His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... and we shall be very eager there to consider ourselves to be slave. That is so high. A competition, in the conception of the slavery; slave of the slave of the slave. Such high sphere is that. If we have enough boldness, then, of sacrificing, then we can hope to enter and live in that domain. Sacrifice. Sacrifice to the extreme.

And again Hegel comes, "Die to Live." It is a very broad thing, broad and bold, and also meaningful, die to live. Are you ready to die? Then I can recommend you a land where you can live. Are you bold enough to die? That nothing worth living here, have you come, can you come to such conclusion? That here every particle is worthless and it is mischievous. Have you come to realise that? Not worth living. This world not worth living, at all. So you can easily agree to die. And you will be given the opportunity of living a proper life, after death. Life after death. Die to live.

And He's for Himself, not for you or any ghostlike, me, like us. He's for Himself. So dignified; every atom is so dignified that they all should be regarded with honour, the soil is such. Do you like that soil to live in? That soil is such; so dignified soil. To become a slave there.

In Milton the opposite statement, "It is better to reign in hell than to serve in heaven." Satan's opinion. "Better to reign in hell than to serve in heaven." But just the opposite, it's better to serve in heaven than to reign in hell. The opposite of the Satanic doctrine.

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

So paradise lost, because they've lost their faith in *śaraṇāgati*, surrender. In the truth of surrender, that was disturbed and they came to live with their freedom and a free judgement, Adam and Eve. And they had to come down in the world of calculation of ones self, individual free will. Own responsibility; then earn, and each enjoy. Earn and enjoy the world, we have come, earn and enjoy. Labour and live. The world of labour and live.

And there, without labour, sustenance is to come. When Adam and Eve were in a surrendered position no labour was necessary. Automatic, everything automatically. Soul does not require any

food to maintain this material body. That is spiritual, eternal body, no necessity of any addition from the outside to keep up the vitality there. Surrender your spiritual life, soul.

And then when free choice came, in place of surrendered stage, then labour and live. Enter that world; labour and live. And the Satan was at the back. "Why you are a slave? Why you are a slave?" The tree of knowledge. So *Bhāgavata* has discarded knowledge. Don't rely on your knowledge. The tree of knowledge, the fruit was tasted by Adam, no, Eve first. First Eve then Adam. Tree of knowledge is dangerous, brought down the world of calculation here.

Surrender. Good man's society, higher society, no deception. No hypocrisy, no conspiracy there. So knowledge, calculation, good, bad, all these are meaningless there. Automatic flow of the goodness in the atmosphere, whole. No doubt, no suspicion, no meanness to cheat one another. So no question of calculation, everything automatic and flow of goodness is in that atmosphere. That is at the lower part of Vaikuṇṭha. Then again higher in Goloka, it is more beautiful, more loving, more sustaining, more sweet, ecstatic. Goloka. Hare Kṛṣṇa. Hare Kṛṣṇa. So practical faith in that sort of life, charm in that sort of life.

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]

In *Bible* the history of fall, and not going up so very expressively, that is vague. The son of God has come to take them again up there. The fall of Adam and Eve, that is very clear. But when man is taken from this plane to that plane, not such a very expressive, clear history.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

We hear there like so many Christs that have full faith in God's land, God's action, God's goodness, wholeness. They will treat the wealth, the prosperity, the charm of this world of enjoyment, to trample under feet, die.

"I resign all covetable post in this world. However, a kingship, a leadership, a lover like Romeo, a beloved like Juliet, all dismiss. I'm ready to dismiss all these things for higher, some mystique and unknown sweet, sweet life, sweet, sweet home. I have finished."

There was one Bakat Singh [?], one of the leading anarchists in Punjab. He got capital punishment. Then one gentleman asked him, "The day of your death is drawing near."

He told, "I'm very eager to see the after life. This life is all finished. No charm in this life, it is finished. Eager to see the after life."

But that man does not know that after life is also similar. The anarchist's after life, what can be very good? Attraction for this mundane, can't tolerate another's ownership, kingship. He wants to snatch the kingship, the leadership of this material world from another gentleman, has charm of this material world. What after life he can have, to see very glorious? *Ā-virincyād amaṅgalam*.

[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]

One is to look after, with very neglected dignity, even the post of the creator of this world. Who can create this world, but is in relativity of this world, mortal, nasty. The Brahmā, who has created and who's master of this world, but he's in the relativity of this nasty world. His position is also condemnable, what to speak of the ordinary persons. *Karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam*. You and I, what is our position? Meagre. But even the creator of this whole mundane world, he's also surrounded with inauspicious reactionary consequence of life.

Then, *sivo 'ham*, *sivo 'ham*, *sivo 'ham*. Next after Brahmā there is Śiva. *Sivo 'ham*; do not care for material comfort. "Independent of material comfort as a soul I can live." That temperament, *sivo 'ham*. "I don't care for any material achievement, I'm sufficient in myself. Sufficient, *ātmārāma*, I'm self sufficient, I don't require any exploitation of this world, of any world."

That is marginal position. That is so high and so charming domain over the head of that Śiva, when he comes in connection with that, "Oh, I want to enter as a slave to that holy and magnanimous land! I want to be a member in the lowest member, as the ant. Even an ant's position in that noble domain is something to be envied, in Vaikuntha."

And then Vaikuntha, over that Goloka. Or Goloka, over that deeper, or the most comprehensive and most subtle, all-pervading, Goloka, solid circle. Highest plane ever found. Subtlemost plane ever found, that is the foundation of all different variety of planes we can experience. Goloka. That is beautiful, that is love. Beauty and love, similar things, sweet, similar thing. Beyond power, power seeking.

This has been definitely brought down for us by Mahāprabhu, Nityānanda, *Śrīmad-Bhāgavatam*. The last treatise of Vedavyāsa, the giver of the greatest magnitude of revealed truth in this world. Revealed truth in different forms, in its greatest magnitude and detail, given by Vyāsadeva here, from Badarikāśrama.

And the key to that, to the highest was given first to his son, Śukadeva. And Śukadeva, he tried to impress the present scholarship of India, the then scholarship of the then scholars of India with that high ideal, in the whole theological world. Śukadeva did successfully.

And next there was another sitting in Naimiṣāraṇya where sixty thousand *brāhmaṇa* scholars met there just before this Kali-yuga, the iron age. And there also one who heard, who was present in the assembly of Śukadeva, and he was *śrutidhar*, that once heard he remembered it eternally. That is *śrutidhar*, only once hearing it is recorded final. There was one such peculiar scholar, Sūta. *Ugraśravā*, whose aural reception was revolutionarily extraordinary. Once one impression was caught, then it was final. That *ugraśravā*, through *śruti*, whose hearing is of very, very highest degree, he was present in that assembly and he caught it and distributed to the sixty thousand *brāhmaṇaic* scholars gathered in Naimiṣāraṇya just before the advent of the beginning of this Kali-yuga, iron age. And that is *Bhāgavatam*. And Vyāsadeva from these four sittings completed, one Nārada to Vyāsa, second Vyāsa to Śuka, and third Śuka to Parīkṣit in the scholars assembly, and the fourth from *ugraśravā* Sūta to Śaunaka Ṛṣī. Then with this introduction, three *ślokas* of Vyāsadeva, he sent it to the market, *Bhāgavatam*.

Janmādy asya yato 'nvayād [SB, 1.1.1]. *Dharmaḥ projjhita-kaitavo 'tra paramo* [SB, 1.1.2]. And *nigama-kalpa-taror galitaṁ phalaṁ* [SB, 1.1.3]. These three poems introduced as introduction,

introduced *Bhāgavatam*. One about, *dharmah projjhita*, *sambandha-jñāna*, what is what. The second, what is the means to the end. And third, what is the proper conception of the end, of destination. Three. Where we are? Who am I? Where am I? What am I? In this way, *sambandha-jñāna*. And the second, *abhidheya*, what is means to my end. And third, what is the conception of the proper end of life. Different from all other recommendations from different theological scriptures. This is the speciality of this book.

Mainly after liberation, how one can live a dignified life, it is meant for them. They are to, *nirmat-sarāṇāṁ satāṁ* [SB, 1.1.2], they must be free from all jealousy, Vyāsadeva says. It is meant for those particular souls who are completely free from any trace of jealousy, *nirmat-sarā*. Jealousy means who cannot tolerate the higher position of any other than him, that is jealous. That is the test.

At every step you're to feel without prejudice that everything in your paraphernalia is holding a higher position than you. If you're jealous then you can't advance a single step there. If jealousy is fully eliminated, if you're ready to tolerate that everyone you come across will be holding higher position than you. And you should not mind anything from that, no reaction. If you can tolerate that everything, every atom, every dust of that plane is holding superior position to you. All Prabhu, and you're the slave. If you can accommodate you in such a way then you have a very higher place where you can enter and live.

But *nirmat-sarāṇāṁ satāṁ*, not only ordinary saint. That jealousy must be exhaustively eliminated. Then you can hope to come to study and you'll be able to understand what I say. That everything is superior and you're the lowest. Then you can have everything there, progress, faith. You can freely live there, move. But that temperament, the minimum demand from you is that. And that will finish everything. This demand finishes everything.

I told that Hiranyagarbha here, *sahajiyā*. From Lalitā Bābū and went to *bābājī* class.

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]

That Goloka, and below, Vaikuṇṭha, and there also everything made of spiritual dust. Water, all atoms are spiritual, and that is of higher quality than you soul who wants to enter there. So you're to enter into that domain and then you can hope to get the company of the Nārāyaṇa *bhaktas*, and then higher up, then Goloka Vṛndāvana. It is not a matter of joke, or a matter of luxury, so easy. Then, first deserve then have. No deserve, no having. Only imitation he had, plodding in the mud and thinking, "I'm in the divine lake of Rādhā-Kuṇḍa." Ha. Ha. Ha.

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

Die to live. Death means not only this physical, but mental death, and the death of all our ambitious aspirations. Death means, death's jurisdiction is so much. Die to live. Living is also wonderful living. Living is also wonderful, strange thing in comparison with the present living. There is living. Living along with all good, all high, all divine, all superior. How happy living! Wherever I'm breathing, everything is of higher quality than my own self. How happy, how elevating! But have we such courage, boldness to live there? To die a wholesale death? To die a

wholesale death of our all experienced life, to be severed from all valuable things we ever gathered experience of. Is it possible for us? Not so easy! All the ideals, high ideals we have ever accumulated or come in association to; all to be given up. Not only our physical acquisition, but our mental acquisition, mental prospects ever acquired, all give up. Dissolution of the whole mind and body. And only soul, naked soul to be taken into that land, with the help of so many saints of that calibre.

Gaura Hari. Gaura Hari. Stranger than dream! Reality is stranger than dream, fiction. Hare Kṛṣṇa. Our standard of prospect should be raised so high.

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

Self abnegation. If we can have some conception of the truth, then we think it is sinful, what we aspire, that is all sinful, nasty. "Why should I be a master of so many?"

Gaura Sundara. Gaurāṅga Sundara. Gaurāṅga Sundara.

How, we hate slavery, but we'll be able to understand, how dignified position to be a slave to the so wonderful goodness, to the wonderful master. It is possible, not impossible, to peep into that higher position of truth.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.

We'll be eager to cast ourselves at the feet of those holy persons.

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

Mahāprabhu told once in Purī to Sanātana Goswāmī's case.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]
[*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

"Sanātana, if it would have been possible that by giving up this body I can get Kṛṣṇa, then in a moment I'm ready to sacrifice this body *crores* of times!"

Sacrifice, this body, die. That is, in a moment I want to invite *crores* of times death. Die to live. *Crores* of deaths I like to invite, welcome, if by doing so I can get my Lord Kṛṣṇa. How standard, what standard? Where is Kṛṣṇa of Mahāprabhu's conception? Die to live. We think die to live, to die means to give the whole thing.

But Mahāprabhu says, "In a moment *eke-kṣaṇe*, in this moment I'm ready to die *crores* of times if by the result of that I can get Kṛṣṇa. But no, Kṛṣṇa is not so cheap."

The physical death, what benefit is there by physical death? This is to give up a dress, a flesh and bone dress, what charm is there? So something more, paliya sevāna [?] some positive life is there, not by negative sacrifice what we all possess we can go. Not by naked, if we can have a naked body we can go, no. Some positive attraction for that, that is the real thing. *Śraddhā*, *sādhu-saṅga*, serving tendency, that is the visa, not passport. Not passport, any number of passports I can collect. No, visa is necessary, the sanction of that place. But they're very broad hearted, very generous, very loving, and infinitely resourceful. Infinite resourcefulness is there.

Now England is trying its best to oust the foreigners. So long they're liberal. Now a party says that, "So many foreigners have come to live in England, and making the original British people's life intolerable. So there must be some check over the immigrants."

But that is infinite, no such limitation there. "All may come, but come with good will. With good will, standard good will you should come, you're all welcome, infinite. But you're to give up all your anti tendencies of this land, to keep outside. You come, you come for the interest of us, for the whole country you come. For the Lord you come. You're all welcome, very earnestly, affectionately welcome. He's Lord of all of us, not only of a particular section, but He's the Lord of all. A loving Lord, an infinite Lord, His love is infinite, His ways are infinite, everything is infinite. So no possibility that our portion will be lessened if you come and partake into the service, no. Come, we rather want more, more may be engaged in His service. We'll be happy, more happy, more happy. But serving is, be in mind of that, mind that service for His satisfaction, *the* criterion. We're all seeking, searching for *His* satisfaction, not any one of us. If we find that lacking there, then we'll turn your enemy. With this idea, all can come."

Rādhārāṇī says to His anti group, though it is all necessary part, "She does not know how to satisfy Kṛṣṇa to His heart's content, then why she ventures to come very close connection of Him?"

That is in Her company, the harmony. Harmony means many and one, and gradation. The gradation is of that type, it is mentioned in *Caitanya-caritāmṛta*.

"If she can serve more I shall be aloof, I shall give her nearer to My Lord. But she fails to do service to the highest satisfaction, so what to do? I have to go nearer, because for His satisfaction, not for Myself."

That is the criterion there. It is very inconceivably understood, to understand. Inconceivable to understand but still it is there. We find it is recorded in *Caitanya-caritāmṛta*. In this way the gradation is there, all centre concern. And another remarkable, *pati lāgi' kailā veśyāra sevā*.

[kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā
stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā]

["The wife of a *brāhmaṇa* suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life, and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara]."]

[*Caitanya-caritāmṛta, Antya-līlā,* 20.57]

If to satisfy Him, my Lord of heart, I'm to serve a lower idea. Like a prostitute I'm ready for that, if it's for His satisfaction. Whatever is for His satisfaction, apparently it may be the lowest, but that is the highest. Only one criterion, His satisfaction. And our calculation of good or bad has no value. Only one criterion, His satisfaction. That is the only one criterion. *Kṛṣṇendriya-prīti-vāñchā - tāre bali prema*.

[ātmendriya-prīti-vāñchā - tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma]

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.165]

And it is drawn up to the highest position among the servitors. All these are very high things, to be good to talk, but to get it is very, very, very difficult. So it is safe that one day we may hope to reach that domain. But now we're in the midst of disappointment. But I do not like this, I don't feel normal position here. Dissatisfaction, *virakti*. I do not know whether my aspiration will be realised any day or other, but still I cannot connect my faith with any other thing, any other conception but Kṛṣṇa conception. Because I shall be able to get anything easily in a day or two, then I must contact with that, I'm not a person to do such contact. No. I may get or I may not get, in my eternal quest, eternal search. Still I won't budge and inch from the ideal that my Lord is Kṛṣṇa in Vṛndāvana! Kṛṣṇa in Vṛndāvana, as the son of Yaśodā, as the friend of Subal and others, and as the consort of the *gopīs* and Rādhārāṇī. I want to have His service, and the service of the servant of Him, that I adore, welcome. But no kingship, leadership of any sort of achievement.

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ, na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā, samañjasa tvā virahayya kāṅkṣe

["O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I want liberation if I have to give up Your lotus feet."] [*Śrīmad-Bhāgavatam*, 6.11.2]

Vṛtrāsura says in *Bhāgavatam*, "My inner aspiration is after You, my Lord."

But not here Lord Kṛṣṇa, Vṛtrāsura, Nārāyaṇa.

"But Nārāyaṇa is also so charming that I eliminate all these prospects of my future life. I want You my Lord, my Lord of my heart."

So sweet. Godhead is so sweet. Back to Godhead, back to Godhead. Back to Godhead, and God is such of Kṛṣṇa conception of God, very sweet. Sweetest of all conceptions.

Nitāi. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Any question?

Vidagdha Mādhava: Yes Guru Mahārāja. How to recognise and eliminate jealousy in devotional life?

Śrīla Śrīdhara Mahārāja: *Hṛdaye nābhya*. According to realisation, and other realisations, how other realisations in the absolute sense we can understand, other planes of life? How can we understand that this is the gold without any alloy? How can we do? Not only Kṛṣṇa realisation, it is of peculiar type, but in other fields of life also we're to know by elimination and acceptance, how? How? With the help of some experts, or with the help of some books. *Śāstra* and *sādhu*. Then it comes to us, that knowledge. From the experts that knowledge comes to me. Or by scripture, book, the knowledge comes to me, gives some eye. With that eye I can find, "O, this is real gold, and this is alloyed gold." Every case, how we do? Help from outside, and the guarantee from ones own inner conception. And if he's dull, he can't gather conception from the experts, or from the books, then he's to suffer, himself. Here also we may apply the same thing. The experts know this expert, the religious experts of different type, and also books from different type. Always we're to test. And who is to accept them, his chastity, his sincerity, these three things come to meet us. Whether we're gaining, or we're losing, these three things. The scripture, the expert and expert's opinion, and then my sincere ability, judgement. These three together come to realise the truth, in every case, as here, so there. Here some intellect, and there the heart, the sincerity. So *ruci*, sincerity _____ [?] The same tangle everywhere. The one question. *Hṛdaye*, ones own heart, approval of ones own heart. For the acceptance of the external decision, the responsibility is his own. And also we can't deny that the external association...

83.01.02.C_83.01.04.A

Śrīla Śrīdhara Mahārāja: ...both outside and inside, by the cooperation we can make progress anywhere and everywhere. Every department is such. We're to take help from the environment. From different departments also, a *dacoit* also gathers his knowledge of *dacoiting* from a higher *dacoit*. And a good man also gathers from here his education from a higher educated man.

So comparatively in the theology also, different conceptions of theology, religious conceptions, and we're to compare. And according to our sincerity we're to take. This is in a general way. Others we're to live on our fate, fortune. *Bhāgyavān jīva*, fortunate, which comes from the *sukṛti*, unknown grace gained by the saints, the agents of the Lord, in this way.

You may call it to be chance. But to our consciousness there is no chance. A chance to the partial realisation, but every chance is known to the Almighty, to the Omniscient. To the ignorant, which is outside their jurisdiction, that is called by chance. We can't - that is unintelligible. Which is unintelligible, beyond the scope of our intelligibility, we say it is chance. But to the Omniscient, chance is within it, His will. He's Autocrat, His will. Everything contained in Him. He's the source of everything, both the chance and both the will, everything in Him. The history, the geography, the mathematics, the science, all congruent.

Jñāna, *bala*, *krīya*, *ca*, generally classified - the energy, and the intellect, and the necessity of satisfaction. Generally these three things, feeling, thinking, willing. One absolute. So not much intelligence into the intellectualism, but begin, hear about the prospect and begin the work. Only by speculation you cannot earn your bread. You must do duty and earn your bread. Do something and you will earn your bread; not by speculation or imagination. Of course education department is also there, but that is also duty, work, labour; labour and live, energy.

Vidagdha Mādhava: Should one see things in his environment higher than himself in this plane? In devotional life, the Ācāryas they write songs about how they feel they're the most fallen, *patita-pāvana*, or they're...

Śrīla Śrīdhara Mahārāja: They also do not feel that they're the higher power holders, they also think that, "We're little, very little." In the infinite everyone thinks they're very little. Mean position, "I want to emulate my condition." The aspiration for the higher always, they're thinking that, "I am meagre. I'm atom."

Vidagdha Mādhava: But also in the relationship to the environment, they're feeling outside themselves everything is higher?

Śrīla Śrīdhara Mahārāja: Yes, everything is higher. Everything is higher, even Haridāsa Ṭhākura is giving honour to Māyā Devī. *Paramahaṁsa*, sees everything regard-fully, no hate, in connection with Kṛṣṇa. That some connection with Kṛṣṇa, that long thread, and giving respect. But at the same time, very careful not to be enticed, but giving respect.

Devotee: Mahārāja, but I cannot act that way every time in my life, as though everyone is higher, because there are so many *dacoits* and so many low class people. So I must act in a way sometimes that I'm better or higher, or my will is more important than theirs.

Śrīla Śrīdhara Mahārāja: Yes. It's a possibility that one can trace ones progress. Everyone may feel that he's in progress of life towards his goal. Whether in the wrong way, or in the right way, he can measure his progress. He has the capacity of measuring his progress. But the way may be wrong or right, according to his position. And sometimes bewildered, temporarily he's bewildered, can't ascertain what way he's moving, that is also possible. And sometimes also wrong and right, that also he can, sometimes they cast their shadow in his mind, in the sheet of his mind. Sometimes a *dacoit* in a moment may think that, "I'm doing wrong, I'm going in the opposite direction." It is also possible. Because different stages of memory within us, while travelling through different positions of this world. Different stages of knowledge we're travelling and they leave some sort of trace within us.

And whenever we're conscious of any particular plane of life, we can judge; good, bad, progress, resolution, slothfulness, energy. Then sometimes *sattva-guṇa* means sometimes some sort of true conception. *Raja-guṇa*, too much energy without caring for the good or bad. And *tama-guṇa*, dullness, idleness, depression, all these. These three things are to be found anywhere and everywhere, even including the beasts and animals and insects. Everywhere, *sattva*, *raja*, *tama*, more or less.

But exclusively given to one way, and that is in the good way, that is rarely found. That gradually rejecting good or bad in the calculation, and catching the higher particular thread, making progress towards one direction, and that is good. It is very difficult to find such a section.

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]

Gradually elevating towards higher truth, eliminating, eliminating, very few are going to hold the highest position. Everywhere we find that, selected few goes to hold the highest position.

Nitāi Gaura Hari bol. Anyhow we're in a jungle, still we've come to human section. If we cast our glance towards the lower creation then how much I'm saved? I had to experience all those stages of life; the trees, the creeper, the insect, the birds, beasts, animals. Now civilised human section I've reached anyhow. By the grace of any unknown power I've come so far, and here I can use my conscience. It is possible for me to understand good and bad somewhat. And if I can apply this chance to get good association to better my internal condition, something in my hand. But in other sections, in the lower creation, quite helpless. So a good chance, a valuable chance I have got to elevate my position by the help of the associations and the holy things. As much as I've come to understand, so much my responsibility is very _____ [?] in me.

If I go back; a ball coming near the goal, if it goes other way, so much disappointment. The ball is everywhere in the field, no disappointment. But ball coming nearest to the goal, if it missed the goal, then a particular section are very much disappointed. So we've come to human section, near the goal. If I miss this chance to elevate me towards a higher direction, again to go to the savage, and to the animal, and the vegetable kingdom, I have to go back, then how deplorable it should be. In the infinite wave we're being moved helplessly, what position we've got? Now we're human beings we've got much in our hand. And only little that we must associate with highly living person and to elevate our position as much as possible, taking this chance, utilising this chance of human life. Very, very valuable.

The *Ṛṣis*, the spiritual experts, they all deplore of us. "No, you've attained up to this much, human life, and again you will go back to this animal and vegetable kingdom? Take the chance, take the chance!"

Śṛṇvantu viśve amṛtasya putrāḥ. You're all sons of nectar. Hear me please, what is your prospect, and do it. Accept it! Liberate yourself and have your highest object of life. Do it! Save you! Otherwise you'll be lost in eternity. How responsibility you have got in this life of yours. In a valuable position, utilise to the utmost and get the greatest achievement possible for every soul. Don't lose the chance!

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

Be pure, and make others pure. Purity means to give up exploiting energy. And service is holy thing. We can approximately understand that to give to others that is high happiness. And to snatch from others that is filthy. And to satisfy others, and to satisfy the Lord of all, how valuable that can be. Who is everything to me, who is dearest, is everything to be loved, and who is really holding the position of the highest love, to connect with Him, how valuable life to attain.

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

Dive deep, attempt very earnestly and deeply and comprehensively. So wholesale, total war. I used to say when I was a preacher, "The Gauḍīya Maṭha has declared total war against all the existing opinions of the world in every aspect. Total war, total war. Non-cooperation wholesale

with this enjoying or exploiting tendency, and the tendency of renunciation, renouncing everything. Why should we renounce? Only the bad, only to accept the higher environment we're to invite. Renunciation is destructive, equating to zero. Renouncing everything I shall be alone and no consciousness of the environment, how? It is death. To invite everything in its proper angle of vision, proper relation; that is of service. And that can be had, as light from the origin from the sun, so origin is Kṛṣṇa. In His connection everything can be seen in broad daylight, their all friends. None enemy, all friend. In that plane we're to live, where everything is friendly to me and nothing is enemy to me. I want to take my soul in that angle of vision, that everyone I shall see as friend, in connection with that great, great Lord, the great friend of my heart. Everything is friendly.

[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]

As long as you are in the adverse position, still remember that whatever happens is at the dictation of one who is my friend, my guardian, my friend. And everything is coming ultimately by His sanction. So you need not bother yourself for any useless apprehension. Go! Optimistic march towards the truth, whatever you think it to be at your present stage. But promise that I must make progress towards the truth, step forward towards the truth. And what sort of conception of the truth? You're to consult and be educated by the departmental experts. If you're sincere you'll be all right.

[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]

He's there, so none can ultimately deceive you, if you do not like to deceive yourself. Your free choice is at the root of all undesirability that has captured you. Free choice. Free choice is the highest jewel and free choice is the highest enemy. When he chooses bad it is the enemy, chooses good it is the highest friend, free choice. And without free choice none can exist as person, as individual. Just as a point of sun ray is illuminating, so the point of consciousness is endowed with free choice. Consciousness is free. Consciousness means free choice. Particle of consciousness, particle of free choice. It can grow along with his own community. When within own community it can grow. And when in the camp of enemy it dwindles. So gather your own community, enter there, and with the help of that, march towards light, towards love, the domain of love.

Devotee: I heard from someone that when the soul returns to Kṛṣṇaloka the Guru appears and introduces him to Kṛṣṇa personally. Is that true?

Śrīla Śrīdhara Mahārāja: To certain extent. By the will of Kṛṣṇa everything is done. Again also in different stages. That Guru, His agent, who was entrusted with some recruitment, he's recruiting new persons and again introducing them. That is also there. But internally Kṛṣṇa knows everything; who is who; what is what. But still that sort of *līlā* is also there, introducing. But He knows everything. Ha, ha.

By only sense he knows, the king may know from the intelligence branch, something, and again the official side bringing something in his notice. But he already knows, the king already knows by the intelligence branch. Do you follow?

So there is one function of Kṛṣṇa, He's omniscient, knows everything. At the same time the *līlā* portion, someone is doing something, giving this. Another function of Him. In *Mahābhārata* also we find that Kṛṣṇa is knowing everything, still He's playing the part of an ordinary human being.

But when pushed a little He says, "Yes, I knew. This is this, this is that."

We find Him, knowingly He's playing the part of an ordinary person, as if He does not know. In *Mahābhārata* everywhere you'll find that *līlā*. Underground, everything known to Him, but superficially He's playing the part of an ordinary human being, with a little superior intelligence, that's all.

Do you understand?

Devotee: The acting propensity is in Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Līlā* is like that. To know, that is *aiśvarya*, that is not the better function. The *jñāna-śūnya*, to deal with the limited knowledge people, that is sweet to Him, that is *līlā* part. "I'm one of you." _____ [?] king, playing with his friends as, "I'm one you." But, "I'm king." That aspect is underground. But when playing, "I'm one of you." That is sweet.

Devotee: I have a question about attachment. Bharata Mahārāja, he was attached to a deer, and for this he had to take another birth. And Yudhiṣṭhira Mahārāja, he was attached to the welfare of one dog. In *Mahābhārata* this dog was following him.

Śrīla Śrīdhara Mahārāja: He was not attached to the dog, but he was carried by his religious consciousness, conscience. Because the dog told that, "I'm your *śaraṇāgata*." And the law of *śaraṇāgata*, one who has given *śaraṇāgati*, refugee, he can't leave him. That is the law. And for that law, not for particular attraction for the dog.

But it is the direction of the religious books. That the *kṣatriya* generally if anyone comes to take, to surrender to him, for any fear, the *kṣatriya* must give that shelter. If anyone seeks shelter, *kṣatriya* must give.

So Yudhiṣṭhira had, the dog told that, "I surrender to you." Then Yudhiṣṭhira gave him shelter. And it is the law of this master and sheltered, shelter-giving and shelter-taking that he must not leave him in any position. So Yudhiṣṭhira told that, "If I go there, the dog is in my shelter, and I have given him shelter, so I can't leave him. It is the scriptural rule."

Who could dismiss Draupadī, and Arjuna, Bhīma, everyone, but he did not leave the dog. Only for the scriptural injunction.

So, "If you don't take the dog, I can't go, because he's taken shelter under me, and I've already given. And this is the dictation of the scriptures that one must not leave one to whom he has given shelter. So I can't do so under religious law."

That was the question. Hare Kṛṣṇa. Do you follow? Yes means hesitation, hesitatingly, or not clear?

Devotee: He was doing out of duty, not out of sense of affection.

Śrīla Śrīdhara Mahārāja: Out of duty; not of attraction, the sense of duty.

Devotee: And one other question about there is one *Mahābhārata* I read which indicated that Yudhiṣṭhira went to heavenly world, instead of Goloka. Is that because of his *nitya līlā*?

Śrīla Śrīdhara Mahārāja: He passed through that, because he played the part of a *kṣatriya* king. And he found Duryodhana and others also there. Because who observes the rules of the *kṣatriya*, that is fighting in the front to front, who dies fighting front to front, weapon fighting, they will go to a particular stage of heaven. And Yudhiṣṭhira also had to pass through, but that is not the final. That is the apparent.

Just as so many Urvaśīs, they lived with the *gopīs*. Just as Dharā with Yaśodā, Droṇa with Nanda. Something like that. That is taken, that is left there in Svarga and they'll go up to Goloka.

Yudhiṣṭhira proper will go to Dvārakā Mathurā camp of Kṛṣṇa. That is hidden.

Keśāvatāra. Brahmā, the goddess of earth complained to Brahmā that, "I'm too much overburdened with the sinners. Please give some relief."

Then Brahmā gave two of his hairs, one white one black. _____ [?] Kṛṣṇa Balarāma came, Keśāvatāra. But that was mixed in ordinary Svayaṁ-Bhagavān and Baladeva.

Mahāprabhu, *Yuga-Avatāra*, only spreading *Nāma-Saṅkīrtana*. But *Rādhā-Govinda-milita-tanu*, that once only in the one day of Brahmā, twenty eight *yugas*, these things occur.

Just as a ghost entering into a human body, lives with him; something like that. Some god also comes and to take charge of a human soul, that one can overpower another in the mental sphere. And one cannot, does not overpower, but lives within his shelter, that is also possible.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
The mental message, or massage? Or what is this? Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

...

Devotee: I was wondering, there are eight *ślokas*, if you could give explanation of these prayers.

Śrīla Śrīdhara Mahārāja: Yes, I can try. But Swāmī Mahārāja has already done perhaps.

Devotee: He has translated...

Śrīla Śrīdhara Mahārāja: He himself sang that *śloka*. I heard from various.

Devotee: But he has not given a very elaborate explanation.

Śrīla Śrīdhara Mahārāja: Yes, we shall try to publish a book on that. Just as *Premadhāma stotram*, we may publish a book on that poem.

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
[lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau]
[rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau]
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

["I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."] [*Ṣaḍ-gosvāmy-aṣṭaka*, 2]

Beautiful *śloka* by Śrīnivāsa Ācārya. Gradually we shall publish all those important *ślokas*, as we are doing here, transliteration, and translation and main verse in Nagari type, Sanskrit type.

Devotee: Yes. I was wondering, since I'm in Navadwīpa, what special service is very important to do while in Navadwīpa?

Śrīla Śrīdhara Mahārāja: Ha. Ha. To acquire the angle of vision. The most important is that, everywhere. Only we're to acquire proper angle of vision. New eye, *divya-dṛśti*. *Dīkṣā* means *divya-dṛśti*. Not our prejudiced estimation, but piercing that to have a real view into the reality of things. That is what is necessary everywhere. Whole *sādhana* means that, realisation.

And there we're to die to live. Ha, ha, ha. To have such a life we shall have to die as we are at present. The whole mental system should have to be dissolved. Because it is all full of misunderstanding and prejudices, from the selfish standpoint. Everything is estimated from selfish standpoint. Either very meagre or extended selfishness. Standpoint of a country, of a nation, that means extended selfishness. I do not want selfishness, but I stand for the cause of my country, extended.

In the infinite, what is the meaning, value of that extension, that country? Nothing. Not less than infinite standpoint we're to acquire, gather, angle of vision. How to look at things, look at the environment from the universal standpoint. And that is from the standpoint of Kṛṣṇa interest. Central interest, absolute interest, that is the conception of the absolute as Kṛṣṇa, Autocrat, Beauty. From that standpoint we're to learn to see everything here. Giving up our so-called real *vāstava-vādī*, so-called real estimation of the environment. So-called real, it has got no value.

They say, the political realists, what is real? All transient. All deceiving. Whatever we're drawing from outside, all deceptive, not stand. For some time and for particular section all relative truth. And relative also in the misconceived world, not in the absolute standpoint relative. That is another thing. There is also relative from the absolute standpoint according to gradation, hierarchy. But

that is another relative. And this is relative in the misconception. Within misconception, the wholesale is misconception, and part of part of misconception, and quality, quantity difference.

Dīkṣā means *divya-jñāna*. *Divya-jñāna*, the knowledge from the absolute standpoint, not knowledge self-centred, or country-centred, or nation-centred, or humanity-centred, or even whole animation-centred. Not less than infinite-centred calculation, we're to know that. What value anything has got for the satisfaction of the Lord? For Himself. Everything for Himself. How to calculate how much contribution it has got for the satisfaction of Kṛṣṇa, we're to know that. We're to enquire and know. That this thing, how much it can supply the satisfaction of Kṛṣṇa, Kṛṣṇa interest. We must convert ourselves as the agent of Kṛṣṇa interest-looker. Searching, Kṛṣṇa interest, Gaurāṅga interest, giving up our self-interest of different types, of different layers. That is the main thing, *dīkṣā*. This is what is wanted. Where the ego is here, the Kṛṣṇa must be allowed to sit on the throne of my heart, and according to that I shall try to look at anything and everything.

...

Devotee: I wanted to hear your opinion as to why Kṛṣṇa allowed the Muslims to do so much damage to this culture, under Auranzeb and...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You do not see any more heinous thing in the world, only damage under the Muslims?

Devotee: But they were to Kṛṣṇa temples.

Śrīla Śrīdhara Mahārāja: One is reduced to stone. Damage, what is damage? That is to be thought out. Punishment, in Kṛṣṇa's angle of vision, no punishment.

As we can imagine when a mother is beating her son. Ordinary onlooker will say how cruel is she. But someone may think that to correct that child more beating is necessary.

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]

None can deceive as one's own self. A bad workman quarrels with his stools. The environment has been earned by us, we're the culprit, not the Muslim plunderer or *guṇḍā*. Not only *guṇḍā* is responsible, in the most extended view, all acquired by us. All the punishment, however acute it may be, earned by me. That is truth, and when I shall be able to realise that fact, the day of liberation is nearby. It is said in *Bhāgavatam*, *tat te 'nukampāṁ susamīkṣamāṇo*. Not only that, indifferently, but His grace in the punishment. However severe the punishment may be, when one will be able to see that it is the grace of the Lord, he'll be absolved from all bondage. Criterion is there.

Do you follow? Such spacious the vision must have to be. No complaint against the environment, but complaint against ego. We're to learn that. The whole responsibility, the acquiring force, the free will, culprit, he's gathering moss, and now has taken in such a mossy tank.

Ha, ha, ha, ha. Hare Kṛṣṇa. That is the angle of vision given by *Bhāgavatam*. "You are responsible. You have earned. Man is the architect of his own fortune, or his own fate...

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Śrīla Śrīdhara Mahārāja: ...not only mine, the whole animation. Hare Kṛṣṇa. Hare Kṛṣṇa. So with that spirit we're to start in our *bhajan*, our realisation. "That I'm the sinner. None else to be blamed." The most sincere attempt will begin only there, when we'll be of that attitude, we'll start for purity. None to be blamed. Now see what is what. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. To err is human, to forgive is divine. He's ready to forgive. He's divinity. And I'm born to err, my weakness, weakness of my free will. So always I must seek for some shelter. I'm not reliable. I want a guardian always. I'm not reliable, myself not reliable, so guardian is necessary, *āśraya*, shelter is inevitable, the search for shelter, *śaraṇāgati*.

So Mahāprabhu says, "Your normal position is to become a slave to the highest good. There you'll thrive most. Don't hate slavery, slavery to the Absolute good means that."

Slavery to the beauty we can understand it something; caught by the beauty, charmed by the beauty. We don't know how we've become a slave of beauty. We're already, we can think it well. Beauty can charm. So become slave to the absolute beauty, that is not wrong, no loss there. That is normal, that is goodness, that is fairness. Everyone has got that temperament. That is universal. Without that, there must be rub.

Shakespeare has written somewhere I'm told, "That if a son cannot melt one's heart, then he can commit murder." Something like that in the writing of Shakespeare. "A man is so hard-hearted, if his heart cannot be melted by good son, then he can commit murder."

Ha, ha, ha. So, so abnormal, who does not melt by sweetness, sweet sound, sweetness, beauty, sound beauty. Music means sound beauty. So who is not charmed by beauty, not by sound divine, he's hard-hearted, he's a demonic temperament, not normal. A normal heart must submit to beauty, goodness. Goodness, beauty, harmony, all of same layer, love.

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

Seek love through love. Search for love, through love. That is the main principle. And there may be some modification in the details. For love we may have to come into conflict. A dog is coming to attack my child; I love my child, I must go to fight with the dog. The higher consideration and the lower consideration is there in love. So love also sometimes presupposes cruelty, but this of less value. Higher value will be on the love's side, affection's side.

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

Devotee: Sometimes Kṛṣṇa's sense of humour is a little bit cruel. He's always stealing butter, breaking pots. To the *gopīs* He's always destroying their work...

Śrīla Śrīdhara Mahārāja: That is not cruelty. If the mother makes the child fast for some time, fasting, then he'll be able to relish the food more palatabley. So that sort of cruelty of the mother to the child, "I won't allow you to eat now, fast for some time," that means new health and new taste for the food. So apparent cruelty is not cruelty, it is only to increase the tastefulness of the thing. That is not cruelty, but judiciousness. That is the nature of love.

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*]

Rūpa Goswāmī says just as a serpent does not go straight, but by crooked nature, so the love, the nature of love and affection is naturally crooked. But that does not mean that crooked means that cruelty. Crookedness is not cruelty, is it naturally crooked, the serpent moves. So love is also of that nature, only to create taste, only to create variety into the beauty so-called partition and division is there, to improve. Classification is to improve and to remove the staleness of things, to supply some novelty every point, *nava-yauvana*, it does not become stale. Every moment it seems to be new. So that variegatedness only for this purpose. Just as moving in a cycle, it contributes to the eternity, Viṣṇu *cakra*, one pushes another and in that way it becomes eternity in a circle. So also this variegatedness, one is pushing, one is pushing in this way, the novelty is maintained there in the movement. It is necessary for that. Hungry, then relishing food. Without hunger one cannot relish the taste of food, so hunger is necessary.

Devotee: Is this why on this plane sometimes someone is a devotee of Kṛṣṇa and he's feeling Kṛṣṇa's presence in some way, and then all of a sudden he goes through a period where there's no sense of feeling Kṛṣṇa? The Christians, one John of the Cross he called this, "The dark night of the soul." When this awareness of Kṛṣṇa goes.

Śrīla Śrīdhara Mahārāja: That is *viraha*. In the *nitya līlā* that is *viraha*, and what more, they're quarrelling with one another, there, for separation. And that is the necessary development in the art of love. We're told that the necessary development, nature of development in the love, artistic, they're all artistic representation in love. For beauty and harmony, the artistic division necessary. And the sound also; high, low, the different types. In beauty also, different sorts, types of figures, not one stale thing is beautiful. So diversity in unity. And harmony means grouped in such a way that it seems very happy, beautiful.

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

Vidagdha Mādhava: Guru Mahārāja, when *Śrī Śrī Premadhāma-deva-stotram* is published some hearts will melt. It's a very beautiful translation of a very beautiful poem.

Śrīla Śrīdhara Mahārāja: All right, let us hope so. Then step by step he will advance. So many things are there. Hare Kṛṣṇa. Hare Kṛṣṇa.

Parama: Guru Mahārāja, can you tell us some things about the disappearance of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Hmm? What does she say?

Vidagdha Mādhava: She's asking if you would relate some incidences about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Disappearance?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: I shall give some statement?

Vidagdha Mādhava: That's the question, yes.

Śrīla Śrīdhara Mahārāja: What does she know? How he disappeared?

Vidagdha Mādhava: I don't think she knows much.

Śrīla Śrīdhara Mahārāja: What do you know, or want to know?

Parama: I know nothing, except the year.

Śrīla Śrīdhara Mahārāja: No, what do you want to know?

Parama: What were the circumstances surrounding his disappearance?

Śrīla Śrīdhara Mahārāja: ...history? For some time he showed us in his last days that his heart is going to be damaged. Then some sort of treatment, that *kaviraji* and *alopathi* that was arranged. But gradually he felt that he's becoming weaker and weaker. Then October, [19]36, he went to Purī along with some of us and there was that Puruṣottama Maṭha, and that Chatak Parvat. Whether you have gone there or not? Have you visited Purī?

Parama: No, not yet.

Śrīla Śrīdhara Mahārāja: There is one sand-hill, hillock, there was his bungalow and he lived there at Purusottama Math, and so many of us also went with him. And he was very fond of hearing that *śloka* of [Raghunātha] Dāsa Goswāmī, *Nija-nikaṭa-nivāsaṁ dehi govardhana tvam* [From *Śrī Govardhana-vāsa- prārthanā-daśaka*, Ten Appeals for Residence at Govardhana Hill] Every day that was sung before him. And *Śrī-rūpa-mañjarī-pada sei mora sampada*, this song also was sung by Yājāvara Mahārāja who came here, lived for some time. You might have seen him.

And in this way, and then after a month he came back to Calcutta. We left a party in Cuttack for some collection. Then we got information that his health is being broken day by day. We also came to Calcutta. When we went to Purī, at that time one [Bhakti Saranga] Goswāmī Mahārāja,

there he was Aprākṛta Prabhu at that time, he was sent to London. And in the Kuldah [?] Station his own garland he put on his head and told him, "Go there, and if anyone desires to take *Hari-Nāma* I allow you to give that."

Then while coming back, when we got this news from Cuttack we came to Calcutta and found that it was a very stingy winter and treatment was going on. In spite of that, health did not improve. We were rendering duty at his sickbed, I was also among them. My duty was from two o'clock at night to four o'clock morning. Just before twenty-four hours of his departure he called for me and asked me to sing a song. *Śrī-rūpa- mañjarī-pada sei mora sampada*, this famous song, which is supposed to be the highest realisation of any Gauḍīya Vaiṣṇava devotee.

Then after twenty-four hours, that is the 1st January early morning he left the world. He was lying and slight jerking, thrice, like hiccup, slight hiccup thrice, and everything was calm. Then of course we, it was in Calcutta Maṭha, Bagh Bazaar Gauḍīya Maṭh, a special train from Calcutta to Krishnanagar was arranged. And from Bagh Bazaar Maṭha we carried his holy body to Sealdah Station and from there that special train to Krishnanagar. From there on the roof of a bus came to this Svarup Ganja Ghat. From there we crossed the Sarasvati River. And then again we carried by our shoulders to the Maṭha, and there his place of *samādhi*. In the morning we came, we reached, the whole day it took to come from Calcutta to come to Caitanya Maṭha, about seven or eight o'clock we reached Caitanya Maṭha, at night.

Then the digging of the grave was begun, we were engaged in that ourselves. Then early morning, of course he was placed on there. I still remember his dignified figure, he sat in a very dignified position and a very glazing colour. His complexion was fair, but after twenty-four hours when he was made to sit on an *āsana*, a dignified position of an Ācārya, he was tall and fair and thin and very soft body. Then of course the salt was given around, and then the salt and earth came up to this, [his neck] he's sitting, I came out, I could not stand to cover his head, I came out. And then I again go, covered, a Tulasī plant was put there and we all circumambulated with some song and some reading of *Bhāgavatam*, Haridāsa Ṭhākura.

I specially requested who was chanting the conclusion poetry in *Caitanya-caritāmṛta* commentary made by himself. Prabhupāda had his *Anubhāṣya* in *Caitanya-caritāmṛta* and in the conclusion he composed that poem, very sweet and very lamenting temperament. I asked to read that poem of his and it was read. Then Haridāsa Ṭhākura *nirjana* in *Caitanya-caritāmṛta* it was read. And then circumambulation of the *samādhi*, the Tulasī plant on that. And one gentleman requested me to chant the same *Śrī-rūpa-mañjarī-pada*, what two days before he requested me to sing and I sang. So that song was sung by me and then everything finished.

And we were all fasting yesterday, the whole day. And the Thursday before sunrise, one or two hours before sunrise, he disappeared. Whole Friday we took him to the Maṭha and everyone fasting, even not a drop of water. Then after, the Saturday, about nine or ten o'clock we took something. Then taking *prasādam*, again their engagement in Calcutta. And a respectable man was appointed as president in a meeting. So after that again we, at least I and a few, had to go back to Calcutta, to attend the meeting. The whole body was too much tired, that can't move. Still we had to attend. So many disciples from outside they flocked together, all in pain and weeping mood, the whole small area was all flailing, crying, weeping, in this way. Hare Kṛṣṇa. In this way in 36 went away and 37 began, meeting point.

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

Devotee: Guru Mahārāja, have you had any visions of your Guru Mahārāja since his disappearance?

Śrīla Śrīdhara Mahārāja: Several times, many a time.

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

So I've got some engagement hereafter.

...

So you are to collect two hundred copies, as much as...

...

Śrīla Śrīdhara Mahārāja: ...question?

Devotee: I was wondering why the Gauḍīya Vaiṣṇavas they don't use any *yoga āsanas*, *prāṇāyāma* in their service to Kṛṣṇa? Whereas the Rāmānuja and some sects they use *yoga* and *prāṇāyāma*.

Vidagdha Mādhava: Breathing exercises.

Śrīla Śrīdhara Mahārāja: *Prāṇāyāma*? Why they discard? They discard any artificial thing. God is with heart. Heart is the important part, and to appeal to the heart, transaction with the heart. By natural force to acquire some psychic power and to press them with that power to God; is that a form of worship pleasing? One who has got heart, hearty transaction, that is the most natural thing. Service, satisfaction. He's for Himself. And I shall acquire some power from elsewhere and by dint of that I shall encroach on Him? What the *yoga* will do? *Yoga* will give some power in me, and what with that power I shall do with Him?

The opposite is necessary. "I'm meanest of the mean. I'm fallen of the fallen. I want Your grace. You accept me as a slave, as Your meanest servant." This is the way to approach the high. And to gather some power, and by dint of that power to jump on that superior entity, that should be the process of getting Him, His favour? Favour is favour. "I want His favour. He's all complete, all perfect. I want His favour. And I must approach Him in the meanest way to secure His favour, His grace. I have no position. I'm nowhere. I'm wholesale dependent on Him. This is my natural position, constitutional position. I'm wholly dependent on Him." So anything _____ [?] Him must be of that temperament. "I want His favour, His grace. Please accept me. I'm so heinous, so sinful, so meanest of the mean. You're my best friend. I left You and I went somewhere else to search for my prospect. I was so mean. Neglecting You I went somewhere to search my prospect. I'm not only a sinner, I'm a treacherous man." In this way we're to go back to our highest friend, our most affectionate friend.

What this *yoga* power will do for my help? He's above all seduction. With the power of *yoga* I shall influence Him, and bring Him in my favour? He's in any way to be controlled by the *yoga* power? What *yoga* will do to Him? He's all-independent, absolute. He's perfect in Himself. Other influence won't work there. That will be enraging His temperament.

If I approach Him with some recommendation, or with some guardian, He will have to, a Vaiṣṇava is our guardian, Guru, Vaiṣṇava, we may go to Him and ask them to plead for me to Him. His agents and not any natural power external to Him. By *yoga* we can acquire some subtle power, but no power can work on Him against His sweet will. We must approach Him in the line of His sweet will, and those that have faith in His sweet will, that is the devotees. Through the devotees

we must approach. Through them we must approach Him, and not through any other power we should try to approach Him. That will be opposite. If we want to know Him it is futile, we can't know Him.

We shall pray, "Please make Yourself known to me, if necessary. Otherwise it is not necessary that I shall waste my energy requesting You, You please make Yourself known to me. That is also not necessary, redundant. I want to satisfy You, to contribute something for Your satisfaction. Please accept me. You are full. You are perfect. You have no need. But for my necessity give me some sort of service. Service means in the line of satisfaction to You." That should be our attitude to approach Him.

To approach an affectionate friend, so many mystic persons should not be called for help in our attempt. And whatever is done, we can control ourselves to a certain extent by taking course of those *yoga* practices.

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]

For some time we can check our senses, this is the effect of the *yoga*. But *yoga* cannot give the Absolute. Absolute means He's above all, He's self-sufficient. Absolute means self-sufficient. He's not dependent upon any other thing. And *yoga* can help us to control our mental and physical anomalies, or eccentricities. That also for the time being, not for eternity. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*. For the time being, this *kāma*, *krodha*, *lobha*, *moha*, all these may be brought under control for some temporary period. But *mukunda-sevayā yadvat, tathāddhātmā na śāmyati*. But if we can engage ourselves in the service of Mukunda, then all these disturbances go once and for all. By finding the sweet taste in His service, in His company, all these so-called charming proposals retire eternally, won't come back again. The charm for lust, the charm for anger, or for greed, all these things they will vanish altogether once and for all, if we get taste for the service of the Lord, Mukunda.

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

nāhaṁ vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, [dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna]
jñātuṁ [draśṭuṁ ca tattvena,] praveṣṭuṁ ca parantapa

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

"All other means they fail. Only *bhaktyā tv ananyayā*, only exclusive devotion can get Me as you see, Arjuna. But other things they cannot lead to such position, any devotee. *Bhaktyā tv ananyayā śakya*. Not also devotion for the temporary devotion. Permanent and exclusive."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"All else rejected, only concentrated to My own self. That sort of devotion can only give Me to you, to the devotee. All else futile and shameful. That with some hired persons they will come to canvass Me? No. My agents are best benefited to you, benefactor to you. They're searching to canvass persons in My favour, My agents are there. And that is not for any business purpose. Their business is to do good to others. With this idea so many agents are out to canvass for Me. Come through them, and not seek any recommendation outside, and anyhow to come to force Me to favour you. That is not the path proper. Come to Me through My own agent. And there, they've got no other aspiration for their own. They're all given to My service. And they're wandering and trying to recruit persons for the benefit of those recruited. For their benefit they're wandering, so come through them, never otherwise.

What is *yoga*, *yama*, *niyama*? There is air, there are so many things, by controlling that you will force Me to come to you? I'm the Absolute Autocrat, don't care for anything else, no necessity of caring for anything else, any force, any tactics, any cunning method, subversive. None can, nothing can defeat Me. I'm autocrat. And in the line of autocracy, admitting that, you try to come to Me. The demigods are many, they are making trade, and I'm not under them, the commodity of their trade. None can make trade with Me. I'm Absolute. Only devotion, and exclusive devotion, and not formal, but natural, hearty, that is sincere. I look for that, I look for the heart, and not for anything else." *Bhāva-grāhī-janārdanaḥ*.

patraṁ puṣpaṁ phalaṁ toyaṁ, yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

"Whatever My devotee offers to Me with sincere devotion, with sincere affection, I take that. It does not matter whether it is a leaf, or a flower, or water, or anything else. Not only the rich food, or rich presentation is necessary for Me. What I want, I want the heart, I want sincerity. Good faith I want. That is the highest thing in Me."

Ha. Ha. There is one poem written by a poet, carefully, "O Kṛṣṇa, You have everything. But only You have not the heart. The heart is stolen by the *gopīs*. Your heart, *gopīs* have stolen Your heart, so You have everything, but the heart or the mind is not present in You, that is already stolen. So, You take my heart." Ha, ha, ha. "You accept my mind. That is wanting in You." Ha, ha. "So please

accept my mind to You. Because Your heart is empty, please take my heart. That is, attract my heart towards You."

A sweetheart is a word. Sweetheart is applied only to the ladies, or to the men also, visa-versa?

Devotee: To the ladies.

Śrīla Śrīdhara Mahārāja: Only ladies can be sweetheart?

Devotee: Mostly. But it can be both ways, usually to the ladies.

Śrīla Śrīdhara Mahārāja: And the man cannot be sweetheart to the lady? Not that sort of application?

Devotee: It could.

Śrīla Śrīdhara Mahārāja: It's not applied in that way?

Devotees: It can be. Sometimes.

Śrīla Śrīdhara Mahārāja: Sometimes? So sweet heart. Hare Kṛṣṇa. _____ [?] That *śloka* I forget, it is... *Ke*? Who is there?

Parama: Mother Naika.

Śrīla Śrīdhara Mahārāja: Mother Naika. Where was she so long?

83.01.05.B

Devotee: Guru Mahārāja. In every activity there's a science, so I wanted to understand the science of faith.

Śrīla Śrīdhara Mahārāja: What is the science of faith?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The underlying principle of faith is this.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I do my duty to the centre, everything is done, that is faith.

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*]

Faith covers the whole by accepting one. Apparently by accepting a part, he can cover the whole; that is peculiar there. If I can capture one the whole can be captured. If I love one the whole is loved. If I know one the whole is known. If anyone has got such sort of conception then that is the seed of faith and he approaches on that path of faith. By approaching the centre, all the branches all that sprung from Him approached. Pouring water into the root the whole tree is fed. Putting food into the stomach the whole body can be fed. Something like that. If one gets the key he gets the almirah, the iron chest, something like that. Such sort of faith, confidence, start, that is *śraddhā*, that is faith. And he approaches in that way, otherwise how being a part I can claim the whole? Our inner necessity to have the whole, but how it is possible? But it is possible only through the heart.

Once in Bombay our Guru Mahārāja gave an example to this. That a poor girl she's got nothing, but if she's married to a prince who has got enough, then through that tie of affection she may think that all the properties of the prince belong to her. Something like that. Kṛṣṇa has everything under His control. We have nothing. But if we can establish a connection with Kṛṣṇa through affection, affectionate connection we can establish with Him, then we can have everything thereby through Him.

This is the idea, to get whole. By getting one is to get whole. By capturing the fort we capture the country. So capturing the controller we capture the whole that He controls. So how can one control? *Bhakti* is such an astounding thing that *śraddhā*, *bhakti*; that the small can control the big, an atom can control the centre. It is the speciality of devotion, *śaraṇāgati*, surrender. Surrender is the most wonderful thing in the world which makes possible for the small to control the great, the smallest to control the greatest, only this means, through love, through surrender. The smallest part, the particle can control the whole only through faith, through surrender. He's so kind, kindness in His heart. By humility, by our incapacity.

"I am the most wretched, most fallen so attraction should come to me. I'm the most negative, I represent the most negative aspect so the positive has got His, should have His greatest attention for this negative."

So, so much praise is shown about *bhakti* in scripture. *Bhakti* can do what is impossible; can control the high to the lower. This is affection, this is devotion proper; devotion proper is such in characteristic, that the high is controlled.

Suppose a General after conquering a country has come home and his young child is taking him by his finger and drawing and he's going. A powerful General controlled by a child, a child is drawing and he's following, why? Through affection. So affection, or love, or faith, it is wonderful thing which can control the big for the low.

So no such wonderful thing can ever be, not only discovered but not even thought out, none can think also of such things. But this is the real nature of faith, or devotion, or affection, what we call it. Where it is present, the big is controlled by the small, there *bhakti* is present there, *bhakti* is

there, to be traced there. Where it is not seen no *bhakti*. *Bhakti* means this that the big is controlled by the small, and the inner thread is that of devotion, affection, surrender, and love. That is the real characteristic of *bhakti*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. How wonderful thing it is, and how powerful thing it is, strange, strange, strange.

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]

The Lord Himself says: "What I say Durvāsā," Durvāsā was a big *yogī*, "What I say Durvāsā, I am already surrendered and committed to My devotee. I have no independence of My own. I'm already committed to My devotees and I can't back out from that claim. So you'll have to go to that Ambarīṣa, as your appeal to Me is futile, useless, won't work anything, won't fetch anything for you. I'm already committed there to My devotee, You will have to go back to My devotee and beg forgiveness there."

He says, Nārāyaṇa. And this is not hyperbole, it is wholesale truth, not merely a show or poetry, it is truth cent per cent.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

"This is My nature. My very nature is such Durvāsā. I'm committed to My devotees. I have no independence. *Iva*, and this is My voluntary contribution, or acceptance, or commitment. This commitment is voluntary, so though I'm the Absolute still My voluntary commitment is such by nature. What to do?"

That is *bhakti*, that is *bhakti*. Gaura Hari. So we are out to find out the most secret wealth the world has ever conceived, secret power, or whatever you see which can control, the smallest can control the highest, greatest. That sort of learning, or tact, or whatever you may say, it is possible.

Mahāprabhu came with that most valuable thing. What do you do? You make yourself busy for nothing, or busy for rubbish? Try to acquire this most valuable thread. The stand of the witch, magic stand, magic wand - try to find out, get this magical wand. Nothing so valuable ever discovered in the world. Take to this subtle most power, by which the smallest can control the highest, the greatest. This is love, this is love, this is faith, this is affection. So cultivate, give up everything and cultivate about this. Search for this, search for Kṛṣṇa, search for love, search for devotion. Die to live. This is self determination to the highest degree. Self determination, self realisation to the highest degree is to acquire such position. By humility we may be master.

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 we'll be able to conquer the whole by that sort of qualification, and not by jumping and capturing and carrying and looting and fighting, not that.

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

Devotee: Mahārāja, in the life of Bilvamaṅgala Ṭhākura, he had devotion to Kṛṣṇa, yet attachment. At what point in his life did he leave that attachment, and the grace of Kṛṣṇa come down, what was that single point?

Śrīla Śrīdhara Mahārāja: He was, he lived when he was in the process of acquiring, when acquired then he challenged Kṛṣṇa: "You're going, You're slipping Your hand from my hand, but I challenge You to go from my heart if You can do it." That was a final state, but the fall, that is in the stage of *sādhana*, in the way of realisation, not realised it, the slip came.

Devotee: Was it that he poked out his eyes, is that what brought the grace of Kṛṣṇa down to him?

Śrīla Śrīdhara Mahārāja: At that time he had not attained *siddhi*. Before attaining the stage of *siddhi*, in the way of *sādhana* and in the course of realisation some fall here, there. But after he had attained the position of a *siddha*, *svarūpa-siddha*, even from *svarūpa-siddhi* the chance of fall is there. But after *vastu-siddhi* no fall is possible, very little, but very rarely. From *svarūpa-siddhi* stage also one may fall. But even when he has placed in *vastu-siddhi*, acquired such place, no fall is possible any longer.

Devotee: So is it by the power of his *sādhana* or the sacrifice of his vision that the grace came down?

Śrīla Śrīdhara Mahārāja: That sacrifice of the vision in that character it is shown that he has not finished, he has not attained finally, he's on the path of attainment. And as long as one is on the path of attainment he may fall, but very rarely maybe one may fall. Slip is possible when climbing, but when already climbed in a particular level then no possibility of any fall.

From the beginning Bilvamaṅgala is not accepted as *siddha*. He was going to the prostitute regularly and so intensely he was habituated to that, all these things. Then gradually he got that intimation leaving everything to go to Kṛṣṇa. First he went to the *māyāvādī sannyāsī*, leaving this life of a debauch went to a *māyāvādī sannyāsī*. But anyhow he was not satisfied, he got his dream about Kṛṣṇa, His grace, Kṛṣṇa's special grace he received, and then he left *māyāvādī* and went towards Vṛṇdāvana. And when going to Vṛṇdāvana then also some break in his journey. That is he was captured by the beauty of a lady, perhaps near Maharastra or so. Then when the gentleman sent the lady for his service at night, in the meantime his conscience came back. And he begged for two pins and took them and pierced his eyes with those pins, and paid his *daṇḍavats* and went towards Vṛṇdāvana, finished.

That does not mean that when one has begun his journey the journey will be safe and finished in one stride. He may have some check according to his previous *karma*, some sort of obstacles

may come in the way naturally. And after passing through the *sādhana* stage when he climbs up to the *bhāva-bhakti* then he'll be safe more. To begin is not to finish, there is a process between the two, to begin and to finish there is an interval. Gaura Hari.

Devotee: Guru Mahārāja, what is the significance of Mahāprabhu saving Gopīnātha Panayaka. Rāmānanda Rāya's brother, the son of Bhavānanda Rāya?

Śrīla Śrīdhara Mahārāja: I can't follow the pronunciation of the words, what is this?

Gopīnātha Paṭṭanāyaka, Bhavānanda, Rāmānanda, they are all Paṭṭanāyaka, their caste family. Vāṇīnātha was the youngest brother who used to serve Mahāprabhu. And the Gopīnātha he was a money collector under Pratāparudra, and he collected more money but did not give it to the royal treasury. So he had a loan and the king's eldest son he wanted to get back all those monies by making some arrangement of his punishment. Showing him the fear of capital punishment, he took him on some platform and from there so many swords were arranged in the lower position and he will be pushed to fall on the so many swords and he will be cut into pieces. And that sort of capital punishment was arranged by the crown prince of Pratāparudra.

And so many persons ran to Mahāprabhu: "The Rāmānanda's brother, Rāmānanda is a great devotee and his brother is in such danger. The crown prince is imparting capital punishment to him, he will be thrown over the swords and he will be cut to pieces. If You intervene kindly then that man may be saved."

Mahāprabhu told: "What is this? It is all worldly affairs. What connection I have got to do in this matter? He has looted the cash of the king and the king is imparting punishment. And it is not My jurisdiction to go and ask the king give Me so many *lākhs* of rupees to a beggar. And I'm worth one *paisa*. I'm a *brāhmaṇa*, a poor *sannyāsī*. Society has allowed Me to beg for My belly and not for *lākhs* of rupees I shall beg from him and he will give. Why he will give Me? I won't stay with you, I shall go to Allanatha, I can't tolerate all these troubles."

Then anyhow that went to the king, Pratāparudra, that Mahāprabhu is leaving Purī, going to Allanatha."

"Why He's doing so?"

"This is the matter."

"No, no. Why? I want the money and not the man to be killed. I want the money, why should you do this? So send some intimation to the crown prince that his capital punishment should be stopped. I want money."

Then the whole thing was otherwise. This is the story of Gopīnātha Paṭṭanāyaka.

Then when the king Pratāparudra excused him, and also the money, the loan was also excused. And he was also given some reward. "That your previous service satisfied me very much. I do not care for only these few *lākhs* of rupees. You go, and I'm giving you a more higher, important engagement in my kingdom."

Then that Gopīnātha and Bhavānanda, the whole family came to Mahāprabhu to show their thankfulness to Mahāprabhu. "It is whether You told or not, but because You went to leave Purī and went to go to Allanatha, this king Pratāparudra could not tolerate and he intervened into the matter and now we've been very much glorified. Instead of being killed we're glorified and You are the only cause." They all came and fell flat under the feet of Mahāprabhu. That is the story.

And what do you say? The Gopīnātha Paṭṭanāyaka what did he do? I don't understand the word, what you say, Gopīnātha Paṭṭanāyaka, his name?

Devotee: Yes, it's just his name.

Śrīla Śrīdhara Mahārāja: He's a brother of Rāmānanda Rāya. Now what do you want to ask about him?

I fail to understand.

Devotee: I just wanted to know the spiritual significance of that story.

Śrīla Śrīdhara Mahārāja: Spiritual significance it may be that if anyone is connected in the service of the Lord, then in His connection many may get that holy connection, many things may be got.

Rāmānanda was favourite to Mahāprabhu. Though apparently Mahāprabhu did not want to participate into this worldly matter, but still it was done, slight connection of Mahāprabhu. But this achievement is not very laudable. What Gopīnātha got, that is not very laudable. Not only Gopīnātha but his family was also treated that way.

Mahāprabhu asked: "What is Vāṇīnātha doing?" Who was an attendant to Mahāprabhu: "What he's doing?"

Vāṇīnātha is taking the Name of the Lord and when some number is finished and he's cutting one line in his body and taking the Name, waiting the death next moment. Vāṇīnātha, who was a devotee, who was a constant attendant of Mahāprabhu, this youngest brother, he, on the apprehension of his immediate death, he's taking Kṛṣṇa *Nāma* without caring for the future, or any result whatever may come.

He's not come to Mahāprabhu, "Please save me. I'm Your whole time servant. I'm only in connection with my brother for his fault I'm taken prisoner and I'm also being dealt with capital punishment, save me."

No. But whatever the will of Kṛṣṇa it may take place. He's taking the Name of Kṛṣṇa before the immediate possible death, he's doing.

Mahāprabhu felt extra satisfaction for his satisfaction: "Yes, Vāṇīnātha is a real devotee. Without caring for any future adversities he's taking the Name of Kṛṣṇa."

That should be the attitude of a pure devotee. Whatever circumstance he faces, he does not care for that. He will take more intensely in the service of Kṛṣṇa, the Name of Kṛṣṇa, engage himself more intensely in the face of any danger. He won't shirk. He will face bravely any circumstances and will take the Name of the Lord. That should be our idea.

And there was one instance in this Pakistan affair. When after a few years, 1971 or so, the Pakistan two sides, East Pakistan and West Pakistan, there was a war, and this East Pakistan became independent in that war. There was one devotee of Bhaktivinoda Ṭhākura living in East Pakistan, And the West Pakistanis they thought that the Hindus are at the bottom of this revolt, so they were killing Hindus right and left. So one devotee of Bhaktivinoda Ṭhākura named Kumud Babu, he was there.

And one soldier came: "Here is a Bengali *sādhu.* I want to kill him" and asked him to come out.

He came: "What do you say?"

"I shall shoot you."

"Oh, wait a little, wait a little my friend, I'm coming." So he went to the room and took this *Hari-Nāma mālikā* and with his *Hari-Nāma mālikā* in hand counting he sat on the chair and asked: "Now you shoot me."

Anyhow, that soldier he could not do so. "No, no, no, you are, you cannot have any political impetus, so I don't like to kill you." He went back.

He came with *mālikā* in hand and sitting on the chair: "Now you may shoot me." And began counting.

And that soldier, that murderer, he went back. "No. We have no apprehension, or any fear from you. You're a real spiritual man. No apprehension of any political conspiracy from a man like you. I won't like to kill you." He went back.

His name was Kumud Babu, he was a devotee, a disciple of Bhaktivinoda Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. 1971 or so perhaps. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: So Guru Mahārāja, in the story of Gajendra, he prayed for protection from the Lord, so is that not as high?

Śrīla Śrīdhara Mahārāja: Not always. It is sometimes as he's inspired by the Lord he does so. In the case of pure devotees as subtle inspiration he receives from higher, he does that way.

He may think that, "If by appealing a little I can live long, I shall be able to serve my Lord, so what is bad there. I'm innocent, why have you come to kill me?" He may say, and his life may be saved. He may do that, no harm. This human life is valuable and I'm really not partaking in the politics and if he appeals: "Oh, why do you kill me my friend? I'm not a party to any political campaign. I'm going on with my religious life. Please give me up." That sort of appeal or expression of any desire, that is not to be blamed because the human life is valuable. If I live I can serve.

So much disease has come and we take the medicine, we call for the doctor, why? Because this chance I have got in human body to do some service to my Lord. Why I should go to give up this life if possibility of continuing is there? So we take the medicine, we call for the doctor to continue this life because this valuable life may fetch some valuable property for me. And the next life uncertain, I don't know where I shall be born. So that is not bad. What will underlie the prayer; that will determine good or bad. For the service one can do anything and everything, for the service. For Kṛṣṇa and *kaṛṣṇa*, for the service of Kṛṣṇa and His devotees, to pray for that is no prayer for selfish purpose.

Rather, Sanātana Goswāmī was very eager to give his body up under the wheel of Jagannātha's chariot.

Mahāprabhu depreciated that. "What do you do? Your body given to Me already, surrendered to Me, and I want to utilise your body in a very important way. And you want to give up your body by committing almost suicide under the wheel of the chariot of Jagannātha? What does it? This sort of body giving is not a very highly valuable devotion. If it were to be so I can die in a moment *crores* of times. What is the value of this body? This is only a cage of flesh and blood. Only by giving this body we can capture Kṛṣṇa? It is foolish. What value this body has got? Only as long as we think that this is very important we have got this body consciousness. Only service of Kṛṣṇa that is being the object of our eternal aspiration, service of Kṛṣṇa. Whatever necessary, if to die for Kṛṣṇa is necessary through service I shall die. If to live for His satisfaction is necessary I shall live. It will be determined by the serving attitude and that must be sincere not a diplomatic thought."

To accept death, that is physical courage, that is not a very laudable thing. To face death there are so many animals they fight together until one dies they continue fight. Physical courage is there, do not fly away, until one is dead they both fight, these cocks, the bulls, there are so many. If any fighting will begin then as long as one is not dead the fight won't be over. Physical courage that is not a very laudable thing. But only to utilise everything for the service of Kṛṣṇa, that tendency is the most valuable. To die for Him, to live for Him, whatever is necessary we shall be prepared for that. That is valuable.

Devotee: Mahārāja, I wanted to ask a question about *gṛhastha* life. If one partner...

Śrīla Śrīdhara Mahārāja: *Gṛhastha* life of two sections. One because one cannot live a life of celibacy, he cannot but have to get a householders life. Another, the *paramahaṁsa*, they're master of their senses, but still by the will of God they come here and live as a *gṛhastha*. In Mahāprabhu's time, in Kṛṣṇa's time we find so many *gṛhastha*, and child are also coming from them. But still they're supposed to be situated in the highest position above this lust, anger, all these things. *Paramahaṁsa*, above any calculation of devotion, they're established there. Their *gṛhastha* life should not be neglected as if they're unable to control their senses, not that. There is a possibility of a life when husband wife living and child is also coming, still they're cent per cent above sensual pleasure, sensual play, it is possible. And at the same time one when in the path of realisation cannot control his senses he will have to take some help in a very gentle way to go ahead on the path of devotion, that is also. So two classes of household life we see.

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Śrīla Śrīdhara Mahārāja: Just as *prasāda*, one is taking *prasādam* according as a slave of the tongue or the belly. Another is honouring the *prasādam*. "Oh, Jagannātha, or Kṛṣṇa has taken this. How fortunate I am, I'm tasting this *prasādam*." To take, to honour *prasādam* is not to eat, to devour, to swallow, but the main thing there, "Oh, how fortunate I am getting this *prasādam* which is already taken by Kṛṣṇa, Jagannātha, this taste that."

And automatically the physical side is going on. When a devotee honours the *prasādam*, his main aspect is he's honouring what is already taken by the Lord. His mind is concentrated there, not in the physical appeared thing. For ordinary people he's taking physical taste. The difference between, everywhere such difference. One looking at the satisfaction of Kṛṣṇa, another searching for the satisfaction of his own sense. The physical activity is one and the same in both the cases.

One has come to look at the Deities, "How very beautiful the Kṛṣṇa, the Rādhārāṇī, Mahāprabhu, He came to grace the people in this way." Another man has come with the mal purpose. "Oh, so many ornaments there, I shall come in night and I shall take this golden crown and these ornaments." He's also looking at the Deity. So everything, the internal estimation is the most valuable thing, the angle of vision. Only physical activity has not got much value. Approach, whatever we do, the plane of our approach, that is to be considered for the valuation of the activity.

rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā, prasādam adhigacchati

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

Not under the control of the guidance of the senses, one is accepting, connecting, making connection with the external things. But he's not a prey for any affection or this disaffection, not a prey to that, this is the negative side. And the positive side is that everything meant for the satisfaction of Kṛṣṇa, he's doing, that is the positive side. And if I get out of the negative side we do not care for any pleasure or any pain when we approach anything outside that cannot tie me down with this material world. In *Gītā* it has been dealt in details. The physical activity is not to be blamed, but how do you approach, that is the valuable thing. Do anything and everything but don't be a slave to that purpose of what you're doing. Only attend everything as your duty come to you and you are to deal with that. But don't be a slave to the result, the consequence. The pleasure and pain that duty will produce, don't be a slave to that *karma-phala*. If you can do with that spirit one can demolish the whole universe but he does not do anything, he's not responsible for doing anything.

[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]

He does not kill neither he will have any reaction for that. Who? Who has got no charm for any loss or gain of his activities. In other words, he's working and standing on the plane of the universal wave. He's only mere instrumental; he has not got his own selfish end, purpose. Then he's working, he's got no selfish tendency, so he's working on the universal wave is dancing, making him dance and he's an instrument to that. So he's not responsible for the consequence of his activity, it is so. Withdrawal from the negative side, and then participation in the positive side, to do anything for the satisfaction of Kṛṣṇa consciously, that will be more laudable.

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

Devotee: In the *śāstras* chastity for a woman is very important, to be very loyal to her husband. And in devotee life if the husband is not as strong in some ways as the wife, is the wife ever justified to leave the husband, or should she try to stay...

Śrīla Śrīdhara Mahārāja: Yes, if husband is seen not in the way of the devotion towards Kṛṣṇa realisation, then she may leave husband.

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum

[Ṛṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

So he's not in the way of my highest welfare, friendship with him, that will damage me, I must avoid such company. My main interest is to march towards Kṛṣṇa. Who will help me I shall mix with him. I shall take his help and give help to him. By mutual cooperation we shall go towards Kṛṣṇa. But if one drags me down towards another direction than Kṛṣṇa, then I must have to give up that company and to go alone towards Kṛṣṇa. He may be son, he may be a father, he may be a husband, he may be a wife, he may be anyone, he may even be a Guru. Anyhow accepted a Guru but it is shown that he's *utpatha-prathipannasya, parityāgo vidhīyate*.

[guror apy avaliptasya, kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhīyate]

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Ūdyoga-parva,* 179.25]

I shall have to go to the absolute goal, and anyone helping he's my friend, and anyone trying to deviate me, to draw me from that path, I shall have to leave his company respectfully. My main absolute way, absolute end, absolute call, I shall attend. And to do that whatever is favourable I shall accept, and unfavourable I shall have to reject. Otherwise I can't give up the main gain of my life. *Gurur na sa syāt sva jano na sa syāt*. Balirāja, Vibhiṣana, Prahlāda, Bharata, Khatvangarāja, and *yajña patnis*, they disregarded their objects of affection and went straight towards the Absolute Truth. My universal interest is there, the whole interest is there. So my ways will be fixed in such a way. Whoever will come to help me in that absolute way, he's my friend, and who will try to deviate me, he's my foe. The general instruction is such.

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 means religious duty. We're bound when we come in this world, we're bound by our birth to certain duties. Action, reaction, give and take, in the family, in the society, with the king, all these. But all sorts of duties should be cast off in consideration of the call of the duty of the Absolute. *Sarva-dharmān parityajya*. "I represent absolute truth, absolute good. So giving up everything; all phases of duty ignore and come straight to Me." That is the last conclusive advice of *Bhagavad-gītā*, the call, the absolute call.

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

Devotee: Mahārāja, in *Mahābhārata* where Kṛṣṇa gives His own army to Duryodhana, and Arjuna chooses Him, even though He will not fight, to drive his chariot. Why did Kṛṣṇa choose not to fight in the battle, only to drive the chariot?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Generally He tried His best to be neutral in the fight because Baladeva was in favour of Duryodhana's party, His elder brother. And when the fight began Baladeva went away for *tīrtha-yatra* so that He may not have to support Duryodhana, His own disciple. Duryodhana was disciple in this gadad yujya [?] from Baladeva, and favourite.

And because Kṛṣṇa saw that, "My brother He left His favourite party and went on in pilgrimage, and I should also not participate wholly."

But He cannot leave the really truthful party, He had sympathy. And to keep the balance He gave the soldiers towards Duryodhana's party, and Himself most empty handed went to help the Pāṇḍava Arjuna. But you know that the physical force is not all, the guidance is everything. So His guidance as a charioteer, His advice in all affairs, that was all important, and not fighting.

In this way He tried to show that, "The least I tried to avoid this wholesale murder of the *kṣatriyas* in this battle of the whole of India, but it was unavoidable. I shall have to do, but most reluctantly, tried My best for peace."

Only five, Yudhiṣṭhira was the real owner, his father was king, but because his father died they're all minors, the other party manipulated in such a way that they're usurped, usurper.

But still He tried His best. "Only five villages give to these five brothers."

They didn't. Then the war was inevitable and He took this attitude, and there almost the whole *kṣatriya* power was smashed in that, crushed in that war, finished. So such a dreadful war He was not ready to be party, as much as possible He avoided, but still it was inevitable. And He only advised them, guidance that is all important thing and all these physical forces this is nothing. The policy, the guidance that is all important. And specially Baladeva Who was in favour of Duryodhana was His favour, He also withdrew and He also should withdraw from the other party. So the fighting They gave up and only as a charioteer going. But His high intelligence, guidance, that was everything, that facility the Pāṇḍavas got.

One day he went to fight against Kṛṣṇa with some weapon, but that was other thing. Bhīṣma stopped the fighting and with folded palms began to pray to Him in praise. "Oh You Lord, You are Kṛṣṇa, You are Nārāyaṇa. You can destroy everything at Your glance. Casting a glance You can destroy the whole creation. And to keep my promise You have broken Your promise that You won't take any weapon. You have taken weapon and You're running to kill me. You have broken Your promise to keep my promise that I made. Yesterday I promised that I shall force You to take weapon. You have kept my promise and You've broken Your promise. You're so generous, You're so big, so high." In this way Bhīṣma began to speak.

[droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca, karṇaṁ tathānyān api yodha-vīrān]
mayā hatāṁs tvaṁ jahi mā vyathiṣṭhā, yuddhasva jetāsi raṇe sapatnān

[Kṛṣṇa tells Arjuna: "Slay (again) Droṇācārya, Bhīṣma, Jayadratha, Karṇa, and the many great warriors, all of whom have already been killed by Me. Do not hesitate - fight! Without any doubt, you will be able to conquer the enemies."] [*Bhagavad-gītā*, 11.34]

"It is I Who am doing this, this great war, this sacrifice of man killing, it is I. So Arjuna you become merely instrumental to that. It is inevitable, the world forces, the fate of the world is coming to its doom, in this way."

Apparently it is as if He's showing that He's got no, He does not want to help such a great man killing *yajñā*, but it is inevitable.

"As much as possible I'm withdrawing as you see as a man in Me, but still it can't be avoided."

Only five villages to be given to the other party but Duryodhana was not willing, he told, sukagra sudhi ne na vidyate yata me dini [?] "The earth in the point of a pin, I won't give it to the Pāṇḍavas without war, without fighting." Duryodhana told. "Now what to speak of five villages to five brothers, only not a point of earth which can be contained in the point of a needle, I won't give it up."

The other party was so much obstinate, and that's why war was inevitable. And yato dharma satoja [?]

Pāṇḍavas are religious, and Kṛṣṇa is bound to side with the religious. And they're demonic, they must be on the opposite side. But Baladeva, He had some encouragement of the other party. He was Guru of Śiva, the opposition party leader. All these fights. Sometimes it is necessary that one is following and asking his own person: "Go and help with sympathy the other party." It is diplomacy, to take part in one side, and to use another of his intimate men to participate on the other side, opposite party. It is diplomacy we find in the political world. And wholesale, the whole universe is like that, direct, indirect, with the help of the both the world is going on.

So any important question? I shall close.

Vidagdha Mādhava: One last question in this connection. How could Duryodhana who was demoniac be the favourite disciple of Baladeva? He was the favourite disciple of Balarāma. How could that be as he was wicked minded and would not allow the Pāṇḍavas their rightful...

Śrīla Śrīdhara Mahārāja: That I answered here, that it is a policy in the creation, the positive and negative together going, marching on. So Mahādeva is the leader of the opposition party, still he's a devotee, His own, Mahādeva, Śiva, he's indulging, seen to indulge the demonic power.

So I told Baladeva is the Guru of Śiva, Baladeva is the bifurcation from Kṛṣṇa. That is to, *līlā* means both and many parties are necessary by gradation. So He Himself extends Himself in such a way that to support so many parties as if against Him, really not, He's all inclusive. But still, some power must emanate from Him and supply the basis as if something is different from Him. Baladeva is the basis of so many which is not Kṛṣṇa at present. He's the basis of that, of different *rasa*.

Only for the *līlā* purpose it is necessary. Kṛṣṇa and non Kṛṣṇa, and with them and there is another side, *hlādinī*, *jñāna*, *bala*, *krīya ca. Hlādinī*, *saṁvīt*, and *sandhīnī*. Baladeva *sandhīnī*, He extends the basis of the extension of the so many, and so as if they're non Kṛṣṇa, but really they're meant to work for the satisfaction of Kṛṣṇa, those non Kṛṣṇa. So that deviation is necessary, and that is supported by Baladeva. And Baladeva's facsimile is Mahādeva, He's also encouraging so many demons, and so the creation is going on in different ways. This is by thesis, antithesis, synthesis, in Hegelian philosophy. Thesis, then antithesis, and harmonising both is synthesis. In this way we find the pastimes is going on of the Absolute, thesis, antithesis, synthesis. Nitāi Gaura Hari bol.

Devotee: Mahārāja, can I ask one more question about Duryodhana? When he was king for a while, when Duryodhana had power while the Pāṇḍavas were in exile...

Śrīla Śrīdhara Mahārāja: I can't follow the name, Duryodhana, yes.

Devotee: When he had some power they say he was a very good king. The people were happy under him and he ruled well.

Śrīla Śrīdhara Mahārāja: That is by the help of morality he wanted to fight the real owner. But good management of others property cannot be a plea of his ownership. The property belongs to Yudhiṣṭhira and Duryodhana usurped it, and he gave good management for the subjects. That does not mean that the property belongs to him. That was against the existing law of the country. Yudhiṣṭhira's father was the king, and Yudhiṣṭhira and his brothers were minors. In that plea, taking advantage of that circumstance with the help of Dhṛtarāṣṭra, their elder uncle, Duryodhana dispossessed the Pāṇḍavas of their own property, because they're fatherless and they're minor, usurped their property.

The good management of others property, A's property, B is managing very smoothly, then B will be the owner of the property? That is one thing. Another thing, the demons they depend on good law. But the *deva*, who're the real party, the [demi]gods, their characteristic is allegiance to the Absolute, to the Supreme Power. Generally this distinction we find. The demons may be more moral, and the gods they're more allegiant, faithful, towards the highest authority, the Absolute. Do you follow, no? The absolute allegiance to the Absolute Authority - that is more theistic life. And to depend on the moral, that is democracy, opinions of the so many, they're anti God. Can you understand, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, why do you say yes? Do you understand it?

Devotee: Yes, I can understand.

Śrīla Śrīdhara Mahārāja: The opinion of the many, to satisfy so many subjects, that is one thing. That is to satisfy the plurality or to satisfy one, the division in two ways. To try to satisfy the one Absolute Autocrat, the owner. And another, morality, that is to satisfy so many, plurality. That is theistic, and this is anti theistic. Vox populi is not vox dei, vox dei should be vox populi.

The Abraham in your country, he told, "The government of the people, government by the people, government for the people." That is democracy, the basis of democracy, that is anti God.

We say, "The government of the people, it is all right. Government for the people is also all right. But government by the Absolute Law." Not by the people, mass is ignorant, mass is ignorant, so that cannot be the highest standard. The mass conception of justice cannot be the highest. The highest justice is above with the Absolute. And the mass should be guided to the standard of that Absolute Justice. They should be considered as student and not they're masters, the mass. So vox populi is not vox God, vox dei. But if the people they can be subservient to God they will be happy, that will be their benefit.

I'm not clear? What do you say? We must show our allegiance to the highest authority and to satisfy so many plurality that is not theism. They're all under *māyā*, they do not know what is good to them. The guardian knows what is the good of so many minor children. So to satisfy the child's mind that is not the high standard. To satisfy the mind of the guardian, that is high standard. We must search for the guidance of the Absolute Truth, Absolute, and not to satisfy by so many masses. To satisfy the masses that is demonic, and to be allegiant to the highest power, that is godly. *Deva-śakti*, *daivi-sampada* and *aśura-sampada*, in *Gītā* [16.3 & 4 & 5], property of two classes. *Daivi-sampada* is allegiance to the highest power, and *aśura-sampada* which is based on the popular opinion of the so many ignorant persons.

In Germany some gentleman told, "Mass is ignorance, monarchy is mad, and dictatorship is something."

In this way differentiated between different type of ruling, government. The mass is ignorant. Connotation decreases, denotation increases. So to satisfy the mass that is not a credit. Rather they should be advised to satisfy the one Absolute, and those that do not care for this, plurality, so many.

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 Absolute Truth they want to satisfy, their position is higher than those who are seeking satisfaction of the plurality who are ignorant. Here I stop.

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.]

Jaya Oṁ Viṣṇu-Pāda...

...

Devotee: ...temple, I had visited.

Śrīla Śrīdhara Mahārāja: You visited?

Devotee: Yes, and that Deity has some special magic. Of many *tīrthas* I have been to, something about that Deity, is a very enchanting Deity.

Śrīla Śrīdhara Mahārāja: Now, what of that?

