārāja, when he left, and then I saw the way the new gurus were acting, had become very hard hearted.

Śrīla Śrīdhara Mahārāja: The second guru, you got both _____ [?]

Bhāgava: From Prabhupāda. No. I'm saying when Guru died, went into *samādhi*, Prabhupāda, then I had crisis of faith. I asked myself why did Prabhupāda choose such hard hearted materialistic men to take such high position, such responsible position for other souls?

Śrīla Śrīdhara Mahārāja: You are sure that they're nominated by Prabhupāda? Yaśodā-nandana has got that objection only that, "Prabhupāda did not appoint anyone to do the function of Ācārya. They're all self made. And why Śrīdhara Mahārāja has accepted them as so?" So, he does not like me. I'm told that is his grievance against me, that Yaśodā-nandana.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And many others also say that, "They're all self made Ācāryas, and Prabhupāda did not give any clear direction that these will be Ācārya." I'm told by so many. I did not hear from Swāmī Mahārāja that 'I have appointed them as Ācārya.' I did not hear that, direct. No direct information I have got. Generally, there must, to continue this, some Ācārya must be appointed. I had that inclination and so I took it he must have appointed Ācārya, but whom, I do not know anything of that. But naturally some successor should be left.

Dhīra Kṛṣṇa Mahārāja: Their objection, they say, "You cannot appoint an Ācārya. He must be self effulgent and self manifesting."

Śrīla Śrīdhara Mahārāja: Yes. It is all right, it is there, but still some sort of suggestion, recommendation, 'that they may work after me.' It may not be clear, but Kṛṣṇa is there, it is His business, He's all in all. Still, some sort of recommendation, then he'll come in his own pristine glory. That is also inspired by Kṛṣṇa he had to come. But they do not want to take the whole responsibility.

As regards your own Guru, Swāmī Mahārāja, our Guru Mahārāja did not give any direct appointment to him for the preaching in the west. But felt that within him. A general direction he had, Guru Mahārāja had desire to preach in the west, and he attempted also in that line, but not satisfactorily in his time. Anyhow that was caught after long time after the departure of Guru Mahārāja. He felt within him the urge of preaching to the west. A slight spark perhaps might have got in any time during Guru Mahārāja's early stage.

That in Bombay Maṭha, I was present, Guru Mahārāja told that, "All of us we shall have to try to preach in the west." And Swāmī Mahārāja was also, that Abhay Charaṇ Bhaktivedānta. "We shall all - you will also have to go to the west. Prepare yourself." Swāmī Mahārāja said. But I - it might have taken place, but I did not give particular attention to that word, because his general talk was like that.

So much so that a man who's engaged in the cultivation, he also thought that, 'I shall have to go to the west to cultivate there the coffee [?] and all these things.' So he began to study English.

One *sannyāsī* told, "Why are you wasting your time in studying English? You mind your own duties. Go on cultivating them."

"No. I shall have to go to the west."

Such impression was at that time within the Mission. "Yes, we shall all go there. And there we shall begin cultivation of farming also. And we'll have to go to take different duties." In general.

But Swāmī Mahārāja took it in particular that he will have to go. Prabhupāda is saying to him. And he said that, "Just before you Prabhupāda told me in Bombay Maṭha." But I do not remember particularly.

And at the same time I think that it is possible that Prabhupāda he was at that time giving lectures for his preaching towards the western lands. From the beginning he was meant like that. After taking *sannyāsa* he took two of his disciples to Vṛndāvana clad in European dress.

And the *sahajiyā* section began to pass bad remarks against him, that, "He has taken red cloth, which is forbidden. And he then took two *brahmacārī* disciples and clad in European dress. What is the fun of going to Vṛndāvana in this way?"

Then Prabhupāda, his preparation was to capture the cultured people of the west whom the easterners are trying to imitate. The attention of the easterners captured by the glamour of the present civilisation of the westerners. So if westerners can be taken into the fold then the easterners will automatically come to appreciate. They have to study with attention what is Mahāprabhu's divine love. Now they're mad to imitate the western people, dazzled by their present civilisation. So the materially civilised section they should be captured. That was his idea.

And Swāmī Mahārāja did it at last, and most successfully. We appreciate.

Bhāgava: We could trust Prabhupāda because he was a *bhakta*, pure in heart. I was photographer for *Back to Godhead* magazine, so I'm propaganda, advertising man, so I could propagate for Prabhupāda as Guru. But when he died I could not...

Śrīla Śrīdhara Mahārāja: Don't use the word die.

Bhāgava: *Samādhi*.

Śrīla Śrīdhara Mahārāja: Disappeared.

Bhāgava: When he disappeared I could not...

Śrīla Śrīdhara Mahārāja: Death and disappearance are not one and the same. He's there, he's living, but he's not here, he has gone to some other place, performing some other duty. And by death we may be sent anywhere and everywhere without our consent, without dignity. We may be with the lower creation also. A man in next birth may be a dog, may be a worm, anywhere he may go, dead man. But man who disappears his position is considerable, high, and he retains his former temperament also. He can detect, present environment can keep. And by death, dissolution, transformation. And disappearance does not mean transformation in the next life, from one thing to another thing.