Devotee: They say that Deity came from Mahā-Viṣṇu Himself, was given...

Śrīla Śrīdhara Mahārāja: Mahā-Viṣṇu, what is this? Where is Mahā-Viṣṇu? Where is Mahāprabhu? Very, very high.

Devotee: They say it was given to Ikṣvāku, and came down through the solar dynasty and was the Deity of Rāmacandra, and then was given to Vibhīṣaṇa...

Śrīla Śrīdhara Mahārāja: London, Jaya Tīrtha Mahārāja centre?

Devotee: No, no, no. I was saying the Raṅganātha Deity, Mūrti.

Śrīla Śrīdhara Mahārāja: Oh. Śrī Raṅganātha, in the South, on the Kāverī?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: They say that Deity Raṅganātha has come from Mahā-Viṣṇu?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Raṅganātha is above Mahā-Viṣṇu. Mahā-Viṣṇu, that is at the root of the whole created world. *Puruṣa-Avatāra*, three *Puruṣa-Avatāra*, Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī] is Mahā-Viṣṇu, then Garbhodakaśāyī and Kṣīrodakaśāyī. Three aspects, and all related to this created world. Mahā-Viṣṇu is in *Brahma-saṁhitā* you will find *māyāvata*, Who is at the support of the whole *māyā*, misconception. He's in charge of the whole misconceived area where the misguided *jīva* souls by misuse of their free will are wandering. He's in charge of the whole creation, Mahā-Viṣṇu. And Garbhodakaśāyī in charge of particular *brahmāṇḍa*, particular solar system or something. And Kṣīrodakaśāyī Who is present in every heart of every soul, individual. These three stages of *Puruṣa-Avatāra* They're in relativity of this created world. And above that, that *Catur-vyūha*, this Vaikuṇṭha Mūrti, there is in Vaikuṇṭha, Nārāyaṇa and with the twenty-four extended self that is in Vaikuṇṭha. And above, Rāmacandra, Ayodhyā. Superior to that is Dwārakā, then Mathurā, then Vṛndāvana Gokula. This is the way to understand development in the theistic world through *rasa*. Criterion is the *rasa*, ecstasy. The standard of measurement is ecstasy, sweetness, beauty, charm, love. By that standard we're to measure inferiority and superiority of the transcendental substance.

Devotee: So Mathurā *rasa* is higher than Dwārakā *rasa*, how is it higher? It seems very similar.

Śrīla Śrīdhara Mahārāja: Mathurā *rasa* higher than?

Devotee: Dwārakā.

Śrīla Śrīdhara Mahārāja: Dwārakā? Dwārakā is also *mādhurya rasa* but in a narrow sense, or *sākhya rasa*, *vātsalya rasa*, all in full in Vṛndāvana. *Mādhurya rasa* that is under law and scripture and society, *mādhurya rasa*, everything in their Dwārakā. But in Vṛndāvana above consideration of scripture and society, everything. The relation with Kṛṣṇa unbridled, not restricted by anything else, any scripture, or any social rules, or any other consideration. It is free to the fullest extent. Service

does not care for any law or any social consideration. Service in the fullest extent where a servitor can engage herself in the fullest degree unbridled.

Highest intensity of attraction is found there. Kṛṣṇa is attractor, but the intensity of attraction is in its zenith in Vṛndāvana, in *mādhurya rasa*. And there is also gradation there, different camp in *mādhurya rasa* and the highest camp is the camp of Rādhārāṇī.

Devotee: Do the other *sampradāyas* that are existing today, do they have some potency for giving entrance into Ayodhyā, or entrance into Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Yes, the Madhva *sampradāya*, the Rāmānuja *sampradāya*, they conceive, especially the Rāmānuja *sampradāya* conceive that Nārāyaṇa is the highest conception of the Absolute. But *Śrīmad-Bhāgavatam* and other *Purāṇas* we find supports the view of Mahāprabhu what He has given that Svayaṁ Bhagavān, *kṛṣṇas tu bhagavān svayam*, [*Śrīmad-Bhāgavatam*, 1.3.28], the highest conception of the Absolute is found only in the Lord of Vṛndāvana, because in consideration with the *rasa*, ecstasy, the degree of ecstasy. *Akhila rasāmṛta mūrtiḥ*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

Rūpa Goswāmī, according to the direction of Mahāprabhu, Rūpa Goswāmī has given such conception in the development of the theistic absolute.

Devotee: I was reading that *Śrī Caitanya-Śikṣāmṛta*, he was talking about *siddha-praṇālī* and once I asked you about it. Is it necessary to take up that *bhajana*?

Śrīla Śrīdhara Mahārāja: When you say, you pronounce *siddha-praṇālī*, then you should not find much encouragement to enquire into that. Because you're not *siddha*, so only cursory view, a distant view you may have there, but don't try to enter into. Fools rush in where angels fear to tread. It is *siddha-praṇālī*, not for the *sādhaka*. After one attains fulfilment in his life, then he may talk of all these things in details. Otherwise it will be like drinking poison. Warning is given in *Bhāgavatam*.

naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam

[īśvarāṇāṁ vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samāchareṭ]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

One who is not Mahādeva, Śiva, if he drinks poison...

83.01.07.A

Śrīla Śrīdhara Mahārāja: This hard truth, this stern truth, we're to face, we're to fight out, we're to solve. Practical life, physical, practical. *Ke*?

Devotee: Mother Naika.

Śrīla Śrīdhara Mahārāja: But no news of Kṛṣṇa Kiṅkarā Prabhu?

Vidagdha Mādhava: No news Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: The adverse circumstances with boldness and indifferently, but *Bhāgavatam* says he's your friend. Whom you think as your enemy, really he's your friend. That is the special instruction of *Bhāgavatam*. You welcome, and the undesirability will disappear very, very soon, very soon. Not only to tolerate indifferently, but to welcome as friend. Then in no time it will disappear. Ha, ha. What you say to be demon, that will turn into god. That is the key to success in our life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Mahāprabhu says,

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]

With most humility, as you can command, and most forbearance, *sahiṣṇunā*. *Amāninā*, don't require any position, prestige. And at the same time you give prestige to one and all. With this attitude you go on with your cultivation of the Supreme Entity. This should be our attitude, and in no time you'll be successful. You'll give honour to all, but don't seek honour from anyone, not even from a dog. But give honour to everything, to tree, to insect, everything give their due, but don't

demand. And be humble, that no opposition, you cannot be a party to any opposition. Still, any opposition comes you're to forbear patiently. This is the key to success, of the highest divinity, divine life. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. A man whose living in such a way he's living in the divine world, in other words. Gaura Hari. Gaura Sundar. Gaura Sundar. Can you feel? Bhargava Prabhu? Can you conjecture?

Bhargava: The instructions make my heart happy, your words.

Śrīla Śrīdhara Mahārāja: Instructions? Happy? So you're a member of that soil. Ha, ha, ha. Of that happy soil. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

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

Bhargava: Guru Mahārāja. It seems if one lives as a solitary *sādhu* or *bābā* in a rural scene one can live very simply. But when a *sādhu* takes up the preaching he has to establish Maṭhas, centres, then he's dealing with money.

Śrīla Śrīdhara Mahārāja: But this should be the firm object of his life.

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]

When you're to work out these principles in details, you're to do many things. You're to go to the market to feed the Vaiṣṇava, all these things, details are there. So not much money making, and if you can, you can utilise all other's money in such flow they'll be benefited. This benefit - one cannot swallow the whole thing at once. But in order to draw them gradually to this path, some sort of *sukṛti* without their consciousness to be injected to them. For that purpose all these things are necessary.

Prana yatra yavata [?] You can engage some energy from some person, *prana*, life energy. *Artha*, one cannot give his life energy, he can give some money, that is also a form of energy. *Dhīra*, one can give suggestion, use his intelligence, his scholarship, for the service of such, *dhīra*. And *vācaḥ*, and one can also use his tongue for the service of all these things. They get some small salary, and in future they'll be drawn towards this truth, towards the main current. To help them all these things are necessary.

Once our Guru Mahārāja told to his disciples in the beginning when he started his Maṭha. "Give me one *lākh* of *paisa*." Say penny. "One *lākh* of penny I want. Collect it."

Then once at Bagh Bazaar Maṭha one gentleman donated three *lākhs* of rupees, for the construction of the Calcutta Bagh Bazaar Maṭha. Then one of his disciples told him, "Prabhu, master, you asked us to collect one *lākh* of *paisa*. But you've got three *lākhs* of rupees now."

Then Guru Mahārāja answered. "What I told, I've not got this. One *lākh* of *paisa* means from one *lākh* of people. I wanted to make *sukṛti* to one *lākh* of people. They'll give one *paisa*, one *paisa*, in this way I told. The *sukṛti* will be spread to the heart of one *lākh* of people, that I wanted. Not that one gentleman will give one *crore*, not that."

So to distribute this sort of idea in the groundwork requires that we shall get money, we shall ask someone to lend his energy, in this way, that way, words, intelligence, labour, and money. That means that, to spread this creed to the world for the help of others. All of a sudden one cannot come, like you, to give up everything and to hear such words. This position is also to be acquired, and gradually that is done. First *sukṛti*, *jñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*. Then hearing and preaching all these things, gradual process. *Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. Then surrendering, that is a part of surrendering ones own self.

Bhargava: Once the organisation was established and a constant cash flow had to come in...

Śrīla Śrīdhara Mahārāja: The organisation must be a living one. That must be wedded to the ideal, may not be a mechanical organisation. The organisation must be a living organisation. But the ideal must be, must have the whole whole within. This body, everything is there, but the life must be. Otherwise the eye, the ear, everything can be utilised if there's life, otherwise a dead body. So organisation is all right, it can help greatly to many of the people, but the life must be there, not mechanical things. The life is drawn, the spirit is drawn, as if it's a machine...

...

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi 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."]

Our Guru Mahārāja gave his explanation for his engagement in so many gorgeous, splendid activities. That is to spread the credit of divine love. This *aiśvarya*, awe, reverence, splendour, this is necessary for the public, there is grandeur. The grandeur generally attracts persons, and when they're attracted by the grandeur, just like bait. To catch the fish they put some bait, and the fish come together and then catch them. Just as trapping, to catch the elephants or tigers, some sort of trap is arranged, and when they come they're caught. So grandeur attracts the public, and when after they're invited, in that meeting we try to spread the greatness of the love and the affection. By money we attract, by grandeur we attract, and we deal affection, love divine. For that purpose we shall utilise this. *Aiśvarya*, Nārāyaṇa, in Vaikuṇṭha. Then we're to pass to Goloka, through *aiśvarya*, through Vaikuṇṭha. Passing through the plane of grandeur, then we go to see the land peaceful, village nature civilisation, plain living, high thinking. Before that we have to cross Vaikuṇṭha, the land of grandeur, awe, reverence, majesty. Then crossing that if we can come to homely life, village life, we can understand the dignity of that plain living.

Otherwise, ordinary public thinks plain living as poverty. "He's a poor man, he's living hand to mouth, in this way, in a poor way. But a rich man he comes to live a forest life, so there must be something in this forest, plain life. He's left his grandeur, his splendour, and why has he come to live in the plain life in the forest, *tapovan*?"

This is high. So sometimes this is necessary, this money making, this splendour, all these things.

So *brāhmaṇas* are the head, and below them the *kṣatriyas*, the king section, the *kṣatriya*. The valour, the organiser, the fighter, the forceful, the power. Then above there is the *brāhmaṇaic* section, the scholars, the spiritual cultured people, above the *kṣatriya*.

In India, previously, the custom was a *brāhmaṇa* was walking, a *kṣatriya* is driving by that way, by the elephant, he must come down and give his honour to the *brāhmaṇa*. Then he'll pass him something, then he'll go. The *vaiśya*, a rich, wealthy man, he's also passing, and whenever he finds a *brāhmaṇa* he must get down from his carriage and give some honour to the *brāhmaṇa*. And with his permission he may again go.

That spiritual wealth is given honour to the wealth of this material, first. First knowledge, then valour, then finance, then ordinary labour. Four sections, as in army also, the various departments. The horse rider, the walking on foot, then on horse, on elephant, on the chariot, previously. Now the tank, and the rocket is there, and the soldier, the navy, the air force.

So a march from nescience to science, from ignorance to knowledge, from matter to spirit. A march of a nation. In the forefront, who have got affinity for some sort of culture about the spirit, about soul, spirit, God, in the forefront of the nation. And the next, the organiser, the powerful, the strength there. And then in the third section the financier, one who can collect money what is necessary for divine lives in helping different sorts of - with clothing with food, all these things. And the last of all the general labour, wherever they may be used, by the financier, by the *kṣatriya*, by the *brāhmaṇa*. In other words they do that, free worker. In this way *varṇāśrama*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. A nation is marching from ignorance to spiritual light. Hare Kṛṣṇa. *Kula-dharmāḥ sanātanāḥ* [1.39] In *Gītā* we find this arrangement is eternally beneficial, *sanātanāḥ*.

cātur-varṇyaṁ mayā sṛṣṭaṁ, guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ, viddhy akartāram avyayam

["According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me (Kṛṣṇa). And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable."] [*Bhagavad-gītā*, 4.13]

"I have done not as a matter of grace, but according to their intrinsic capacity, their merit. I've arranged in such a way, for their facility."

But *Bhāgavata-dharmāḥ* is something else. *Bhāgavata-dharmāḥ* is this, mentioned, wherever one may be, a *śūdra* may go independently without taking the position of a *kṣatriya* and a *brāhmaṇa*, direct recruitment to Vaiṣṇava. Only *sukṛti*, *śraddhā*, *sādhu-saṅga*. Not this general couching is necessary. This is mass movement, *varṇāśrama*. And these particular cases are Vaiṣṇavas. Wherever they've acquired some faith and some affection in Lord, by his previous life serving any Vaiṣṇava, he's, with suggestion he may go, avoiding this *varṇāśrama*, he may go straight to Vaikuṇṭha or Goloka. This is *Bhāgavata-dharmāḥ*. He may be a *brāhmaṇa*.

He says, "I'm not a *brāhmaṇa*, not a *kṣatriya*, not a *vaiśya*, not a *śūdra*. Neither a *sannyāsī*, neither a *vānaprastha*, neither a *gṛhastha*, neither a *brahmacārī*. I'm the servant of the servant of the servant of the Lord."

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

The special group, they're guided by special principle. Wherever they may be, only catching the thread of affection towards the Lord, they start their life. *Bhāgavata-dharmāḥ*, path of devotion, eliminating that *karma*, and *jñāna*, *yoga*, all these things. And *Gītā* has connected to *Bhāgavata-dharmāḥ* all this *varṇāśrama*, the *brāhmaṇa*, the *yogī*, the *karmī*, they're incomplete. They're only marching towards in a form, a mass march. But anyone specially qualified they'll be taken to Bhāgavata School, only through devotion. Everyone is qualified if they've got some sort of affection towards the Lord. He may be a man, he may be a beast, a tree also may be benefited, unconsciously. Now he's become a tree by the result of his previous *karma*, but within that some affection for the Universal Absolute. That is a separate thing, attraction, no calculation, *yukti*, or no position. They aspire after nothing but attraction. They don't know why they're attracted, but feel some unconditional attraction. Something like blind faith, that attracts them, by the way of surrender. Surrendering, that must be there, through faith only.

And in the *varṇāśrama* system there's some, for the masses, some sort of calculation is there, consideration is there. General march, mass march. And these are all particular cases, not mass, but they're also collected together, then they form a group. When the mass march of the ignorant towards the knowledge, *varṇāśrama* will be befitting for them.

And this is, our Prabhupāda, Guru Mahārāja, he tried to organise _____ [?] *varṇāśrama* against *daiva varṇāśrama*, they gave sacred thread to those devotees. This is *daiva varṇāśrama*, not this body *varṇāśrama*, this *sattva-guṇa varṇāśrama*, but this *nirguṇa*. But direct approach, that is also classification, he wanted to make it. Otherwise anyone and everyone, to save from the *sahajiyā* section, from the imitating section, he wanted to introduce a new form of *varṇāśrama*, named *daiva varṇāśrama*, in this special group. To make arrangement of similar devotees together, and give them engagement. Some financier, some organiser, some dictator, in this way. The preacher of the *brāhmaṇas*, then so many engineers, and labourers, they're all engaged, moneyed men also. Let them have some sort of, and they'll get direct *sukṛti* towards the Lord, and not indirect, through Brahmaloka, Virajā, Vaikuṇṭha, to Kṛṣṇa, not that, direct. The direct march, by special organisation, by special train, not stopping at every station.

Something like that he wanted to introduce, this *daiva varṇāśrama* - so sacred thread amongst them.

"At least, you're to think you're to cross the standard of a *brāhmaṇa*, and then to go. Otherwise you'll become *sahajiyā*, the imitationist. You'll imitate the higher Vaiṣṇava without that realisation, and that will be bad to you and to others also."

This we're to understand and feel within us. All must be engaged in the service, and that ideal must be there in the organisation. As a *brāhmaṇa* one may wear sacred thread, and without the nature of a *brāhmaṇa* he's nothing. By dress one cannot be a soldier, must have some training, some life of a soldier, then the dress of a soldier that will be beneficial. But the dress of a soldier, and the man within is not a fighting one, that won't be helpful to him or to others also, in such way.

Gaura Hari. Gaura Hari. Gaura Hari. But this is more intricate, it seems to be? Bhargava Prabhu?

Bhargava: Yes.

Śrīla Śrīdhara Mahārāja: *Varṇāśrama* and *Bhāgavata dharma.*

Bhāgavata dharma, "*eho bāhya*, *eho bāhya*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

In Rāmānanda Rāya discourse you'll find. Where from it begins? From *varṇāśrama*. Then Kṛṣṇa *karmārpaṇa*, then *karma-tyāga*, then *jñāna-miśrā-bhakti*. All these *varṇāśrama*.

"*Eho bāhya*." Mahāprabhu says. "Superficial, superficial, superficial."

"*Jñāna-śūnya-bhakti*. The faith, independent of energy and knowledge, faith, attraction towards Kṛṣṇa."

"Yes. It begins here. Here *Bhāgavata dharma* begins. May be a *yogī*, may be a *jñānī*, may be a *karmī*, in connection with God, but more of the mundane, and less of spiritual." And here Mahāprabhu says, "Here I give recognition, the *bhakti* proper, *śuddha-bhakti*, not mixed with grandeur, the scholarship, or financial talent, nothing else, pure devotion. *Eho bāhya āge kaha āra*. Now it begins."

Jñāna-śūnya means something like blind faith. Not blind, of course, but faith independent of scholarship and valour. There He gave recognition.

"This is pure devotional life. Go further. And before that, *karma-miśrā*, *jñāna-miśrā*. *Eho bāhya āge kaha āra*. Go further, go further, go deeper, go deeper." And came to pure devotion, "Yes, here it begins. We cannot avoid this to be superficial. Begin from here, go, march towards."

In *Rāmānanda-saṁvāda*...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Bhargava: Mahārāja. How can one learn how to take direction from the Lord in the heart?

Śrīla Śrīdhara Mahārāja: How can one...?

Vidagdha Mādhava: *Paramātmā*, Supersoul?

Śrīla Śrīdhara Mahārāja: Supersoul. What do you say?

Bhargava: How can one learn to listen, to hear the *Paramātmā*?

Śrīla Śrīdhara Mahārāja: *Paramātmā* may be an inner voice. *Ātmā* is there and besides that *Paramātmā*, the representation of the Lord is there. And one who has got clear introspection, can catch the dictation of his conscience, and also the divine impression, that is *Paramātmā*, coming. When we can make ourselves independent of the worries of this life, we may be able to catch the direction of the inner voice of *Paramātmā* within us. "That He asked me to do this, not to do that." We can catch that inner advice within.

Just as all may not catch the direction of his own reason. Whimsically they do this and that, no decision, no deliberation. Whimsically as a servant of his own whim, his own impulse, he acts. And sober man he finds decision in him and does accordingly. So further sober persons of higher realisation they can read what is the inspiration of the Supreme for him to work.

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

Bhargava: Mahārāja. If someone is brought up in a culture where he does not know the *śāstras*, can he also learn to hear *Paramātmā*? Like one Christian man I met...

Śrīla Śrīdhara Mahārāja: Yes. Without study of any scripture one can have dictate, catch dictation of *Paramātmā*. It is possible, if he's not internally very busy with mundane affairs. His heart, his mind, is very calm, and he's full of searching of higher existence, he may come to catch the dictation of *Paramātmā*.

The *yogīs*, they're after search of *Paramātmā*, the regulator of everything, all pervading spirit, the finest of the fine, *Paramātmā*. He's everywhere and trying to regulate everything, that is *Paramātmā*. And who's controlling from outside that is Brahman. And who has designed and destined He's Bhagavān.

Bhargava: Is it good for the *bhakta* to take some time in the day and silently meditate, trying to hear the Lord in the heart?

Śrīla Śrīdhara Mahārāja: Yes, that you'll find in *Bhagavad-gītā*, how, and what chance he'll try to find out *Paramātmā* within him, it has been recommended. But after all this said,

"But who has got, wherever he may be, but when he gets proper connection of Mine, he's to be considered superior."

Suppose to become a doctor that is necessary. So one after some primary education he takes admission into medical school. And one after higher education takes admission into medical school. He may be able to be more efficient, but the medical degree, this man after passing primary education he takes admission in the medical school. And one with some higher education, then again enters into medical or technical school, it does not mean that one with higher education if he enters into any technical school he'll hold the higher position in the medical examination. That is not guaranteed. Am I clear, no?

Bhargava: Yes.

Śrīla Śrīdhara Mahārāja: This is optional. The knowledge of *Paramātmā*, knowledge of Brahman, that is something optional. But this is compulsory, that we must come at last to the *bhakti* school.

And from the beginning they're going on in the *bhakti* school, devotional school, *śuddha-bhakta*, with *śaraṇāgati*. And they, after some side education, they're again coming and taking admission into the devotional school. These are up to subtle degree, and this is eternal. Independently the *bhakti* school is independent. And they, after having some time passing in other education, again coming to take admission and going on in that school.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda was giving dictation to the commentary of *Caitanya-Bhāgavata* or something. Then some sort of money transaction, or Maṭha affairs are coming and interrupting him. He's compelled to give attention to some other topics than his dictation in the commentary of *Caitanya- Bhāgavata*.

Then some told that, "Why they come to disturb Prabhupāda when he's engaged in such superior service, as dictating commentary to a particular book? And they're coming and disturbing with these Maṭha affairs, management affairs."

Then another told, "The whole responsibility to manage the family of Kṛṣṇa is on the head of Rādhārāṇī."

Ha, ha. Major-domo, in English, major-domo, the leader of the house management.

So that function is not a negligent one. She's to look after everything in the family of Kṛṣṇa. Whole responsibility is with Her. So the scholarly aspect of the service, of the particular section, that is not the highest. *Jñāna-śūnya-bhakti*, every department is valuable for service. Nothing is less important. Hare Kṛṣṇa. According to the need of Kṛṣṇa, the degree, of the necessity of Kṛṣṇa, the valuation to be attached. What is His immediate want, immediate demand, we must give our best attention to that, accordingly. The importance, the value of the activity will be given to the necessity, the immediate demand of the Supreme Lord, whatever it may be. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Jñāna-śūnya-bhakti*. Automatic, spontaneous. Devotion is reflex action. What is reflex action? ____ [?] Voluntary, and another?

Vidagdha Mādhava: Involuntary.

Śrīla Śrīdhara Mahārāja: Involuntary, so just as within our body the digestion, the heart's activity, we're not conscious, that is not voluntary? But what is that? Reflex action or something.

Devotee: Second nature?

Śrīla Śrīdhara Mahārāja: But that has got some technical word.

Vidagdha Mādhava: Autotomic.

Śrīla Śrīdhara Mahārāja: That without our consciousness, our voluntary will, so many things are working underground, intuitively.

Śrīla Śrīdhara Mahārāja: So superior *bhakti* is like that, automatic.

Devotee: Spontaneous?

Śrīla Śrīdhara Mahārāja: Sometimes we're not conscious of the fact, it's going unconsciously. We cannot but do that, we can't avoid that. Automatically that is being done. There is a stage of such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. You're living alone in that house?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Don't find any uneasiness?

Devotee: No. I'm all right.

Vidagdha Mādhava: Guru Mahārāja. Śrīla A.C. Bhaktivedānta, in the last days, he said we should establish *varṇāśrama*. But in his books he's telling it's not possible in Kali-yuga to establish *varṇāśrama*. So is he meaning this *daiva varṇāśrama*, or some *varṇāśrama* arrangement within the society, or is it...

Śrīla Śrīdhara Mahārāja: *Varṇāśrama*, that some sort of organisation to help the devotional people. But nothing can be perfect in this mundane world. He saw we can attain as much as possible. But this mundane world is world of misconception. The environment is always doing some mischief, whatever we do to that. But still, we must try in different ways, how it is.

We should form a military where there should not be any revolt. But sometimes it cannot be avoided. In a branch there may be revolt. And we shall try our best to avoid all sorts of revolt and take precaution that an upheaval may not come in the military, in the police system. But still sometimes we're under the painful necessity to find that. So we shall try our best to find an organisation to help the devotional life. But sometimes it becomes topsy turvy. The enervating plane makes weak and they decay.

yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā
iti vicintya kuruṣva manaḥ sthiraṁ, na sad idaṁ jagad ity avadhāraya

["Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "]

[Within *Caitanya-caritāmṛta, Madhya-līlā,* 20.3, purport]

Rūpa Goswāmī sent a letter to Sanātana Goswāmī. "How is that Dvārakā which was once controlled by Kṛṣṇa? Such a grand city, full of all perfect things. And where is that Ayodhyā, the capitol of Rāmacandra, Who was so powerful, so enduring, so religious? Where are They?"

So nothing can be perfect here, always bitten by the mischievous infection of the mortal misconception. Still we shall try as much as possible.

[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]

Even a very little is done for such cause, that gets a wonderful help to the people, of wonderful effect. Saves us from grave danger, a very small can save us from grave danger. So any attempt, however little benefit it may fetch, that is desirable, because very, very valuable in our eternal life. The path of our eternal life, this sort of passage is highly valuable. So shall try any way to help the people. No guarantee that whatever I shall do that will remain permanent, no guarantee.

yadā yadā hi dharmasya, glānir bhavati bhārata
[abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham]

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

Kṛṣṇa says to Arjuna, "What I say to you that was said by Me to Manu."

imaṁ vivasvate yogaṁ, proktavān aham avyayam
[vivasvān manave prāha, manur ikṣvākave' bravīt]

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] [*Bhagavad-gītā*, 4.1]

"I did say this to Manu previously."

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.2]

"But by the waves of this mundane energy that has been dispersed, in course of time, finished. Again I'm saying it to you."

The adverse environment is always hitting, disturbing the thing. Still, the high, so persons they try their best to bring that thing to heal the disease of the locality, local people. Hari. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāja. In *Śrī Caitanya-śikṣāmṛta*, Bhaktivinoda Ṭhākura he recommends that when a devotee rises in the morning he should plan his day, materially and spiritually. Is that a time for consulting *Paramātmā*, or trying to? Is that a good time? Is that part of that process?

Śrīla Śrīdhara Mahārāja: As soon as he'll rise from his bed he'll do what?

Devotee: Plan his day, materially and spiritually, what he will do.

Śrīla Śrīdhara Mahārāja: To make a program?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is in the lower position, one should do when living an individual life. With the help of the scripture he's progressing in his life, he'll try to do. But when he gets *sat-saṅga* then he'll leave himself at the disposal of the higher agent. Whatever he'll say he'll do. He will order, he will obey. That is higher form of life. And when he's not got such high life, that constant connection with the devotee of Kṛṣṇa, the agent of the divinity, with the help of the scripture he'll try to chalk out his program.

"That today I shall do this much material and this much spiritual. I must do."

That will be a good way for him, individual case, an independent life. But when one has got connection with *sādhu*, Guru, and has got that high fortune to do along with them in an organisation, he'll have no other business but only to look, like the *cātaka* bird to the sky. "What order from Vaikuṇṭha is coming to me through my master? And I shall do that. Whatever order, dictation is coming from the land of Kṛṣṇa, cent percent I shall devote myself for that." That will be his position.

And for the beginner what you say, that is *kaniṣṭha adhikāra*. And this is *madhyama adhikāra*, the second stage, intermediate stage, to leave the master. That is to be in direct connection with the spiritual dictation. Until and unless he can himself catch that vibration of the spiritual world, he'll put himself under an expert who can catch the spiritual vibration. Who can read the spiritual wave.

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

Devotee: Mahārāja. When Swāmī Mahārāja was here he had that power to uplift my consciousness. And then when he disappeared my consciousness fell down again.

Śrīla Śrīdhara Mahārāja: This is natural. With powerful *dainyam* when he was living you were getting some influence thereby. And when that is taken away, physically, you're in dearth of that association.

['duḥkha-madhye kona duḥkha haya gurutara?']
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?"
Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.248]

In Rāmānanda's talk, there it is mentioned. What is the greatest loss in ones life, to mourn? If one is disconnected with the *sādhu*, Vaiṣṇava, the devotee of Kṛṣṇa. If we lose his company, that loss is reckoned to be the greatest, highest loss. The well wisher, the guardian departed. I'm helpless. Who'll take care of me, independent of mine, good thinking for myself? The guardian went away. I'm helpless, like an ox. Guru departed, I'm like an ox, none to take care of me, of my vitality.

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

Vidagdha Mādhava: Guru Mahārāja. But by following the *vāṇī*, by following the instructions of that departed *sādhu*, one can continue his relationship, and feel that relationship?

Śrīla Śrīdhara Mahārāja: Yes. To certain extent. When he's living, then if I commit some mistake he can detect. "O, I told this, and you have mistaken it for that." That is alive there. But in his absence I may be reverted to conceive what he has spoken in my own way. I'm helpless there. Living scripture. Scripture is passive, passively giving something to me, not actively, but the saint, actively. If I commit fault he'll at once come and detect. "O, you're committing fault here." Living scripture is saint, more helpful. And he'll help to make me understand the real meaning of the scriptures. I may not be able to catch the real purpose of the scriptures, sometimes, in many places. He will help more. "The meaning is not this, the meaning is that." He'll point out.

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

Vidagdha Mādhava: Guru Mahārāja. In collecting funds, sometimes it's a cheating process, on the external, in the material calculation it's a cheating process. So if someone is trying to be *brāhmaṇa*, one of the qualities is truthfulness. So if he's disturbed too much by this collecting, this kind of...

Śrīla Śrīdhara Mahārāja: We must be sure what we're collecting that is being strictly utilised. That is the first thing. The energy what I'm taking to a particular place, that is being fully realised, for the *nirguṇa*. If that is fully utilised for *nirguṇa*, whatever I do wrong here in the miscalculation world, that will be amply compensated. But if it's not utilised then I shall be a robber. It depends on that, on the one side.

Another side, if by robbing I'm caught and great discredit comes to the mission, that will spoil the whole thing. That caution must be maintained there when doing that thing. And there must be this consciousness all along in me, that I'm doing benefit to that person. Just as a guardian swallows the medicine to a boy, knowing fully well that this will do some good to him, without his notice. So I'm taking his energy, cleverly, without his notice, and supplying it to the place, and it will be fully utilised and he'll get the benefit. This guarantee must be there, all these things.

And at the same time, if these worldly immoral things are exposed, then it will cause a greater discredit to the mission. And then also, *prātikūlya*, the opposite things should be done by me. So all these risks must be calculated and done. Then fundamentally that is not bad, because everything belongs to Kṛṣṇa. He's thinking, "It's mine." If I can take independent of him by stealing his property and properly utilise for Kṛṣṇa he'll be benefited unconsciously. He may not know but he'll be benefited. If it's really utilised for the service of Kṛṣṇa he'll get *sukṛti*. *Ajñāta-sukṛti*, unconscious accumulation of any primary devotion, that *sukṛti*. What is done, the man may not know, without his notice something is done, taking his energy to devote in the service of Kṛṣṇa. These things should be considered and should be done. On principle it is not bad, but the adjustment should be made in such a way that may not bring ill fame to the mission. And also it must be utilised, guaranteed, that it will be used for the purpose of the service of Kṛṣṇa, not for any other fashion, in the name of Kṛṣṇa. Both sides should be calculated, and consulted, and given proper consideration. You can't follow?

Vidagdha Mādhava: Yes, I can follow. So truth is a higher truth? It's not some mundane calculation truth.

Śrīla Śrīdhara Mahārāja: Ah. The most important that what I shall do that must be utilised properly. And the next thing, that I'm going to do some benefit to a particular person. And the process, generally it cannot be appreciated by the public. But if it is known, that will be dishonour to the mission, and disservice to the credit of the mission. All these things should be calculated.

Devotee: Guru Mahārāja. When one makes his decision to do this activity, how does he know whether this is coming from Supersoul, Paramātmā, or the mind?

Śrīla Śrīdhara Mahārāja: What does he say? Eh?

Vidagdha Mādhava: He's saying, when one makes a decision...

Śrīla Śrīdhara Mahārāja: How does he know that there is guarantee that it will be utilised fully?

Vidagdha Mādhava: No. He's wondering, see, he's independently thinking to do something. How does he distinguish if it is coming from the mind, or from Supersoul, from Paramātmā?

Śrīla Śrīdhara Mahārāja: Then he's to understand what is mind, and what is soul. All these things we need to be differentiate and understand in their proper position. How do we understand this is eye, this is ear? So also we're to understand what is mind, and what are the constituents of the mind. And what is intelligence, deliberation? And crossing that, what is soul? It is described in so many scriptures, that this is the symptom of soul's existence, soul's nature. This is what is judgement faculty. This is what is mind. All these have been described there. And we're to follow that and we're to understand, we're to feel what is what. And what comes from mind, and what comes from intelligence, we can understand.

And my mind says, "It is very good, you take it." And the reason will say, "No, you don't take, it will produce this disease in you. Don't take it." The differentiation between mind and judgement, reason.

So also there are symptoms of what is soul, and what is this, it is there. We're to try to understand, read, feel. But generally by doing *niṣkāma*, that is selfish activities, our internal position becomes more clear and it is easy to understand them. So much rubbish is there, and if we can clear some rubbish then it's possible for us to see what is what. So *niṣkāma*, so many selfish desires, prejudices, they're covering my mental system, subtle system of life in such a way that we're not able to detect what is what there.

But there is possibility of understanding them clearly, by differentiation. This is mind, this is *kāma*, lust, this is anger, this is greed, this is jealousy. In this way we can analyse and detect within us. It is possible. *Kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya*, within mind. And then, this is reason, this is conscience. This possibility is there.

Just as a doctor - I do not know my own body, but a doctor, he knows what is where in my body. And he can say that 'these sort of disease are in your body.' But you'll not know that. So such knowledge is possible, and the doctor has to learn by reading the books of the past experienced persons.

So also there, it is possible to understand what is what within the mental body.

Now I want to retire. I shall have to go.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!

...

[27:00 - 28:10 ?]

Śrīla Śrīdhara Mahārāja: *Jñāna-śūnya-bhakti*, devotion devoid of knowledge. That blind faith, something like blind faith in the Supreme Authority.

Yaśodā is taking feet dust of some saint and putting it on the head of her son Kṛṣṇa. She's asking the saint, as if, "Make some blessing. O, saint, please bless that my son may live long."

Jñāna-śūnya-bhakti. If anyone says, "Yaśodā, your son is not an ordinary child. He's Supreme and He's got great power, infinite knowledge. He can do anything."

"No, no, no. Don't say that to me. I don't like all these _____ [?] My son, my child. These are big things you're saying. How can He be so big? And his mother, myself, I'm an ordinary woman. My child, how can he be so big? No, no. He's my child, a little wicked child you may say, a little wicked."

Ha, ha. And there is peace. But where there's knowledge there's disturbance. Where there's calculation there's apprehension. And where the kingdom of faith, the kingdom of peace. Gaura Hari. Nitāi. Nitāi.

Devotee: Mahārāja. Can I ask a personal question?

Śrīla Śrīdhara Mahārāja: Question? Yes.

Devotee: I hope I'm not too personal. But I was going to ask, at any time in your life, were you on intellectual plane, and then moved to the plane of *bhakti*? Or your whole life you were into *bhakti*?

Śrīla Śrīdhara Mahārāja: When I began my study in college, after passing matric standard, at that time I came to some, I had some association with some intellectual students. And also I was reading the logic and other things, empirical deductive, all these. I remember at that time my faith in God was disturbed for some time. And during that time I thought, what should I do then, if supposing there's no God? How to go on with this life? What activity should we take then? I thought, as much as possible I shall try to live for others, helping others, in any way I shall do.

But again, when I read in the philosophy in B.A. standard, in Hegel's philosophy, then Descartes, Martineau, Mill, Hume, all these things, gradually, intellectually, I regained my faith in God. It is not impossible. The other argumentative parties are also there. They say it is possible God may exist. So that removed my temporary disbelieving. _____ [?]

But after a year a great evolution came in me, when I was a fourth year student. Very slight point.

One boy talking with me he told, "That my father was a gentleman of this type."

I at once opposed. What do you say? Your father as a gentleman? This is not a happy remark, your father, as gentleman, in the third person. He was your dear father, and you say he was a gentleman of this type.

He told, "Yes, of course, I should not mention in that way. But really it is so. In this life I have come as his son. And in next life where I shall go I don't know. And in previous life also where I was I also don't know. So for the time being I was his son and he was my father. A gentleman like relation but not permanent." He told like that. But he did not talk much.

This remark pierced into my heart and I began to think, what is this? It is true. Then, where I was, and where I shall have to go? In the relativity of infinite I'm living. No position. No shelter. How am I guided? My future is uncertain. What to do?

This was so much intense that I lost myself in this. The test, the graduation examination is a few months away, I can't give my attention to the study. My friends they come and press me to read the books. I can't concentrate there. In this way. _____ [?]

And at that time, that very boy gave me one book _____ [?] Śrī Caitanyadeva. I got *His life and Teachings*. It was just like nectar to me, and this converted me to this side.

Before that also I was a student of *Bhagavad-gītā*, and *Bhāgavatam*. My family was engaged in that, in the discussion and reading of the *śāstra* of different types, always going on in our house talk. A big family, about fifty members maybe in the family. My father had four brothers. And my eldest uncle he had five children, all grown up, twenty years more than me. And so many ladies also. So house full. And mostly all Sanskrit scholars. So I was born and brought up in a big *paṇḍita* family, scholar's family, Sanskrit, etc. *Purāṇa*, *Bhāgavatam*, *Gītā*, _____ [?] Different types of culture there.

But anyhow, this *Life and Teachings of Caitanya* saved me, and I drank it, as with full belly I was converted from then. A great change in my life. And I was at that time twenty two or three years of age.

I did much penances also, did not eat more, sleeping, no eating. No rain, no winter, no summer. Everything, not much value for anything, in this way I passed. And used to take ____ [?] also, sometimes cow dung. Ha, ha, ha. Sometimes the bitter leaves of neem, to control the tongue. All these things. Sometimes this *prāṇāyāma yoga*. Many things I did at that time.

Then gradually my father left us, and the burden of the family came on my head. And gradually then again went to join the law classes. After one year, then the non-cooperation movement came of Gandhi. I left college and joined them, nineteen twenty one. Then three years passed in that non-cooperation movement. Then after matriculation I joined. My mother also died.

Then I joined Gauḍīya Maṭha. Three brothers, one brother at service, and other two brothers were students. Some property there was, and they were not in poverty. Anyhow I left everything and joined Gauḍīya Maṭha, nineteen twenty seven. Nineteen twenty six, August, I came in connection with Gauḍīya Maṭha, and nineteen twenty seven _____ [?] I joined Gauḍīya Maṭha, after six months or so. From then I'm here.

First I was posted near Kurukṣetra, Delhi, northern, towards Madras side, a year. Then Bombay side, and then all India preacher. And there was a proposal, suggestion of Guru Mahārāja to go to the west.

I told, you'll have to spend much money, but I won't be able to show any progress of work, because I can't follow their intonation.

Still you can mark, if you say something I can't follow. What is this, what is this? I say. Ha, ha.

So I told him, I've got some defects, I can't understand the intonation. And at the same time I've not a mind, a nature, to mix with anyone and everyone. So I won't be able to show any progress of work there. If you order, then I must have to go.

But Guru Mahārāja sent someone else. The Founder of Gauḍīya Saṅga, Bhakti Saranga Goswāmī, who in England gave *Hari-Nāma* to one lady and her name was Vinod Vani. And she established on her own a centre of Gauḍīya Maṭha. And still it is there, and Gauḍīya Maṭha is there, under the supervision of Bagh Bazaar Maṭh. Vinod Vani Gauḍīya Maṭha, in London, Sabhā.

Devotee: One of your disciples, Dāsānudāsa, he met one lady who was...

Śrīla Śrīdhara Mahārāja: Dāsānudāsa?

Devotee: Yes. In Santa Cruz, you gave him second initiation.

Śrīla Śrīdhara Mahārāja: Whom?

Devotee: Dāsānudāsa.

Śrīla Śrīdhara Mahārāja: Myself?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No, I don't remember.

Devotee: And his wife you've given initiation. I think you've given him second initiation.

Śrīla Śrīdhara Mahārāja: Myself?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: First initiation?

Devotee: Prabhupāda I think.

Śrīla Śrīdhara Mahārāja: O, second initiation from me?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Dāsānudāsa?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He's an Englishman?

Devotee: No, he's American. He's working with computers, he's a computer consultant. He told me one story, he met one lady who during World War Two, she was living in Germany. As little girl she said German Nazi government established experimental *varṇāśrama* community in Germany. Have you ever heard of this? They imported *brāhmaṇas* from Śrī Raṅgam and had experimental *varṇāśrama* community in Germany.

Śrīla Śrīdhara Mahārāja: I don't know about that.

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Śrīla Śrīdhara Mahārāja: ...It is infinite. We know that is infinite. Being finite our aspiration is for infinite, so not easily to be satisfied. But as much as I can get, that is enough, but that must be of good type. Our prayer should be that what I shall acquire, what I shall get, earn, that may be of good type. That should be our object always, to associate with goodness, and not bad, not reactionary thing. That is also reactionary, but in reaction that brings good thing, good result, by serving. Serving the truth. Serving means serving the high. And by association with the high, that colour, that influence comes to me and I'm purified. So we shall always try to associate with higher existence, and that cannot be without serving tendency. We can enjoy things of lower type, but if we take the help of service we can associate with higher truth, higher things. And as a reaction we'll get something higher and be purified. Do you follow?

If we're in the mood of enjoyment then we cannot but associate with lower things which I can control and enjoy. But if I'm open to service, then I can get chance of association of the higher

thing. And doing something for that, the reaction that comes purifies me, elevate me. By service we grow, by enjoyment we die. And by renunciation we go to disappear, to nothing. Extreme renunciation of the environment, it means to be alone, cut off from all association, to be one, so to be in deep slumber. If I awake then I must come to reject something, or renunciation is not complete. So complete renunciation it is sinful, cut off with all the environment, that is alone, that is cypher, like slumber, deep sleep, renunciation. The life of a servant is a golden life, thriving always, and progressing in the pure and purer world. A scientific understanding.

Devotee: The *bhakta* who has material desires mixed with *bhakti*, he's still on superior platform to a pure *jñānī*? The *bhakta* who has mixed desires, to enjoy and to serve, he's on superior platform to the renunciate?

Śrīla Śrīdhara Mahārāja: Yes, because he may have chance. And the renunciate, whose possessed with that ghost of renunciation, his future finished. And he's in the enjoyment and service, mixed, one day this bad element may go and the good element may thrive, and he'll be saved. So,

ei du'yera madhye viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs of Bhaktivinoda Ṭhākura*, *Śaraṇāgati*, p 31]

Māyāvādī and *viṣayī*, renunciationist and exploitationist, between the two the exploitation position is better. Because, here we're endowed with some personality, and so many persons, good, bad, are coming. If I can meet a saint and I may elevate my position, there is chance. But when I go to renunciation, to slumber, the whole chance is finished. *Māyāvādī saṅga nāhi māgi kona kāla*. *Viṣayī tabu bhāla*. It is mentioned in the scriptures. *Bhoga*, *tyāga*, *bhoga* is better than *tyāga*, apparently. Why? In the *bhoga* we retain our individuality. And there is possibility that I shall come in connection with some *sādhu* and then I may be transformed. But in *tyāga*, they think that they're very - they boast their higher position than these exploitationists, and ultimately they enter into some black, dark cave, and not to be coming back again. This man has possibility in his future, but that man he destroys his future also. So this man, apparently though lower, but his future prospect may make him good.

Bhogi tyagi bolche padai bolche [?] _____ [?] Rāmānanda Rāya.

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]

Some aspiring after enjoyment, and some aspiring after liberation. What is the ultimate result of those? *'Sthāvara-deha, deva-deha yaiche avasthiti'.* Those that want liberation, their future is

sthāvara, like Himālaya, becomes a Himālaya, or a banyan tree. For long, long time sleeping. If in deep slumber the body may be that of Himālaya, or Alps, does not matter, *sthāvara-deha*. And *bhukti*, who wants enjoyment, he gets a demigod position. Those that are aspiring after enjoyment and are doing accordingly, they will attain the position of a demigod. But those that are aspiring after complete renunciation, complete withdrawal from this turbulent world, they necessarily have to go to be *sthāvara-deha*. Because whenever they want to enter into Vaikuṇṭha, the '*So ham*, I'm equal with You,' they're hurled down for that offence, into the lowest creation, to become fossil. Apparently they have to become fossil.

"Yes. Slumber you want, long sleep, no consciousness _____ [?]

Mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati? *Mukti, bhukti vāñche. 'Sthāvara-deha, deva-deha yaiche avasthiti'*. So *deva-deha* for the *bhogi* it is clear, then *sthāvara-deha* for the renunciationist is quite necessary. Ha, ha.

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]

Brahmā says, repenting. "Those, that soul, that they try to retire completely from this world, and climbs up to the highest position, and think that they're fully liberated, *vimukta-mānina*. They think themselves they're completely liberated. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. But really, what is their position? That they cannot understand Your higher supreme position, absolute good position. They're deprived of that truth. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. They're, within them the misunderstanding is there, can't understand the reality, *aviśuddha-buddhayaḥ*. They think that they've attained the highest position, but really they're suffering from misconception. Cannot have appreciation of You, the higher substance. *Āruhya kṛcchreṇa paraṁ padaṁ*. By great difficulty they come up to the highest position, of the enjoying world of creation. *Tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*. Coming so near to the divine feet of You, devoid of that service, they are hurled down. They dishonour Your holy feet, and for that offence they're hurled down, and become a fossil."

Devotee: _____ [?]

Vidagdha Mādhava: Fossil. He couldn't understand the word fossil, Guru Mahārāja. Means one animal...

Śrīla Śrīdhara Mahārāja: *Sthāvara-deha, sthāvara* means this stone, earth, all these, *sthāvara*, wood, *sthāvara*. *Deva-deha* and *sthāvara-deha*, *sthāvara* means which is durable, cannot be easily changed, *sthāvara*.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti [sarvatra haya nija iṣṭa-deva-sphūrti]

["The *uttama-adhikārī*, sees the moving and nonmoving 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]

Sthāvara means this wood, this earth, the stone, all these things are *sthāvara*, _____ [?]

So *sthāvara-deha*, they come down to the lowest creation, like a fossil stage. And naturally it does not matter, because he wants that his consciousness may not remain. There also the fossil, whatever little consciousness may be spared there, then this is almost unconscious, and it is going. And after *crores* and *crores* of *yugas*, from the fossil, a spark soul may emanate and may be transferred to the tree section. And then from there to animal section, again it may be elevated in this way, *crores* of years after, this fossil.

A very difficult position, and to understand it is also a very difficult thing, that the ultimate liberation is similar to fossil. It is only impressed in Rāmānanda Rāya topic, and corroborated by that *śloka* of *Bhāgavatam*. *Āruhya kṛcchreṇa paraṁ padaṁ*. The last, highest extremity of this world, *tataḥ, patanty adho*, from there, falls down. Why? "You came to the honoured holy feet and you did not worship it. So for that offence, hurled." Do you follow?

"The venerable, the revered feet, you have come very near, Brahmaloka, and then Vaikuṇṭha. But you dishonoured that, you neglected that. And this subtle offence, O, you want sleep, slumber, and not service of the holy feet, no service. Coming so very near you neglect. O, go on, take sleep, for long, long time take sleep. *Mukti* you want? Complete seclusion?"

"Yes."

"Go there, in the cell."

Devotee: Is this the ultimate manifestation of envy?

Śrīla Śrīdhara Mahārāja: Not envy. That is the general law of the nature.

Devotee: Of desire?

Śrīla Śrīdhara Mahārāja: Yes. This is going to the opposite side and the reaction must come, of renunciation. Renunciation is to be a culprit, because he has some position in the whole, he can't ignore that. Every atom has some good position, good relation in the whole system. This is called natural and good. He ignores that. He's a sinner. He hates the environment. He fails to judge, to find the environment is for good, it is holy. So he hates everything. Nothing good there can be with whom he'll associate. Everything is bad and he's good, so he's going to be one. And that is the greatest offence, the most pessimistic, and the consequence of pessimism is to go down. Pessimism is punished by the liberal whole. Pessimist has got no room in this world. Pessimist is the greatest sinner.

You can't see that anything really good from universal. You are the best. You know how fallible you are, and you think you're the best. If you come in the company of others you'll lose your position. Such a bad person you are. You're the bad and the whole is good. Be converted into that _____ [?] That I'm bad, everything is good. I'm blind, I cannot see the light.

That is Vaiṣṇavism. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: For the time being.

Devotees: (Group laughter)

Devotee: Only if you keep me out of *māyā*, if you pull me out, then I can see.

Śrīla Śrīdhara Mahārāja: They say that is envious, nature, environment is full of envy to punish him. But no, he punishes himself. No place of such a culprit. He's the hater of everything, and sycophant of his own. He's the personality who's committing fault every time. He's his own God, and no God outside. No anything outside, the most pessimistic. And the punishment of his pessimism is done in such a way.

Find? Now you find the reason? Without envy. You're thinking that the nature is jealous, with envy, and giving punishment to that man. He's innocent, you think?

But I say this is not innocent, but he's committing the greatest offence, to think everything bad, and he's only good. He wants to be alone, divorcing everything. That aspiration marks him to be the worst sinner, worst hater of everything. He's to be punished.

Just as if one goes to commit suicide he's punished by the government. Do you know? Why? Why one who's going to commit suicide he's punished, why? What is the basis? He does not do any harm ostentatiously to the world. He commits suicide, it is his own jurisdiction. But why that tendency is not encouraged?

So this renunciation to the extreme is committing the suicide. It comes under that law, and they become punished. The life is not for nothing. It has got its good aim. We're part and parcel of the whole holy world, and we must do our duty, our quota. I have no right to fly away from the environment. I must give my contribution, my quota to the whole. Otherwise I'm a traitor, I'm suicidal. I've got my utility relation to the whole, and if I deny to do that, what type of man am I? I have no right to take me off from this whole system. I'm a necessary part of this whole system, and I must do my duty, and I'll be benefited and the whole will be benefited. I revolt and go to the cell, commit to suicide. So this must be punished. This is not envy. The nature does not allow to do so. If this is encouraged then many will be doomed.

Who are you? You're not independent. You're of this organic whole. The finger is not independent, but part and parcel of an organic whole. You can't do anything independently, then the disturbance will be in the whole system. You have no right, a part has no right to revolt against the organic whole.

It is very difficult? No?

Devotees: No. It is wonderful. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: So renunciationists, *Viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla*. They're the great enemy of the divine, of all the animation, those renunciationists. They're pessimists, they're rebel. They do not believe in the systematic whole. By committing suicide they want to indulge dreadful _____ [?] and inject into the whole world. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That can't be allowed. A man is suffering from disease, we're to accommodate him. But he's going to commit suicide _____ [?]

Vidagdha Mādhava: So Guru Mahārāja. Swāmī Mahārāja he said some *māyāvādīs* they come back as philanthropists, and do some altruism, do some humanitarian work. Sometimes...

Śrīla Śrīdhara Mahārāja: Maybe from the lower position, is taking the path of *māyāvāda*. But their position by some powerful agent he may be converted, gradually. By the special wish of Kṛṣṇa and His higher followers, one who's going in the line of *māyāvāda* he may be enticed away from that heinous path.

Mahāprabhu _____ [?]

anyera ki kathā, āmi — 'māyāvādī sannyāsī', āmiha tomāra sparśe kṛṣṇa-preme bhāsi

["Although I am a *māyāvādī sannyāsī*, a non-devotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.45]

Rāmānanda-saṁvāda. "You are so great devotee. What to speak of others? I'm a *māyāvādī sannyāsī*."

Mahāprabhu took *sannyāsa* from *māyāvādī sannyāsī* Keśava Bhāratī.

"*Āmiha 'māyāvādī sannyāsī'*. I'm a renunciationist *māyāvādī sannyāsī* type. *Āmiha tomāra sparśe kṛṣṇa-preme bhāsi*. Rāya Rāmānanda, you are so great devotee that even Myself I'm floating in Kṛṣṇa *prema* by your association. You're so big, so high. *Anyera ki kathā, āmi — 'māyāvādī sannyāsī', āmiha tomāra sparśe kṛṣṇa-preme bhāsi*."

This *sthāvara-jaṅgama*, _____ [?] Gaura Hari bol.

Devotee: _____ [?] One author in the west that had a lot of popularity. It is a spirit speaking through a medium. And much of the philosophy is similar to the Vaiṣṇava philosophy. But one thing they teach...

Śrīla Śrīdhara Mahārāja: If anyone is sincerely doing that is well, otherwise imitationist, *sahajiyā*, there are. Many types of imitationists there are.

We're where? We're in the hospital, we're visiting hospital, so here we expect only to find many types of patients because we're living in the hospital. And in the prison house so many culprits around us. *Ke*?

Devotees: Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: O, you have come. Now...

...

Śrīla Śrīdhara Mahārāja: Union in separation, that is the highest type of union. Union that can stand separation, that is the highest type of union. _____ [?]

So you like to go there, in your previous room?

Devotee: Yes Mahārāja.

Devotee: This author who's very popular in the west.

Śrīla Śrīdhara Mahārāja: Which?

Devotee: There's a spirit name Seth [?] that speaks through this author, a medium, and he gives much information of the subtle worlds. But there's one interesting...

Śrīla Śrīdhara Mahārāja: Within his jurisdiction he can move and know and gain maybe information. That must be within his jurisdiction. He cannot say anything of the Vaikuṇṭha, a ghost. In his own jurisdiction he may move and see and inform, then it is not unreasonable.

Devotee: In theory he accepts God as a person, but he has no information, and he's more interested in the mechanics of the universe.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: This Seth, this ghost. But one thing he says that's very interesting, he says the individual *jīva* is, what he calls, multi dimensional. That one *jīva* can be in many bodies, in different planes, developing differently, one *jīva*. Not one *jīva* per body but one *jīva* may be in several bodies. Like Pañca Tattva, the Lord can do Pañca Tattva, can the soul have that same quality, one soul in many bodies?

Śrīla Śrīdhara Mahārāja: No. The *yogīs*, they can extend themselves to be *kāyavyūha*, in many bodies they may live, as if. But they'll all show what one will do the whole bodies will do that. One body is eating, all the extended bodies they're also eating. Not any other independent work they can be engaged in themselves.

It is mentioned in *Caitanya-caritāmṛta*, when Nārada visited Dvārakā he found that Kṛṣṇa, with *kāyavyūha*, with many extended self, He's representing Himself in so many thousands of kings. Then Nārada was very much astonished to see that *kāyavyūha*. That in every, in His full body, He's in every room of all the queens, *kāyavyūha*. All queens they're thinking that 'Kṛṣṇa has come to me, to my room.' And Nārada was very much astonished.

But Nārada was a higher *yogī*. The *yogīs* they can have *kāyavyūha*, many extended bodies. But Nārada wondered why. The *yogīs* with so many extended bodies, but they must do, move, in a same way. One sleeping, the whole, all bodies will be sleeping.

But in Kṛṣṇa's case it is not that. In every body He's doing something new, new movement. That is only possible with Him.

And this is physical imitation, just like a magician can show, it is something like that.

Thomas?

Thomas: Hare Kṛṣṇa Mahārāja. It's nice to be back.

Śrīla Śrīdhara Mahārāja: Thomas? And another?

Thomas: Yes. And this girl, Miss Robin Sherwood, she's from America. We met her in Calcutta. She's travelling through India for maybe one month. And we preached to her a little bit, and we asked her if she would like to come and see Māyāpur and Navadwīpa and yourself. And she said yes, and we're now just arriving, we just got off the train.

Śrīla Śrīdhara Mahārāja: She comes from America?

Thomas: Yes. We went to the hotel but there was no room in the hotel. So Kṛṣṇa Kiṅkarā told me to come and ask you if she may stay with Parama, in Parama Devī Dāsī's room.

Śrīla Śrīdhara Mahārāja: Yes, she may stay with Parama.

Thomas: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How long she's come to visit India?

Robin Sherwood: _____ [?]

Devotee: One week.

Śrīla Śrīdhara Mahārāja: Only a week?

Robin Sherwood: One more week.

Thomas: This is her second time in India. She's visited India...

Śrīla Śrīdhara Mahārāja: You're connected with _____ [?] Ramakrishna Mission?

Robin Sherwood: Yea, yes.

Śrīla Śrīdhara Mahārāja: Are you connected with their centre in America?

Robin Sherwood: Yes, in San Francisco.

Śrīla Śrīdhara Mahārāja: Ramakrishna Mission has got their centre, which party? That Ramakrishna Vedānta Society, or _____ [?]

Devotees: Vedānta Society.

Śrīla Śrīdhara Mahārāja: Vedānta Society, founder, Abhedānanda. Abhedānanda is the founder of Ramakrishna Vedānta Society, here and America, one Abhedānanda. He's direct disciple of Ramakrishna.

Thomas: You know who the founder is?

Robin Sherwood: _____ [?]

Śrīla Śrīdhara Mahārāja: You've heard the name of _____ [?]

Robin Sherwood: O yes, spiritual disciple of Vivekānanda, yes.

Śrīla Śrīdhara Mahārāja: Vivekananda, and their books also you've read?

Robin Sherwood: O yes.

Śrīla Śrīdhara Mahārāja: But you've not heard about Lord Caitanya?

Robin Sherwood: Of course I have, yes.

Thomas: She's known about ISKCON for some years, she's visited ISKCON temples in America.

Śrīla Śrīdhara Mahārāja: Oh, ISKCON temples.

Thomas: She knows Haṁsadūta very well.

Śrīla Śrīdhara Mahārāja: But does she know the difference between the theological conception of Śrī Caitanya and the Ramakrishna Mission? The theological difference between Śrī Caitanya's doctrine and the doctrine of Ramakrishna? Vivekānanda? The difference between the doctrines of both, you do not know so much? All right, we shall talk here after. Now you're making journey. Go and take rest there, take something, and then we shall see.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Along with Swāmī Mahārāja, many ladies from America, and U.K, and other parts of India, visited this Maṭha and delivered lectures, in this Nat Mandeer, this lecture hall. Many western ladies came here to visit me, and delivered lectures also, in the meeting. Once, one hundred and fifty foreign men and women came, and we had a meeting here, about three or four years back, when Swāmī Mahārāja was living. Have you gone through *Bhagavad-gītā*?

Robin Sherwood: Do you mean have I read it? O yes.

Śrīla Śrīdhara Mahārāja: *Gītā*. Well good. Vidagdha Prabhu, make arrangements for that.
Now I dissolve the class.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

Devotee: ...Delhi. But I do not think he's working for ISKCON any more. I was thinking maybe I could...

Śrīla Śrīdhara Mahārāja: That man wanted to start an institution independently?

Devotee: No, that's another man. After him, that man actually started another institution. He was, I think, *māyāvādī*. But this boy he translated maybe six or seven books very quickly.

Śrīla Śrīdhara Mahārāja: Which books?

Devotee: Hindi version of *Kṛṣṇa Book*, and *Teachings of Lord Chaitanya*. Swāmī Mahārāja's books. *Teachings of Lord Chaitanya* he did first, then *Kṛṣṇa Books*, and I think some small books.

Śrīla Śrīdhara Mahārāja: There's one book named *Kṛṣṇa Book*?

Devotee: _____ [?]

Devotee: And I was thinking if he's not working for ISKCON any more, maybe he can do some English to Hindi translation of Bhaktivinoda's books. And also your book is now in English, maybe he could translate into Hindi. Can I approach him on this?

Śrīla Śrīdhara Mahārāja: I don't know how his translation goes on, how much accurate the translation.

Devotee: Should I try to get a sample?

Śrīla Śrīdhara Mahārāja: Ah. If I get a sample then I can. Has he translated *Bhagavad-gītā* in Hindi? No?

Devotee: I think he did. I'm not sure. I've not seen him for a number of years. But I think he did Hindi. But I have to check.

Śrīla Śrīdhara Mahārāja: All right. Translation may be from the standpoint of Śaṅkara, Rāmānuja, Madhva, Nimbarka, so many, and Gauḍīya.

Devotee: He did Swāmī Mahārāja's *Gītā*.

Śrīla Śrīdhara Mahārāja: How he has translated, how much Swāmī Mahārāja appreciated his translation? Accepted by him?

Devotee: Yes. But still I'll write to him and see if he's interested, and get a sample.

Śrīla Śrīdhara Mahārāja: But he translated with who's finance, for the publishing?

Devotee: I think he - oh, for the publishing, I don't know. But at least there will be a manuscript form, so when the money becomes available it will be done.

Śrīla Śrīdhara Mahārāja: But that man he'll do it for free, or he'll want some remuneration for that?

Devotee: No, he did it for free. He did all that work for Swāmī Mahārāja for free.

Śrīla Śrīdhara Mahārāja: It is better if he meets me. I can sound him, and then give my opinion. Where is he, where does he live?

Devotee: Delhi.

Śrīla Śrīdhara Mahārāja: Delhi. Have you consulted Akṣayānanda Mahārāja, the president of the Mahā- maṇḍala? If he wants to do for Mahā-maṇḍala _____ [?] Nitāi.
I'm troubled by this cough and cold. So I told you that I shall take class three o'clock, evening. But you've all come. What to do?

Devotee: If you like Mahārāja we can...

Śrīla Śrīdhara Mahārāja: But for the lady, newly come.

Parama: She's here Mahārāja.

Śrīla Śrīdhara Mahārāja: What is, any question from her, wants to know anything?

Robin Sherwood: I have one question.

Śrīla Śrīdhara Mahārāja: Yes, what is that?

Robin Sherwood: I have trouble with relating to God in a form. I see God as formless. But I know it helps to have a concept of God with form to make it more intimate, in more human relationship. So how can I develop a relationship with God _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Parama: She says she has trouble seeing God in form, with form. She sees God as formless. But she understands that it's easier to understand God in form. She wants to know how she can understand God in form?

Śrīla Śrīdhara Mahārāja: Not clear to me. Anyone present, anyone?

Vidagdha Mādhava: Yes, Guru Mahārāja. She's more comfortable in an impersonal conception of God. When God takes on personal form, she has difficulty to accept.

Śrīla Śrīdhara Mahārāja: This is your contention? You find? Impersonal God you say?

Robin Sherwood: But I would like to relate to God in a form.

Vidagdha Mādhava: She would like to relate to a personal form. But...

Śrīla Śrīdhara Mahārāja: How it is possible?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How it is possible that the infinite can have a finite form? Is it? Form means finite. So God is infinite, and how infinite can take the form of a finite? This is your trouble?

Robin Sherwood: Yes.

Śrīla Śrīdhara Mahārāja: When you say God, how can you say impersonal? What is the conception of God?

Robin Sherwood: To me, God is...

Śrīla Śrīdhara Mahārāja: God. Impersonal means what? Impersonal means no attributes.

Robin Sherwood: Well, in all attributes. To me, God is either, you know, everything, or appearing in my heart. But to see God in a form, in one form, it's very hard.

Śrīla Śrīdhara Mahārāja: If you can see, then what should you see? If we have any eye experience of a thing then it must have a form. Otherwise how eye can experience?

There was one story, about one hundred years back, when British rule was here. They had their centre _____ [?] the British had a strong centre in _____ [?] town, in northern Bengal. Some bishop was explaining from *Bible*. One boy, he came to me later on, he told that he was explaining, when Abraham, or someone, saw Him in dream, that He's giving some advice to him, to this and that.

Then that gentleman told, "I was a boy at that time, I stood up."

If anyone stood up in the meeting then he's to stop the discourse and...

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Śrīla Śrīdhara Mahārāja: ...That gentleman told, "I stood up, and he stopped his delivery, and asked me, 'What do you want to say?'

"You say that from *Bible* that Abraham saw God in dream. But if God has no form, then how he saw in dream, and what did he see?"

He stopped for some time and told, 'I shall have to consider it, and tomorrow I shall answer, the next sitting I shall answer. What the boy has told, it is of course difficult to answer.'"

So it is mentioned in the *Bible* also that sometimes in dream they see God.

How we're to understand? Not form like this. Everything has got a form. The atom has also got a form, the constituent parts they've got a form, every atom, molecule, they have a particular form. If anything is analysed, so many different particles come. Everything has got a form, a quality, a limitation. Form means limitation. Limitation may be in different ways. Even sound may have a form, different type of sound, sound may have a form, limit. Some forms are not to be conceived by our mundane senses. That is the opinion of the Vaiṣṇava philosophy.

But He has got everything, otherwise what is not in the cause can never come in the effect. If there's no form in the cause, then no form comes in the effect in this world. But the difference is, this is mundane and that is spiritual. Soul's eye can see the form, not this fleshy eye. So also, everything, that is transcendental form He has got. Transcendental sound He has got, body, everything transcendental...

...

...He's got no legs, no hands _____ [?] He can see, but He's got no eye. That is, not this mundane eye, but He's got spiritual eye. The eye of knowledge _____ [?] Everything is there. But not like this fleshy substance.

In dream also we can see, we can hear, in dream. But that is not exactly this mundane, but drawn from this mundane. Do you follow? In dream we can see form, but this eye has got no experience of that at that time. It is drawn from this mundane world. But still, without the help of this eye we can see in the dream, we can hear in the dream, we can walk in the dream. But that is not really walking, or seeing, or hearing, as we do when we're awake, this physical, subtle.

So also in the plane of soul it is possible to see, it is possible to feel, to catch, everything is possible. And that is more real than we do here. Because soul proper, the knowledge is, the conception is very pure. Here it is rather vague, attempts here vague. But that is very clear.

So if we compare our dream experience, and this wakeful experience, and we continue the line, then we'll be able to feel that in pure soul also such conception, the talking, the seeing, hearing, everything may be possible, but in different planes. It is possible. And that is not imaginary. That is more real than we've got in this concrete world. This is rather vague. The estimation of this physical experience is rather vague and incomplete. And that is more complete and more real and more substantial, that transcendental experience.

That is natural. Otherwise, impersonal means non differentiation, impersonal. And that is more possible. When He's impersonal, we cannot have any connection with Him, because He's got no attributes. Impersonalism. Impersonal, then this material substance, the objective, impersonal, no person. Then if no person, no subject, then He's mere object. He cannot be subject. This is not possible.

He's super subjective existence. So impersonal is a marginal conception, abstract marginal conception is impersonal, which has got no attributes, and which is not understandable. Then how can we say that anything is impersonal? If it's impersonal, that has got, cannot have any attribute. Or like fossilised substance, no possibility that the attribute is there. But that is also a mere object of our subjective experience. And really, the impersonalist school they say the ultimate reality is impersonal. Then impersonal means which cannot be caught and known by any means from our senses, or our thinking capacity, or anything else. So that is unknown and unknowable. So we have no right to say anything about Him, what to have any connection with Him. Unknown and unknowable. Impersonal. Just as we're in a dreamless sleep, in dreamless sleep we have no experience of anything. So impersonalism is reduced to that position, that can be only marginal, and not positive thing.

So we're to try in this way, that finite cannot know infinite, but infinite can make Himself known to finite. He's super-subjective, beyond the jurisdiction of our senses, the limit of our thought. Our thought cannot reach so far, so high, to the so subtle world. But that subtle-most thing can come down to our experience. Only the connection is possible there by devotion, by dedication. By *bhakti*, we can attract Him to come to our level and to give experience of Him to our plane. That is possible. And we can never go up to His realm where we can see Him. The whole thing, that He will come down graciously to satisfy my every necessity, He may come. And only by dedication, by devotion, we can attain such a condition where He can come and accept me in any way He likes. And my life will have fulfilment then. He can come down. I cannot go up by my own power.

But only increasing my negative side, *dainya*, 'I'm so poor, I'm helpless, I'm needy, I'm fallen.' In this way I can invite Him. With sincere attraction, sincere love, I can invite Him to come down in my level. 'I'm so poor, helpless, mean, all these things. I deserve Your blessings. I deserve Your grace. I'm so fallen.' In this way, increasing our negative side we can attract the positive.

And when the positive comes to accept us, then we can find Him. This is the line of thought. The small can attract a big only by explaining his negative position, can attract, and the positive may come. High may come to low, to help him, to grace him, to bless him. Our position is that with the Supreme Entity, with God, means that. And by this way only we can get Him. We're to do in such a way that He may be attracted by His natural kindness and graciousness. And He will come and accept me as His servitor, as His slave. He'll be kind enough to accept me. Then only a slave can come to mix with the Master, if he's a sincere slave. In that way connection is possible with the so high Supreme Entity as God.

And God means, He has got all these attributes that He can meet and deal with anything in His created world. And very closely, very intimately, He can mix and come and accept and take service, He can do. Nothing is very negligent. Only when he does not want Him, He does not care to come. But if he sincerely wills Him, hankers after Him, He cannot but come. Because everything belongs to Him, and He's got a gracious heart, He can't leave us, as if.

Nothing is impersonal in this world. If we scrutinise then we'll find that there is some specification differentiation particular. Impersonal in the sense that non recognisable, then unknown and unknowable it is not possible. Everything is in the consciousness of God. God cannot know anything else, that cannot be, God does not know about anything. It is redundant, self conflicting. He knows everything. Then through Him everything has got some sort of manifestation, some sort of experience, about its nature, its future, its path, anything, everything. The past, present and future, everywhere there is God, One. So nothing is beyond His knowledge. Even every point of fossil, every atom of fossil, there also God living. Nothing is outside Him.

As you told, so also one European lady delivered a lecture here in this hall. "That we can live with God as family man. This has attracted me most to come here, leaving aside everything, that I can live as a member of the family of God. What more can I want? I'm attracted by this idea. And I've taken risk to come to that mission where it may be possible that one day I'll be happy to serve God as my family head."

Then nothing is impossible. Only the small can capture the big through love and attraction, not by power. Which is impossible to attain by power, that can be attained through affection, through love, through service, through humility. Especially, if we want association with the higher, we must be humble. And my appeal will also be of that nature, to Him, to attract Him. And that is called devotion, *śaraṇāgati*, surrender. The very beginning is surrender, causeless surrender, without any prayer, surrender. No condition, unconditional surrender, that can move the biggest power, the highest power. The most subtle thing, surrender, and as much as its unconditional, it can move the whole, the biggest thing, such it is. And this is called devotion proper, dedication proper. It is approached from the negative side. This is an astounding way. *Bhakti*, devotion proper, has got astounding consequence, results. Unconditional service, the greatest force ever known to the world, that the biggest can be moved, the biggest can be compelled.

This Japanese, this jujitsu, a fashion of fighting, jujitsu, have you known? Do you know? Anyone? When anyone's coming with heavy force to attack, only he slipped and he fell. Something like that. Negative. Punishment, attack by negative line.

So unconditional surrender, that is the greatest force ever discovered, or invented, the high surrender. That moves the highest power. And if you approach Him through any other means you're nowhere. Very finite. He's infinite. But this is the only weapon by which He's hit, unconditional surrender. And He'll be mad to come to you.

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]

In Rūpa Goswāmī's *Bhakti-rasāmṛta-sindhu*, this *śloka*. What is *bhakti*? What is devotion? *Kleśa-ghnī*. The first instalment we get, that all our pains are removed, troubles removed, that first instalment, *kleśa-ghnī*. *Śubhadā*. Then we can feel that very auspicious things are approaching towards me. *Mokṣa-, laghutā-kṛt*. Then we can feel that even liberation is feeling to me very non substantial, unfruitful, *mokṣa-, laghutā-kṛt*. Then *sudurllabhā*. Yet we find yet more we have to make progress, *sudurllabhā*. Even the liberated souls also cannot approach Him, we can find, *sudurllabhā*. Then *sāndrānanda-viśeṣātmā*. A peculiar type of ecstasy, joy, enters into our mind when in relativity with that God consciousness. The last effect, or gift of devotion, *śrī-kṛṣṇākarṣiṇī ca sā*, as if Śrī Kṛṣṇa, the centre of attraction, He's forcibly drawn towards him. *Śrī-kṛṣṇākarṣiṇī*. Kṛṣṇa the Autocrat is forcibly drawn towards him. Such is the power of the *śaraṇāgati*, that surrendering, or devotion, serving attitude. Intense serving attitude can draw the highest Subjective Existence to him, nearby. *Śrī-kṛṣṇākarṣiṇī ca sā*. These are the effects, these are the functions, or forces of devotion, we're told by Rūpa Goswāmī, direct disciple of Śrī Caitanyadeva.

The *prema*, *bhakti* in its highest form is *prema*, love divine, and that has got so much power, and none else. Such power we can never expect to find anywhere. Love, not force, not power, but this sort of power which is negative in character. This is devotion. Form. All the elements that are with me, they have their fullest satisfaction in His company. Whatever demand or hankering of variegated nature there may be in me, everything can have its satisfaction by His connection. *Vaiṣṇava prati aṅga lāgi kānde prati aṅga mora*.

[rūpa lāgi āṅkhi jhure guṇe mana bhora, prati aṅga lāgi kānde prati aṅga mora
hiyāra paraśa lagi hiyā mora kānde, parāṇa piriti lagi thira nāhi bāndhe]

["Seeing the festival of His divine beauty My eyes shed tears, My intoxicated mind is fully absorbed in tasting His virtues, every part of Me deeply craves for every part of Him and My heart incessantly yearns for the thrill of His touch. O *sakhī*, by such intense irresistible love attraction My heart cannot have patience to have Him."] [From Jñāna Dāsa, *Vaiṣṇava-padāvali, Anthology of Vaiṣṇava Songs*]

In *mādhurya-rasa*, it is told by Rādhārāṇī. "Every particle of My body is crying for the embrace of His corresponding particle. All My limbs are crying to get embraced by that body. Not only Myself, but all the particles, all the atoms by which I'm formed, the whole are crying to get, and welcome, an embrace of the other."

That is the God. And every atom has got claim to get the embrace of Him, that positive, negative connection. That is already there. And it is we that separated ourselves from Him. Or we may say, it is our birthright, constitutional demand. But free choice, we're under such helpless condition.

Svarūpe sabāra haya, golokete sthiti. In my soul's deepest existence I'm there. That position, in my deepest conception, I'm placed there, I'm adjusted there. And the maladjustment, I'm far off, that is only hallucinating. My separation with God, that is a hallucinating condition. But if I'm awake properly, this hallucination disease is cured, and I find myself in my own original position, then I'll see that I'm there. *Svarūpe sabāra haya, golokete sthiti*. I'm there, my soul is there, in a particular position, embraced with the Supreme Soul, the Lord of Love. But our deviation, that is in the process of hallucination, *māyā*, misconception. Misunderstanding has taken us so far.

Such hopeful assurance we're given by the experts of the spiritual world. "That you *are* there, but your misconception, *māyā* has taken you so far from you. So far from your own property, your own possession, your own self. You're a foreigner in your own land. That is your present position. But everything there. The wholesale fulfilment of your inner heart is there, and is possible to regain. All particulars of hankering, so sweet, is possible, and free. Not by any partial aspect as we sometimes do here. But the wholesale, with Him I'm connected in such a way. Very near, very closer, very intimate, my position with Him."

"What man has made of man." Wordsworth's poetry is one. As he's in a philosopher's side. "Everything is all right. But what man has made of man. Man has created in his own world and he's losing the nature's gift."

But not only man, the whole creation we find, all created from Him, and we're to be readjusted. Our problem is to be readjusted with our former position, or our natural position. That is God. We want to be reinstated, readjusted, what we've lost by dint of our free choice which is vulnerable free will.

Gaura Hari. 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.

The fulfilment of the fullest order, fullest nature, is possible. I may not know what sort of fulfilment I really want for me. I'm not aware of that. So many subtle hankerings are there in the background. They'll also all come out and we shall have a full engagement with the holiest thing. That is possible, perfect and complete engagement in service. Service is a holy thing. Exploitation is a nasty thing. And wholesale dedication, that is service, that is the purest thing ever found in this world. And in that plane we can have our fullest fulfilment invested to my innermost desire. It is possible.

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

Only in their dream, deceived, by our present knowledge and estimation of the environment. We're to get out of that trap, that proposal of exploitation. This *māyā*, the misconception is throwing a snare to catch us in her trap. "I shall make you happy. You remain here as my master. You exploit me. I'm ready to be exploited by you." This is all misunderstanding. We're a particle. We cannot be a king of the whole. But only misconception makes this possible, if we're being be-fooled by such proposal of *māyā*. "Oh you, stay with me. I shall make you king, lord of my heart. Everything I shall offer for you." This is all misunderstanding for this particle of soul, consciousness.

But the other proposal, you're really a part, just a point of light. You're nothing, very, very meagre. You come to understand you're that position. And, call for adjustment with the whole, that is reality. And this is misunderstanding, misconception, error. The proposal of Māyā that 'I shall make you king,' that is only a trap, a snare. And the truth is that you're smallest of the small. Still, if you approach in this way that you're very small, you're unfit to become a slave with that highest power, that call is reality. And that will take you to the kingdom of heaven. That is truth. So we must not allow ourselves to be enticed by the proposal of an exploiter, 'I shall make you king of this world. So many things I shall supply for your enjoyment.' That is all hoax. Ultimately we're

fettered thereby and we're forced to become a slave to the whims of this *kāma*, *krodha*, *lobha*, these meanest things. And by accepting the proposal of slavery towards that high domain of the Supreme Lord, there we live properly. Really, we enjoy free air for breathing.

...

...then what benefit we can have from such unknown and unknowable substance, cause?

Then the grace, the God and His blessings, holy things, all these high ideals will go, they'll vanish? The idea of goodness will vanish? Ideal of devotion, dedication, God's grace, all will vanish? Everything will lead to impersonal? That is a spiritual death, to think that God is impersonal, He cannot extend His grace to us fallen *jīva* souls. He cannot do this, that. He's ultimately impersonal. He's a zero.

...

...impersonal cannot create anything, the world created, all things created comes from Him, springs from Him. How, if He's inert and without any spiritual exertion, extension? That is the conclusion of the hopeless, the disappointed. Only the disappointed that are working in the wrong way, they're ultimately disappointed, it is their judgement. 'He's impersonal. There's nothing good in this world. The world has got no good thing to give, no representative character.' Impersonal means to do away with everything.

Rāmānuja said, sakala kalyana guna karni [?]

Śaṅkara said, "Impersonal."

Rāmānuja said, "All the good qualities, He's the source of all the possible good qualities we can ever think about. Sakala kalyana guna karni [?] Not impersonal, not *nirguṇa*, not devoid of all attributes. He's rather the source of all the good qualities. That is the positive substance. That is He, God means He. The embodiment of all good qualities, that is God. And not this summation of all negation, all sorts of negative things collected together and has produced God, the prime cause, impersonal.

Puruṣottama He's named. The conception of impersonalism also accommodated in Him in His one part.

[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]

You say that you've read *Bhagavad-gītā*? But you still read *aksaraṁ paramaṁ brahma* [8.3] *Dvau bhūta-sargau* [16.6] Two kinds of created things, *aksara*, *kṣara*. What is *aksara*? Which is constant. And *kṣara* that is making rounds, moving. And *aksara* stagnant.

"Two kinds of objects created by Me. I'm above both of them. *Kṣaraś cākṣara eva ca, kṣaraḥ sarvāṇi bhūtāni* [15.16] All you see they're all moving. And *kūṭastho 'kṣara ucyate*, the constant, the stagnant part, the prime cause of the *kṣara*, that is *aksara*. *Aksaraṁ paramaṁ brahma*. Sometimes that is called by particular sections as Parabrahma. But *kṣaram atīto 'ham, akṣarād api cottamaḥ*.

What is My position? I transcend both *kṣara*, the moving world, and the unmoved world. I transcend both of them. My position is there. And so I'm told as Puruṣottama. *Kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*. Both in the scriptures and in the society of saints I'm told as Puruṣottama."

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]

"I'm the support of that Brahman, what is called Brahman, all comprehensive aspect of the world. I'm even above that, I'm support of that thing."

It is mentioned in *Bhagavad-gītā* clearly.

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]

"Once who has attained the position of Brahman, that purely spiritual consciousness of soul, of personality, not with reference to any mundane material world, but purely soul consciousness, Brahman. *Na śocati na kāṅkṣati*. He does not aspire after anything in this world. Neither he mourns if he loses anything of this world. *Na śocati na kāṅkṣati*. *Samaḥ sarveṣu bhūteṣu*. The loss and gain of this world, both aspects are equal to him. *Samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*. Then he's eligible to get My devotion. From that soul consciousness, to Supersoul consciousness, leaving down this material line of abstract and hallucinating exploitation. From the *jīva* soul plane, to Supersoul plane, to My plane, he's starting, his movement begins. *Mad-bhaktiṁ labhate parām*. My *parām bhaktiṁ labhate*, My real, pure devotion, then he becomes eligible to attain."

It's in *Bhagavad-gītā*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

That God, that the Ultimate Reality must be personal, and we'll be able to approach Him through service. And to live in that holy environment. Our inner aspiration is such. And that is really true.

And that ultimate end is impersonal. We all jump into somewhere where we've got no trace, that is undesirable thing. Everything, that ultimate death, we accept ultimate death of the soul, that cannot be desirable.

But how to get fulfilment of all our mere hankerings, that is the problem, and that is possible in the land, in the plane of dedication. Not in the plane of exploitation. If we're ready to dedicate ourselves for the satisfaction of the whole, the centre, then we can have such a laudable and

aspiring, desired life we can have. Only through dedication, to the centre, to the central aim, not to any part, but the whole, representing the whole, the centre. Now, whether the centre can represent the whole, that is a troublesome question, whether the centre can serve? The *Upaniṣad* says that what is faith? This is faith. The conception of faith is this. What is that?

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

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

83.01.11.C_83.01.12.A

Śrīla Śrīdhara Mahārāja: But there is one substantial thing. If we know Him, everything is known. If we get Him, everything is got. If such conviction we can have, then we can have faith.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

What is the definition of *śraddhā*? *Śraddhā* is a particular faith that if I do my duty to one, the duty to the whole is done automatically. If I get one, if I know one, the whole is known. By knowing the centre of the whole, you know the whole. How is it possible? An analogy also has been given in *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]

Just as if you pour water into the root of the tree, the whole tree is fed. If you put food into the stomach, the whole body is fed. So if we do our service to Him, the whole is served. If we have such faith in us, then we get what is *śraddhā*. So faith is the predominant fundamental foundation over which we can have satisfaction of our devotional aspiration.

Kṛṣṇe bhakti kaile sarva-karma kṛta haya. This is faith. Faith means this, not knowledge drawn from the experience. But it is another thing, it has come down, from up. By knowing the centre we can know everything. By getting the centre we can get everything. It is possible. And such sort of analogy is given. Put food into the stomach, the whole body is fed. In this way. He's the centre. Just as if you can control the sun, the whole world will be controlled _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. This is a peculiar thing, and this is *śraddhā*. If we can know one thing, the whole is known. We can know, we can have one thing, I can get everything. This is a very hard nut to crack, like the faith. In other words, we can think,

aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."]

[*Kaṭha Upaniṣad*, 1.2.20]

If we want to divide things into smaller parts, smallest, then again divide smallest, again divide smallest, no end. And if we go to the line of biggest, then also so big. Again, more bigger, more bigger, more bigger, no end. Then, where to trace Him? In our intellectual inquiry, if we go in greater to inquire the biggest, the most comprehensive, no end. And the most subtlest of the subtle, no end. Then, where is God to be located? The prime cause, the real cause to be detected, where?

So somewhere in the middle, ha, ha, *madhyama adhikāra*, *pramāṇa*. He's in the centre. God as the father, in Christianity. But Vaiṣṇava, they say son-hood of Godhead, Kiśora Mūrti. Son-hood, in the centre. The father, mother, all servants, all extending this side, that side, all servitors. But the centre represents the very gist. The most valuable substance is in the centre, not in any end, outside, not in any end, inside. But He's got central existence. And therefore He controls both sides. *Aṇor aṇīyān mahato mahīyān*.

Hare Kṛṣṇa. _____ [?]

So Kṛṣṇa says, "What is tried to be conceived as infinite, that forms one part Mine."

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]

"The conception of your infinite, that forms one part of Mine. Try to think like that."

A line has got no end, but a line can contain innumerable forms. And a plane can contain innumerable lines. And a solid can contain innumerable planes. So infinite is of what type? A line is also infinite, a plane also infinite, solid also may be infinite. And in negative side a point is infinite, smallest of the small. So all these form of thoughts. And ultimately one thing, like a hypnotiser, what he wants us to see, we cannot but see that. As a hypnotiser controls the subject of a person, and he'll see whatever.

"Are you seeing this?"

"Yes, I'm seeing that."

But real object not outside, but he has controlled the subject, the seer. Seer is controlled in such a way that whatever he orders he says, "I'm seeing that." The real position is there.

I was told that one French scientist recently he's trying to prove that the colour, figure, is not outside but it is within the eye. Ha, ha. The colour is within the eye, not outside.

Did you study philosophy? The sun, the eye, and the colour, from the common origin. *Pañca tan-mātra*. In *satya-guṇa* the sun, in *raja-guṇa* the eye, and *tama-guṇa* the experience of the eye, coming from same source. Bifurcated in these three ways, one is showing, another is seeing, another is seen, all common branch. So also sound, the ether, the sound, the ear.

So coming from the subjective world, and if our subject is controlled, the whole world of our experience is controlled. We're nowhere. What He wants us to see, we're compelled to see that. He has such a peculiar, strange power, will.

"Let there be water." There was water. "Let there be light." There was light.

The will power, so everything controlled. The *jīva* consciousness is controlled wholly by the super consciousness.

All the officers, how they will deal with the subjects? They're controlled by the higher officer.

In this way. We're such.

So with folded palms. "We're Your slave. As You like to play with me I'm ready to do that."

Without challenging mood, this is the real position by which we can thrive. We can have His real nature, we can experience, somewhat. We're helpless. Ha, ha. But still, it is not unsubstantial. But substance is not the fossil. Substance is the pure consciousness. And more than that, real substance is ecstasy, is joy, happiness, that is, and He's that joy Himself, ocean of joy, ocean of ecstasy. That is the concrete thing. All else are their dependent. In the original, in the conception of the experience, the feeling of the ecstasy, that is also a part of ecstasy. Truth, that happiness is the most integral conception of truth. Everyone is hankering for happiness. Where there's any conception, any feeling, the only aspiration is for happiness. So happiness is the centre, pure. When that is misguided in the name of happiness we're meeting displeasure, sorrow, pain.

The central cause comes from happiness, Kṛṣṇa. Kṛṣṇa attracting, attraction. Absolute attraction can come from where? Only from happiness, from ecstasy, the call of ecstasy. "Come to Me."

That is universal, and nothing can be universal. Everyone thinks, "I want happiness. I want to be happy." Happiness is a general call. So the general centre is there, that of happiness.

And He's calling all of us. "Come to Me. Come to Me."

But misguided we are, puzzling, running hither, thither, any which way.

A call from Kṛṣṇa, Mahāprabhu says, "The Lord of love. The Lord of beauty. Reality the Beautiful. Relevant call from Him, and _____ [?] near most heart."

None can deny, that I do not want happiness, want to be happy. Universal call to every heart, every soul, there, wants to be happy. "I want happiness." So pure happiness of the highest order personified. Everything you have got. To have a personal conception of the world, that is not disappointment. That is the highest ideal. Impersonal things, they're under our feet. But personal conception of things, that we can adore, that we can aspire after to be encouraging.

And that to the highest degree is there, the Lord of beauty and love, calling every heart. "Come to Me."

And we're also trying to go but misguided by this or that, the blind lane. We're wandering in the blind lane in quest of that universal happiness, the Lord of love, the enjoyer.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Vasudeva Ghosh 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]

"After coming in the conception of Śrī Gaurāṅga, what He gave to us," - Vasudeva Ghosh is fervently giving vent to this feeling - "If Gaurāṅga did not come and He did not deliver this news of our self prospect, how could we live? It would have been impossible for us to live. So high prospect we've got. And He came and gave this news. 'Oh, you're more than king. You have got such honoured position in the relation of Kṛṣṇa.' And that news of that prospect is given to me by Śrī Gaurāṅga. If He had not come then how could we live? We would have died of suffocation, met death. Am I dead? Without hearing that great prospect of Him, everyone has been announced about their highest prospect. And the Lord has come with that hope to us. It is impossible to have, to sustain ones life without His association." He says in this way. "How could we live?" Vasudeva says, "*Kemone dharitām de*. The very sustenance of our life is there, given by Gaurāṅga, the life worth living. The love we have got or lost, we can do such intimate service to the Lord and we have high position of adoration. We're so great, so big, so high, so noble, that we can remain around that highest Lord. So insignificant we are, neglected we are in this world. Just like a football kicking from this side, going that side, relative like that. And another side in this way we're going round. And our fortune is so high, prospect."

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

...

_____ [?] Nitāi Gaura Hari. _____ [?] Nitāi. Nitāi. Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

...

Tomorrow?

Devotee: I'm going to go to Calcutta tomorrow, and remain for a couple of days. On the eighteenth I'll go to America.

Śrīla Śrīdhara Mahārāja: Tomorrow, for Calcutta? Eighteenth January?

Devotee: Yea. I will try to come back in two months.

Śrīla Śrīdhara Mahārāja: The Mahāprabhu's birth ceremony? March?

Devotee: Gaura Pūrṇimā. Yes. I will try.

What did Mahāprabhu say to the Muslims to turn them into Pāṭhāna Vaiṣṇavas? How did He make the Muslims Vaiṣṇavas?

Śrīla Śrīdhara Mahārāja: When He was coming, returning from Vṛndāvana, He met some Pāṭhāna Vaiṣṇavas on His way. Coming away from Vṛndāvana He was overwhelmed with *prema* of separation from Vṛndāvana. So many symptoms in His body came out, the *sattvika* symptoms. Sometimes fainting, sometimes dancing, sometimes chanting, sometimes rolling on the earth, so many things.

Then one of the Mohammedan group was going towards Delhi, perhaps, and they met Śrī Gaurāṅgadeva. And seeing His feats in so many ways, the leader of that Muslim party was very much impressed. First they thought that, 'this man has much wealth, has much golden coins or so.'

Two or three attendants He had, one Kṛṣṇadāsa Rājaputa, another Sanoḍiyā Brāhmaṇa, and Balabhadra Bhaṭṭa, His attendant.

That leader of the Muslim party he thought that, 'He has been administered some sort of drug, and His condition is such. And these persons have looted His golden coins. They put like that. Then it cannot but be the effect of a particular drug that He's showing so much things.'

Then after Mahāprabhu came to senses, in other words, then that Mohammedan gentleman approached Him. "I saw You just before in an abnormal condition. What You were doing, a normal thinking conscious man cannot move in such a way. They must have administered some drug to You. And perhaps You had some wealth, they have taken it away. Is it?"

Mahāprabhu told, "No, no. I have got some disease. A particular permanent disease I've got so sometimes I'm a prey to that disease. And these persons they're all My friends. They try their best to nurse Me. They're all friends, they're not foe."

Then that leader of the Islam party thought, 'If this is not the result of drug application, then how it is possible? Such feats I saw with my own eyes. Then this is the effect of what thing?' Then with more modest inquiry he approached Mahāprabhu. "That what I saw, that is impossible. You say 'No drug.' But no disease can produce such effects? So please tell me what is the real reality behind this."

Then Mahāprabhu told that, "We hear from the scriptures that the love divine, that is the highest thing, and sometimes through that, Kṛṣṇa comes down. And by His inspiration so many things happening."

Then he had more inquisitiveness. "What is that thing? In our Islam, the *Koran*, all this is not mentioned. Ultimately it's something like impersonal God, mere impersonalism. But You say it is such, Kṛṣṇa, all these things."

Then Mahāprabhu had some talk, then summary is given. "That your *Koran* also contains such ____ [?]

Rue [?] means pure *jīva*, and esk [?] is the plane. Rue, the *jīva* soul may have esk, and that is the highest prospect of him. It is mentioned in your *Koran*. But your *Ācāryas* they do not understand that and they explain in some other way. But really it is there."

Then he remembered, he had some knowledge of *Koran*. "Yes, the esk, or rue, all these mentioned and such meaning is possible." Then he thought that, "He's not a man of ordinary type, Śrī Caitanyadeva. Anyhow He's of the highest standard of spiritual life." So he submitted. "What I saw, this is not an exhibition, it is natural feeling of love for the Supreme Lord. I want Your Grace. Please accept me as Your disciple, and make me blessed. I want Your blessings."

So Mahāprabhu asked him, "Yes. Chant Kṛṣṇa *Nāma*. Hare Kṛṣṇa. That is the only way to."

And those with that *mullah*, leader, with three of his followers became. One was Vijulī Khān. They accepted Mahāprabhu's Grace, and so they're taking Kṛṣṇa *Nāma*, Hare Kṛṣṇa *mahā mantra*. Their fame, they're known as Pāṭhāna Vaiṣṇavas. They came from the Pāṭhāna society, the section of the Muslims. So they were, rather this mission, as Pāṭhāna Vaiṣṇavas. Vaiṣṇavas coming from the Pāṭhāna section. In this way they got some acquaintance amongst the Vaiṣṇavas and society, the Pāṭhāna Vaiṣṇavas. One Vijulī Khān, he was a little advanced, in such realisation. That is the Pāṭhāna Vaiṣṇavas.

And that was done near Soro. From Vṛndāvana, coming this side, the nearest Ganges is in Soro, Śrī Soro-kṣetra, _____ [?] Soro. In that place these things took place. From Agra to Katmandu, the narrow gauge rail line went on, and there one station is Soro. There it happened. Soro-kṣetra, _____ [?]

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You're a little satisfied? Eh?

Devotee: Of course I'm satisfied. Yes.

Śrīla Śrīdhara Mahārāja: Inner satisfaction, we're assured our inner demand. Eh? That we can have our inner fulfilment to the fullest extent. We can realise if we come near about Kṛṣṇa consciousness, Kṛṣṇa conception of Godhead. *Kṛṣ ṇa*, He attracts, and He gives satisfaction. And His nature is beautiful. *Satyam, śivam, sundaram*. Real beauty, ecstasy, love, all similar things, same, embodied. And that attracts everyone. The power also attracts but that is superficial. Real attraction is of love, *anurāga*, *ānandam*. We want to be happy. Sometimes we reject power while searching for ecstasy.

_____ [?] He was a son of a king, but he left his kingdom. There and then he left that position of power and enjoyment and for heart's satisfaction, for *sukham*, for ecstasy. He began to search and travel the whole area.

So Kṛṣṇa represents the beauty side, love divine. That is ecstasy, the mercy, all these higher things, above justice. Causeless, not under the jurisdiction of justice. A plenary and automatic, spontaneous flow.

Devotees: _____ Ha, ha. Full belly, belly full [?]

Śrīla Śrīdhara Mahārāja: Then I dissolve the class here.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya...

...

Śrīla Śrīdhara Mahārāja: ...clear, the God is Person, He's enjoyer, and everything to be enjoyed by Him. For Himself. Everything for Himself. He's for Himself. This is Vaiṣṇavism. He's for Himself and everything for Himself. That means He's enjoyer of everything, and we're to supply His enjoyment,

our position, *prakṛti. Prakṛti* means the energy which moves, works. The working energy is *prakṛti*, and to what purpose? To fulfil His satisfaction. He's Puruṣa. *Puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate*. So the symptom of Puruṣa is that He's the enjoyer of everything. And the nature of *prakṛti* is this, that he supplies the enjoyment, he's used for the enjoyment. *Prakṛti* Puruṣa.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

Among other gradations in the west, _____ [?] India has got spiritual brain, and America has got energy. Both combined they may _____ [?] Puruṣa is with eye, but lame, Puruṣa, lame but endowed with eye. *Prakṛti*, their limbs are perfect but they're blind. So the eye, Puruṣa, he's on the head of the *prakṛti* who has got full limb but blind. The Puruṣa, the eyed man, he has climbed on the shoulder of the person whose limbs are all right, but he can't see the way. So he's guiding, "Go this side, this side." And this man is carrying on the shoulder. *Prakṛti* Puruṣa combined, the world going on. *Prakṛti* is blind. *Kārya- kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate*. Blind energy, that is moving. And Puruṣa, eyed but lame. Two things both combined. The seer of the way is Puruṣa, guider. And the *prakṛti* is guided, moving.

In America, where is home?

Devotee: San Francisco. It's near where Goswāmī Mahārāja lives. Close, about forty miles.

Śrīla Śrīdhara Mahārāja: You connect with him? Sudhīra Mahārāja, that *Search for Kṛṣṇa*, is any copy here? No? Maybe with Govinda Mahārāja perhaps.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The Search for Kṛṣṇa. Reality the Beautiful. First part, published from there.
_____ [?]

Devotee: Guru Mahārāja telling one *Ambrosia*...

Śrīla Śrīdhara Mahārāja: One copy of *Ambrosia* available amongst you? No?

Devotee: There's copies in the cabinet here Mahārāja.

Devotee: *Ambrosia*?

Vidagdha Mādhava: Yes, there's copies here.

Śrīla Śrīdhara Mahārāja: Three?

Vidagdha Mādhava: Some.

Śrīla Śrīdhara Mahārāja: Some copies? So one copy may be given to her.

Devotee: There are two copies.

Śrīla Śrīdhara Mahārāja: Two copies _____ [?]

Devotee: There's one more left in the cabinet.

Śrīla Śrīdhara Mahārāja: Here, you may take this.

Devotee: Ha, thank you.

Śrīla Śrīdhara Mahārāja: A collection from many, many sayings of very higher level. You'll find satisfaction reading how the devotion _____ [?] the Supreme Personality _____ [?] Authentic quotations from various scriptures of high order.

Devotee: Another book published.

Śrīla Śrīdhara Mahārāja: _____ [?] You manage to send some copies of this book here.

Vidagdha Mādhava: How many?

Śrīla Śrīdhara Mahārāja: _____ [?] We shall try to publish another edition from here.

...

Robin Sherwood: Robin.

Śrīla Śrīdhara Mahārāja: Robin Crusoe?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Have you gone through that book, in your childhood?

Devotee: Yes. Robinson Crusoe.

Śrīla Śrīdhara Mahārāja: Robin Crusoe, a novel. He was lost in the ocean, Robin Crusoe.
And the meaning underlying?

Devotee: It's a type of bird, in America.

Śrīla Śrīdhara Mahārāja: A bird in the seashore? Where to be found? In the hill, or seashore?

Devotees: Forest.

Śrīla Śrīdhara Mahārāja: Forest. Robin. A bird means, in Sanskrit, sound. In Sanskrit the *rāva* means sound. "My *rāva*." *Kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsya-lāsya-bhāsvaraṁ*.

[prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanaṁ
plāvitāśru-kāñcanāṅga-vāsa-cāturaṅganam
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsya-lāsya-bhāsvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram]

["Hopelessly overwhelmed by the wave of Love Divine, Lord Gaurasundara madly danced and chanted the Holy Names of Kṛṣṇa. A stream of tears fell from His eyes, with tear-drops falling onto His golden chest and His saffron garments that are the colour of sunlight. The earth itself was drenched in His tears, when He wandered here and there deeply absorbed in remembrance of the Divine Love that Śrī Rādhā feels for Śrī Kṛṣṇa. In the mood of *mahā-bhāva*, He would break out in loud laughter and without restraint would cry out at the top of His voice, "Kṛṣṇa, Kṛṣṇa!" In this way, by the many different postures of His pastimes, the brilliance of His beauty and rapture was displayed to the highest degree for the fortunate devotees who were present there. I fall at the feet of Śrī Chaitanya Mahāprabhu, the Golden Volcano of Divine Love."]

[*Śrī Śrī Premadhāma-deva-stotram*, 40]

In *Premadhāma-stotra*. When Mahāprabhu was wandering in Vṛndāvana, loudly He's chanting Kṛṣṇa Kṛṣṇa. And that sound, and that is of course backed by the *bhāva*, the inner emotion. Sometimes laughing, sometimes dancing, sometimes rolling on the ground, and tears flowing from the eyes so profusely that the ground below His foot is being wetted. In this way He's wandering in Vṛndāvana, thinking about Rādhā- Govinda. He went to Rādhā-Kuṇḍa, and there, suddenly He had some, He came out from His emotional mood, and asked, "Where is Rādhā-Kuṇḍa here?" _____ [?] "Where is Rādhā-Kuṇḍa?" He came out of His trance. And there was some paddy field, and He took some water from some paddy field, and bathed in that *kuṇḍa*. Afterwards there was a pond dug out, and now it is known as Rādhā-Kuṇḍa. That was forgotten by all, and the tank was also covered by earth, and that was transformed into a cultivating land.

But Mahāprabhu in His transcendental trance went nearby and asked the people, "Where is Rādhā- Kuṇḍa?"

"We do not know."

Then with His emotion He took some water from paddy field. And began to chant the *stotram* from the *śāstra* of Rādhā-Kuṇḍa. So this is the great nobility of this place, the highest place in Vṛndāvana. Where Kṛṣṇa with His most confidential group performed His *līlā* there, in the water, as well as on the bank. That is Rādhā-Kuṇḍa. Hare Kṛṣṇa. The land of spiritual love, transcendental love, love divine. Where sacrifice to the highest extent. Love means sacrifice, must be backed by sacrifice. The degree of sacrifice creates nobility. What is noble, there is sacrifice. And sacrifice to the highest degree for the satisfaction of Kṛṣṇa is found only there in Rādhā-Kuṇḍa *līlā*. The whole Vṛndāvana area, the holy land of spiritual sacrifice...

Śrīla Śrīdhara Mahārāja: *Līlā*, pastimes of Śrī Kṛṣṇa with His own group, selected few. That was performed there, to the highest degree. Rādhā-Kuṇḍa. The Name Rādhā means *ārādhanā*, that is sacrificing, worshipping. Worshipping also *ārādhanā*. Sacrifice is great, sacrifice is noble. Only sacrificed souls can live in that area of divine love. Not a tinge of this black enjoying, exploiting tendency, exploitation is black. The characteristic is not to be blamed but the motive of enjoyment that is bad, we are to take it, we are to understand that. The motive may be black, motive may be white, but the movement similar. Unbridled exploitation, that is the most heinous thing for us, that is the root of all disease. At the same time, sacrifice of infinite character, that holds the highest position, it knows no bounds of sacrifice. Surrender, the plane of surrender, the structure is there but the plain foundation is surrender, wholesale surrender, and the structure is going above, there is spiritual world, divine.

...

Śrīla Śrīdhara Mahārāja: ...there in America?

Student [Robin Sherwood ?]: Hmm, I'm a student.

Śrīla Śrīdhara Mahārāja: A student? Studying in general line or any technical line?

Student: Philosophy and religion.

Śrīla Śrīdhara Mahārāja: Philosophy, that is your subject? In what university you are a student of, the university, by name?

Student: San Francisco State University.

Śrīla Śrīdhara Mahārāja: And where was this Dayādhara Gaurāṅga a professor? Do you know Dayādhara Gaurāṅga?

Devotee: No Mahārāja, I'm not familiar.

Śrīla Śrīdhara Mahārāja: He's a Doctor there in some college and also research scholar he was. His previous name I forget. [Dr. Daniel Murphey Ph.D.] [Neuro]physiology perhaps was his department, researching.

So religion and philosophy, then you have not studied Hegel? Perfectionism, Hegel's philosophy is known as perfectionism, or panentheism, not pantheism but panentheism. The doctrine of Hegel's philosophy, German philosopher. Perfectionism. He says, "Absolute, absolute both conditioned, unconditioned combined. Thesis, antithesis, synthesis." That is his line. The progressive, every progressing, thesis, antithesis, and synthesis, in this method the whole thing is progressing. Panentheism is the name of his doctrine, and Perfectionism. The Absolute is by Itself and for Itself. Then die to live. These are his very chosen expressions. Die to live. If you want to live a proper life you will have to die as you are. Your ego must be dissolved and then the inner, finer self will come out. A good philosopher amongst the Westerners which helps Vaiṣṇavism, comes in the line of Vaiṣṇavism. Die to live. And He is *the* enjoyer.

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]

This is the most vital point to establish God as person, He is *the* enjoyer. If anything is enjoyed the enjoyer will hold the supreme position, it cannot but be. Everything meant for His enjoyment then He is the Supreme, the Absolute is supreme and then everything meant for His satisfaction. A necessary truth and not questionable.

And also his one obiter dictum, that no object can exist without subject, there must be a thinker. I may say fossil, what is fossil? Black, hard, stony, but that is a state of a subject, thinking stage. Black, where is that black? A stage of consciousness. So any existence supposes subject, or consciousness. That is a strong point of argument. No object can exist without subject, and no subject can exist without object. Thinker and thought, if there is thinker he must be thinking something, the object is there. And if there is any object then what attribute it has got that must be reflected in the subject, otherwise no existence is possible, to stand. Do you follow?

Student: Yes.

Śrīla Śrīdhara Mahārāja: These are all Hegel's original conceptions, contributions. Very important philosopher, and very near to Eastern thinkers. Hegel's philosophy is very close to Rāmānuja's philosophy. And Kant's philosophy, Kant you know? Hegel, Kant, all these names you do not know? Whose name do you know?

Student: I studied most of the Eastern philosophers and avoided the Western.

Śrīla Śrīdhara Mahārāja: Do you know Descartes who is told as the father of modern philosophy, Descartes. Locke, Hume, then Berkeley, the extreme subjective thinkers. Locke, Hume, Mill, Berkeley, Johnson, Kant, Hegel - all these Western philosophers.

Student: I prefer Eastern. I study Zen, and Taoism. I study Eastern philosophy the most. But I have to study the Western.

Śrīla Śrīdhara Mahārāja: What? Śaṅkara? Yoga? What philosophies you study? Eastern philosophy is Sāṅkhya? Yoga? Nyāya? Vaiśeṣika?

Student: I studied Zen, Buddhism, and Taoism, from China.

Śrīla Śrīdhara Mahārāja: From China Christism (?), one previous prophet was in China before Buddhism, Christism (?) was present there in China. Taoism. Plato, have you studied Plato, Socrates, Plato?

Student: O yes, yes.

Śrīla Śrīdhara Mahārāja: Aristotle?

Student: I studied them a little.

Śrīla Śrīdhara Mahārāja: Parallelism, parallelism by whom? Aristotle or Plato? This is also accepted to certain extent.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

This world's the perverted reflection of the original spiritual world. That is parallelism of Plato, parallelism. She's a student of philosophy and religion?

Devotee: Yes. And she was wondering have you any message for Haṁsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: But this Dayādhara was given to me by Haṁsadūta Mahārāja?

Devotee: No, no, this is a letter from her. But she's returning to the area where Haṁsadūta Mahārāja is and was wondering if you have any message for Haṁsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: Nothing I can give to him. But only I can see him and meet me once I will be happy. If he comes here he may meet me. I want to see him, that is the meaning.

That Dayādhara Gaurāṅga what was his previous name? [Dr Daniel Murphey]. He was sent to me by Haṁsadūta Mahārāja. Haṁsadūta Mahārāja told that "I am initiating them there, but not all whom I think more in Malaysia." There is a centre of Haṁsadūta Mahārāja, he was working there, but there was some difference and he started a centre independently, I am told, in Malaysia. You have not seen him? Dayādhara Gaurāṅga.

Devotee: Yes, I've met him Mahārāja when he was here. I spoke with him one afternoon.

Śrīla Śrīdhara Mahārāja: But you don't know his previous name, and previous address also?

Devotee: No, I don't Mahārāja.

Śrīla Śrīdhara Mahārāja: But there must be office records.

Devotee: I think he mentioned he had gone to school in Texas, which is another state in America.

Śrīla Śrīdhara Mahārāja: Now he's in Malaysia, he has established a separate centre there in Malaysia. The other day we received a letter from him.

The ISKCON wanted to oust this Tamāla Kṛṣṇa, Haṁsadūta, and this Jayatīrtha Mahārāja. ISKCON wanted to oust these three Ācāryas. And Haṁsadūta Mahārāja came to me, Tamāla Kṛṣṇa, I called for the committee and some of the secretaries and Presidents came here. Bhāvānanda, Jayapatāka, and many others. And I told them that they're appointed from Swāmī Mahārāja direct, as Ācārya. So suddenly and eagerly you should not oust them and give any punishment. Then its whole structure will loose its prestige in the West. If anything wrong, settle it within yourself, make compromise, compromise. Otherwise the very root is *śraddhā*, faith, and the very foundation of faith will be shaken if three Ācāryas direct appointed by Swāmī Mahārāja you go against them and punish them. Then your own position will also be shaken towards the disciples. What do you think? All the Ācāryas are vulnerable, any day they may also do some wrong and maybe outcast. We hear also the took my advice and anyhow that compromise was made.

_____ [?] sent to me, special attraction for me. _____ [?]

Devotee: When I was in Vṛndāvana, the Goswāmī from Rādhāramaṇa Temple, he said that when your Guru Mahārāja came to Vṛndāvana he made much controversy because he was preaching Caitanya Mahāprabhu was Bhagavān. And he said that eventually a great debate was held in Bengal between the Gauḍīya Vaiṣṇavas and those who were opposed to this idea of Mahāprabhu being God. Can you tell something about this?

Śrīla Śrīdhara Mahārāja: Yes. The other day I told, perhaps you were not present.

The *smārta* section, that is generally the followers of Śaṅkara, they filed a petition to Mahārājah Krishna Candra of Krishna Nagar. "There was a famine or something at that time, the cause of this famine is that a man is being worshipped as God, that is the root." The *smārta paṇḍits* they gave signature to such petition.

So that Viṣṇu Prīya installed Mahāprabhu, so when they heard this news that this may be stopped or disturbed, then underground they built a provisional room, and there put the Śrī Mūrti and with some sweetmeats there they closed.

Then a dream was given to one Tota Rāma dāsa Bābājī in Vṛndāvana, he was a good Sanskrit scholar. And another dream was given to Rājā, the king of Manipur, he was a chief, giving some rent to the British. He was also Gauḍīya Vaiṣṇava, in the disciple line of Narottama Ṭhākura. And both of them came here.

Tota Rāma dāsa Bābājī came and he went straight to the king, that: "*Paṇḍits* of this locality they say that Śrī Caitanyadeva is a man and not God. So man worshipping must be abolished, stopped. Otherwise the people in general are suffering from famine and other natural catastrophe. So invite your scholars. I have come from Vṛndāvana to show that in many scriptures there is reference to the fact that Śrī Caitanyadeva is not a man but He is the Lord Himself, God Himself. I want to prove by quotations from the ancient scriptures. You call for your *paṇḍits* that are opposing to this fact."

So there was an assembly of the *paṇḍits* in Mahārājah's Krishna Nagar court. And Tota Rāma Bābājī he proved from the different quotations that *Nāma-Saṅkīrtana* is the *Yuga-dharma*. And to preach *Yuga- dharma*, *Nāma-Saṅkīrtana*, Bhagavān the incarnation of God comes down to

establish. It is mentioned in many places, he showed those references. And the *paṇḍits* could not stand on his face.

And another, the Manipur Rāja, Mahārājah of Manipur, he also came and saw Krishna Candra who was inferior in position to him: "I want some land here as lease from you."

By his approach, Krishna Nagar Mahārājah he was very much satisfied that a man of higher position has come to see him. He offered, "Yes, not lease, I shall make a free gift to you as much land as you want were you please locate."

But, "No, no, I want lease from you."

Only dinar [athanni ?], half a rupee, lease. This Manipur soil was given by Krishna Nagar Mahārājah to that Manipur king. And there he constructed a temple and installed Mahāprabhu's *sevā*.

In the meantime when Tota Rāma dāsa defeated those *śakta paṇḍits*, then Mahāprabhu's *sevāite* at that time, they took up again from the underground room on the floor and began His regular *pūjā*, worshipping.

So after that, the construction finished here and Manipur Rāja he ordered that installation of Mahāprabhu must be done according to my dream. But they reported that original Mahāprabhu has already come up and regular worshipping is going on there. Then he put the name Anu-Mahāprabhu, Anu-pasya (?) after. That was main Mahāprabhu installed by Viṣṇu Prīya Devī, and next, after that, Mahāprabhu is installed here. So Anu-Mahāprabhu in Manipur side, there are two temples of the Manipur people here just on the front of that Devānanda Gauḍīya Maṭh, Manipur, two Deities. That Anu-Mahāprabhu is on the north side, that is ancient. And which is on the southern side, that was installed afterwards by a queen of Mahārājah.

But this is the story, that sometimes some objection came from the local scholars that Mahāprabhu is a man and not a devotee and not the Lord Himself. But it was proved by some *paṇḍita* Tota Rāma dāsa Bābājī. He was a scholarly *bābājī* and he from the scripture's quotations he proved that He was not a man, He was the Lord Himself. This is the story. Hare Kṛṣṇa.

Gone already, Robin, she has gone? Gone to Calcutta.

With one of you, this gentlemen who came from ISKCON?

Devotee: I have seen her before, I have seen her in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana, six months ago she was in Vṛndāvana, she told. Hare Kṛṣṇa.

Devotee: You once met with some big Muslim leaders in Pakistan, and you had very strong effect on them by your preaching. I was wondering how you approach preaching to Muslims?

Śrīla Śrīdhara Mahārāja: I met perhaps twice, face to face, one in Allahabad, another in Dacca. The Dacca, he was a post graduate student, and in Allahabad he was a leader of the Muslim community but little liberal. He went by *Bhagavad-gīta*, or went through *Bhagavad-gīta*, had some knowledge. And this man was a student, his question was after I delivered a lecture in the university hall. Generally when before lecture we say that if any questions arises regarding some points delivered

in the lecture, then don't disturb when the lecture is continuing. After the lecture is finished we shall answer any questions relating to religion. The lecture finished then one gentleman rose up and told: "Rāmacandra was the ideal king of your community."

"Yes."

"What is the justification of His murder, His killing a man who was born in a *śūdra* section, because he was engaged in penance. One, sambuk [?], a *śūdra* man, he began penances. A *śūdra* family man, by birth *śūdra*, he began penances, *tapasya*. And for that he was punished, he was dealt with by capital punishment by Rāmacandra. He Himself cut off his head. What religious conception may be there?" That was his question.

I answered, that who is *śūdra*? One who has to mourn, he's *śūdra*, *sutaḥ dhari*, *sutaḥ* means to mourn. One who mourns he's a *śūdra*. Whose property is mortal things, who is after search of mortal resources, he will have reaction when the things will go away. So *śūdra* means that.

So penance means to collect more power. Then collecting more power he will come to conquer the world, like Hiraṇyakaśipu, Rāvaṇa, etc. And that sort of struggle means a great disaster into the country, to give great trouble to a large portion of the country, troublesome. And as a reaction he will have to suffer the same effect. So, one who is making penance for acquisition of material property, that is not good for him and also for the people at large. So that was nipped in the bud. By being beheaded he was saved from that. You try to understand this.

And they're all satisfied in the principle of the Dacca college and came along with me. "Yes, I'm satisfied."

And another gentleman in Allahabad he came, my point I do not remember, to understand some portion of *Bhagavad-gītā*. He says: "I can't assimilate these things."

I helped him according to my might, that this is the solution here. And he was also satisfied.

Twice I meet Muslims I think and not a great affair.

Vidagdha Mādhava: One ISKCON devotee he's very much interested in diorama exhibition work, clay dolls. A sculpture of clay, straw dolls, painted. Sometimes scenes from *Bhagavad-gītā*, maybe Kṛṣṇa *līlā*, Rāma *līlā*.

Śrīla Śrīdhara Mahārāja: Construct so many Mūrtis?

Vidagdha Mādhava: Yes, it is, Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he arranged for a very large exhibit. And Bon Mahārāja said that this exhibit was documented. This one devotee is asking if you might know were this exhibit is documented, where one might find out more information about this particular exhibit? It was very successful. *Crores* of rupees came with, many, many *crores* of people saw the exhibits.

Śrīla Śrīdhara Mahārāja: Exhibition, yes. He came to see the exhibition?

Vidagdha Mādhava: No, this devotee he wants to research information on this exhibit of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. He wants to research more information, for more dioramas. And he's asking if you know possibly, is it Dacca where this exhibit was mostly? Or where it might be documented, there might be more information somewhere?

Śrīla Śrīdhara Mahārāja: With relation to place, in Calcutta, in Navadwīpa, and Dacca, Allahabad, Benares, Patna, all these places. And in Kurukṣetra also, near Delhi. By exhibition, the *līlā* was shown

to the public. Here such incidents took place, in Delhi, Kṛṣṇa came with His party from Dvārakā, and the *gopīs* also went from Vṛndāvana, met together. And what conversation, and all these things in *Bhāgavatam* and other places, and that was shown by figures there, in Kurukṣetra. Then the Calcutta exhibition, first year in a small scale, and next time it was in a higher scale, and it attracted a large number of people from different parts. And then in Māyāpura also an exhibition was shown, there also attracted the local people. And then again it was taken to Benares, Allahabad, and perhaps Patna.

Vidagdha Mādhava: Were there any pictures taken of this exhibit, any photographs?

Śrīla Śrīdhara Mahārāja: Might have been, old Gauḍīya-Patrikā might have published such, the portrait of these exhibitions.

Vidagdha Mādhava: That's in Calcutta, *Gauḍīya-Patrikā* ?

Śrīla Śrīdhara Mahārāja: They may have anywhere, even those *Gauḍīya-Patrikā* may be with this Manovirama (?) Prabhu. Or here, with the old members, old subscribers of *Gauḍīya*, with them it may be found.

Devotee: Mahārāja, some of the scholars, many of the scholars believe that the Āryans came from out of India into India. Maybe two thousand twenty-five hundred years ago, and they were not here five thousand years ago.

Śrīla Śrīdhara Mahārāja: The name India, that is given, not a very ancient word. Sind, the Hind, Hind means from the Sindhu River in Punjab, now in Pakistan, Sind. The Muslims they called it Hind. And which is on the other side of the Sindhu River, that is Hindhustan India. In this way the name has come. But Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, in this way divided we find in *Bhāgavatam* and other places. And the jurisdiction, how much it is difficult to say now. Because the Himālayan Mountain was lower, now it has gone up. And so the places of the Āryans they have come on this side, from the peaks of the mountains are forced to come this side. Badarikāśrama where Vyāsadeva lived, that is also now so high. On that side, the Saraswatī River, Ambarīṣa Mahārāja, that ancient emperor, he used to perform *yajñā* on the banks of the Saraswatī that goes towards Dibyart [?] and other higher places. That was lower at that time, now Himālaya going up. And they're also going up, too much cold, they're migrating this side.

Devotee: Did the mountains go up suddenly or gradually?

Śrīla Śrīdhara Mahārāja: Then it is not, gradually it is this way spreading.

This is all from the empirical representation, but the spiritual representation is quite different.

It is in the line of Berkeley. "Not that we are in the world, but world is within us."

Mind is not in the world, world is in the mind, to everyone. The world means the conception of the world, nothing else. So the subjective reality, that is the most basic and fundamental. And this, what we say this gross material world, that is only idea. Ha, ha, ha. What one man sees another man may not see the same thing. As A sees B may not see the same sight as A sees, maybe different.

Devotee: Mahārāja, I remember once I read an interview with Swāmī Prabhupāda and one gentleman.

And the gentleman said: "Well, chanting Hare Kṛṣṇa is very nice, but still we want the material things."

So Swāmī Mahārāja said: "Well, chant Hare Kṛṣṇa and you will get that too, you will be satisfied."

Śrīla Śrīdhara Mahārāja: I can't follow what he says.

Vidagdha Mādhava: He said one man was speaking to Swāmī Mahārāja, and Swāmī Mahārāja he said, "Chant Hare Kṛṣṇa."

The man he said, "But Swāmījī, I want material things."

So our Swāmī Mahārāja said, "Then chant Hare Kṛṣṇa and you will get those things also. You'll become satisfied materially and spiritually."

Śrīla Śrīdhara Mahārāja: Then?

Vidagdha Mādhava: So he's asking is that...

Devotee: I was asking, you mentioned just before about performing austerities and penances for material things.

Śrīla Śrīdhara Mahārāja: Eh? What's his point?

Vidagdha Mādhava: He's saying previously you spoke about austerities and penances to attain material ends, material gain.

Devotee: That would not be the same as chanting Hare Kṛṣṇa in the material sense?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Vidagdha Mādhava: No, he's saying it is not the same as chanting Hare Kṛṣṇa. That's his question. Austerities and penances for material things is not the same as chanting Hare Kṛṣṇa?

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Śrīla Śrīdhara Mahārāja: I was told, one gentleman he had insomnia, no sleep.

Then someone asked him, "Go to Swāmī Mahārāja, join *kīrtana* party."

He came and the Hare Kṛṣṇa movement, the chanting was going on. Then anyhow some sleeping tendency came in him. And he was very much satisfied and also he gave good contribution, he was a rich man. Because he fainted, ha, ha.

As Swāmī Mahārāja told to Acyutānanda Prabhu, "What talk I had with Śrīdhara Mahārāja if I give it to you you'll faint."

So Hare Kṛṣṇa is such that he can't tolerate the least of it. The enemy force takes him away unconsciously. Ha, ha, ha. And your answer, na caidui nai gune sesa phala phalday [?]

Sometimes the real aim of Hare Kṛṣṇa movement is towards the land of Kṛṣṇa. But there may be a little slip, it may not be properly done. Whatever little defect here and there, that gives some benefit of this material world. It's proper aim towards Kṛṣṇa. But due to defect within us when we engage ourselves in that sort of realisation some internal defects appear. And in connection with that Hare Kṛṣṇa these worldly achievements come very easily, though we do not want it sometimes. In it's retinue from the negative side it appears, we are told. But that is not the object of pure devotion. Still, because there is some defect in that sort of realisation due to defective tendency, some unwanted auxiliary things are produced, sometimes. *Nāma-aparādha*, the offences to the Name, that sometimes contributes these worldly achievements, and not pure Name.

Vidagdha Mādhava: These are like weeds? These are what are called the weeds of chanting offensively? It's a watering process, and these weeds grow?

Śrīla Śrīdhara Mahārāja: Yes, that may be something like that.

Devotee: But sometimes Mahārāja a person may only be interested in getting material things. A person may...

Śrīla Śrīdhara Mahārāja: They also do, that *sakāma-upāsanā*, that is not pure devotion. There are so many who are worshipping and getting.

kāmais tais 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 commits offence also. So many process of worship where they file a petition. "I want this, this, these things also. I'm *saṅkalpa*. I worship You. Please give me these things." And by that prayerful mood sometimes the gift comes.

krsna bhali ami bhaje magie visay shuk, amrta chadi vismagia sei bara mukha [?]

Sometimes He protects His devotee from such side issues, and sometimes He avoids. More *bhakti*, *śuddha-bhakti*, that means Kṛṣṇa to give Himself up to that person, the worshipper. *Śuddha-bhakti* means he wants to attract Kṛṣṇa Himself. But when Kṛṣṇa likes to avoid him He gives some other thing, and comes away. There is some intrinsic disability or impurity in the worshipper when Kṛṣṇa He deals in such a way, deceives him. The worshipper is formal but not very sincere, in that case it comes to happen like that.

Gaura Hari.

Devotee: In the *Bhāgavatam*, the appearance of Lord Buddha is given and His mission is given. But why did the Lord throw out the whole Vedic system?

Śrīla Śrīdhara Mahārāja: Not one Buddha, there are different Buddhas. *Budhā* means wise, from *buddhi budhā*, wise man. So Buddha is not one, there are different Buddhas. Different Kapilas, Kapilas are not one, one Kapila, Godless, one Buddha Godless, another Buddha incarnation of God.

Devotee: Godless Buddha, why did he come and throw out whole *Vedas*? Instead of coming as reformer, using the *Vedas*...

Śrīla Śrīdhara Mahārāja: So many came reformer, not only Buddha, Buddha, there are so many persons, stalwarts, they come to preach their own doctrine, mostly atheistic.

Devotee: But if the Buddha was incarnation, Avatāra...

Śrīla Śrīdhara Mahārāja: That, he's another, what recognition in *Bhāgavatam*, Daśa-Avatāra Buddha, that is another Buddha. And this Buddha is another, *nasthika* Buddha, atheistic Buddha. Buddha does not believe in the existence of soul even, not only God but *jīva* soul does not exist. But only he believes in transmigration of soul. He believes in the mental system and transmigration.

The Cārvāka, like a peculiar things, with the dissolution of this body nothing remains. But Buddha says with the dissolution of this body the mental system remains, and when the mental system is dissolved nothing remains. That is the atheist Buddha.

And the Avatāra Buddha, incarnation Buddha, He also came to preach against the *yajñā*, the *karma-kāṇḍiyas*. "Who will take, to kill the animals, leave them, it is reactionary. You rather take the holy path towards the realisation. You are making too much of the sacrifices of the beasts in the name of the Lord." He came with that object. When the sacrifice of the beasts was increased to its highest degree, then as a reaction to that Buddha came to preach. "Don't, in the name of the Lord, don't kill so many beasts in the world. Take some *sattvika* course."

There was a case in Buddha Gayā between the Buddhist and the Śaṅkara school. Śaṅkara school accepts Buddha as incarnation of God. And the atheist Buddhists they demanded that Buddha Gayā, that that must come to our administration. But the Śaṅkara school they put a suit into the court, brought a suit, "That this is not their Buddha, it is our Buddha. He's Avatāra, He's not atheist." And I was told that the Śaṅkara school they gained the case.

Vidagdha Mādhava: Guru Mahārāja, are they dealing with the same personality or two different persons entirely?

Śrīla Śrīdhara Mahārāja: Two different persons.

Vidagdha Mādhava: They appeared at the same time?

Śrīla Śrīdhara Mahārāja: No.

Vidagdha Mādhava: Then when did the atheist Buddha appear?

Śrīla Śrīdhara Mahārāja: That's not very particularly known. In *Bhāgavatam* it is mentioned, *buddho nāmnāñjana-sutaḥ, añjanā-sutaḥ buddha, kīkaṭeṣu bhaviṣyati*.

[tataḥ kalau sampravṛtte, sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ, kīkaṭeṣu bhaviṣyati]

["Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."]

[*Śrīmad-Bhāgavatam*, 1.3.24]

And this Buddha's mother was Mahā-Māyā, not Añjanā. In *Bhāgavatam* it is mentioned that Añjanā was the mother of Buddha, *buddho nāmnāñjana-sutaḥ*. Mother's name was Mahā-Māyā.

Devotee: Yes, He appeared in Nepal.

Śrīla Śrīdhara Mahārāja: In Nepal. And that Buddha appeared in Gayā, Bihar.

Vidagdha Mādhava: In the incarnation Buddha He also preached non-violence.

Śrīla Śrīdhara Mahārāja: Yes, sauddhi niscat [?] He also preached non-violence against the comprehensive sacrifice of so many beasts ruthlessly. He stood against that.

Vidagdha Mādhava: Sometime ago you quoted one verse where Mahāprabhu was telling that people are so fallen in this Kali-yuga that some will imitate this chanting and dancing and simply go to hell. Could you explain how can someone chant the Holy Name and go to hell?

Śrīla Śrīdhara Mahārāja: That only imitation. Though the taking the Name is so generous and so much effective to give out the highest thing, but it is deplorable that in spite of such a great gracious provision, there are some people who will imitate it and take advantage of this and do so much mischievous activity. That outwardly doing, imitating all these things, they will have ultimately to vanish. There is a saying.

kali kale loksa sankir sankir korive nasiya gaya sesh nara kiti yaidesh [?]

Where it is I don't remember. Maybe in *Caitanya-maṅgala* or somewhere. Mahāprabhu is addressing Nityānanda Prabhu. "We are trying Our hardest to give so maximum thing to the lowest section, unqualified. We are giving things very liberally. With least energy they will achieve the greatest gain. But still a reactionary school will come and they will spoil this movement by filthy imitation."

Vidagdha Mādhava: Meaning they won't follow principles?

Śrīla Śrīdhara Mahārāja: Won't mark the very substance. But they will try to take advantage of the outer cover. They will try to utilise this good thing for very mean purpose. Just as the *sahajiyā*

section, they're connecting sense pleasure, mixing with so much high things. In spite of the strong statement of the Ācārya, that,

[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]

One is the dense darkness and another is the glowing sun, but still they mix together. Āula, Bāula, Karttābhajā, Neḍā, Daraveśa, Sāṅi, all these things, *sahajiyā*, *sakhībhekī*. They will imitate these things, the spirit is eliminated and mere imitation, physical imitation. As Jayatīrtha Mahārāja is supposed to be doing, mixing with intoxication. Through intoxication making experiments that with addition of intoxication he will quickly go to Goloka, to Kṛṣṇa, very quickly. The material thing will help him to go to the spiritual world very, very quickly. A mania, a mean mania has caught him, captured him.

The fundamental difference, no material thing can give spiritual thing. Kṛṣṇa can give Himself, He alone He Himself can give Himself. And His own agents also can direct us to take us towards Him. That is also He. He can only give Him, none else. He's Absolute. What is Absolute? The Absolute if He kindly condescends to accept us then we may be accepted. Otherwise other foreign things will deal with Kṛṣṇa like a market commodity, it is an absurd foolishness. *Bhaktyā sañjātayā bhaktyā. Bhakti* is its own origin. Nothing can produce *bhakti*. No other thing can produce *bhakti*. *Bhakti* is the most elemental, the highest elemental security is there.

[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, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

Most original substance is devotion, the service. Kṛṣṇa, the devotion, all these things. The most plenary, the deepest. Beyond that, no existence of anything. So He can give Himself, none can give Himself. *Bhakti* means His grace. *Bhaktyā sañjātayā bhaktyā*. *Bhakti* is the cause of *bhakti*. If *bhakti* comes through another's heart, it may come from the *bhakti* of the heart of a devotee it is transformed, it transfers there. Just as from one light another light is lit, one candle, another candle is lit. Something from the heart of a devotee devotion is coming, it is suppressed and comes to rise, helps to rise. The fundamental principle of devotion has been ignored when we think that any other ulterior things they can give me God. Ha, very, very foolish curse, cursed mentality.

Hare Kṛṣṇa. If anything can give God, then who can give he will be a thousand times more valuable than God. _____ [?] That is greater than God that can give God.

No other alternative but to surrender to that unparalleled substance. And He can give Him to us, nothing else. Then His quality of Absolute is disturbed, He's not Absolute. By a drug, a drug can give God. That is *adhokṣaja*. The drug cannot help to go that way, the way towards Him. It is His divine will, will descend, grace, and may take us there.

Devotee: If the Lord chooses, if someone is taking such intoxication out of desperation, sometimes the Lord can give realisation out of mercy? If the attempt is sincere, and someone takes intoxication, if it is sincere from the heart, a desperate search...

Śrīla Śrīdhara Mahārāja: What is sincere?

Devotee: Well, sometimes a soul becomes confused. I had one experience when I left ISKCON. My faith was almost completely destroyed. But without Kṛṣṇa it is like living hell. Without conception of God it is like hell, it is the worst hell. So in desperation I took some LSD. And then I realised that there's no escape from this world except by the mercy of Kṛṣṇa. And that there is nothing I can do except serve Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The knowledge which is drawn from that stage, that is vulnerable. That is no Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolute, does not depend on anything else but He.

Devotee: I swore not to take it again, ever again. I saw that coming from Kṛṣṇa, that realisation, not from the drug, that His mercy descended.

Śrīla Śrīdhara Mahārāja: Then how can you attribute that claim to the drug?

Devotee: No, not any more.

Śrīla Śrīdhara Mahārāja: So in spite of that drug application, if some consciousness might have come, then come from other source, in spite of the opposition of the drug. Drug is *tama-guṇa*, *tama-guṇa*, *raja-guṇa*, *tama-guṇa*. *Tama* means which creates idleness, inactivity, sleep, that is *tama-guṇa*, idleness, *tama-guṇa*. *Moha*, illusion, all *tama-guṇa*. The worst condition of the soul.

Devotee: There is one theory that our *karma* and our spiritual realisations, they are programmed into our genes, within the body. And that at a certain point automatically they release, and such drugs sometimes speeds up. That is a theory.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: There's one theory that in the genetic code, in the genes, past *karma* is stored up. Also some spiritual *karma*, spiritual realisation unfolds from these genes. This is some theory. I don't know. And Bhargava Prabhu says the drugs, some say, speed up the process of the release of this realisation. It is pretty far out.

Śrīla Śrīdhara Mahārāja: Ha, ha. You defeat yourself in the argument.

Devotee: But actually I'm asking is *karma* in the genes?

Śrīla Śrīdhara Mahārāja: You try to understand. You think that everything within the gene. Then what's the Absolute? Every gene is an Absolute?

Devotee: Not Absolute. But basically, actually what I was asking, is the *karma*...

Śrīla Śrīdhara Mahārāja: You try to think what is the position of the Absolute. By Absolute what does He mean?

Devotee: He has complete power.

Śrīla Śrīdhara Mahārāja: Wholesale. Against Him nothing can be done. Nothing can be done without His pleasure. The Absolute accommodates the whole within Him. The whole. Positive and negative way, conditioned unconditioned, and they're both controlled by the Absolute. The negative side and the positive side. The negative, this *māyā* negative, what is other than absolute. So what gene, gene are innumerable, and you say the Absolute is innumerable? Gene contains everything within it? And the gene can evolve Absolute within him? What do you think?

Devotee: Maybe not completely. But they're saying some realisation can come, some, partial.

Śrīla Śrīdhara Mahārāja: Ah. That is *avidyā*, that is misconception, some sort of misconception _____ [?]

Absolute has reserved all the rights of being known to any other place. It is reserved in His own hand, then He's Absolute. If against His will anyone can capture Him or any part of Him, He's not Absolute. Not a second thing can control the Absolute. If it can then He's not Absolute. *Yam evaiṣa vṛnute tena labhyas*. Whom He will favour to attract, he will know, not others.

[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 Supersoul 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]

The *yogīs*, *jñānis*, so many, *Vedāntists*, none - *yam evaiṣa vṛnute* - Absolute accepts whom? He will know Him as much as He will unfold to him. That is the Absolute.

Devotee: So it is coming from without, not from within?

Śrīla Śrīdhara Mahārāja: It is His. It must have to come down from Him, to be accepted. If He wants him to know, to anyone, he will know. If He does not want, none can know Him. That is the characteristic of Absolute. We cannot make Him subject of our consciousness, never. Our consciousness is gross, filthy, of lower materials. It cannot reach there. He can come down to us and show, 'I'm such and such.' If He withdraws, we're helpless, we're nowhere.

Vidagdha Mādhava: As you said the other day, spirit cannot come from matter, but spirit can go everywhere.

Śrīla Śrīdhara Mahārāja: Yes. The ether can go everywhere, within every atom. But every atom, this sand dust cannot enter into ether. That is most fine thing. That is all pervasive. But the sand dust is not all pervasive. X-ray can pass through the wall, but that does not mean that wall can pass through x-ray.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Force Him to do anything? None without Him can interfere anything about which is His. He's Absolute. Intoxication can give us God? To think this is to invite sin. *Bhaktyā sañjātayā bhaktyā*. Only God consciousness can produce God consciousness, nothing else. Only Kṛṣṇa consciousness can give us Kṛṣṇa consciousness, and no other thing, no other substance. What do you say?

Vidagdha Mādhava: Some say this intoxication brings one close to death. And because a person is close to death, dying...

Śrīla Śrīdhara Mahārāja: Close to? Death? Dying and poison, that also the faith must be there. That is controlling, poison, intoxication, many things can give end to this body of clay. Overfeeding may also give, the gas, heart failing, all these things, so many. Why intoxication? Intoxication, poison, many things can destroy this body of flesh and blood.

Devotee: Mahārāja, I've met many people who smoke ganja in order to try to imitate activities of Lord Śiva. Is there any place in the scriptures where...

Śrīla Śrīdhara Mahārāja: Just as in war time some _____ [?] was invented, for food. So the persons who were fond of renunciation they lived in the jungle, in the forest. With no sufficient dress, clothing available, they take some drugs, so that if it helps them from too much cold, as well as too much heat. Just like clothing, clothing also the cotton clothing, and also the wool clothing saves us more from the cold, more effective. In that way some sort of food may keep up the warmth in the body, preserve the heat in the body. But all meant for this body. A little comfort, we take some help of some wool. And they with this medicine they are in this cool atmosphere. Sometimes in the sun also helps this body to remain comfortable. But that has got no connection that they will help them to get God near them, not that. Only bodily comfort, and they may render, in heat and cold, and sometimes also from hunger. If we use this bilavatra [?] some leaf, the hunger is lessened. Like medicine so many things may be used like medicine purpose to protect this body. Then, to have connection with the Absolute, these things cannot help any way. They can give the body, just as food and medicine, something like that.

Vidagdha Mādhava: Is there some scripture mentioning Lord Śiva smoking ganja?

Śrīla Śrīdhara Mahārāja: Yes, maybe, there may be, he did?

Devotee: These intoxicating mushrooms are very popular in the West. One man wrote a book and he was using his reference from the *Vedas*. He was saying what they call *soma-rasa* was actually coming from the mushroom.

Śrīla Śrīdhara Mahārāja: *Soma rasa*, that is a kind of wine that was generally taken by the gods here. That does not mean that *soma rasa* can give, force the Absolute, the God, to come, to appear.

Any second thing cannot force the Absolute to come here. This very simple thing you can't follow. Then He's not Absolute, Absolute is He against whose will nothing can be done, then He's Absolute. That is the meaning of Absolute. Absolute if He's dependant on some other thing then He may not be Absolute.

Vidagdha Mādhava: Even *soma rasa* that is simply meant for some mundane effect?

Śrīla Śrīdhara Mahārāja: Yes, social mundane, intoxication means social mundane. What is there, *soma rasa*? This must have that as *prasādam*, can help us to approach towards Kṛṣṇa, it has connection with Kṛṣṇa, so. Otherwise not connection with Kṛṣṇa some material thing, however that pure it may be considered, it cannot do anything. No contribution for there. Only Kṛṣṇa, His relationship, His connection can contribute Kṛṣṇa, our energy can be taken to Kṛṣṇa. His connection. Nothing which has not got His connection can help us approach towards Him, then He's not Absolute.

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]

In *Upaniṣad*, this *ātmā*, this great spiritual substance, can never be attained, *pravacanena*, by hard discussion, *na medhayā*, by sharp memory, *na bahunā śrutena*, vast learnedness. Nothing can produce Him, force Him to come. But *yam evaiṣa vṛnute, na bahunā śrutena*, the vast learning of the revealed scripture also cannot give Him. Vastly learned in all the revealed scripture, but that also won't help him to give God. *Yam evaiṣa vṛnute*. The very spirit of the thing is this, that He will come to accept whom he will get. The only way, that He must come for acceptance. That is sweet will. Nothing can force Him. His sweet will will come to welcome Him he will get Him, no other course. Not a second or third thing can help even very little, *crores*, or millions parts of a hair can never help, impossible. He can give Himself, nothing else.

Hare Kṛṣṇa. Gaura Hari bol. By nature He's such. It is so high, so strong, so subtle, so powerful, so autocrat, so independent, that nothing can tackle Him. He can only tackle Him, He's self-sufficient. Against His will nothing can be done. Even the intoxication is giving some sort of effects to a man, if He likes He can withdraw. You may take intoxication a thousand times more, but if His will comes in touch, no effects can be produced. He has got such power over everything. He can take away the power, the attributes, from everything. What to speak of these drugs, and change it in another way. He can design and He can destine. Everything is designed and destined by Him. He can take away their own nature and give another nature to that. The ice may loose its coolness if He wills. Prahlāda was thrown into fire but fire could not burn him. When Prahlāda was applied poison, poison had no effect on him for His interference, His touch. The Master, His power is unbridled everywhere. Such must be His conception. Not exclusive from us and other society with some paramount power, may be big power, is it not, everywhere? He can stop everything, He can dissolve the whole thing into ashes in less than a second. His will is law. His will is unchangeable and un- opposable. No opposition may be effective there. He's such.

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Śrīla Śrīdhara Mahārāja: He's not a party, and so many other parties are standing and deciding. Everywhere He is, and everything is in His full control.

Now I close.

...

According to the solar calculation this is the day when Mahāprabhu went to Katwa to take *sannyāsa*. [The day of Makara-sāṅkrantī in January of 1510]. He swam, crossed by swimming the Ganges, and with wet cloth ran towards Katwa. He eagerly expressed to a very few of His friends, Nityānanda, Mukunda, etc., that: "My renunciation, the role of renunciation is coming very near. And that will take place in Katwa from Keśava Bhāratī Mahārāja."

He left Viṣṇu Prīya Devī sleeping perhaps on the bed. Śacī Devī, mother, she got some scent, she sat on the gate. Mahāprabhu showing some respect to her went away. She could not speak anything, was dumb.

The day before, from the afternoon up till evening, there was a spontaneous attraction of the devotees and they gathered there out of their own accord with some flower garlands, or anything else to be presented to the Lord. Mahāprabhu accepted those garlands, and again He put them on the necks of the devotees and appealed to them.

"Don't do anything but always take the Name of Kṛṣṇa. Always, working, eating, sleeping, whatever you do, take the Name of Kṛṣṇa continuous. Remember your home, your Lord. This is foreign land, nothing to aspire after here. Try always to go home, home recollection. In a nutshell I say to you come back to home."

Then suddenly in the morning the devotees heard that Nimāi Paṇḍit, Śrī Gaurāṅga has left Navadwīpa. And then they could know He has gone to Katwa, Keśava Bhāratī's *āśrama* to take *sannyāsa* and to bid goodbye to the people of Navadwīpa for all, for ever. A dark shadow came down. Many began to cry for Him. Many of them ran towards Katwa.

Then Mahāprabhu, Śrī Nimāi Paṇḍit, the unprecedented scholar, and beautiful figure, and tall, fair, benevolent, who has already made the people mad with *saṅkīrtana*. Already relieved Jagāi Mādhāi from their evil, nasty life. Checked the Mohammedan ruler Chānd Kāzī - gave a good check because in some place he broke the *mṛdaṅga*.

After all these things that famous Paṇḍit He has also defeated many scholars who came to conquer Navadwīpa which was very much renowned for its high culture. Especially Indian logic, *nyāya śāstra. Nyāya*, tantra, *smṛti*, all these departments of Vedic scripture were in high culture at that time in Navadwīpa. Big renowned place of scholarship. And *paṇḍits*, or scholars, if they could not defeat the scholars of Navadwīpa, they may not have any fame at that time. So from Kashmir also Keśava Kāśmīrī, he had to come also to Navadwīpa to get certificate that he's a *paṇḍit*. And Keśava Kāśmīrī was defeated by Nimāi Paṇḍit. He was so big a *paṇḍit*, he was already rumoured that he was the favourite child of the goddess of learning, Saraswatī. So none can face him. But he was defeated by Nimāi Paṇḍit.

So such Nimāi Paṇḍit left Navadwīpa forever. Taking *sannyāsa* He left. Because the people of Nadia could not appreciate Him. Came in opposition party it is said. The tantrics, the *śākta*, the worshipper of this low things, that the goddess, that *prakṛti*. *Prakrti* is the highest entity. *Śākt*, power, and not consciousness. Power is the ultimate reality and everything comes out of that. So consciousness is a product of power. That means fossilism to the extreme. Potency creates consciousness, that is fossilism. Without consciousness potency is matter, fossil. Einstein also said matter transformed into power, power into matter, atom to force, force to atom. So they, in the colour of some consciousness, they formed the *śākta* party. *Śākti* is all in all, potency is all in all, and consciousness is produced, the child of potency.

They began to abuse Nimāi Paṇḍit.

Nimāi Paṇḍit thought that, "I came to deliver the lowest, meanest. But if they commit offence against Me then there will be no hope for them to rise again." So,

korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete

["Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?"]

Suddenly He chanted this *śloka. Pippalikhanda* is the greatest medicine, for cough means, caught by cold. Cough means this mucus which is generated by cold, cough. Pneumonia is a form of disease, different, pleurisy, pneumonia, then so many other symptoms also may come, but the coolness, cold is the cause. In Āyurveda the *pippalikhanda*, what is the English of *pippali*? The ginger, then black pepper, and *pippali* also, thin, long something is very...

Devotee: Cayenne pepper? Red pepper?

Śrīla Śrīdhara Mahārāja: Not red, black. That is a good medicine for cough. So *pippalikhanda* is the preparation of that *pippali*, that is the greatest medicine for cough.

So Mahāprabhu suddenly spoke aloud, "I came with the greatest relief, medicine, for the people, the highest order. But I find that the disease is increasing with very high speed. And they're committing offence against Me, abusing the doctor, making arrangements to insult Me. So they take Me that I am as one of them, I am a *gṛhastha*. I am their sister's son, father's sister's son, as one of them they're taking Me. So at least I have to show that I am not one of you." Then He contemplated for this *sannyāsa āśrama.* "I shall leave the *gṛhastha āśrama* and take *sannyāsa* and wander from village to village, town to town, preaching Kṛṣṇa *Nāma*." That was His desire, and then He went to do that.

Today He reached Katwa. Just on the banks there was one *sannyāsī*, Keśava Bhāratī. He went to him and asked for *sannyāsa*. Keśava Bhāratī suddenly found that his *āśrama* is full of lustre. A bright person is approaching towards him. He rose from his seat and with strained eye approached, "What?" Then he came to know that Nimāi Paṇḍit has come, that great devotee scholar.

And Mahāprabhu also appealed to him, "I want *sannyāsa* from you."

In the meantime that is an auspicious day. So many people are going to take bath in the holy water of Ganges, they gathered there. And the rumour spread like fire, "Nimāi Paṇḍit of Navadwīpa has come to take *sannyāsa*." That red-clothed man, there was a big crowd, and part of the population they raised their voice against the *sannyāsa*. "You Keśava Bharatī, we won't allow you to give *sannyāsa* to this young man. He has got His family, His mother, father, wife, children, we do not know. But such a beautiful and bright person you want to give *sannyāsa* to Him? We won't allow it." They opposed him.

So the whole day passed on, no decision. Mahāprabhu pressing, then at last that Keśava Bharatī told that, "You must take the permission of Your mother - otherwise I won't, I can't do."

Mahāprabhu began running towards Navadwīpa back again. Then Keśava Bharatī thought, "He can do anything and everything, He has such a commanding personality." Again He was taken back.

Then also a few of His previous friends were present gradually. Candraśekhara His maternal uncle, Mahāprabhu's maternal uncle Candraśekhara. Then Nityānanda Prabhu, Mukunda Datta and Jagadānanda Paṇḍit, these four gradually reached the place. So this day passed. Mahāprabhu began *kīrtana* there. A crowd going and coming. The whole day passed. Some tried perhaps to make Him drink a little milk or so. Anyhow the mob was sometimes creating disturbance in this way. Then the next day, that is tomorrow also, somewhat opposition. And ultimately the appeal of Mahāprabhu, that pacified the mob, and a little before afternoon the *sannyāsa* was finished.

Before *sannyāsa* He gave name: "The mantram, is this the mantram you are to give Me?" He put to the ear of His Guru.

And Guru accepted, "Yes, this mantra I shall give."

In this way, tomorrow, the *sannyāsa* took place.

What is this *sannyāsa*? Is it redundant, auxiliary, or it is a necessary part, of *bhajana*? It is desirable though apparently undesirable, still it has got its necessity deep rooted. Co-relation, union and separation. Without separation union cannot be deep rooted. Plane of separation can enter into the depth more than the _____ [?] And because of such apprehension, or the want, the more we learn to want, the more we shall gain in satisfaction. Especially in love affairs.

Everywhere if there is no want, then there is no necessity of that thing. Suppose a glass of water, it is valuable according to the degree of necessity. Ordinarily a glass of water, but according to the degree of necessity its value will increase. So degree of necessity. Necessity is rather separation. Necessity independent of gain, fulfilment, is separation, hunger, necessity.

So we find both in Navadwīpa and Vṛndāvana *līlā*, in both the places the separation is playing a great part, or rather the greatest part. How many years union of Kṛṣṇa with the *gopīs*? Very few years, from seven to twelve, five years. *Saptahayana* [?] From seven years, age of Kṛṣṇa, up to twelve years He was in Vṛndāvana. After twelve He went to Mathurā.

But it is mentioned in *Padma-Purāṇa* that in peculiar cases, extraordinary cases, the growth should be considered as one and a half degree. When He was eight years He should be considered as twelve years. When He was twelve years He should be considered as eighteen years. In special cases. So say from twelve to eighteen years Kṛṣṇa was there. He goes according to growth, but according to *nyāya*, seven to twelve.

For long time He stayed in Dvārakā. Altogether He showed His longevity here, one hundred and twenty-five years. Long, long separation, and the pangs of separation, the pains of separation, that was almost the whole life of the *gopīs*. And that has made them so dignified, so dignified. Test is there, whether it is love real, the test is in the separation. So long standing separation, so much test is never found. And the depth did not diminish, ha, ha, ever increasing depth which is impossible almost, to the last day.

And both the cases, the background almost similar. Here also in Navadwīpa, to meet the opposite party with victory, to be victorious, to gain victory over the opposite party, Mahāprabhu left His household life to control them here in Nadia.

And in Vṛndāvana *līlā* it is also similar, but a little different that the oppositions in Vṛndāvana *līlā* was coming from Mathurā side. Aghā, Bakā, Pūtana, Tṛnāvarta, they're all being sent by Kaṁsa from Mathurā. So to uproot the opposition group Kṛṣṇa had to go to Mathurā. And when He went there He found that it is widespread. The Kaṁsa had his father-in-law Jarāsandha, then this Kālayavana, all these things, Śīśupāla, Dantavakra, and so many enemies. And after finishing them He'll have to come to Vṛndāvana to play peacefully with these damsels. But that is also to uproot the opposition party Kṛṣṇa had to go to away.

And He told in Kurukṣetra, "There are several other oppositionist. Finishing them I'm coming to be united with you very soon." That sort of hope was given in Kurukṣetra to the *gopīs*. "I'm coming soon. Only a few more obstacles are there. Let Me finish and then I'm coming to be united with you."

And here also to conquer the opposition party Mahāprabhu had to go away from the place. And then conquering, after His conquest of the whole Āryan scholars, and religionists of different positions and creed, after five years when He came only after conquering the religious scholars of the south that was very famous at that time after five years when He came back to Navadwīpa, then Nadia, was another position, another different nature.

The mass approached Him madly. Which is difficult to conceive, the mass with how much madness approached Śrī Caitanyadeva, the child of their own village, soil. They crossed the Ganges and the whole of the Ganges as far as could be seen was filled with human heads, as they're crossing. This has been, the way they're passing, no jungle is left, all being cleared by human feet.

The jungles are all cleared, they're going, running in such a way. And only for two days Mahāprabhu stayed with Vidyāvācaspati Mīśra in Vidyānagar then went towards Vṛndāvana. And sing.

yāhāṅ yāhāṅ prabhura caraṇa paḍaye calite
se mṛttikā laya loka, garta haya pathe

["Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 1.165]

Wherever He was putting His steps, the people behind taking earth from there. All going and taking earth and pits are being created. In this way.

About eighteen years He lived a scholarly life. After that, about six years the home preaching *saṅkīrtana*. And at twenty-four years He took *sannyāsa*. And after twenty-four years, six years He wandered through the length and breadth of India, including Vṛndāvana. And the last eighteen years He was posted in Purī, then He stayed continuously in Purī. First six years He mixed with the general public. And the last twelve years He almost retired from the whole human society and engaged Himself deeply in the tasting the separation, union in separation of Rādhā-Govinda. And so many extraordinary signs were present, were expressed in His apparent body which can never be experienced anywhere, not even heard of. The separation can produce so much, such a wonderful effect in the body, mind, all these things.

Śrī Gaurāṅga Avatāra, He's of two-fold characteristic. The apparent side to deliver the people from the sin, take them towards Vṛndāvana, from Braja *līlā.* To give them their highest attainment of living by giving Name, Yuga-Avatāra. Distributing the transcendental sound, through the sound divine how one can reach the highest position, to show that.

But another, and higher example was set there. Not in all Kali-yuga, but in special *yuga*, Kali-yuga. Once in Brahmā's one day, that Kṛṣṇa Himself comes with the mood of Rādhārāṇī to search Himself. Thereby He wants to taste the mood of Rādhārāṇī, what She is? How is Her inner earnestness or hankering for Kṛṣṇa? And how She can taste about Kṛṣṇa by Her mood, by Her same mood? And what is the joy She derives from there? All these phases Kṛṣṇa Himself wanted to have some experience of.

"Rādhārāṇī is so mad for Me, what is the cause? What is there in Me what She gets from Me that I can't receive? Immeasurably mad for Me, what sweetness She can draw from Me? I can't ascertain."

And to taste that He wanted to mould Himself in the mood of Śrī Rādhikā, and tried to taste His own self from that temperament, and came as Caitanya. When He proposed like that, conceived of such an incarnation, we're told that Rādhārāṇī, She on Her part told: "You will madly roll on the earth, taking My Name sometimes. I can't tolerate. I shall cover Your body with Mine, skin, or My colour. I won't, I can't allow You to roll on this body You will roll on the earth. I can't tolerate. I shall embrace You from outward."

So, *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*. So, those that know the ontological aspect they offer their respects for Śrī Caitanyadeva. The mood and colour of Rādhārāṇī, above, and the inner part is Kṛṣṇa Who is searching for Himself, tasting Himself. How sweetness is there? Why Rādhārāṇī is mad to taste Him? And what sort of sweetness is there? This we are told.

And twelve years, the last portion of Mahāprabhu, forty eight years He was here, and last twelve years He engaged Himself in such deep attention to taste Himself, as He thought. The greatest taster has tasted Him in the greatest way. Everyone is mad to taste sweetness. Sweetness Himself is also mad to taste Himself. That is His nature, the constituent, sweetness, the *ānandam*, the love, its nature is to taste His Own Self. To know Himself that is introspection. The consciousness can know consciousness, that one can feel his own body, consciousness can conceive his own. So that *ānandam* also can taste *ānandam* of Himself, what is there within. There is something there.

So Svarūpa Dāmodara Prabhu who is considered to be the Lalitā-Sakhī, the nearest friend of this *līlā*, he has said what Śrī Caitanyadeva is. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

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]

The two pastimes are parallel and eternal, Svarūpa Dāmodara Prabhu says. Whether winter is first and summer is next, or summer is first and winter is next, it is rolling in a circle, it is difficult to say. It is eternal pastimes, eternal movement. So Svarūpa Dāmodara says whether Caitanya *Avatāra* is first and Kṛṣṇa *Avatāra* is next, or Kṛṣṇa *Avatāra* first and Caitanya *Avatāra* next, it is difficult to say. Both is eternal.

Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir. Who is Rādhā? She is *kṛṣṇa-praṇaya-vikṛtir*. She's the development of the sweetness that springs from Kṛṣṇa Himself.

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Śrīla Śrīdhara Mahārāja: ...developed form as Rādhā. Coming from within. Springing up from within. A particular potency coming out of Himself. *Hlādinī śaktir asmād ekātmānāv*. So They cannot be conceived as quite separate thing, one and the same. *Asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau*. But we're told that in ancient times They divided into two. *Deha-bhedaṁ gatau tau, caitanyākhyaṁ prakaṭam adhunā*. Again both of Them, They're the same, both parties, They're combined as Caitanya. *Tad-dvayaṁ caikyam āptaṁ, rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*. Whose lustre and mood is of that Rādhārāṇī nature, and the reality within is Kṛṣṇa. Just as fire and its heat cannot be separated, it comes from the fire, something, sun and light. So separately They cannot exist, They're one and the same, *advaya-jñāna*, Absolute One. But

sometimes They show as divided, sometimes again united, in different moods. And sometimes when different They're enjoying They're separated self. And again little far, They're under painful separation, not with the possibility of union. That is Their nature.

[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]

Śrī Rūpa Goswāmī says,

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 the serpent goes naturally by crooked way, by zigzag way, natural, so the nature of love is naturally such. It is not straight. So the parties concerned, sometimes with cause, sometimes without cause, they quarrel and separation comes. It is necessary for the *līlā*. There is separation of four different kinds, one is *prema-vaicittya*, They're both very near, still some separation arises, that is known as *prema-vaicittya*, separation.

It is said, Kṛṣṇa is there, Rādhārāṇī is just nearby, She is seeing Her shadow just reflected on the body of Kṛṣṇa and so prejudiced She thinks that there is another lady. So a great pang of separation comes within. "What is this? Another lady is here?"
Again, but Her mate, friend, Lalitā, she is giving warning to Her. "What do you say? It is only Your reflection reflected there, can't see?" Then She's coming to consciousness.

This is such, they're high things, not to be discussed in details, but this is the nature of love divine.
Separation and union, both interdependent. One cannot stay without the other. And separation is created willingly to enhance union. And Mahāprabhu took *sannyāsa* to give that the people may take it easily.
Old mother Śacī Devī is crying so hopelessly, helplessly. The young wife Viṣṇu Prīya, she's helplessly passing her days. This will create an excitement into the hearts of the people and pierce their love divine. Mahāprabhu who was Nimāi Paṇḍit, what great benefit He took for us, He came

for us. He made them sympathetic towards Nimāi Paṇḍit and for all these things it was necessary, the Lord took *sannyāsa*, went to take *sannyāsa*.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

For today is the day. _____ [?] Five hundred years. _____ [?] About four hundred eighty-three years ago. _____ [?] Four hundred seventy-nine years ago this day Mahāprabhu went for *sannyāsa* to Katwa. In our calculation. Hare Kṛṣṇa. So we shall try to understand that for our benefit, and to take us to the height, to the zenith of our aspiration, and our prospect, our destination, He came here and tried His best to capture our hearts and take to His domain in that plane. A very small portion of this. *Trāyate mahato bhayāt. Svalpam apy asya dharmasya*.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

The taste of the highest quality of such things, a small portion is enough, will fulfil our highest purpose of life. With this hope, let us go here.

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."]

Gaura Haribol. Gaura Haribol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

[lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ]
koṭi-kantha-kṛṣṇa-kīrtanāḍhya-daṇḍa dhāranam
nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

["Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His *daṇḍa*, millions of voices were singing the glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a *sannyāsī*. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]
[*Premadhāma-deva-stotram*, 16]

The scene was at Katwa some four hundred years back when Mahāprabhu took His *sannyāsa*. Beautiful tall figure, young, twenty-four, and curling beautiful hair.

And the barber approaching to shave but coming back. "How I can remove such beautiful hair from such a beautiful head." Began to cry.

And so many crying aloud. "What a horrible thing is being done here."

Some say, "Who is the creator who created this *sannyāsa*? Who is he? Who is so hard that he created the *sannyāsa-āśrama*? Give up all his nears and dears and go taking up begging occupation from door to door, leaving his own, they're crying helplessly. What is this creation of the Supreme? Is it logical, or hearty? Very cruel creation."

Mahāprabhu is smiling, He Himself is smiling.

Anyhow, the barber was forced to shave the head. In the midst of weeping, wailing, crying of the mob, a portion threatening, in the midst of it, it was done.

And the inevitable gradually came out, the *sannyāsa* function began.

Candraśekhara Ācārya, the maternal uncle, he was deputed to take function in the rituals in the ceremony of *sannyāsa*, and he did so. Mahāprabhu, He Himself He had no senses always in normal position, in ecstasy, joy, dancing. The shaving, half shaving, He came out and began to dance and *kīrtana*, chant. In this way. Then anyhow it was finished, *sannyāsa* was finished.

Mahāprabhu asked when the mantra will be conferred, Mahāprabhu asked His *sannyāsa guru*. "Is this the mantra I got in dream? You please check it."

"Yes, this is the mantram."

Then that mantra was given to Him. _____ [?] And the name of the *sannyāsī* not in ordinary way but came through Keśava Bharatī in a peculiar name, "Kṛṣṇa Caitanya." Neither Bhāratī, nor Purī, nor Giri, all these things. "Kṛṣṇa Caitanya" that Name came. And as soon as that Name came out the mob began to cry with the Name. Jaya Śrī Kṛṣṇa Caitanya Mahāprabhu kī jaya! In this way.

Then Śrī Caitanyadeva in a new dress, red rag, robe, He embraced His Guru Bharatī and both of Them began to dance, chanting the Name of Kṛṣṇa. After some time the meaning of the Name was given out.

"That You aroused Kṛṣṇa consciousness in the whole world. You have come down to make the whole people Kṛṣṇa conscious. So Your suitable Name cannot but be Kṛṣṇa Caitanya."

Then after the function is done, Mahāprabhu in trance began to chant one *śloka*, poem of *Śrīmad-Bhāgavatam* of *tridaṇḍī-bhikṣu*.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

["The previous great sages have accepted and shown the path of *sannyāsa*. I have now accepted that very form of life. Now, leaving everything aside, I shall run towards Vṛndāvana. There, taking the name of Mukunda, Kṛṣṇa, I shall cross over the ocean of nescience. Crossing over this *māyā*, I shall reach Vṛndāvana and fully enter the service of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 11.23.57]

& [*Caitanya-caritāmṛta, Madhya-līlā,* 3.6]

In the eleventh canto of *Bhāgavat*, Kṛṣṇa is Himself giving description of *tridaṇḍī-bhikṣu*, a *brāhmaṇa*. How in the last stage he took *tridaṇḍa-sannyāsa*. And how he had to tolerate the

torture of the society in different forms. There is in the last *śloka* one, *etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ*. "The previous great sages they have accepted, they have shown the path of *sannyāsa*. That very form of life I have got, I have accepted, I have got now. Now what to do? Leaving everything back I shall run towards Vṛndāvana. And there taking the Name of Mukunda, Kṛṣṇa, I shall cross over the ocean of nescience, of illusion, misconception, the ocean I cross out."

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṇghri-niṣevayaiva

"The ocean of ignorance, nescience, that is misconception, I shall cross over, *mukunda sevānaya*, by My tendency to serve Mukunda Who is on the other side. Crossing over this *māyā* I shall reach Vṛndāvana and engage Myself in the service of Mukunda."

With this *śloka* Mahāprabhu suddenly started towards Vṛndāvana from Katwa, and entered into the adjacent forest therein on the banks of Ajai [?] River entered there.

prabhu kahe, - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa
parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa
se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

["Śrī Caitanya Mahāprabhu approved of the (*etāṁ sa āsthāya parātma-niṣṭhām*) verse on account of the determination of the mendicant *sannyāsī* to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.7-9]

"Now My duty is to reach Vṛndāvana as soon as possible. And there in some solitary place I shall take My seat and go on chanting the Name of Kṛṣṇa."

With this, Mahāprabhu ran towards Vṛndāvana and entered into jungle before evening. And Nityānanda Prabhu, Candraśekhara Ācārya, Mukunda Datta, Jagadānanda, these four they pursued Him, followed.

Sometimes He's running, sometimes suddenly He falls on the ground and began to cry, "Kṛṣṇa Kṛṣṇa." Again getting up suddenly again began to run. Sometimes west side, sometimes north, sometimes south, in this way, running, running. Sometimes so swiftly He's running away they cannot trace Him, especially in the night.

Then they're all disappointed. "Prabhu, our Lord must have left us." They can't find Him out. Suddenly they heard from far off from a place, in a very wailing tone He's crying, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." Then they ran that side and saw that just on the field He's lying and crying, "Kṛṣṇa, Kṛṣṇa."

So anyhow after some nursing again they began to start towards western side, Vṛndāvana side. In this way Nityānanda Prabhu is always wailing, taking the advantage of His trance. He's wandering, wandering in trance. So taking advantage of His trance Nityānanda Prabhu anyhow

coaxingly turned His face towards Vṛndāvana this side, in this way. That from Katwa, after, when going long direction side, *bhakesa* [?] it is mentioned in *Caitanya-Bhāgavata.* But up to this *antala* [?] on the other side of Ajai [?], He went, mention is there, they're observing that place as the seat of Śrī Caitanya. Then they say Caitanya-daya. There is a place nearby they say Śrī Caitanya He turned His face from this side towards east. Anyhow, from the evening, the remaining day and night, and then also another day and night, then on the third day in the evening He came back by this side through Kalna to Śāntipura. Nityānanda Prabhu managed anyhow to take Him towards Śāntipura. So today began that *sannyāsa*. *Bhramite pavitra kaila saba. Dik-vidik-jñāna nāhi, rātri-dina se. Bhramite pavitra kaila saba rāḍha-deśe*.

[eta bali' cale prabhu, premonmādera cihna / dik-vidik-jñāna nāhi, kibā rātri-dina]

["As Śrī Caitanya Mahāprabhu was en route to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 3.10]

[ei śloka paḍi' prabhu bhāvera āveśe / bhramite pavitra kaila saba rāḍha-deśe]

["Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 3.5]

In such a trance He's moving that no trace of any direction. Sometimes this direction, this direction, and again this direction, no direction, running. "I'm going to Vṛndāvana. I'm going to Vṛndāvana, independent of the spirit of the material world, Vṛndāvana. Where is Vṛndāvana?"

Ṭhākura Mahāśaya says,

kabe hamhera śrī-vṛndāvana visaya cadiya kabe sudra habe mora kabe habe hera śrī vṛndāvana

What is Vṛndāvana proper? That is a stage of consciousness. Vṛndāvana really, Vṛndāvana, Goloka, all stages of consciousness, difference in the stage. So comes that subjective reality, so all subjective.

God says, "Let there be water." There was water. "Let there be earth." There was earth. "Let there be light." There was light. All come out from His will power, the potency, the sweet will of the Lord, all subjective. If the higher subject wants to make the lower subject to see something, like a hypnotiser, he cannot but see that thing. So this is all in the imaginary world, but above imagination also in reality, that is also all subjective.

sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate

[Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

A *śloka* from *Bhāgavatam*, it says, "What is Vāsudeva?" Mahādeva says this to Devī Durgā.

When Mahārāja Dakṣa the father of Satī, he performed a great sacrifice, invited all the [demi] gods and respectful personalities, and Śiva also was invited, Mahādeva.

Not to speak of Nārāyaṇa, or even Brahmā, father of Dakṣa, all others they gave their due respect to Dakṣa Mahārāja, Prajāpati. But Mahādeva he did not, though formally he was his son-in-law, and Dakṣa Prajāpati was father-in-law. Still he did not show and special respect thinking that formally he's the superior relation.

Dakṣa was enraged. And he made arrangement for another bigger sacrifice and invited everyone with the exception of Mahādeva, Śiva, to insult him. All world invited, only Dakṣa's youngest girl Satī, and her husband Mahādeva that were exempted. So all were going to join the, to keep the invitations, going.

Satī's heart is very much mortified. "Father has exempted us, insulting." So she asked her husband, "Why did you not show any respect to him? Formally he's your father-in-law. Why did you not give any respect?"

Then Mahādeva answered.

sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate

"Devī, this is not the question of belittling his position, not a question of insulting. But the fact is that my head is always engaged in giving, in dealing respect to Vāsudeva."

Who is Vāsudeva? Here it is explained. "*Sattvam viśuddhaṁ vasudeva-śabditaṁ*. *Tama*, *raja*, *sattva*, from nescience to science, from ignorance to pure consciousness. The *viśuddha-sattva*, that is the pure uncontaminated consciousness independent of any material touch, it is known as Vasudeva. Vasudeva, Who is Vasudeva? Father of Kṛṣṇa. From him Vāsudeva is coming out. What is, who is He? He's the representation of the uncontaminated pure consciousness free from any contamination of matter, that is Vāsudeva. And *yad īyate tatra pumān*. In that plane He appears as the enjoyer of the whole. He's Vāsudeva. I'm always in communion with Him, and my head is always engaged there. My attention, my brain is always captured by the charm of that Vāsudeva. I'm guided by that sentiment. So I cannot take off my head from there, attention from there, and to engage it in some other place. It is most difficult thing for me. Not that purposely I insulted your father, but it is by nature it was so."

So, in *Bhāgavatam* here we find that what is Vasudeva, Vāsudeva. Where is Vṛndāvana? Where is Goloka? Where is Vaikuṇṭha? We're to trace by the standard of this understanding.

So, Mahāprabhu He's already in Vṛndāvana, Goloka, in Goloka, Vṛndāvana, Navadwīpa, came to show us He's running in ecstasy, hither thither. Everywhere there is Vṛndāvana. Little after when He met Advaita Prabhu,

ācārya kahe, - tumi yāhāṅ, sei vṛndāvana / mora bhāgye gaṅgā-tīre tomāra āgamana

[Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu: "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 3.33]

"It is a very merry sport that You say You are going to Vṛndāvana. Wherever You are there is Vṛndāvana. We see, we feel it. Wherever You are Vṛndāvana is there. We have that experience. Still it is a very peculiar thing that You say 'I'm going to Vṛndāvana.' To teach us, this is Your formal expression."

In this way Mahāprabhu running hither thither in this way playing. Vṛndāvana is a stage of consciousness above Vaikuṇṭha. The simplicity, the plain dealings, and love divine, simple love, plain, very, humility. They do not think - the peculiarity is this - they do not feel that they are in Vṛndāvana, that is the peculiarity there, it is *aprākṛta*.

Knowledge has been classified under five heads. The lowest is sense experience of ones own, *pratyakṣa*, what I have experienced through my senses, that is the first stage.

The next, higher, I have not experienced by my own senses, but I have gathered from the experiences of others, their sense experience. Scientist have got his experience, I have gathered his invention, discovery, I am using that, the second stage.

Third stage which is over the stage of human experience, but non-differentiable, something like deep sleep. When we are awake we say, "I slept very happily. I slept a very good sleep." But at that time we can't assert, in deep dreamless sleep. But when we come back from the deep dreamless sleep we express some sort of experience. "A good sleep I slept." So some sort of hazy experience, *aparokṣa* _____ [?] That is the subject and material object they come together, material object vanishes in the subject.

After that there is a stage that Śaṅkarācārya, he explains up to this.

But Rāmānuja and his Vaiṣṇava followers, and other Vaiṣṇava Ācāryas, they're of opinion there is a fourth stage that is called transcendental. That exist beyond the scope of senses whether gross or subtle.

How is that? A plane when of it's sweet will it can come down to our gross plane of understanding we can feel, we can have some experience. If He withdraws we're helpless, we can't find it. So we can't say that it is under our control, under our own knowledge, we can't count it like that. It is independent. At it's sweet will it may come down and may give some sort of experience, and if it withdraws I'm quite helpless. I have nothing to do. I may cry, I may pray. But I can't enter that forcibly out of dint of my power. This is to be the fourth plane and that is grand and awe inspiring and powerful. All these we get some experience of there, Vaikuṇṭha.

Then we are sure to say this is *adhokṣaja*, *adhokṣaja* plane. *Pratyakṣa*, *parokṣa*, *aparokṣa*, then fourth dimension is *adhokṣaja*. *Adhokṣaja* means we may say underground, or you are underground. The knowledge is on the surface, our experience is underground. Or that is underground, the thick cover. If we can pierce through the thick cover that are walling up our experience, then we can come in connection with that plane, another plane. That is *adhokṣaja*. *Adhokṣajam indriyaṁ jñānaṁ*, the knowledge that has made down, kept down the knowledge of our experience. Superior knowledge which has forced down our knowledge of experience of this world, that sort of transcendental, supramental knowledge. That is *turiya*, four classes of knowledge. There is something different in every point not similar with this world.