Bhāgava: I'm having difficulty understanding...

Śrīla Śrīdhara Mahārāja: Transferred, he's being transferred. Transfer of a service and dismiss, not one and the same.

Bhāgava: I'm having difficulty in my mind reconciling what is...

Śrīla Śrīdhara Mahārāja: Every sincere man, not only you. You are openly saying, there are some that do not talk much about that. But mostly when they come to accept mainly they will have to suffer this, some such troubles. But those that have come sincerely really they won't leave this search of Kṛṣṇa, but on the way for some time they will feel some trouble. And then if they continue with earnest prayer to Him, and to the Vaiṣṇava, Guru, Bhagavān, then gradually it will all subside.

Bhāgava: That is why I came to you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And I have also told what is recommended in the *śāstra*. When one is troubled, in this way it is written in the *Bhāgavatam*.

And Raghunātha Dāsa Goswāmī he has also written a *śloka*. *Pasa pati braji kahi* [?] When one is searching, progressing, walking on the way to Kṛṣṇa, there are so many *pasa pati*, that falls, the dacoits that fall, attacked on the way, what is the technical word? Plunderers. That attack on the way?

Dhīra Kṛṣṇa Mahārāja: Highway robbery.

Śrīla Śrīdhara Mahārāja: Highway robbers. So *pasa pati braji kahi* [?] The *kāma*, *krodha*, the anger, the lust, they're _____ [?] and who falls to attack the travellers on the way.

And we shall cry aloud for the help from the Vaiṣṇava. "Oh road keeper, please come and rescue me. I'm attacked by the dacoits on the way." The Vaiṣṇava. _____ [?] With all his might he will cry aloud. "Oh my protectors of the way who are entrusted with the guard the travellers. I'm attacked by the dacoits on the road of travelling." In this way, this is the natural way, and not to take the help of any drug or any artificial means.

The *naga sannyāsīns* are there, a particular section, they in the beginning handle with the penis in such a way that it loses its capacity, can't be excited, can't do. But in the mind that must be there. So that artificial means won't help us. The natural, the help must come from above.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ] raso 'py asya, paraṁ 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]

The higher superior taste of the higher juice, that will exhaustively eliminate our hankering for the lower material juice which is produced from the material contact with the senses. This is a class of enjoyment, sense pleasure. But the higher pleasure of the soul and Supersoul, especially Kṛṣṇa consciousness, that will drive away forever that lower taste. No taste for the lower pleasure. Perfectly and eternally conquered the senses.

Bhāgava: I do not know how to see my Prabhupāda, Bhaktivedānta Swāmī. Sometimes I'm thinking he was ordinary man who took to this path and tried to please Kṛṣṇa and his Guru. And that was his glory, that he came from ordinary position to do great work.

Śrīla Śrīdhara Mahārāja: Externally it may be seen he was a business man, married, children, all these things. But when you'll be awakened you'll be able to see another side. That the eternal aspect of him is as pure as anything. And these external activities have got nothing to do it, they can't pollute his eternal aspect, soul aspect.

Just as if we find any filthy thing in your dress. You are wearing a dress what was filthy in part, but when you have left it, to come to it again that coat was filthy that is redundant, unnecessary. That man used a coat and the coat has got some dirt. It is useless, unnecessary, and it will waste ones time being whimsical. No material gain in remembering that. That is our fault that we fall over and see a man we think that he was wearing a coat where there was some dirt. Why that concern will come to me?

Bhāgava: Difficulty understanding how to see him in terms of - some say he was *śaktyāveśa avatāra*.

Śrīla Śrīdhara Mahārāja: I say. I told, that some divine power, when he was in earnest need of spreading Mahāprabhu's teachings to that world, his earnest prayer.

"I have no ability. It is Your work. By the order of my Guru as I received it in time I come with empty hands my Lord. I pray fervently for Your help to obey the order of my Gurudeva."

He has written. "Rādhikā. My Guru is Rādhārāṇī, and I have come to obey Her order. And if You help me Kṛṣṇa my intimate friend, then Rādhārāṇī will be satisfied with You."

He's praying to Kṛṣṇa in such a way. So I detected that he had that *sākhya-rasa*.

"Then again, after finishing this duty I shall join Your *līlā* and play with You and jumping and the cow driving, all these things. But now, for the time being, I have been entrusted by my Gurudeva Rādhārāṇī to do this. And if You help me, my master and friend, in this You can do anything and everything. I'm helpless. And You must come, otherwise I cannot satisfy my Gurudeva. And if You help me this way, Rādhārāṇī will want this I know. Her pleasure is something to me, and I'm going to carry out that. I pray, You must come to me. I have no ability, no capacity, no education, nothing what is necessary for this. You know all these things. You are my only capital. Please come."