But *Śrīmad-Bhāgavatam* and Mahāprabhu come to know that, one fifth stage of knowledge there is which is very similar to this mundane but not mundane. This is *aprakṛta*. *Prakṛta-vata*, or according to *Bhāgavatam*, *kevala*, in which one may not have to think that he's out of this worldly knowledge. He's within this worldly knowledge, but really it is not so. A very peculiar thing,

aprakṛta, no *prakṛta*, similar to *prakṛta*, very similar to mundane but not mundane. That is what is Goloka. In other words if you can think that the central knowledge that gives connection to the lowest level of mundane creation, can harmonise the worst portion of illusory world, that is *aprakṛta*. And that is possible only through love. The compensation is carried only through love it is possible, otherwise not.

Just as there's a saying, "A blind son seems to his mother as a very good eyed son." Ordinarily there is an expression, proverb in Bengali, kana seva pada locan [?] Really a blind son, one eyed, but mother says, "No, no, my child has got a very good eye, like lotus eyed." Blind by the affection.

What is mean and low, only compensated by the love that shines very beautiful. That is *prema*, or love. Through mercy, through pity, through grace, a king can come to play with a boy on the street. Affection can make it possible. The high and low, the difference disappears in such a stage. They think like that we are ordinary, *jñāna śūnya bhakti*, it is known as *jñāna śūnya*.

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Devotee: Swāmī Mahārāja once gave me an instruction, in answer to a question. He answered my question about one thing, and then began to tell me about *sādhana siddhi* and *kṛpa siddhi*.

Śrīla Śrīdhara Mahārāja: Yes, that is according to _____ [?] stages. According to the capacity of catching the truth, instalments should be given. *Śāstra* has done so.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Higher plane, with the help of that you are to learn ABC of that plane. Ha, ha, ha, ha. Very crushing, the whole civilisation, smashing all the scientific knowledge. Science has nothing to do with that, it can only take us, draw us down. This is enemy, scientific knowledge is enemy, will always hunt me to take me away from that position. The knowledge is no knowledge, that is enemy, only draw from the back.

"Where are you going? Your trust is going too much further. Don't believe anything. It will bite from the back. Don't go forward. There will be a ditch and you will fall and you will be lost. Don't go." The science will say something like that.

"But you science, what you told, that is all mortal. You science, you can't go beyond mortality. I want immortality. I want to jump in the eternity and seek my position there. I hate you, your stability, your final proposal of finite pleasure, I kick it. I want to jump into the ocean of infinite, and there I want to find my eager position, if any. Your proposal of miserable life I hate." So you are to kick out science in this way. "You are all hateful, mortal. You mortal being, you have come to entice me. I want to be a part and parcel of the infinite if possible. Otherwise I don't want anything mortal, it is hateful to me." Can't you say? "Your mean proposal, I'm not going to be satisfied with that. My heart is hankering for something more. I have finished what you have really come to propose to me, what snare, I'm not going to fall on your snare. I want to be a part of the immortal world. If I'm mortal then I'll be finished. But if I'm immortal then I must live in the relativity of immortality. I want to, and not in mortal irreverence. This body, or that mind, or that reason, all that living in mortal relativity, calculation, pleasure, end of life, everything is of mortal relativity. I

don't like it, I want to cross it off." Ha, ha, ha, ha, ha. "Very troublesome, all destructive, no constructive. Your proposal, your statement all destructive. You can't tolerate any constructive proposal. I'm going to produce something and you're discouraging me. What is that?"

Devotee: They may think they do not want to be cheated.

Śrīla Śrīdhara Mahārāja: Yes. Cheating, cheating, cheating, of different planes of cheating. Crossing the cheating then told the land of revelation, land of faith. Always cheating, our knowledge drawn from this mortal world, that is all cheating. *Māyā* means cheating, *māyā*, measured. What comes within measurement that is all cheating, all in finite. The calculation from the standpoint of infinite, measured, local values, provincial values are all cheating. We cannot go beyond provincial, of local calculation of values, local value calculation. They're all cheating, they cannot represent the reality of the infinite character. All of local valuation. Do you follow? That is *māyā*, *mṛyate*, all measured by local interest, all knowledge here measured by local interest.

Devotee: Supposing a scientist would question your realisation about the infinite world?

Śrīla Śrīdhara Mahārāja: First vacant you of all false realisation. Create a vacancy, you've already occupied. Make some room empty for the infinite to come down to your plane, allow.

Our Guru Mahārāja told, "Allow Kṛṣṇa to land in one part of your heart, you'll conquer the whole thing gradually. All other local calculations interest will fly away. Only allow Kṛṣṇa to land in your heart. He will conquer. Kṛṣṇa consciousness will conquer everything, capture you wholesale. He's so sweet and so comprehensive, absolute. Allow Him in the plane of your free will, allow Him to land. He will surely capture. All other considerations will be compelled to vanish. Nothing can stand against Him."

That our Guru Mahārāja told to one gentleman who was twenty years assistant editor to Manchester Guardian in England.

Devotee: To feel Kṛṣṇa for a scientist, to learn how to feel Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: What do you say scientist? Science means what? Who makes experiment on mortal things, mortal false aspect. With the art of misunderstanding, the scientists are plodding in the mud of misconception about the environment. One scientist saying something, another greater saying: "No, no, that is not, give one step further." In this way by the empirical method of working one cannot reach infinite. By step by step empirical method, by inductive method, step by step we can't finish infinite. No number of finite can make infinite.

It is to vacant everything and to invite faith within the soul, that may be awakened, that is buried. These rubbish's must be cleansed and the plane of faith that will come out, and that will connect with infinite place, that can come. And that is all covered with ashes, it is wasted, rubbish's, covered. It must be cleansed, cleared. The plane of faith will awaken and that plane can connect with the plane of infinite, the soul. Automatic, that is automatic that connection, but that is covered by the rubbish. And we're focussed towards this, forcibly focussed towards wrong conception.

Devotee: What can remove that rubbish?

Śrīla Śrīdhara Mahārāja: By the agents of the child of that soil, they can remove. The *sādhu* and the *śāstra*, no other alternative. Only the men of that plane can remove these rubbish's. Others they know not anything, how they will clear? They do not know. They're relishing the rubbish's, tasting, distributing, giving a good hoax about rubbish.

Devotee: So the *sādhu* is beyond the plane of faith...

Śrīla Śrīdhara Mahārāja: So the help must come from that plane, that is revealed truth, that by the special agents of that land, that plane. Inevitable, indispensable, help from that plane must come to remove our difficulty, that is indispensable, it must come from that plane. Falsehood cannot help one to get out of falsehood. Darkness of any type cannot remove darkness. Positive approach is necessary to remove the negative rubbish's which has occupied us fully. We're engrossed in the name of knowledge experience, science, all these things. The ego, that ego of the child of this rubbish. That ego must be dissolved. Ego must be murdered by the agents of that plane.

Hṛdaye karo sadvanatha [?] Bhaktivinoda Ṭhākura says in the course of *Hari-Nāma*, *hṛdaya karo sadvanatha*. The wholesale destruction of this figure, this body, both gross and subtle, new awakening will come from within.

Devotee: The position of *sādhu*, a man, if a *sādhu*...

Śrīla Śrīdhara Mahārāja: *Sādhu*, imitation *sādhu* won't do, *sādhu*, there is also real symptom of *sādhu*, that is also in the scriptures who is *sādhu*. A Vaiṣṇava, Kṛṣṇa conscious person is *sādhu*. Not this Brahman conscious, not this Virajā conscious, not Śiva conscious, Kālī conscious, so many. *Sādhus* are of different types. But Kṛṣṇa conscious there all comprehensive absolute beauty, that is necessary to cure us fully from this diseased stage. Not only out of disease, to become out of disease does not mean that I have got good health. *Nirmat-sarāṇāṁ satāṁ*, in *Bhāgavatam* [1.1.2] in the beginning it is mentioned, only liberated and not holding the highest position. Prasavena mukhari sambhiri asta [?] But the attainment of the positive thing. Only passport won't do. Visa is necessary. Positive, entrance into positive land is necessary, not to get out of the present land.

Devotee: Can a *sādhu* who is on the level of faith, in the *śāstra*, and just on that level, can he deliver a fallen soul to the level of faith? If he's only on the level of faith in the *śāstra*...

Śrīla Śrīdhara Mahārāja: In the land of faith also there is gradation, the boarder faith and the deeper country faith, there is also difference.

[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 of devotion will grow and will gradually climb on these, passes. Will pass through Virajā - the Buddhists liberation land. Then Brahmāloka - the Śaṅkarite liberation stage. Then Vaikuṇṭha - the Rāmānuja *sampradāya*. And then Kṛṣṇaloka - Goloka, as Vṛṣabhānu, as Mahāprabhu recommended from *Bhāgavatam*. The Reality the Beautiful, not reality the power. After crossing the reality of power, then the Reality the Beautiful.

Devotee: So as one travels from one level of realisation to another, one may go from one Guru to another?

Śrīla Śrīdhara Mahārāja: Yes. Sometimes it is necessary. If a child may have fortunately a post graduate professor to begin from ABC, by fortune a child may have as a good scholar to begin his study. Otherwise he may have a less qualified teacher, and again crossing that another higher qualified teacher. In this way gradually he may have to go. But if by fortune one meets the saint of the highest type, then one Guru will do.

So the Lord says, "It is My function. Through those Gurus, the Guru of less quality, the higher quality, My delivering potency is there common."

You try to see the common thread within the Guru. Guru in this dress, another in another dress, another dress. But the common thread of devotion is to be traced there. That is chance coincidence, a question of *sukṛti*, what he gathered previously accordingly. *Yo yac chraddhaḥ sa eva saḥ*.

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

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

According to our *śraddhā*, our faith, we flock to a person, flock round a person according to our classification of faith. There is in faith also, the perfect faith and adulterated faith there may be. In the beginning to have the highest form of faith it is very rarely found. So it is said,

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]

"I have come to draw you up. You try to find that finest thread in the teacher. That will help you. Everywhere I'm there. I'm there, I'm trying to meet you and to take you up, and this consciousness will help you there. *Ācāryaṁ māṁ vijānīyān*."

And there is also these various types that are *vartma-pradarśaka*, giving information of a true Guru. Then *śāstra* also there. Then *śīkṣa* Guru of so many types, different *dīkṣa* Guru, in this way. The fact is to be considered not the form, but the spirit, that is all important. Spirit within, that is to be judged. That is all important. You had Guru in Christianity but you have left. Then some or so many Gurus have their own family Gurus, they've left and come to Mahāprabhu as we did. We had our previous Guru in the *śakti* culture, *śakti upāsanā*, left that. *Gītā*, *Bhāgavata* has taken me towards this direction, leaving aside that worship of the goddess, Kālī. Ideal, ideal called me this side, the appreciation of the highest idea of Mahāprabhu. When Mahāprabhu began His preaching so many were converted. How? They left their previous religious conception and came to Him. Captured by the beauty of His proposal, they came. So Swāmī Mahārāja also preached amongst different sections. They had some sort of conviction, spiritual, but leaving aside have come to hear the advice of Swāmī Mahārāja. Why? For the ideal, for the ideal he preached. Form, everyone already had their forms. So,

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."] [*Bhāgavad-gītā*, 18.66]

Wherever there is truth our business is with that. And you'll be able to understand the comparative characteristics of the conception of truth. Your inner heart will respond, *hṛdaye nābhya nujñāto* [*Manu- Saṁitā*, 2.1] *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā,* 17.3]. According to our *śraddhā*, faith, we flock to a particular direction. *Śraddhā* in *Gītā* is divided into three, *tamasic*, *rajasic*, *sattvic*, and then *nirguṇa*, the fourth. The definition of the *tamasic śraddhā*, *rajasic śraddhā*, *sattvic śraddhā*, and then *nirguṇa śraddhā*, it is there.

So we must not be afraid of the jungle. We must find out the path. We *have* to find out the path. Necessity is the mother of invention. At every step I may be faced with differ, whether I shall go this side or that side, or that side or that side. At every step judgement is necessary, clear and infallible judgement is necessary. Who'll guide? At every step, every second, guidance necessary. Our mind is always thinking, so many alternatives, alternative proposals are coming, every second to our mind. And we're to decide and dismiss one, so many, and accept one. We must not be afraid of that. In food, in drink, everywhere, in going, everywhere, alternative proposals are there. *Ke*?

Devotee: _____ [?]

Devotee: The angle is full of love.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari.

Bhāgava: When I first met you I was asking some questions, you were giving some answers, and in one statement you made it kind of disturbed my mind, attracted my mind and to understand as you said,

"When the higher taste comes you'll loose all your taste for this world."

And the way you said it was not academic. There was definite realisation in the tone of your voice.

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

Bhāgava: When we were conversing one day...

Śrīla Śrīdhara Mahārāja: Oh, not today? Another day?

Bhāgava: No. Some time back. You said something that attracted my mind, and it's been there for weeks, almost two months now. You said, "When the higher taste descends to you, you will loose your whole taste for this material world." And you said it with great conviction and realisation. And I wanted to ask you when that realisation descended into your heart? Because I know when you spoke that it was realised, not faith, but realisation.

Śrīla Śrīdhara Mahārāja: I don't follow.

Vidagdha Mādhava: He's saying, you told him some time ago. When you receive the higher taste, that higher taste descends on you, you will loose all attraction for these lower things, lower taste. So this statement of yours was spoken with such realisation, Bhāgava prabhu was deeply impressed by that.

Śrīla Śrīdhara Mahārāja: Now? What of that?

Vidagdha Mādhava: So he's asking, when, if possible, when was that time that you received that realisation, that enlightenment?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Parama [?]: Ha, ha, ha, ha.

Bhāgava: There was so much conviction.

Śrīla Śrīdhara Mahārāja: Why she's smiling? Eh? You want to take the sweetmeat into your mouth. 'You give the sweetmeat into my mouth and I shall taste.' The question is like that. Ha, ha.

Bhāgava: It is a desperate question.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha, ha. It is the result of many past experiences transcendental, *sukṛti*. We are to enquire into the underground, how the creeper begins to grow, the devotional creeper, the underground. Then we're told that, *sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ. Ādau śraddhā*.

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ]

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradīya-Purāṇa*]

[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]

On the surface the first trace about devotion divine, that is *śraddhā*, faith. And how that faith comes? Duty, *sukṛti*, that unconsciously we're utilised for the purpose of that plane. And that is accumulated to certain quantity, weight, and produces that faith. We're told like that. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. Acquired by various births previously, drop by drop, or part by part. That is accumulated to a certain degree and produces faith. Faith from the experienced world completely withdrawn.

"Where am I? This is unsafe." He can see the unsafe dangerous position where he's taking his stand. "I want some real ground on which to stand. Otherwise I can't pacify my mind where I'm standing."

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Drop by drop. Constant dropping wears the stone. With that way it comes accumulated and suddenly breaks this plane where we're standing. On the plane below our leg is found unsubstantial. "I'm in infinite. No position to stand over where I am now. Undone, I'm undone, I'm unsafe, I'm lost." And earnest search for some plane to take some stand over. That sort of hankering comes like a mad man. "Where to take my position? The whole thing is wavering uncertain. All taken away. Every moment is eaten by death."

Such things come. And eager to take his stand on some real plane, and he finds that this body, this is also like that. A dangerous cage, full of so many diseases. And this is not myself proper, it is

an encasement, this body. The figure is within, the soul. Not even the mind, mind is also full of experience drawn from this false world. The material by which the mind has been constructed that is all drawn from this mortal world, so not to be trusted. So something, some plane, some reality to be searched within, over the mind. This body and mind rejected, they're all false players. So where is the reality, where to spend, and who am I proper? That is adjustment within. Then the soul has to come out, and the soul's plane is to be found out, that eagerness, eagerness. Necessity is the mother of invention.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Follow a little? No? Hare Kṛṣṇa. Gaura Hari. Nitāi.

Devotee: So it may come, one small statement may change a whole man's life because of previous *sukṛti*?

Śrīla Śrīdhara Mahārāja: By previous *sukṛti*, it is gathered from the association, chance association of the divine agents. *Bhakti* is the cause of *bhakti*. *Bhakti* is causeless. Nothing can contribute devotion. Only devotion can give devotion. It is the causeless ultimate substance, nothing can produce it, *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, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

Ahaitukī and *apratihatā*, and nothing can resist its force also, *apratihatā*. *Ahaitukī*, causeless, *apratihatā*, irresistible. That is the nature of the most fundamental plane, that is love. Does not care for anything, for attraction, for its activity. Its attraction is absolute. The attraction of beauty is absolute, none can oppose, even power also hated. But beauty and love cannot be eliminated, universal demand.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
_____ [?]

Vidagdha Mādhava: Guru Mahārāja, I have one short question. One devotee wrote asking about Śrī Jīva Goswāmī has mentioned he saw the author of *Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Goswāmī, himself always had the *dhatry* garland around his neck. So the question is, it is also said the *dhatry* garland, Śrī Rūpa Goswāmī wrote he wore one garland, Rūpa Goswāmī, it's quoted from some book, but I don't know exactly...

Śrīla Śrīdhara Mahārāja: Where is it? I want to see that reference. Nitāi. Nitāi. Nitāi. So today I stop here.

...

Important things have been repeated in many places in *Bhāgavatam*. Repetition is necessary of salient points. Eh? What is this?

Devotee: It's the microphone.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. In *Gīta* also, repetition so many times. "That don't enter into duality, loss and gain, insult and honour, sweet and bitter. Don't allow yourself to enter into that duality." A hundred times it is mentioned in *Bhāgavad-gītā*. That is the key point for getting out of this world. Capturing from both sides, from desirable and undesirable, both is capturing. So both desirable and undesirable give up, to make yourself free from the positive and negative, both sides, not only one side. The advice from both sides, from spirit and from this side, no compromise is necessary. In this way both friend and foe all equal here, unnecessary, both friend and foe. Then you can get out of this snare of this body. This is repeatedly warned in this way. Friend and foe both equal, both false, both false in this world, both friend and foe false.

And in the third plane the friend that is the devotee divine, invite them. They're your friends, neither foe nor friend in this material sense. Sometimes they turn as doctor, pushes his knife into the abscess. Cinvanti manum bhasangam mukti [?] By his harsh and strong words he cuts asunder the attachment of the mind towards material things. Very sternly he cuts it, like doctor, operating the abscess he pushes the knife inside the body. Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]

Vidagdha Mādhava: We're trying to catch every drop Guru Mahārāja.

...

And you were describing the inspiration that comes to move the hand of one Kṛṣṇa Dāsa Kavirāja, or anyone who is truly inspired to write transcendental literature. So I have one question came to my mind. That if one is moved purely by the higher plane to write inspirational literature, can there be defect?

Śrīla Śrīdhara Mahārāja: According to the dedication stage, stage of dedication.

Vidagdha Mādhava: Can there be any defects in those writings?

Śrīla Śrīdhara Mahārāja: That cannot be taken under any law. That is sweet will. Generally, every movement from that plane, that comes, originating from the central will, to satisfy Him, the whole *svarūpa- śakti*...

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Śrīla Śrīdhara Mahārāja: The inner potency, of the higher potency, of Goloka, Vaikuṇṭha. They catch inspiration from there. They're utilised for the purpose of the centre there. That means that

Yoga-Māyā, or *svarūpa-śakti* means that. The inspiration from there. And here, inspiration from different stages of enjoying spirit. And there, devotion, and there is also sections, Vaikuṇṭha, Goloka, and different *rasa*, inspiration, and they do accordingly.

Inspiration, that vibration from the centre. And here vibration from innumerable local centres of local interest. And there Nārāyaṇa centre, Rāma centre, Kṛṣṇa centre. But all meaning towards the main with some consonance with the main centre. There are also different centres of interests, different interests, *vātsalya*, *sākhya*, and others specific, but all meaning for the satisfaction of the Absolute. Here also different centres, but almost all meant for local interest. All vibration, different vibrations coming into clash for different interests. On the whole all of separate enjoyment of these things here, up to Satyaloka.

Then in Virajā, Brahmaloka, no traceable vibration originating there. Again from Śivaloka, some serving vibration originates there, of different stages, but all centre carrying interest. So here in this mundane plane also if they come from higher region they're always connecting with the centre. And some here escape, getting escape from local interest, they may realise such a position that they may be used as agent of that world, sometimes. May be used as agent, connected from there and may be utilised as agent. Though not always cent per cent converted into that, but they're utilised according to their liking. As much as inclined towards that interest, they're utilised by the higher officers.

Vidagdha Mādhava: So one might be inspired from the higher plane to describe Kṛṣṇa consciousness according to time and place?

Śrīla Śrīdhara Mahārāja: Maybe, maybe, if he's so qualified, so reliable, so pure, that he can catch and transmit. He may be selected as agent, to reveal the truth of that land.

Vidagdha Mādhava: But it is a rare thing.

Śrīla Śrīdhara Mahārāja: Rare, of course.

Vidagdha Mādhava: Is it possible that someone who is not pure...

Śrīla Śrīdhara Mahārāja: It is possible. When Mahāprabhu was in Purī He utilised one of His devotees, Nṛsiṁānanda, as a mediator. Nṛsiṁānanda he lost his senses and being inspired by Mahāprabhu he used to talk here about Him. It is mentioned in the *Caitanya-caritāmṛta*. *Nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā*.

sarva-loka uddhārite gaura-avatāra, / nistārera hetu tāra trividha prakāra
sākṣāt-darśana, āra yogya-bhakta-jīve, / 'āveśa' karaye kāhāṅ, kāhāṅ 'āvirbhāve'
sākṣāt-darśane' prāya saba nistārilā, / nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāva' / 'loka nistāriba', - ei īśvara-svabhāva

["In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātālaloka. He caused their deliverance in three ways.] [The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.] [Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly

meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsiṁhānanda Brahmacārī. "I shall deliver the fallen souls." This statement characterises the Supreme Personality of Godhead."] [*C-caritāmṛta, Antya-līlā,* 2. 3-6]

He's in Purī and Nṛsiṁhānanda here [Navadwīpa]. Nṛsiṁhānanda got inspiration like hypnotism from afar. Hypnotist can hypnotise only within the circle of his senses. But from far off also one can inspire, hypnotise, can use as medium. It is mentioned that Mahāprabhu did in Nakula Brahmacārī, who told, "Mahāprabhu is doing this, He'll be coming very soon." All these and many things foretold, and that was true and verified.

It is possible, it is mentally. Physically now it is possible by radio, by telephone connection, so many things are being made possible materially. But before it was done mentally. Mental psychic powers were more developed previously by the *yogīs*, devotees, and not these physical things. Now physically it's being done by scientific knowledge, and generally it is easy for people to believe. But it was psychic in previous days so ordinary people could not know how it is being done. We also think it is impossible. But now physically possible, by phone you are talking with America, with London. What is this? It is also miracle. And mental plane was previously used for such purpose. They got such development. Even the *yogīs*, not even devotees, or in the case of God, but the *yogīs* also could develop such psychic power as to conduct things in this way.

Haniman [?] has also recognised in his book that. "We hear that Indian *yogīs* they can cure diseases from distant place. It is possible I believe because a magnetic force is necessary to cure the disease." It is the opinion of Haniman. "A magnetic force is created and that removes the disease. So I believe that the *yogīs* previously as is said, the Indian *yogīs* could cure the disease by mental force and it is possible." Haniman told.

All the big Indian fights they all prove, say, and, that many wonderful things could have been done only by improving psychic power. Even so that they had communication with the demigods, they would come here and they also could go there, but only mentally. And that was a scientific transaction, though subtle, reliable transaction, not imagination.

Vidagdha Mādhava: There is a great interest in the west in this parapsychology, this subtle...

Śrīla Śrīdhara Mahārāja: Yes. Some eight or ten years back, eight Russians came here to enquire amongst the Indian *yogīs*, "That how we can understand, we can read things that are far off, in the Moon, or in the Sun, or in the Mars, or in Jupiter?"

Came here to enquire, that the ancient *yogīs* in India could do, and that is very quick. The mental speed, speed of a mind is considered to be the most rapid, most quick, so even more than electric movement, the light. So Russians came to enquire if such *yogīs* are available, for material purpose.

They told: "We have come for material purpose. We have sent a rocket there towards Jupiter. And whether by mental speculation, mental energy it is possible to catch that, to get information from there which will be more quick than the velocity of light."

Velocity of light, velocity of electricity, electron or something, then quicker. Only mind can be quicker than that. And no other material thing can be quicker than the velocity of light, only mind can be quicker. And it had recognition in India, *manogati*. [The velocity of light is 186,000 miles per second] Mind can hear in a second you may remember your American abode, how far, in a second you can remember. Mind can go there, so mind is the quickest conveyance, medium.

So eight Russian persons came here some ten years back or so. "We have come with some material object if we can utilise the speed of the mind in the case of scientific researches." But they told that, "We failed, we could not do, we could not meet such men, now, here."

Once I was delivering lecture in _____ [?] in the assembly of the advocates.

They put a question to me. "What is this? That few years ago also we had connection with the gods, demigods, in Satyaloka, and now we have already detached. No god comes here, Devaṛṣi Nārada and others, so many gods they do not come here, or we cannot go there, disconnected. Only few years before, in the age of *Mahābhārata* also, freely the gods used to come here and Arjuna and others used to go there in the heaven. What is the reason?" That question came to me.

I told, the psychic power was very much improved at that time. Just as in dream or just as in, planched [?] you know? The departed soul they are drawn and we can have some talk with some departed soul in the planchet [?] - seance. Just as this is medium through a man or through a machine it is possible this sort of power was very much developed scientifically at that time, now we have lost that.

And I gave some instance, that suppose now the scientific civilisation has created much wonders, the aeroplane, the buses, the rockets. But if by some atomic war, what is that for which the whole world is afraid, that nuclear war, everything is damaged, the whole civilisation, atom bomb or hydrogen bomb. If such war breaks out and the whole civilisation finished, and then some books may be scattered here and there and they will find that before there was aeroplane, there was bus, all these things. The crippled persons they will be saved after this atomic war, they won't be able to understand.

"What is this written in the scripture? This is all false thing." Atomic war it destroyed the present civilisation. And in the books there will be much mention about those things, this aeroplane, this, this, and that, so many, passing. After the war the crippled persons that will remain they won't believe. "What is this here written? It is all false, all imagination." They will say, "All imagination, the scientific improvements all imagination." Nothing remained actually, no aeroplane, no rockets, no this or that, they will think 'this is all bogus.'

Now also it is such. That extensive culture of the mental power is no more. So we're deviated from that position. We can't see that Devaṛṣi Nārada is coming. If Devaṛṣi Nārada comes here he'll come in astral body. But my mind is not sufficiently developed to trace that here Devaṛṣi has come. I won't be able to trace. He won't come with physical body, his astral body. And if he comes here I won't be able to trace him. But if my mind had been sufficiently developed then I could see, "Oh Devaṛṣi has come." The impression would come to my mind, here Devaṛṣi comes, here Vyāsadeva comes, here Mahāprabhu, Nityānanda Prabhu has come here. My mind's eye, my minds, that impression in my mind would say it to me that here someone has come. But that side is blocked now. Rather with microscope I can see one insect is here, one virus is here, I can see through microscope. This is the age now.

Vidagdha Mādhava: Many years ago when Swāmī Mahārāja came to the west, one devotee arranged for a program. But when it came time for that program there was hardly anyone there, hardly any people came. So the devotee he apologised to our Swāmī Mahārāja. "I'm sorry Prabhupāda no one has come to the engagement." And our Swāmī Mahārāja said: "Well, Nārada Muni came and Lord Brahmā he came."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. "Yes, many come I see, I feel, but you can't see." Just as when Śukadeva delivered *Bhāgavatam*, his Guru Vyāsadeva, Nārada, Atri, Vasiṣṭha, all came there, the Gurus also came. So Swāmī Mahārāja went to the west with so much earnestness to preach the doctrine of love divine. His Gurudevas they went there to see how he's dealing in the way. It is not impossible.

[nāhaṁ tisthāmi vaikuṇṭhe yoginām̐ hṛdayeṣu vā]
mad bhaktāḥ yatra gāyanti tatra tiṣṭhāmī nārada

["My dear Nārada, I do not dwell in Vaikuṇṭha, or in the hearts of the *yogīs*, but wherever My devotees sing My glories."] [*Padma-Purāṇa*] & [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

By revealed law we can conceive. "Wherever My devotees sing, I cannot but be present there." The Lord Himself says. "*Nāhaṁ vasāmi vaikuṇṭhe*. I do not live in the transcendental plane. *Yoginām̐ hṛdayeṣu vā*. Nor in the heart of a *yogī*. *Mad bhaktāḥ yatra gāyanti*. But wherever My devotees are singing with most earnest heart. *Tatra tiṣṭhāmi*. I present Myself there. I take My seat and hear their hearty song. Their singing and chanting carries Me. From the heart of the *yogī*, and even from the throne of My Vaikuṇṭha. I run towards where the *yogīs* they're chanting, where the devotees are chanting with much hearty devotion about Me. That attracts Me most." Nārāyaṇa says Himself.

So the higher devotees of Nārāyaṇa, along with Him, they come and to attend the assembly. It is not hyperbolic.

Vidagdha Mādhava: Can that be developed as Kali-yuga is now, or is it finished?

Śrīla Śrīdhara Mahārāja: That is possible, but devotees do not like to waste their time in those affairs. They have no time to loose. *Jñāna prayāsa*. *Yoga*, this is the system of *yoga*. They do not care for that. Their concentration is towards service.

There is a story that a devotee is very busily engaged in the service of Gurudeva, and he's very deeply absorbed. He has attained the satisfaction of the Lord Himself, and He has come in disguise. "You, devotee, I'm satisfied with your services, you come, I shall take you to Vaikuṇṭha." The Lord says.

The devotee says, "No, no. I have no time. My Guru Mahārāja has given, entrusted me with this service. I shall have to attend that. I've no time to go to Vaikuṇṭha with You."

Do you follow? Such attention towards the service. Even the call to Vaikuṇṭha he's not finding time to attend.

"I am concentrated. This is my duty I've been given by my Gurudeva. I have no time to spare to go to Vaikuṇṭha to fulfil my curiosity."

Ha, ha. What is Vaikuṇṭha? No time, such sort of attention, this exclusive attention is necessary, is laudable for the devotee.

If to some faithful, dutiful, servant, the master says, "No, no, you have laboured a long time, now you are tired, you come and take food."

"No, no, my master, I have no time. I must finish this, then I'll go and take food."

It is not impossible. A faithful worker he may reply to his master's call that, "Stop the work and come and take some rest."

"No, no. I have no time to take rest now. I shall finish this then I shall go and take rest."

This is the responsibility of serving.

...

...concentrate in such a way, in the service. Kṛṣṇa and Yaśodā, she's boiling milk for Kṛṣṇa. And Kṛṣṇa that Gopāla, the boy Kṛṣṇa is engaged to suck the breast of Yaśodā. And on the other side the milk is being boiled in a cauldron nearby, and the milk is overflowing and going down in the fire. And Yaśodā threw Gopāla from her lap and went to take care of the milk that is flowing away from the cauldron. This is like that. It is so extreme example that that is meant for Kṛṣṇa and though Kṛṣṇa is dissatisfied, when Kṛṣṇa is snatched away from His breast He is dissatisfied. Still, the attention of the materials for the service of Kṛṣṇa, that must be saved. They care so much. Apparently it may seem that Yaśodā is committing error. The Kṛṣṇa direct satisfaction continuing. He's sucking the breast and Yaśodā forcibly threw Him away and went to protect the milk, which in future may be utilised or not utilised. But the tendency towards the things of Kṛṣṇa's service.

"Everything meant for Kṛṣṇa. The whole thing is meant for Kṛṣṇa. So I must take care of everything, preserve everything. For the time being Kṛṣṇa may be a little dissatisfied. What does it matter?"

That is the tendency. A very fine, very subtle thing to detect and understand. But what is the underlying tendency, that emotion? That everything belongs to Kṛṣṇa. At the cost of the present, future must be kept up. At present we may suffer but we must still store for our future. This sort of tendency is in the interest of Kṛṣṇa, to be appreciated.

So service, *jñāna śūnya bhakti*. No curiosity. "I don't want to be a big juggler, or a *yogī*, or *jñānī*, or a big person." A humble servant of the *gopīs*, half educated, half jungle life, that satisfies Kṛṣṇa most. That point, that humble point, not very grand, grandeur. That may be adored in Vaikuṇṭha, but that is ignored in Vṛndāvana *līlā*. Simple, simple, plain, ordinary. Neither high nor low, golden mean is there. The degree of meanness, that is also infinite. The degree of nobleness, that also is infinite. Grandness also infinite. The middle point we may say, the golden mean. There the love, love is there, does not want to see more future, only the present, concentrated present, love. It may risk whole future. Past may not care at all. But act, act in the living present. That grandness, reverence, that is not very suitable for love. The plain life, that is the highest position of the transactions of love. We're to think like that. Grandeur disturbs us in our transaction with true love.

Vidagdha Mādhava: In the west, Swāmī Mahārāja has given us Deity worship in a grand way.

Śrīla Śrīdhara Mahārāja: That is *arcana*. *Arcana* that is specially meant for Vaikuṇṭha, not in Goloka, *arcana*. In Rāmānuja *sampradāya* the *arcana* holds the important position. But in Gauḍīya *sampradāya*, *sevā*, service, *bhajana*. Also in Vṛndāvana and other grand, many positions in a grand style it is seen, the worship, but that is only after realisation possible. *Arcana* has been recorded as of lower strata.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

Arcana and *bhajana*, difference, *arcana*, Deity. That is *arcana* means a trial.

Before the actual fight, that mock fight. When the planes or the navy they show some posing of fighting, what is that? What is the name of that? They're showing as if they're fighting. The show of fighting, what is that? Something like mock fight, that is a show.

So *arcana* is like that. The previous, with the dolls to acquire some habit and to practice something. As a child they play with the dolls as if after with the dolls as if after marriage they are playing. In this way. That mock playing, or something what you say.

So *arcana* something like that. As a preparation to the real service we're engaging ourselves in similar things. In the external plane, with the external senses, we're making attempts for some service. But there I'm also not fully grown, and whom the worshipping is going I do not see there fully, a mere appearance. I'm not a pure cent per cent servant, and the Deity before me I can't feel that really He Himself is sitting and taking my services. But approximate, dealing with some approximate trial so that after we can come in real connection it will be helpful for me. I'm making some practices, that *arcana*. So it is *kaniṣṭha adhikāra*.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

It is material conception. The higher conception one will leave *arcana* and go to serve a devotee. In the heart of the devotee, higher expression of the Lord, than the expression of the Lord in the Deity. The more real in the heart of a devotee, the presence of the Lord is more real, more in conscious form. And there in some material form to me. And there in the heart of a devotee the same Lord existing, but that is of higher form, very conscious. In conscious form He's present in the heart of a devotee, the devotees after that feeling, that sentiment, that is of conscious matter. But what we find in the Deity here we find those that cannot understand without in terms of sense experience, Bhagavān the Lord has come, has taken the form of a Deity towards them. Those that do not understand anything but which is not in the experience of their, within the bounds of their sense experience, the eye, the hand, the nose, the ear, He comes down to the lowest section as a Deity. But who can catch His spiritual existence, for them it will be more beneficial to serve a devotee than the Deity.

There was one incident mentioned in *Bhāgavatam* (eighth canto). Once, you might have heard the story of Gajaraja (Gajendra). There was a king in the Southern India, he himself was engaged in worshipping his own family Deity. At that time Mahāṛṣi Agastya, Agastya Ṛṣi, a devotee, he came to his palace as a guest. The information was given by a man, servant, to the king who was engaged in the worship. But the king he showed some attitude that he can't see. He heard that Agastya had come, a great devotee. But he did not care to answer in any way that he has got the information. He showed that he's deeply engaged in the worship, he did not hear. After finishing his worship he came and then he enquired, and then made arrangements for his refreshments, of the Ṛṣi. But because when the Vaiṣṇava guest came he attempted a posing that he can't see, he's deeply engaged in the worshipping, he committed offence against Agastya Ṛṣi, Vaiṣṇava offence.

And for that, in the next life he got the birth of an elephant. And then there was a long fight between that elephant and a crocodile. And when the elephant was too much tired, he can't fight, he took the Name of Kṛṣṇa. "Lord save me." And that temperament came because he was a devotee, that king he came to take the form of this elephant, he was a devotee internally. So that Gajaraja, that king of the elephants when he could not save himself from the attack of that crocodile he chanted loudly, "Kṛṣṇa."

There is a Bengali saying: Braja rajay pukari krsna rakha apta jivana hari [?]
"Now I am going to be finished, oh my Lord protect me."
Krsna ke pukari mathurase godare cari ke dhari goaka hari mari ka mari udhari [?]

But the birth of the elephant came to that human king only for the offence that he disregarded the devotee guest with the plea of his engagement...

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Śrīla Śrīdhara Mahārāja: ...but he heard that the devotee has come, but he posed in such a way that he could not hear. Because he thought that, 'If I go there I shall commit offence here. By disregarding my worship of Deity, I shall go to take care of a man.' He took Vaiṣṇava as man, and the Śrī Mūrti as God Himself. There was his fault, and offence came. So it is the dictation of the *śāstra* that if we're engaged in the service of the Deity in the temple, and if we hear some devotee, Guru, Vaiṣṇava, has come, of higher order, then we shall take permission of the Deities and go and attend the devotee. And then again I shall come and finish my worship. I must make some arrangement. There, because this is not man, but there is also the expression of the Lord there. So he's to be given regard. Not as a man, but as a devotee. That means that God's existence is within the heart is clear. Is more important than within His order that within the Deity also He is, by will, by His direction He's there.

And at the same time it's His direction that, "I live in the temple of the heart of My devotee. And that is more clear, more useful, and more real, so you have to respect that first. My appearance in the heart of the devotion, that is more real, both My order, but here you'll find."

When I came first in the Maṭh, Gauḍīya Maṭh, I saw that in a hired house, the Deity of Mahāprabhu was installed in a room on the roadside, on the first floor, ground floor. And I also saw that the Guru Mahārāja, he in the first floor, in a room he was living.

I asked a devotee, "That this Mahāprabhu, made by wood, or earth, or what is that?"

He rebuked me like anything. "What do you say? Mahāprabhu He Himself is here. Not by earth or wood or by marble, no. He Himself is here." He told me.

"All right He Himself is here. But why your Gurudeva who is considered to be the greatest devotee, he's not by the side of Mahāprabhu, who Himself is here?" That was my question. "If Mahāprabhu Himself had been present here then the greatest devotee must have to be seen on His side. But he's on the first floor, and He's, the Deity on the ground floor, and near the road, and he's in a safe position, what is the reason?"

Then he told me, "That here is also Mahāprabhu, in his heart there is also Mahāprabhu, he's not without Mahāprabhu. He's always engaged in showing his devotion towards Mahāprabhu who is residing within his heart. And that is higher expression." He told.

I could not understand so much, but still I thought that, "Yes, there must be something, some reality in this argument, in his statement. And afterwards I came to know, that here also Mahāprabhu in devotee's heart, and the Deities there also Mahāprabhu, that this is higher expression than the expression in the Deity.

Para, *vyūha*, *vaibhava*, *antaryāmī*, *arcana* - In this way, in five gradations that original Deity expresses Himself in this world.

[Rāmānujācārya has classified the expression of the Supreme Entity in five forms. *Para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*. *Para*, the central conception of the highest entity. *Vyūha*, His extended self in different functions, in different figures. *Vaibhava*, His appearance in this mundane plane as *Avatāras* like Matsya, Kūrma, and Varāha. *Antaryāmī*, His presence in every heart and every soul, every conscious unit. And *arcana*, His appearance in the plane of our physical perception as the Deity]

Vidagdha Mādhava: In five expressions?

Śrīla Śrīdhara Mahārāja: Yes. *Para*, the others in the original position. *Vyūha*, extended self on all sides to manage the Vaikuṇṭha affairs. *Vaibhava*, who comes down to this world, Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, etc. Who comes down to this material world to do some help to the fallen souls. *Antaryāmī*, another expression is in the heart, the Paramātmā. Every soul on his side the Supersoul, Paramātmā. And then *arca*, the fifth is *arca*, that is, He comes to our level of sense thinking to attract my energy and attention towards that finest plane, from this gross plane, He has come down to me. These five expressions of the Supreme is specially mentioned in Rāmānuja philosophy. *Para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*.

Vidagdha Mādhava: Pastimes we read in *Caitanya-caritāmṛta* and *Bhāgavatam* of devotees having direct experience of the Lord through Śrī Mūrti speaking, Sākṣi Gopāla...

Śrīla Śrīdhara Mahārāja: Yes. Sākṣi Gopāla, Rādhāramaṇa, then this Śrī Kūrma. It is also possible. He can assert everywhere. If He likes He can assert Himself everywhere, in the way, according to His sweet will. He's everywhere. Even He came breaking the pillar to Prahlāda as Nṛsiṁgha, not Vigraha. And it is easy to come as Vigraha as a whole, it is easy thing. Even He can come from an atom. He can come out and assert with full force. He can do anything.

Vidagdha Mādhava: But something is greater to be learned in the association of a devotee than with Śrī Mūrti because the devotee is devotionally better.

Śrīla Śrīdhara Mahārāja: Yes of course. That is passive, and here it is active. And in book also it is passive but more living than Śrī Mūrti. The book, the *śāstra*, that will give me more than the Śrī Mūrti. And the *sādhu* will give more than what the book, the scripture can give. It is in general, but to a devotee, everything may be of fullest conception, especially when He wills.

vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana'
yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

Even a jungle can give you conception of Vṛndāvana and Kṛṣṇa. Everywhere you may find. By His will we can do anything and everything with a devotee. That is separate thing. Otherwise this is under regulation, this regular, ordinary sanction is this, but by special will he can do anything and everything.

Ordinance, ordinary laws of the country, and then in the emergent law some ordinance may be proclaimed. Everything belongs to the state during the war. No personal property. Sweet will. His autocracy is above all. General law is there, for general public, general people, students, according to gradation, step by step. But special characteristic is reserved to be utilised anywhere and everywhere.

Vidagdha Mādhava: I read in Swāmī Mahārāja's *Bhagavad-gītā* that prescribed duties can be material, according to the psycho, physical condition of the *jīva*, or the conditioned soul, he can have prescribed duties. But then the spiritual master he may give spiritual duties, spiritual instructions. So there seems to be some distinction...

Śrīla Śrīdhara Mahārāja: Prescribed, that is in the *śāstra* for the general?

Vidagdha Mādhava: Yes. But we're not working on that...

Śrīla Śrīdhara Mahārāja: Suppose in the medical book, there is some general instruction, for the patients for the disease. But a specialist, a doctor, he may compare there and he may give something more special, collecting from the general laws to a particular patient. That there are so many medicines recommended for this, but this particular medicine will be much helpful to you. The doctor, the specialist, he may select. And for in the *śāstra* the general direction of the public, and a special arrangement may particularly by a doctor who knows the patient very completely, that may be the thing.

Vidagdha Mādhava: And a question about, in reading some purports of Swāmī Mahārāja, it appeared that one should not take *sannyāsa* unless he's sufficiently purified, unless he's free from some *anarthas*. That it would be wrong to prematurely take this position. Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. It is also general and particular. Ha, ha. When Napoleon came back from Moscow, the greater portion of his army was finished. Then he passed a conscription when he reached his country, France. "Anyone of this age must join the army." And the less qualified army led by an expert general, they could do havoc. Then what do you say?

Vidagdha Mādhava: I'm wondering if *sannyāsa*...

Śrīla Śrīdhara Mahārāja: Ah, *sannyāsa*. So when under the guidance of a good general, this ordinary soldier may be raised to a higher position for the necessity. He'll get the benefit of the

grand guidance. So no risk no gain. It is generally, it is said in *Bhagavad-gītā*, *sva dharme nidhanaṁ śreyaḥ, para-dharmo*.

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

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

"Don't risk where you are. According to your capacity you do the needful. Don't be much ambitious." But at the same time, *sarva-dharmān parityajya,* [*Bhagavad-gītā*, 18.66] The clarion call. "Give up everything. Come to Me." The constitutional method and the revolutionary method. You may lose, but if you gain you will gain very much. With this risk you will march. *Tasyaiva hetoḥ prayateta kovido,* in *Bhāgavatam*. And *sarva-dharmān parityajya* in *Bhagavad-gītā*. Revolutionary method.

"If you are courageous enough, you want to risk enough, come, take revolutionary, shortly you will attain, get the success. And in the ordinary way it will take long, long, time to reach the goal."

Something like this, in *śāstra* it is admitted. So ordinarily when not such a strong spiritual guardian, you don't take so much risk, as to take *sannyāsa*. But if under the guidance you get some great personage, you leave everything, take courage and join him. And in a very small time you will gather such merit that if you fall afterwards, it may not harm you much. In the meantime what you have acquired that is enough for lives together. Do you follow? Something like that. If you get the chance of a higher guidance, a higher market of the war market only two years you will be a priest, a merchant priest? But in ordinary market don't risk so much. In this way, the guidance, the Guru. As you get, you may risk. And if you also find inspiration from within, to jump, you can't control it, you will jump. A leg may be broken but still you won't care, you will march. That is the,

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]

That ten *śloka* that Devaśi Nārada gave to Vedavyāsa. "Just concentrate on these, the meaning of these ten *ślokas*, and go on writing *Bhāgavatam*. This is the ten outlines I'm giving to you."

There is one *śloka* is this. From time immemorial you are moving in a vicious circle, going up, down, action, reaction, action, reaction. But any time you get some chance, you jump out of that vicious circle. Not describing that stale and eternal path, try to jump, come out. And if you get

some harm, does not matter, because here in the vicious eternal circle, you have no chance to come out. So by coming out forcibly you lose something, that is also desirable. Because what you gain by that, that is very, very, rare. That cannot be acquired in this ordinary cyclic order. So for the service of the Lord, if you take risk from the *varnāśrama dharma* - the *sannyāsa*, *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. If you take immature *sannyāsa*, renunciation, you may lose your character. But if you can get some chance for serving under a pure devotee for the time being, constant service for the time being, you will acquire so much of that valuable thing at that time, that that will help you in your future life extraordinarily. Do you follow?

Vidagdha Mādhava: Yes. I follow.

Śrīla Śrīdhara Mahārāja: That is the purport.

Devotee: Thank you Mahārāja. Thank you very much. It's wonderful.

Śrīla Śrīdhara Mahārāja: Ha, ha. It is mentioned there. Tata kavarjuna udha musyakin [?]

What loss you incur there? And what is the development going high and next minute to come down, again going up, and next minute to come down? So the high and low have no peculiar position. But you try to jump out and of you incur some loss, for the time being, but for the good cause, you must risk otherwise you won't be able to come out of that vicious circle. So try for that.

So, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja.* [*Bhagavad-gītā*,18.66] "Come to My refuge, My shelter. *Ahaṁ tvāṁ sarva-pāpebhyo*. If any injury occurs there, I am here, I am to compensate."

The assurance is there. So for the good cause otherwise if we are helpless, no hope, no prospect, nothing of the kind. So simply to get the name and fame of the roll of *sannyāsa*, that: "I am a leader of society, I have taken *sannyāsa*, Ācārya." For all these low reasons don't take risk, don't venture. But for the real cause you must take risk. No risk no gain. That method will be welcome.

Just as an instance Bhaktivinoda Ṭhākura, he recommended what you told, that not very easily you should give up this *gṛhastha* life, householder's life. This is more safe, though speed is not very quick but safe position.

But our Guru Mahārāja, he gave a general call. "Come and try to serve under me, you'll be more gainer." So he did not give much stress on the householder. "Take risk, come. I'm conducting a general march towards Mahāprabhu's throne. Come and join me and you will be paid honourably."

Devotee: I was going to say that I've also read in Swāmī Mahārāja's *Bhagavad-gītā* that a *sannyāsa* who's not pure in heart is simply a botheration to society.

Śrīla Śrīdhara Mahārāja: *Sannyāsa* is of three kinds. One being fully prepared. But how to be prepared? What way? So three kinds, *vaidic*, *dīkṣa* also, but the lowest if we get the chance of a good guide, then if at heart I can accept the very destination, then I can take risk. But if I have not a clear conception of the destination I need not take risk. Clear conception, but I'm not fit, but by

the help of my friends and my guide, I shall try to make the - some loan like thing. That those defects, to compensate those defects, by the power of the guide and the company. That is necessary. In the eternal path I may receive some injury, does not matter. Still I must attend, I must be sincere. If I'm sincere, sincerity is always reckoned the highest place. If I'm sincere in my destination, that I want that, I'm not satisfied with anything but that, then I should take risk. Then I shall get such a chance.

yata kalar badra madhur ramashya kinko vaptva bara raja tvam sad atmata [?]

In the ordinary life also we may find you must take risk. That inner urge will come that I must take risk, the chance has come to me, you cannot but take risk. But the favourable circumstances surrounded by the friends and guided by the good guardian, they should take risk. The injury that may come due to my ineligibility that will be amply compensated, whatever, small thing I shall acquire in this short time. He's there.

[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]

But still there will be some who cannot, who is insincere, if by imitating others, he may take such, he will be loser. The imitationist will be loser. The sincere aspirer, he may be rewarded. And the imitation won't help us. Imitation. Without having the necessary quality, if only by ambition I want to copy another self, for fame and name, that is another thing, that is bad. But sincere hankering, inner urge, that must be encouraged.

Na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati. Because He's everywhere and He's supporting the good. He has got a promise, that, "I'll always back the sincere and those that have got good object in life, I'll always back them."

But that must be taken sincerely, that is all important, the attempt must be sincere.

Devotee: Mahārāja, this also applies to *Hari-Nāma* and also to *dīkṣa* initiation?

Śrīla Śrīdhara Mahārāja: Yes, always. Imitation is not laudable. Sincere hankering, that should be encouraged. And what defect is there, that can be minimised and compensated shortly. But sincere hankering must be there, and imitation is bad. The *sahajiyā* section, they're imitationists. In a short time you want to climb the peak of the mountain. Wholesale engagement, *sannyāsa* means wholesale engagement in the service, that means *sannyāsa*. And also in the ordinary sense *gṛhastha* and *sannyāsī* exclusively devoted and partly devoted, in this sense. But there is, it is possible that a *gṛhastha* may devote cent per cent, where as a *sannyāsī* may not devote a small per cent, it is also possible. Because there are so many *pārṣada* devotees, the eternal devotees they also come here as *gṛhastha bhakta* sometimes. But they're not to be reckoned within this circle. This is about the devotee, *sādhaka*, that are within, in the process of realisation, not fully realised

soul. Fully realised soul, they may come as *sannyāsī*, or *gṛhastha*, or in any section, they're all right cent per cent, no question about them. But for those that are in the process of realisation, the question about them. The sincere should be encouraged and the imitationist should be rejected, discouraged.

...

To oppose the truth, truth comes to embrace us with greater speed and greater earnestness. He's so by nature. Only we're bared because of our free choice in the other way. Otherwise that is our birthright in one sense. *Svarūpe sabāra haya, golokete sthiti*. Our innermost right is there, but we're foreigner in our own home. Now I stop.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: There must be ear of that type which can catch that nectar, sweetness from the sound. Which is sweet to one that may be bitter to another. According to the taste. Rūpa Goswāmī says,

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]

"When our inner tongue is influenced by ignorance, the Name of the Lord tastes very bitter. But that Name is the medicine to remove that defect in our inner tongue." He says that, "If there is attack of bile in the body, then tongue is affected, then sweet things taste bitter. But the sugar candy, or some sweetmeat, that is medicine to me, that bitterness. And when the bitterness will be, the disease of the tongue will be removed, what was experienced previously as bitter, that will taste gradually sweet, sweeter, sweetest." In this way. So Kṛṣṇa *Nāma* is like that. To the ignorant it is very bitter, repulsive. But that is *the* medicine to remove that ignorance, and then gradually it will come. With His slowly glorious sweetness, that will charm the whole existence.

Vidagdha Mādhava: One ISKCON devotee once told our Swāmī Mahārāja that, "You are like a cow giving transcendental milk, but actually like a *surabhi* cow because you're never running out, always giving."

We feel like that with Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. - ...actually some emblem may excite us about Infinite, and we ignore that finite thing, and we are caught by the Infinite, we'll be excited there from.

Vana dekhi' bhrama haya – ei 'vṛndāvana', [*Caitanya-caritāmṛta, Madhya-līlā*, 17.55] Looking to a jungle at once the Vṛndāvana comes in His memory and He's captured by the whole, whole heart captured.

A brisky boy will give one the memory of Kṛṣṇa Himself. So many things in the world.

When we're in lower position, even the real portrait of Kṛṣṇa and other things, devotees, that may rouse some hatred within us. Ha ha. 'This is only doll, the idol worshippers, they're causing so much, creating nuisance in the country.' In this way.

But if one has got a real eye within, he will see not only the Deity outside, *sākṣāda govindam*. His mind will be carried to Vṛndāvana, so many *līlā*. A slight connection will rouse the whole thing. Kṛṣṇa *līlā*. His *Dhāma*. Anything.

There is a saying that one devotee saw a vulture in the sky and began to chant, "How sweet, how sweet, how sweet, the vulture." Why? The vulture reminded him about the burial ground, the cremation ground, where so many bodies are left. From vulture, mind goes to the cremation ground, and from cremation ground, "Oh there are so many cows. And that skin of this cow is utilised in the *mṛdaṅga*. And when that *mṛdaṅga* is played on with the chanting of Kṛṣṇa *Nāma*, how sweet that is." So immediately from vulture the mind coming through that cremation ground to the *mṛdaṅga*, then to the chanting of the devotees, and as if the sound is entering into his ear and he's, "How sweet, how sweet."

In this way, the connection may come to a proper heart. Slight connection may rouse ocean of joy. On the other hand a real thing may come, Kṛṣṇa Himself may come in his front.

"Oh you!" Duryodhana says. "Śiśupāla, you are at the root of all the mischief here."

Ha ha. So seer, looker on, the credit to Him. If no eye, then beautiful things are useless. But if eye is there, can see sweetness from ordinary things, things which is abused generally. Take good from everything. Can take good everywhere. See good everywhere, *paramahaṁsa - paramahaṁsa* devotee.

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]

Outwardly he's seeing this matter and living body, outwardly. But he sees in connection of Kṛṣṇa. Standpoint comes from within, and he's overjoyed by that feeling.

Mahāprabhu when He first approached to Purī, Jagannātha, six or ten miles from distant He saw the summit of the temple, and began to cry, and dance, and sing, like anything. Only few miles took long time for Him to come, He can't make any progress. Sometimes falling flat, prostrated, *praṇāma*, *daṇḍavat*, sometimes dancing, sometimes chanting, fainting, in this way, only few miles became a long distance. Such, the feeling may be weak.

The eye is necessary. *Divya darśana*, *dīkṣa*. *Dīkṣa* means to acquire such eye, inner eye, *divya jñāna*. The second eye *upanayam*, another eye from within, *upanayam*, another eye. By sacred thread ceremony, it is meant to be imparted, another eye, to see things around. That is the eye of judgement, the theistic eye. Try to see with the eye, your friend. Your friend with infinite affection for you. Don't be afraid of anything. Get the eye to see that you're surrounded by a friendly circle. The depth of the vision of the eye, that is appreciated.

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Śrīla Śrīdhara Mahārāja: *Kuryāt pāpasya saṅkṣayam*. *Pāpa* means previous prejudice which opposes us to read the deeper truth in the background, that is *pāpa*, the prejudice. *Pāpasya saṅkṣayam*, the prejudices should be removed.

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

Those that have got a real knowledge about reality, they say that *dīkṣā* means such. To really read the inner meaning, inner movement, inner tendency, passing through the cover of things. What is the environment, what is the inevitable, irresistible, inevitable, that must happen, none can oppose. What is that? That is friendly, that is affectionate to us, to be able to read that. The ultimate power is friendly to us. Only local interests are clashing one another. Individual interests, provincial, local, they're clashing with one another.

But the Absolute interest, if we can connect with, then we shall see, if our interest may be included in the Absolute interest, if it is possible for us, then we shall see everything is happy, everything is good. From the universal calculation there is also my representation, but from the universal calculation, not from misunderstood individual calculation of interest. That is what is necessary. And the Absolute Good Autocrat is Kṛṣṇa. Sweetest. Which is above law. That is the most beautiful. Ha ha. No rhyme no reason. Ha ha. Even no room for justice, so sweet. The plane is so sweet that no question of justice can enter there. How can you think that? Autocrat, autocracy, the highest autocracy of the Absolute Good has no room for justice to enter in its realm. Autocracy, but autocracy of great, that autocracy is highest good, highest good is autocrat. It is not necessary for Him to think for any inconsideration, it is above that. His will is perfect. "Let there be light." There was light. "Let there be water." There was water. His will is all right. The Autocrat whose will is all right then no question of any justice. Wrong or right, everything is right, highest right. Separation, union, this embracing, and if kicking, bruising, and everything is sweet.

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]

The inner taste gives the assurance, whatever outer treatment you get, whatever cruelty may be seen at present to you, but He is *the* well-wisher, the centre of all good. So when consciousness comes to that high Kṛṣṇa consciousness they never want any separation from that, however

treatment may come, apparently. *Mat-prāna-nāthas tu.* "He's my only Lord. So cruelly treating over me, still He's my only Lord, so sweet. *Mat-prāna-nāthas tu sa eva*, None else, He's the only Lord of my whole existence, none else. Though apparently I feel that I'm most harshly treated by Him. So sweet."

Can never think any alternative, of being separated from that sweetest centre, it is so sweet. His punishment is also sweet. What of union and embracing, welcoming, punishment to the extreme, that is also sweet. That consciousness grows in ones mind, awakens in ones heart, so sweet. No possibility, there cannot be any hope of our good to any other place. This is *the* place, *the* sweetest. He may behave with me in any way, but that does not matter. I cannot budge an inch, the slightest, I cannot withdraw from His connection. So sweet, so good, so well-wisher, affectionate, all these considerations. The Absolute is such to all of us.

Mahāprabhu told that in His last *śloka* of eight *śloka* He has given, eight poems, last poem says like that. "He's punishing. Yes, punish more, more, punish. Punishment also from Your hand is very sweet. Heart is contented. He's My guardian. Whole faith in Him, eternal faith in Him. You're My only shelter, none else. Nowhere have I got My safe shelter but under Your holy feet."

Such consciousness. But we shall pray for the day when our heart will rise up to that standard. What Mahāprabhu wanted to teach us. That this sort of exclusive reliance you must cultivate within you for the highest centre, your guardian. No complaint, no complaint. All possible complaints must be eliminated when we like to approach Him. That is the way to approach.

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]

All responsibility of evil future with you. There everything is all right. With this consciousness you must begin your journey. The whole responsibility of ones success, or evil effects, all responsibility is with you, not with Him in any way. Then in no time you will reach the plane. If you want to reach the plane, then you are to adjust in this way. You are to take within you this thought that that is all good, all blissful. And where I am this is all evil, all nasty. This sort of attitude will bring success for you very shortly.

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

If you stand face to face, address Him, take His Name. Take His Name, Name means surrender to His feet, by taking the sound. But your attitude, to be fruitful, your journey to be fruitful, the attitude must be such. *Tṛṇād api sunīcena*. No complaint against anybody. All complaint against his own previous life. And with pure and open heart you are to approach there. The shortest period will take you there. Those that live there, they're of such good temperament people, they do not know to complain against anybody. They're seeing the environment as good as anything. And they're very cautious that they may not create any dirt there. "It is a pure realm, sphere, and I must

not create any dirt here." Very anxious they will be, all purity. This temperament is allowed to enter such plane, where everything is good.

What about Bhāgava prabhu?

Vidagdha Mādhava: No news.

Devotee: Mahārāja. I was wondering since I'm just getting over sickness, I experienced several weeks ago when I had very high fever, I seemed to be battling with my faith in the Lord. Wondering why am I suffering in such a gross way? I seemed to be delirious. How does one maintain that faith, that everything that is coming to us is for our good?

Śrīla Śrīdhara Mahārāja: My previous acquisition. *Mamāpi durdaivam īdṛśam ihājani nānurāgaḥ*.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

Everything is helpful, eagerly awaiting to help me. But my fate is such that the least demand what is necessary for that, wanting in me. Complete surrender. In this way, a smallest ticket I shall purchase, no money. Not ticket of high order, but the most ordinary ticket I shall purchase, then I can enter the drama or the playing ground, but no money. This is something like this.

tuyā dayā aichena parama udārā, [atiśaya manda nātha bhāga hāmārā]

[Śrī Caitanya Mahāprabhu says: "Whatever may be lacking is on my part. There is no defect on Your side."] [*Sermons of the Guardian of Devotion*, 2, p 15]

"Your grace knows no bounds. *Atiśaya manda nātha bhāga hāmārā*. But My fate is the worst thing."

When we shall come to such consciousness we'll be in the relativity of that thing. Otherwise sincerely, one cannot say or feel like this. "I have something. I am someone." That is *ahaṅkāra*, ego, and only when ego finally dissolved, then these statements will come from within. "I have nothing. I'm the worst. And You are the most benevolent, and this is my hope, my Lord." That is the capital. What you think to be the capital, that all negative. A real capital that, "I'm liquidator, I have nothing, I have nothing, everything belongs to You, and I also belong to You my Lord, at the same time. Everything belongs to You, and not without myself, the most wretched person. I have nothing, no quality, nothing of the type, good. But I belong to You, I'm Yours." To approach the Infinite, this should be the attitude of the finite, completely merging. So self abnegation, *mukti*, not

only liberation from the mania, from the imaginary pride, but to dive deep into this idea. "I'm Yours. Everything belongs to You, and myself also. I have nothing. You can do anything and everything with me. I'm a slave. If You kill me no charge against You. You have got that Lordship over me. You Lord it over. I hold such position in relation to You."

mārobi rākhobi yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs of Bhaktivinoda Ṭhākura*, p 13]

"You have every right to do away with me. What thousands like me, they're dissipated, no harm to Your pastimes area." This should be the attitude of the most faithful, suicide squadron of the general. They reach the most subtle type of existence thereby, which is undestroyable, so fine, undestroyable, destructible, cannot be destroyed. Such fine ego, or representation of the finite in relation to the Infinite.

With the dissolution, with creation, so many gross things develop. At the time of dissolution gross things are dissolved, gradually. From gross to subtle, then subtle to more subtle, more subtle, then the highest subtle thing, that remain eternal. Which cannot be traced to have any positive characteristic, that is eternal. Out of negative the positive will begin to come from other side. Yogamāyā, another structure where every unit is of such type. No possession, no individual possession there.

And Lord said, "Yes, I'm *bhakta-parārdhīno*. I'm subordinate to all these, My servants. They've purchased My heart. I cannot stay without them. By their serving attitude they've purchased Me in such a way like I can't stand without these friends. They're so dedicated intensely to Me, I can't sustain Myself without them."

[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]

In this way there the world is found. That is another thing. Not a matter of right, but the matter, the right of dedication, that develops in other way. Dedication has the greatest force but that is wholly of another type which we cannot be able to think in this plane. This negative light. *Mahābhāva-dui eka rūpa*. [*Caitanya- caritāmṛta, Madhya-līlā,* 8.282] The whole ecstatic Absolute feels helpless, before such negative force as a whole. The defeat of the Lord to His servitors. Kṛṣṇa.

Jayadeva Goswāmī, a great devotee poet, he was writing a book in Sanskrit, the Kṛṣṇa *līlā*, inspired by Him. Then he came in one place where Rādhā-Kṛṣṇa, They in Their secret union, so many sentiments, feelings, come and going. Kṛṣṇa, He's trying His best to pacify Rādhārāṇī in His

favour. So eager, that He's about to say that: "I want Your holy feet. I want to serve Your holy feet, please extend it to Me."

Jayadeva could not write it, it came in his pen, before his pen, but he shuddered. "How can I say that Kṛṣṇa the highest God, He'll pray for the holy feet of Rādhārāṇī to serve, I can't." He stopped there and went to take bath in the Ganges.

In the meantime Kṛṣṇa Himself has come with the, in the figure of Jayadeva himself. And she, Padma, Jayadeva's wife, who was a great devotee, she saw that today, a little quickly, her husband has come. Still she managed everything for his food, etc.

Then after taking his food, Kṛṣṇa told, Lord in the form of Jayadeva, "Padma bring Me that book, I was writing that book, producing a copy, give it to Me." And she gave. And there He wrote, *dehi pada-pallavam udāram* [*Gītā Govinda*, 10.7] 'Be generous to extend Your holy feet to Me for service.' Then after doing that I'm going to take rest. You take your food." Now, He went to take rest in the bed, in the room.

Now real Jayadeva appeared. Padma was taking *prasādam*. Jayadeva wondered, "What is this Padma, you're taking *prasādam*?"

Padma looked puzzled on her face, "What is it my master, lord, you're coming now, what is this? You already came and took *prasādam*, and I'm taking the remains, now you come?"

"What do you say Padma? I'm coming just now."

"No, no, no. You came, you took food. You also asked for that book you are writing, manuscript, and I gave it to you. You did something and then you went to take rest on the bed."

"Let me see the bed. Nothing, no one on the bed."

"Then I have committed _____ [?]"

"What is the matter? Padma, give the manuscript to me." And there he wondered to find what he hesitated to write there, that is written. "Oh Padma, you are the most fortunate lady. The Lord Himself came and took *prasādam* and you are taking the remains." Jayadeva also went and began to snatch that *prasādam*. "You are so fortunate. Kṛṣṇa Himself came and took food from your hand, and you are taking. Let me have that. You are so fortunate you could see Him. But I can't, I couldn't."

So Kṛṣṇa is purchased by such devotees. That is also for our encouragement. The wholesale self abnegation for Him, what value fetches thereby. Surrender. Surrender has got it's positive value, but very, very subtle. It's very difficult to detect that, but still it is, and it is the highest force.

Ahaṁ bhakta-parārdhīno, hy asvatantra. "As if I'm *parārdhīno*, subordinate, as if I'm subordinate. *Bhakta-parārdhīno*. I'm under the direction of My devotees. I'm not free, as if I've sold My freedom to My devotees like that. Willingly, I've willingly given up My freedom to My devotees. My position is such. Really I'm free, but as if willingly I've sold My freedom to My devotees by the money, by the price of devotion in self surrender."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Who will come to hear this mad talk?

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]

Not to be spoken in a normal assembly. Only the mad camp, they may discuss all these things. But who will come to rely on these things, topics? *Kahibāra kathā nahe, kahile keha nā bujhaye*. But those that have got some taste about these things, they can't leave it. They'll leave anything else, the kingdom, the leadership, name, fame, money, everything. But these sort of subtle discussions and the inter change of these such thoughts they can't avoid. Very tasteful.

...

_____ [?] is dangerous, but dedication is safe, and pain. And aggression is dangerous and killing, reactionary. And highest form of dedication, how, of what type, and how to be attained? That is the problem.
And Mahāprabhu, and the Vaiṣṇava's, Guru's, They have come to us our relief. "Come this way, this side."

These are very subtle points. With whole attention try to advance. Perhaps a point you will get. One drop is enough. And a drop of your gain will assert, you will see that here is Infinite. The part of Infinite is Infinite, it is such. No number of finite can make Infinite. But Infinite is the original thing and every part of Infinite is Infinite. Gaura Haribol. Gaura Haribol. Gaura Haribol. So how much can we take, we can receive? How much thirst we have got? The ocean is there. How much thirst I may have in my tiny body.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Ha ha. I've got a habit that in the midst of discussion sometimes I cry, Nitāi Gaura, Nitāi Gaura. Even that gentleman Acyutānanda, he mentioned in his article in *Back to Godhead* that when discussing with him, in the middle sometimes say, Gaura Nityānanda, or say Nitāi, Nitāi. He mentioned in that article, in the first, beginning. Acyutānanda told that by January he'll come this side, here. But again some news came, for want of money he won't be able to come, someone told. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Sometimes you say, "No risk no gain." So there is evidently risk when one moves forward.

Śrīla Śrīdhara Mahārāja: No risk no gain, relative to this plane of life. Where we are, here, especially *Bhagavad-gītā* has recommended for us, "Don't try for any gain, nor for loss, because everything is false. Gain also false, loss also false. Don't be very particular about any loss or gain here in this plane. And then your arrangement will come in a proper place, and there is gain and loss. Not committing offence, going on with dedicating service, that is gain."

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]

Both loss and gain equal, all false. Then we come to such a position as to get entrance into higher plane and there is loss and gain, again. And offence is loss, and service is gain there, progress is there, *sādhana*. Loss and gain we shall ignore only in the plane of falsehood, this *māyā*, the miscalculation, this local calculation, individual calculation of good and bad here.

But the attitude should be only the service, not any personal loss and gain and thereby we shall thrive. "However He may deal with me I shall be constantly adherent to the dedication of myself for His service." That should be the permanent beacon light of our life. Loss and gain in terms of His mercy, His affection.

Very particular, not by show. Service, dedication means such, dedication means ignores loss and gain for personal interest, and dedicate solely for Him for whom the dedication is necessary. One pointed.

...

The disciple that is very much faithful, showing faith towards Jayatīrtha Mahārāja as Guru, Guru may do anything and everything. I want to put one question to them. His Guru, whether he's putting such faith in his own Guru, Swāmī Mahārāja? Did Swāmī Mahārāja use this LSD, this intoxication? He does not follow his Guru Mahārāja in toto. How can he demand that his disciples will follow him unconditionally? Does he surrender to his Guru unconditionally? His Guru did. He, previously that gentleman was in connection with intoxication, this Jayatīrtha, and leaving that he had to come and join Swāmī Mahārāja. That hippy company of intoxication. Jayatirtha published a book also in favour of intoxication. From that society he came away to join Swāmī Mahārāja and he had to leave intoxication. Now again he's taking intoxication and he's asking his disciples to follow him unconditionally. What right has he got to ask the disciples to surrender to him unconditionally? Did he himself do so?

Devotee: He likes having followers.

Śrīla Śrīdhara Mahārāja: He has invented something. Sometimes like a madman, stark mad, saying: "I am Mahāprabhu, I am Nityānanda, I am Jesus, I am Mohammed, I am Kṛṣṇa, everything I am." All the brain finished. After the brain is extremely damaged, then such words may come through our mind. "I am Mahāprabhu, I am Nityānanda, I am Kṛṣṇa, I am this, I am that, I am everything." What is this? Irrelevant talks.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] like to receive a good push. Hmm?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But the treatment will be accordingly.

...

...everything cannot be...

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Śrīla Śrīdhara Mahārāja: ...the most eliminative *anurāga*. Love does not mean that whim. Love does not mean whim. The purest thing most eliminative. Even *viddhi bhakti* is eliminated. Only love and beauty. Nothing else. Which is tasteful to the Autocrat. Not under law. The Autocrat to be satisfied. Such thing, such is the standard of what is called love divine. Who does not, Autocrat means does not care for anything. He's to be satisfied. So how much attention and absorption towards that is necessary? All eliminative, all exclusive.

Devotee: Mahārāja, you said love and duty. [Guru Mahārāja actually said love and beauty].

Śrīla Śrīdhara Mahārāja: Loving?

Devotee: Love and duty.

Śrīla Śrīdhara Mahārāja: Duty's far below devotee. In consideration of duty there is, in conception of duty there is room for law. 'I'm duty bound.' Four tendencies excites us to our action. First is fear. In the lower creation they work only for fear, the animals and others, fear, *bhaya*. Then next higher section they work for hope, expectation, prospect. In the first step only out of fear one works, and the next higher step he works out of prospect. 'If I do then I shall get something.' The third is duty, sense of duty, third. And fourth is *anurāga*. No question of duty is also there. 'Duty, yes, I have got some understanding, some obligation. If I do not do I'll be blamed like this or that.' The third stage actuated by the motive of discharging duty. And the fourth - no consciousness of duty even. Duty even, it is only through love. 'Cannot but do this. I cannot but do. I'm helpless.' That is *anurāga*, the fourth stage which excites us to any action. The fourth and purest, *anurāga*. 'I can't but do this.' That is *anurāga*. And the sense of duty next lower. And then prospect for which we do. And the last by fear - 'We had to, had to do.' Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has given this light in *Caitanya-śikṣāmṛta* perhaps. *Bhaya*, *asa* [?] *pasa buddhi* [?] *anurāga* [?], four stages of action, movement. _____ [?] Cannot but do this, that is their position. They can't withdraw, can't, helpless. Heart is wholesale captured by Kṛṣṇa. The attraction of Kṛṣṇa has captured their heart wholesale. No way out. Hare Kṛṣṇa. God's grace is of such charming nature, and such intense, that no way out but to serve Him. So sweet. Not by, neither by fear, nor by hope, nor by duty, sense of duty, but helpless. Cannot do without that. Can't do. Serve and feel satisfaction. The monopoly. No marketing possible there. No one, no capitalist can enter and open shop there. Ha, ha, ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitai.

Lakṣmī Devī she herself wanted to participate, but that was impossible for her even. How the market, tight market. Lakṣmī Devī could not. All swallowed by Kṛṣṇa conception, Kṛṣṇa conciousness. Only one thing in the market. Kṛṣṇa conciousness ruling everything there. Everything controlled by Kṛṣṇa conciousness. The harmony, not only harmony by patch up work, but natural and most intense harmony existing there. Not a patch up work, laboured harmony. Living harmony.

Brahmā, Śiva, they're bewildered. "We had never such previous experience."

Ha, ha, ha. Not only they attract the service, but the servitors they feel they cannot continue their life, they can't live without that service. That is their food, and their dress, everything, is that.

Mahāprabhu how He says. "My friends, show Me Kṛṣṇa. Otherwise I can't live, I cant stand. I can't stay, maintain My existence without seeing, what I saw like lightning I saw, without further seeing that I cant tolerate the separation. Save Me by showing where is He. Where is He what I saw? That beauty like lightning touched My heart and then withdrew Himself. I can't stand." And He says, "The unit of measurement, in a second how many times one can die to earn that fortune? That is the unit of measurement. To get a seconds perception I'm ready to die one *crores* of times. By that unit it is to be measured."

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

[Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. "How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!"] [*Lalitāṣṭakam*, 1]

Lalitā Devī says, Rūpa Goswāmī says, "Lalitā Devī's attraction towards Rādhā-Kṛṣṇa is of what type? That if any drop of sweat is found on the foot of Rādhārāṇī or Kṛṣṇa, she wants to efface that sweat drop by *lākhs* of her life."

Either wants to get at once one *lākh* of body, or busily engaged to remove the drop of sweat from the foot of Rādhā-Govinda. *Kṛta-deha-lakṣyām*. Or she's ready to sacrifice one by one, one *lākh* of bodies to remove a drop of sweat on the foot. That sort of unit is the measurement of how much love one feels for the Person. The object of Kṛṣṇa consciousness means, this type.

Gaura Hari, Gaura Hari, Gaura Hari. Mahāprabhu says, "My heart bursts without having a second view of that wonderful thing which I had experience with a little before. I can't stay."

Beauty and sweetness being so much cruel, oxymoron, opposite. Generally that shouldn't be cruel, but so cruel that once seen and then if I do not get that I shall have to die. How cruel the beauty may be? What power will do? They can neglect thousands of the shots of cannons, atom bombs, neglect. Atom bomb has no effect in them. That is all in the physical plane. They do not care at all for that. That is in the other plane.

_____ [?] A new body emerges from within and wants to cut off all the connection with this body of physical senses that can lead me to some other direction than Kṛṣṇa consciousness. To

bid goodbye to this body with all the senses which draw toward external appearance, apparent world.

tuṇḍe tāṇḍavinī ratiṁ vitanute [tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth."]

[*Vidagdha-Mādhava*, 1.15]

What one tongue will do? Enumerable tongues necessary to chant the Name of Kṛṣṇa. What one tongue will do? What only two ears will do? *Crores* of ears necessary to hear the Name, sweet Name of Kṛṣṇa. These are the feelings of the devotees. "You creator you do not know right creation, proper creation. Only two eyes you have given. Who'll have the chance to have a *darśana* of Kṛṣṇa, the face of Kṛṣṇa? Only two eyes you have given, and again you have given cover on those two eyes, cover. You don't know how to create." This is their inner feeling. Waves from inside comes of such nature, who comes in connection really with Vṛndāvana proper. *Vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ*.

varhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ
bibrad vāsaḥ kanaka-kapiśam vaijayantīn ca mālām
randhrān venoradhara-sudhayā purayan gopavṛndair
vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorthood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

Oh! How sweet personality. Kṛṣṇa is approaching Vṛndāvana step by step. Śukadeva, he says, "He's walking in the Vṛndāvana step by step. Taking one foot again puts. The earth of Vṛndāvana feeling with the touch of His divine feet, *sva-pada-ramanaṁ*. The Vṛndāvana earth is feeling the charming sensation of the union with Kṛṣṇa, with the divine touch in the dust. *Ratesuka* [?] The whole, the sweet fulfilment of the sense pleasure, by the touch of the Feet of Kṛṣṇa. Charming,

charm. *Vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ*. And from the birds, insects, everything is singing in His praise. And the friends also accompany."

And Brahmā comes and falls at the feet. "I could not understand You my Master, My Lord. I was acquainted with my father, Nārāyaṇa. I'm somewhat acquainted with Him, His ways. But You are independent of His nature. It was difficult for me to understand. Now I feel that You are above my father. Your capital is just on the superior position to that of my father, Nārāyaṇa in Vaikuṇṭha. I feel that now."

Nārāyaṇam tam nava bhuja narayanam Taj yavi satyam natam eva nayam [?]

Bhāgavatam. _____ [?] Nārāyaṇa. "Not Nārāyaṇa but even the source of Nārāyaṇa ____ [?] Svayaṁ- Bhagavān, You are. I ascertain. Otherwise, I have somewhat, according to His sweet, my Fathers ways, Nārāyaṇa. But Your are completely of other nature. I could not understand You. Please forgive me my Lord, my ignorance. I could not think. I thought You were within my jurisdiction. *Brahmāṇḍa* is my jurisdiction and You are here. And what are Your ways? Mysterious. As if You do not care for anyone. Even not myself, or anyone. You are going on in Your own way. It's a mystic thing, so I had to come and test You. Some say that You have got some mysterious powers, supernatural. I came to test. And I really tried, but I find that I'm lost in my attempt. I tried my best to test You. Took away the cowboys and the calves. They are there already. But now within Your *līlā* it is continuing as ever. A part removed by me, and I find that the removed part is already there. But no harm here, it is all full. I can't conceive how it is possible. How infinite Your potencies. A part removed but that can't be known. So, though a cowboy eating with the cowboys in the same plate and with the rod, the whip, and with some ordinary bamboo flute. You are moving with some forest flowers and this and that, You are moving. But You are such and such beyond our apprehension. Who are You? Please forgive me for my impertinence that I came to test You."

Simplicity. Plainness. That has caused grandeur, judiciousness. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Mahāprabhu's method of argument was very simple and straight and comprehensive. That Kṛṣṇa is superior to Nārāyaṇa, and to prove this He just took Lakṣmī Devī as an instance.

The Gopāla Bhaṭṭa's father in Śrī Raṅgam, to him He put. "Just take the case of Lakṣmī Devī. What is in Nārāyaṇa, Lakṣmī Devī has got everything. Everything is known to her, but she's not satisfied, she's running after *rasa līlā* of Kṛṣṇa.

On the other hand, the *gopīs* that have association with Kṛṣṇa, they do not aspire after any connection with Nārāyaṇa. If the chance to have a meeting with Nārāyaṇa, "Oh my Lord, You bless me that we can have our affinity towards Kṛṣṇa." Not for Nārāyaṇa.

But Lakṣmī Devī's running to take participation in the *rasa līlā* of Kṛṣṇa. What is that? And more wonderful that Lakṣmī Devī could not participate.

Again more wonderful Śruti and Daṇḍakaranya Ṛṣis they could have entrance, but Lakṣmī Devī did not. And for that purpose she had to undergo penances for long time. But still she was not considered fit to enter into *rasa līlā*. What is this?"

And also in Benares He told to the *māyāvādī sannyāsīs*, "Take the case of the goddess of Ganges. Her position is on the head of Śiva. Gaṅgā, on the head of Śiva. But Ganges comes from the foot of Nārāyaṇa. Then who is superior? The feet washing which is originating from the feet of

Nārāyaṇa, Śiva takes her on his head. So Śiva and Nārāyaṇa, who is superior here? You consider. Why should you bother Me? You consider for yourself."

Hare Kṛṣṇa. Ha, ha, ha. Common sense. To the *māyāvādīs* He told.

I went to Badrinārāyaṇa once, and there was an arrangement of explaining *Bhāgavatam* there, in Badrinārāyaṇa temple. So many educated men in the audience. One advocate of Bombay, a Gujarati gentleman, he was present there. I began to explain, and told Mahāprabhu in His argument with the *māyāvādīns* told, discarding Śaṅkara philosophy.

He told that, "Śaṅkara has partially accepted what is given in *Upaniṣad* or *Veda*, not wholesale." That is the contention of Mahāprabhu. Mahāprabhu wanted to accept the whole, *Śruti* as a whole, not part.

In this way, *sarvaṁ khalv idaṁ brahma*. "Everything which we see is Brahman." Śaṅkara took only Brahman and left _____ [?] everything. Then if there is not everything, why the necessity arises to say, to give such statement, that all these things are Brahman. Which is Brahman? Whatever we experience, we see, everything is Brahman. Śaṅkara says only Brahman is existent, and this is all false. How can he say? If this is false then why so much trouble is necessary for Śaṅkara to preach that this is not?

It is there, *sarvaṁ khalv idaṁ*, both. So plurality and unity, both to be admitted. Everything is existing, but there is unity, oneness in them and harmony. That should be, the whole. The whole as a whole. The Vedic sayings wholesale must be accepted, not partly. Śaṅkara is only taking partial.

Then, *neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11] This variegatedness, no, oneness. Śaṅkara says no variety, no plurality, only one. But if there is only one, what is the necessity of saying so? That no *nāna*, no variagatedness. Variegatedness is there, variety, plurality is there. So why is necessary that no variety to say. There is unity within. All these things are united internally.

That gentleman, that advocate, appreciated this very much. "Yes, what you say, this is strong common sense. We can't discard it."

...

Devotee: A few weeks ago you told me of one story of Akbar being a brahmin in a previous life. The emperor Akbar. The Mogul Muslim emperor Akbar.

Śrīla Śrīdhara Mahārāja: Yes, there is a story that Akbar was a brahmin. There was a well in Allahabad. Kamacoop [?] There was one well. If anyone jumped in that well and committed suicide with any prayer, that prayer was fulfilled, used to be fulfilled. So that brahmin could not tolerate his poverty. He jumped in the well praying that, "I may be a king." And then the brahmin got a birth of a Mohammedan, and he was Akbar. There is a saying in that way. And Akbar was concious of his previous life, so when he attained majority and got control of the kingdom, he closed that well, finished.

Devotee: That well is not there any more Mahārāja?

Śrīla Śrīdhara Mahārāja: No. Kamacoop [?] is not there.

There is another, another Akhaya ____ [?] There is one banyan tree in that Allahabad fort. Only some fifty years back also one big trunk of that tree was shown that this is Akhaya _____ [?] Perhaps that is also finished. Under that banyan tree it is mentioned that even Rāmacandra passed

through that tree. And Kṛṣṇa also, Dvāpara-yuga, He also used in His pastimes that tree. It is mentioned. A saying, not found in any *Purāṇa* which is very authentic in the society, not there, but it was something.

Even in Braja *līlā* we find Rādhārāṇī She's saying Her aspiration.

Kamana sadhana muri gaurami sadhiva morire sadha [?] "I shall kill Myself jumping in that well."

With this prayer, apani haiva sri nanda-nandana tomare kaiva radha [?]

Ha, ha. With this object, this prayer, "That I shall be Śrī Nanda-nandana, You, and You will be - You will take My position. Then You will feel, My Lord, how, in what hopeless position I'm passing My time. You can't, You don't know, in how adverse circumstances I'm living. You have captured My whole heart. My every atom of My body only wants You, and I can't come to You. The circumstance is very, very cruel, and unfavourable. And You do not like to appreciate that. Why I can't come? Why I cannot do so, that? So I shall jump into that well, and pray with a prayer that You will have to come to My position, and I will go to Your position. Then You'll be able to understand what is My trouble."

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

Devotee: Mahārāja, what is the reason behind calling Lord Śiva the greatest Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Ah! *Bhāgavat* [12.13.16] says, "*vaiṣṇavānāṁ yathā śambhuḥ*."

But there are others also who say that Śiva is the ultimate, the conception of the absolute reality, and not Viṣṇu, Nārāyaṇa. In the south, four extreme Śaivite schools. Like Rāmānuja, *viśiṣṭādvaita-vāda*, Śaiva is there. Śrī Kantha is one *paṇḍita* scholar, he has shown like Rāmānuja, that the ultimate cause is personal, but He's the conception of Śiva, not of Nārāyaṇa. He has explained the *Upaniṣad* in that light, Śrī Kantha.

Devotee: Mahārāja, is there another identity, or some story behind Aurangzeb, like there is behind Akbar? Is there a story behind Aurangzeb, similar to the story behind Akbar? Some reason for his birth? Is there any previous birth history?

Śrīla Śrīdhara Mahārāja: I don't know. I don't know any previous history of Aurangzeb.

But some history there in Sher Shah, previous to Akbar, the Mogul, he was Pāṭhāna. He captured for the time being the throne of Delhi, from the hands of Moguls. At the time of _____ [?] Previous he snatched the throne from the Mogul, and reigned for some time. And then again _____ [?] defeated his predecessor, his successors, and restored the throne for the Mogul. That Sher Shah, he was, when making plan to attack Delhi, he sat under a tree on the road.

And a brahmin astrologer saw him. "Oh, what you are thinking, it will be fulfilled." He told. "What are you thinking now, that will be fulfilled. I say."

"Yes, yes." Then he went and captured the throne of Delhi. Then he tried his best to find out that brahmin who foretold of his extraordinary success. But he could not do so, find him. He was pro Hindu, Sher Shah. And the Grand Trunk road from Delhi to _____ [?] was constructed by Sher

Shah. And the rupee, Indian coin, that was also, was first named by him, Sher Shah. From ordinary history we understand this.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Akbar was pro Hindu, and Sajahan was also pro Hindu, but Aurangzeb was hopelessly against Hindu. In Vṛndāvana we have seen the old temple of Govindaji. That was broken by Aurangzeb. It was a seven storied temple, four stories from above was demolished. And the Deities they removed towards Rajaputan [?] Jayapur. That was the state of Mansingh, the famous general of Akbar, Mansingh. He was support against Rajaput, in favour of Akbar. Pratapsingh [?], the greatest man ever known to the world. Single handed he fought against a great empire. Even including his relatives and kinsmen. All one side and he alone one side. With few followers fought continuous fighting for twenty five years against a great emperor Akbar. Pratapsingh. His history is more strange than fiction.

Devotee: He was to start the guerilla art of fighting Mahārāja?

Śrīla Śrīdhara Mahārāja: Not guerilla. Front to front. Sivaji [?] fought more in a guerilla war, Sivaji, *mahā-ratha*. But Pratarajput he fought front to front. Face to face fighting.

Devotee: He was Kṛṣṇa *bhakta* or Śiva *bhakta*?

Śrīla Śrīdhara Mahārāja: He was mostly Śaivite, Śiva *bhakta*, Rajaput. But they do not ignore Kṛṣṇa.

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Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: Guru Mahārāja, is there any interesting history how the Deities of Vṛndāvana, Rādhā-Govindaji, Rādhā-Gopīnātha, Rādhā-Dāmodara, how they all came to Jayapura?

Śrīla Śrīdhara Mahārāja: Yes. When they apprehended the attack of Aurangzeb to Vṛndāvana, they removed stealthily the Deities there, in Hindu state. Jayapur was Hindu state. And Vṛndāvana, Mathurā was under the direct rule of the Muslims. So from Muslim state they removed and that could not remove so far, someone removed to Bharatpur [?] state. That was also Hindu state of the Jatts [?] near Kamovan [?] Some say first they removed to Kamovan, and from there to Jayapur.

Muslims they cannot understand that how eye experience can be used for spiritual purpose. If ear experience can be utilised for spiritual purpose why not the eye experience? This does not enter their brain. Every experience may be utilised for our advancement towards spiritual consciousness. We all admit ear experience, sound. Sound means ear experience. Ear experience can help us in our spiritual improvement, way. But the Ārya Ṛṣis they also told that eye experience also can be utilised for the development of our spiritual faith. And the touch, everything can be.

He can come down to our level through every experience. In a reverential way, superior, to draw our dedication, devotion, and not enjoyment. The ear experience also can be used for enjoyment. But there is no spiritual entity. Only *sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

Only when we take our attempt to move upward towards superior plane, then anything we may meet through our senses, giving, in the beginning. _____ [?] Tulasī, Śālagrāma, Deity. The scripture also, the *Bhāgavatam* is to be worshipped, the *Gītā*, *Bhāgavatam*. Really we must learn to worship, that is mentioned, dedication. By dedication we can come in touch with superior plane. And with the spirit of exploitation we cannot but be in touch of our inferior plane. If we want to exploit anything then I have to control that for my exploitation. And I can control only things that are lower status. I can control and exploit that. That cannot but be of lower status than myself. And if I want the company of any superior, I must have to approach as lower, as mean, to the high, as low to the high. Superior in the mood of service, not of exploitation, not of enjoyment. That is the main thing we're to understand. We're in the marginal position. We can exploit only lower existence. And if we want at all the association of higher, we shall have to be utilised by their interest, guided by their interest. So service slavery, by attitude of slavery we can enter. Kṛṣṇa dāsa.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. If we're to calculate what is our position in relation to Kṛṣṇa, then our position will be we're slave to Him. He's so high and high. And I can be only utilised in His plane as a slave. But that is to try for His satisfaction wholesale, then I can enter there. *Sevonmukhe hi. Praṇipātena, paripraśnena sevayā* [*Bhagavad-gītā*, 4.34] Only *sevā*, service, can take us, take me there. And enjoyment can take me down to a plane where I can can control it to my sweet will. And I can enjoy it in any way I may like. The enjoyment takes us down, and our service, dedication, takes us up. And we're adaptable for both stages of life, *taṭasthā jīva. Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*.

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]

Devotee: We go back to Kṛṣṇa *loka*? Or we stay in...

Śrīla Śrīdhara Mahārāja: Yes, in soul. Soul when it will reach, our soul will reach that plane, "Oh, it seems to be known to me, because it was existing inside my soul. I'm a known child of this soil." The soul will say. "I like very much, it's friendly, I thrive here, very healthy position." The soul will say like that, our inner representation. But outer they won't, they'll vanish in the course of rising to that place.

Prithive kore sadhvanath [?]

Discarding this cover, both gross and subtle, they'll disappear, vanish. This is a medium through which we can contact with material world and to draw some sort of juice from there. The eye, the ear, this body, the touch, everything - an instrument through which we can connect with the material things and get something, material taste, satisfaction. If the body goes we're disconnected with this material world of experience, we're disconnected.

But mentally we can be in connection with them in the subtle world. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. After that we can live in mental body, of different value. Bhūrloka, Bhuvaḥloka. Bhūrloka is this world of mundane experience. And Bhuvaḥloka is Pitṛloka. We've got affinity for this world, but after death for some time we cannot enter into the physical body, we shall have to pass our time in the mental world. That is Bhuvaḥloka. And that is generally the moon centre. That is the satellite of earth. Moon is revolving around the earth. Earth is the centre of the moon. Moon is revolving. So after death the *ātmā* with the subtle body goes to Candraloka. Again from there he has to come.

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasaṁ jyotir, yogī prāpya nivartate

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

And those that go by the way of indifference and renunciation, they go, their soul goes towards the sun, crossing the area of attraction of the earth. Goes towards sun, the light. Light. And there within the light, the light of the light, that is soul. Nārāyaṇa. Nārāyaṇa is conceived as within the sun. *Jyotir*. Light means *jyotir*. Light. *Jyotir*, knowledge, light means knowledge. So as sun shows this world, so *ātmā* shows this world, sun does not show. Really, the spark of knowledge can show, can give some conception of the external world. To a dead man, sun cannot show anything. But *ātmā*, the spark of knowledge, light really, that shows. So *savitur varenyaṁ*, in *Gāyatrī*. So light is taken as the emblem of knowledge. So *uttarāyaṇam*, [*Gītā*, 8.24] not *cāndramasaṁ jyotir*, but solar, sun direction, the renunciate he needs to go. And within that they find another world, of Nārāyaṇa. _____ [?] Nārāyaṇa should be always meditated as within sun, *savitur maṇḍala*, the sun. And Nārāyaṇa is within, that light of the light, who gives light to the sun, to the light. He's Nārāyaṇa, that subjective character. Light of light is Nārāyaṇa. In *Gāyatrī* also, *savitur varenyaṁ*.

Devotee: Mahārāja, I read somewhere that Lord Śrī Kṛṣṇa, He gave a speech standing on the moon.

Śrīla Śrīdhara Mahārāja: When? No, no. No such mention in any scriptures. But it is mentioned as He appeared here in this *brahmāṇḍa*, by turn He visits every *brahmāṇḍa*.

And just like sun. Sun is rising here, one hour after, only one thousand miles distance he rises. Always rising sun, always setting, always midday, because he's moving. And any time, in any place he's rising, and any place he's setting.

So Kṛṣṇa *līlā* is also like that. It is moving in a circle through all the *brahmāṇḍas*. The *janma līlā* finished here in this *brahmāṇḍa*, it is extended to another *brahmāṇḍa*. Then here developing and the - what is passing that is going to another *brahmāṇḍa*, like sun.

Brahmāṇḍa brahma labdha _____ [?] In *Caitanya-caritāmṛta*, _____ nitya haya [?]

In the *brahmāṇḍa* also it is eternal. How? The sun rise, the morning is eternal, evening is eternal, noon, every part of the day is eternal. Because when passes from there, in the next place it is that place. In this way. Always there is evening, somewhere else, always there is morning, somewhere else, always there is noon. Or any time somewhere else, always continuing.

So Kṛṣṇa *līlā* is also always continuing. Passing from this *brahmāṇḍa* extended to another. And from there to another, another, another, in this way, in cyclic order. Again Dvāpara comes, again here He comes. In this way. Do you follow? Morning is eternal. Do you follow? Evening is eternal. Do you follow? Morning, always there is morning in the world. Now here, now there, now there, in this way. Morning - the sunrise is always occurring. Sunrise here, the next moment sunrise little after, then a little after. Six hours after it is in London, twelve hours it is in America, again it is in Japan. In this way the sunrise is eternal. Evening is also eternal. Every part of the day is eternal. Can't conceive?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So in the same way Kṛṣṇa *līlā* is also eternal. One *brahmāṇḍa* passing, another *brahmāṇḍa*, another *brahmāṇḍa*. In this way it is passing. Again after Dvāpara-yuga, Dvāpara-yuga it is here, Kṛṣṇa *līlā*. Again passing away. Again in one day of Brahmā it is again coming here. In this way, *nitya*. Every Dvāpara-yuga Kṛṣṇa and Mahāprabhu comes, that for Yuga-Avatāra. But *Rādhā-Govinda-milita-tanu*, this comes only in one day of Brahmā. *Aṣṭāviṁśa catur-yuge* [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10] Twenty eighth number of day of Brahmā. _____ [?] thousand years one Brahmā lives. And his one day is consisted of four *yuga*. Satya, Tretā, Dvāpara, and Kali. This constitutes one day for Brahmā. And such *sahasra*, thousand days his one day. Thousand such years is one day of Brahmā, and Brahmā has got hundred years longevity. And in every twenty eighth day of Brahmā this Rādhā-Kṛṣṇa comes.

Devotee: Why is it so rare? He's canvassing for Goloka, but He's such a rare appearance.

Śrīla Śrīdhara Mahārāja: So rare? It is rare. It is earned by the *karma* of the *jīva*. It is rare to those who are the inhabitants of this place, by their *karma*, to them. Again who has attained that *siddhi*, entered into Goloka, they can find any time.

Your president of America, his visit cannot be at any time and every time. He gives his visit in a particular place, in a particular part of the year perhaps in any province, in state. Even it's once in a year the people of that place can have his *darśana*. In this way. But the personal staff of the president, they always see him. Something like that.

His *līlā*, the pastimes. Twenty four hours engagement with God is only to be found in the Gauḍīya Vaiṣṇava school and nowhere else. In no conception of religion in this world can say that man can have twenty four hours engagement with God. Do you follow? Only in *mādhurya-rasa* in Vṛndāvana it is possible, that *aṣṭa-kālīya-līlā*, twenty four hours engagement in the service of God. It is possible in that nature, that mood. Otherwise eternal engagement with God, what is that? That will come to Brahman *darśana*. Something like deep slumber.

You'll faint there. As Swāmī Mahārāja told Acyutānanda. "If I say what talk I had with Śrīdhara Mahārāja you will faint." Have you heard this? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. But beyond your reach. You cannot have the true conception of that fact. You will have to faint. What's the time?

Devotee: Four thirty Mahārāja.

Śrīla Śrīdhara Mahārāja: Four thirty. So I want to close now.

...

Śrīla Śrīdhara Mahārāja: ... and supplied from inside. Eye sees the colour, but to read things, by the eye, because the help is from within.

Suppose there is a war. Ordinary man is seeing that, and the general he's also seeing. The general is seeing through telescope the war is going. His seeing and ordinary man's seeing is not one and the same.

We shall learn to see things with interest, the interest within. What will be, that will be friendly or foe. And the friendly, how much friendly? And apparent friend or real friend, permanent? All these things to be considered, to see.

Apparent seeing, sight we may see everything as if the object of enjoyment. Then the conscience says, 'no don't go to enjoy, there is some trouble.' The deepest sight will see everything is friend, and everything is superior to you. Everything is to be worshipped, not to be predominated.

We're elevationist, exploitationist. The exploitationist nature should dissolve. And not only want of exploitation. That is the end of life. But they're all subject of my worship, of my service. That is the real inner vision of everyone. And there we live proper life. We're serving unit in the universe, and that is also gradational, that what type of service gradation. But the exploitation view must be transformed into pure dedication. And what type of dedication, how much dedication, there is classification.

And the question of loss and gain at the same time it should settled that, 'what am I?' This flesh and the blood or the mental system within? Or even the principle which sustains the whole mental system, as well as this body? What am I? What is my proper self, the real member in the universe, who is that?' This is like a dress, a garment, this flesh and blood. Then the inner mind is there, and that is also coating, subtle. Soul living within. And what is that soul? And what is his interest in the universe, the world around? These questions of deep understanding should be solved. Then we can cross the death. The body cannot cross the calamity of the death. And even not the mind, to certain extent.

But the soul is eternally existing in its own plane. And that is home. Back to God, back to home. In the plane of that sweet God we can live permanently and happily. And the all against the charm of this mundane life we have to look after what is death, destruction. Not only our body, but even this earth, moon, sun, the solar system and the whole universe cannot but die. In *crores* of millions of years everything will vanish, and again are coming and going, coming and going. We must be prey to that. If we want to come out of that dangerous position of being devoured by this general destruction, then we're to find out our own self, deeper self. Where the deepest self which is eternal factor, of the eternal environment of the world. That is my thing. And that life is sweet. That is real and that is sweet. And this is reactionary. Bitter, reactionary, and very fleeting and painful. Reactionary means painful, this life.

And what do you want? To enjoy this temporary reactionary pleasure? Or you are to dive deep and find your real internal self as a member of the world of that type, in that plane. Deepest plane, *nirguṇa*, the plane of Kṛṣṇa conciousness is the deepest plane. Just as the earth, water, air, heat, ether, more subtle, more durable, more efficient. So also we're to go on the plane of soul, *jīva* soul. The plane of Vaikuṇṭha, plane of Goloka. Sweet Home.

Now it is a fable like thing to us. But a deep response we get from our inner self, then neglecting all these apparent pleasures we shall try to attain that holy form of life. We shall _____ [?] knowing fully well the proposals of comfort that come from the surface, that is trifle, nothing, no charm. We must dive deep to find out our own plenary life, natural life within.

Sat cit ānanda. That is eternal, that is pure conscious, and that is *ānandam*. That is the loving, beautiful, ecstatic. *Sat cit ānanda*. Three attributes eternally existing there. *Sat*, unassailable existence, no destruction can touch it. Then the second, self conscious, that is not fossil like stage, but fully conscious. And the third, that is blissful, ecstatic. That is loving, that is beautiful, that is reality is such.

And we want to go back. Back to God and back to Home. We want to go back to our soul's country, not to live in the mind's, or body's country. At present we're living in the country of the body. We dive deep we shall find the country of the mind. Again if we can dive deeper we shall find the country of the soul. And there is also gradation. And the highest, sweetest country is there in Goloka, Kṛṣṇa conscious area.

In nutshell this is the ISKCON way, idea. It is not a formal thing, it is really a matter, an object. Not a fashion, neither a form nor a fashion, but substantial and real. And we're to find out that how we can make progress towards that sort of life. Do you follow, no?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: If we've got any charm for such life - now think like a fable, abstract thing. But in *Bhagavad-gītā* what is darkness to one that is light to another. Just as the owls they can see in darkness. We cannot see in darkness. In daytime they're blind, and at night we're blind. So we must awake there to see. Now that is dark to us. And what is day to us at present, that must be converted into darkness, and we shall proceed towards that unknown country with the help of the agents. With the capital of our faith. And faith is less based on the transient characteristic of this life, which is after all devoured within the jaw of death. To avoid the death we must begin our march towards the country which is beyond death. That should be, the faith will be our capital. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Nitāi Gaura Haribol.

Pārthamitra. What is the underlying meaning of the word Pārtha? What is the root?

Devotee: The son of Pṛthā?

Śrīla Śrīdhara Mahārāja: Pṛthā. Pṛthā is Kuntī and her son is Pārtha. And the friend of Pārtha is who?

Devotee: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. But there are other friends also of Pārtha. Why Kṛṣṇa alone? He's the principle friend. Hare Kṛṣṇa.

Govinda Mahārāja has gone out to market, he will come back...

...

Vidagdha Mādhava: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't follow what you say. Kṛṣṇa explain to the Ṛṣis, how...

Vidagdha Mādhava: Kṛṣṇa explained *dharma*, and the Ṛṣis they were very much appreciating the clarity, the simplicity, and the profoundness of the explanation. So I'm also appreciating your explanation. It is like that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Our Guru Mahārāja's way of explanation was like that, in a generalised way. Synthetically. From the point to go to the centre, and with all other paraphernalia, to come to explain the point, synthetically. In an analytical process to take a point and go on by analysing into details. And synthetically when where you begin from there you must come to centre. And from there you will go again with the paraphernalia to look at the position of the question, what is his petition and ground.

Rāmānujācārya's system was similar to that, synthetically. Madhvācārya's was told to be mainly analytical. Everything must be satisfied from the central consideration, must have its relation with the central consideration. What is it's point? *Sambandha jñāna*. What is that, what is it's paraphernalia, and what is the valuation from the consideration of the highest centre? All these things to be discussed, and clearly known. Our Guru Mahārāja's style was synthetically. Generalisation, to view the point from the sense of standpoint of generalisation, from general consideration. The valuation from the general and higher consideration, everything should be measured and dealt with.

Vidagdha Mādhava: You have given me an idea for preaching. Because in the west many people they're thinking we're speaking of some fable when we speak of Kṛṣṇa pastimes, some people. But they're so engrossed in the fleeting, temporary reactionary. That's the fable.

Śrīla Śrīdhara Mahārāja: Ha, ha. Nothing of the kind. Just the opposite.

Vidagdha Mādhava: Yes. So to convince them of this world...

Śrīla Śrīdhara Mahārāja: How this plane, such plane is possible, and above renunciation. Full, real renunciation, and then begins the another side positive. This is all negative, and self aggrandisement. Everyone wants to exploit another. But that is just the opposite. And in the middle the stage of abscissa, or renunciation. After renunciation you are to begin the positive work, not here within the plane of exploitation. A little less exploitation, not that. Or highest absolute exploitation, not that. Nothing of the exploitation there.

The Lord is not the exploiter, but saver, saviour. And saviour is not abstract, but with nectar. By distributing nectar He comes to save us, supplies everything. The whole necessity of our inner self He supplies. His form is filled up with nectar. Nectarine conduct and reaction.

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

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Śrīla Śrīdhara Mahārāja: ...We can approach God Himself, and we can find such a near guardian that as if we can live in His family. As family man we can live with Him to serve Him. God is our family head. Sometimes sonhood. Sometimes consorthood. Fatherhood. Somewhere fatherhood, somewhere consorthood, somewhere sonhood, friendhood. In different respects the God may deal very familiarly with every soul as His very near and dear, very close, like family man.

But in *Bible* He's far off. He's our well-wisher. He supplies all our necessary things. He's good and great, God is good and great, great and good, but far off.

But here Kṛṣṇa consciousness says, He will come to live with you as your intimate friend in different forms. This is the gift of *Śrīmad-Bhāgavatam*, that is more deeper than *Bible* has given. The *Bible* is not antagonistic, not enemy, but a friend in the way. *Bible* is our friend in the way, not in the goal.

The goal is Kṛṣṇa consciousness. Kṛṣṇa. The father as Kṛṣṇa. And as Kṛṣṇa He's sometimes son, He's sometimes consort, sometimes friend, sometimes master. In different stages He accepts us and our service very intimately, very lovingly, very sweetly. Love, sweetness, beauty, charm, similar things, and He represents that there. He's charming, He's sweet, He's beautiful, He's loving embrace. The ultimate reality is such. Our own heart of hearts is He. He's the heart of our heart. Paramātmā.

Hare Kṛṣṇa. Gaura Hari.

...

Vidagdha Mādhava: [reads a letter from Dayādhara Gaurāṅga]

...goes on to say, "According to this, it is more than just eternal, normally *sat* means eternal, is that true?"

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha Mādhava: But here he says, "It has no meaning if devoid of relationship with the *jīvas*."

Then he says, "Is this connotation correct? Secondly the latter part of the statement that Brahman was without perception seems impersonal. Is this the correct meaning?"

Then he goes on, "I have read one of the Gauḍīya's yearly souvenirs where they criticise young men and women dancing in so called ecstasy throughout the streets of western cities. In our coming up issue I have tried to explain the reason we all dance through the streets in the west, or for that matter danced at all, being because our Guru instructed us in that way. And that our dancing is not seen as *rāgānuga*, but is *vaidhi-bhakti*. Am I incorrect in taking such a stance? I can see the Gauḍīya's criticism. I think that they feel that our dancing is a false thing, or imitation. But if we claimed to be in *samādhi* they would be absolutely right. But I do not think that we have ever claimed or implied such. Can you advise Mahārāja?"

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha Mādhava: Do you want me to finish the letter?

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha Mādhava: OK. He says, "Another item I read in *Gauḍīya* was that at the ceremony honouring Bon Mahārāja's life, following his passing, there were some words of praise written by Your Divine Grace about the activities of His Divine Grace. I wanted to know if you would mind sharing those plaudits with us.

By Your Grace, somehow I'm surviving, even growing. But due to my past activities and conditioning it is a very painful experience. At the same time the only experience worth having. So my indebtedness to you is complete. I'm bankrupt and I have nothing to give. But your sweetness lingers within me and I cannot fathom how I have come upon such Divine Grace. And I'm praying to Mahāprabhu, "Please give me something that I can give to Your Divine Grace. You are the possessor of everything my Lord, and I'm merely asking that You bless me with some aspect of Your indefatigable opulence so that I may in some small way make an effort to please my Gurudeva. Without Your mercy I'm a useless fool. Even with Your mercy I'm a useless fool. But at least I can be the agent of some of Your value ridden transcendental jewels, for the pleasure of my Gurudeva.

In this way I'm begging for Mahāprabhu's supreme mercy. First I beg from Śrīla Bhaktivedānta Prabhupāda, then from Śrīla Hansadhūtta, then from Your Divine Grace, and now I'm begging and begging and begging again. Even of the unapproachable for me, the Supreme Personality Śrīman Mahāprabhu. I think I'm nothing but a mercy wallah, hankering for mercy. All I can do is take. I cannot give one *paisa*, so actually I cannot call myself a mercy wallah, he would at least sell mercy. I'm a mercy thief.

All *daṇḍavats* to you Śrī Gurudeva Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. Your useless dacoit. Dayādhara Gaurāṅga Dāsa."

Finished. Hare Kṛṣṇa.

…

Śrīla Śrīdhara Mahārāja:

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

The spiritual specialist, they say, "What is *dīkṣā*? That is a process through which the spiritual knowledge is imparted." *Divyaṁ jñānaṁ yato dadyāt*. So new knowledge, new estimation about the environment, about the world, awakens in one's heart. New angle of vision arises within. What we saw, that is false, *māyā*. And what is reality, to want to realise that, to realise the reality. *Kuryāt pāpasya saṅkṣayam*. And the reaction was due to me, for my false calculation and activity, as a result of that false calculation. These things are cleared off, *pāpasya*. *Pāpa* means the reaction I acquired due to my false estimation and transaction with the environment. That is cleared when I get the real estimation of the environment, of the world outside. This is the result of *dīkṣā*, *divya jñāna*. Not knowledge from my narrow standpoint, but the standpoint of the most wide view. I see with my narrow selfish outlook. We must get rid of that false notion of selfish enterprise, and to

replace that by the proper, true, estimation of the environment, of the world outside. And accordingly we shall learn to make transaction with the world. This is *dīkṣā*.

In doing that we are to understand what is the nature of the world we're living in. We're not masters of what we see. I'm not monarch of all I survey. This is totally wrong, downright falsehood. But there is some monarch. We're not monarch, I'm not monarch. The monarch is there, and I'm also within His survey. 'I'm monarch of all I survey.' I'm not surveyor but I'm an object of being surveyed. The world is being surveyed and I'm a part of this world. I'm also being surveyed by the monarch of the world. And what is the result of that surveying? To know that and to learn to go on accordingly, according to the instruction of the surveyor proper, Absolute Surveyor. That is *dīkṣā*, *divyaṁ jñānaṁ*, divine knowledge, *divyaṁ jñānaṁ*. What is divine knowledge?

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]

Not only is it false that I'm the owner, but none is owner, but only one master. Īśāvāsya. Not one, neither many, one but not myself. He's the master of the whole, that is God, the Lord, Kṛṣṇa. And not only the world belongs to Him but we also belong to Him. This knowledge. What are we? We're slave to the master of the world.

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]

To feel that this is the truth. I'm very small, very insignificant. My condition is very pitiful. I'm to crave mercy, to crave help from high, for my misguided life, misunderstood life. All these things are being dealt every day. This is the purpose of getting *dīkṣā*, *divya jñāna*. To do away with our local experience and to invite the perspective, the estimation from the centre, the surveyor from the centre. What is what. To be introduced newly to the environment. To forget my previous estimation and to invite the new estimation about the thing and to go on accordingly. To control my conduct accordingly. That what we see around us, that has got owner, not owner-less. Neither I'm owner of them. Neither I'm owner of what I see, what I survey - at the same time none is owner who are like myself. One owner there is and He's also my owner.

Now how to go on then? Mathematical calculation. This is also property, I'm also property, I'm a servant, this is His substance. According to the masters will I'm to deal with all. That is serving. The Lord is to be served, not to be enjoyed, and His things are also to be served, not to be enjoyed. That will be the deduction, that will be deduced from *divya jñāna*. I'm a serving unit in this world. Neither I can thrive by renunciation, no right to renounce. A slave cannot make any strike, that "I won't do the work." No, you're bound to do your duty. Neither you can go on with the work

according to your own whim, nor can you strike, to say that I won't co-operate, no. Only one side open, that you must have to discharge your duty. You do not do that you commit offence, and offence means punishable, you'll be punished. The fact is so stern, the reality is so cruel. We have no independence of our own. We must not think that we're owner.

At the same time we cannot think that we're owner of our own self, that 'according to my will I can deal with my environment.' No. You're bound., you're duty bound to treat your environment in a particular way, in a reverential way, in a serving way. Then you're normal, otherwise you're abnormal, and you're to be punished. That is *aparādha*, offence. *Sevā*, neither *bhoga*, nor *tyāga*, neither enjoyment nor renunciation. No right, no right to enjoy, no right to renounce, non co-operate, but only one side open, that is to serve. And we're to face with this cruel reality. At first it may seem to be cruel, to be rough. But if we can understand the purpose, innate, underlying, then we shall gradually find that this is only the key to happy life.

Neither self aggrandisement, with the help of the others, one wanting to live on others energy, that is insulting, that is cowardice, improper. But because we cannot utilise it only for my selfish purpose, so I must leave it, that is also not honourable, not justifiable. We're living together, we must have some sort of duty towards my environment. I cannot see me cut off things from the environment. An organic whole, the parts are co-related, so we have also got co-relation with our environment, with our four sides things. This is natural. We're a part of organic whole and we've got our respective duty to one another. Just as this body, one part has got some duty to discharge for the whole, and through that to every part. So neither *bhoga*, nor *tyāga*, like the *jñānī's*, the Buddhists, the Śaṅkarites, the *tyāgī*, neither their formula or estimation is right. Nor the exploitationist, "whatever I see it is for me, I'm monarch of all I survey," That view also not true. To understand this deeply.

Dayādhara Gaurāṅga is a good scholar, but still he's perplexed, nonplussed almost, to understand, intellect. He's a doctor, research scholar, but intellect is not sufficient to make us understand all these difficulties of this life. Not only reading from the scriptures independently, independent reading of the scriptures cannot impart us the necessary light to understand the things contained in the books, or scriptures.

ya'o paḍa bhāgavata vaiṣṇavera sthane [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

Mahāprabhu says: "Go and read, study *Bhāgavata* from a Vaiṣṇava. Try to get the angle of vision from him."

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

[Kṛṣṇa says: "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]

ācāryavān puruṣo veda ["Only one who has a Guru can know the truth."] [*Chāndogya-Upaniṣad*, 6.18.2]

You must have an Ācārya if you want to study that revealed scriptures. You can't study it alone, independently, not in an empirical way, that we'll be able to understand. Only in the descending method is it possible. It comes in a descending method, that knowledge. And that does not depend on our literary education. A literate man will understand more, and an ordinary illiterate person won't be able to understand spiritual truth, not that. Illiterate can understand, and literate may fail to understand. Independent of this worldly scholarship, that is.

Only *praṇipāta*, *paripraśna*, *sevā*, serving attitude, surrender. These things are necessary to be illuminated by the higher revealed truth. From Guru, from Vaiṣṇava, through them it will come down to my heart, then to my brain. Or really in my soul, soul will be awakened, soul's body will grow. I shall see, come out from the bondage. In this way, *divya jñāna*, *dīkṣā* means all these things. To engage oneself in the quest of the revealed truth through a particular process. *Praṇipāta*, *paripraśna*, *sevā* - surrender, honest enquiry, and serving attitude. We can acquire that sort of knowledge, understanding, and we're to adjust us accordingly to get the benefit of *dīkṣā*.

It is not a mere formal thing, it is not this, that we shall only repeat the mantram I have got. But the mantram wants to say something, he has got it's meaning, and he wants to say something to me, and ask me to do that and I shall have to do that. Then I shall get the desired result. The purpose of the *dīkṣā* will be fulfilled. But mere repetition of a few technical sounds, that does not finish *dīkṣā*. Knowledge is transmitted and you must utilise that sort of knowledge in favour of your realisation of higher life, real life, proper life. And eternal life, life after death, life after so many deaths, death also, this will continue. Eternal knowledge of the eternal soul about the eternity. Both the knower and the known and the knowing. These three things are eternal. He'll find himself that I'm an eternal part of this world, and there is eternity also, I'm a part of that, and eternal relationship is also there. And from that relation, so many functions, so many activities are presupposed and that should be done, that sort of duty should be discharged. This is *dīkṣā*, *divya jñāna*. *Divya* means non mundane, supernatural, transcendental.

Hare Kṛṣṇa. No more today.

...

Śrīla Śrīdhara Mahārāja: In that very place a temple is constructed, he was born there.

Devotee: I didn't have a chance, but I wanted very much to go there.

Śrīla Śrīdhara Mahārāja: Just over the way, Jagannātha's chariot is drawn, on the left side, there in Purī he was born. On Grand Road, when chariot's going on the left side.

Devotee: Oh. Is it where the Gauḍīya Maṭh *āśrama* is now?

Śrīla Śrīdhara Mahārāja: Yes. Mādhava Mahārāja has got *āśrama* there. He purchased the land and constructed a temple and *āśrama* there, Mādhava Mahārāja did it.

Devotee: Then I was there, my mistake.

Śrīla Śrīdhara Mahārāja: Then that, another where Mahāprabhu lived, Mahāprabhu, He stayed there for eighteen years, that is Gambhīrā. Then Haridāsa Ṭhākura's *samādhi* tomb. Then Gadādhara Pandit's temple, that Kiśora Gopinātha. Then this side there is a garden house,

Jagannātha-vallabha where Rāmānanda stayed, lived, Rāmānanda Rāya. Then there is Sārvabhauma's house. So many. Hare Kṛṣṇa.

...

Gopāla Bhaṭṭa, he was the son of Vyeṅkaṭa Bhaṭṭa, in whose house Mahāprabhu stayed for four months continuously, on the banks of Kāverī, Śrī Raṅgam, the highest holy place of Rāmānuja *sampradāya*. Śrī Raṅgam, near Tiruchirappalli, Trichy, on the banks of Kāverī River. Śrī Raṅgam. There lived one Rāmānuja Vaiṣṇava, Vyeṅkaṭa Bhaṭṭa. And Mahāprabhu was guest in house for four months continuous during *cāturmāsya*. And his boy was Gopāla Bhaṭṭa, and his brother one Prabodhānanda, both of them followed Mahāprabhu to Vṛndāvana. By call of Mahāprabhu both of them came to Vṛndāvana. Prabodhānanda, Gopāla Bhaṭṭa's previous guru and paternal uncle, he lived in Śrī Kuṇḍa, Kamavana in Vṛndāvana. And Gopāla Bhaṭṭa he lived in Vṛndāvana in the association of Rūpa and Sanātana as he was asked by Mahāprabhu to do so. Gopāla Bhaṭṭa once came from Vṛndāvana to Purī to see Mahāprabhu, Śrī Caitanya Deva. And Mahāprabhu asked him, "Go stay in Vṛndāvana under the guidance of Rūpa and Sanātana."

He did that. He established a temple there, that Rādhāramaṇa Gira [?] at present in Vṛndāvana. That is the temple of Gopāla Bhaṭṭa. First he was, he came from *viśiṣṭādvaita-vāda*, but he joined this Gauḍīya *sampradāya*. Gopāla Bhaṭṭa. It is said that he started the temple with Śālagrāma. But once some merchant came to visit Vṛndāvana and he offered many jewels, jewellery, the ornaments, to the Deities. And Gopāla Bhaṭṭa thought, "My Deity is only Śālagrāma, if mine would have been in a Deity figure then I could get many ornaments and decorate my Lord." It is said that in the morning he saw that from Śālagrāma a Deity has come out, a Kṛṣṇa concious Mūrti, and just on the back in a part, that Śālagrāma is connected. And that was spread, and the greatness of the Deity and temple had much admiration and propaganda. That Rādhāramaṇa was the Name of the Deity. Then at present, what, whom we find there, the householder disciple of Gopāla Bhaṭṭa, they're living there and continuing the *sevā*. Generally they're scholars, study about Sanskrit and different scriptures.

Jīva Goswāmī has written this *Bhāgavata-Sandarbha*, he has mentioned there, "This original rough copy, copy of Gopāla Bhaṭṭa, I have systematised them, I have grouped them in a system. First the epistemology, that is *Bhāgavata*, *Tattva-Sandarbha*, then *Bhāgavat-Sandarbha*, *Paramātmā-Sandarbha*, *Kṛṣṇa-Sandarbha*, *Bhakti-Sandarbha*, *Pṛti-Sandarbha*. Six parts of *Bhāgavat-Sandarbha* or *Sat-Sandarbha*." That was compiled by Jīva Goswāmī and there is reference, "That Gopāla Bhaṭṭa left some notes scattered here and there, and I have taken, consulted the notes by Gopāla Bhaṭṭa and making a system, I have produced this book *Bhāgavat-Sandarbha*."

Sanātana Goswāmī Prabhu, he compiled *Hari-Bhakti-Vilāsa*, the Vaiṣṇava treatise book where this Deity worshipping and the formalities of Vaiṣṇava *dharma*, that how to fast on Janmāṣṭamī day, how to manage the worshipping, different Deities. All these things are mentioned in *Hari-Bhakti-Vilāsa*. *Vaiṣṇava-śruti*, how one, a devotee will pass his days, how you should worship, how the temples, how the *vrata*, vow, how *Hari-Nāma* should be taken, details have been given in *Hari-Bhakti-Vilāsa*, a big *śruti grantha*. He has also mentioned that, "I have taken, I have compiled this with the help of the southern *brāhmaṇa* Gopāla Bhaṭṭa, his collection, and I am only preparing the *tikā*, the commentary of it." So both Sanātana and Jīva referred to Gopāla Bhaṭṭa for their

books. Gopāla Bhaṭṭa came from the Rāmānuja Vaiṣṇava section and also from the *brāhmaṇa* class. That was Gopāla Bhaṭṭa.

There was one disciple of Gopāla Bhaṭṭa by the name of Harivaṁśa, he was of a little different type, something like *sahujiyā*. He was seen one day to chew betel nut in the Ekādaśī fasting day, but objection was raised by other disciples of Gopāla Bhaṭṭa against him, his Godbrother Harivaṁśa. And there was some quarrel, and it is said that he got some support from Prabodhānanda, because Prabodhānanda wrote many Sanskrit books. Very good Sanskrit and very fervent and emotional. *Vṛndāvana-Sataka*, *Navadwīpa-Sataka*, *Rādhā-rasa-sudanidhi*, that famous book in praise of Rādhārāṇī. These books are very much appreciated by that section, Harivaṁśi, who came from Harivaṁśa, their main guru. First guru Harivaṁśa started a section named Harivaṁśi. Harivaṁśa himself was a disciple of Gopāla Bhaṭṭa. But some difference, little slackness in the strict life of a austere life of a devotee, little slackness that Harivaṁśa. That comes from Gopāla Bhaṭṭa we're told.

Yesterday also was the disappearance of that Rāmacandra Kavirāja. Rāmacandra Kavirāja he was a disciple of Śrīnivāsa Ācārya. We're told he had a very beautiful figure and a beautiful mind also. He had one house nearby Narottama Ṭhākura, Padar River, on the other side, the left side of Padara, big river coming from Ganges. There Narottama and this side, right side, the residence of Rāmacandra Kavirāja, and his elder brother Govinda Kavirāja. Govinda Kavirāja was a devotee of Śakti...

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Śrīla Śrīdhara Mahārāja: ...was devotee of Kṛṣṇa. He asked Govinda Kavirāja to hear about the grace of Kṛṣṇa, but he did not give his ear to that. But lastly, when he's almost to die, he prayed fervently to his worshipped Deity, "Please give me salvation."

But it is told that the Deity told, "I have no right to give liberation. I can give different enjoyment of this mundane world, but no emancipation, or liberation from this world."

"Then who can give it?"

"That only Govinda, Nārāyaṇa, can give that."

"Then I ask your permission to worship Nārāyaṇa."

"Yes do that."

Then Govinda Kavirāja being disappointed, began his prayer to Nārāyaṇa, Govinda.

There is a valuable song, commonly it is chanted.

(1)

bhajahū re mana śrī-nanda-nandana-abhaya caraṇāravinda re
[durlabha mānava-janama sat-saṅge taroho e bhava-sindhu re]

(2)

[śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana capala sukha-laba lāgi' re]

(3)

[e dhana, yaubana, putra parijana ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala bhajahū hari-pada nīti re]

(4)
[śravaṇa, kīrtana, smaraṇa, vandana, pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana govinda-dāsa-abhilāṣa re]

[(1) "O mind, just worship the lotus feet of the Son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons."

(2) "Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men."

(3) "What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari."

(4) "It is the desire and great longing of Govinda Dāsa to engage himself in the nine processes of *bhakti*, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self."] [Govinda Kavirāja, *Songs of the Vaiṣṇava Ācāryas*, p 100]

Then he began to worship the Deity that was very much adored by his younger brother Rāmacandra Kavirāja. Govinda Kavirāja, Rāmacandra. Several Bengali poems, he has got Sanskrit writings also. That was sent to Jīva Goswāmī and he, Jīva Goswāmī, gave his appreciation of those songs of Govinda Kavirāja. Rāmacandra Kavirāja was friendly to Narottama Ṭhākura. Narottama Ṭhākura and they on the two sides the same river, they lived. And sometime Rāmacandra went to Narottama Ṭhākura to meet him, sometime Narottama Ṭhākura used to come to Rāmacandra Kavirāja, very friendly. Śrīnivāsa Ācārya was of same rank and friendly to Narottama, and in that connection Narottama had much affection towards Rāmacandra Kavirāja, his nephew in spiritual relation.

Devotee: In the *Hari-Bhakti-Vilāsa*, are the Vaiṣṇavas supposed to follow all those rituals? Is it important for us to follow all of those rituals?

Śrīla Śrīdhara Mahārāja: Rituals? In *arcanā*, that is in the lower position, they are to follow rituals. *Kaniṣṭha-adhikāra*, *arcanā-adhikāra*. Strictly they should observe the rituals, formalities. But when the taste is created, *ruci*, then they begin the *bhāgavata-mārga*. Then *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, that will be principle, not much stress towards *arcanā*, rituals. But becomes more free when they make progress towards *bhajana*, *anurāga*, love, affection, taste. When taste is created, affection is created towards God, then the formalities of rituals are of less importance to them. But for the beginners they should try to follow strictly those rituals for their good, that is *viddhi-bhakti*, rituals.

vaidhi bhakta nikarastu raga vibhava navadhi [?]

[śāstroktayā prabalayā tat-tan-maryāda-yānvitā
vaidhī bhaktiriyaṁ kaiścin-maryādāmārga ucyate] [?]

["Devotional service which is governed by the rules and regulations of the scriptures (*vaidhī-sādhana- bhakti*) is also called *maryāda-mārga*, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars (such as Vallabhācārya)."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.269]

Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu*, he gives these lines to us. That the *vaidhī-bhakti*, the regulated devotion. The jurisdiction of regulating devotion is up to that stage when our taste for the service of the Lord awakens. Abhi-bhāva, pāvanāvatī [?] When our taste is created, our affection, attraction is created for Kṛṣṇa, then stress on the strictness of following the rituals has lessened, not so much place is given for rituals. Taste, *laulyam*, *lobha*, greed. Before that we're to follow very strictly the rules and regulations of devotion as prescribed in the religious books, so many *Purāṇa*, so many *Smṛti*, *Saṁhitā*. And all collected and made *Hari-Bhakti-Vilāsa*, made for the Vaiṣṇava devotees.

Vidagdha Mādhava: Guru Mahārāja, is that when one reaches the stage of *bhāva*? Is that when the rituals become less important?

Śrīla Śrīdhara Mahārāja: When *bhāva* arouses one is established in *rāga-mārga*, even before that. *Ruci*, *anartha-nivṛtti*, then *ruci*. *Niṣṭhā*, *śraddhā*, then *bhajana-kriyā*, *sādhu-saṅga*, *bhajana-kriyā*, then *anartha- nivṛtti*, then *niṣṭhā*. *Niṣṭhā* means *nairantaryya*, continuous mentality towards Kṛṣṇa, no break, always thinking about Kṛṣṇa, not otherwise. This is *niṣṭhā*, the continued remembrance of Kṛṣṇa and His own. Then real taste is created after that. After continued remembrance, then the taste. Otherwise in the lower position sometimes some taste is seen to be present within us, and sometimes our mind in thrown in another way. That is not taste proper. Taste proper is to be located after, *niṣṭhā* means *nairantaryya*, that is continued recollection of Kṛṣṇa. Then if any taste we feel within us that is bona fide taste, and from there we can trace *rāga-mārga*, *rāgānuga*. He can depend on his own inner tendency, and may not care much about the formality of worshipping.

Just as suppose for a, who keeps the child, what is she? A lady who keeps another child, nurse? Not only nurse but *dhātrī*, midwife, or what is she? Midwife, who is the representative of the mother, for her, rules and regulations necessary how to nurse the child, to take care of the child, regulations necessary for the midwife, for the nurse. But when there is affection of mother such regulations are necessary. Out of affection the mother will look after the child. No rules or regulations necessary because her natural affection towards the child will force her to look after the child.

But who is not a mother, her own child, for her formality is necessary. "That you must drink milk twice, thrice. Or do this thing, that thing." All these things are there, duty.

But when affection comes from within then the regulations are slackened. When affection, our inner awakening of the soul, and inner affection, the attraction we feel for Kṛṣṇa, the Lord of our heart, then regulations are slackened. Vaidhi bhakta dikha restu raga eva bhava navati [?]

As long as that inner taste for the service of Kṛṣṇa does not arise we must take to the *śāstric* regulations in our daily activities and worshipping. And thereby we shall hope that inner awakening will be done and our inner taste will awaken for the service of the Lord. Do you follow? Am I clear?

Devotee: Yes. Guru Mahārāja. Vṛndāvana Dāsa Ṭhākura, there is mention of his mother, but I wanted to know why is there no mention of his father?

Śrīla Śrīdhara Mahārāja: Because his father did not have any recognition in the Vaiṣṇava society, we are told, so the name of father is not mentioned.

But it is also a rumour created by the anti Vaiṣṇava that the Vṛndāvana Dāsa Ṭhākura's mother, Nārāyaṇī, who was a niece of Śrīvāsa Paṇḍit, she took, swallowed some betel after Mahāprabhu took it. Mahāprabhu took some betel and some remains offered to Nārāyaṇī. "You take it." And Nārāyaṇī after swallowing that betel nut, already chewed by Mahāprabhu, Mahāprabhu offered something to Nārāyaṇī, "Take it." And after taking that Nārāyaṇī had child within her womb, and then Vṛndāvana Dāsa Ṭhākura came, from her womb. This rumour was spread by the anti Vaiṣṇavite.

But really we are told that when Nārāyaṇī was married, anyhow to a non Vaiṣṇava, who did not have devotion, or affection for the Vaiṣṇava cult. So his name is not mentioned as the father of Vṛndāvana, only Vṛndāvana Ṭhākura, he's acquainted by his mother's name, Nārāyaṇī Nandana. Father's name not mentioned, only mother's name mentioned, Nārāyaṇī, because Nārāyaṇī was a devotee of Śrī Gaurāṅga Deva Mahāprabhu.

Just as Mahāprabhu is also told mostly as Śacī Nandana, not so much as Jagannātha Mīsra Nandana. Very famous Śacī, because when He took *sannyāsa* before long ago Jagannātha departed. His *sannyāsa*, His *saṅkīrtana*, all these came out after His father left, and mother Śacī had to bear all these troubles with the son. Leaving this ordinary pleasure of the worldly life, the only son given to exclusive devotion to Kṛṣṇa, showing so many fits, without caring for any improvements in the household affairs. Then after all He left the whole household, even the girl, wife, and He left, took *sannyāsa*. All these troubles Śacī Devi had to tolerate. So Śacī Nandana, Śacī Nandana, He's told, not so much as Jagannātha Mīsra Nandana, His fathers name, not so much mentioned.

So also here, Vṛndāvana Dāsa Ṭhākura's father, he was an atheist, but his mother, she was cent per cent devotee of Kṛṣṇa, Mahāprabhu. So her name is mentioned Nārāyaṇī Nandana, Vṛndāvana. Not any trace we find in the literature about his father.

And some rumour also spread in the way, that some remains of the betel nut was given to Nārāyaṇī and that was the cause of her pregnancy, and Vṛndāvana Dāsa Ṭhākura came. Amongst the *sahajiyā* such stories are going on.

Devotee: Guru Mahārāja, Prakāśānanda Sarasvatī, who Mahāprabhu converted...

Śrīla Śrīdhara Mahārāja: That was, and Prabodhānanda other person, Prabodhānanda was the uncle of Gopāla Bhaṭṭa, came from south. And Prakāśānanda, some say that he's the founder of Āmṛta Braja Pratika, Śiśir Ghose has mistaken there that Prakāśānanda was converted into Prabodhānanda, and he wrote all these things. But it is not, because Prabodhānanda he's reckoned

as one of the original eight *sakhīs* of Vṛndāvana. Rādhārāṇī had eight very intimate she friends, Tuṅgavidyā one of those eight, and Prabodhānanda was Tuṅgavidyā in Vṛndāvana. That Prabodhānanda cannot be *māyāvādī*.

Prakāśānanda māyāvādī aparādhī. Vṛndāvana Dāsa Ṭhākura writes in *Caitanya-Bhāgavata.* "Mahāprabhu says that in Benares there is a *māyāvādī* and a great offender, Prakāśānanda. He does not recognise My devotion, and cuts to pieces My spiritual body." conda conda [?]

In this way the Prakāśānanda Paṇḍit of Benares has been mentioned, and also we find that he's a great *māyāvādī paṇḍit*.

And Prabodhānanda he's reckoned as one of the eight principal she friends of Rādhārāṇī, so he cannot be a *māyāvādī*. These two are separate persons. Prabodhānanda was converted to Vaiṣṇavism, but he also might have gone to Vṛndāvana, but not much recognition he got in the Vaiṣṇava society. Both rejected from this side, and also not much respect from that side, almost gone to unknown quarters.

Devotee: Kavi Karṇapūra, who has written the *Gaura-Gaṇoddeśa-Dīpikā*, how does he know who those personalities are in Kṛṣṇa *līlā*?

Śrīla Śrīdhara Mahārāja: What is his inspiration? His father was one of those eight *sakhīs* of Śrī Rādhārāṇī, Śivānanda. Former Śivānanda was one of the eight intimate *sakhīs* of Rādhārāṇī [known as Champaka-latā]. From him he got the inspiration.

When Mahāprabhu was in Purī and met that son Karṇapūra, He asked him, "You boy, take Kṛṣṇa *Nāma*, Hare Kṛṣṇa."

The boy did not take. Mahāprabhu tried His best but the boy did not pronounce Kṛṣṇa.

Then Mahāprabhu told, "What is this? I'm making so many chant in the world, chant this Kṛṣṇa Name, chanting Kṛṣṇa, chanting Kṛṣṇa *Nāma*, to so many in the world widely, and I fail to pronounce the Name of Kṛṣṇa from the mouth of this boy. What is this?"

Then Svarūpa Dāmodara came to relieve, he told that, "You have given this Name and the boy has taken it, he has *īṣṭa* mantra, and the mantra one should not speak out. So he has taken the mantram and kept it in the inner quarter of his heart, he won't speak it out." Svarūpa Dāmodara explained in that way.

Then Mahāprabhu out of affection, put the big toe of His foot into the mouth of the boy, and the boy began to suck Mahāprabhu's toe. And he became afterwards this Kavi Karṇapūra. Inspirations came in him. Such a good poem he has produced, very charming. Hare Kṛṣṇa. So inspiration, seeing some sign, some sort of similarity, and they could connect, what is what.

Devotee: Also Guru Mahārāja, I have heard that there are twin other *Caitanya-Maṅgalas*, one by a Locana Dāsa, another by - Locana Dāsa is one. It does not seem to be bona fide.

Śrīla Śrīdhara Mahārāja: Not bona fide in all respects. More or less influenced by *Gaurāṅga-nāgarī-vāda*, that is not accepted by the true Vaiṣṇava. And Vṛndāvana Dāsa Ṭhākura himself was in opposition. The first book about Mahāprabhu written by Vṛndāvana. The reference of that we find in *Caitanya-caritāmṛtam*. *Caitanya-Maṅgala* was written afterwards. And that had some contamination of *nāgarī-vāda*, that Gaurāṅga like Kṛṣṇa, He also mixed with so many girls in the *parakīya* line.

But Vṛndāvana Dāsa he has discarded it wholly. "Mahāprabhu never cast a glance towards the girls in this life," he told. "Not *nāgara*. Because He's a *brāhmaṇa* in Ācārya family, and Kṛṣṇa came in the milkman sect. And He has come to show the position of an Ācārya, Guru, and Guru may not have such misconduct. Then who will care for him? Who will take him as Guru if he shows such slack character, mixing with the girls? Who will come to take and accept him as Guru, Ācārya? So He never showed that sort of conduct that He mixed with so many girls, never. He was very particular about that, very careful." Still Vṛndāvana Dāsa Ṭhākura says, "He never by the corner of His eye cast any glance to any ladies or any girls. So the people must not give this name to Gaurāṅga, as *nāgara*, as an ordinary citizen. What is general temperament of a citizen, to mix with the man and woman, free mixing, not that. Gaurāṅga was not of that type. He was a very strict moralist, a life He maintained all through." So Vṛndāvana Dāsa Ṭhākura mentioned this.

se heno nāma prabhu nama sane kane pathe gaurāṅga-nāgara heno sthali nahi boli [?]

"So none should pronounce such that Gaurāṅga was a frivolous boy who mixed with the girls in a slackened way. None can blame Him in this way. He was very strict about that."

It is written by Vṛndāvana Dāsa Ṭhākura in his original book.

But in Locana Dāsa's, "There were many who had connection with Viṣṇu Prīya, and they with the help of Viṣṇu Prīya, Mahāprabhu's wife, with Viṣṇu Prīya they came in connection with Gaurāṅga, Nimāi Paṇḍit."

"No." Vṛndāvana Dāsa Ṭhākura discarded. "This is all imaginary. This is only a foolish tendency to make Kṛṣṇa *līlā* and Gaura *līlā* similar. To prove that Gaurāṅga and Kṛṣṇa are one and the same, this sort of imagination has been taken resort to, resorted. So we're not at one with Locana Dāsa in that affair."

And many also, this Rūpa Goswāmī, Sanātana Goswāmī, then [Raghunātha] Dāsa Goswāmī, Kavirāja Goswāmī, Vṛndāvana Dāsa Ṭhākura. So many, they have given description about Mahāprabhu, but none mentioned in that way. Very strict moralist He was in His previous life. So Gaura *līlā* is a *līlā* of an Ācārya, a preceptor, that of a Guru, suiting the taste of a Guru. To plead Kṛṣṇa *līlā*, why Kṛṣṇa *līlā* is so high, only in the position of Kṛṣṇa the Absolute can show that *līlā*, not otherwise. Even Nārāyaṇa, or all other incarnations of Kṛṣṇa never did so. Only with the exception of Kṛṣṇa and no other incarnation of Kṛṣṇa, or Nārāyaṇa, nowhere.

Devotee: Guru Mahārāja, it is sometimes said that Śrīdhar Swāmī in his commentaries sometimes agreed with Śaṅkarācārya.

Śrīla Śrīdhara Mahārāja: No, he has refuted Śaṅkara, but he had his own *sampradāyic* creed which is *viśuddādvaita*. Amongst Vaiṣṇava *sampradāya* there are four conceptions with slight differences from one another. *Śuddhādvaita* by Viṣṇu Swāmī and Śrīdhar Swāmī followed that *sampradāya*. Then *dvaitādvaita* by Nimbarka. And *śuddha-dvaita* was Madhvācārya. *Viśiṣṭādvaita* by Rāmānuja. These four Vaiṣṇava specific *sampradāyas*. One coming from Brahmā, Śrī, Brahmā, Rudra, Sanaka. But there's little difference between them. Śrīdhar Swāmī he comes from *śuddhādvaita*, of Viṣṇuswāmī. And the Vallabhi *sampradāya*, at the present time, they also come from the

śuddhādvaita sampradāya. And Mahāprabhu came from *śuddhādvaita*, Madhvācārya *sampradāya*, but with modification of *acintya-bhedābheda*.

So Jīva Goswāmī who was a strict follower of Mahāprabhu, Śrī Caitanya Deva, he differed in some point from Śrīdhar Swāmī. Mahāprabhu mainly supported Śrīdhar Swāmī because he has saved devotees from the interpretation of Śaṅkarācārya, in *Gītā*, in *Bhāgavatam*. Personality of Godhead he has admitted, he has proved, revealed, but impersonalism he encouraged. So mainly Śrīdhar Swāmī is Vaiṣṇava, but he followed *viśuddhādvaita*, and Mahāprabhu's creed was *acintya-bhedābheda*. So Jīva Goswāmī slightly differed from him here and there in the interpretation of *Bhāgavatam*. Just as in *Bhāgavatam* in the first *śloka*.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

Here, *tejo-vāri-mṛdāṁ yathā vinimayo*, the meaning of the word *vinimayo*, Śrīdhar Swāmī has taken as ascription. He says that, "There is glass, we may take it for light. There is sun ray, mirage, we may take it for water. The thing is one thing and we accept that thing as another, this is the meaning of the word, *vinimayo*."

But Jīva Goswāmī has not accepted that. He has said, "No, the word *vinimayo* that never means ascription, but it is transformation. The gas, air, may be transformed into water. The water may again be transformed into solid or, and transformation, the glass may come, the stone may come, from water. In this way, air, ether, air, fire, water, earth, all, one can come from the other. By transformation and not one is ascribing another." In this way Jīva Goswāmī has explained, he's differed from Śrīdhar Swāmī. So here and there a little difference he had.

Devotee: Is this transformation the same as *vikara* or not?

Śrīla Śrīdhara Mahārāja: *Vikara*, yes. Not *vivarta*. *Vivarta* and *vikara* are of different kinds. Śaṅkara says *vivarta*, one thing misunderstood as another. Here Jīva says no, a real transformation is there

in the potency, *śakti parinam*. The potency may admit transformation of it in different kinds, it is possible. Hare Kṛṣṇa.

Devotee: How are we to take the differences we hear between great Vaiṣṇavas. Like you've just explained the difference between Śrīdhar Swāmī and Jīva Goswāmī. From our point of view they're both great Vaiṣṇavas, but they have some difference...

Śrīla Śrīdhara Mahārāja: Yes, amongst Vaiṣṇavas there are much differences. We are to follow the direction of Śrī Caitanya Deva.

In the conception of monarchy much difference. In the conception of democracy, communism, there is much difference. Some common, something different, it will always be there. Even in democracy, even in monarchy, every monarch is different from another monarch, one's rule is different. So this *vaicitrī*, variegatedness, will always be present. Not that you can find exactly congruent copy of one of the other, it is not possible, some sort of difference must be.

Even there is difference in Kṛṣṇa. Kṛṣṇa Svayaṁ-Bhagavān, Svayaṁ-Rūpa, then Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, Prabhāva-Vilāsaḥ, Vaibhava-Vilāsaḥ, in the conception of Kṛṣṇa Himself. So this distinction, not difference, rather distinction, we're to observe always, we must be alert to find.

A man, from mother, mother sees with some affection. Then his friend from another angle of vision. The wife from another vision. If he's a king the subjects with another vision. One and the same man, different conceptions. All cannot be congruent, some sort of difference there must be, according to their, the perception, the quality, the nature of the perceiver, the conceiver. But mainly something common, something different.

The main Vaiṣṇava groups, they're always after personal, eternal, personal God. These four, Madhvācārya, Rāmānuja, Viṣṇuswāmī and Nimbarka. "The Ultimate Reality is personal."

Then Śaṅkara and others, their group say, "No. He's impersonal is the highest conception of reality."

The main difference, but person of what type? The Svayaṁ-Bhagavān characteristic personality, that is only seen by the Gauḍīya Vaiṣṇava, the Kṛṣṇa Svayaṁ-Bhagavān. To certain extent by the Nimbarka. But the *svakīyā* and *parakīya*, the distinction is there. Then the *śuddhādvaita* school, they like more *vātsalya*. Then the Rāmānuja section they consider Nārāyaṇa to be the original and Kṛṣṇa His extension. So much difference there may be, all may not be congruent. The conception of the truth may also have some degree and difference there.

Sajātīya-bheda, then *vijātīya-bheda*, *sojātīya-bheda*. A tree is different from a stone. A tree is different from another tree. A tree has got it's difference within it's own, branch, leaf, root, trunk, all these things. *Sajātīya-bheda*. The banyan tree, then so many other trees also there. *Sajātīya-bheda*.

So in the conception of Godhead that sort of difference, distinction. This Nārāyaṇa, the Kṛṣṇa, the Dvārakeśa, Rāmacandra. Then so many incarnations here. Nṛsiṁha, Varāha, all these things,

difference. Avatārī, Avatāra. And amongst Avatāra also the degree of the Absolute characteristic represented differently, according to the section of the devotee, the capacity of appreciation in them.

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Śrīla Śrīdhara Mahārāja: "...compensate everything. We do not care for anybody here in this world. Bravely we move. But if you want to know really, then Uddhava is the most favourite of Kṛṣṇa. We're none."

Then Nārada went to Uddhava, "You are the most fortunate I see, all praise of you, even Kṛṣṇa has said that you are more favourite than His own body. What to speak of Baladeva, Lakṣmī Devī, not to speak of Brahmā and Śiva, even Lakṣmī Devī and His own Person is not so affectionate, so favourable, so important to Him, as you are Uddhava, to Kṛṣṇa."

"Yes, yes, what you say it is true. Kṛṣṇa has said that. But as long as I did not see the Braja *gopīs* it might have been true to certain extent. But when He sent me to see the *gopīs* in Vṛndāvana, that pride is demolished all together. What sort of love divine I found in the *gopīs* for Kṛṣṇa, that is unknown and unknowable, unaccountable, inestimable, inconceivable. That is never to happen. We can never even have a peep of that pure intense love and affection towards Kṛṣṇa, beyond our jurisdiction. And you know Devaṛṣi, after having a little experience, of the smallest part, what came in my mind I spontaneously uttered some words, expressions there."

āsā maho caraṇa-renu-[juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

[Uddhava says, "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"For the moment, I thought that if I could have a birth of a shrub, a creeper in this land, I would have been much more fortunate, because the feet dust of those divine damsels would naturally come on my head. So pure affection, and so risky, so intense, unintelligible love I have experienced there Devaṛṣi. Why do you come to praise me? I'm nothing. All my understanding has been surpassed. And with wonderful colour it has come to me to show that how dignified and purest love there can be for Kṛṣṇa. I wonder, I'm astounded to find this."

In this way. So different gradations, different sections of people, they say that our group's leaders are the highest devotees. Śaṅkara. *Taṭa-stha haññā vicārile, āche tara-tama*. *Yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha haññā 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]

In one's own department he says, "Oh, our officer is _____ [?] In their group, officer, the leader of that party is that gentleman." But that party may not hold the supreme position. So *bhakti* is of different kinds, different layers, different stages, and there is also gradation.

In the pure devotion also, amongst the *dāsya* - Hanumān. *Sākhya* - there is Arjuna, one class says, and Vṛndāvana that is *sākhya*, this Sudama, Subala, highest standard. Then *vātsalya* is more fine, fine service, there Yaśodā holding the highest standard. In Mathurā, Devakī holding the highest position. In different classifications, different *līlās*. *Sākhya rasa*, *vātsalya rasa*, then *mādhurya rasa*, different groups, Candrāvalī, Rādhārāṇī, and so many other groups also there. But there is comparison possible, *taṭa-stha hañā*, relative position and absolute calculation, by both we're to understand things. Gaura Hari. Gaura Hari. Gaura Hari.

Yei rasa. Yaśodā says, the friendly school say, "We don't want to be Yaśodā or Nanda. We're friends to Kṛṣṇa, we play with Them. Sometimes we climb over His shoulder, sometimes taking on our shoulder. Sometimes give slap, sometimes get slap from Him. So many freedoms, we're so happy, we don't want to be a Yaśodā or Nanda. What are they? But in absolute calculation the measurement will come and show the Yaśodā and Nanda is higher there. They've got higher ecstasy, and of higher kind, both quantity and quality in favour of the *vātsalya rasa*. More intimacy is there, that we friends we seem to be very intimate, but their intimacy is more, higher."

Then the Yaśodā will say, "I want the Gopāla as a son. I don't want a consort. What of this? I'm the commander. I can do what I like with my child. And they're all under me. They're all under me. They're like servants and I'm master."

But anyhow, if the real standard goes to measure, then Yaśodā will have to go down, sometimes. That wholesale capturing is possible only by *mādhurya rasa*, twenty-four hour engagement in the service. Twenty-four hour engagement in the service of Kṛṣṇa is possible only in *mādhurya rasa*. Not even in *vātsalya rasa*, what to speak of *sākhya rasa*, and the quality is also higher. *Taṭa-stha hañā vicārile*, *āche tara-tama*.

The mother may serve the food, and the wife may also serve the same food. We're told that wife's serving is more tasteful than the mother's, mixed with *mādhurya rasa*. The service and the full service, or sometimes the chastising stricture, and confidential confidence, in every point the *mādhurya rasa* holds the supreme position. In feeding, generally with the parents, larlam parlam [?] taking care of the body, and the confidence, confidential discussions. And in all matters it is in the highest degree only in *mādhurya rasa*. Every *rasa* transaction can be disclosed in the *mādhurya rasa* service. But *mādhurya rasa* service secret cannot be taken out in the friendly circle, or in the filial, parent circle. That cannot come here, but these things can be taken there, the wholesale. In this way it has been described by the experts of the ontological, the theology of love.

What is that? We're to try to conceive, perceive, that is that, it is such and such. From here we can find, from the reflection we're to judge. Just as suppose if we want to investigate about the sun, we get the reflection of the sun in my hand, then from there I can try to trace what is that black spot? What is there? This is mountain, or this is sea, that is that, all these, in the sun or

moon's reflection. But at present I cannot connect my eye direct with the sun, eye will be finished, reduced to ashes. So sometimes with this we're to understand what will be there. And we're to find the road, from the mathematical calculation, this is the lowest position here, and the highest is by exploitation, renunciation, and then dedication, and calculative, and over calculative, spontaneous. Gradual improvement in this way you have to understand things are such and such. The question was they conceived the elements, different units of pride. Everything is there, but only one thing we shall remember, that is in-carrying towards the holiest centre. And here, to be innumerable plurality branches like the opposite current, but similar not same.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

[Bhaktivinoda Ṭhākura says, "My brother, lust and love appear as one and the same; yet, lust is never love."] [*Kalyāṇa-Kalpataru, Upadeśā,* 18]

One is darkness another is light. One is filthiness another is purity of the highest type. You're to understand, central-carrying, and this is out-carrying. We're to understand it very carefully where the difference is, out-carrying and in-carrying. That is normal, that is healthy, that is true, that is eternal purity. And this is flickering, this is taking us down to the lowest position and disturbing to the whole atmosphere and environment. Our selfishness must be eliminated and it cannot but be harmful to the environment. The local interest means it will clash with so many other local interests. But central interest, that means it will unify the whole interest, *prānopahārāc*.

[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]

Put food into the stomach, it will satisfy the whole system. But put food in the eye, put food in the ear, what is that? Anomaly, disturbance, disease, that is there. And put food into the stomach, it is for the satisfaction of the whole. It is a pure thing, it is normal, it is truth, it is healthy. So to put our energy, our service direct towards the proper place everything will be fed properly, that will be distributed properly everywhere.

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

If I satisfy Him, everything will be satisfied. If I serve Him, everything will be served automatically, and more efficiently, millions of times more efficiently. Pour water into the root, the whole tree will be fed. This sort of example has been given us for our understanding, that what is service towards the centre and service towards the smallest part. The difference is great, infinitely great difference. And we're all suffering from that, that local interest, personal interest and local interest. Local interest means clash between so many local interest, inevitable, a fight and action, reaction. And put everyone to the centre it will come in a harmonising way to satisfy everyone's inner demand, and taking him up towards the purest centre.

All right. I stop here. *Vāñchā-kalpa*...

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad...

...

Devotee: I'm reading the *Caitanya-caritāmṛta* that Jagadānanda Paṇḍita was in the mood of Satyabhāmā. Was he just in the mood of Satyabhāmā, or was he an incarnation of Satyabhāmā?

Śrīla Śrīdhara Mahārāja: Incarnation of Satyabhāmā. Satyabhāmā's mood is *bhāma-pradhana*, apparent opposition. Her mood was apparent opposition, feeling, sentiment, more sentimental than considerate, consideration. Sentiment is predominating than consideration. Very sentimental, Satyabhāmā. Hare Kṛṣṇa. And the technical name is *bhāma*, that apparently oppositionist. Ostentatiously seems to give opposition but from the heart comes never, no opposition, only emotion.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, the material world is rational, is the material world rational?

Śrīla Śrīdhara Mahārāja: Material world.

Devotee: Man is rational animal.

Śrīla Śrīdhara Mahārāja: Rationality is a stage, internally a stage. The prime cause is autocrat, He's that, *svarāṭ*, *cārtheṣv abhijñaḥ svarāṭ*, [*Śrīmad-Bhāgavatam*, 1.1.1] Though we find meaning, consideration, rationality in His dealings, but He's above that, highest call, He's free. Rational means to come under some law, rational. Rationality means that we judge by some law, regulation. According to that we may think this is rational, then this is according to some law and regulation. And what is irrational that is whimsical. But ultimately He's autocrat, He's *svarāṭ*. And rationality in affection there is want of rationality, in love - want of rationality, mercy - want of rationality. In justice there is rationality. But which is above justice in the plane of mercy, above rationality, above consideration, the grace. Examiner examining the boy and gives the mark according to his rationality, but when the question of grace comes, above rationality. Do you follow?

Justice, rationality, that is based under law, this is that meaning, irrational, what is? No consideration of any regular law, any regulation, that is irrational. What do you say, irrational? That does not come under calculation, under law, regulation, that is irrational. But *svarāṭ*, whatever He does that is all right. Rationalism, intellectualism, more than intellect, love, above intellect. Can't follow?

Devotee: Yes, I think I follow.

Śrīla Śrīdhara Mahārāja: Love is above intellect, above calculation. Autocracy is above calculation, absolute good and He's autocrat. And that is the fortune and a blessing of the whole creation, that the absolute good is autocrat. Nothing is going to mitigate, to check it. The movement of the absolute goodness means no law or regulation is coming to check it. That is desirable because it is

absolute good, that is the justification. He's *svarāṭ*, in *Bhāgavatam*, *cārtheṣv abhijñaḥ svarāṭ*, well versed in all the meanings, only He knows the purpose of every movement in this world. He Himself knows what is the purpose of every movement in this world of existence is within His fist. None can know the whole purpose of the whole movement of this world. Only one knows it. And yet, He's above consideration, *svarāṭ*, above law, autocrat, despot. Everything for Himself. He's not subservient to anything else, a second thing. Then He's *svarāṭ*, He's absolute. Everything for Himself. He's not for anything else, everything is for Him. What does it mean? Above rationalism, above any calculation, above any reasoning, above any demand, above any law, above any argument, *tarkā-pratiṣṭhānāt*. [*Brahmā-Sūtra*, 2.1.11]

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

Devotee: You said yesterday that twenty-four hour engagement in Kṛṣṇa's service is only possible in *mādhurya rasa*. Would you explain a bit more on that point?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned *aṣṭakālīya sevā*, the service for eight *praharas*. One *prahara* means fourth part of a day or night is *prahara*. Day and night, twenty-four hours is divided into eight *prahara*, *aṣṭakāla*. And it is mentioned in the arcana kan [?] about Mahāprabhu.

_____ [?]

And about Kṛṣṇa. _____ [?]

The eight parts of His pastimes, pastimes have been divided into eight parts, and in all parts the *mādhurya rasa* party they have got some sort of service. When He's engaged in most confidential service is possible only in *mādhurya rasa*, and all forms of service, this *vātsalya rasa* thieving. Then servants service, a friendly talk of a friend. Everything may be within *mādhurya rasa*, and more palatable than those respective *rasas*. All *rasa* is the *mukhya rasa*, *mādhurya rasa* is called *mukhya rasa*, principle *rasa*, and it contains every sort of *rasa* within it. So all possible service is possible only in *mādhurya rasa* to remain there.

...

Devotee: Was it useful to set an example that Caitanya Mahāprabhu acted that way?

Śrīla Śrīdhara Mahārāja: Yes. In the realistic view only to warn others He showed through His own men. Internally He's not faulty, but externally to help us, to give us warning, He showed like that. In the perfect vision the most, in the full-fledged consideration, everything comes like that. Every atom is helping the pastimes of Kṛṣṇa, direct or indirect. And what is seen to be indirect at present, in deeper vision sometimes it reveals that it is coming towards direct service. Jagāi, Mādhāi.

[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]

Jagāi, Mādhāi came to show to the world how magnanimous my Lord is. In the beginning it was begun with indirect, came to give a good beating to Nityānanda. But ended in how? Submission and singing of the Name of Nityānanda, Gaurāṅga. And showing the example to the public. "How worse we were, rogue, and how we are converted into honest men by the great Lord."

I think you know the Judas in Christianity?

Devotee: Yes, I know him.

Śrīla Śrīdhara Mahārāja: Who was he?

Devotees: Judas was the one who sold Jesus. He betrayed Jesus.

Śrīla Śrīdhara Mahārāja: But I think when Jesus is coming with the cross on His shoulder, passing through the way, suddenly he cast His glance towards Judas.

Did you read that? No?

When Jesus had been ordered crucifixion, then the cross is put on His shoulder and He's ordered to go to the field to be crucified. And both sides of the way people thronged and passing through them. Suddenly, he does not know, but He's omniscient, suddenly cast a glance to the face of Judas.

And with such an impressive way He saw Judas, Judas thought, "I'm caught. I'm caught. I'm responsible for His crucifixion."

But Jesus' vision was, to me was something else. "Judas, I'm exploiting you. Not that you're exploiting Me, but I'm exploiting you. I'm using you to show the greatness of My life to the future world. I'm utilising you as a traitor. Here amongst our followers there is a traitor I knew." He already told, "Who will give the report to the authorities, he's within you. Amongst these twelve, one will betray Me."

He already told, He knew, and Judas was there. But He cast a glance in such a revolutionary way to Judas. "Not that you're exploiting Me for birth or money, I'm exploiting you for eternity. You will have to stand as sinful person against Me and to preach to the public that I knew that you were a traitor, still I did not disclose and I took you within My followers fully knowing. I'm exploiting you."

With that look of Jesus was that. And Judas was mad, he ran at once to the authority, threw away the money. "I have committed the worst sin, I can't tolerate it." A negative look. Judas' energy was drawn and drunken, his spirit was drawn. "A so good look? I'm a traitor and a look of gratitude to me? What is this?"

In Japan, jujitsu. When one is coming with great force, and he will push, jump on it, he went away and he fell on the face, withdrawn. The opposition withdrawn, and who is coming to fall on the play, the play will jump and he will fall on the face.

Judas was in that position. "He showed so much gratitude to me. I treated Him so evil. Ill treated by me. But His look is not of vindictiveness, but of infinite gratitude. That sort of look He cast to me." He was disarmed, Judas was completely disarmed and was mad, feeling, "What have I done?" He ran towards the authorities and threw away the bribe money.

So Jagāi, Mādhāi is also like that, enhancing the beauty of the conduct of their Lord. Sacrifice, sacrifice, playing the part of the negative side, great sacrifice. Forever they're giving away their own fame to make their Lord glorious forever. Their contribution, how great Nityānanda, Caitanya is, that such a great rogue he was delivered. So that sort of part played by Jagāi, Mādhāi. "So we're the culprits, the most notorious figures, and we were absolved by Gaura-Nityānanda." So a great sacrifice, eternal sacrifice of the eternal fame. He wanted to hit Nityānanda with some earthen pot, that part taken.

Gaura Haribol. Gaura Haribol. So, if we can look so deep then all negative indirect service becomes direct, comes to direct service. Depth of our vision can detect as much as depth of one's sight he can feel and see so much direct service, even from the indirect section. *Māyā* is also rendering service. Satan is also rendering service to God by revolting. Without darkness light cannot be perceived. To play the part of darkness, that is sacrifice to show the greatness of light. Satan is making God great. His contribution is apparently negative, but one may think that Satan's contribution makes God how magnanimous, how generous, goodness. If Satan did not exist then how could we understand the goodness of God, the greatness of God. Hare Kṛṣṇa. The contribution towards service apparently indirect way, but to a spacious sight, eye, it comes within direct service. So wholesale, everywhere there is the grace of God, even in Satan.

Mahādeva, Lord Śiva says, sometimes He's repenting, mourning, "What can I do? You are absolute. You have engaged Myself to accept the position of a leader of the opposition party. I'm going against You. I'm encouraging, giving indulgence to the demons. You have given this post to Me, most unhappy, unfortunate post. But You are absolute, Your order is unchallengable. What to do? I'm doing on Your order, obeying Your order. But My heart is not satisfied there My Lord. But I'm obeying, carrying out Your order fortunately."

So, *vaiṣṇavānāṁ yathā śambhuḥ*. So Śiva is a devotee, but He's doing opposition, giving opposition to Kṛṣṇa and Viṣṇu in various ways, and encouraging the demonic powers against Him. Still, *vaiṣṇavānāṁ yathā śambhuḥ*, direct vision. And indirect, He's the leader of the opposition party. He's fighting with Kṛṣṇa, with His followers, the *bhuta*, *preta*, demons, etc.

[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]

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

Devotee: What will be the benefit for a disciple that is serving a Guru, but the Guru is fallen and he doesn't know it?

Śrīla Śrīdhara Mahārāja: Doesn't know?

Devotee: When the disciple doesn't know.

Śrīla Śrīdhara Mahārāja: Ignorance is no excuse. It is not an accidental thing, ignorance. It is earned. Man is the architect of his own fortune. Earned by our *karma*, previous action, so not to blame anyone. The environment where I am at present, this is already earned by me. So *Bhāgavatam* wants to teach us, don't complain against the environment, it is earned by you. But utilise it to the best use to try to see the grace of the Absolute there is.

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]

The anomalies which I'm facing, that is *ātma-kṛta*, it is the product of my own action, so none to blame. We're to take it in that way. It is earned by me, so I'm to be blamed, none else. Not only that, but there is always present the grace of the Lord eager to help me in the disguise of danger of unfavourable environment as I see at my present experience. But that is also the necessary medicine to my own disease. To cure my madness that is like a medicine meant by the Lord. He's everywhere with sympathetic hand to extend, everywhere in the most intense danger, His sympathetic hand is present. We're to take it. This will be our attitude, and this attitude is the key to solution of our...

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Śrīla Śrīdhara Mahārāja: ...unfavourable position. The Lord is there. Solution is there. He's not vindictive, that wants to punish you. But the punishment has come only to teach you. The punishment is there, but coming from an affection hand, only to teach you, to improve you, to help you, not to punish you. We're to see like that, all dangers, we're advised. And then in no time it will be cleared, the mist will be cleared, the bad weather will vanish, and sunlight weather will come in return.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
This is a very important *śloka* in *Bhāgavatam*, the key to solution of our life, success.

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]

While you are suffering from your previous bad action, try to see the grace of the Lord therein, and in no time it will clear. *Hṛd-vāg-vapurbhir*. By thought, word, and deed, not partial, but wholesale. *Vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*. He's entitled to get emancipation from the hands of all those dangers. Hare Kṛṣṇa. He's entitled to get released from unfavourable circumstances. That is the key to that success of life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And we are advised to see everything in connection with Kṛṣṇa, He's playing, it is His pleasure, He's playing.

Kāminīra kāma, nahe tava dhāma, tāhāra. [From *Vaiṣṇava ke*? - *Who is a Vaiṣṇava*?]
If any lady comes to you, "Oh, she's for the enjoyment of Kṛṣṇa, not for anyone, what to speak of me, not to be enjoyed by anyone, but only for Kṛṣṇa."

The ladies are for Kṛṣṇa. The money for Nārāyaṇa - Lakṣmī for Nārāyaṇa. And the glory, the fame for Gurudeva, Baladeva, Nityānanda, Who gives the Absolute to the world. He's eligible to command all the fame, all the glory of the world. Because He's giving glory to everyone by distributing the Absolute Good, Baladeva, Guru, Nityānanda. The whole fame, whole credit is under His claim. He can claim the whole credit, the whole glory, or fame. And the whole energy Nārāyaṇa can command.

...

Enjoyment of lady love reserved for Kṛṣṇa. *Kanak*, *kāminī*, *pratiṣṭhā* - three owners of the three aspects of enjoyment, *kanak*, *kāminī*, *pratiṣṭhā*.

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

Their due. Hare Kṛṣṇa. The whole credit will go to Guru who is distributing the truth to the world, whole credit, he commands the whole credit. Guru means Baladeva. And in *mādhurya rasa* Rādhārāṇī, She commands the whole credit of giving Kṛṣṇa to the world. Kṛṣṇa belongs to Her, as if Her property. Kṛṣṇa is the property of Rādhārāṇī. She can distribute Him to any and everybody. In the highest type of vision She's so. And a little lower, Baladeva, Nityānanda, *vātsalya*, *sākhya*, without *mādhurya*, *vātsalya*, *sākhya*, *śānta*, *dāsya*, all commanded by Baladeva, Nityānanda. And only *mādhurya rasa* including all the different types commanded by Rādhārāṇī. She can give Kṛṣṇa wholesale, and They can give partly, up to *vātsalya rasa*. Wholesale distribution can be allowed only by Rādhārāṇī.

Gaura Hari. Śukadeva could not take the Name of Rādhārāṇī in that scholarly assembly when he was giving *Bhāgavatam*. No mention of Rādhārāṇī's Name in *Bhāgavatam*. Jīva Goswāmī has given the explanation, why in that scholarly section who cannot appreciate that higher form of *parakīya* love, they're scholars but they're not high type devotees. So Śukadeva could not take the Name of Rādhārāṇī in that assembly of the scholars. Who will fail to appreciate the *parakīya rasa sevā*, service of Rādhārāṇī, of the *gopīs*. Absolute type of service not under any law, regulation, either social or religious, crossing both social and religious law. Religious conception and social demand, crossing everything, the complete unconditional surrender towards Kṛṣṇa, that is the highest position. Wholesale surrender, neglecting the existing social and religious law of the country, ignoring society as well as religion. So much risk to serve Kṛṣṇa with whole heart, that is

found there. So Rādhārāṇī's Name could not be taken in the scholar's assembly by Śukadeva Goswāmī. This is the explanation as given by Jīva Goswāmī in his *Sandarbha*.

Gaura Haribol. So when taking the Name of Rādhārāṇī I give some *praṇāma*. "Oh, please forgive me. I'm not qualified to take Your Name. I'm not qualified. I'm making much, saying much in my small tongue. In my mean tongue I'm taking Your Name. Forgive me, forgive me. I've got the audacity of taking Your Name. Gaura Hari. Forgive me."

She's so high, so great, so noble. We don't, we can't consider ourselves fit to take Her Name. Śukadeva Goswāmī did not take Her Name in the whole of *Bhāgavatam* where he has given what is the true perception, true idea of divine love. The basis of divine love has been shown there rightly, above knowledge. Love is above knowledge, above intellect, above rationality. As he told, rationality, above rationality, intellectualism, the plane of love. The vibration of that plane is love absolute. Absolutely towards Kṛṣṇa, ignoring all other demands coming from the near environment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Hari.
Today I close here. Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: ...should also be taken here. They also came, and we had a talk, and I tried to instruct this lady, Mañjuālī. Vaiṣṇava Charan also cried, wept, both.

Anyhow they gave consent. "Again he may go for the service of Kṛṣṇa. We're releasing him for Guru Mahārāja's service."

And they want to keep the prestige of ISKCON, he should return to ISKCON as a *sannyāsī* which was already conferred to him by Kīrtanānanda Mahārāja.

I asked, "Give a letter of request to Kīrtanānanda Mahārāja for giving you second time this *sannyāsa*, this robe. And he has to go to Katwa were Mahāprabhu took His *sannyāsa*, to get your mental strength there. At that place you take *sannyāsa* again, what you got previously from Kīrtanānanda."

Charu Swāmī was sent, and Charu Swāmī handed over the red cloth of *sannyāsa* as well as that *daṇḍam*, there just on the spot of Mahāprabhu's *sannyāsa*.

And he's too weak minded person, could not keep it, again...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Approach, how we can improve our position and approach nearer to Kṛṣṇa. By leaving away our internal hankerings for any other things than Kṛṣṇa and His servitors. That is *the* problem for everyone, how?

Just - it reminds me that these hard chances are coming to take us a step further towards, closer to Him. What apparently we think, that this is troublesome and heart aching, and trying to push us down, but actually it's not so.

So Queen Kuntī invited such unfavourable positions. Unfavourable positions, they come only to give us a lift. We're under trial. Anyhow we must have to cross the line and advance, go forward

towards Kṛṣṇa. One by one, waves are coming to take us away from Kṛṣṇa, but we must swim across, to go nearer. The waves will surely come.

These are coming to us as test, to prove our faithfulness to Him, to take proof, faithfulness in service. So we should not be afraid of those waves that are coming, apparently to push us away, but really it is not so. We must not be afraid. With heart within and God overhead, we shall boldly stand those tests, we have to stand. It is not that the path will be strewn with flowers, all covered with flowers, not that at all, not at all.

It is continuous, it is dynamic, it has got no end, even the competition is in the higher stage. And the original representative of particular service of particular *rasa*, they're in a similar position.

"I can't serve. I'm not satisfied by rendering service to my boy, or to my friend, but to my Lord."

No satisfaction, no satisfaction, always evolving. That means it is always progressive eternally, eternally progressive. The journey in the infinite is like that, of such nature, always running, running, running. Progressing, progressing, no end.

And with this disappointment. "I can't, I fail to do to my satisfaction. I fail to render service up to my satisfaction."

This is the very nature in the world of infinite. We're finite beings, lost there. But still we have got our paraphernalia of our own nature there. A long journey, long trouble, but if we have good association, good group, in a group we're going, then the disappointment, dejection minimised if we have a favourable group for us to make a long journey. By chatting with them, talking with them about the Lord, we can go, we can't know the weariness of the journey, long walking, fatigue, we forget all these things. So,

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

The very origin of the devotion to Kṛṣṇa comes from the association of the *sādhu*. *Kṛṣṇa-prema janme, teṅho punar mukhya aṅga*. And when we acquire a drop of divine love within our heart, then also our hope, solace, consolation, health, everything, we get from the association of the devotees. The devotees are all in all, from the beginning up to the end. Our favourable companion can help us in our journey towards infinite. They're something solid, some concrete, similar in nature with me. So only with inter change of our thought, our good, bad, everything, our hope, our despair, everything they can appreciate and in a group we can go on. *Sādhu-saṅga*.

Otherwise if we're alone we'll think, "Oh, what are you doing? I'm wild goose chasing, chasing a wild goose." A reaction may come and he may leave his *bhajan* and go away. So our Guru Mahārāja, Bhaktisiddhānta Saraswatī, gave very much stress on the association of the devotees.

Duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare. [From *Vaiṣṇava ke*?]

"You want in a solitary place to take the Name of Kṛṣṇa? This is a hoax of Māyā. She will come and take you by your ear. You won't be able to fight for a long time if alone."

But always try to be with the more, to do anything and everything, service, with so many other devotees you'll get strength from one another. And a long march will be a very pleasant thing to you. So a sincere devotee will always hanker after a good association, good company, who will be able to help me, giving encouragement at every stage.

"No, it is here, very near, let us go, let us go, a little more and then we shall get some clue."

In this way anyhow the mutual help.

The 'Napoleonic Chair.' I was told that once Napoleon reached somewhere with his soldiers in a marshy land. And standing, standing there for a long time they're very much tired, and at least they wanted to take a seat for some time. Can't go on standing any longer. Then he put them in a circle, and asked them to take their seat. Everyone is giving seat to another, and he's also sitting on another's lap. In this way in a circle everyone was a seat, and everyone got a seat. Do you follow? In a circular way, so everyone gave a seat on the thigh to one, and he also took on the other, in a circular way everyone could take their seat.