And He had to come. His extreme prayer, earnestness, was so sincere that Kṛṣṇa had to come. Otherwise, Kṛṣṇa, or Nityānanda, any phase, the divine power, had to come to relieve him. Otherwise, such a magnitude of such quality instruction is not possible. This is my faith. And that is not a less credit to empty oneself to surrender, *śaraṇāgati*, so as to draw the attention of Kṛṣṇa, or divine power. It is not a less credit, the highest credit.

Bhāgava: It is glorious.

Śrīla Śrīdhara Mahārāja: He emptied himself so much, the negative in him was so much in degree that the positive had to come to help him. So I do not know whether anyone begrudged him, but I declared that he was *śaktyāveśa avatāra*. Otherwise, what he has done it is impossible for human capacity.

Vyāsadeva has given so many writings about the religion and so he's considered *śaktyāveśa*. Paraśurāma *śaktyāveśa*. Nārada, he's also accepted as *śaktyāveśa avatāra*. Where there's concentrated presence of any good thing that is *śaktyāveśa avatāra*.

Bhāgava: Some things still confuse me with my Guru. In his choosing certain men to be administrators, sometimes I'm thinking maybe it is mistake he has made...

Śrīla Śrīdhara Mahārāja: You see, just after our Guru Mahārāja's departure we went to preach in Chitagram [?] There was one astrologer, he declared that, "Bhaktisiddhānta Saraswatī Ṭhākura was a great Vaiṣṇava preacher, but amongst his followers there is no real qualified preacher." That man told.

Then one of our Godbrothers _____ [?] he was there, he put this question to him, and invited - "I've got some influence there." He invited that gentleman to his house, and also us. And Mādhava Mahārāja, Hayagrīva Brahmacārī was with me.

I put him this question. Was Bhaktisiddhānta Saraswatī Ṭhākura a great personage, supernatural?

"Yes, sure."

And what sort of supernatural personality he was, that he came with some mission to give something to this world?

"Yes, he came."

Had he the power in his hand, what he wanted to give to the world he could give it, such power within him?

"Yes."

Then, what he came to give he could not give to a single man? Such supernatural personality he was?

Then he can't say anything, silent.

He was a man of supernatural power and he had the capacity to perform for what he came here. And he came here to give some real devotion to the disciples. And he could not do that, he failed? Even one man he could not believe? In this logical argument he could not comment. And how do you know? Do you know? That:

aprākṛta vastu nahe prākṛta-gocara [veda-purāṇete ei kahe nirantara]

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 9.194]

You are in the worldly astronomical world, and there are so many who have come to his feet and dedicated their whole life to live with him, to serve him. And you can say about him? *Māyā prakṛti sītā, prakṛti rāvaṇa kahi* _____ [?] What is that passage? So you can understand him and his disciples could not understand him? You say you are *mahā-puruṣa* and none else is proper successor? How can you say? That is *aprākṛta* and you are *prākṛta*. These arguments he had stopped totally and fled away. Something like that.

And he came with some mission, and that mission may not stop with him. Anyhow, good or bad, in degree, that depends upon the will of Kṛṣṇa. It has come, may not be so much intense but anyhow the thread may be continued, somehow or other.

"Just as I told it." Kṛṣṇa told it Himself to Brahmā, then by the succession it came.

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur [ikṣvākave' bravīt]

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ [parantapa]

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.]

[O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.1-2]

Some modified way it continues and during the - by the course of time, and when again necessary again He comes and gives a fresh push in new colour, and again it continues for some time. In this way it goes on.

Bhāgava: I think you are that push.

Śrīla Śrīdhara Mahārāja: Where? In which? First in which?

Bhāgava: You are pushing again.

Śrīla Śrīdhara Mahārāja: I'm doing in my meagre way. I'm very reluctant to take the charge. And whatever little I have got, comes to me, not much pushing nature I have got.

Prabhupāda accused me, "You are an ease lover. What you know it is all right, but you have no attempt to give it to others. Ease lover." He called me ease lover.

He selected me to go to the west for preaching, and recommended by many gentlemen of his followers of high level. But I was a little reluctant, because I told that I can't follow the intonation of the westerners. This is one defect. Another defect, I have no nature to mix with them very freely and earnestly. So you will spend money and I won't be able to show any worth there. Now if you order me I must go. I'm your servant. Whatever you will order I must try to do. But I see these two disqualifications in me which will oppose my work in process there. Then he left me and sent another gentleman, [Śrīla Bhakti Saranga] Goswāmī Mahārāja was sent. And he told me, "You are ease lover." A few days after, "You are ease lover."

But in the meantime he disappeared. I was here, and that was not less useful for me. When he was going away I was allowed to, as his personal service, in so-called sick bed. And just before his departure he called for me and gave me the fortune of singing the highest song in the Gauḍīya Vaiṣṇava, to sing before him. That sort of fortune I had. If I would have gone to Europe then I could not have these chances, that to attend in his sick bed, during duty at night also...

End of 82.11.16.B_82.11.17.A