So *sādhu-saṅga* is like that. When my mind is a little depressed he will come to encourage me. When you are a little depressed I shall go him. It's a long journey. There is scripture, there are other lights of the *sādhu* by consulting them, by remembering them, reminding their association. In this way it is very comfortable, the journey, to go towards. The books, that is secondary, and the primary assistance should come from the living books, living scriptures, that is the Vaiṣṇava, the saints. Otherwise one will think for some time, for few days, he's not very advanced stage, then it is nothing, mere imagination, he felt, leave everything and went back, that is, so,

Pratiṣṭhāra tare, nirjanera ghare, tava "harināma" kevala "kaitava." [From *Vaiṣṇava ke*?]

Kaitava means sadhinar [?] deception, self deception. If you're really hankering for God consciousness, you should not be afraid of seeing God consciousness in some other person. You must feel encouraged, hanker, so,

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.54]

It reminds me more from the letter of that lady, whom I called daughter, when this Mañjuālī, after weeping she gave consent, "Yes Mahārāja."

Then I quoted the example of Viṣṇupriyā. Viṣṇupriyā allowed her about Nimāi Paṇḍit Śrī Caitanyadeva to go away from, to work for Kṛṣṇa consciousness. And she lived whole of her life, she was a girl of fourteen, but she lived her solitary life giving Nimāi Paṇḍit towards the people, to get, preach Kṛṣṇa consciousness.

So you also give up your husband. And your son will also be a general, I told. This little Vaiṣṇava Charan when grown up, with proper training, he will also turn to be a general to fight against *māyā* like his father. Very much encouraged to accept. Then anyhow they went away to London and this gentleman went towards _____ [?]

But to our disappointment that attempt does not seem to be successful, but deplorable. What to do? His will, will of the Absolute. We must think it is all for the best, it is all for the best.

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."]

Rūpa Goswāmī says, *dīnabandho dayāṁ vā*. "Oh, the Lord of the poor, helpless. You may display Your kindness to me, or You may come to punish me very cruelly. The cruel punishment may come from You. It is also possible. Or gracious, either punishment or kindness, grace, You may do. You may administer anything. You're free. You're Absolute. But what is my position? My position is, I have no other alternative. Whatever You do, however You want to deal with me, I shall have to accept it on my head patiently. No other alternative I've got. No alternative for me to go away from You. Whether You punish me or You grace me, both is one, equal to me. I won't go back."

Just as the example he gave of a particular bird. What is that bird? *Cātaka*, in Sanskrit the name is *cātaka*. *Nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena*. There is a kind of bird who always drinks water from the rain, raindrops, and never are they accustomed to take any water, however thirsty, from the ground. Whether it maybe a spring, or the river, or lake, from nowhere they will take even a single drop of water, however thirsty they may be.

They'll always pray to the sky, to the clouds, patijal [?] Their sound is similar to this. "A drop of water, a drop of water." In this way they try with their faces above to the sky, "A drop of water." And water may come profusely in the rain, or a thunder also may come and efface him from the world. He does not care whether thunder coming or water coming. But he will always go on praying, "A drop of water, a drop of water." In this way.

Our position is just like that. Whether punishment comes like thunder, heavy punishment to demolish me, to efface me from the world. Or a huge water, rain water, to grace me, to quench my thirst within. No other alternative to this, *ananya bhajana*, exclusive devotion. I'm meant for that. I'm designed for that. I'm destined for that. You are my master, You are my Lord, and not for the temporary transaction, eternal.

Such preparedness we must have we must have within ourselves. Then we'll be able to taste how sweet the experience we can gather from the service. We're up to mark, if we're up to mark, then we can get the chance of some extraordinary sweet taste in the service of the Lord. As much as hunger, so much sweet taste in the tongue. Sweetness depends on the hunger. A healthy body is measured by the hunger. Whether the man is healthy we can measure it by his appetite. Yes appetite is all right, he has full life. So appetite, we're to increase our appetite, our earnestness, requirement for Kṛṣṇa. And a slight touch of His grace will inundate our heart with the most desirable sweetness we cannot conceive any time in our life, inconceivable taste, Kṛṣṇa.

In Vṛndāvana we find none is satisfied by discharging his duties towards the service of Kṛṣṇa. All mad to do and dissatisfaction. "I can't do. I'm not able to do up to mark." Below the mark, all these things, that is the peculiarity. This should be the relationship of the finite towards the infinite.

Finite and infinite, only such relationship is possible. Finite can never say, "I have got in my fist, within my fist."

But at the same time it is a peculiar thing that one will think, just as by him saying that one does not, can't see, he wants, this at any moment he may die, this fact one may not think, and the same time,

ye paramayi apare dhan [?] A moneyed man is never satisfied with his cash, always saying, "No, I'm in want, but *he* has got money." Always, "*He* has got money. I'm in poverty." That is the nature with the moneyed man. "I have no money but *he* has got money."

So here also, "I have no devotion, but he has got devotion. Kṛṣṇa is there." That is a point of understanding to us. "He's full in my Gurudeva, he's tasting." The *pārṣada*, they're mad in tasting, but that very *pārṣada* devotee, he says: "No, I'm not feeling any touch of Kṛṣṇa. Where is He?" Generally this is the case, and whenever a little connection, little touch, they become mad, *sambhoga*, *vipralambha*.

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

The feeling of separation is normal and safe. And the feeling of union is mostly treacherous to the lower section. They may mistake one thing for another thing. The possibility of going down. So Mahāprabhu Śrī Caitanyadeva He showed for us the path of union in separation, safest way. "I have got Him," that is dangerous. Mostly the cases are bogus. We must be very much careful about that. We may not think getting anything and everything I have got some touch of the Lord. There we must be very, very careful.

Hare Kṛṣṇa. Gaura Haribol. I close here the class.

...

Śrīla Śrīdhara Mahārāja: With this warning that may be distributed.

No letter from another Post Office to the land? That Mysore (?) including Nārāyaṇa, and then as Vṛnda she has got some position in the management of the whole of Vṛndāvana *līlā*. Again she has got some particular function in Braja *līlā* as an individual *gopī*, three phases.

And sometimes Rādhārāṇī Herself says that, "All My attainment is due to the grace of Tulasī Devī. In My previous life," She says, "I showed My reverential service to Tulasī Devī, so I have got some favour of Kṛṣṇa this life." In this way She's representing Her.

These are all in *jñāna śūnya*, devotion mixed with ignorance, *jñāna śūnya bhakti*, mixed with ignorance or independent of measuring the immeasurable.

Hare Kṛṣṇa. Gaura Haribol. Another question she has got?

Vidagdha Mādhava: She is asking, "Is it better in Kṛṣṇa consciousness to use skills and desires you have, or is it better to go out on book distribution? And which is more purifying? And what service do you want me to do for you?"

Śrīla Śrīdhara Mahārāja: One, book distribution, another, this *arcana*?

Vidagdha Mādhava: Is it? Her idea is that she wants to teach Gurukula, and sew for the Deities. And caring for Tulasī Devī.

Śrīla Śrīdhara Mahārāja: By the higher Vaiṣṇava, that has got some immediate value.

Vidagdha Mādhava: She's asking, "Why is it an offence to pick Tulasī leaves on Dvādaśī?"

Śrīla Śrīdhara Mahārāja: Because it is supposed that Tulasī Devī, she has observed Ekādaśī fasting. _____ [?]

If we get *bhakti* then automatically every inauspicious things will be removed. General devotion means,

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]

By the progress of devotion in general, all these stages we will have to pass through. The first step, all the troubles will be removed. The second, all good symptoms will awaken. The third, *śubhadā mokṣa-, laghutā-kṛt*, even we shall be able to belittle mere liberation and emancipation. Then, *sudurllabhā*, yet it is very hard to get the grace of devotion. The fourth, then *sudurllabhā sāndrānanda-viśeṣātmā*, inexpressible and very, too much intense joy, the devotion can give us...

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Śrīla Śrīdhara Mahārāja: ...to favour us, towards us. These are the results of devotion in general. And to serve Tulasī Devī is a part of devotion, and it must give us all these effects to us. So a devotee of the higher order, he must not pray to any place, or any prayer that absolves me from the sin. He will say, the first class devotee will say, will pray, "Whatever I have done wrong, I'm ready to suffer for that to the *paisa*. But only my prayer is that I may get a drop of nectar of the favour of Kṛṣṇa." That should be the prayer of a real devotee.

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

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Śikṣāṣṭakam*, 4, *The Songs of Bhaktivinoda Ṭhākura*, page 136]

"I may according to my *karma*, I may be a bird, I may be a beast, or I may be a worm, insect, in the heaven or in hell. I don't care for that. According to my own *karma* let me suffer for that. But

only my prayer that I may not be devoid, or maybe deceived from the favour of Kṛṣṇa, I get that, His grace, devotion I want, only devotion I want."

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

["I have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."] [King Kulaśekhara's *Mukunda-mālā-stotra*, 5] [*Caitanya-caritāmṛta, Adi-līlā,* 4.33, purport]

And Bhaktivinoda, *paśu-pakhī ho 'ye thāki svarge bā niroye*, means hell. Let me, to enjoy my result of good works in heaven, or if I have to suffer for my bad actions in previous lives we're to go to hell, I don't want to get out of that. My *karma* I shall have to suffer or enjoy. I don't care for that. But my prayer, not to take away that sin, or that good merit or bad merit, but only my prayer is for pure devotion independent of these two. Neither happiness nor suffering, neither happiness from happiness, nor from suffering I want relief. Let it be according to my previous *karma*.

The least, what I want from this moment, I won't try to waste that favour of Kṛṣṇa to face with any eventuality. Whatever I shall acquire, a drop, I shall acquire friends, that must be the nectar of the highest order. And lower things can deal with these things, the heaven and hell. To remove, to deliver us from hell or from heaven, very lower things can do that. But Kṛṣṇa's favour we shall pray only as a positive attainment, and never to minimise our previous, the result of the bad activities of misconception. Misconception is nothing for that.

I want the visa, don't care for passport. If I get visa, passport will come automatically. Something like that. If I get visa, no passport trouble will be able to trouble me, something. This *māyā*, to do away with *māyā* it is nothing. But the positive attainment in the domain of Kṛṣṇa, that is a very higher thing. By passing *māyā* we can attain Virāja, Brahmaloka, *mukti*, the marginal position. But why should I waste my energy only to acquire a position in the marginal land? All my attempts must be focussed towards the prayer of a position in Goloka. That I shall try, and that will be gain of very higher order, highest order. I shall pray automatically this will be done.

There was one case in Sāvitrī - Satyavān, *Purāṇa* story. Sāvitrī from Yamarāja she wanted boon. She was a chaste lady. Went to the forest with her husband knowing that that day, she knew that that day was the day of death of her husband, so she followed her husband Satyavān to the forest.

And suddenly Satyavān, Sāvitrī knew already, Satyavān did not know. "I feel some ache in my brain. I want to take a sleep." Sāvitrī was ready. On her lap Satyavān put his head. He was cutting wood there and slept and heart failed, died of heart failure.

Yamarāja came to take him. First his agents came, but they found that Satyavān was on the lap of his chaste, very pure wife. They could not venture to take him. Then Yamarāja himself came. Sāvitrī is there with the head on her lap.

Yamarāja told, "You leave it, he's dead, you leave his body."

Then Sāvitrī told, "Yes, you take him."

Yamarāja took him, that soul. Sāvitrī is approaching, by her penance's she's approaching, following in pursuance of her husband.

Yamarāja told, "O you why do *you* come? I'm taking *him*. You must go back."

But, "No, I can't go, I shall go." In this way.

Yamarāja told, "No, you don't come. Why do you disturb my activity? This is the arrangement of the creator Brahmā, and you must obey that."

Sāvitrī told, "It's better to die than live without husband." In this way.

Then Yamarāja told, "I'm giving some boon to you. Accept and be satisfied."

"What boon you will give?" Then she wanted, her father-in-law and mother-in-law they were blind, "Let them get eye."

"Yes, they will get eye."

Second, then again going, "No, I'm not satisfied, can't live."

"Then take another boon."

"If you're pleased to give boon, then they have lost their kingdom, now they may be installed in their own kingdom."

"Yes, I say they will get back their kingdom."

"All right." Again Sāvitrī going.

"Again you are coming?"

"Yes, I can't live without the company of my husband. I'll take another boon."

"Yes, what is that?"

"I want a hundred sons."

"Yes, you'll get a hundred sons."

Then again she's going. "And why you are coming? I already told that you shall get a hundred sons."

"If you're taking my husband how can I get sons?"

Then Yamarāja was perplexed. "Yes, that's true." Then what to do? He appealed to the higher force and sanctioned Sāvitrī's boon. She got her husband back. So Yamarāja was already committed, "That you have got, you will get a hundred sons."

Then Sāvitrī put the demand. "You've already sanctioned that I shall get a hundred sons, you can't take my husband."

So if we get some space in Goloka, we cannot be detained in this mundane world. Why should we bother ourselves that Tulasi Devī who can give me a place there, say, "Please clear the dirts on which I'm standing." That is self-deception. Do you follow? No?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So always to the higher entity we shall pray for the higher service of the Lord. Wherever we are we won't care for that. That automatically will be solved. If we get some higher appointment there, then automatically they can't detain us here. So a *śuddha bhakta*, a pure devotee, from the core of his heart he will never pray for anything else. That will be waste of energy.

"Only pure inclination towards the service of my eternal Lord, that I want. I know nothing else but the loving service of my eternal Lord, that I want. I do not know anything else."

The *gopīs*, when Nārada came for the feet-dust. In Dwārakā, when Kṛṣṇa is playing that He has got a very bad headache and only the feet-dust of a devotee can remove that headache. So Nārada approached so many, none came forward to give feet-dust to Kṛṣṇa. "Kṛṣṇa says, 'I'm suffering great pain, all these things.'"

"No, no, we don't believe that. This is all to test us. We're the last persons to give feet-dust to our venerable husband whom we think to be God Himself, never."

Then Nārada came to Kṛṣṇa. "Have you got the medicine?"

"No, no, none is prepared to give feet-dust to You my Lord."

Then, "Nārada, go, go, go to Vṛndāvana, you seek for that there, go."

Nārada, by the power of *yoga*, he at once came. The *gopīs* flocked there: "Oh, how is Kṛṣṇa? Nārada, you have come, perhaps you are coming from Dwārakā?"

"Yes, yes, I'm coming. Kṛṣṇa is suffering from headache very much."

"How? He's suffering?"

"Yes, He's suffering."

"And no medicine, no cure?"

"Well only feet-dust of the devotee, that is the medicine, nothing else can cure Him. So I have come here, you are so many devotees."

"Oh, take, take feet-dust, say you give your feet-dust. We don't know who is the proper devotee, give feet-dust, collect feet-dust and take."

Nārada was astounded. "What is this? No one, even myself I do not venture to give. Thus the queens told, 'Nārada, you are a devotee, you give your feet-dust.' I also can't. But these ladies they're offering their feet-dust by competition. 'Oh take, please take hers, take hers.'" In this way. He stood dumb. "What do you think? You're giving feet-dust to Kṛṣṇa. Don't you know the consequence?"

"Yes, what consequence?"

"Eternal hell."

"We're prepared for that Nārada. We're only concerned with His pleasure. We do not care for our future. Our whole attention is to seek for pleasure of Him."

So a pure devotee won't pray for anything, but for the higher service of the Lord their heart. They can't see anything else. Nothing he can see, for him or her, for their own pleasure, but only the pleasure of Kṛṣṇa. Forgetful, as in Christianity also, there is self sacrifice, and greater than that is self forgetfulness. Self forgetful self is there, but forgetful for the pleasure of the Lord. No self interest. Self forgetfulness that is unconscious of their own particular interest, it is merged in the interest of the whole Lord Absolute. So a pure devotee should never want anything else but the pure service of the Lord. He does not care to know any other thing, can't see even.

Once, after the Pāṇḍavas and Kauravas got their training finished in the school of Droṇācārya, Droṇācārya to test them he put an artificial bird on the top of a tree, and asked them one by one, "Pierce, mark the eye of this bird I've put on the top of the tree." First he called up Yudhiṣṭhira, he was the senior most. "You are to mark, pierce the eye of the artificial bird that I've put on the top of the tree. Take your bow and arrow." And Yudhiṣṭhira at once came. "What do you see?"

"I'm seeing all."

"Bird?"

"Yes."

"The whole bird?"

"Yes."
"The tree?"
"Yes."
"Are you seeing me?"
"Yes. I'm seeing everything."
"Give up, give in your arrow."

Then in this way he say, this man, that man, then at last called for Arjuna. "You are to do this."
"Yes."
"Have you fixed you mark?"
"Yes."
"What do you see?"
"I see the bird."
"No tree, none else?"
"No."
"The whole bird?"
"Never, no, only the eye."
"The bird and only the eye, and you can't see anything else?"
"No, only the eye I'm seeing."
"Yes, mark."

So a pure devotee he can't see anything else, but hear the praise, the joy of his Lord of his heart. They're unconscious of everything. Let it be, whatever You may like. So that pure devotion of that Tulasī, or anyone, a pure devotee won't pray for anything else if he's got that higher *sukṛti*, *śuddha bhakti*, *prema bhakti*, the seed of *prema bhakti*. "Only Kṛṣṇa's pleasure, the pleasure of my Lord cent per cent." Unconscious of his own body, mind, everything. That is the type. Hare Kṛṣṇa. Do you understand?

Devotees: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Mahāprabhu says,

[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]

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]

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."] [*Śikṣāṣtakam*, 3]

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

Something else, I forget the *śloka*, the gist is touched.

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

Vidagdha Mādhava: Guru Mahārāja. I have one question about Tulasī. The devotees here at the Maṭh, they say even if the *japa-mālā* is not real Tulasī Devī, when you touch, when you count the beads, you *turn* that *japa-mālā* into Tulasī Devī. My question is this, is it important to have *japa-mālā* of Tulasī Devī or not?

Śrīla Śrīdhara Mahārāja: There is higher consideration, because,

yasyātma-buddhiḥ kuṇape tridhātuke, sva dhī kalatrādiṣu bhauma ijya dhīḥ
[yat tīrtha buddhiḥ salile na karhicij-, janesvabhijñeṣu sa eva gokharaḥ]

["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]

What I really want to revere, if we consider them of this mundane thing that is offence, it is offence.

arcye viṣṇau śilā-dhīr [guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ]

["Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu

or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."] [*Padma-Purāṇa*]

If we think that what we worship that is stone. *Guruṣu nara-matir*. Seeing Gurudeva to be a man. *Vaiṣṇave jātī-buddhir*. And if we see the Vaiṣṇava as *brāhmaṇa*, *śudra*, all these things. *Viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ*. And the feet water, or the *caranāmṛtam* of Viṣṇu, Vaiṣṇava, if we think that is water. *Viṣṇau sarvveśvareśe tad-itara-sama-dhīr*. And the Master of all, Lord of all, Viṣṇu, if we think one of many gods, then *nārakī saḥ*, we shall have to go straight to hell.

Yasyātma-buddhiḥ kuṇape tridhātuke, sva dhī kalatrādiṣu bhauma ijya dhīḥ, in *Bhāgavatam*. And that is in *Padma-Purāṇa*. *Yasyātma-buddhiḥ kuṇape tridhātuke*. In this body if one thinks he is the soul, identifying the soul with the body, *tridhātuke*. *Sva dhī kalatrādiṣu*. The wife, children, they're my own, if one thinks like that. *Bhauma ijya dhīḥ*. And our worshippable object is something material, if we think, *bhauma ijya dhīḥ. Yat tīrtha buddhiḥ salile*. And thinks this water is purifying, identifies purity with water, this material thing. *Sa eva gokharaḥ*. He may be considered as an ass which can be used only to carry the food of the cows, *gokharaḥ*. *Kharaḥ* means the ass that carries burden. *Gokharaḥ* means that cannot be utilised for the purpose of human utility, but only for the beast, very lower conception of beast.

So we're to take us out of identifying spiritual with material. Spiritual, that is necessary, not material. We're to understand the real position.

Rāvaṇa, he stole away Sītā Devī. And a devotee of the primary class was very much shocked to hear that. And when Mahāprabhu was a guest with that Rāmanūja devotee, he anyhow managed to give some food to Mahāprabhu and he himself observed fasting, and he's always bewailing.

Mahāprabhu told, "Why you don't take food?"

He told, "I want to die. I had to hear that my mother Janaki, Sītā Devī, She was stolen by a demon. I shall have to hear that in my ear? I want to die. I won't like to live any longer."

Then Mahāprabhu consoled him. "No, no, you don't think like that. Sītā Devī, She's Lakṣmī Devī Herself. She's *cinmaya*, She's consciousness personified, not body of any material stuff, this flesh and blood. Sītā Devī's body is not made of flesh and blood. So what to speak of Rāvaṇa to forcibly carry Her, Rāvaṇa even cannot touch, even cannot see Her. Sītā Devī is made of such stuff that Rāvaṇa he cannot see Her, cannot touch Her. This is the fact. Don't disturb your mind. This is the fact I say, you take *prasādam*."

Then he took *prasādam*.

Then Mahāprabhu went to further south and in one place He found that the devotees are reading *Kūrma-Purāṇa*. And there it is mentioned that when Rāvaṇa came to steal away Sītā, She took shelter into fire, and Māyā Sītā and the fire god gave some imitation Sītā to Rāvaṇa.

Then after killing Rāvaṇa, attaining victory, when Rāmacandra is taking Sītā from Laṅkā, Rāmacandra told that, "To prove Her chastity She must enter into blazing fire. Then if She can pass away from that test I shall accept Her. Otherwise She's for a whole year She's with the demon family, I can't trust Her chastity."

Then so many devotees they began to weep. But at the order of Rāmacandra the fire was ready and Sītā Devī had to enter into the fire. The fire quenched, Sītā Devī came out without any

change, a smiling face. Devotees began to give jaya! "Sītā Devī kī jaya!" This was written in that *Kūrma-Purāṇa*.

Mahāprabhu asked the reader, "Please give Me that old page and put a new written page there. I found one *brāhmaṇa* he's too much troubled thinking that Sītā Devī was stolen by Rāvaṇa. I want to show this old page of this book to convince him it was not My consolation but you find it is already written in the *śāstra* that Sītā Devī, Rāvaṇa could not touch Her, that real Sītā Devī. She's consciousness personified, not matter, not any flesh and blood or anything, bone, only."

Just as a ghost can show his figure, a *yogī* can show his figure, but God won't be able to show such figure? He can do. By His will, "Let there be water." There was water. "Let there be light." There was light, there was water. His will is law. Whatever He wants to do at once that is done. And He will have to have a permanent flesh and blood body? At His will He can show anything as He likes. He's all spiritual, no touch of contamination of any mundane substance there. But still they can maintain. That eye is not this fleshy eye, Their eye, ear, everything is here but They're not.

Just as in dream this eye does not work, this ear does not work, but still we see, we feel, we work in dream. So in the mental plane are also these activities possible, so mind is also half material. Then transcending that there is pure spiritual world, and there also some spiritual eye, spiritual ears, spiritual mind, everything is spiritual it is possible. Hare Kṛṣṇa. Hare Kṛṣṇa.

In the war field when two tanks come to fight, one tank is pushing against another tank. The man within is safe. The tanks are moving like demons and one is pushing another, in this way, crashing. The man is within. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So soul is within this body, and soul has got its own body, own plane of living, own food, everything of its own in the spiritual realm. This is perverted reflection. We're to aspire after that life. And purity depends on love, sacrifice. Love means sacrifice. Die to live. We're to die wholesale as our interested life here, and another sort of interest will awaken within us, and we shall live there in that plane.

That is our aspiration and for that we have left our houses, that concrete friends, the father, mother, son, child, the property, so many things left. And in quest of such life we're out. We have no charm, we have finished our charm for the mundane property, mundane things, and we're out to seek something which is super-mundane. Mundane means mortal, under mortality, every second it is dying, every second. On which we're depending through this body, wholesale is dying, passed, every second dying. So we want to be out of this death, this dying land, and if possible to live in a land where there's no death, *amṛta*, which is without death that is sweet.

Vaikuṇṭha and Goloka. In the consideration of infinite perspective conception, Vaikuṇṭha, *kuṇṭha* means limitation, Vaikuṇṭha means unlimited. To live in Vaikuṇṭha means to live in the relativity of the infinite whole. Again there is specification there, we can find when we enter and settle there, specification in different ways.

Just as these mundane things, suppose anything, an earthen doll, they can occupy some space. But if there is a flame, light, one light has got its own jurisdiction. Take another light, this light is intensified, that is also. But again withdraw that light, we can't say that this light only occupies this position, and that light that position, all mixed. That light withdrawn, one light is light, and light here and here mixed. The water hot and cold mixed together. And that may be removed, the light may be removed. Intensity may be less but that sort of limitation there is.

So in the infinite also, amongst the units there is also limitation of another type. That one light everywhere in the room, and another light also everywhere in the room. But still it has got, when removed some sort of form went away. So consciousness also may, conscious unit also may come and live together, and also go away. That is of another type, coming and going. And there also in Goloka it is just like here, all things seem to be limited, but not limited. We're told that it is managed by Yoga-Māyā for the satisfaction of Kṛṣṇa. And here, this Kṛṣṇa is in its highest form of play.

Mahāprabhu told, *Bhāgavata* told, Svayaṁ Bhagavān, He's adjusted in a human way. The mode of life of the Lord in the highest position is very close to the human life.

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

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

That to the highest limit of the infinite that can, highest conception of the infinite can harmonise all things apparently limited. Apparently limited, but that also can be harmonised. The stealing, lying, and other things that are very objectionable, that also can be harmonised by the Absolute Good.

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

This is more beautiful, this is the most beautiful, that what seems to be defective, that also can be harmonised by the Absolute. That is the highest position of harmony which can harmonise even what seems to be unharmonisable, that is also harmonised. There is stealing, lying, deception, all these things. This is filthy, objectionable, evil, but evil things are also utilised in the harmony of the highest order. It is so good, nothing can be bad coming in its contact, like touchstone, whatever touches that turns into gold. Something like that. Whatever comes in His connection that is good, such goodness is the centre.

_____ [?] Not harmonise here, Kṛṣṇa *līlā*, full of immorality. But no morality, it is more than moral if it is connected with Absolute Good. His own thing He's stealing, what's bad? What is bad there? Own thing, everything is His own, or everything meant for His satisfaction. So that has finished everything.

That philosopher Hegel told, "Everything, Reality means everything for Itself." So He's the only enjoyer. You have got no right to give any remark. Who are you? As long as you think that your position is somewhat substantial and you give some opposition, you're nowhere, you're under *māyā*.

Cārtheṣv abhijñaḥ svarāṭ [*Śrīmad-Bhāgavatam*, 1.1.1]. He only knows for what purpose what is meant, what is created, only He is the knower, and He's *svarāṭ*, He's Absolute. We're to admit that,

then we can live in a harmonious way. And as long as we shall think we can fight for our right, we're nowhere, we're in the jungle civilisation. Everything for Him, then He can be Absolute. And we're also for Him, not that He's for us. If we can think completely that we're for Him, then we can find only that He's for us also. Otherwise not, He's another party to compete, we make Him another party and we want to compete with Him. But in us there is a spirit within us, and full submission then we can find He's for us. We're for Him perfectly, then we can see He's for us. How beautiful, how beautiful to find our pleasure as a part dependent with His pleasure. Our freedom a part under His freedom. In this way connected we can find, then we can come in harmony, and we'll then be happy, otherwise not.

...

Suppose food is necessary. At that time if I go to write books that will be luxury. According to the necessity of the place the valuation of the service should be calculated. Hare Kṛṣṇa.

83.02.12.A

Devotee: Is the Guru a manifestation of Śrīmatī Rādhārāṇī, or Nityānanda Prabhu? Depending on the *rasa* he's situated in, or depending on the disciple's attraction to a specific *rasa*?

Śrīla Śrīdhara Mahārāja: Hmm? Who are you?

Vidagdha Mādhava: This is Rasācārya Mahārāja.

Śrīla Śrīdhara Mahārāja: What do you say?

Vidagdha Mādhava: He's asking if the Guru is a manifestation, the Guru, it's in the *śāstra*, the Guru represents Nityānanda or Rādhārāṇī, depending on the *rasa*. So his question is, depending on the *rasa* he is situated in, does he represent Nityānanda, or Rādhārāṇī, or the disciples' taste, the disciples attraction to a specific *rasa*?

Śrīla Śrīdhara Mahārāja: I don't follow.

Vidagdha Mādhava: The disciple is coming with an attraction, perhaps *sākhya rasa*, maybe *mādhurya rasa*, so...

Śrīla Śrīdhara Mahārāja: In his development gradually it will come within, with the awakening of the soul from the identification of the body and mind. And even coming out of the renunciation tendency when in the service. Then the first way, whether in Vaikuṇṭha or in Goloka, first be decided that. If not he's satisfied after staying some time in Vaikuṇṭha, then he'll get connection of the higher *sādhu*, agent, and he'll be taken in the higher sphere. In *Bṛhad-Bhāgavatāmṛta* you might have read, it is clearly depicted there. Then gradually he will go somewhere else on the way to Ayodhyā, from there to Dwārakā, from there to Vṛndāvana. And according to the awakening in the heart, the environment will be tasteless gradually.

...

Śrīla Śrīdhara Mahārāja: ...Hydrabad Maṭh, he's the Ācārya of that Maṭh at present in ISKCON. He had a talk with Purnānanda and he told that, "I shall go to see Śrīdhara Mahārāja during Gaura Pūrṇimā ceremony."

He showed much cruel attitude towards Mādhava Mahārāja in Bombay Maṭh, or Vṛndāvana, Vṛndāvana also, or Bombay. Very rudely dealt with Mādhava Mahārāja and also another. But now a little change has come in him. Wants to be, he Trivikram Mahārāja to refute, but no necessity, it will be a waste of energy.

By Kṛṣṇa's will everything will be. Whatever He wants that will come.

So I have no idea in the beginning. Always I'm saying, "wait and see, wait and see, for a year or two, wait and see."

Then appealed to them for you to remove your grievance, appealed to them to remove your grievance.

Then I told, "Then all the affected people combined and give some ultimatum to them, combined ultimatum. 'If you don't take notice of our grievances, then we shall combine and we shall have to do our own way. Helping the disappointed, dejected, we shall form an association as a relief work. As a relief work we shall begin in an organised way. Those that are cast away, dissatisfied, disappointed, to collect them together and try to help them, may not go from the path of Swāmī Mahārāja, and Mahāprabhu and Kṛṣṇa consciousness.'"

And that was done gradually within fives years or so. Now if the Lord wishes it will thrive, otherwise what He wants that may take place.

I have not a mind to oppose them, organised opposition, no. Swāmī Mahārāja has done, by the grace of the Lord, in a short time such magnitude of great activity. That should not be given any opposition. Only a relief work like work, endeavour, relief work. According to the *sukṛti*, and the inner adaptability, the awakening which is effected by the circumstantial influence, with the awakening the inner soul as it comes to, comes out with some taste. And according to that taste he will adjust himself with the environment.

According to his internal taste he will find, "These are my own, this paraphernalia, these friends, this type of service, these seem to be my own, very, very tasteful according to taste."

You may kill some sort of food and some animals may be let loose, according to their choice they will take the food. So the awakened soul he will be able to select proper environment for him. Inner taste will guide him. "This is very charming, this is charming me, attracting my heart. I always seem to be helpless. I can't control me. So much attraction I feel for the particular scene."

In that way he'll be guided, intuition will direct him. What we say here to be intuition, there also intuition when undiscovered tendency in the self, that will come to him for selection. For acceptance, elimination and acceptance, selection and elimination, that will go with the *sādhana*. With the process of realisation, elimination and selection, that will come *sādhana*, slow, gradually it will come.

Why you have come? You are perhaps under Christianity? Mostly. What you have come, why Kṛṣṇa consciousness attracted your soul, your inner heart? You had some sort of conception of some religion, but why you left that? So many formalities, such association, so many friends within

that circle, why you have left? Who takes you here in Kṛṣṇa consciousness? Where from you have come? Taking some risk, the country, the society, the religious conception, why you have left them and come forward for Kṛṣṇa consciousness as a general? That tendency will again push into the selection of different departments of service in Kṛṣṇa consciousness.

"That inner tendency, inner liking, hankering, everything. This sort of service is very pleasing to me. I can't but associate with this sort of service."

That will be guide, cooperation with *caitya-guru*, the Guru inside, dictator inside. He's outside and inside. When we cannot catch the dictation of the inside *caitya-guru* we want some guidance from the *mahāntaḥ-guru* outside, and scripture. And when we reach a certain stage from there our *ruci* may guide us. Our inner dictating tendency, that may guide us like intuition. As birds, beast, they're guided by intuition.

Devotee: Mahārāja, it seems that there are so many of our Godbrothers who are leaving the association of ISKCON, but yet they're still not coming to hear from you.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: He's saying many devotees have left the ISKCON movement. They're finding reasons not to come.

Śrīla Śrīdhara Mahārāja: Yes. It is not very easy thing to swallow. So many difficulties in the way, the previous tendency, and also the possibility of offences in the choice of free will. In the choice of free will, the defect is there, it is not a perfect thing. *Sādhana* means acceptance and elimination, but in there also so many difficulties and disturbances. From the past tendency they do not allow us.

"I know it is true, but my previous tendency won't allow me to accept and to undergo that penances or pain that is necessary for the service."

So many difficulties in *upaśākhā*, just as, *bhāgyavān jīva guru-kṛṣṇa-prasāde*.

[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]

kintu yadi latāra saṅge uṭhe 'upaśākhā'

'lābha', 'pūjā, 'pratiṣṭhādi' yata upaśākhā-gaṇa
seka-jala pāñā upaśākhā bāḍi' yāya
stabdha hañā mūla-śākhā bāḍite nā pāya

[yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
tāte mālī yatna kari' kare āvaraṇa, aparādha-hastīra yaiche nā haya udgama
kintu yadi latāra saṅge uṭhe 'upaśākhā', bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā
'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana', 'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa
seka-jala pāñā upaśākhā bāḍi' yāya, stabdha hañā mūla-śākhā bāḍite nā pāya]

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.156-160]

The creeper of devotion, it becomes a sprout and gradually grows. But Kavirāja Goswāmī says here, the creeper is there, main creeper of devotion, but there are so many weeds. They get that watering, nursing, and so many weeds may also grow along with the main creeper of devotion. What are they?

Latāra saṅge uṭhe 'upaśākhā'. 'Lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa. The question of *lābha*, gain, very apparent gain, something, mainly position. Otherwise the appreciation creates so many enemies. Growth means creates some enemies also, come previous, some new enemies come. *Śākhā*, *lābha*, *pūjā*, to gain maybe for money, to the love of women, then *pratiṣṭha*, the hankering for fame, popularity. So many things may come when one is going up. So many difficulties come on the way to check him.

And we're to remove them consciously. So many difficulties come on the way. And we're to save us from so many so called enemies of our aspiration with the help of Guru, and *sādhu*, and scripture, our own sincerity, and then gradually we shall grow. As much as we shall grow, there also we shall find some other difficulty. So the path is not full of roses, you may think, it is a difficult path to walk on.

Then as much as we go nearer to the goal we become more and more free. In the beginning variegated difficulties come to take us. Our previous *karma-phala*, tendencies of different type, they chase us to keep us within their jurisdiction. But when anyhow meeting these difficulties, passing them, conquering them, if we can go and make some progress, go further, as much as we shall go higher, difficulties will be lessened. But still some sort will follow, especially *pratiṣṭha*, so,

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

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

When wandering in the path we shall be well equipped with these healthy mood, then less opposition we shall have to meet. *Tṛṇād api sunīcena*. Humbler than a blade of grass. So I won't allow myself to be a cause of any hitch with the environment, first nature, mood.

Second, *sahiṣṇunā*, *taror api*. Still if attack comes from outside I shall try to forbear it silently without giving any opposition.

Amāninā. I won't try to have any popularity, any good name or fame I won't hanker. At the same time I shall have to give proper respect to the environment, to everyone that are in the environment outside. We shall offer respect, but we don't draw any respect, we won't desire any respect from outside. In this way we shall try to go on our way. Then there'll be less difficulty we'll have to face.

Again, when we're in a mission, an organisation, then under the guidance of the higher realised soul, then you can face many dangers. When you go to preach, so many difficulties you'll have to face. But with the help of the higher guidance we can fight, we can subdue them, or we can invite them to be higher leaders. In this way we can give opposition for opposition. Preaching means offensive for offensive, we shall attack there. At that time we shall not take that we shall give no opposition to the outside, *sahiṣṇunā*, very patient. No. When we're engaged in preaching as soldiers, we shall approach and face opposition, and I shall try to disarm him. But if he can't I shall invite him to be disarmed to my Guru, to be disarmed. In this way I shall go on, carrying the orders of the Vaiṣṇava. There if I'm wounded also by the local environment, but my spiritual stamina will increase by obeying the order of the higher agent, Vaiṣṇava, *Hari's pada*, and *sevā*, thereby I shall be more benefited.

Vaiṣṇave pratiṣṭha. I won't want any popularity from the ordinary public, they're all almost insane. But I want position in the eye of the Masters, of my Gurudeva. "Yes, he's an encouraging boy, he will prosper." When they will look on me with some affection of encouragement, that will be my capital. Their liking for me, that will be my capital. Their good will, that will be my capital in my way towards, passing my way towards higher realm.

But when we're alone in a solitary place, we're going on with chanting the Name, then also of course this *tṛṇād api sunīcena* must be strictly observed. But when fighting under a general in a preaching campaign, our attitude should be a little different. More towards carrying out the order of the higher spiritual general. That will be more, love, more gaining.

Vidagdha Mādhava: Guru Mahārāja, Badrīnārāyaṇa Prabhu's just arrived.

Śrīla Śrīdhara Mahārāja: Badrīnārāyaṇa Prabhu, is it? Suddenly fell from the sky? Where is Anurādhā?

Badrīnārāyaṇa: She's still in Canada.

Śrīla Śrīdhara Mahārāja: In Canada? Not well?

Badrīnārāyaṇa: She's well, but some more tests, examinations have to be done on her. She should come in a month.

Śrīla Śrīdhara Mahārāja: So progress is very slow, but improving, but it may take time? She may not join Mahāprabhu's birth celebration?

Badrīnārāyaṇa: She will try.

Śrīla Śrīdhara Mahārāja: Will, try, then you will have to go back again?

Badrīnārāyaṇa: Only to Calcutta.

Śrīla Śrīdhara Mahārāja: To take her, or anyone will come?

Badrīnārāyaṇa: Only to Calcutta, she will come to Calcutta alone, and from Calcutta...

Śrīla Śrīdhara Mahārāja: Of course it will be easy to take her from there. All right. Now, where from you are coming? From Calcutta? You have not eaten anything, *prasādam*? Go wash your hand and feet and take some *prasādam*, then I shall talk with you further. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

Devotee: We've seen sometimes a disciple, a devotee go into *māyā* after...

Śrīla Śrīdhara Mahārāja: Yes. Previous tendencies always trying to draw back. The acquired tendency when we're wandering in this world, we're acquiring so many, earned as a reaction. Whatever action we're doing we're incurring some opposite reaction. So they're in very subtle forms stored in our minds, and whenever I shall going back, they'll draw from that side. So it is not so easy that whenever I like to do anything, smoothly I shall do. It is not possible.

So many things, attraction for different things they will, "Where do you go? Wait for me. You have taken this loan from me, and please clear the loan and then you go." So many things in the environment will come and stand in our way. "Where do you go? Clear my loan, and then I shall allow you to go." Hundreds and thousands may come to flock on the way. So it is not very easy to go away. We must have strength, and above all we must have some divine favour.

Mama māyā duratyayā in *Bhagavad-gītā* [7.14], "She is My potency, that *māyā* potency, illusory potency, misconception, that also backed by Me."

[daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te]

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

"So at your sweet will you will defeat her, it is not possible. If you go to fight with her alone you will be defeated, _____ [?] number. But if you have some certificate, some recommendation from Me, then the *māyā*, the misunderstanding, will be reduced, and sometimes show the way to get out. *Mama māyā duratyayā mām eva ye prapadyante*. So if you surrender to Me, and that is sincere, then the *māyā* will not be courageous enough to give opposition to you. Because when she can know that you have got My backing she will eagerly withdraw."

And even when a *jīva* soul is liberated, *māyā* comes with a very submissive attitude. "Oh, why do you leave me, my lord? Please stay with me. I shall try to please you in all respects. Why do you leave me?" In this way the *nitya jīva* comes to the status of a Śiva, Mahādeva, when liberated. Then *māyā* offers him, "Why do you leave, my lord? You stay here with me, I shall serve you, try to satisfy you according to my mind." In this way.

And when under *māyā*, within her clutches, she plays with him like anything, can't, don't allow him to go away. So many loans he has got here, there.

"From time eternal you're roaming, wandering within my domain and incurring debt. Wherever you are you're eating, and you're seeking comfort, help from many ways. And that is getting loan from me, and that loan must be cleared. In different, innumerable stages you've made loan. Clear it off."

So it is not a very easy thing. Only when backed by the divinity, higher power than *māyā*, then *māyā* becomes gentle, does not come forward with much difficulty, disturbance.

Mām eva ye prapadyante, māyām etāṁ taranti te. "Who comes to surrender to Me, and I accept his surrender, yes, you are Mine, when he's wholesale devoted and surrendered and I accept, yes I accept you, then *māyā* can't disturb him. Because she knows that he's backed by his Master, his Lord. Her Lord is backing these things, so she becomes servant."

So the *sādhaka*, according to the degree of his surrender, according to the degree of the acceptance coming from higher, recommendation coming from higher, his progress will depend. Not a very easy thing, but who are sincere, they get recommendation from above.

[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]

When sincerely one is _____ [?], then the Lord is omniscient, He sees everything, He comes for his sympathy and then his way is clear, in accordance with His sincere servitors. That is the only way, *śaraṇāgati*, surrender.

Prapanna-jīvanāmṛta, ambrosia, to hear so many stories, tales, of the surrendered devotees we're encouraged to surrender ourselves and we get the chance. In *Prapanna-jīvanāmṛta* there are many quotations from very dignified *sādhus*, saints, and if you go through that then you'll get encouragement within. "So many devotees in so many different stages, they're speaking like this, their feeling sentiment is like this." By all this we must feel much encouragement to surrender. And if we can surrender, encouraged by their example, then according to the surrender the relief comes from above. *Śaraṇāgati*, that is the only thing.

So Bhaktivinoda Ṭhākura has written *Śaraṇāgati*, a very, Bengali book. That is translated also by me. That is a very nice book for devotional life. And in *Prapanna-jīvanāmṛta* I have also collected many valuable passage from many sayings and put together, in classification, systematically. That will help us greatly.

One of my Godbrothers, very senior Godbrother, he told me once that, "You have written *Śaraṇāgati*, every day I read one chapter." He's perhaps the senior most of all our Godbrothers, Paramānanda. At the age of thirteen he came to our Guru Mahārāja. Paramānanda Brahmacārī, he told me, "The others read one chapter of *Bhagavad-gītā* every day, but I read your *Prapanna-jīvanāmṛta*, one chapter every day. Because so many sayings of so many great devotees are very beautifully arranged and placed there...

_____ [?]"

Perhaps he was the earliest disciple of our Guru Mahārāja, senior disciple, Paramānanda.

Ambrosia. Hare Kṛṣṇa. I wrote while in a cottage _____ [?] there was a cottage, in 1942 [?] I entered into cottage here, and I compiled here, forty years ago. Gaura Haribol. Gaura Haribol.

Devotee: Guru Mahārāja, I just have a personal question I would like to ask. I came over here intending to stay till Gaura Pūrnimā and have your association. But I'm wondering lately if I'll be able to stay that long?

Śrīla Śrīdhara Mahārāja: Yes. You will have to do some service, and sometimes staying here, sometimes doing service. To stay is not a physical thing. Body may be far away, but we may stay nearby only by our submission. Submission of a soul to another soul means association, and not bodily association, the attitude. The attitude of a soul to another soul, that means the real association, not bodily closeness is association.

Mahāprabhu told Rūpa Goswāmī. Rūpa Goswāmī wanted to stay with Mahāprabhu in Purī. Mahāprabhu told, "No. You go to Vṛndāvana. What I say, do that, then you will be with Me. But you will come to thrust your own whim on Me, that does not mean that you are coming and living in My association."

So souls' association not barred by any physical distance, material distance. Only submission, our attitude of submission, that takes us to a particular soul. Physically he may be far away, but he will be near only when he's earnest to receive His direction in that mood. Then only he can associate. Physically two may live together, but of different type, different thought, different mentality. So it is necessary sometimes to stay. Always eating does not give nourishment, but eating in suitable time, that can give nourishment. So taking something and distributing that, then someone again to take capital and to distribute, in this way, *Śravaṇa kīrtana*, *śravaṇa kīrtana*, to listen to and to give vent to that feeling. From the higher capitalist to take something and to give to the lower. Again vacant, again to take, again, in this way transaction should be made.

...

So, John Edmondson, what does he say? He may reach here before the last week of February we may expect? Today's the eleventh or twelfth? Twelfth.

...

Devotee: ...the Name of Kṛṣṇa at least once. But the following year he says that a Vaiṣṇava is somebody who always chants the Name of Kṛṣṇa. Then I don't understand very well why he gave two different answers to the same question. Could you please explain?

Śrīla Śrīdhara Mahārāja: Yes. I don't remember the narration very clearly, but I have some hazy recollection why he'll repeat it. First here the Kulingrami people, they approached him and put the question, "Whom should I understand to be a Vaiṣṇava?"

Then he first told that, "Wherever you will find a single Name of Kṛṣṇa in the lips, you may take him as Kṛṣṇa's."

Then again they put the same question. Then he told, "When you find, without stopping, incessantly one is taking the Name of Kṛṣṇa, you will know him as a real devotee, and you will try to serve him."

Third time told, "If you find anyone, a devotee of Kṛṣṇa, by whose sight you feel to take the Name of Kṛṣṇa, then he will be the highest type of devotee of Kṛṣṇa."

These three classes he divided. But the Name must be free of offence, not *nāmābhāsa* or *nāma-aparādha*. If you find a single Name, real Name, pure spiritual Name, in the lips of any gentleman you will take him as a devotee of Kṛṣṇa. This is *kaniṣṭha-adhikārī*.

And the next higher, intermediate, whenever you find one is taking, try to take the Name of Kṛṣṇa always, then you will try, if you find such person who tries to take the Name of Kṛṣṇa almost always, a tendency, you will try to serve him and there you will be benefited good.

And if it is possible in your fortune, fortunately if you can find any Vaiṣṇava such, that whenever you come to see him you find excitement in you to take the Name of Kṛṣṇa.

yāṅhāra darśane mukhe āise kṛṣṇa-nāma [tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna']

[Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 16.74]

Whenever you come to his association, you feel a tendency within you to take the Name of Kṛṣṇa. Then if you find that type of devotee then you will try your best to do anything for him, that he's saying.

Three classes of devotion, we find in *Bhāgavata* in one type.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

And,

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

And,

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]

Three classes of devotion according to *Bhāgavata* is here. And another in *Purāṇa*.

surarṣe vihitā śāstre harimuddiśa yā kriyā
saiva bhaktiriti proktā tayā bhaktiḥ parā bhaved

["O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema-bhakti*)."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.13]

This third class, beginner. And the second class,

laukikī vaidhikī vāpi yākriyākriyate mune
hari-sevānukulaiva sā kārya bhaktim-icchātā

["O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that is favourable for the service of Śrī Hari."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.93] [from *Nārada-Pañcarātra*]

This is middle class, and,

īhā yasya harer dāsye, karmaṇā manasā girā
nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate

["A person acting in Kṛṣṇa consciousness, in the service of Kṛṣṇa, with his body, mind, intelligence and words is a liberated person, even within the material world, although he may be engaged in many so-called material activities."] [*Bhakti-rasāmṛta-sindhu*, 1.2.187]

The highest class, this is also a type, *Bhāgavata* classification, this *Purāṇic* classification, tantric. And also Mahāprabhu's classification, only within a limited, within those who take the Name of Kṛṣṇa. And here, in general. That we shall deal with one day in details, not today.

Now, what's the time? I feel tired. So I close...

83.02.13.A

Śrīla Śrīdhara Mahārāja: In his last days our Guru Mahārāja used to say, every now and then, "Religion is proper adjustment." We're improperly adjusted with the environment, that is the trouble. So,

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

[anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Padma-Purāṇa*]&[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.125-6]

As recommended by the Buddhists, or Śaṅkarites, the salvationists, "That give up everything and reduce yourself to zero. Give up connection with everything, and as in deep sleep, so you're to reduce yourself to that stage. That is the perfect."

But this has been rejected hatefully by the Vaiṣṇava, specially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is *phalgu*, or temporary, *phalgu* means which is apparent. Near Gayā there is a river whose name is Phalgu. That is, whenever we remove the sand from the bed of the river we can see the current is passing underground, but on the bed it is all sand, *phalgu*. So renunciation cannot be complete, it may be, however long time, still it is temporary.

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]

In *Bhāgavatam* this *śloka*, the Brahmā in his hymns, addressing to Kṛṣṇa.

Ye 'nye 'ravindākṣa vimukta-māninas. "Oh You lotus eyed. *Ye 'nye 'ravindākṣa vimukta-māninas*. Those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated. *Mānina*, they think like that, but actually it is impossible. *Vimukta-māninas*, they think themselves that they're perfectly independent of the environment, as if in sound sleep. But sound sleep is not a permanent thing. The reaction will come from the seed, and the sprout will come again. Inevitable.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ. Their calculation is wrong totally, because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both, to keep connection with both the parties. They forget that, they can't understand that. If they can find that centre, then they can understand that their relation, the environment and his relation is not in his hand. It is in the hand of the Absolute, and it is unavoidable. It is not in their hand, it depends. And his position is an organic part, not an independent part from the environment, but his position is an organic part. So he and he has common relation there and management comes from there whether united or separated, or how related or not related, all that depends on the centre and not on them. They cannot negotiate independently, or discuss, or adjust independently of Him.

Tvayi asta-bhāvād. Because they do not count You they're on the - between You and them there is a wall, they cannot pierce the wall and understand the barrier, cannot break the barrier and come in connection with You, so they commit such wrong.

Aviśuddha-buddhayaḥ. What is their ultimate position, realistic position is what?

Āruhya kṛcchreṇa paraṁ padaṁ. After much trouble they rise up to the highest point of liberation.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ. And from there they do not count the upper relation and the adjustment with the main centre. All these calculations omitted, so they have to fall back again, hurled down for this mistake.

So we're not to shun, not to abandon anything, but we're to come to a satisfactory, harmless adjustment. Not only harmless, but the adjustment that can give our fulfilment of life. This is *phalgu-vairāgya*, and what is *yukta-vairāgya*, just the opposite.

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

Apparent, not real, undercurrent, in the very subtle most plane there we cannot detect. So who can detect that, that from revealed plane, from God's, who can see anything and everything, from His, the real prospect, He is coming through *Veda*, revealed scripture. What is that?

anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate

Only you will have no greed to enjoy the environment, *anāsaktasya*, you must not have any particular tendency to enjoy it. But the thing is not to be blamed, your enjoyable tendency is blameable. So you must withdraw your enjoying tendency, that you are master of the thing, you can enjoy it in your own satisfaction. That sort of tendency must be withdrawn. *Anāsaktasya viṣayān*.

Yathārham upayuñjataḥ. And you are required to behave with them properly. And what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy, nor can you reject. A function between you and the environment is fixed already by His will. Ha, ha You can't change it. That thing belongs to Him. You also belong to Him. And how you are to deal with your endeavour that is also already prearranged, and you can't evade that. Only you are to be in re-adjusted position.

Anāsaktasya viṣayān. No local interest should be imposed. *Yathārham upayuñjataḥ*. Just proper, independent of you and He, the central, the real function between, relation between, that must be awakened, a real transaction. *Yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe*. And what is the key to that, the test, the criterion? *Kṛṣṇa-sambandhe*. How you can utilise the environment for the service of Kṛṣṇa. You are a servant, and here is the object of service, you can't reject that. You are bound to utilise the object for the service of your Lord. You are a servant, and this is the object of service. It is not meant for you. At the same time it is not so that you can reject them and you can live independently without anything. This is also artificial life. It is not truth. So whatever is helpful for the service of the Lord, we must take care about those things, that they may not be lost, may not be missed.

What is necessary for the service of Kṛṣṇa, we must be attentive to the protection of that thing. That indifference, to protect things, which may be utilised in the service of Kṛṣṇa, that is no devotion. Sometimes we may think we have adopted the way to get out of this mundane world. Why should we be so much particular about these things? As much as possible we shall try, to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given, to anything and everything, only for the purpose of the service of Kṛṣṇa.

Both exploitation and renunciation, both is bad, both is unnatural, both is unwholesome. And no fulfilment can be reached by either method, exploitation or renunciation. We're to be initiated in this angle of vision of life. This is Goloka. Everything may be harmonised by Him. He's so good, so great. Nothing coming in His contact can be wrong. It is only wrong when it is in contact with things that are defective. So nothing, everything is all right, if it is in connection, one condition, if for Kṛṣṇa. Everything is for Him. Everything is for Him. When deviation from that point, there is anomaly, derangement, and reaction, and misery. Misery is the outcome of *māyā*, that miscalculation, misrepresentation, miscalculation. It comes as the outcome of miscalculation.

And proper calculation, and to follow that, that is devotion. And that very life, nature is dedication, and dedication towards the centre, and the Absolute centre, and nothing less than that, that will fetch local value. Nothing less than Kṛṣṇa conception of Godhead. Other demigods they're also local, their position is also provincial, local. *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]

The Absolute Reality the Beauty. Everything is justified when it is meant for Him, His satisfaction. Then there is one thing we have to understand, and we must try to follow, this is devotion. Goloka. Criterion is this, and this is the test. We shall try to examine, how for, it is meant for Kṛṣṇa, for His satisfaction. Of course that depends on our stage of realisation.

Otherwise anything we may think, "Oh this is for Krsna's satisfaction. Kṛṣṇa is satisfied." I have done something and I may say, utter the words. "Yes Kṛṣṇa is satisfied."

Ha. My mere statement won't be exactly what is with Him. The Absolute position is there and we are to realise our position, that is *sādhana*. By the help of the saints, as well as the scriptures, revealed, and saint and scripture of different types.

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 a relative thing, it is absolute, and all relative positions, we shall have to learn to eliminate, and understand what is absolute. What is absolute, how it is absolute? We're to learn that, gradually, by progressing in a proper line, proper method, accepting, *sādhana*. This *śravaṇa*, *varaṇa*, *sādhana*, *āpana*, *prapanna*, five stages in our development of our realisation. And both the scripture, *sādhu*, *śāstra*, *guru vākya, cittete koriyā aikya*, [*Śrī Guru-vandanā*, 2] three things must come to prove that one thing. The saint, opinion of a saint, and the scripture, and ones hearty response. *Hṛdayenābhyanujñāto* [*Manu-saṁhita*, 2.1] The approval of the inner heart, with the opinion of the revealed scripture, and also which we'll be given, directed, or dictation of a proper saint. And the saint can be found only by the help of the scripture. And the scriptures meaning also will come from the saint, proper. They're inter-dependent.

We're to face that, the ultimate guidance, our *sukṛti*. *Brahmāṇḍa brhamite kona bhāgyavān jīva*. It is our good fortune, if we acquire *sukṛti*, that will guide me. Birds of the same feather flock together. It will carry me towards proper place. I'll be able to meet that and by comparison I'll be able to understand what degree of truth is where, the conception, the truth, absolute truth, and relative truth. What is the criterion of the Absolute Truth? How it is absolute? All these things to be understood by the reference of the scriptures, *sādhu*, and one's inner approval, heart's approval.

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

Every step we're doing that, always eliminating and accepting, elimination and nomination, acceptance. Every time we're in progress, dismissing something and accepting another thing, always. This is progress, this is life, this is dynamic in character. And sometimes also if we are cursed, we may go down, more to down, down, down, that also happens in this world. Always everything going up, and no setback, it is not so, there is setback also. So the caution is given there in the *śāstra*, the *aparādha*, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya canday daya koro hari ca sri ca kori vecit pari samskara [?]

It is not a question of blind faith. The understanding is also possible, to apply here. And that will be astonished, your understanding will be astonished finding new things, things of new order. *Gītā* says.

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]

The most wonderful, your own self is also wonderful, what to speak of Paramātmā, and Nārāyaṇa, and Kṛṣṇa. Your own soul, your personification proper, that is also of wonderful conception. *Āścaryavat paśyati kaścid enam*. When you come to conceive one's soul. "Oh how wonderful type of existence it is. So diabolically opposite to these material and mental things." *Āścaryavat paśyati*. *Āścaryavad vadati*. And when one begins to give description about the soul, he's also charmed, enchanted. "What am I saying? Can I say? Can I give vent to it properly, about the soul proper which I myself am?" *Āścaryavac cainam anyaḥ śṛṇoti*. Those who come to hear, they're also astounded. "What is this? Such strange things we have never heard before. Such thing is possible? *Ātmā*, eternal, all knowledge, all pure and eternal. Without food it can continue. A member of the eternal plane. How is it possible? And it is an understanding principle, an atom that can understand himself, and that can understand others also."

Our Guru Mahārāja used to give some example, many a time I have mentioned. A boy is born in a dark cell, then someone has come to tell him. "You come out, I shall show you the sun. It is very wonderful, the sun."

Then the boy will take a light, a candle with him.

"No, no. Why do you take the candle?"

"Without candle how can I see the sun?"

"No, no. To see the sun candle is not necessary."

"You are be-fooling me. Without help of candle nothing can be seen, and you say the sun can be seen by the sun, without candle. I don't trust."

Then he'll be forcibly taken.

"Oh! Sun is seen by his own light. Not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only. Is it possible?"

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

[*Śrīmad-Bhāgavatam*, 11.22.34 says.] *Ātmā* is self effulgent, it can show itself, it can show others. Only devoid of it, we are suffering from suspicion, and half knowledge, and ignorance. But when we can come to *ātmā*, we can feel *ātmā* by his own self. And at the same time by the standard of that light, we can comparatively know what is non *ātmā*, what is not soul. That also can be understood indirectly by feeling the position of *ātmā*.

atma bhave dustavya srotavyadhi jnatavyadhi jnasitavbha [?]

The *Upaniṣad's* clarion call, calls of out. "What are you doing, what are you busy in? Give up all these. Try to find out who you are. You are *ātmā* and *ātmā* is worth, every movement, can command every worth, commanding every drop of energy, to know it, it is so full and so dire necessity in you. What do you do? First give up everything. Atma bhave dustavya [?] Oh, you, why have you engaged in wild goose chasing? Stop. Come to know who are you, you're *ātmā*, you're soul. All the energy must be utilised in this. aye dustavya. You must exert to see. Mantavya. And if any mental...

Atma bhave dustavya mantavya. With whole of your mind try to capture, to think it. Srotavya. If anything to be heard, then hear about soul, your soul, you. nidhi jnasitavya. Any concentrated energy, if anywhere to be invested, it is only in this, for this campaign, in searching for your own self. First, the beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own *ātmā*, of what nature it is. Then you are to seek out what things will be necessary for the upliftment or development for that thing. Otherwise all false engagement. Know who you are and what is the demand, then you'll know *ātmā* wants Paramātmā. He's hankering to come in connection with Paramātmā. And higher type of *ātmā* there is. And that is generally said the plane of God, but partial.

Then there is, the *yogīs* are after that. Then there is devotion of Nārāyaṇa, Vasudeva, Brahmā, Nārāyaṇa. And supreme most position is held by Kṛṣṇa consciousness, Kṛṣṇa conception. The Autocrat. Absolute Good. Reality the Beautiful. The beauty, the sweetness, the charm, all charming. Ha, ha, ha. Struck dumb, seeing His charm, the centre of charm. Attraction is charming, beauty is charming everything and has made possible, cosmos out of chaos. Charm, beauty, that has given the very life of cosmos. *Kṛṣ - ṇa*. Attract, attraction, and He has reaction, to satisfaction. Attraction and satisfaction, that is the coming and going, attraction and giving, rendering satisfaction. *Kṛṣ - ṇa, Kṛṣ* means to attract, and *ṇa* means dealing in satisfaction, action reaction. The Absolute centre. That is Kṛṣṇa, with His paraphernalia.

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

Devotee: Guru Mahārāja, if someone is attracted for a long time to a particular *rasa* but is not fully satisfied, then can he aim for another *rasa*?

Śrīla Śrīdhara Mahārāja: Ha, ha. No question of selection, rather it is automatic. Ha, ha, ha, ha. They can't hold him back. The inner tendency, attraction will be such they can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on. Not like a garment, putting on and putting off. It's coming from within, out of necessity, the adjustment cannot but come.

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

Mahāprabhu was satisfied with Emperor Pratāprudra when He found that the king has engaged himself in a very mean service, that of a sweeper. The king is doing the service of a sweeper attracted Him most. He Himself, when Guṇḍicā Mārjana, Jagannātha will come to Guṇḍicā,

Mahāprabhu with His party, in His uttariyam He's collecting the dust and He's throwing it outside, then washing. Jagannātha will come.

So nothing is neglected, but we're attracted, when with those menial service, we have got much, we can attract the attention of the high. So nothing is insignificant when it is connected with Him. Still there is gradation, gradation is there. Sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they'll be accepted for higher satisfaction. But the devotee's tendency will always be to go to the mean services, so called, not anything is mean, but so called mean.

[Śrīla Raghunātha] Dāsa Goswāmī says, "I want the service of a servant. And I want to show my reverence towards *sākhya*, friendly service."

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

"The *sākhya-rasa*, the confidential service, I'm not fit for that. I always try to revere that, to show my reverence. And I shall try to, if possible, if accepted, to do the meanest service. If I get that engagement, I'm rewarded more than anything."

So full satisfaction, that should be the attitude.

But Kṛṣṇa will take him up. "No, do, to serve Me in this way."

Then what to do? We have to do that. According to the *rasa* it is such, for us. And those that are eternal friends, they won't go that side, won't admit. Ha, ha. A part and parcel, and surcharged with Yoga-Māyā. With the spirit of that particular service of that particular level, surcharged, injection by Yoga-Māyā. And Kṛṣṇa is pleased by that aggression. By the aggression of the friends, He's pleased, when it is manipulated by Yoga-Māyā. But we should not be puffed up in that way. We're beginners, not *nitya-siddha*, *sādhana- siddha* line. Non realised have come to realise. So our nature should be favoured that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Nityānanda Prabhu, He broke the *daṇḍam* into three parts. "Mahāprabhu My Lord, He will carry you *daṇḍa*, I won't tolerate, I can't tolerate that My Lord will carry you in His hand."

And some say that He broke it into three parts, into *tri-daṇḍam*, not *eka-daṇḍam* of *māyāvādī*, but *tri-daṇḍa* of the Vaiṣṇava *sannyāsīn*. Any question?

Devotee: Did Nityānanda Prabhu and Caitanya Mahāprabhu appear at the same time? Or was Nityānanda Prabhu older? Did He appear before?

Śrīla Śrīdhara Mahārāja: That you will find in the books. Nityānanda Prabhu was almost twelve years older than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took *sannyāsa* and went to visit Śantipura, at that time Acyutānanda was about five years child. So nearly nineteen years junior than Mahāprabhu, and Nityānanda twelve years elder than Mahāprabhu. So thirty one years older is Nityānanda Prabhu than Acyutānanda. Acyutananda's the youngest son of Advaita Ācārya.

What makes you to ask this Acyutānanda and Nityãnanda's age?

Devotee: No, it was not Acyutānanda. It was Caitanya Mahāprabhu and Nityānanda Prabhu. Because I read in *Adi-līlā*...

Śrīla Śrīdhara Mahārāja: Nearly twelve years elder, Nityānanda Prabhu. When Nityānanda came to Navadwīpa, at that time - twelve years. Mahāprabhu began *saṅkīrtana*, and Nityānanda Prabhu came here. For twenty two years. Ten years or twelve years elder, something like that. Nityānanda Prabhu after visiting all the holy places of pilgrimage, then He joined Navadwīpa *līlā*. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva. Nityānanda Prabhu, Advaita Prabhu, They're all Godbrothers to Īśvara Purī, whose disciple was Mahāprabhu, Śrī Caitanya Deva. This is all show to us, *līlā*.

Vidagdha Mādhava: Guru Mahārāja, it's said that Swāmī Mahārāja he was attracted to *sākhya rasa*.
He was writing as if his *līlā* was *sākhya rasa*.

Śrīla Śrīdhara Mahārāja: *Sākhya rasa*. I do not know what he has written, but I found it such position from his only one letter, what he wrote when he was going to America.

Vidagdha Mādhava: Yes, that's the poem.

Śrīla Śrīdhara Mahārāja: That letter has been given to me and I read that, and from there I could suppose that his position, he's satisfied with that *sākhya līlā*. He mentions there that his Gurudeva is Rādhārāṇī, *mādhurya rasa*. And he's asking Kṛṣṇa's help, in his discharging the duty which is ordered by Rādhārāṇī, given by Rādhārāṇī to him.

He says that, "Rādhārāṇī will be satisfied if You help me in my carrying out the orders of Rādhārāṇī."

For the preaching purpose he's begging the help of Kṛṣṇa in his campaign, because Rādhārāṇī will be satisfied, and *his* Gurudeva is representing Rādhārāṇī.

That is mentioned there. From there I conjecture.

And what playfully he has mentioned there. "After finishing this job, I shall again join Your Vṛndāvana *līlā* as a friend, and we shall play to our highest sentiment, in this way."

There from it may be conjectured that his acme of serving pleasure is within *sākhya rasa*, a supposition.

Vidagdha Mādhava: So many devotees, disciples, that came to Swāmī Mahārāja, they have some, possibly, attraction for the, er...

Śrīla Śrīdhara Mahārāja: Not necessarily. All that will come under him, they will be forced to enter into *sākhya rasa*, it is not that. Maybe in *mādhurya rasa*, further. He may come with another *mūrti*, another dress, garment, attitude. So,

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]

The *ācārya-ship* is not fixed in any type of devotee. We're requested to, we're given to understand that oneness in *ācārya-ship.*

"I am Ācārya. I am Ācārya indefinite. In particular man I can approach in a particular way. I am infinite, indefinite."

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Śrīla Śrīdhara Mahārāja: ...devotion. Anything may be seen, it seems to him, as the representative of the Lord Himself. None attracts him to - whatever sees, wants to worship that, wants to serve that, to revere that. No possibility of self aggrandisement, no possibility. _____ [?] But that rather will give him some excitement of Kṛṣṇa _____ [?] and not for any reason for his own enjoyment. Whatever he'll see it will give him excitement for Kṛṣṇa. Automatically, naturally, everything is for Him, it is meant. Anything, he'll connect towards Kṛṣṇa, not with him, _____ [?] Then he's *paramahaṁsa*.

_____ [?]

"As much as other gods attraction towards this enjoying world, I want so much attention and spirit of enjoyment towards You my Lord. And I can feel that everything is meant for You, not for me, or for anyone else in this world."

Everything will remind him of Him. That is what is necessary, and sincerely. It is not an imaginary thing. Everything will remind me about the owner, enjoyer. Everything is For Itself. And I shall die, living in such conception of the world. Everything will excite me that it is for Him, everything. That we have positively seen. Not for me, not for others, but for Him.

Our Gaurakiśora Bābājī Mahārāja, when Bhaktivinoda Ṭhākura passed away, years ago, one of his disciples he married.

Then, one gentleman came and informed Gaurakiśora Bābājī Mahārāja, "That disciple _____ [?] has married recently."

Then Bābājī Mahārāja told, "It does not matter that he married. But he must not try to enjoy the wife. He must serve her, as if she's - addressing her as if she's sent to Kṛṣṇa for His enjoyment. He must live with her in such a way. Like a great *gopī* - if he lives to the girl, to the wife, as a *gopī*, and he serves her in every way so that she's sent to Kṛṣṇa for His enjoyment."

That is the idea. To do anything and everything, but not for ones own self, not for any other man or anyone, but for Kṛṣṇa. That is, Reality is For Itself. *Svarāṭ - ārtheṣv abhijñaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1].

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]

"I'm the only enjoyer of everything in this world."

That truth must be lived, so the heart must retire. That whatever I shall find _____ [?]

The *māyāvādīs* they fly away from here that that is reaction of enjoyment, so they fly away.

But the Vaiṣṇavas they won't fly, they'll handle and handle for (Kṛṣṇa's pastimes?) That is more valuable and more difficult, to face the truth, and very intimately to handle. But with whole heart for the service of the Lord, and not for anyone. For Him, and, Die to Live.

That ego of enjoying tendency, that must vanish, will be replaced. That will vanish, and inner ego will awaken _____ [?] That is what is necessary for a Vaiṣṇava. Not to fly away from the world, but to face everything. Not mine, but that _____ [?], preaching, handling, only sincerely for the service of Kṛṣṇa. From the heart of the heart, handling for Kṛṣṇa, not for him, neither for any other. That is the Vaiṣṇava, cent per cent. That will be that Hegel's theory. Reality is For Itself. And we're for Him _____ [?] cent per cent. Then he's a Vaisnava. _____ [?] but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

...

...neither he uses for himself, nor he abandons anything, but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."
[From *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

He's the only enjoyer of all the lady experience. And *kanak*, money, all for Nārāyaṇa, Lakṣmī. Lakṣmī for Nārāyaṇa. And *pratiṣṭhā*, name, fame, that is for Gurudeva, Baladeva, Rādhārāṇī. Who gives, the famous, who is the famous? Who can give the Absolute to others. That is the highest fame, name, highest name belongs to him who can give God to others. No more fame is possible anywhere. The Vaiṣṇava, Guru, they distribute, they give Kṛṣṇa, distribute Kṛṣṇa to the whole world. So they are the most, their credit is the highest, most famous are they, Baladeva, Rādhārāṇī, Nityānanda, Gurudeva. The fame, the name to him. And Lakṣmī the money, energy for Nārāyaṇa. And the lady enjoyment reserved only for Kṛṣṇa.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."

Only Kṛṣṇa conception of Godhead. He's the master everywhere of everything. Beauty, enjoyer of beauty. Eye beauty, ear beauty, food beauty, everything, beauty stage is enjoyed by, reserved for Him, Reality the Beautiful. Nitāi Gaura Haribol.

...

Our own experience is the guarantee. How we understand the purity in other departments? How? This is more life, this is vague life. This is more salt, this is less salt. This is more sugar, sweet, this is less sweet. How do we understand? That may be applied everywhere, it is possible. The tongue can say that this is less sweet, this is more sweet. Intelligence, how can we understand this man is intelligent and he's a fool, stupid. How can we understand? If we're acquainted with what is

reason, what is intelligence, if we understand ourselves, then we can find this man is intelligent and this man is stupid. How do we understand?

Other things, that same thing, common sense may be applied here. Different departments. The ear has got its sound, sweet sound, this is very regulated sound, the ear can say about sound. Eye can say about beauty. Tongue can say about taste. So also our reason can say where is reason. So also our purity will say where is purity. Purity in renunciation, or purity in service? Everyone has got his own jurisdiction. The jurisdiction of the ear to ascertain what is good, bad. Tongue, touch, and reason, and also the inner purity, fairness.

Which is higher, the renunciation or service? Service means renunciation plus doing something. Not half enjoyment and half service, not. Not to enjoy anything, not to lord it over anything. I have connection with something outside, but not for my selfish purpose, but to help His existence. After renunciation, I have got enjoying connection, I cut off, I don't enjoy. Again I want to serve, is something more. In this way we're to understand what is more pure. To neglect something because it is harmful to me, and again to help that thing in a right spirit, and not in the name of help to kill it, to destroy it.

And all calculation from the centre, in relation to the centre, not my faulty local calculation. We're to understand that also, that my calculation may be faulty. There are higher planes and that calculation will be higher. In this way what should be the highest calculation I shall have to understand and follow. And that capacity is within me. Everywhere in our life we use such things, otherwise we're stone.

Living things means there is calculation, and good or bad conception, and reject the bad and accept the good. And what is good, what is bad? That also, that qualitative difference also we know in different plane. And plane also lower plane and higher plane, that also we can understand. That this man is living in the lower plane of life, this is higher plane. And how it is low and how it is high, that standard of measurement is here. And that is in general, the enjoyment is bad, renunciation is in the middle, and the service of everything that cannot but be the highest. To do good to everything. And what is that good? That is not to be calculated by my understanding, but from the central calculation. Goodness, that we're to accept.

Not rupee, or dollar, or yen, or rubble, but gold standard should be measured. Not partial. And what has got its prominent position with the gold, that paper must have a higher value. Which is in the credit, a small paper, given the stamp, dollar, that will be ten times rupee. The credit is there. So from the central calculation. So we're to understand for ourselves, the idea of enjoyment, the idea of renunciation, and idea of service. And service calculative and service spontaneous. What is higher, what is better? We're to understand for ourselves the degree of purity, how much where? Otherwise why we should enter at all in the society. Before we enter at all in the society we must have to test it, and to satisfy our full understanding that I am jumping, where? That is surely a better plane, higher plane, and only for this it is higher. Not for any ulterior motive, and if anyone comes with some ulterior motive he'll be deceived. If anyone does not come with sincere heart he'll be deceived, he can't stay for long.

At the same time also it is said, our knowing faculty fails to appreciate. *Jñāna śūnya bhakti*. That I can know, I can measure, I can weigh, this very idea is disqualification. The faith is more reliable than our knowledge of weighing things good and bad. Faith can take us nearer to that higher domain where our calculating faculty resigns to enter. How much calculation? What unit I have got to measure the distance of the sun and so many stars? This inch, mile, all this futile, that light years must be taken in for the measurement, light years. What is light year? One second, a

hundred and seventy five miles speed and that is twelve years that sort of speed, that is unit. With that unit we're to measure such great distance.

So faith can measure to certain extent. Our knowledge of experience of the environment has got nothing to contribute in that area. Faith, *śraddhā*. "Yes, it is possible. Yes, it is my heart's approval. Heart within is approving and not my knowledge." Knowledge is running from this quarter to that quarter, the whole area of his experience, and getting out the file and record all these things, but no record there. "There is no record in all the files I have got." Knowledge will say, finished.

But the heart will respond. "Yes, it is home like thing. I feel that it is like my home, home like thing. So I must take risk to go to my home. The sound of sweet home is coming to my heart." The approval of the heart will come. "I think I'm quite at home with this idea. It is very sweet. Let me risk and give a lift."

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]

No possibility of any being a loser, but gainer, it gives like the sun ray in the morning some sort of news coming from my sweet home. That inner feeling, that will help him embrace the truth. *Śraddhā*, *sukṛti*, the comprehensive solution.

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya] kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I put food to the stomach, the whole body is fed. If I pour water into the root, the whole tree is fed. This is the most encouraging thing. If I do service to the centre, the whole universe will be fed. The most encouraging principle. I must jump here. And sweetness, sweetness, beauty above power, mercy above justice, all these things will appeal to the heart. The mercy is above justice, affection is above punishment, beauty, sweetness is above power. This is good, will appeal to the heart. I want that thing. In this way.

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

...

Pure and impure, superior and inferior. _____ [?] By which we can know the unknowable. _____ [?] That is the principal learning. We're in bondage, this is the concrete fact, trouble with us, we're under bondage, we're under mortality. All our attempts are redundant, abnormal, irrelevant, without the (style?) of get out of this mortal zone, that has got realistic view. He's always devoured by this fate in the jaw of the death, and he's running after luxury or enjoyment, that is all foolish, madness. So real education will be such which can help us to get out of this bondage, this mortality, that always dying stage, egoistic feeling. *Apara*, that is which is of lower type education, that is education to continue under this bondage and to search for relief from the fleeting difficulties, temporary difficulties. To run after that phantasmagoria. That is lower class of study by which we only give attention to the immediate problems, and not the permanent eternal problems. But by the study by which we face the real and eternal problem, that is study proper, and that study is revealed scripture, study of them.

Then today also in general the Sāraswati *pūjā*, *bhagvedi* [?] That means *apara vidya* [?]

Ordinary learning under these three dimensions, which is concerned with our senses and the body interest, try to solve that, that is lower class of study. But higher class of study is that which gets us relief from the wholesale trouble. And that is not only negative but positive by the attainment of the, by the fulfilment of our life. That is the higher study.

So Viṣṇu Prīya Devī she appeared also this day. When the people are mad with this material study of lower type, at that time, that day, Viṣṇu Prīya Devī, the potency of Śrī Gaurāṅga, Nārāyaṇa, who generally comes here to distribute the Name of Kṛṣṇa, to relieve the people every *yuga*, Yuga-Avatāra. Yuga-Avatāra, Gaura, Nārāyaṇa, and His potency Viṣṇu Prīya Devī she appeared in this day.

And leaving her, Mahāprabhu went away when she was a very young girl at that time. And she also led a very strict spiritual life. We're told that she used to take the Name, as long as Śacī Devī lived, she was under her guidance, used to nurse her, obey her, to look after her, she was an old lady, mother-in-law, engaged in her service, exclusively devoted to her. But after that Śacī Devī disappeared very soon, and then Viṣṇu Prīya Devī was independent.

One old servant, Īśāna was there, another his brother Vaṁśi Vadanānanda was his guardian living there. And she did not get out of the room, or house, the high compound wall. And she used to count the beads, and counting one bead, she put some counting emblem by rice, one Name one rice, one Name one rice. One means sixteen Names, one rice. In this way how many rice she counted, and she boiled them and offered to the Lord Kṛṣṇa, and she used to take that much. So her body emaciated gradually. But she continued that sort of life of privation, austerity, very strictly she was.

She came, her father was Sanātana Mīsra. Her brothers, their lineage is still found in Banapura near Kalna. And she established Mahāprabhu's Vigraha for her life worshipping, whole life.

And the Vigraha - first when Vigraha was presented to her she told that it is not up to mark. Then third time when the Śrī Mūrti was taken to her she suddenly covered her face. It was so vivid, vividly representing Mahāprabhu, Nimāi Paṇḍit, Śrī Gaurāṅga.

Then that Vigraha, her father's lineage they're worshipping therein Mahāprabhu perhaps. But as is the case within the mundane world gradually everything degrades.

They're also in the same line, not practising their holy observances. Eat anything and everything. And anyhow just like a trade the Vigraha worship is going on. There in their own way.

And the, as general the *pūjā* that has been, the Deity is the property, and every partner has got his own share. They look after, some six months, or even three months, or one month, or a fortnight. In this way according to the relative keeping the worship is also divided, and they do.

And what *pranami* comes, not only *pranami*, *pranami* as usual they receive, and also they have appointed a tax like thing, give. Everyone, every onlooker must give one rupee, or two rupees, or (eight tanners?) or something must give. Pay and then you'll be allowed to have a vision.

Gauḍīya Maṭh is against that. A poor man who cannot pay the visiting money then he won't be able to have a look of the Deity. What is this? So as much as possible as one can give he will give so much *pranami*. *Pranami* should be given of course for the respect of the Deity. But there should not be any fixed rate that one must pay a rupee then he'll be allowed to have a look. This is trade. So we're against that way, their system.

And also those that are worshipping they do not follow the strictly regulations of a pure devotee. All these things going on. But still, that is the Deity, of course, after worship was almost nearly five hundred years ago, so many times that has been changed. And also they show the wooden sandals of Mahāprabhu, which Mahāprabhu gave to Viṣṇu Prīya Devī. That sandal is still here continuing. In this way, here the Deity.

In previous days sometimes some complaint came from the Hindu public who are learned, especially the (*śakta* or *smārta* ?) *brāhmaṇas*. "That Mahāprabhu, he was a man. Why his figure will be worshipped?"

There was some famine or some flood and they complained like that to the king of Krishnanaga under whose jurisdiction this *pūjā* used to take place. Then for fear of that, that the *pūjā* may be checked, may be closed by the order of the king, so underground they managed to keep for some time the *pūjā*.

Then Manipura Mahārāja came and one *paṇḍit* from Vṛndāvana, Tota Purī he also came, and there was a discussion of the scripture. And the *brāhmaṇa paṇḍits* they could not refute the argument of that Tota Purī *paṇḍit*. He proved that according to *śāstra* the Yuga-Avatāra is Śrī Caitanyadeva.

And also the Manipura Raja came, and he was an independent king at that time. He took leave from Mahārāja of Krishnaga, certain portion of the land there, and he started worship of Mahāprabhu, every day doing. Krishnaga *zamīndār* line under the Mohammedan rule could not oppose. So in this way that worship continues.

Then it was on the other side of the Ganges. And at that time this river Sarasvatī, she was this side, and gradually that Sarasvatī approached towards that northern side. And the town on the other side of the Ganges, the course of Sarasvatī went that side, and all broken, the people they used to come this side. In this way the town came this side, and that side was jungle. But this Deity was also brought to this side of Navadwīpa. Before, it was on the other side, Māyāpur, Yogapiṭha there.

In this way Viṣṇu Prīya Devī she lived worshipping Mahāprabhu's Deity, and very strictly following the rules of a pure devotee. And in a very, observing too much austerity, she did. Viṣṇu Prīya Devī's day of appearance today.

Another, Raghunandana, who is supposed to be the Pradyumna Avatāra. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. The four delegated appearance of Kṛṣṇa, and also in Vaikuṇṭha. That Pradyumna, he came in the family of the sakhas in Śrī Khanda near Katwa. And from his childhood he was a born devotee, necessarily.

And one day his father Mukunda Sakar, he was a good physician, *kavirāja*, he had some important call from a place which was a little far off. Before leaving the house, there was no other person to take the charge of worshipping Gopāla Mūrti there, their family Deity, he asked the young boy, Raghunandana, "Raghunandana, you please look after my Deity that He may get some food." Said in this way. "You please feed Him, feed the Deity."

Raghunandana was a simple boy. His mother prepared the dish for the *bhogam*. Raghunandana performed his *pūjā* regular, then the *bhogam* was offered. And he thought, a simple boy, young man, thought, 'what is given to the Deity, the Deity will take it, eat it.'

And especially father told, "You must give *bhoga* to my Deity."

And he thought the Deity will eat. He put the dish before the Deity, and shut the doors as his father did. Then entered again the room and found it is there as it is, and began to cry. "What is this? My father asked me to feed You, and You are not eating. Father will come and punish me. What is this?" Began to cry.

Again he tried *bhogam*, closed the door. "Please, You take this *prasādam*, otherwise I will be punished by my father."

In this way, twice, thrice. Then Gopāla had to take that food.

Then his mother came. "Why so late? You open the door. I shall take the *prasāda* and distribute to all. Your father will come soon perhaps."

Then he opened the door.

"What is this?" Mother came to take the *prasāda*. "What is this? Nothing here, you boy, you have eaten up everything. You are to offer to the Deity and the Deity takes it, not physically, but by His gracious glance He accepts *misti bhoga*, and we take all maybe, with that *prasāda* we go on. A small quantity we'll distribute to everyone, then other foods also take. But today what is this, the whole pot is empty, what is this?"

"No, no, Gopāla has eaten, no, Gopāla has eaten."

"You are lying. Gopāla never eats."

In this way. Then the father came, mother wept. "You have given the charge of worshipping to this foolish boy. I produced the dish, the *bhoga* to the Deity, and when I came very late I came to take the *prasādam* and the dishes were empty. The boy must have eaten. But he says Gopāla has eaten. You see how your son has grown. So much down right lies, falsehood, he speaks, that Gopāla has eaten."

The father also pressed. But that one line, "Gopāla has eaten. I cried when first Gopāla did not eat, but I cried, appealed, prayed, cried, appealed, then Gopāla ate it."

"Is it?"

Then what to do? Some other day he was given again to do that.

"You try to get Gopāla to eat this."

And some other day also he did so.

"What is this? This boy can feed the Gopāla this *prasādam*, Gopāla eats. Can you show us?"

Then anyhow he talked with Gopāla. And it was managed by - they can see by peeping, not straight.

Such was Raghunandana. A good dancer, in Purī, before Jagannātha when seven parties used to dance and chant the Name, *saṅkīrtana*, one party used to come from that Sakar family, Śrī Khanda, near Katwa. And there, in that party, Raghunandana was the only dancer. He used to dance.

Then, that was Raghunandana. His birthday is today, day of appearance.

The third is Puṇḍarīka Vidyānidhi, the spiritual guide of Gadādhara Paṇḍita. He was born in Chaṭṭagrām. He was a devotee of Mādhava Purī. He was a small *zamīndār* like man...

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Śrīla Śrīdhara Mahārāja: ...things are done everywhere.

Not all of a sudden that the highest realising sentiment will grow in one's heart. Gradually he will feel within himself, according to the degree of awakening he will be able to find who is he properly.

In Sanātana Goswāmī's *Bṛhat Bhāgavatāmṛta* the Gopa Kumār is gradually, in accordance with his awakening of the inner heart and sentiment, he's led to different planes of life. But not feeling satisfaction, again some connection from the higher, and he's taken to the higher plane next. Again some time he's staying there. After some time some dissatisfaction came in him, and another agent came from another higher position, and he's taken there. In this way, gradually, according to his own inner awakening, he's taken to different, higher planes. It is found there in *Bṛhat Bhāgavatāmṛta*.

Devotee: Guru Mahārāja. In the *Bhāgavatam*, in the eleventh canto, and also in the seventh canto, the *sannyāsa* of *dharma*, that is mentioned, it seems that one has to go to a forest and he stays in one place for only one day.

Śrīla Śrīdhara Mahārāja: That is external, one day in every place. *Kuṭicaka*, *bahūdaka*, there are different stages. First *kuṭicaka*, he will construct a cottage and he will live there for some time.

Then *bahūdaka*, the next, second stage, he won't fix himself in a particular place, but he will take different types of water. *Bahūdaka* means many types of variegated waters. That he will wander, to any and every place, and go on practising his own life.

Then *haṁsa*, the next, third stage will be *haṁsa*. *Haṁsa* means, water and milk mixed together, but the swan can take out the milk leaving the water intact. So he will be *sāragrāhī*. Whatever he may mix, what society he may mix, he must try to take the very gist of truth, leaving that which is unnecessary, in the society. That is *haṁsa*.

Then *paramahaṁsa*. The highest stage is *paramahaṁsa*. That wherever he may stay, he will be all right. No external environment will be able to affect him, or to change him. The highest position. These are the - and again more than that it is said sometimes, that *avadhūta* the fifth stage. At that time he's particularly seen to mix with the filthy atmosphere, but that can never affect him. That is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds, *vidvat*, *vibisva*, and *narottama*. *Vidvat sannyāsī* has been described of such a degree, that when one can understand fully, he even leaves his body, and gets relief of that bondage, immediately. That is *vidvat*. And *vibisva*, gradually he wants to accept different stages, and pass through that and go to the highest realisation. And there is another, *narottama* - *hṛdi kṛtvā hariṁ gehāt pravrajet*.

[yaḥ svakāt parato veha, jāta-nirveda ātmavān / hṛdi kṛtvā hariṁ gehāt, pravrajet sa narottamaḥ]

["A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [*Śrīmad-Bhāgavatam*, 1.13.27]

He wants Hari and finding in his heart, he gives up his family life, and wanders here and there, but Hari, in his heart he wants. And naturally whenever there is a congregation of the saints, he stays there.

[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."]
[*Bhagavad-gītā*, 10.9]

The *sādhu saṅga*. So the summary of everything for a Vaiṣṇava *sannyāsī* is this, that he will mix with the *sādhu*, the Vaiṣṇava saints. And what is the mixing with the *sādhu*? That is serving him. In other words he will serve under his Guru. That will be the most profitable. If such high Guru is not within his conception, such high guide, then also within the equal association, he will try to maintain the higher thoughts, divine, within his heart, by such activity. And the association means a form of service, serving attitude. Without serving attitude, we cannot enjoy a saint, a Vaiṣṇava. To associate with Vaiṣṇava means to serve Vaiṣṇava. To associate with anything holy, that means to serve. Otherwise, if I exploit, I want to get some pleasure from the environment, I shall have to go down. Serving spirit must be maintained in ones heart, and that will be dynamic and gradually lift him from higher to higher.

And a static aim is with the *māyāvādīs*, that is different order. They want to have a temporary life full of rest. That has already been discarded. That is impossible, temporarily it may be possible, the slumber, the *samādhi*. But the *samādhi* will break down one day.

[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]

In Rāmānanda Rāya [*saṁvāda*]. Those that aspire after highest salvation, they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. *Sthāvara- deha* in Rāmānanda Rāya. He may become a Himālaya, or an Alps. Long, long, time, sleeping there, no awakening of any consciousness. And *deva-deha*, the demigods, there they enjoy, and the *puṇya*, the merit is finished, then again come here to work, to begin his life fresh, with fresh prospects.

I stop here today.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda. Swāmī Mahārāja kī jaya!

...

Devotee: In the second stage of *sannyāsa*...

Śrīla Śrīdhara Mahārāja: *Kuṭicaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa*. And then again, there the sections divided, *vidvat*, *vibisva*, *narottama*, three kinds of *sannyāsa*. *Vidvat*, *vibisva*, *narottama*. Again every *sannyāsa* subdivided into four stages, *kuṭicaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa*.

Vidvat sannyāsa does not come under division, because when taken it is finished. He thinks himself in such a safe position he at once leaves his body and vanishes, *vidvat*. He does not want to - this is of course not Vaiṣṇava *sannyāsa* - he does not want to lose any time here. He's so disturbed with the present atmosphere, he does not want at all to live here even for a second, he finishes himself. This is not very optimistic line.

Vibisva, he comes under regulation. *Vibisva* means *itcha* [?], not finally fit, but wants to be fit.

In *vibisva sannyāsa* four sections, *kuṭicaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa*.

The first, to settle in a particular place, with some simple and humble life, and to go on with the mantram. And *bhikṣā*, taking food by *bhikṣā*. Not talking much with anyone, or mixing with the society at large. This is the first stage.

In the second stage, he will try to mix with the society. Not only in that place, but he will have an experience of the wide world, as much as possible. And to come in connection with different classes of men, and to test what he has done, whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces, anti as well as favourable and unfavourable. *Parīkṣeta*, test, the life of test stage.

The third *haṁsa*. *Haṁsa* means, he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conceptions of theism. All these, he may contact, but he will try to draw the essence. The third stage.

And fourth stage is the stage of ones well established position. He may do this, that, anything, but he's settled in his idea what he got previously from his Guru. Perfectly undisturbed, he may pass his time. Whatever things may come from outside, can't disturb him. In such position he'll live, and then one day he'll pass away.

And another is *narottama sannyāsa*. They do not care for all these things, formalities. But their simple thing that they will take shelter to Hari, to Nārāyaṇa, who is within. Thinking of Nārāyaṇa he will wander here, there, *tīrtha*, everywhere. But his main thing will be the worship of Nārāyaṇa, whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception. In this way he's a devotional class. He may be a *tridaṇḍi* - *hṛdi kṛtvā hariṁ gehāt, pravrajet* [*Śrīmad-Bhāgavatam*, 1.13.27], will take shelter under the holy feet of Hari. And he will leave the

worldly life, and will wander here, there, everywhere, taking the Name of the Lord, and mixing with the devotees of the Lord, in this way. This is the general conception of the *sannyāsa*. This is some negative side. The positive side will be in the case of *narottama sannyāsa*.

When we take particularly to this system, in a practical way, we want to deal it very successfully. Then we are to find that anyhow we must come in connection with the service of the Hari, Guru, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlāda Mahārāja told, when Nārada went to see after Mahādeva, went to see the positive participation in devotional line to Prahlāda.

Prahlāda told, "What do I do Devaṛṣi? You know everything about me. I'm simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is *śānta-rasa*, may be taken, found to be counted as *śānta-rasa*. A very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is the laudable thing. And I've not got that temperament. If you want really a devotion of Hari, just go to Hanumānji, he's surcharged with spirit of serving Rāmacandra. How wonderful he did it. So I'm in weak position. It is His grace that I'm not engaged in any worldly thoughts. But very meagre and lower order, not very intense remembrance I've got about Hari."

So the mere connection with Hari is not enough. That is good, but from there we have to enter into the serving stages. And there also are classification and intensity also. Really we come to face the opportunity, by taking *sannyāsa*, exclusively giving up everything, and the whole time service of the Hari. Not mere recollection, remembrance only, but actual service to satisfy Him, that is necessary. So *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, that will come gradually in the retinue there after.

Do you follow? Who asked this question? Chidānanda, oh!

Sannyāsa, the renunciation has been described in this way. All these things you will find in *Gauḍīya Kaṇṭhahāra* perhaps, *vidyat*, *vibisva*, *narottama sannyāsa*.

Devotee: What is the spiritual significance of taking water from different parts of the world? You said the other day that in the *bahūdaka* stage the *sannyāsī* takes water from different parts of the world.

Śrīla Śrīdhara Mahārāja: That is not very important for our section. *Bahūdaka*, *ūdaka* means water, *bahūdaka* means multifarious types of waters. The significance is that he will wander in many places and drink many different types of water. That is only a connection, to show, really, water is not the important thing, that he'll drink. But many variegated natures of water means in various countries he will move. That is mixed with various types of men and culture, and consolidate his own position, whether he's moving on rightly or wrongly. That is the purpose internally.

Badrinārāyaṇa: Mahārāja, for the Vaiṣṇavas, what is the position of *bābājī*?

Śrīla Śrīdhara Mahārāja: *Bābājī*, that position was given by Mahāprabhu, was taken by Sanātana Goswāmī, just in presence of Mahāprabhu. *Bābājī veśa*, was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu. And Mahāprabhu gave His consent, it is supposed. That is

considered to be above the *sannyāsa*, above. That is generally considered the *paramahaṁsa bheda*, *sannyāsa āśrama*.

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
[nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of divine ecstasy."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 63]

& [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

Nāhaṁ varṇī means *brahmacārī*. *Na ca gṛha-patir - gṛhastha*. *No vana-stho - vānaprastha*. *Yatir vā - sannyāsa*. These four stages in *āśrama*. Now *nāhaṁ vipro*, I'm not within that, I'm above. Even a *sannyāsī* he has got some sort of position. He's also to follow some regulations, some particular forms of life.

But *bābājī*, when they are considered to be above any sort of law, no position in the society. The *sannyāsī* have got some position in the society, as a general guide of the society, Guru. But *bābājī*, they do not care even for anything. They cut off all connection with the society. And they're given wholesale towards Vraja, Vṛndāvana *sevā*, in Vṛndāvana. And in *parakīya bhajan* also they're engaged.

But our Guru Mahārāja, he saw that the imitationists, they're accepting the dress of *bābājī*, but they're not fit for that, for the standard. So in the dress of *bābājī*, their *bābājī* dress is being misused, and in the name of that dress they're going on with adulteration. The *sahujīya*. There are so many different outcomes of that degraded *bābājī* section. They're not fit for that high position, but take the dress, and go to imitate the thing. But it is impossible for them to catch the real spirit of life. So they degrade and create so many pests in the society. And create a bad name for Rūpa and Sanātana, and Mahāprabhu, and Gauḍīya *sampradāya* at large.

So he laid stress in this *sannyāsa*. "You first prepare yourself, that the head of the society, as a teacher of the society. Then when such high time will come, then you may see to take to that position, if you find necessary. That does not depend on external dress, but internal improvement. Really that thing depends on internal improvement of ones heart or realisation, and does not depend on the external dressing."

So this way Prabhupāda came and created this *sannyāsa*, *tridaṇḍa sannyāsa*, Vaiṣṇava *sannyāsa*, and to preach that *bābājī*, our Guru, above us.

"And we do not recognise you, anyone taking the dress of *bābājī*. No, you're not *bābājī*. Only external dress cannot give you the honour of the post of *bābājī*. But you're all hypocrites, and you're dis-serving the society and the Vaiṣṇava proper. We don't care, you all go down. Don't venture to take the dress, to pollute the dress of Rūpa and Sanātana. Never do this." This is the warning of our Guru Mahārāja. Hare Kṛṣṇa.

So Prabhupāda introduced the sacred thread. Become a *brāhmaṇa* first, Brahmaloka, then Virajā, Brahmaloka, then Paravyoma, Vaiṣṇava place. First become a *brāhmaṇa*, *daiva-brāhmaṇa*. Try to acquire the quality of a *brāhmaṇa*, and have the sacred thread. Then above this the Vaiṣṇava, crossing Brahmaloka.

But they put this *kaupīna*, the *bābājī* class they do not use, they're afraid of using this *brahma-sutra*, but they uses *kaupīna*. But *kaupīna*, Guru Mahārāja told it is higher. *Kaupīna* means to stop all mundane sensual inclination to the utmost. So don't venture to take *kaupīna*, as Rūpa and Sanātana did. Before that try to, in a position of a *brāhmaṇa*, take the sacred thread. If you have courage and real sincerity to go towards spiritual world, then come forward and take sacred thread, and red robe. And then make some substantial progress in the spiritual line. Then when you'll find yourself quite safe in the spiritual line, not only that but established in Kṛṣṇa *līlā* in Vṛndāvana, then you may take the honour of that dress of Rūpa and Sanātana. Otherwise, to dishonour them, you should not imitate that dress. That was the temperament of our Guru Mahārāja, and he inaugurated this *tridaṇḍa sannyāsa* into the Gauḍīya Vaiṣṇava school. Hare Kṛṣṇa.

Once I was in Vṛndāvana, one educated *brahmacārī*, he took *bābājī* in Kaliban [?] I had a talk with him.

"You don't have any respect for the *bābājīs*, and we're in the line of Rūpa and Sanātana."

Then I told him, "We think that we're within *āśrama* of *sannyāsa*. That is servant of Rūpa and Sanātana, of the *bābājī* section real. We pose ourselves to be the servants of the *bābājī*."

"Yes. That is well and good."

"But we do not know that. And at the same time you should know that we cannot give you people the position of that *bābājī*. We do not accept you as *bābājī*. You are intruder, forcibly entered physically, the plane. Fools rush in where angels fear to tread. Your position is such."

Then he was infuriated. "You don't care for us, yes?"

"No."

Then that man who posed as a *bābājī*, he was caught red handed. And he himself left that position, came back to family life. Not exactly family life, but giving up this *bābājī* vocation, he came to the town and he was educated, he began to coach students and thereby to earn something and eat. It is such.

Gaura Haribol. It is a very hard nut to crack. Not imitation can take us there. But by the grace of the Vaiṣṇava, the inner awakening, that can only be affected by the service of Kṛṣṇa and His servants, His devotees. One must earnestly try to achieve that sort of stage, really, and not outwardly. A proper realisation is necessary, the conviction, the faith. The faith will take us to the complete realisation, the faith.

A man, a friend, died somewhere, news came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith I began to cry, my friend has died. Through faith from far away, the feeling may arouse, and many things may be done through faith. So for the farthest world, the faith, faith is a positive thing, it is not imagination. Imagination is worthless. Faith is not imagination. It is more substantial than anything. What we experience here, that is futile, that is nothing, that is illusion. What we feel, what we say concretely, realisation of the concrete world, that is all hallucination. But faith is such that it can show in a very subtle way the truth, more than mathematical calculation. The computer is showing so many things beyond the reach of our senses, by mathematics.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So Giri Mahārāja has been bitten on the face while sleeping. Who will come?

...

Swāmī Mahārāja told that he's the most wretched person, in Bengali he told, Swāmī Mahārāja.

I told Tamāla Kṛṣṇa. So that he told, a Bengali word, not *guṇḍā*, but something like desperate, the Bengali word I'm trying to remember.

...

... of a soldier, he has committed something wrong and he must be punished.

But [Queen] Victoria, she did not like to deal the first case with punishment. She wanted to release him.

But the advocate on the other side told that, "Thrice he's already forgiven, thrice, so this is the fourth time. You can't forgive him."

But still Victoria is only pushing, pressing. "What you say, everything is against him. But can't you incite any instance in his favour?"

Then that gentleman, he could understand her position, and told, "His house of life is said to be good, household life."

Then Victoria, "Then this time also, when some goodness can be traced in him, so this time also forgive him."

I incited this example when I requested the committee, they forgive this first time, all them, the Haṁsadūta, then this Jayatīrtha Mahārāja, Tamāla Kṛṣṇa and some other.

...

I'm taking a portion of his energy, consciously or unconsciously of him, and I'm connecting it with the service of Kṛṣṇa, through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised, through some devotees, that will be accumulated, and when sufficient in magnitude it will attract him towards the Lord. It will create *śraddhā* in him, faith in him.

So our Guru Mahārāja, previously told that, "I want one *lākh* of *paisa*, pence."

Then when one gentleman came with three *lākhs* of rupees to construct a temple, one of his *sannyāsa* disciples told him, "Gurudeva, you wanted one *lākh* of *paisa*, but three *lākhs* of rupees have been given by one single man."

Then he answered, "I did not want from one person. One *lākh* of *paisa* means from one *lākh* of men, creating *sukṛti* in at least one *lākh* of persons."

So to collect, apparently it may seem that I'm a beggar and he's a giver. But really, I'm giver under the direction of the Lord, and he's beggar. I'm giving him unconsciously some, injecting some goodness in him, *sukṛti*. That is *nirguṇa*. *Nirguṇa* means transcendental. A drop of transcendental devotion I'm giving him in return. By utilising his energy unconscious of him, I've put in some service of the Lord. This is the underlying principle of begging from door to door, or any place. That they're using the mortal world, their energy is being more and more mortalised. But I'm giving some connection with immortal, through his energy, and that is *sukṛti*. And *sukṛti* when sufficiently accumulated, creates *śraddhā*.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradīya-Purāṇa*]

Sukṛti will bring us to the association of the *sādhu*. No other way to come to the feet of the real *sādhu*, only *sukṛti* can come _____ [?] So for that, and also for us, to give everything for the service of Kṛṣṇa, that is our name, fame, everything. Our credit, everything we should devote to Kṛṣṇa, wholesale I shall devote to Kṛṣṇa. I shall do anything and everything for His satisfaction, through His devotees, and _____ [?]

So if you like to do some service, I think I asked Parivrājaka Mahārāja also, he perhaps, his visa may allow him to stay for fifteen or some, more days. So for at least ten days he may approach the religious public, they help this festival to be managed.

"So you come and you also help. Many *sādhus* and many ordinary *gṛhasthas*, men, women, they will come for the circumambulation of the nine islands, Navadwīpa. Mahāprabhu. With *saṅkīrtana*. That will be a very religious scenery. You all come and see and partake in that. And for that some rice, wheat, some vegetable oil, some potato, whatever you like to give, give us, we shall take it."

This way, the method is in this way to collect funds for the annual celebrations.

...

To try in our hands, but the result will be in the hands of Kṛṣṇa. Sometimes this experience we have got, sometimes we tried hard in one place, but no sufficient result. But in another place with least endeavour we get much. Where we give more, much attention, sometimes we may fail there. And with very least attention and energy we get more. It is managed by Kṛṣṇa. So we do not know what will happen, but we shall try.

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 look after the results. But concentrate yourself wholesale in the discharge of your duty, that there may not be any fault in discharging your duty. That is your part. And what result will come, good or bad, you have nothing to bother with that. It is His will. With this spirit we're to go on collection. And also underlined, that if I can get something from him to be utilised for the service of Mahāprabhu, then this man will be unconsciously benefited for his eternal life. That will be in the subconscious area. Hare Kṛṣṇa.

...

Never bother your head, but wholly concentrate in your transaction, in your duty. This is the key to success of ones life towards eternity. Then we come very close to eternity, the eternal will, the absolute will. I'm doing so much, expecting, how my labour is met with the eternal will. But I must not be dejected. Try to satisfy myself under any eventuality. That is a test in our life. This is not an endeavour for a day or two, but I am going to practice my transaction with the Infinite, with the Absolute, for whole life. With that spirit and courage we shall come in the field...

83.02.18.A_83.02.19.A

Śrīla Śrīdhara Mahārāja: ...curled hair. He used to take pipe, this tobacco, and..

...

Taṭa-sthā, [*Caitanya-caritāmṛta, Madhya-līlā,* 8.83], impartial judgement. We're to understand all these things. So Guru, generally, any point connected with Kṛṣṇa, to make himself known to the environment.

"Come to Me, come to Me. But what am I? Gradually you will come to know. First call, come to Me, I am such and such, in a general way."

Then as one will advance more and more, he'll gather knowledge particular after particular about Him.

...

Then he asked Gadādhara, "A great saint has come here in Navadwīpa. Will you go to see him *paṇḍit*?"

Gadādhara, he was very fond of saints. "Yes, I shall go, when, you take me there."

Then Gadādhara Paṇḍita, young boy of sixteen or seventeen was taken to his house. Gadādhara Paṇḍita saw he is sitting on a good sofa, curled hair, and that is also brushed in a good style, and very scented oil is also mixed there. And with a pipe tobacco smoking, and that is also very gorgeous type. So at heart Gadādhara Paṇḍita he hesitated and thought otherwise.

"You told that you will show a saint. This is the type of saint? What is this? He's a man who dives deep in luxury, tobacco smoking, that also in a gorgeous way. Curled hair scented. And the sofa, the bedding, all valuable. Some many ornaments, house is ornamented. And he has come to show me a *sādhu*? What is this?"

Mukunda could understand the mind of Gadādhara Paṇḍita, his heart he could understand. Then he in a good voice, he was a good singer, Mukunda. He began singing a *śloka* in *Bhāgavatam*.

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]

This *śloka* from *Bhāgavatam* was chanted by Mukunda very sweetly. After the death of Pūtanā, after Pūtanā is killed, Kṛṣṇa gave her the very high position of His own nurse in Goloka, He granted Pūtanā. He killed her Himself by sucking her breast, Pūtanā. You know the tale of Pūtanā. Pūtanā was the sister of that Bakāsura, Bakī, so her name was Bakī. Bakā, her brother he was a great demon and his sister Bakī means Pūtanā. Pūtanā was sent to search after and kill Kṛṣṇa. They're all agents of Kaṁsa sent to Vṛndāvana because Kaṁsa heard when that Devī Kātyānanī slipped from his hand and he went to dash her into death, but slipped from his hand and went up and told, "Who will kill you He's growing in Gokula." This was told by her.

Then Kaṁsa wondered, "What is this?" Then he had some suspicion that in Gokula, the Kṛṣṇa must be growing. So he used to send so many demons in search of Kṛṣṇa, and if possible kill Him.

So Pūtanā was sent. She came with the garb of a very affectionate lady. "Oh, Yaśodā, you have got a very beautiful good child I heard. Where is He? Where have you put Him? Oh, you have put Him in such neglected condition. How hard is your heart? You don't know to nurse such a beautiful child." She pressed and took Him, took the child and put on her breast.

Kṛṣṇa of course He knew everything and waiting for the breast. And when put sucking her breast, that sucking was with such tremendous force that she came out with her real figure, a gigantic figure, and cried at last, dreadful figure and died, fell dead, Pūtanā.

And then Kṛṣṇa granted her the position of His eternal nurse, *dhātri*. Here the *śloka*.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī / lebhe gatiṁ dhātry-ucitāṁ

"The Pūtanā, that lady demoness, she went to kill Him. And He's so gracious, Kṛṣṇa is so gracious that He rewarded her with the position of eternal nurse of Him. So kind. So leaving Kṛṣṇa whomever I shall go towards, such a grand and gracious and kind Lord. Who approaches to kill, what to speak of worshipping, she's going to kill Him, anyone going to kill Him, and He granted her that eternal position of His own nurse. So gracious, so kind, where shall we get. And leaving Him whom shall we approach for worship?"

This is the purpose of the *śloka*. Mukunda chanted in a sweet voice and it entered into the ear of Puṇḍarīka Vidyānidhi. The change came in his mind and body also. He left the pipe, the pipe fell on the bed. Began to move, began to cry. Then tearing his hairs, then tearing his dress, tearing the bedding. He's convulsion continued. And from the bed he fell on the ground, there also convulsion can't be stopped.

Then Gadādhara Paṇḍita was very much afraid. "Oh, what is this? How great the devotee in his heart. I misunderstood him. Only a *śloka* of *Śrīmad-Bhāgavatam* was chanted, and so much high divine love dawned in his heart that he forgot himself totally. All this luxury, all these things, even his body, and he's rolling on the bed and tearing things. What? The *śloka* of *Bhāgavatam* has given such impression in his heart. Such a great devotee he is."

Then, after an hour or so, I don't know, when it was finished, then Gadādhara Paṇḍita came to Mukunda. "I have committed offence to this great saint. I thought that what sort of *sādhu* you took me to see? He's a man of luxury, his dress, his body, his hair polished, all these things, smoking. What sort of *sādhu*? But you are very kind to me. You chanted one *śloka* of *Bhāgavatam* and I saw what change that *śloka* brought in this great holy man. With my own eyes I saw all these things. Now I think first I took that he's how? What sort of saint is he? I have committed against him. Now try to deliver from that offence."

In this way came. Then Gadādhara Paṇḍita told that one thing. "My Lord is Gaurāṅga. I shall ask, take His permission. I have not yet taken any initiation. Anyone who is to enter into the line of devotion he must have initiation. So I'm not yet initiated. If I take initiation from this holy man, then as Guru he will forgive me all my offences, and then I'll be relieved. You please ask whether he will accept me as his disciple or not. And I'm also to ask Nimāi Paṇḍita, He's my guardian."

Then Gadādhara approached Nimāi Paṇḍita, Śrī Gaurāṅga, Viśvambhara.

"Oh, that is the proper man to initiate you. He has come here from Sitagrama."

Already Mahāprabhu began to cry, Premānidhi. His title was Vidyānidhi. Mahāprabhu used to call by Premanidhi, that Puṇḍarīka Vidyānidhi.

"Bāpay Puṇḍarīka, Bāpay Puṇḍarīka." Mahāprabhu inspired by the feeling of Rādhārāṇī, suddenly He's crying one day, "Puṇḍarīka Bāpay, Puṇḍarīka Bāpay." He's crying.

Then this Mukunda and others asked, "Puṇḍarīka, who's this Puṇḍarīka? Is he a *sādhu* of our neighbourhood in a far off place? Then Puṇḍarīka must have come. Mahāprabhu is crying, taking the name of Puṇḍarīka, "Bāpay Puṇḍarīka, O My father Puṇḍarīka." Inspired with the feeling of Rādhārāṇī."

Then He went. Mahāprabhu says, "Yes I know Puṇḍarīka Vidyānidhi, Premānidhi. My father has come, you take initiation from him."

Then Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi outwardly he's a *gṛhastha*, a man of luxury. But inward he was a great devotee. His friend was Svarūpa Dāmodara, a very intimate friend.

And once he went to Purī and it so happened that in the front of Puṇḍarīka Vidyānidhi the *pāṇḍās* of Orissa, the new clothing put on Jagannātha, but that clothing was not washed. There was some application of rice boiled water. What is that? Rice is boiled and then some water…

Devotee: Starch?

Śrīla Śrīdhara Mahārāja: That was smeared on the cloth, and without washing that cloth, that has been given to put on Jagannātha.

Then Puṇḍarīka Vidyānidhi told, "These fellows they do not know what is *śāstric* practice, holy practices, do not know. These *pūjā* people they're savage, they're half civilised. Without washing they're going to put on such cloth which is that mark that the cloth extract of rice, that they gave and they're putting."

Then at that very night Jagannātha and Balarāma appeared in his dream.

"And what do you say? You have come to find fault with My servants, servitors here? A long way you have come to see Me, and you are finding fault with My eternal or daily servitors."

And Both of Them began to give slap on both cheeks of Puṇḍarīka. And in the morning Puṇḍarīka saw his two cheeks had swelled by the slap of Jagannātha and Balarāma.

Then he went to Svarūpa Dāmodara. "You see friend, I did some, I committed some offence. Jagannātha is so gracious He does not care for the defects of His devotees, His attendants. But I took some offence, and so both Jagannātha and Balarāma this night have punished me with slaps, and both of my cheeks are swelled so."

Svarūpa Dāmodara knew his value. "Oh you are, you have got the favour of Jagannātha's punishment. We do not have such favour. You are so great. You are so intimate devotee of Jagannātha that They have come to punish you. But that punishment *we* do not get any day. You are fortunate enough in this way."

This is Puṇḍarīka Vidyānidhi, very intimate devotee. So much so that he's told to be the father of Rādhārāṇī, that Vṛṣabhānu King's incarnation. His day of appearance is also today.

Then another, Dāsa Raghunātha. You perhaps everyone of you have heard his name. He was the son in the Hoogly near Bandan [?] station that side, a *zamīndār's* son. At that time their income was twenty *lākhs*, and twelve *lākhs* to be given to the Muslim bursar, king. And eight *lākhs* net income. Only one son, father and elder uncle, elder brother of father, and only one son, Raghunātha. And his heart began to cry for Kṛṣṇa consciousness.

When Mahāprabhu after *sannyāsa* He went to, on the way to Vṛndāvana He went to Ramakeli. And after seeing Rūpa, Sanātana came back here, stayed in Advaita *bhavan*. Raghunātha anyhow got permission from his father and came to see Śrī Caitanyadeva at Śantipura Advaita *bhavan*. And Mahāprabhu several days stayed there.

And Raghunātha also stayed so many days there, always praying, always praying. "How can I get rid of this affectionate protection of my guardians? I want to follow Your path. I want to follow Your footsteps. But I'm a rich man. I'm under the strong rule of my father and my greater uncle, elder uncle. How can I get relief?" In this way.

So anyhow Mahāprabhu told him, "Be calm and quiet. Don't be very bogus. And don't be very strictly a renouncer. But as much as necessary you take the help of food, etc, everything, food, bed, everything, don't do too much. Neither more enjoyment, nor more renunciation, but follow the middle path, *yukta-vairāgya*.

cidhau grhayau naha batu [?] Don't be mad, but go on and follow the middle way. And then Kṛṣṇa will be gracious enough and He will give you relief, release from this bondage. You go home."

With this benediction of Mahāprabhu he went home.

And anyhow once he met Nityānanda Prabhu. Nityānanda Prabhu blessed him.

All these things you'll find in the books.

Then one day anyhow he managed to escape from his home and went to Purī. About fifteen days perhaps he used to walk. Only three days he took *anya prasādam* by *bhikṣā*, otherwise on other days anything, a little water, or a little milk, begging, anyhow went.

And sixteen years he lived in Purī, with utmost *vairāgya*, abnegation. He used to anyhow to beg *prasādam* from the gate of Jagannātha Temple. Sometimes he used to take food from *chatram*.

Lastly we're told that the *prasāda* of Jagannātha which even, which is extra, superfluous, given to the cows of Jagannātha, the cow also did not, could not eat it for its rotten scent, that was left in

some place. Raghunātha used to collect that rotten *prasādam* of Jagannātha, and took to his quarters. And with much water he used to wash them. And whatever little solid *prasādam* he found, applying some salt he used to take that.

It went to Mahāprabhu. "Raghunātha, he's taking *prasādam* in this fashion these days."

Mahāprabhu was charmed. He went to see. Just one day He was present when Raghunātha was taking that sort of *prasādam*. Mahāprabhu took it forcibly and ate it.

"I say I have eaten many types of *prasādam*, but so sweet *prasādam* I have never taken. I have never taken so sweet, so tasteful *prasādam*. Raghunātha, you take such *prasādam* every day and you all deprive Me, deprive us of such *prasādam*. How Jagannātha gives you *prasādam*, how sweetness is here?"

In this way Raghunātha's conduct was such. He was the only son of a big *zamīndār* and his case was such *vairāgya*. Then after the disappearance of Mahāprabhu, Raghunātha went to Vṛndāvana. He did not like to keep up his life any longer.

He thought, "From the top of Govardhana I shall fall down and finish mine."

But there he met Rūpa, Sanātana, and thought, "Oh, Mahāprabhu has not gone. He's still here in Rūpa and Sanātana."

He could find Mahāprabhu living in their writings, in their behaviour, in their fashion of discharging the duties faithful to Mahāprabhu as ordered.

_____ [?]

So Dāsa Goswāmī, "Oh, Mahāprabhu is living in Rūpa, Sanātana, so I can't leave this world."

So very closely he followed Rūpa, Sanātana, and what they wrote he studied. He himself also wrote many passages. Many fine beautiful devotional passages he has given us. So much so he's considered to be the *ācārya prayojana-tattva*, what is the highest end of our life in Gauḍīya Vaiṣṇava school. That was given by Raghunātha very, very clearly. That is *Rādha-kaiṅkaryya*, *Rādha-kaiṅkaryya*.

"Oh Kṛṣṇa."

No! He's addressing to Rādhārāṇī.

"My Reverent Lady, if You are not propitiated with me, this low servant, then I do not want anything else. Neither I want this Vṛndāvana, nor my life, even I do not like Kṛṣṇa. I don't want to have Kṛṣṇa, His grace, if I do not get You with Him. I want Your grace. I want Your service. We cannot venture to approach Kṛṣṇa for His direct service. You can do it. And we can help You so that You can help sometime and use our energy for the service of Kṛṣṇa. We are, You are our highest point of rich realisation. Fulfilment of life is with Your service, not direct service of Kṛṣṇa."

In this way he has given. And this is the *siddhānta* of the *rūpānuga* Vaiṣṇava, *Rādhā-dāsya*, *Rādhā- kaiṅkaryya*. So *prayojana-tattva ācārya*, this Raghunātha Dāsa Goswāmī, his birthday, or day of appearance is today.

This appearance. And the disappearance day of Viśvanātha Cakravartī. You might have heard about him. He was a *brāhmaṇa* on the other side of the Ganges, Algadesa [?], this Devagram. A great scholar in Sanskrit, an erudite scholar, he had vast study of the different scriptures. He has

very elaborate commentary of *Bhāgavatam*, given by Viśvanātha Cakravartī, and also *Gītā*, commentary on *Gītā - Rasika-ranjan*.

Bhaktivinoda Ṭhākura has given two interpretations on *Gītā*. One, *Vidyana-ranjan* by Baladeva Vidyābhūṣaṇa, and *Rasika-ranjan* by Viśvanātha Cakravartī.

He dealt about the very sweet aspect of the *līlā*, Viśvanātha Cakravartī, especially in *Gītā* and *Bhāgavatam*. In *Bhāgavata* he has very, very elaborate commentary. And so many other books also.

He has also shown, as Kavirāj Goswāmī in *Govinda-līlāmṛta*, full eight hours, eight *prahara* (a three hour period) means twenty-four hour service to Kṛṣṇa. [*Aṣṭa-kālīya-līlā*].

This Viśvanātha Cakravartī Ṭhākura has written *Śrī-Kṛṣṇa-Bhavanāmṛta* there the twenty-four hours service to Rādhārāṇī, that is given by him, how it is possible.

And many books, *Tridaṇḍim-Dukhana* [?]. Sanātana Goswāmī has given *Bṛhat-Bhāgavatāmṛta*, a substance, a short summary as given by Cakravartī Ṭhākura's *Bhāgavatāmṛta*, *Amṛta-Kana*, a drop of nectar, *kana* means drop, and nectar *Bhāgavatāmṛta*. Sanātana Goswāmī a summary of *Bṛhat-Bhāgavatāmṛta* given by Cakravartī Ṭhākura.

Kiran-Ujjvala-Nīlamaṇi, the very high order of *mādhurya rasa vilāsa*, *gopī* and Kṛṣṇa given. It is described relation in Rūpa Goswāmī's *Ujjvala-Nīlamaṇi*, and *Nīlamaṇi Kiran*, a ray of the gem of *Ujjvala-Nīlamaṇi*. In this way a very short description of what is found in *Ujjvala-Nīlamaṇi* by Rūpa Goswāmī.

Bhakti-rasāmṛta-bindhu-sindhu, the ocean of this *bhakti-rasa*, the juice of devotion given by Rūpa Goswāmī. And *sindhu-bindhu*, a drop of the ocean. In a very short book he has given the summary of all these books given by Cakravartī Ṭhākura.

This is the day of his disappearance. Lastly he left everything and resided in Rādhā-kuṇḍa, and his *bābājī* name was Harivallabha. Viśvanātha Cakravartī *sannyāsa* name, *bābājī* name was Harivallabha. And there he spent his last days and disappeared.

Another two gentlemen's day of disappearance. One was Bhāratī Mahārāja our Godbrother, a senior *sannyāsī* of Prabhupāda, he was a good preacher. And Siddhāntī Mahārāja is continuing his mission in Calcutta.

Another, Parvata Mahārāja, he preached in Orissa from where this Advaita Dāsa has come.

Advaita Dāsa has gone to attend that annual ceremony day of disappearance of Parvata Mahārāja, and also the annual festival of the Maṭh, he came to attend that. He also was a very good preacher, he was born in this Svarūpa Gañja.

From the beginning, from his childhood, he saw Bhaktivinoda Ṭhākura next door. Bhaktivinoda Ṭhākura show the *kuñja* he built and lived there for his last days. Parvata Maharaja at that time he was Haripada Bhattadesi [?]

He told me, "I saw Bhaktivinoda Ṭhākura is chanting with very high, at the top of his voice, just as a man calls for another person who is far off, crying hard. So Bhaktivinoda Ṭhākura used to take the Name as if he's calling Kṛṣṇa who is very far, at the highest pitch of his voice. Hare Kṛṣṇa." In this way he saw him chanting Hare Kṛṣṇa.

His birth place is Svarūpa Gañja, and while young he went to our Guru Mahārāja, and lived for some time in Purī, then got *sannyāsa* and preached. A very, very hard worker we found him. From sometimes Gauḍīya Maṭh Uttsava ceremony period, from eight in the morning to eight at night he's wandering and begging for the service of the Lord, we found, hard worker. And also very, only

two *paisa*, today suppose four *annas* maybe. This fried rice but he took it and whole day labouring, *bhikṣā*, for the service of Gurudeva, I saw.

So the day of disappearance of these two Godbrothers also this day. Hare Kṛṣṇa. So anyhow by our good fortune, good luck, from previous *karma* and *sukṛti*, we have come in connection with such thought.

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]

The appreciation, our soul, that is the witness, or evidence, what is our inner approval, that we have come to such a thought which can be thought to be the highest realisation of life ever conceived. Kṛṣṇa consciousness is the highest realisation. And anyhow we have come to its connection. And we're trying our utmost that we may go on, forward, go forward, on this way, until and unless we come to our highest destination. Let our superiors, our Guru, our guide, help me in our feeble attempt, that one day we may go under, up to their feet, and may be allowed to get direct service of Them.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Viṣṇupriyā Devī kī jaya!
Puṇḍarīka Vidyānidhi kī jaya!
Raghunandana Ṭhākura kī jaya!
Raghunātha Dāsa Goswāmī Prabhu kī jaya!
Bhāratī Mahārāja, Parvat Mahārāja, kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Navadwīpa Dhāma kī jaya! Chaitanya Sāraswat Maṭh.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi 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: Markani-Saptamī, *marka* means Māgha, *marka*, Markani-Saptamī. The waning and waxing, waxing fortnight of the month Māgha [January-February] which is represented by the symbol of *markara*, generally a class of fish that lives in the sea in the *jyotiśa* astrology. Saptamī, the seventh day in the waxing moon in the month of Māgha occurred. Rasicakra [?] twelve months, twelve emblems. This day, the day of advent of Advaita Ācārya, Markani-Saptamī. Advaita Ācārya. Advaita Ācārya is told to be the incarnation of Mahā-Viṣṇu.

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]

Who is at the background of the whole misconceived area. Puruṣāvatāra, Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these three incarnations of Viṣṇu, Nārāyaṇa. The relativity with this misconceived world, in three forms, in three phases. Mahā-Viṣṇu. Sadāśiva and Mahā-Viṣṇu, almost similar. One aspect is devotional function towards the higher. Another function to supervise and manage the misconceived area of the whole, between misconception and proper conception.

Brahman is the buffer state, the marginal line. On the other side, the beginning of the specified liberated area in the spiritual realm. That is Sadāśiva, or Mahā-Viṣṇu, the worshipping stage of the conscious area, all devoted that current towards the centre. The first trace from this side. And the last trace from the central side, nearby *māyā*. That is Mahā-Viṣṇu, Advaita Ācārya. From the other side, the inner side of Vaikuṇṭha, Brahmāloka, that side is, when Śiva, a devotee Śiva. When after crossing the *nirviśeṣa*, the non- differentiated part, when again differentiation is found in the illusory area, there is Śiva, *māyādveśa* Śiva, *māyāpati* Śiva. mayam prikrtim vidvam maheśvaram [?]

The *jīva* soul, as a general, when master of *māyā*, and not within the clutches of *māyā*, this misunderstanding, misconception. That is Mahā-Viṣṇu, Kāraṇodakaśāyī. He's in a plane, and by His, ____[?], the slight suggestion, the working in the misconceived area can begin.

Tal-liṅgaṁ bhagavān śambhur, in *Brahmā-saṁhita* [8]. The ray from Him, coming and entering into misconceived area. That is Śambhu. Passing that non-differentiated conscious, and half-conscious area, coming. The ray coming, the focus coming into dark area. From the true conception, to the misconception, like a breeze coming. And that is at the bottom of the whole creation. Kāraṇārṇava. Blissful substance. The mixing with misconception, the first...

83.02.18.B

Śrīla Śrīdhara Mahārāja: ...this way, then we shall be considered a proper candidate to march in the infinite world. That is the key.

...

...also very particular about this *nirjana bhajana*, this solitary taking of the Name, or thinking, meditation. No, not reliable.

...

...He's so wonderful that in spite of all these cheatings everything is all right. Ha, ha. How it is possible? Cheating is also more than grace, cheating is not cheating.

When you think, suppose mother affectionately is cheating her child, if he's not fit to get proper diet. When he's sick she may not give a sort of diet to him. She may give other children some food and may not give that very food to another child. That is the affection in the bottom. The difference in the dealings of the same mother to different children, that may be in different ways, but it is all affectionate and healthy.

So *vaicitra*, variety, variegatedness means difference in response from the centre. As you deserve, so you have. You may think that 'I'm being deceived,' but it is not deception. It will fit you best. You may not know. *Jñāna śūnya bhakti*, ignorant faith.

"You do not know everything. But in My dealing there is nothing wrong, absolute good."

He's cheating, stealing something from someone, and giving that thing to another one. In such dealing also there is fairness and perfect affection. Ha, ha. He's stealing His own things.

Yaśodā has kept things for His utility. He can take it plainly, but He won't take it, He will steal it. And causing some agitation in the mind of the mother, causing a sort of happy impression. Though apparently she seems to be angry, Yaśodā, but still at heart she's very, very satisfied.

"My Boy is my Boy. They say that He's not my Son. Some say He's God. Some say He's a great soul. He's not my Boy. Who? He's stealing, feeling, playing with me. I'm punishing Him and He's crying. He's my Boy. But they say wrong, foolishly." Very satisfied at heart. "He's my Boy, exceptional qualities, but my Boy. He's not God, He's not God. If He's God then I'm nowhere. I'm an insignificant woman, and He's God, how can I have any connection with Him? That is horrible. I can't tolerate that, that He's not my Boy He's God, I can't tolerate that idea."

Ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Hari bol.

So what is cheating, and what is giving? Everything may be played as in a drama. Drama's credit is in show, not in the matters that is dealt within it. Only the cleverness in the show, that is the credit of the drama, and not in the fact. If a man can show, play the part of a thief or a dacoit very well, then the applause will come: "Oh." So only concerned with the show, not with the material in the drama. So like that.

First I was told in Benares by Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was talking with a *māyāvādī*, discussing. In course of that, I was a newcomer, but listening to his words with very rapt attention. I marked, he told, siṅgha prasena arovin dwaraka [?] The lion is devouring this prasena anabadit prasena [?]

Prasena was perhaps the brother of Satyabhāmā, siṅgha prasena anabadit [?]

Satrajit's son in the morning he went on a pleasure tour in the jungle, and one lion charmed by the dazzling appearance of the gem murdered that, killed that gentleman Prasena, and took that gem with him.

In that incident Guru Mahārāja is explaining there that the both parties are enjoying. Prasena, though he's killed, but still he's enjoying. And the lion he's also enjoying. Both the parties are enjoyers, none losers, because real death is not possible in that playing. Both are enjoying. One who is dying, and one who is killing, both the parties are enjoyers. We're to understand that, how it is possible. The gainer and the loser in the same incident, gainer and the loser both are gainer and none is real loser. Such is the playing. We're to try to understand how it is possible. Both the parties, one is being murdered and another is murdered, both are gainer, none is loser. Ha, ha.

Such is the play, it is a play, *līlā*, *līlā* means play. Not really any loss, that is *līlā*. *Ahaitukī*, *apratihatā*, which is causeless and which is irresistible. The wave, the vibration, that is existing and moving, and that is cent per cent irresistible, and cent per cent causeless, automatic, none can oppose it. That is devotion, that is *prema*, that is love. But it has got its flow in a crooked 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*]

In a crooked way, but still it is playing. *Līlā* means such. Everything, *ārtheṣv abhijñaḥ svarāṭ*, [*Śrīmad- Bhāgavatam*, 1.1.1], He knows what for these movements, only He's supposed to know, none else. And *svarāṭ*, He's not to explain for His movement to anyone else. He's self-sufficient, *svarāṭ*. He's master of His own, not responsible to explain His movements to any other person. Then He's not *svarāṭ*, not Absolute. Because He's Absolute, so He won't have any responsibility to give explanation for any movement of Him to anybody. And *ahaitukī, apratihatā*. This must be the nature of the Absolute Good. And it is wholesome at the same time. *Svarāṭ*, Who is free, absolutely free, Who is Absolute Good He should be free. Absolute Goodness, that should get all sort of freedom, and not absolute bad, and not relative bad, or relative good. Only Absolute Good has got Its full play. It is desirable for anyone and everyone. So the autocracy and He knows Him fully, *ārtheṣv abhijñaḥ svarāṭ*.

How do you know? How do you say? *Tene brahma hṛdā*, [*Śrīmad-Bhāgavatam*, 1.1.1), through *Veda*, through revealed scripture, and that He sends through the creator here. *Bhāgavata's* first *śloka*. *Tene brahma* means *Veda*, revealed scripture, *tene*, He extended here in this mundane world. *Ādi-kavaye* means the first creator, Brahmā, through him He extended this Vedic Truth, the revealed scripture, here in the mundane world for us to understand, to follow, that I am so and so. Otherwise we can't know Him. Unknown and unknowable. *Avāṅ-manaso gocaraḥ* [the mind is full of misconception]. *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]

Only when He wants us to make Him known we can know Him, otherwise not. He wants, and how much He wants to be known by us we can know that much only, nothing more. His will. *Muhyanti yat sūrayaḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1], the great scholars they will fail totally to understand, to follow this idea. The *sūrayaḥ* means the scholars, they can't understand all these things, can't accept, can't understand, can't follow, *muhyanti yat sūrayaḥ*. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā.* What you see here concrete, the matter, the water, the gas, the heat, the fire, the ether, all transformation, one into another. Now what is very hard, next moment that can be converted into gas, or ether, electricity, maybe transformed. In this way, into mental consciousness, into understanding and intelligence also it may be converted.

As our Guru Mahārāja used to tell, "If you can break the electron, atom, proton, the most constructive smallest piece, still it is matter. Again if you break you will find consciousness." That was his argument. "If you can break, you can smash, the last particle of matter, then you will find consciousness. It is under, at the back of every existence is consciousness. It is in the plane of consciousness that the material dusts are moving, you will have to find. The magnitude, atomic energy with the least magnitude, break it, you will find consciousness." Sometimes he told like that. "The background of all the existence is consciousness."

Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā. "So what do you say to be rigid matter, or water, or air. It is real and non real. It is My sweet will. I'm at the back. If I withdraw, nothing there will be. I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. *Pasyama*, My, this mystic inconceivable position try to understand."

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. By His ray only we can see what is what, *dhāmnā svena sadā*. When His wish comes to act in us, then we can know what is proper, what is improper. *Nirasta-kuhakaṁ*, unreliable things are withdrawn. *Satyaṁ paraṁ dhīmahi*. Truth and real truth, truth is always real and again real higher truth, what is that? *Satyaṁ*. *Satyaṁ* means existence, that is not finite. Already we find in the *Vedas* that *satya* has been given, truth has been given perfect importance, full importance. But the *Bhāgavata* says under adjective *paraṁ satyaṁ, satyaṁ paraṁ*. In *Brahmastal* [?],

satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

["The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."] [*Śrīmad-Bhāgavatam*, 10.2.26]

Truth, truth, truth, so many aspects of truth. *Satyasya satyam ṛta-satya-netraṁ*. Truth of the truth. *Satyasa satyam* means, literally, truth of the truth. *Satyasa satyam*. So *satyaṁ paraṁ dhīmahi*. *Satya* means not law, not any, the inner substance. *Satyasa satyam*. The truth of the truth. The essence of the essence. *Satyasa satyam*. *Ṛta-satya-netraṁ*. *Satyasya yoniṁ nihitaṁ ca satye*. How the conception of Kṛṣṇa, and the conception of truth are interrelated, it is mentioned here. Truth is the most comprehensive word, truth. But truth is not sufficient, it is not full, so many modifications in truth. That is wonderful to hear and to understand. Truth is the most general conception, truth. But it is not *satyaṁ paraṁ dhīmahi*. Let us meditate on the highest truth. What is that? Who is helping the very existence of truth, so called. So,

satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

"We have come to take refuge under You my Lord, who has got so many variegated postures and gestures and relations with what we know as the truth proper. Truth is not sufficient. You are above truth. Truth is truth to us because You are there in the background. You connect us with the truth, then we can know the truth. So without You everything is nonsense. You are such...

...gods have come and with folded palms he's singing in praise of Kṛṣṇa.
There this poem in *Bhāgavatam* we find, begins with that. *Satya-vrataṁ satya-paraṁ*.

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

So our number of - let us hope wherever this body may be does not matter, only by thinking we can come together, similar thinking keeps us closer. Similar thought, similar heart, similar movement, similar aspiration, that brings us nearer. The body may be far off, does not matter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
So I close here.

...

Devotee: Concerning a Deity, a *brahmacārī* who has a Deity, who carries a Deity with him. What is some prescribed worship of the Deity for the *brahmacārī*, not for householders?

Śrīla Śrīdhara Mahārāja: Deity worship is necessary in the primary stage. Just as our ear experience can help us by taking Name, hearing. So eye experience cannot be excluded. That also can help us. If material sound can help, then material vision also can help. Through that also, transmission is possible. When we have faith in sound, sound is more subtle, but still it is material thing, sound, which is received by the ear, this material ear, sound material. So material eye can see material form and that experience also can help us.

He can come through that medium also, but that must have spiritual connection, that is what is all important. All sound, the *Nāma-aparādha*, we may take Name from any man in the street. That won't do. But from a proper Gurudeva we must have the mantram or the *Nāma*. Why? The sound has also classification, *śabda-brahma*, that real sound and the spiritual sound. Do you follow?

So, what we can see, that also may be spiritual, and also can be material. So matter won't help us to get out of the material experience. But a spiritual sight can help us to get out of the material, as spiritual sound can help us to get out of the material sound. So everything, that transcendental medium. But it is more efficient, the sound more subtle, more efficient. *Prasāda*, taste, that also real *prasāda*, that also helps us to get out of the material conception of life. Touch also like that, everything. Everything if backed by transcendental interference, then everything may help us, even our dress, *tvayopabhukta-srag-gandha*, if we dress ourselves Uddhava says,

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]

The famous statement of the devotee Uddhava. "We shall conquer this illusion of *māyā*, our illusory experience, only by engaging ourselves in the service of Your *prasāda* remains. *Srag*, this *mālā*, *prasādi mālā*. *Gandha*, which You have already taken, that sweet scent. *Srag-gandha-, vāso*, the dress what we have already taken to that *prasāda* to dress ourselves. *Alaṅkāra*, and other ornaments also. We can, what You have used, that *prasāda*, that it is remains You have given it to us. With this idea we shall conquer the *māyā*, this world of misunderstanding."

Only anyhow to connect sincerely with things connected with transcendental Lord, that is necessary. So *ucchiṣṭa*, the sight, our eyes must not be let loose to see anything and everything. But wherever I shall see, seeing connection of the Lord, His figure, His dressing, His ornaments, His *Dhāma*. The eyes must be engaged in His connection. Ear must be engaged in His connection. Tongue His connection, touch His connection, everything should be engaged in His connection. And that must be developed, that sort of experience, then we shall get out of this mundane environment. Do you understand?

Then also it is mentioned.

yena janma-śataiḥ pūrvaṁ, vāsudevaḥ samārcitaḥ
tan-mukhe hari-nāmāni, sadā tiṣṭhanti bhārata

["O descendent of Bhārata! What was previously obtained by hundreds of lifetimes of worshipping Vāsudeva through *arcana* - Deity worship - can now be attained by vibrating the Holy Name of Śrī Hari; therefore you should always keep the Holy Name upon your tongue."] [*Hari-bhakti-vilāsa*, 11.237]

One who has used himself in *arcana* for a hundred births, then he will find that automatically in his tongue the Name of the Lord will appear. *Yena janma-śataiḥ pūrvaṁ, vāsudevaḥ samārcitaḥ*. This Vāsudeva Mūrti has been worshipped for a hundred births, then he will have some facility in taking the Name of the Lord, which is more subtle. So *arcana* for the lower class, and the *Nāma* for little higher class, *arcana*. But *arcana* depends on sound. Sound also guides our *arcana*. Who cannot independently take the facility of the sound, some model is necessary for him, in the lowest stage, *arcana*. He will be allowed to handle the things that will, he can't concentrate on the sound and the meaning underlying the sound. But if he's allowed to handle the Vigraha, with the hands, with the eyes, and so many movements, he will have the facility, and in his stage he will think it's some realistic movement for him. The wholesale, more demand on the bodily engagement in *arcana* than sound. Sound is more abstract, and *arcana* is more concrete. Much energy is necessary to perform *arcana*. But to take the Name, very least energy necessary, to take the Name. And *arcana*, you're to do many things. So the movement, it will catch the movement of the whole body. And regularly you'll have to rise in the morning, for *maṅgala-ārati*. Then you're to purify yourself, and then to attend, and then to take the *bhoga*, and taking out, *ārati*, all these things. More physical intense engagement in *arcana*.

Devotee: For a *brahmacārī* who doesn't have any fixed residence...

Śrīla Śrīdhara Mahārāja: *Brahmacārī* or *sannyāsī* does not matter. But that stage of the devotee is conscious, not only the form, the stage, the internal realisation, accordingly. But generally the *sannyāsī* they're meant for preaching, and *brahmacārī* is for the *arcana*. But in *brahmacārī* dress also one can preach. In *gṛhastha* dress also one can preach. The preaching thing is something else. *Arcana* also, a *gṛhastha* may do *arcana*. Anyone can do anything. But the general classification is that *arcana* in the beginning, and the Name is a higher form of service, *Nāma-bhajana*.

When to take Name means to preach, that is something solid. And when to only take the Name, that may be abstract, and there is possibility of self deception. Self privation, no attention may come, the repetition of the sound is going on, with any sort of idea.

Arcana means we must have to utilise some energy more than in *Nāma-bhajana. Nāma-bhajana* is higher than, must be in higher plane, and *arcana* in the physical plane has more necessity. That is a *gṛhastha* he should have *arcana*, because he's in *gṛhastha āśrama* he's to deal with many things...

...material things, and very little in the sound. The serving attitude in connection with the personal truth must have connection, whatever we do here. Either *arcana* or *bhajana*, preaching, or *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, any form of devotion, the very life, very spirit is to have connection with the Supreme. Some sort of movement must be created in our mental plane. And some change must be brought in our mental system. That is, the tendency of exploitation and renunciation, both must vanish, and it will be replaced by the tendency of service. We're serving units. We're not a member of the world of exploitation, nor a hunter of the imaginary liberation. But we're a concrete part of the realistic world, whole centre. The Lord is all good. Die to live. Everything for Himself. We're for Him. We're not for us, our individual interest, but we're for the whole. And whole is revered, whole is sweet, whole is healthy, wholesome, loving. That sort of change must come in our midst, anyhow, utmost trying...

...

Sanātana Goswāmī, he's also seen - offer something, to Madana Mohana. But that is not the *arcana* of a beginner devotee. But something direct, giving and taking.

Madana Mohana, Vigraha, Deity, He was in a *gṛhastha* house.

Sanātana Goswāmī got a dream, that, "I'm there, in that village, in that family. You please take Me and install Me in a place and serve Me."

Sanātana Goswāmī was acquainted with the family. He went everywhere for *mādhukarī*.

And the householder was also given dream at the same time. "Sanātana will come, and you must give, hand over Me to him."

Sanātana approached that householder. But the householder was very mortified. With broken heart he gave, he delivered the Deity to Sanātana.

Sanātana went to take that Deity, and placed in his cottage. And something, he gives flower, ____ [?] he collects, and with some salt he prepared _____ [?] bread, and offers to Him. And he takes that.

A few days after, another dream came in him. "Sanātana, I can't eat this _____ [?] salt. First deliver salt. You must give some salt there, because I can't eat without salt."

Sanātana Goswāmī told, "You, my Lord, You have come to tease me. To tease me You have come. I'm a *sannyāsī*. Where shall I get that salt thereby?"

"No, no."

Then what to do? He's to get some salt. Then again, Sanātana found he must apply. Otherwise ____ [?]

He does not keep me in His camp _____ [?] Then Sanātana says, "You have come to tease me, my Lord. _____ [?]

"Sanātana, you'll have to do much more, higher duty _____ [?]

That is not under *arcana*. That is another, higher thing.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, [sa bhaktaḥ prākṛtaḥ smṛtaḥ]

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

When a devotee cannot appreciate devotion into the heart of a devotee, a Vaiṣṇava. Can't appreciate Vaiṣṇava. Can't serve Vaiṣṇava. _____ [?] a man. And there is the Deity. Deity has come direct. And here's a man - how much devotion he's got I don't know. So in such stage the Deity worship will help us more. And when we can understand that in the heart of a devotee, whatever thing is there, he's regulating his whole activities, whole life, for God consciousness. A little of God consciousness is regulating a man, there is higher presence of Deity, than the Mūrti. _____ [?] Then he will, leaving the worshipping of the Deity, he will come to serve a Vaiṣṇava. He finds that the higher kind of spiritual presence is in the heart, and that is regulating his whole mental system. That is more efficient presence there. And if I serve a Vaiṣṇava, then that kind of pure and higher spiritual serving substance, will come from his heart to my heart, and will awake in me.

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Śrīla Śrīdhara Mahārāja: ...the background of the whole of misconceived area, *māyāic* area, *māyā*. Then, that mixing produces so many *brahmāṇḍas*. So many particles of misconceived area.

...

...who are connected with the misconceived area.

And the second representative of Him as Garbhodakaśāyī. He's at the bottom of each *brahmāṇḍa*. There are innumerable *brahmāṇḍas*.

And Kāraṇodakaśāyī is at the back of all the creation in the ocean of *māyā*. So many bubbles are floating on the ocean of *māyā*, misunderstanding.

And the next, there are so many *brahmāṇḍa* constituent parts of the *māyāic* world and at the bottom of each *brahmāṇḍa* there is one Whose Name is Garbhodakaśāyī, the representative of Kāraṇodakaśāyī.

Just as with the governor or district magistrate and this local magistrate.

In this way the Kāraṇodakaśāyī at the head of the whole misunderstanding area. And He has got some connection so that we may think Him as Mahādeva, Śiva, Who is in connection with *māyā*. The consciousness that has got direct connection with misunderstanding, misconception, that which is at the root of the whole misconception area, Kāraṇodakaśāyī. And so many constituent parts in the misconceived area and every representative in the Garbhodakaśāyī, or Hiraṇyagarbha, He represents Kāraṇodakaśāyī in each *brahmāṇḍa*, Garbhodakaśāyī, Hiraṇyagarbha.

And from His navel, this *navi*, a lotus coming forth and there the fourteen stages of misconception have been adjusted. And on the top there is Brahmā, and through Brahmā He begins creation. That is this cosmic world, cosmos. Garbhodakaśāyī.

And then another representative of His, the third, He enters into every *jīva* soul, Kṣīrodakaśāyī, or Paramātmā. So three Puruṣa, one at the bottom of the whole *māyāic*, the whole misconceived area. Another at the bottom of the whole *brahmāṇḍa*, the constituent parts. And the third Puruṣa Avatāra at every *jīva* soul's heart, at the heart of every *jīva* soul, to guide him as Paramātmā. Three phases of Nārāyaṇa, Viṣṇu, within this Paramātmā who is at the heart of every soul, individual, He's known generally as Kṣīrodakaśāyī, or Paramātmā, or Viṣṇu. He's *palankata*, He maintains, He sustains everything here in the *māyāic* world. *Satya*, *raja*, *tama*, creation and destruction, and the sustenance in the middle. Creation and destruction, *raja* and *tama*, and the sustenance in the middle, that is done by Viṣṇu, creation by Brahmā, destruction by Rudra, Mahādeva. Which we find in this mundane world of misconception.

And Advaita Ācārya is identified with Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī]. Who is at the background of the whole of misunderstanding creation. And also, His another aspect as a devotee just in the verge, in the lower position of the Vaikuṇṭha Nārāyaṇa. This is Advaita Ācārya. And as Mahā-Viṣṇu's devotee, he comes, he appears here, just as before Mahāprabhu comes, and he began to pray.

"We see so many painful stages and positions of the *jīva* suffering."

And perturbed by that, moved by that, he prayed for the Lord to come here, and to deliver and to save them from the clutches of *māyā*, and by giving them proper devotion and attraction and affection for Kṛṣṇa consciousness. So first Advaita Ācārya descends here, and then he looks around and finds that people are all apathetic to the truth, to Nārāyaṇa.

"They're very fond of worshipping demigods, so many demigods. And going on with their temporary pleasure searching. Mad with that, without caring for their own soul, or liberation, or the life after liberation to have a proper adjustment in Kṛṣṇa consciousness."

And he's too much disturbed by this scenery, he prays very fervently for the Lord to come here and to preach the Name, the Supreme Name, *Nāma-saṇkīrtana*, by which a general amnesty, and peaceful trial, effort, may be done to start a campaign towards home, back to God, back to home. This *Nāma-saṇkīrtana*.

And Mahāprabhu with others they also gradually come down here and begin Their *Nāma-saṇkīrtana*.

golokera prema-dhana, hari-nāma-saṅkīrtana, [rati nā janmila kene tāya.]

[Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra.] [*Śrīmad-Bhāgavatam*, 4.22.15, purport]

The Kṛṣṇa *Nāma* and Kṛṣṇa, one and the same. That vibration, that sort of sweet vibration anyhow taken down to this miserable ocean of the world. That is where all they do not understand their own interest, own self, or the environment, but they're madly dancing. As a drunkard they dance without caring, or knowing about who are they, or where are they, what for they're dancing. Just as they say these people are madly engaged in their self-killing attempt. But there, that vibration of the highest type of love divine brought in, and with that *saṇkīrtana* disinfecting this atmosphere. And also creating some influence which can attract them passing so many stages towards Vṛndāvana, the place *golokera prema-dhana*, to Goloka, Vṛndāvana conception of the highest position of reality or consciousness, spiritual world. Which is above justice, above knowledge, above calculation, above morality. The mercy, the affection, the love, the beauty, charm absolute. That is the type there.

I wrote a poem about my Guru Mahārāja, long ago, it runs in this way.

nikhila-bhuvana-māyā-chinna-vichinna-kartrī
[vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī]

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

Our Guru Mahārāja's name was Bhaktisiddhānta Saraswatī. Saraswatī means *vāṇī*, words, expressions, his talk, his speech, *vāṇī*, Saraswatī means *vāṇī*, speech. With the speech, with the storehouse of which I am. Bhaktisiddhānta Saraswatī, what does he mean? His name, what does it mean? Saraswatī means *vāṇī*, that is his words surcharged with what? The first thing is *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*. We can find in his speech that he's cutting asunder all the ties and attraction of all the people in this world for mundane purpose, the world of exploitation. His speech is always cutting asunder, demolishing, smashing everything in this misconceived world. All the misconceptions are being smashed by his words. This is the first effect of his words.

And the next, *vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*. The second result we find from his speech that he goes to deplorable end, all the different attempts of the great theological scholars to search for liberation. *Bhukti* means enjoyment, *mukti* means liberation, emancipation from enjoyment. He puts a stop to all scholarly investigation of all different kinds of conception of liberation. That is the second result of his speech, his words. This effect, first stops enjoyment, and second stops liberation. So this is nothing, mere liberation is nothing. That is, we must get something positive, and not only liberation from the negative that is not the highest acquisition.

So *vibudha-bahula-mṛgyā, vibudha* means scholars, *bahula* means their various and deep attempts for the solution of the liberation, the attempt. That is smashed also by his words.

And the third, *śithilita-vidhi*, loosening the strictness of the rules and regulations. *Raga*, which is our inner earnestness and faith and attraction, affection, love, only through that to take us towards *rādheśa-dhānī*. By that to worship, to serve, where Rādhārāṇī is serving Her own Lord. Takes us there.

These three steps, by first step he drives away all our *moha*, our ignorant attraction for this *māyāic* attraction for the enjoyment of this material world in the misconceived area.

And the second also he discourages only to search for liberation or emancipation from this enjoyment. That also he discards. He offers something positive. And what is the nature of that positive? If we make much attention towards the *śāstra*, the rules regulations, calculation, according to that if we approach towards our achievement, then that will be less gaining.

But if we neglect any calculation, and from the heart of our heart, we with much earnestness without caring for rules, regulations, *śāstra*, *mahājana*, *sādhu*, we can offer our heart for the charming Lord, beauty, and where Rādhārāṇī is serving in that, through that divine love, Her consort, Her Lord, that he really wants us to gain.

Our Guru Mahārāja's words are surcharged with such things. First smashing this misunderstanding, and neglecting mere liberation, and also discouraging the calculative devotion. And finally he's giving us the unlimited beauty and domain of love, and to approach through the love of our hearts, sincere love of our hearts. That is his gift. His words are a storehouse of such things. Firstly neglecting all these three stages, this *brahmāṇḍa*, then the Brahmāloka, and Paravyoma, neglecting entrance into Goloka. And there that sort of wealth he comes to distribute to all.

nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī

Neglecting the formality, but with the heart's spirit, proper spirit, and love, the searching for Kṛṣṇa, he gives us, encourages us that thing within us. And that can lead us to the domain where Rādhārāṇī has been through Her highest love is worshipping or serving Her Lord Kṛṣṇa. That he gives us, in one very short *śloka*.

That is appreciated very much by Acyutānanda and Maṇgala ____ [?] when this Maṇgala _____ [?] went to see Acyutānanda.

Acyutānanda before that he told something, "By the request of ISKCON some are against me."

Maṇgala _____ [?] told that, "I saw him and I told, do you remember that stanza of Śrīdhara Mahārāja? That *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*?"

He also told, "Yes, I remember. That comes from his heart. And you have said something against him. What is this?"

"Oh. I was somewhat manipulated to do that."

Then he wrote a letter. Have you seen that letter of Acyutānanda's?

Devotee: Yes Mahārāja. (I've read it many times.)

(Śrīla Śrīdhara Mahārāja: Many times, after coming or before?)

(Devotee: After coming.)

(Śrīla Śrīdhara Mahārāja: And he told that I like to come here. But I did not reply to his letter. Let him come, if he comes then I shall talk. That gentleman heard from me something. He lived here...)

...for nine months, and heard from me, and gave an article into *Back to Godhead*. And that was appreciated very much I was told by him. "From shore to shore" he told, just pronounced these words, "From shore to shore it was very much appreciated, this article, the materials I got from you, and I wrote in the *Back to Godhead*."

Then a reaction came against him. "Leaving away Swāmī Mahārāja, you are taking in another gentleman as a preceptor, in the preceptorial line, you are indenting another gentleman from Navadwīpa. This will loose our credit."

Then some pressure came. Then he came here to enquire from Govinda Mahārāja, because Swāmī Mahārāja gave a letter in the name of Govinda Mahārāja, that, "I rely on Śrīdhara Maharaja. I send them two disciples there, and they will remain, and they will be able to learn true devotion from him. With this idea I send them there."

So Acyutānanda told them that, "By the order of Swāmī Mahārāja I came, and he has written that I shall have to learn many things from Śrīdhara Mahārāja. So I did, I heard from him. I'm not to be blamed for that."

But at that time that letter could not be found. Ha, ha. The original letter, that could not be found. So he had to tolerate some undesirable things from his Godbrothers. Hare Kṛṣṇa.

The form and the ideal. So Kīrtanānanda came, "Do we not care for form?"

"No."

Form breaker. You are also all of that type. You were already in some formality, either Christianity, or Islam, or Judaism, or something, you were there within the form. Why you have broken that form and come, joined Swāmī Maharaja? For the ideal. If the form can distribute the proper ideal, then that is all right. But mere form cannot be respected. As long as it's doing service to the highest ideal, so long the form should be encouraged, and that should have recognition. Otherwise, deviating from the ideal, that form is abusing itself. So we're not worshippers of form. We're worshippers of the ideal.

Sarva-dharmān parityajya. Sva dharme nidhanaṁ śreyaḥ.

[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]

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

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

That is also to make too much for the form. We must die in our own position where we are born. But again, *sarva-dharmān parityajya*, the revolutionary advice is there. No risk no gain. If you are caught by the high ideal, you must leave the formalities outside you, around you, and march boldly towards the ideal. Especially in this human form, it is very rarely to be found, and if we lose this chance, then again when we shall get that, another occasion, such a chance we're not sure of that. So this most valuable time in human body we shall try our best, utmost, to march towards the goal, recklessly and boldly so that our, with the great devotees, the agents of Kṛṣṇa on our head, they will help us, guide us. Those unknown and who are *para-duḥkha duḥkhī* [*Śrīmad-Bhāgavatam*, 5.18.12, purport], always feeling pain for other's suffering. Those magnanimous guides are on the way, they will help us to take towards our goal. We shall try our utmost. He is there. He's everywhere.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If I'm making an attempt for higher things, then how can I be disturbed by the agents of Satanic clan. He's there. I must be sincere in my search. That is what is necessary, I must be friendly to my own self. That is sufficient. Others cannot do anything on us much injury, much harm, others cannot do. We're our own enemy. We must have control of our own house. That is what is necessary. And with the help, heart within, God overhead. He's everywhere with His full mercy. He's eager to receive us as His friend. And we must prepare ourselves wholeheartedly to make advance towards Him. That is what is necessary. He's everywhere. He's hearing everything. Only we have built wall against Him. Our own built wall must be broken down. That is misconception, in the form of exploitation, that is enjoyment, and renunciation, mere liberation. Not positive participation into His service. So cruel, so hard hearted we are. But when that wall is broken we can find His self everywhere. Everywhere, His assurance.

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

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]

"Who wants to, tries to see Me everywhere, I always protect him, seeing Me everywhere, and ultimately he sees Me everywhere. And while in this life or after, he cannot but be within Me, or within My direct consciousness. Try, that I'm to be searched."

Kṛṣṇānusandhāna. Searching we are always for our little negligent comforts. That must be dismissed, brushed aside. Search for Kṛṣṇa.

Where Mahāprabhu showed, "You, My friends, show Kṛṣṇa to Me. I can't stand without having a glimpse of His figure, My Lord's figure."

Searching, deep hearted searching for Kṛṣṇa. He's worth deep searching, worth deep searching. And the searching as much as it will be deeper, so much we'll be sustained. It will feed us, that sustenance that will feed us, give us strength for searching more and more. *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]

The *bhakti* will encourage *bhakti*. Devotion will produce devotion. In this way, further we shall go.

The capitalist with a small amount he begins the business, but rolling business, rolling gradually capital grows and the income also grows. In the beginning with small capital a merchant may begin his business, but in the rolling business the capital also grows, and the income also grows.

So in this way, *bhaktyā sañjātayā bhaktyā*, devotion will breed devotion, devotion will breed devotion, produce devotion. In this way it will go on. Gaura Haribol. Gaura Haribol. One who has got this sort of higher experience of divine love in their heart, they cannot find any taste anywhere. Nothing is tasteful to them, but Kṛṣṇa. No less than Kṛṣṇa conception of the Lord, friend, can satisfy them, any time.

"And who are satisfied with Me." maya santustami sadba sukha maya do [?]

"Whatever direction he will cast his glance he will find, 'Oh, good news is coming,' who is satisfied with Me. And who cannot find Me whatever direction he casts his glance he will find only anxiety and trouble."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Yasmin tuṣṭe jagat [tuṣṭam priṇite priṇito jagat]* [By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

If we can find Him, then we'll be quite at ease.

"Oh, my guardian is everywhere. His hand is everywhere. Everything under His control. And He's my friend, my guardian. Then why should we care for anything else here? I won't care for anything because everything must have to come through the direction of my guardian's hand. He's friendly."

Suhṛdaṁ sarvva-bhūtānāṁ.

[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 the controller of everything, but I'm friendly to everything, to everyone."

So when you can realise this fact, then only you are relieved from all sort of anxiety, no anxiety, because the director and dispenser of everything, I'm represented there, well represented. He's my friend, my well-wisher, my guardian. Then no anxiety.

Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati.

"He can only find peace, who can see Me everywhere, over all."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Here I close the class.

...

Devotee: ...Caitanya Mahāprabhu ever carry a *tridaṇḍa*, or only *eka-daṇḍa*?

Śrīla Śrīdhara Mahārāja: Formerly He took *eka-daṇḍa*, but mentally or spiritually He took *tridaṇḍa*. Because, after taking that *eka-daṇḍa* when He was starting towards Vṛndāvana, He chanted a *śloka*, and that is mentioned in the *Śrīmad-Bhāgavatam* from the chapter of *tridaṇḍī-bhikṣu*. In *Bhāgavatam*, eleventh canto, where Kṛṣṇa is giving advice to Uddhava, there is a story relating *tridaṇḍī-bhikṣu* of Avantī.

(Avantī means Jaiminī, parent with Jaiminī, in Gauḍīya [?])

Where Kṛṣṇa took His training from Sāndīpani Ṛṣi. Got His sacred thread of a *kṣatriya* and passed sometime there. Went to fetch the fuels from the next jungle in the *āśrama* of Sāndīpani, Avantī.

There a rich *brāhmaṇa*, he was very miserly, and not discharging any duty of *varṇāśrama*. Everyone was very much vexed with his behaviour. At last his fate turned down, and everyone came to be his enemy, the dacoits, the thieves, then the borrowers of money, and then the court case. So many disasters at once fell on his head, and he turned to a poorest man of the town. Then he took *tridaṇḍam* and left his house.

"Why this great change in my life? What is the cause? This is the time, or the planets, or my ill fortune, my *karma*, or the society, or the gods? Who is the real cause of my misery?"

Discussing all these points he took *tridaṇḍa* and began to wander at large in the country. And at last he came to conclusion. There was a *śloka* from his mouth.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṇghri-niṣevayaiva

[The *brāhmaṇa* from Avantī said, "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā,* 3.6]

At last he came to this conclusion. "By accepting this dress of a *tridaṇḍi* I shall engage my thought, word, deed, in the service of Kṛṣṇa, and cross the ocean of ignorance and misunderstanding. And I shall reach the feet of Mukunda for His service, in this way."

So Mahāprabhu took externally the *daṇḍa* from a *māyāvādī sannyāsī*, Keśava Bharatī. Though just before His taking *sannyāsa*, He gave His mantra to the ear of that *sannyāsa guru*.

That *sannyāsa guru* sanctioned that, "Yes, this is the mantram I'm to give to You."

In this way He took it from him. And no sooner He got that *daṇḍam* He ran madly towards Vṛndāvana singing this *śloka* of *Bhāgavatam*, this poem, *tridaṇḍī bhikṣu*.

And what is *tridaṇḍa*? *Eka-daṇḍa māyāvāda eka-daṇḍa*, only one, nothing else. _____ [?]

And the *tridaṇḍa*, Puruṣa Avatāras, Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī, representation of these three aspects of Godhead that are in connection with this mundane world.

And also it shows the way, that you control your body, word, and mind - thought, and engage, the punishment, *daṇḍa*, punish them for their previous activities cooperating with this world. And from this time engage them in the service of Kṛṣṇa, and not for any other purpose. This is that *tridaṇḍa*.

"I have taken it. Now I'm meant only for the service of Kṛṣṇa, and not for any other worldly purpose."

With this token in hand, one goes out here, there, everywhere. *Kāya-mano-vākya*. He'll chant the Name of Kṛṣṇa, think the *līlā*, the pastimes of Kṛṣṇa. And as body also he will roam about the holy places of Vṛndāvana, Navadwīpa, the *līlā* form of Kṛṣṇa. In this way.

And if they have got any positive engagement in coming in connection with the *sādhu*, superior devotee, then under his direction he may have engagement more intensely learning

higher devotion by engaging the body, the mind, and the words, in the service of Kṛṣṇa, for preaching the noble and greatness of the Name of the Lord. That sound aspect, and from sound many other aspects will also come in connection.

That is *tridaṇḍa*, three, representation of three.

And also at the same time it is conceived as Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these three aspects of the Supreme Lord that are in connection with this mundane world. Kāraṇodakaśāyī, that is the root of the whole *māyāic* sphere. Garbhodakaśāyī, at the bottom of one whole *brahmāṇḍa*. And Kṣīrodakaśāyī, at the heart of every *jīva*. In this way three aspects of the Supreme Lord that are connected with this mundane, misconceived portion of the truth. Their representation.

And there is another representation of His own servitors, *tridaṇḍa* equal, and one a little less, and that less, that represents the *jīva* himself, the carrier of *daṇḍam*, *jīva daṇḍam*, there represented.

"That I'm ready as used myself in the service of the Lord."

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

In *Manu-saṁhita* also it is mentioned *tridaṇḍa*, *vākya daṇḍam*, *mano daṇḍam*, *kāya daṇḍam*, _____ [?]

These three are punished, *daṇḍam*. The mind, body, and words, for their misapplication. Mistaken individuals, they're punished, and they're set right, and they're given new, positive, serving line.

"Work in this line. No further, in previous line."

Tridaṇḍa.

83.02.22.A

Śrīla Śrīdhara Mahārāja: He gave an announcement to all the *paṇḍits* under that state.

"That if you accept me as the principal *paṇḍit* in the whole kingdom then no trouble. But if any of you think that you can defeat me in scholarship, in discussion, theological discussion, then you come."

A challenge was given, issued by the court *paṇḍit* of the then king of Kerala.

And a token was sent. "That whoever will accept this, a golden pumpkin, he must catch this, keep it, and he will come to sit in a discussion with me about the scriptures."

Then Yāmunācārya, boy, he was reading in a *tol*, in a school, and the challenge came to his teacher's *tol*. Teacher did not want to displease the *paṇḍit*, so he did not care to take the challenge, accept the challenge.

But this boy, Yāmunācārya, he asked his teacher, "Why don't you accept the challenge?"

"No, no, he's a court *paṇḍit*. We receive much help from the state. If he stops that, then much disturbance will be for want of money in my administration in the schools, so I don't like to disturb that man."

But that boy he didn't care. "If you do not accept the challenge, I shall do it."

"Yes, in your own risk you may do."

And he caught that golden pumpkin. They are rather astonished, the agents.

"You boy, you have the courage to fight with that great *paṇḍit*, a court *paṇḍit*? What do you do? You don't know how great a scholar he is?"

"No. I know or do not know. But I want to sit in a discussion with him. And I think I'll be able to defeat him."

What to do?

Then the boy was presented in that day, the fixed date, in the court he attended.

And just going to attend, the king and queen through the window, they're looking at the path by which the boy will pass towards the assembly where the debate will take place. Then the queen is on the side of the boy, a very beautiful and clever boy, intelligent look. "He will conquer."

The king said, "No. It is not possible. Our court *paṇḍit* is a great learned man of high experience. This boy what he will..."

"But I say this boy will win," the queen told.

"No, no, no."

Then there was a bet.

"If this boy wins the fight, what you'll do? I say you'll have to give your daughter and half of the kingdom. Are you ready?"

The king told, "Yes."

Anyhow, the boy came in the court, a large public throng, crowd.

"The boy is coming to fight with the great renowned scholar of the king. What is this?"

There is a great uproar.

And they sat face to face. The court *paṇḍit* asked, "You boy, will you be able to answer my questions? You want to question me? Put your questions. Whatever you'll say, I'll do away with that, smash your questions."

The boy put very strong common sense, put three questions.

First question is that, "Your mother is not a barren lady? That is my question. You must, you will have to demolish it. I say that your mother is not barren. Now you have to prove that your mother is a barren lady.

Next, the king is a sinner. I say the king is not sinner. You'll have to prove that king is a sinner, a criminal, or something.

And the third, I say the queen is chaste. You will have to prove that she's not chaste."

These questions created a great mood. What to do? What to answer? How to refute it? A dangerous position. Then for some long time the *paṇḍit* was in a very serious mood and waited silently.

Then he came out. "These are absurd questions you put to me. You boy, can you prove this? Can you prove against this?"

"Yes I can."

Then there was a great commotion. He failed and this boy he will now answer his own questions, so bold answers, how can he do this? And there must be some evidence from the *śāstra*.

Then anyhow he quoted one *śloka* from the *śāstra* and proved that somewhere written that, "Whose son, the lady who has produced a son like you, who has got no real merit, but only boasts about his merit, she's a barren lady. Bogus son, a cheater, who gives birth to a cheating man, she's called a barren lady." He gave some quotation from some *śāstra* and also, like, something like that, he produced the quotation from some *Purāṇa*. "Whose son is worthless, his mother can be considered as a barren lady, should be considered."

Then there were so many other *paṇḍits*, and so they approved, and they gave their claps in favour when he produced the quotation from some *Purāṇa*. Anyhow the first question finished.

Next, "The king is a sinner." How to prove that the king is sinner? Then also he proved from the quotation of the *śāstra*. "That the king is receiving the rent from the subjects, and with the money the sin of the subjects is always passing to the king. And the king, to get out of that sin, he practices many sacrifices, *yajña*, towards many gods, and thereby he keeps himself released from the sin." Gave some quotation from *Purāṇa*. And he told that, "With the money going towards the king, their sin is also passing through that. And as it is continued, always taking more money and trying to get out of the sin, sins of the subjects are being accumulated always in the king. And king also by performing *yajña*, trying to get relief from that sin. But it is always continued, so he may be taken that he's committing sin, he's sinful."

In this way he proved with quotations, and the *paṇḍits* were satisfied, then that man was benumbed.

Still one question to be answered, that is the most dangerous. "The queen is not a chaste lady?"

That question also he put in this way, all from the quotations of the *śāstra*.

"The king is supposed to hold some eight gods in him, Indra, all these things, some demigods are supposed to stay with the king in his body always. It is mentioned in the *śāstra*.

Mad devata rajan naropena sthistiti [?]

With him perhaps six or eight demigods are always living with him. So when he enjoys something, the gods are also enjoying with him. So in this sense it may be thought out, that the queen is being enjoyed by many." In this way he produced the *śāstra* quotations.

There were other *paṇḍits* who also approved. This man could not speak anything against him.

But this boy got the extraordinary victory there, and his name from that time was Pritivadhi Vankara. There is still a Maṭh in the south, the *sampradāya*, the name is *Pritivadhi Vankara*. "Who is a dreadful figure to the opponents." *Pritivadhi* means opponent, and *vankara* means "dreadful, furious to opponent." That Maṭh continues today. This was Yāmunācārya boy, young boy.

Now, as there was the bet between the king and the queen, the boy was married with the daughter of the king, and half of the kingdom given to the boy.

Now, this Yāmunācārya , he came from a Vaiṣṇava family. He engaged himself in some study, and also in the enjoyment of the kingdom.

One Vaiṣṇava, [called Nambi], he saw that, "He's a great genius, but now he's married, he's become king, it is a great loss to our *sampradāya*. The Śaṅkara *māyāvādī sampradāya*, they are rising their head so much. And there are not so many good scholars on our side to fight with them. So he thought that anyhow, that Yāmunācārya, he must be taken out from his enjoying life as a king. If he takes up the cause, then of course the Śaṅkara school, we can make them down."

So he used to - Yāmunācārya was very fond of a particular vegetable, *śak*, the leaf of vegetable [called *tuduvalai*]. And that man managed to collect that sort of vegetable every day and give regular supply to the cook of the king, Yāmunācārya.

One day Yāmunācārya told that, "I like very much this vegetable, but this is not available all year round, so where do you get it?" He asked the cook.

"I do not know. One gentleman he supplies it for you."

"Why one gentleman, outsider, he supplies this my favourite vegetable every day? Ask him the cause."

He asked and, "I want to see him once."

Then he told "Yes." Fixed a day and he came.

And when he was present before him he began to cry.

"What is it *brāhmāṇa*? You are crying. I did not do any harm to you. You love me so much, every day you gather from anywhere these vegetables I love so much. And just meeting you, you begin to cry."

"You do not know what pain we're feeling for you."

"Why? I did not give any pain to anybody."

"No, you have done."

"You say what I have done wrong."

"You have left our *sampradāya*. You are mad in enjoyment as a king. But you forget that you are such a great scholar, and lost to our *sampradāya*. The *māyāvādīns*, they're encroaching our *sampradāya*, and you are sleeping. We can't tolerate this. You must come out to save our section, our Vaiṣṇava *sampradāya*. You are the saviour."

Then anyhow he was affected. "Yes I am trying to do."

So gradually he came to the study and to write books against the *māyāvāda*, so many things he wrote. And when he was sufficient aged, old, Rāmānuja was a boy then, rising boy, rising scholar, this Rāmānuja.

Rāmānuja has also got peculiar history. Rāmānuja he first began his study near a *paṇḍit* teacher who came from Śaṅkara school, named Yādavaprakāśa. He was a good *paṇḍit* and he used to teach many students. Rāmānuja, a very young boy, he's admitted in his school. He's serving his Gurudeva.

Gurudeva is teaching so many students, grown up. And there came one line, [*Chāndogya*] *Upaniṣad*.

[tasya yathā] kupyāsum puṇḍarīkam nāyānam [evam akṣini]

And he, as Śaṅkara explained it. *Kupyāsum puṇḍarīka nāyānam*. "Nārāyaṇa's eye is reddish like the buttock of a monkey. The buttock of a monkey is red. *Kopi* means *banara*, that monkey. *Asana* where *kopi* takes his seat, the part on which the *kopi*, the monkey takes his seat, that is the buttock, and that is reddish. So Nārāyaṇa's eye is compared how? As red as the buttock of the monkey." He was explaining as Śaṅkara did.

Rāmānuja could not tolerate that sort of explanation, and tears fell on the back of the professor. He was perhaps rubbing the back or something, or the head, serving his Guru, the professor Yādavaprakāśa, and a few drops of his tears fell on his back, Yādavaprakāśa.

"You are weeping? Why you are weeping? What has happened here? Is there any pain in your body suddenly? Why do you weep?"

Rāmānuja had to tell. "By hearing your interpretation of the *Upaniṣad*."

"Interpretation? What interpretation I have given which can make you weep and shed tears?"

"You compared the holy eyes of the Lord Nārāyaṇa with the buttock of a monkey, as red as the monkey buttock."

83.02.22.B_83.02.21.A

Śrīla Śrīdhara Mahārāja: ...came from that demon, Manima [?], and he came here as Śaṅkara. That is the opinion. But we do not accept that. What is given by Mahāprabhu, we put it on our head.

And also, Śaṅkarācārya told, that Madhvācārya told, that the *gopīs* in Vṛndāvana they're all heavenly prostitutes. Of course it is mentioned that some such entered into them, into their body. Just as Droṇa entered into Nanda, Dharā into Yaśodā. There are so many things come and live together with one soul, it is possible, it is mentioned in many places. So they may come to live along jointly with the *gopīs*. But really *gopīs* are very high, higher than ordinary conception of any Deity of any places. But Madhvācārya had some sort of opinion in this way.

Then also he preached, as we're told by one of his very *paṇḍita* scholarly followers, that in Śrī Mūrti, within, there is the Deity. Whereas we think that wholesale of Śrī Mūrti is Divine. And we had a talk with one of the biggest Ācāryas of the *sampradāya*. But he could not stand when I cited the example, that when Kṛṣṇa was hit by an arrow by Jarābad, then blood was oozing from His body. But that blood is not material blood. That was a show. So also with the Śrī Mūrti. Though it may be seen to possess some of the mundane characteristics, that is all *māyā*, misconception. Really, it is all spiritual.

Just as Sīta Devī. Sīta Devī's body was not mundane, though it was treated like mundane by Rāvaṇa. It was allowed to be treated like that purposely, but the body was not mundane in any way.

So some difference we have got from the Gauḍīya standpoint of Śrī Caitanya Deva with Madhvācārya. But still as He accepted this Keśava Bhāratī as His *sannyāsa* Guru, He accepted Īśvara Purī, Mādhava Purī, they all came from Madhva group, Madhvācārya group mantram. And the Gaya at that time was a big seat, a temple of the Madhva school at the time of Mahāprabhu.

So Madhvācārya he was very strong. He's told to be the incarnation of Hanumān and Bhīma. They say they connect with Madhvācārya Vyāsadeva, and Bhīma Kṛṣṇa, and Hanumān Rāmacandra. As Hanumān's duty towards Rāmacandra relation, as Bhīma's duty towards Kṛṣṇa, this friendly service, and so Madhvācārya's relation towards Vyāsadeva. Vyāsadeva is also incarnation of Viṣṇu. In this way they put it, the Madhva *sampradāya*.

Madhvācārya one day - he had strength, very Herculean strength. There was a piece of stone which was removed from one place to another for some purpose, to bridge over or something. And there it is written, "This piece of stone was carried from that place, here to this place, by the single hand of Madhvācārya. What is not possible to be carried by at least twenty or more strong people, with one hand Madhvācārya carried the same." It is mentioned, it is written in that inscription there in the stone.

Then Madhvācārya when he went to Digvijayī in his journey, to hold meeting and refute in the opposite party, he had a bull which carried his books, necessary books for the evidence of the, to be shown to the opposite party.

And once one disciple asked him, "After you, who will preach your doctrine, and who will write commentary on your valuable books?"

He pointed out to the bull. "This bull will do that."

Then after Madhvācārya, his four disciples successively sat in his throne. Padmanābha, Śrī Madhava, Śrī Padmanābha, Śrī Nṛhari, Mādhava, Akṣobhya, Padmanābha, that Acyuta Prakha, first disciple, that was the first successor, Madhva, Śrī Padmanābha, Śrī Nṛhari. Then there was Narahari, he was a minister of this Behanara royal family, that Narahari, good scholar, he was the second successor. Then Mādhava, the third successor was one Mādhava, direct disciple of Madhvācārya. And the fourth, Akṣobhya, the fourth successor of Madhvācārya and his own disciple.

Then Akṣobhya was thinking one day, whom to accept in succession in our line.

Madhvācārya told that, "This bull, he will come afterwards to preach my doctrine."

In this way, in a preaching campaign he's sitting in a mango garden. And a tank, a lake, was on the side. And suddenly found that a man dressed in military dress, garment, uniform, just came and there was a bathing *ghāṭa*. And he got down into the tank, and with his mouth connecting with the water he's drinking.

Then that suggestion of Madhvācārya just came in his mind.

"This man is just like a bull drinking water in the tank." A suggestion came.

Then after he had finished his drinking, this Akṣobhya Tīrtha called him nearby. And then began to talk with him and gradually found that he's much interested in religious philosophy. And he became his disciple. And afterwards he became Jayatīrtha. Akṣobhya Jayatīrtha.

Jayatīrtha was a great scholar, and he has written the books very argumentative, especially against the Śaṅkara school. Jayatīrtha. One of his books is named *Shudhar*. *Shudhar* means nectar, *nyāya-suddha*, the nectar in logic. That is the name of the book. And that has earned much fame against this *māyāvādī* school. Refuting is very natural, and very strong, in that Jayatīrtha's book. His *madhacharia* [?] and other things, *madhachari* Madhvācārya.

You know the *Guru-paramparā*, Śrī Madhapraha _____ [?] Jayatīrtha, then Rājendra, then Vidyānidhi, some Nidhi, then Lakṣmīpati. From there Mādhavendra Purī comes. Vyāsatīrtha Tanudas through Lakṣmīpati and then comes Mādhavendra Purī. From Mādhavendra Purī the Gauḍīya Vaiṣṇava they reckon their origin. A new line, deviation from, because previous to Madhavendra Purī, real symptoms of divine love in Kṛṣṇa was not to be seen anywhere. From Mādhavendra Purī it is traced, that love divine, living love. Living love divine for Kṛṣṇa can show so many signs in the mind and body that makes one cry, or dance, or so many other feats, emotions may come from divine world in the devotions of our affections in Vṛndāvana. Vraja *bhakti*, in the Vṛndāvana type of *bhakti*, this Mādhavendra Purī. And from Mādhavendra Purī comes Advaita Prabhu, Nityānanda Prabhu, and Īśvara Purī, and from Īśvara Purī, comes Śrī Caitanya Deva.

In this way from the Madhva school, the Gauḍīya school has sprung up. Though there is much difference between the theological conception of both the parties. Still, we respect Madhvācārya as he preached against *advaita* school of Śaṅkara, *advaita* school. And he established the difference between the servitor and the served. And it is very natural and real difference. The servitor, the

Lord, and the servant, a real difference. And *jīva* is servant, and He's the Lord, to receive the service. And not in any time he can be one with the Lord. This is blasphemy. In very strong term he has abused this. That to think that, it is the most heinous thing, the servant in some time, or in any time, He can attain the post of his servitor, never, eternally different. Then *bhakti* can stand. The *bhakti* is eternal when the difference between the Lord and His servant is eternal. Then only *bhakti* can be eternal. Otherwise, the *bhakti* will be finished.

What is this? Very strongly Madhvācārya placed this position, from *Upaniṣad bekha* [?] then this *anubekarnam* [?] the *Vedānta*, and many others, the *Mahābhārata* have got their explanation, and many other scriptures. They're all strongly based on difference of the Lord and His servants, *jīva* and Bhāgavan. And difference, eternal difference, and the gradation between the servitors.

This world is also real, although it is not fictitious. Then if at all fictitious why we're caught, then no trouble, all imaginary, then why we're feeling so much trouble? All these things. He has got some sort of reality, but we can get escape from this influence of *māyā*, ignorance.

So Madhvācārya's day of appearance today. We must show some reverence to him. *Ānanda-tīrtha- nāma-sukha-maya-dhāma yatir jīyāt*. His name after taking *sannyāsa* was Ānanda Tīrtha.

ānanda-tīrtha-nāma-sukha-maya-dhāma yatir jīyāt
saṁsārārṇava-taraṇīm yam iha janāḥ kīrtyanti budhāḥ

["All glories to Śrīman Madhvācārya Prabhu, who is known as Ānanda Tīrtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories."] [*Prameya-ratnāvali*]

The *paṇḍits*, the scholars, they accept them as the boat by which we can cross this world of nescience, ignorance. By His instruction, by His grace, we can cross this ocean of nescience, and to go to the liberation, and liberation means to attain the service of the Divine Feet of the Lord Kṛṣṇa, Nārāyaṇa.

Gaura Hari. So I close...

...

Yesterday, the day was of Madhvācārya.

Today, Rāmānujācārya disappeared. He lived near about one hundred and twenty five years, we're told. Of all the Ācārya, the first opposition was given from the Vaiṣṇava section towards Śaṅkara's *māyāvāda*, run by Rāmānujācārya, his *viśiṣṭādvaita-vāda*. Śaṅkara's philosophy is known as *advaita-vāda*, or *keval advaita-vāda*. Rāmānuja's philosophy is known as *viśiṣṭādvaita-vāda*, Panentheism. Pantheism and Panentheism. Distinct, absolute with distinction within.

Rāmānuja followed a particular school in southern India. And before him, Śrī Sampradāya was existent. And they can trace the origin of the present *sampradāya*, in the modern age, from one Śaṭhakopar. Satarji [?], Śaṭhakopar, Manmalar [?] All these names. He did not know Sanskrit, but in

Tamil language, the origin has come, and that gradually developed, and Sanskrit knowing people also came to join that.

Rāmānuja *sampradāya* has conceived there many Āḷvārs, or the agents from the Vaikuṇṭha, has come in that country. One was Kūreśa, Kūreśa, a contemporary of Rāmānuja. One Kulaśekhara Ācārya, he was king of Kerala, but a great devotee. He has written many Sanskrit verses, which is known as *Mukunda-mālā- stotram*. That is contribution towards pure devotion, successful contribution to establish pure devotion. He lived nearby, first century A.D. before Śaṅkara.

So the basis of Rāmānuja *sampradāya*, of course they trace from Lakṣmī Devī. The *catuḥ sampradāya*, the four pure Vaiṣṇava *sampradāya* origins come from four persons. Śrī Brahmā. Śrī Lakṣmī, from her began the Rāmānuja *sampradāya*. Śrī Brahmā from Brahmā. Then Madhvācārya came this Brahmā-Madhva *sampradāya*, Mahāprabhu Caitanya Deva. Rudra *sampradāya*. Viṣṇuswāmī, Śrīdhar Swāmī, they all come from Rudra *sampradāya*. Śiva, He's the first propounder of that *sampradāya*, *śuddhādvaita*. Śaṅkara philosophy *keval advaita*, *vidadvaita*. Śrīdhar Swāmī or Viṣṇuswāmī, Rudra *sampradāya*, *śuddhādvaita*. And Madhva is *śuddha-dvaita*, not *śuddhādvaita*, *śuddha-dvaita*. And *dwaitādwaita* Nimbarka, origin from Sanaka, Sanātana, Sanandan, and Sanat Kumāra. Catuḥsana.

And Nimbarka was the middle age Ācārya, he has got *bhāṣyam*, commentary on *Vedānta*, *Pariyad bhāṣya nimbarka*. Rāmānuja has got his *bhāṣya*, *Vedānta*. Every - Madhvācārya has got *bhāṣya*, Śrīdhar Swāmī has got *bhāṣya*. Then Gauḍīya *sampradāya* has got *bhāṣya*, *bon vedānta*. *Śrī Bhāṣya* is the name of the commentary of Rāmānuja.

There is no caste distinction in the Vaiṣṇava school of the Rāmānuja *sampradāya*. The main, first, modern Ācārya, he comes from a so-called lower class section, that Śaṭhakopar. But he's revered very extensively by the Rāmānuja Vaiṣṇava. Śaṭhakopar, Satari, Nammālwāra, all these is his name. And from there so many Āḷvārs of so many descends of the agents of Vaikuṇṭha, from Vaikuṇṭha, so many, especially twelve in number, *dvādaśaka*. And as I told that king of Kerala, he's considered also one of them, numbered as one of them.

Then Yāmunācārya, from where it got more strength in the Śrī *sampradāya*. Yāmunācārya. When he was a boy [of twelve years old], there is a story, he was reading in a...

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Devotee: Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he used to recommend for *brahmacārīs* the worship of Nṛsiṁhadeva along with Prahlāda Mahārāja. For *gṛhasthas* Lakṣmī Nṛsiṁhadeva. And for *sannyāsīs* Nṛsiṁhadeva alone. Could you explain a little bit.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: [Repeats it]

Śrīla Śrīdhara Mahārāja: Where do you find it?

...

That Ramakrishna himself went to attend that drama and he showed so much charm, "Oh." One young prostitute, she played the part of Śrī Caitanyadeva. And Ramakrishna was very much impressed. "Oh." And even the next day he went to see her in her own quarter. "Oh, you have given me much pleasure, _____ [?]
I'm much impressed, so I have come to see you in this way."

So we shall try not to attain anything which is food for the mind, or food for the senses, but food for the soul. We must hanker after food for the soul.

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 interested 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 such glorification of the Lord except a butcher or one who is killing his own self?"]
[*Śrīmad-Bhāgavatam*, 10.1.4]

Of course the Lord's *līlā* that is sweet, no doubt, but this mundane sweetness, and that sweetness differs. That is not one with here. We must be always careful not to mix these two together.

arcye viṣṇau śilā-dhīr [guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ]

[Śrīla Vyāsadeva states: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."]
[*Padma-Purāṇa*]

When we shall look to the Deity, we must warn ourselves very cautious not to identify the stone with the Deity. The Ganges water, or *caraṇāmṛta*, not to identify the experience of our senses with that holy thing. That is separate thing, beyond my sense experience.

We are always, 'I can't understand. I can't see.' This should be our failing, 'that I can't approach the reality. It is there, but I can't understand. If that happens to make me understand, then I can understand. It is all unknowable, all unintelligible. Still it is there. I can't see.' In this way.

That must not be identified with our sense experience. We must try to find out that it is something else. What I can command by my senses, it is not there. It is in that mood, that colour, in that show, but it is not that. What it is I can't feel. I can't understand. It is *aprākṛta*, it is transcendental. It is not one with my sense experience thing. This sort of feeling should always be when we attend some transcendental object. That is always on the subjective side, super subjective side, not in the objective side. That can never be experienced by our senses, nor by our mind, or even by our intelligence. It is on the higher subject. The matter, the sense, the mind, and then the enjoyer, then the intelligence, and then the soul, and Supersoul on the other side. That is no eye, that is feeler. Subjective symptoms should be tried to trace, subjective. It is in that side, all subjective, not in the objective side. But only to remind that, that comes in symbolic form but it is not identical with that, with the help of this.

Just as the watch is not the time. Watch can show some conception of time, but time is not contained within the watch. The watch may be wrong, disorder. We'll be frustrated.

So here, what we can feel, that can have some corresponding to remind me of that, but that is not this, always this sort of, māyā deesh māyā varsh isvaraya jiva ved [?]

The permanent distinction between *jīva*. *Jīva* is susceptible to *māyā*, victim of *māyā*. And He's the master of *māyā*, on the other side. *Māyā* is servant. *Māyā* is handled by His own sweet will. But we're to be handled by *māyā*, misunderstanding. Otherwise we'll be misguided, misled. So no material attraction should invite us. We must be very careful about where my aim will be always in the transcendental. And it is not very cheap, to get that is not very cheap. The help must come from above.

Hare Kṛṣṇa. Gaura Haribol. Even very few of the liberated souls can go up to that stage of confined consciousness. Even consciousness, even intelligence fails to guide us in the higher level. Only grace of the highest person may be our capital in the highest position. They will guide us. And even our intelligence, reason, all will fail. Hare Kṛṣṇa. Nitāi Gaura Hari.

Simplicity, sincerity, love, affection, but must be independent of mundane relativity. That's the trouble. We're a child at present in the mundane soil. It is very difficult to shake off the mental propensities and experiences. *Pratyakṣa*, *parokṣa*, *aparokṣa*, in the third stage *aparokṣa*, that is complete withdrawal from the world of experience, complete withdrawal, *aparokṣa*. Then *adhokṣaja*, then entrance into some other world. And that is all consciousness, and not only made up of such consciousness, my soul is built up by which, Supersoul, Supersoul soil.

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]

The earth, the air, the water, everything, they're all spiritual, and not only ordinary spirit, Supersoul. The spiritual substance by which I am made of, higher than that, Vaikuṇṭha. There I'm to

go. How is it possible? I shall have to travel there, travel, wander, but the soil is more valuable than myself who will walk on the soil. The soil is made of higher stuff than one who will walk over the soil. It is almost impossible. Still it is possible only when any necessity from that land comes for me, only then. So for His satisfaction. Reality is for Itself. So for the satisfaction of Kṛṣṇa I may be taken over, I may have to walk over a soil, the stuff of which is of higher order than one who is walking over, than my soul. Can you dream? Can you imagine? The soil on which we shall have to walk, that is more venerable, more valuable, than one who is walking over that, that is myself, ourselves. When is it possible? Only possible when a demand is coming from the upper side.

"Admit him, and to come to Me."

They will have to obey the order. "Yes, you go there. You go there."

Only for the purpose of the satisfaction to attend any call from the highest position, that is possible, otherwise not. So *sevā*, service, service of Kṛṣṇa, that can only allow us to walk over the soil which is made up of higher stuff than we ourselves. It is more than imagination, more than dream. Still it is necessity for His satisfaction. So it has been stressed very highly, the Kṛṣṇa *priti*, Kṛṣṇa *priti*, for the satisfaction of Kṛṣṇa we're to go there, never otherwise. Our inner soul has got the capacity to attend the call of Kṛṣṇa and that soul may go over the Vaikuṇṭha, over Goloka, Vṛndāvana, anywhere and everywhere, which is made of higher material than our soul is. It is almost absurd thing, almost absurd.

So the *māyāvādī* says, "No, we can go up to abscissa. From the negative side we can withdraw, and we are to stay permanently in abscissa. We can't go higher."

But only devotional cult comes to us to give this information. That yes, it is possible to go up, but only with the object of satisfaction, not concoction of satisfaction. Real necessity, then we may be allowed. By service my heart will be so pure, and so intolerant, that we cannot live without the service of the Lord. We may be allowed to pass over the soil. So it is not a very cheap thing. It is not emotion, or anything else. The reality is so cruel, so stiff, so high. Only showing some tears, or some shivering sentiments, gesticulation, no chance. How much purity, self abnegation is not sufficient. But Kṛṣṇa interest, Kṛṣṇa higher servant interest, that is all in all. That must be created within our heart. Kṛṣṇa interest, Kṛṣṇa *priti*, Kṛṣṇa *prema*, that is the thing.

So Mahāprabhu says, "Not a drop of that divine love of Kṛṣṇa is within Me. I'm shedding tears so much. It is only to canvass the people, show to the people, 'oh you see how fortunate I am. I have got Kṛṣṇa *prema*, which great numbers of liberated souls cannot hope to get, I have got,' I'm shedding so much tears only for canvassing to the ignorant public for My fame that I'm a great devotee. But really, not a drop is within Me." Mahāprabhu says.

How great a warning it is. Now, should we try for this? Or we should go home and live happily with our mundane family? What is this? This is a hard nut to crack. Gaura Haribol. Mahāprabhu Himself says. So the great devotees, they're of the same temperament. "I'm trying but have not yet got, not yet have I got."

None says that I have got within my fist. But it is a very peculiar thing, that one says, "I have not got, but that devotee has got." They say, they can see, "He has got some favour in him, favour of Kṛṣṇa in him, but I'm devoid of that, I have not got." That is a peculiar thing.

"I have no money, but that gentleman he has enough money." A moneyed man, he may not think, generally, 'I have no money, some, scanty, that is for no purpose. He has got substantial money.'

So this is the nature. Hare Kṛṣṇa. Gaura Hari. It is written there, we all overlook.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

The soil, that is the earth, the water, the air, everything of Vaikuntha, is made of spirit, soul. And I come from *taṭastha-śakti*, and they from *svarūpa-śakti*, higher potency. We *jīva* are the outcome of *taṭastha-śakti*, the marginal plane, and they're of the *svarūpa-śakti*. So the one who is sprung up from this *taṭastha-śakti*, only with the help of *svarūpa-śakti* can they go over that land which is more valuable than him, only by their help. So according to the visa they will be allowed to travel over that soil. Passport has nothing to do. The visa, and there must be nature of visa also. How much confidential freedom may be attached to any particular visa? Will he be able to see the governor, see the president, see the king, the queen, such visa? Or ordinary visa to wander about the street? But classification of visa also.

Nitāi Gaura Haribol. Gaura Haribol. So here in this mundane world ...

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Śrīla Śrīdhara Mahārāja: Affection is such a thing, very valuable, and the possessor cannot say that I have got affection for Him. I have got love for Him. "No, no. How much love have I got? Nothing."

That is the nature of love. Hare Kṛṣṇa. Nitāi Gaura Haribol. Love can only give. The nature of love is only to give, and never to assert that I have love. Even that is also denied there, that I have got love. Love is such a thing, one who possesses that thing, he can never say that I possess that thing, I have got in my possession real love. So fine, so undistinguishable, and so valuable, and so free in it's nature, so subtle, susceptible, sentient, touchy, all these things.

Bhaktivinoda Ṭhākura says, "Suddenly I may have a flash that Śrī Gaurāṅga is Gadādhara, but the moment I wanted to look at it a little attentively, vanished." *Vicakṣaṇa kori' dekhite cāhile, hoy ānkhi- agocara* [*Gītāvalī*, 8a] "Suddenly it may flash something wonderful, but only when I'm more attentive to catch it, finished."

So susceptible, so subtle, so independent, so valuable. It is for that thing we're trying. Independent. So wholesale surrendering to Him, still no surety that we shall get it. The condition is such.

On the other side He's very gracious. He comes to our level to uplift us, that is also true. But that is His will, His will. That is not our demand. We have no right to demand in that way. But from His side everything is possible for Him. He can do anything and everything. He may take up the most fallen, and neglect the higher position also. Everything is possible with Him. He's free, fully free. No explanation to be given to anybody from Him.

Should we try to get friendship with such susceptible, and such rare, and such whimsical, beautiful, ha ha ha. But His beauty is such that everyone wants to become His slave, beauty. And beauty, love, all similar. Love is beauty, beauty is love. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, how are we to propagate, or preach amongst the ordinary people?

Śrīla Śrīdhara Mahārāja: We shall, so this is our safe position, that who will go on carrying the order of some superior agent. *Āmāra ājñāya guru hañā tāra ei deśa*.

[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga / punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

His order I'm carrying out. I have got it by succession from the scriptures, from the succession agents, successive agents, I'm doing. This sort of relative connection in the case of the Infinite. Everywhere there is centre, nowhere circumference. Infinite means everywhere centre, nowhere circumference. We may find agent anywhere. But if you want to go to measure, no possibility. From the scripture. I'm floated to a particular stage, to catch a particular conception of truth. Connecting with that I may go on. Selflessness, self surrendering, and self inspiration.

Vaikuṇṭha, *kuṇṭha* means measurement, Vaikuṇṭha, immeasurable. Vaikuṇṭha means a plane of immeasurable. We're to think like that. Our measuring temperament won't have any position there. So we're to jump there, should we? Ha ha. The world of limitation, we can measure the length, breadth, this height, so many things within our conception. From this reality, should we jump into this land of infinite uncertainty? But we're told that this is transient angle of vision, of reality, this is also like that. We're fools to think that this will remain this for eternity. Never. Everything is Vaikuṇṭha. Everything is infinite.

The atom, break it, the electron, break it, proton, neutron, again if it is possible to break that, in this way, this is also going infinite way, no end. No end, no finite, all infinite. Only the relative position we feel something. Everything is infinite. Our Guru Mahārāja used to tell, that break the most finest constituent part of the world, the atom, electron, etc, again break it, ultimately you will find that Vaikuṇṭha, infinite. Infinite is at the back ground of everything. Which is measurable to you, that is only relative, holding relative position for the time being. Then again it will merge into infinite, so not reliable. What you see, what you trace, what you feel, nothing is reliable. Nothing will stand there forever, so all unreliable, all uncertain. And calculate that and live.

We're afraid to dive into the water, but fish and others, they're enjoying that sort of climate within the water they're happily living. So the souls in Vaikuṇṭha, there they have acquired merit to stand there. They are living happily. From here we're seeing the impossibility, the uncertainty there.

But already there are so many devotees, and their company is encouraging, and it is reality. So *sādhu-saṅga*, *sādhu-saṅga*, everywhere the trace is laid, the association, the company. We cannot know the trouble of travelling, or anything else, what is where, which is which, if we've got a good friend. An intimate friend, if we get there, everything will be easy. So Guru, Vaiṣṇava, *sādhu*, all these things. Hare Kṛṣṇa. Hare Kṛṣṇa.

This is from this side. There are many things to be talked of from the other side. By grace everything is possible. They're benevolent, they're gracious, they're very generous. Everything good is there, so we must not be a pessimist. If we go from the line of right, then we have no hope. But their gracious nature, then of course we can hope many things. This little difference makes a great gulf. The ego, and their grace. Ego is unfit. But we must be conscious of their grace only. Forgetfulness, self forgetfulness for their grace, that can easily take us in that soil. Self forgetfulness for their interest, for the interest of that soil, self forgetfulness. Degree of self forgetfulness, nature of self forgetfulness, that also can be traced. Self forgetfulness may be of different type, different quality, that is also possible.

They're not afraid if they distribute their own thing then that will be finished. That is infinite, no fear of finishing. So the persons they're not afraid that if I distribute our own capital to the newcomers, then we will be in want. No, that is infinite. So not that sort of limited prejudice can be traced there. Only what is unfitness in our side. It is very difficult for us to find out our inner self, which is made up only to give, without taking anything in remuneration. That is the nature of that material, nature of that substance, only to give. By giving, we're calculating how much I can gain, and how much I'm giving for the return. This sort of filthy mentality must be given up, this *māyā*. Giving, that is normal, and that is within us, and that must come together, birds of the same feather come together. Everything will be all right. Only *sādhu-saṅga*. By the association of the devotees we must have training to give. Serve means to give. Self effacement, self surrender, self effacement, self giving, self dedication, finish, self forgetfulness, finish. Hare Kṛṣṇa.

Today is the appearance day of Narottama Ṭhākura.

So hard. After long period of service we heard our Guru Mahārāja say to one of his *sannyāsī* disciples, "You have not seen me. You could not meet me." So many years of service he's rendering under him, still we heard him say that, "You could not see me, what am I." But still he's giving him so many duties to him, to do all these things. After about twenty years service we heard him say, "You did not meet me, could not see me. What you have seen, I'm not that, I'm something else."

Another thing I heard from him. When a *brāhmaṇa*, a priest, got mantram from him, and was talking outside that "this sort of mantram I have got, this way."

Suddenly I entered the room and found him in a very despaired mood.

"They're all trying to understand, catch the meaning, as if they have got everything in the mantram. But I'm devoting lives after lives, but still I'm not able to touch the thing."

I suddenly entered the house and I found that his look, his eyes are disappointed, in despair, showing some sign of despair. What is that? Then I found that he's muttering something, my ear attended what he's very mildly talking. I found that he's attentive to the talk outside. Then I gave my attention towards outside, what sort of talk is going on there. I heard that they got mantram

just now, and they're trying to realise the meaning, explain the meaning of the mantram. They've got initiation and very cheerfully they're trying to consult the purport of the mantram, hopefully.

But here within he says, "I don't touch the real thing, but only from outside I'm dealing it, with the mantram, disappointing. After long trial from different births after births, I'm towards that aim, but still I'm not able to touch. And you beginners you think that with the mantram you have got everything."

In this way, the infinite characteristic. So the measurement of the progress is taken in some negative way. As much feeling of separation, as intense feeling of separation, progress is that much, negative measurement. How much demand, how much hunger, earnestness for the truth, so much he has got. Hankering is the capital, hankering, that is the negative side, hankering. "I'm so low, so mean. No other way but Your grace."

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

["Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gītamālā, Yāmuna-bhāvāvali,* 19]

Bhaktivinoda Ṭhākura says, "As much as one is fallen, s/he deserves so much for Your grace my Lord. And in that consideration I'm the most fit person. I'm the most fallen, so I have got the greatest demand for You, I can demand for Your grace. I'm fit because I'm the lowest. I'm the meanest of the mean, so I'm Your prey. You must have to come to show Your grace to the meanest."

But that feeling must be sincere, not imitation, must be sincere. There's the rub, difficulty is there, the sincerity.

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Śrīla Śrīdhara Mahārāja: ...*nirguṇa*.

...

Devotee: He should try to inquire, and he should be submissive, and have an attitude of rendering service. There's any disqualification that will make the disciple bona fide if he's got those three qualifications?

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: A disciple that he wants to inquire about the truth. He's submissive, and he's got an attitude of service. Will any disqualification make him not bona fide disciple?

Śrīla Śrīdhara Mahārāja: What is the question? Disciple?

Badrinārāyaṇa: He says, "If a disciple is submissive, is there any disqualification to make him not bona fide?"

Śrīla Śrīdhara Mahārāja: Then?

Badrinārāyaṇa: If he's submissive, and he's rendering service, any disqualification to make him not bona fide?

Śrīla Śrīdhara Mahārāja: He's submissive, and?

Badrinārāyaṇa: Renders service.

Śrīla Śrīdhara Mahārāja: Rendering service, and inquisitive. And what is want in him?

Devotee: There may be any other thing that this one will make him not bona fide? That's the question.

Śrīla Śrīdhara Mahārāja: What does it mean by bona fide? What is bona fide?

Devotee: Well qualified to approach the spiritual master and get his mercy.

Śrīla Śrīdhara Mahārāja: The Guru and the *śiṣya*, the preceptor and the disciple, we find in different planes of life. Everywhere the disciple and Guru they meet, and that transaction we find everywhere, in many planes of life. In Paramātmā, the plane of exploitation, mainly, that is also bad and good. Plane of renunciation, that is also of variegated nature. The plane of devotion, there is also different stages. But everywhere the submissive attitude if necessary, and the preceptor will teach him general things. But in the plane of knowledge also, the plane of liberation seekers, there also we find the Buddhistic school, the Śaṅkara school, everywhere the Guru *śiṣya*, the preceptor and the disciple. They must have some qualification, both parties. So first question is, the real plane. Both must come in the highest plane, and there the negotiation, the submission, and the teaching. That may occur in any plane, such things.

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 *Gītā*. *Praṇipāta* means surrender, *paripraśnena* honest inquiry, and *sevayā* serving attitude. Three qualifications in the disciple, in the plane of the inquiry of the higher truth.

And the preceptor he also must be qualified, *jñānī* and *tattva darśi*. He must have *śāstric* knowledge that he can explain the thing how it is. And he must have some realisation of the truth, practical knowledge, both theoretical and practical knowledge the Guru must have.

But the apparent *paramārtha*, spiritual life, even the Buddhistic, the Śaṅkara, the Rāmānuja, the Mādhva school we may find in different planes of life. They think that to renounce the world that is the holiest position, to give up everything and to enter into eternal *samādhi*, which means the eternal stop of his life. Nothing remains, to get out of the undesirable elements forever. That is, according to them, the highest position. Any transaction with the environment is troublesome, so to get the highest relief means to dissociate the environment permanently, successfully. That is their aim and object. There also they require such submission and they explain about the *paramārtha*.

But the Vaiṣṇava they have got another plane of life. They do not want the stop of activity, of movement, that is not. But movement will remain, movement will be for positive purpose, not for negative purpose, undesirable things, but wholesale desirable and positive things. The life must be there, movement must be there, and still that cent per cent holy life we must have.

...

...bhakti is *ahaitukī*, means causeless, and *apratihatā*.

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

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

Ahaitukī means causeless, it is its own cause. None from outside can produce *bhakti*. And *apratihatā*, none can resist its cause. This is *bhakti*, so *bhakti* can give *bhakti*, no other thing can give even a drop of *bhakti*. This is the nature, this is the most original plane of the whole existence. That is love, that is beauty, that is charm, that is the highest conception of divinity. Nothing in the world can produce *bhakti*, only *bhakti* is self existent.

Just as Hegel's theory, "Reality is by Itself and Reality is for Itself."

None can produce reality. Then if anything can produce reality he will be in the first position. The reality must be causeless, it is its own cause. So *bhakti* is its own cause, none can produce *bhakti*. This is the original nature of *bhakti*, devotion. And *bhakti* exists for *bhakti*, not for any other thing, not subservient to any other existence, then also it must not be absolute. Because it is absolute so its cause is within and its object is also within. It does not exist to satisfy any other persons whim. Then if it exists for any other to satisfy him, then he will be the greater thing.

So reality must be, "By Itself and for Itself." *Bhakti* is for *bhakti* and *bhakti* is by *bhakti*. No other outside thing can contribute to help anything about *bhakti*, it is quite independent and absolute. That is our understanding from our Gurudeva and from our *śāstric* knowledge. That it is absolute, none can give *bhakti*, nothing in the world, only *bhakti* can give *bhakti*. So any other foreign element can never produce or enhance our devotion. That must come, the cause of its development must come from within *bhakti* and not from outside. That is our understanding by them, and we're settled, established there firmly. *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]

One great sage asked Kṛṣṇa after the battle of Kurukṣetra, "Kṛṣṇa, I will curse You."

"Why *brāhmaṇa*?"

"You have caused a great disaster. So many widows, orphans, are crying after Kurukṣetra battle, and You are responsible for that. So I want to curse You."

"*Brāhmaṇa*, you have gathered with great penance some power. But that will be finished by your cursing. I won't be affected. Why? I'm in the *nirguṇa* area, I'm beyond all this reality, good or bad. *Ahaitukī apratihatā*. Where I take My stand, that is causeless and that exists for its own purpose, not for any other purpose. So you have with great penance you have collected some force (over all?) that will be finished. But I shall remain unaffected."

Ahaitukī apratihatā. The deepest plane of whole existence is of that character. It is automatic, and it is irresistible, and it is causeless. The wave going on, constant. And anyhow we're to come to the harmony of that. We're out of that so the clash. Local interest or provincial interest has made us separate from that wave who is original and irresistible, that wave going, that wave of love. And our local interest, or provincial, selfish interest has created all clashes. We're to give up that, and anyhow to dance in the same tune with that original plane, that is of devotional love. That is what is necessary. No other thing can give any help to *bhakti* but *bhakti* can give *bhakti*, nothing else.

Cakravartī Ṭhākura in his commentary he has written there. *Ahaitukī* and *apratihatā*. *Ahaitukī* means causeless, she's her own cause, and *apratihatā*, nothing can oppose her. Irresistible wave is going. And we're to identify, go back. Back to Godhead means to catch that wave. And giving up all other local and selfish interest waves, all giver. And that is within us. Really the soul can come in touch with that. And the body and the mind they can never come to any understanding in that plane, it will vanish. And the soul can only dance in that plane, participate in the dancing wave of that plane. This is *bhakti* proper we have understood _____ [?] And it is not possible to budge an inch from that position standard of thinking. No other thing can enhance any *bhakti* but *bhakti*. Only *bhakti* can give *bhakti*, enhance *bhakti*. Everything, that must come from *bhakti*. And *bhakta* means *bhakti*. And no other thing in the world can give *bhakti* - good *karma*, or any power, or anything else of the kind. Only *bhakti* can give *bhakti*, nothing else can give *bhakti*. He can give Himself.

Yam evaiṣa vṛnute tena labhyaḥ. Whomever He will come to accept, he will get it, and not otherwise. He can give Himself, and no other thing can give Himself. *Yam evaiṣa vṛnute tena labhyaḥ. Na medhayā na bahunā śrutena*.

[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]

Scholarship, extensive study, and so many things are mentioned, but nothing can give *bhakti*, only Kṛṣṇa can give Kṛṣṇa, and no one else in the world. And His devotee means His potency, he's delegated, so there means Kṛṣṇa. But no non Kṛṣṇa things can give Kṛṣṇa.

Devotee: _____ [?] is Mahāprabhu Himself, His weapon in this age of Kali. You have Kṛṣṇa. You have love of Kṛṣṇa. But what about the millions of people in the age of Kali who have no Kṛṣṇa and don't care for Kṛṣṇa? They don't care about Kṛṣṇa. The Hare Kṛṣṇa movement has failed. ISKCON has failed. Swāmī Prabhupāda, A.C. Bhaktivedānta Swāmī Prabhupāda's movement has failed miserably. So the Ācāryas will not give up. Lord Caitanya will not...

Śrīla Śrīdhara Mahārāja: It is very rare thing. Failure does not mean on the surface if there is not seen much, that is not failure. Ha, ha, ha.

Devotee: I understand that.

Śrīla Śrīdhara Mahārāja: Real failure is to come out from the quality and not the quantity. It is already mentioned in the scripture the quantity will be very small. Denotation increases, connotation decreases. Connotation increases, denotation decreases. So highly developed persons their number will be very, very few, few and far between.

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]

And in *Bhãgavatam*.

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]

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]

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna
yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] ["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.46-7]

So, then connotation increase, denotation decrease. And denotation higher increase, then connotation must be less, decrease.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mother, you take some *prasādam*, and then after we shall talk again. Now high time take some *prasādam*.

...

...What is religion? I'm not very careful to know. To create *sukṛti*, that unconsciously their energy anyhow should be utilised for the service. And the underground work for those souls he gave his attention very carefully. All these things, whatever he did for the highest good of the people, and that the highest service of the Supreme Lord and Guru. In one word he tried his best to take the Goloka in this Bhūrloka, the Goloka - to take the Bhūrloka into Goloka.

Transformation, transformation, wholesale transformation. The struggling consciousness we've got within us, everyone of us, that struggling is to be converted into transformation of the centred calculative object. Not any provincial, individual, or national, or provincial, or any sort of higher local interest calculation. But the calculation from the standpoint of the whole. And what sort of whole infinite?

"Whatever infinite conception you may have Arjuna, that forms only one of My negligent parts. Your infinite is a negligent part in Me."

That sort of infinite, that sort of infinite is centred, all our movements, calculation, every step we must take. For Itself - Reality is for Himself. Everything for Him. We must initiate ourselves to that sort of knowledge. Everything belongs to Him. That central, and that universal knowledge, we shall be an agent, and we shall be a unit to that sort of movement, where everything is for the

highest centre. And what sort of centre? As I told that, my conception of infinite is His negligent part. Such sort of habit, only through faith it can be connected. Not by knowledge, not by senses, nothing of the kind. Only faith can pass there. Just as electricity can go to a sun or a star, not anything else here. So the faith can reach there, and no other means can connect us with that sort of higher infinite. And we're told that is love divine, that is good, that is beauty, that is your home, after all. This is the most encouraging word. Back to God, back to home. *Svarūpe sabāra haya, golokete sthiti*. You are requested to go back to your home. Everything is quite at home to you, going to the friend's circle that you can conceive what sort of friendliness.

This most courageously he came to preach this, instead of what is going in the name of religion you all know. But he had to establish a particular program cancelling, opposing, and discarding all other waves that are coming to devour us every moment _____ [?]

So this day is the day when our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, whose attempt, whose life was such, he appeared. So it is a blessed day for the world, and we have come together to show our honour and respect to him, and to the day also which gave him to this world.

As we find in Rāmānanda Rāya [*Jagannātha-vallabha-nāṭaka*, 3.12-3]
Tabe sei ghaṭī-kṣaṇa-pala. Alaṅkṛta karimu sakala.

[ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-38]

[This verse was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]

"The moment when suddenly a flash came about the Supreme Lord, I wanted to give a little condensed attention towards and it disappeared. But if such occasion comes again, then what should I do? I shall honour the time. The time which gave Him to me, I shall try to satisfy my best the time, so that if time being satisfied with me, he takes some fixed position, then he will be there in the background. But neglecting the time I wanted to approach direct what the time expressed and I missed. The time passed, that finished, disappeared. But it is a kind of sentiment. But now if such a time comes anyhow in my fortune, then I shall try to worship, to satisfy the time, so that the time may be, may stand for some time. Then on the background my object of heart will be there in the present."

So his day in which he came to this world, we want to worship and show our reverence to that day. That the time may again give that same jewel to us so that we may be highly benefited. Our fulfilment will be assured, we'll be satisfied, wholesale satisfaction we can get there.

Wholesale, full fledged theism. *Śrīmad-Bhāgavatam* says, after giving all the scriptures Vyāsadeva says under the dictation of Devaṛṣi Nārada. "Full fledged theism I'm giving. So far what I have given in the name of religion, all partial standpoint. Because no such person to purchase with price. None I found to give proper price, so I shall have to make the standard down. But here in the last time I'm giving the truth as it is. And those persons that are *nirmatsara*, that can tolerate that if I say them to be servants they won't feel any disturbance. The *so ham* class, that 'I must be a holder of the highest position,' that section eliminated here. And those that have got more tolerating spirit to hear what is truth naked, they have got that courage, that perseverance, that toleration, that higher truth is so high and they're so low, their heart may not fail them, they may not die of heart failure. Such courageous *nirmatsara* where jealousy is eliminated fully, such audience I want to deliver the truth of *Bhāgavatam* that Kṛṣṇa is everything. You are nowhere, you are His eternal slave."

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]

Everything belongs to Him, you belong, you are a property to Him. Can you tolerate to hear? You may not be present in the civilised world, you have no position, a position of a slave. Gauḍīya Maṭh preaches slave mentality to the world. But they're dealing with which? Slave to whom? Slave to the Absolute Good, Divine Love. Your heart, you may not die of heart failure. Such toleration to hear, bold to hear what is truth. Your position you know every moment changing, changing. And every moment you're a prey to death, mortality, every second you're dying. Everything here is always dying, in spite of their trying utmost to maintain their existence. All failure. This is your position, and you're puffed with energy, 'I am the ultimate reality.' This false, hoax. You're being cheated.

But Vyāsadeva says that, "Non-cheating things I'm delivering here, that the Truth is all in all, and you are only a slave, and this slavery is a very highly valued jewel. You try to understand. Slavery to whom? Slavery not to a neighbour, a jungle king. Slavery to whom? All love, all beauty. Everything that comes from Him that is nectar. And you are His property, you are part of the potency, *tatasṭha* potency, or external potency, higher potency. They're all guardians."

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

[Kṛṣṇa says, "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]

You will only find peace in your mind when Who is the dictator of the whole world, He's your friend. He's friendly to you. He's not a robber. He's not a cheater. He has ample, He's infinite, He has ample. Why will He come to rob you, to cheat you? Is He a bankrupt that He will come cheating to collect money, capital by cheating? Only He can give, and you'll be able to give if you come in His connection. He's so high, so noble, so great. Such a news the Vaiṣṇava, the *Bhāgavata*, and Mahāprabhu's school, they want to take to our door. Nityānanda Prabhu approached every ordinary person and rolled on his gate.

"Accept what Gaurāṅga says. Accept Gaurāṅga. Your highest fulfilment is guaranteed."

Appealed with folded palms and weeping and rolling on the gate in the dust.

"Accept Gaurāṅga and you will have such brightest future which is unknown hitherto to the world."

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]

All these things. A pioneer in the present age, this *mahātmā* Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda. He appeared this day, so this is the holiest to us.

With this I want to finish, retire. Hare Kṛṣṇa. Gaura Hari.

83.03.04.B

Śrīla Śrīdhara Mahārāja: ...that is the line, not that _____ [?] No. That is not the line.

Devotee: Bhakti Vijayatīrtha, he always teaches us to think like this. And any offence is my offence. He's not - he's always the humble servant.

Śrīla Śrīdhara Mahārāja: When there were so many came to me with some such sort of hallucination, I asked them - Kṛṣṇa has come to them, so many ladies and gents, Kṛṣṇa Himself is coming as a friend, as husband, as this and that. I requested fervently to them, ask that Kṛṣṇa who comes to you, please withdraw Your, this fascinating self, and appear to me with Your real self. Withdraw these fascinating - the ghostly aspects, and come in real form to us. Please reveal Your grace in the real form, and not in such fascinating ghostly hallucinative form.

Devotee: It's not ghostly Mahārāja.

Śrīla Śrīdhara Mahārāja: There are so many tests to a devotee. In different stages, different kinds of temptations come, in different colour, in different figures. We're to avoid them. It is mentioned in the *śāstra*.
Aṇimā, *laghimā*, *vyāpti*, like the *yogīs*, so many *siddhis* they come. They become, like a servant they approach, so many *siddhis*. *Aṇimā*, *laghimā*, *vyāpti*, *kāmāvasāyitā*, so many things will approach to dissuade from the path of pure devotion. And most humbly we're to beg to be forgiven, and humbly we shall appeal them, please withdraw.

"O Lord. Withdraw Your *māyā*, different sections, different classes, and come graciously in Your real form. As given by Mahāprabhu and Nityānanda Prabhu. The Vaiṣṇava Ācārya come in that form, withdraw these forms. However glamour we may find there, but that should be completely dismissed."

There in *Bṛhat-Bhāgavatāmṛta* you'll find when a *jīva* attains liberation, Māyā Devī, in different fascinating ways, approaches him and says, "I'm your maidservant. Whatever you'll like, I shall serve you. Why do you pass away from my zone to the higher zone? Remain here. I shall serve you to your satisfaction." In this way Māyā herself approaches the liberated *yogī* and comes to him as devotee.

But devotee, the ways of the Vaiṣṇava, they will all dismiss all fascinating figures and proposals, and they will become only the dust of the feet of the Vaiṣṇava. That is their wealth.

Dhūlī-sadṛśaṁ vicintaya. Mahāprabhu Himself says, "Oh Kṛṣṇa, please consider Me as one of the dusts in Your feet. Not even servant."

[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 even a servant of Your Holy Feet, but a dust of Your Holy Feet. Please consider Me."

This should be the nature, and way of our prayer. Others, many things may come as the result of our *bhajan*. But those phantasmagoria should be given up, dismissed. And only the feet dust of the Holy Vaiṣṇava, that should be the aspiration, our goal. The beacon light will be the dust of the feet of the Vaiṣṇava. That is the real path to go to the damsels of Vṛndāvana, their service to attain. From my own heart I appeal to you. Don't bring any blasphemy in the name of Bhaktisiddhānta Saraswatī, and A.C. Bhaktivedānta.

Devotee: I'm saying he appeared to me, he did. He did appear to me. It's the truth. He appeared to me. _____ [?]

Śrīla Śrīdhara Mahārāja: Of course. After reciting the whole of *Bhagavad-gītā*, then Kṛṣṇa addresses Arjuna. "What I have to say, I have said. Now, you're free to select your own course."

Yathecchasi tathā kuru.

[iti te jñānam ākhyātaṁ, guhyād guhyataraṁ mayā
vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru]

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [*Bhagavad-gītā*, 18.63]

"What I have to say, I have said Arjuna. Now you're free to choose your own course."

That is my last word to you madam. You may take any course. But this is my appeal to you all. What more can I tell you. This is my heartfelt appeal to you. Hare Kṛṣṇa. Are you to leave today or tomorrow?

Devotee: I leave today. I came without permission from Bhakti Vijayatīrtha, so actually I was wrong. I shouldn't do that.

Śrīla Śrīdhara Mahārāja: Please say to Jayatīrtha Mahārāja, this is my appeal, please convey to him. These are my words to him, my request...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: If he himself, or anyone, wants to see me, I like that avoiding that LSD, they may come to me. Not along with that. On my behalf you'll request them, if anyone of you comes to see me, then they may. Leaving aside that LSD they may come here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Because I think that it is my bad fortune that LSD will come with the shadow here. Our Guru Mahārāja was greatly opposed to these things. He fought his whole life against all of these things.

Devotee: LSD is not intoxication _____ [?]

Śrīla Śrīdhara Mahārāja: We know it thoroughly well, that he fought the whole of his life against all these malpractices. Hare Kṛṣṇa. I'm tired. Old age. I'm tired.

...

...Vṛndāvana is included, Mathurā maṇḍala. And then another, Dvārakā. Mathurā Kṛṣṇa, sometimes in Mathurā, then the latter part in Dvārakā. Mathurā, between the two, Vṛndāvana and Dvārakā. Such conception. Then, anything else?

Devotee: Guru Mahārāja. Is each and every living cell within the body a separate living entity?

Śrīla Śrīdhara Mahārāja: Hmm? Can't follow. Every living soul?

Devotee: Cell - within the body, is that a separate living entity, separate *jīva*?

Śrīla Śrīdhara Mahārāja: Not separate *jīva*. No question of connection with any cell. Cell, if analysed, there are many constituent parts. And every soul there, they also again divided, and everywhere there is soul, it may not be so. Innumerable souls are wandering. When necessary they're connected with a particular material substance, and that may grow. If cell is the origin, of the soul, then cell can produce souls. That sort of idea will come. The soul has nothing to do with cell. According to its *karma* it will connect with any cell of any form, or any animal, or any vegetable. Its origin is not cell.

Soul is independent of matter. Matter cannot produce soul. Soul also cannot produce matter.

Soul is marginal potency, and matter is gross potency of the Lord. They're two branches, main, principal, and of lower, comparatively. Two potencies coming from the same source. *Aparā śakti*, the lower potency of the Lord is matter. And little higher potency of the Lord is *jīva* soul, the origin of *jīva* soul. So different potencies coming from the same substance. One is Brahman, another is Virajā. And when they're connected, then it can grow. One is *prakṛti*, another is *puruṣa*. One is light, another is watery substance, another is like light. Two different potencies of the Lord. _____ [?]

...

[bhūmir āpo 'nalo vāyuḥ khaṁ mano] buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

["My deluding potency in this world is divided in eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego."] [*Bhagavad-gītā*, 7.4]

"*Aparā yam*, this is a lower potency of Mine."

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]

And there is another, finer potency, named as *jīva* soul. And that potency, entering into this potency, the movement of the world making possible.

The material potency also in its different stages has been described as earth, water, fire, air, ether, but all material, fine and gross. All material.

But soul - though ether is the most fine - but soul is not in this category. The stone, earth, is gross. And ether is very fine, but still it is the outcome product of material potency. But soul does not come from this, from the same. It is something categorically different from this. And when that can come in contact with this gross potency we find life. These are all lifeless things, life here. And soul also, without this material substance, soul also can live in the higher sphere also, if it's connected with the spirit of dedication. Not with the spirit of predomination.

Gaura Haribol. Any other question?

Devotee: Mahārāja. In Swāmī Mahārāja's books, he says that there's two types of *brahman*. *Saguṇa brahman* and *nirguṇa brahman*. I was wondering if you could explain the difference between the two, *saguṇa* and *nirguṇa brahman*.

Śrīla Śrīdhara Mahārāja: *Brahman* when connected with *prakṛti guṇa*, *sattya*, *raja*, *tama*, three *guṇa* symptom of *prakṛti*, that is material existence. This is conceived as the most gross, and fine, and middle stage, *saguṇa*. When *brahman* is connected, that is *caitan*, spirit, soul, is connected with this matter, then it is known as *saguṇa brahman*. *Baddha jīva*. *Baddha jīva* is *saguṇa brahman*. He's also *brahman*. *Brahman* means consciousness. The portion of the consciousness that's in contact with matter, that is *saguṇa*.

And which has got no relativity with this material world, that is *nirguṇa*.

Guṇa means *satya*, *raja*, *tama*, three *guṇa*. *Guṇa* is a thing like a disease. Diseased *brahman* or healthy *brahman*, normal *brahman* or abnormal *brahman*. Though *brahman* is always normal, pure, but still, when it's in contact with this mundane world, that is with the tendency of 'lording it over,' or the tendency of exploitation, enjoyment, that is *saguṇa*.

And when it is above the touch of enjoyment, or exploitation, engaged in the service, it is *nirguṇa*.

Guṇa means disease. *Brahman* when endowed with enjoying...

83.03.08.A

Badrināràyaṇa:

deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam
[kṛṣṇa-nāma-śuddha-dhāma-dhanya-dāna-sāgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram]

[Śrī Gaurasundar is the Personified Form of that oceanic consciousness of the flavour of nectar which is found in the Holy Name of Śrī Kṛṣṇa. Demigods, perfected beings, salvationists, mystic *yogīs* and dedicated devotees of Śrī Kṛṣṇa sing the glories of the Holy Name of the Lord. Like a rain cloud showering nectar, the mere shadow of the Name extinguishes the blazing forest fire of tormentful cravings and insatiable desires that chain the *jīva* within the material world, a place where the *jīva* again and again experiences the agonies of birth, death and rebirth. I sing with joy

the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.] [*Śrī Śrī Prema Dhāma deva stotram*, 1]

Mahārāja, can you talk on that, speak on that.

Śrīla Śrīdhara Mahārāja: What is translated there in the book?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: *Deva*, the demigods. *Siddha* means the mystics who are masters of subtle powers, *siddha*. *Mukta*, the liberated salvationists. *Yukta*, the *yogī*, that wants union with Paramātmā, or wants the *darśana*, the touch or sight of Paramātmā, that is the inner voice of the Supersoul. Then *bhakta*, who is a devotee. Then, who is praised and worshipped by all these sections, *vanditaṁ*. Admired and praised and praised by all these different sections of higher personalities, *vanditaṁ*.

Pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam. By whom all the troubles that come out of all these circumstances are quite finished. What are they? *Pāpa*, the sin. *Tāpa*, the pain that is the outcome, product of our sin. *Dāva-dāha*, *dāva* means *dāvanal* [?] that in the forest, the conflagration in the forest, automatically some fire breaks out in the forest and the whole forest is burned to ashes, that is *dāvanal*, *dāva-dāha*. *Pāpa*, from the general sin, the fire of suffering that comes from our, the sins of the past years, past ages, lives, and that is quenched, extinguished. That fire is extinguished by whom? Who can do away with all the pains which comes like conflagration, rising from different births of previous lives, they're all finished, extinguished.

And *kṛṣṇa-nāma-śuddha-dhāma-dhanya-dāna-sāgaraṁ*. And who is the giver of the nectar of the Holy Divine Name of Kṛṣṇa? *Śuddha-dhāma*. The Name which is the very abode of divine nectar. *Dhanya-dāna*. Such a very notable gift, *dhanya-dāna*, which makes us very fortunate. That sort of gift, who is the ocean of such gift, ocean of such gift. *Dāna-sāgaraṁ*. There the technical meaning of the word *dāna-sāgaraṁ* means a ceremony in which different types of gift are offered, including even elephants. Various things are offered as gift in some occasion, that is known as *dāna-sāgaraṁ*. He's the ocean of various divine gifts, *nāma-śuddha-dhāma*, His gift is the abode of the divine nectar, the very Name of the Lord Kṛṣṇa. That is whose gift.

Prema-dhāma-devam eva naumi. We praise in hymns, we offer our prayer to such God only Who is the abode of divine love. *Prema-dhāma-devam eva naumi gaura-sundaram*. We chant in praise of such God only adored Who is Gaurasundara Whose gift is such. That is the meaning.

First inauguration that He has, He's in an established position hold up and commands respect of different sections of high personality. The second, the negative side of He is, He can extinguish the fire of all our troubles, the fire. And the third, the positive gift, that nectar which makes us very caught, everyone, very fortunate that the Name Divine. And Who is the abode of such love and sympathy to others, that Gaurasundara alone we shall bow down, none else.

What is this? Flag? Only? Not mosquito?

Devotees: Yes. Flag.

Śrīla Śrīdhara Mahārāja: tomari godhiya avidya bilai vidhita rasana more [?]

I am forgetful of You. So my tongue is influenced by ignorance. Avidya bilai. Attacked by the disease of ignorance, the tongue. Kṛṣṇa-nāma-śuddha. That nectarine Name of You does not please me, does not produce any hankering, earnestness. No taste for me, it is not tasteful to me, the Divine Name. But the devotees they say only one tongue, one mouth is not sufficient. *Crores* and millions of mouths are necessary to take the Name of Kṛṣṇa. There are such devotees, and they deplore their own construction, blame Vivarta [?] Only one mouth he has given to him who is to take Kṛṣṇa *Nāma*. Millions of mouths, lips, and tongue is necessary for him who will take Kṛṣṇa *Nāma*. So much tasteful honey is there, but we're devoid of that. Why? *Avidyā*, *ajñāna*, misconception. We're not getting the proper conception or touch of the thing. It is so sweet, but to us we do not feel so much sweetness there. That is covered with ignorance, the tasting sense is covered with clay, so no direct touch with the honey, so we can't taste. But those that have got their uncovered tongue, they can feel the sweetness of the Name, Nāma. And the eye, the figure, the mind, the quality, and the *līlā* holds that also the heart and mind. So very sweet, so very loving, and so very sweet. But our barren heart does not produce anything useful - thing of truth, of the creeper of devotion which will connect with Kṛṣṇa ..... and connect me with Him. *Bhakti-latā*, will go to Kṛṣṇa and roll on His feet.

...

sado bhasya sri mam detamoni ya cari pranayitam bahid vidyadvan grihisa parames cit prakrti bhi [?]

Who is always being worshipped, alovasya. Sri mam. For His beautiful appearance, worshipped by so many. In the garb of human body. Ditamani yacarhay. Who has accepted this human body, come down here to worship Him. Anyatam bhahadvi. And who has great affinity towards Him, love, affection towards Him. Pranai tahai dibyanai. The gods, dibyanai. Pranai tahai dibyanai giri sa parames cit prakṛti. Girisa means Śiva and parames cit means Brahmā. Brahmā, Śiva, and so many other gods coming in disguise of this human body are worshipping the earnestly charming figure of Śrī Gaurasundara. Beautiful appearance that is related anywhere and everywhere, they're all eye witness. Rūpa Goswāmī, Ragunātha Dāsa Goswāmī, Sanātana Goswāmī, so many writers, they're all eye witness to His beautiful figure. Very charming stalwart. And eyes are very lotus like. And charming complexion, tall figure, and every limb has got the charming representation. They've all described Him, the exceptionally beautiful figure, Mahāprabhu. So many gods came here and in human form, came to worship Him in the form of devotees.

sado bhasya sri mam detamoni ya cari pranayitam bahid vidyadvan grihisa parames cit prakrti bhi [?]

So many gods whose - the principal amongst them, Brahmā, Śiva, etc, the creator and the destroyer of this universe, including them, all the demigods.

sarvatbya sudarn bhajana mudrani [?] And who is showing to His own devotees, His own Name, what is the real line of worshipping the Lord, who He Himself is.

sabhaktay bhasya sudham nija bhajana mudra uprarisam nija bhajana mudra [?]

The way in which He's worshipping that, and also His own worship how it will be managed, it will be done. In both meaning He's showing. sa caitanya kinme pundara pivitoria [?] Rūpa Goswāmī says, "Should I be able to see that holy figure again? Will that come again? Will that appear on my eye again, what I saw previously? Would I be fortunate enough to have a view of that extraordinary wonderful figure? Should I get once more, once more?" Rūpa Goswāmī, he saw first in Rāmakeli. Second he saw in Allahabad, Prayāga. Third he saw, he came to Jagannātha, there. Thrice he had direct experience of His beautiful *darśana*. In this poem he says, "Should I see Him again that beautiful figure whose just directing us how to worship our Lord of heart?"

su esa nama durgam [?] The gods can approach Him with great trouble. It is not easy for them to approach Him, for the gods even. Even the gods could approach Him but with much difficulty.

durgam koti lati sai nopati saran [?] *Upaniṣad*, the highest type of revealed scripture also anyhow showing Him far-fetched. Patishai naiva [?] not very plain. If we can study very deeply, then we can find the *Upaniṣad* is giving hints that He's the most original, the Lord of love, He's the fulfilment of everything. Deep study can disclose only these things. Patishai naiva. The *munis*, the speculationists, good normal speculationists, they will find everything what we want, all is embodied here, it can satisfy all our hankerings.

mahinam sarvasyam prano pati nama madhuri nama [?] And those that surrender, submit to Him, they find Him sweetest of the sweet, madhuri nama.

bedhi jasa prema nama esa pati baddhi bhava [?] And who is seen by the fortunate. He's the very substance and the gist of the divine love of the *gopīs* in Vṛndāvana. As if the divine love of the *gopīs* is personified in Him.

vini jyasa premna nihila pasu balam _____ [?] The heart, the object of the thirst of their heart, as if personified, wholesale. Such said Caitanya Deva.

"Will She come once more before My sight, My eyes? Will She come? Will He come?"

svarupam divyano jagata tulam advaita dvaita [?]

She showed His figure as above everything that has been showed up till now, jagata tulam. Which can never be compared with anything in this world. In such a way he has showed His beautiful sweet figure. And at the same time another meaning, svarūpam, Svarūpa Dāmodara, He showed that Svarūpa Dāmodara he's the possessor of the unparalleled wealth, capital in Him. Svarupam divyano jagata tulam. He's incomparable in the whole of the world. Who? Svarūpa Dāmodara. Because he's in possession of the highest capital of the Divine Love of the highest order. Jagata tulam advaita dvaita. And he showed himself that he's very devoted to Advaita, Kṛṣṇa, or the Advaita Ācārya Prabhu, he's very favourite to Him. By his request He had to come here, as if. Prapanna srivasa. He showed Himself as surrendered in the holy feet of Śrīvāsa, Lakṣmīpati, Nārāyaṇa. And at the same time the devotee Śrīvāsa who was always surrendered under His feet.

prapanna srivasa janito paramananda galima [?] One meaning, that due to ecstatic divine sentiment in him, he's seen by the public as a proud figure, galima. Nothing, incomparable difference he has got in his figure from the whole other beautiful things. The pride of beauty as if very clear in his figure, Paramānanda.

And another, Paramānanda, the *sannyāsī*, Paramānanda the disciple of Mādhavendra Purī, he was a staunch supporter of Śrī Caitanyadeva, and for that he felt himself proud. "That my Guru's brother," Godbrother of his Gurudeva Īśvara Purī, he was a staunch supporter and follower of Śrī Caitanyadeva. For that he felt much pride. "That my Guru appreciates me. My Guru's Godbrother he appreciates me." This sort of high feeling was in him.

paramananda vaina hari dinodhari gagapati devosay gatha _____ [?] And He, the Lord Hari, He's dinodhari. Who is the friend and deliverer of all the fallen souls, the deliverer of the fallen, of the poorest of the poor, that Hari He is. And here also the suppressed meaning, dinodhari. "We're very poorest of the poor." Rūpa Goswāmī says. "And this fellow is also delivered by Him, dinodhari, because He's deliverer and friend of the poor, so this humble person has got a position in His holy feet, dinodhari."

gajapati krpor seka sataka [?] Nārāyaṇa, the Kṛṣṇa, He delivered the elephant Gajarāja. Gajarāja in his past birth he was a king in the Pāṇḍava country. For some fault, he committed some offence against some devotee, so he became an elephant. He showed some gesture of an elephant towards a devotee without caring for him. So he had to become an elephant in the next life. And when that elephant went to take bath in a lake there was a big crocodile and that attacked him, And there was a long fight, and ultimately the elephant he was very much troubled, tired, and prayed for the help divine. And Kṛṣṇa went and destroyed that crocodile and saved that elephant. That reference is here, gajapati krpoor seka tavata [?] Whose heart is melted by the prayer of that elephant devotee, and who went to deliver him from his danger. And the other side the Gajapati, Pratāprudra the king of Orissa, Whose heart melted with kindness for the king, Gajapati. And he was taken in within his home. _____ [?]

"Will it be possible that I shall again have the chance of having a *darśana* of that Caitanyadeva whom I saw in this way previously? _____ [?] Will He come? Will He appear in the jurisdiction of my fleshy eye again?" Rūpa Goswāmī. _____ [?] Whose appearance is like kamad budha madhura dhama ujaratano [?] If it is possible that the god Cupid, millions of Cupids, Cupid who is supposed to be the most beautiful god, and when that is in the fullest stage of its excitement, full grown Cupid and millions in number, if we can imagine, such appearance we find in Him when He's surcharged with the divine love and taking the Name of the Lord."

rasodama kama dhyo madhura dhamo jana tano [?] Looking at His beautiful figure it seems that millions of the beautiful Cupids they're combined into one in its most proud position in its highest glaze. His figure seems like that. _____ [?] That beautiful figure and in the garb of a *sannyāsī*, red robe. _____ [?] And His dress is also seen modified by the lustre of His body, just like the lustre of the sun's glaze. The dress has also been merged by the glaze of His lustrous body. In this way we find Him.

herana nama laksmi _____ [?] The golden colour, all the high quality gold they have got their lustre and beauty, and that has been subdued, such a colour, by His colour. Such a colour we find. The good gold, not this tampered, bad gold, but good gold of the highest type. And that ray, that has been subdued by His ray. Defeating the lustre of so many gold of different high types of gold, that has been defeated by His lustre. Such was the glaze of His body. Should I be fortunate enough to have a look of that figure once more? When He's chanting Hare Kṛṣṇa at the top of His voice, and at the same time He's counting the beads. And around His waist there are the *sutra* and the counting bead bag, and there He's counting, the *sutra*. And there His hands were seen to play with that. The great big lotus eyes. And the hands seem to be like the...

The stand by which we close the door, what is it? Bamboo or wooden? Latch, or bar? A bar, generally, is very flat. Long like that door closing stand.

His hands are playing like that _____ [?]

Both the hands, which can be compared by the door closing stand, they're playing in various ways when He's counting His beads. In such playful posture, Śrī Gaurāṅga. Should I be able to see Him again, by these eyes once more?" _____ [?]

As I've seen, will that come on my eyes once more? Just before the chariot of Jagannātha _____ [?]

Just a little in the front, a little distant _____ [?] He's dancing madly. And the sweat, and so many symptoms of devotion coming on His, apparent, patent on His body. His body is sweating, and He's dancing, and so many signs of devotion are expressive on His body. Will I be fortunate enough to see that figure any more, once more?

_____ [?]

And His own devotees are all chanting the Name of the Lord, surrounding Him. And with pleasure He's dancing. If such a beautiful scenery will come in my eye once more in my life?

_____ [?]

When He was seen just on the shore of the ocean, in Purī, _____ [?] And there were so many jungles, forests. And He took them, took the scenery, just as the forest of Vṛndāvana. _____ [?] And there, "This is, I'm in Vṛndāvana." With this excitement His tongue used to pronounce the Name of the Lord very sweetly. _____ [?]

And with the excitement that "I'm in Vṛndāvana" His gesture, posture, used to take some divine lustre. A new, or exceptional beauty, came, emanated from His figure, that He's in Vṛndāvana.

Should that figure will come to my sight once more in my life?

_____ [?] Sometimes He was seen that He's shedding tears profusely. And near about land all becomes wet with water of His tears. _____ [?]

And His body is full of that - the hairs stand on end. And some inflammation like boils also come, during the root of the hairs in the body. _____ [?] And His body appeared like a kadamba flower.

Have you seen this kadamba flower? In the flower, so many branches oozing on all sides. It's a round flower, and on all sides something oozing from the middle, in a circular way. So many stems are coming out.

"His body seemed to be like the flower of a kadamba tree. The hairs all standing on their end. And the lower part of the hair also like so many boils are coming. Such a beautiful figure. When He's shedding tears, taking the Name, the whole surrounding earth is being wet. And His body is such, with the extraordinary feeling that the Divine Kṛṣṇa and His *līlā*. That appeared in His body very plainly, showing such signs, like a kadamba flower. Will it be possible? Should I get that fortune once more, to get such a figure just floating on my eye?"

In this way Rūpa Goswāmī, who saw Him with his own eyes, he's giving description of His beautiful figure. So it is not an abstract conception from a different place. Like a poet he's describing the beauty of a person in an abstract way. But the eye witness, that had got eye witness of His beautiful figure, they're describing His beauty in such different ways.

"Will it be possible once more to have that appearance before my eyes?"

83.03.08_10_20

Śrīla Śrīdhara Mahārāja: *Jagannāthaḥ swāmī nayana-patha-gāmī bhavatu me*. [*Jagannāthāṣṭaka*] This is by Mahāprabhu.

And _____ [?] by Rūpa Goswāmī.

And Sacisundar kim me _____ [?] by Dāsa Goswāmī.

He's also eye witness. He's also describing His beautiful pastimes, His beautiful gestures, postures, figure, sweet movements. Dignified devotion, all these.

Hare Kṛṣṇa. Here I stop.

...

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]

[01:21 - 33:15?]

Śrīla Śrīdhara Mahārāja: Hari, the Divine Lord. There is a poem in Sanskrit literature.

_____ [?]

All our senses are useless, if it does not get the touch of the taste of the divine ecstasy. It is described in a very intense way. The nature's food, soul's food. _____ [?]

The divine food, *rasa*, *anugraha*, the ecstasy. But by serving attitude, not with any tinge of enjoying temperament. Only through service we can contact with that sort of food. Without which we cannot live. It is impossible to live without food. So also it is like that, soul's food. But to be connected with the serving attitude of high quality people.

So the conception of God is not far and away to the devotees of Śrī Caitanyadeva. Without Him they cannot live at all. That is the position. _____ [?] Our inner urgency of the inner soul. If we can approach with that inner, innate, urgency, which is buried within the soul - if that is awakened, and has connection with the Lord, then our position will be such. It will be impossible to live without His connection of us. Service is food, everything.

The eye cannot live, ear cannot live, tongue cannot live without the corresponding food of them. They will _____ [?] they will cry, disappointed. "I'm not getting the touch of the corresponding faith." That sort of hankering is within for the Truth Absolute. That is the Reality the Beautiful. So much attraction we shall come in connection with, in contact, if we come to touch the Reality the Beautiful. The search for Śrī Kṛṣṇa Reality the Beautiful. So strong attraction if once we can come in connection with Him, that the corresponding side will cry, disappointed. If apparently disconnected for a few seconds, "I can't stand. I can't live."

Gaura Hari. It is possible. So how thick and thin, a natural connection we've got with the Absolute. And now we're far away. We do not care to know Him, to give any recognition that He's our own, we belong to Him. Nothing of the kind. So, so, far away we have come. But the real position is such, if we're in normal stage of life. That is our connection, position, with the Reality the Beautiful. The force of beauty _____ [?]
Duty. The central beauty, attraction. The force of attraction of the central beauty is such. Cannot be measured by our worldly standard.

Those that reached within the jurisdiction they're giving description in such a way. The degree of attraction is so much. The *gopīs* say that, "Only two eyes to see the face? Two eyes only. And there is also the eyelid. What injustice in the creation. The creator does not know how to create. One who will get the chance of having a look on the face of Kṛṣṇa, he has been given only two eyes. And again, that is covered with a lid, eye cover. Such is the way, the creator does not know how to create. It is impossible. So for the ear, so for the nose, the corresponding part."

Such intimate friendly connection we have got with the Lord of our hard heart. And it is very peculiar that we're away, and we have nothing to do with Him. This is *māyā*. This is vulnerable free will, combined by *māyā*, has taken us in such position. *Māyā*, in cooperation with the vulnerable free will, has taken us so far away.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The existence, the consciousness, and the ecstasy. Martineau, one gentleman, instead of ecstasy, he used the word beauty, beautiful reality. Reality the Beautiful. It is Martineau's expression, one Mr. Martineau. Reality the Beautiful. The beauty - some say harmony, but he says beautiful. Reality the Beautiful. Reality the Harmony. Reality the Ecstasy. Happiness, joy, *rasam*, *ānandam* - in Sanskrit. _____ [?] Our heart's innermost necessity, to be found out, what it's aspiring after, innermost aspiration of our heart, of us. What is that? That is to be detected _____ [?]

83.03.20.A

Śrīla Śrīdhara Mahārāja: ...that is difference in the temperament. Then, Kṛṣṇa of Vṛndāvana, Balarāma of Vṛndāvana. No presence of Pradyumna, Aniruddha. In Mathurā also, no Pradyumna, no Aniruddha. In Dvārakā there is Pradyumna and Aniruddha, and Kṛṣṇa, Balarāma already, but They're of different type.

Devotee: Does Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: Rādhārāṇī has nothing to do with Pradyumna, Aniruddha. They're in Dvārakā. Rādhārāṇī is only in Vṛndāvana, there, Vṛndāvana Kṛṣṇa. Up to twelve years of Kṛṣṇa, the direct connection with Rādhārāṇī. After that, indirect connection, *viraha*. Viraha Prakāśa, your Gurudeva. Viraha Prakāśa of Rādhārāṇī for Kṛṣṇa. Meeting, very - one in Dvārakā, and another in *prabāsa*, _____ [?] in Kurukṣetra, from a meeting from far away, enter environment. And that's enhancing more separation pain.

But what's your question?

Vidagdha Mādhava: I can do it. As the Viṣṇu *Tattva* expansions are coming from Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Viṣṇu *Tattva* is generally known, who is the particular function of Kṛṣṇa, that keeps the balance of the creation, helping as a saviour. Helping the good, and controlling the bad. That function of Kṛṣṇa is Viṣṇu *Tattva*.

Devotee: *Śakti Tattva*...

Śrīla Śrīdhara Mahārāja: Vistay dalan sistay palan [?] Sustenance of the good, and suppression of the bad. Sustenance and suppression, that is the function of Viṣṇu, in relativity with this world, the outer appearance.

Jaya idam visvam vyapnoti [?] Sometimes in the broader sense also used, that whatever is pervading through everything, everywhere, can be perceived everywhere. That is also a conception of Viṣṇu. Jaya idam visvam vyapnoti [?] He's pervading, permeating everywhere.

Badrināràyaṇa: Mahārāja. He's asking if Rādhārāṇī also has Her partial expansions? Like Rukmiṇī?

Śrīla Śrīdhara Mahārāja: That is partial representation.

Devotee: That's not the question.

Vidagdha Mādhava: He's asking if the *śakti tattva* expands just as Viṣṇu *tattva*?

Śrīla Śrīdhara Mahārāja: Yes. One and same. Yes. Mahāprabhu says that, "Don't divide the *śakti tattva* into different independent parts. They're all one and same. But their function and presentation are different." In *Caitanya-caritāmṛta* we find, after advising Gopāla Bhaṭṭa's father, Vyeṅkaṭa Bhaṭṭa, then Lakṣmī Devī tried her best to have admission into the *rasa līlā* of Kṛṣṇa, but she failed. For that she's still seen to make penances in the Bilyavan [?], but she could not, she was unfit. Whereas others, Daṇḍakaranya Ṛṣis, and the *śruti*, whose positions are inferior to Lakṣmī Devī, they got entrance into the *rasa līlā*, and Lakṣmī Devī could not."

To minimise the sorrow of the followers of Lakṣmī-Nārāyaṇa, Mahāprabhu says that, "Lakṣmī Devī in the form of *gopī* are serving, getting the advantage of serving Kṛṣṇa. And the *gopī* in the form of Lakṣmī is getting the chance to serve Nārāyaṇa. On the whole they're one and same."

83.03.20.B

Śrīla Śrīdhara Mahārāja: Mostly we're captured by the element of the cover of things, which we can grasp with our senses, eye, ear, tongue, touch, nose. We're captivated there. That is the danger.

We must pierce through, and to find out our connection with the things within the cover. We shall try to find out what is within the cover. Then we shall come in connection with the truth proper.

This apparent charm must be broken to pieces, must be removed. And we're to dive deep into the innermost substance, to get back our connection. Ignoring our outer representation, we must look to the necessity of our deeper person. And at the same time, what we see outside, we shall pierce through that and try to connect with the innermost substance. Covering me, and covering outside, both must be eliminated. Not altogether eliminated, but we must come through - the interest of the inner thing - through the cover, again. Then we'll be able to have an adjustment proper on the whole thing.

And ignoring the inner substance we're only making much of the cover. That is bad. Here also we're making much of the cover, the body, ignoring the mind, ignoring the faculty of judgement, ignoring the soul. That is the non faculty. If we're too much busy with the cover, that is the flesh and bone, there is also misguidance. At the same time, about the environment also, if we concentrate only with the cover, that is also to ignore the truth, where inside there is immense to be explored, to be had, most valuable things within.

Just within us - a man with a good body, but not good mental system, what is his position? Body is a good looking body, but derangement of mental system. No judgement faculty, no heart - that is magnanimity, all these qualities, nothing, only good body.

So, the wealth is within, similarly, what we see, the world of our experience, the wealth is within. And we must not be, must not allow ourselves to be charmed by the cover. In this way we're to move from deeper to deeper to deepest. And we'll be benefited.

The knowledge has been classified into five stages. *Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. Five planes of knowledge.

Pratyakṣa, our sense experience. The plane of our understanding which we gather from the direct experience of our senses. Experience of my own. My own experience. We may consider our knowledge to be confined to that limit.

But if we want to develop it, then we're to accept the experience of others. The experience of the scientist, they're preparing medicine, they're inventing, and I may get benefit of their invention. That is not my direct experience, but that is the experience of an expert. We can get utility of that, other's experience. So *pratyakṣa*, *parokṣa*, my experience, and the next, experience of other persons. We can get benefit from that knowledge.

Then the third knowledge is of higher type. It has been considered that when we're in deep dreamless slumber, we can come in touch with some sort of plane, which is not within the experience, either of me, or of other experts. A third type of plane, which, where we reach when we're in sound sleep. And when we come back from that sound sleep we sometimes assert that, "I had a very good sleep, happy sleep." So some sort of inexplicable experience, or happiness, there. "I had, I got a very good sleep, very happy, peaceful sleep." So some sort of experience of peace is to be traced there. Though it is beyond the jurisdiction of the experience of mine, as well as others, experts of the world. This is the third plane of knowledge.

Now the period is, fourth plane of experience has been inaugurated by the Vaiṣṇava Ācāryas. That we're the subject, we feel, we conceive. We're conceiver, we're thinker, we're feeler. And other things we feel, the object of our feeling, of our knowledge. But there is higher kind of knowledge, who is seer of me, feeler of me, knower of me, but I cannot know Him. My knowing capacity cannot rise up to that plane. It is so fine. My knowing principle is gross. But that is more fine. That can come to contact with me. But I cannot go up to contact with Him. It is so fine. I may be handled by Him, by that substance, my soul, that is Supersoul. Super subjective area existence. That is *adhokṣaja*. The _____ [?] when that comes down to my eye, we may get some sort of experience. And when withdrawn, I can bear only the memory of that, nothing else. I cannot give any proof at my sweet will. I can't do. I'm helpless. Because that is withdrawn. I cannot stand in the witness box, cannot produce Him in the witness box to prove my case. The fact is not there, it is withdrawn already. A fourth class of knowledge. But we can't deny the existence. The most of us who have got such experience they can't deny that there is possibility of such higher experience. We cannot force them, try to remain under our command.

Śrīla Śrīdhara Mahārāja: ...towards the satisfaction of the Lord. And everything automatically done. None knows how.

yasmin vijñāte sarvam evam vijñātam bhavati
[yasmin prāpte sarvam idam prāptam bhavati]

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

If you know one, everything is known. If you get one, everything is got. This is key to the highest life. So you try to have some understanding with the main consumer of everything. All things automatically done. You will get a peaceful life.

[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 am all in all. Only have understanding with Me proper. And then everything is done for you."

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]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, suhṛdaṁ sarvva-bhūtānāṁ

"I am a friend and a guardian to you, and I do everything."

Everything is done from this centre, and you can make some proper understanding with the centre, you have got, you may not have any worries in your life. It is not unreasonable thing. The greatest peace you can find only in this method, that understanding with the highest controlling centre.

And understanding reality comes surrender and faith, that He's good. Absolute Controller is Absolute Good. And He's Autocrat, so no law, no science, nothing has to give anything, He's Autocrat.

So you're not to explore anyway, waste your energy anywhere. Concentrate all your energy to make understanding with the Autocrat Controller. And He's loving, He's sweet absolute. He's not responsible for any other thing, He's all in all. And higher understanding we should surrender and

He will take up your case, consider your case favourably. That is what is necessary in the whole of the universe this one law that will satisfy everything.

Mādhava Maharaja: So, Mahārāja. Parīkṣit, he wants to study international politics, to serve Kṛṣṇa by that study (of a new?) subjects, politics, he wants to serve in that way. Now, is it better to directly approach the controller or to...

Śrīla Śrīdhara Mahārāja:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

As much as you eliminate other obligations of the environment, and collect the whole of your energy and lead towards the centre, that will be more beneficial, bring more prospect for you.

...

Mādhava Mahārāja: One devotee has come from England also, Bhakta-rasa.

Śrīla Śrīdhara Mahārāja: You take care of him, a newcomer known to you only.

Hare Kṛṣṇa. So inform everything to Akṣayānanda Mahārāja, about the latest developments there.

Mādhava Mahārāja: Not much change.

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja has secured a promise to clear off the debt of the loan of *Ambrosia*. One gentleman he has undertaken to relieve him. Ha, ha, ha.

Mādhava Mahārāja: The same day your letter came, he also came and said that he can help. So I thought it's by Kṛṣṇa's arrangement he has come. I was also having a difficult time getting my visa to India, and when your letter came I thought, "Oh, you didn't want me to leave England, that's why I was having difficulty with visa. Until I solved this problem, then I could get my visa." And other devotees they have also promised to help, Janaka and Saranga, they will also all help to collect money.

Śrīla Śrīdhara Mahārāja: A bond to him.

Mādhava Mahārāja: Yes. They've all said that I can come, and they'll take care of the problem for me.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They're unhappy because of leaving you there they have to come ahead.

Mādhava Mahārāja: Also, Dr Sharma, he proposed that he wanted Aranya Mahārāja to buy the house for £40.000. He's ready to sell it to them, by some instalments, if they'd like to purchase it.

Śrīla Śrīdhara Mahārāja: If possibly arranged. Dayādhara Prabhu is also expected to come. A little indifference and pressure from Haṁsadūta Mahārāja perhaps. He was indifferent first, now a little pressure against him. Hare Kṛṣṇa. Gaura Hari.

One half-mad boy came here I'm told, this morning I heard from Govinda Mahārāja. One half-mad boy came and told that one foreign lady she was coming from ISKCON to this Maṭh, and she's taken away by the hooligans. _____ [?] We do not like to believe this. But anyhow we heard these things.

Mādhava Mahārāja: Yes. We were there, last night he told. But we could not believe him. We're not sure.

Śrīla Śrīdhara Mahārāja: Not sure. Is it possible? But to draw our attention towards that matter, some conspiracy. _____ [?]

Mādhava Mahārāja: We don't know. Vidagdha knows him, no? He's seen him before. But I could see from him, not trustworthy.

Śrīla Śrīdhara Mahārāja: ... Kṛṣṇa Dāsa Bābājī Mahārāja. I'm told his portrait has been very nice.

Akṣayānanda Mahārāja: Wonderful.

Śrīla Śrīdhara Mahārāja: Wonderful?

Akṣayānanda Mahārāja: Yes. We appreciate very much.

Śrīla Śrīdhara Mahārāja: When will they begin Samādhi Mandir we don't know, but something is already come out from here.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He had much affection and appreciation of mine, from the beginning of Maṭh life. I sometimes chastised him, but he did not care.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When I wrote to Prabhupāda, our Guru Mahārāja, I was in Delhi Maṭh, in charge. "If you allow, I can take Vaivikānanda [?] Prabhu here."

He told that, "If you can do so, you will do the duty of his friend, work of his true friend, if you can take him there and engage him in the service."

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's Name, Form, Qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

This was the main point of the whole activity of our Gurudeva. Whatever, you take the Name, or whatever you do must be in a serving attitude of the surrendering basis. Our faith, should not be miser there, then the foundation will be otherwise. The foundation is the *śraddhā*, faith, that the real form service, dedication. All other forms will be productive only when it is done with the spirit of dedication. If you're miser there then so many forms of *bhajana*, of serving attitude, won't do us any good because the miser to surrender, that is the test. With how much intensity you require you really require, want it. The degree of your requirement will be judged by your surrender, your real want. Not by the fashion outside. Inner thing is wholesale. We all belong to Him completely. Then we shall go to make trade with Him, "that I shall do so much, He must give so much." Trade mentality is not possible there. Wholesale we belong to Him. He has got every right _____ [?] Try to realise your position, give recognition to that, _____ [?] must have that recognition. In the beginning I'm hearing *Bhāgavatam*, who will get the benefit? My Lord, not me.
I'm studying a book, whatever I'm doing, who'll get the benefit? My Lord. He's my owner, I'm His property, property belongs to Him. That consciousness must be there.

16:00 - 24:40 [Most of this section where Śrīla Śrīdhara Mahārāja is speaking is too inaudible to transcribe accurately] Where is Yaśodānandana? _____ [?]

25:50 - 26:08 **Devotee**: He's in New York now. He started a temple in San Francisco, with his associate, Gurukṛpa Mahārāja. They've just got out of jail, prison.

Śrīla Śrīdhara Mahārāja: 26:40 - Hare Kṛṣṇa. No trace of Rāmānuja, who came along with Acyutānanda here, some twelve years back?

Devotee: No. Acyutānanda, he'll not be here this year. He'll not come this year. He has no money.

Śrīla Śrīdhara Mahārāja: Where is the ISKCON want of money? _____ [?]

Devotee: But he's left ISKCON. Now he's going back, so he has to regain his standing there. They're suspicious of him. Anyone who goes to see Sudh - they become suspicious of.

Śrīla Śrīdhara Mahārāja: Anyone _____ [?]

Devotee: Anyone who goes to visit Sudhīra Goswāmī, they become very much afraid of, and suspicious of.

Śrīla Śrīdhara Mahārāja: Afraid of which?

Devotee: Any person.

Śrīla Śrīdhara Mahārāja: His authority?

Devotee: Yeah. They become - if they go to visit, like Acyutānanda went to visit Sudhīra Goswāmī. So after that they're afraid of him.

Akṣayānanda Mahārāja: Distrust him.

Devotee: Distrust.

Śrīla Śrīdhara Mahārāja: Discourage.

Akṣayānanda Mahārāja: Bad man.

Śrīla Śrīdhara Mahārāja: Because he's of uncompromising principle.

Devotees: Yes.

Akṣayānanda Mahārāja: Not a yes man to the committee.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

I have got within me the real self, that is immortal, and that has got a plane within. He's a child of a particular soil, a plane that is immortal realm, and a member, I'm immortal. But proper knowledge, proper estimation. The *Bhāgavatam* says,

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

At the conclusion of *Bhāgavata*, Śukadeva is giving impression to Parīkṣit Mahārāja. *Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi*. That you will die, this animal consciousness you kill. You kill this animal consciousness that you will have to die. That is this body will die, and you don't die, you never die. And that aspect of yourself must be brought out from this cage of flesh and bone. You don't die, so no fear of mortality in yourself. But your attention is focussed towards the mortal elements and so you think 'I'm dying.' And everything which is dying, and your concentration only with that environment. So solve yourself. You're to face this one day or other, otherwise you will continue to be mortal, the play of birth and death.

uddhared ātmanātmānaṁ, nātmānam avasādayet

ātmaiva hy ātmano bandhur, [ātmaiva ripur ātmanaḥ]

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

We're our friends, we're our foe. If we help me to get out of this entanglement then I'm my friend. Otherwise, if I indulge in going through the mortality I'm my foe.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."]
[*Bhagavad-gītā*, 6.6]

One who has got self control, control over the senses, and guide according to the scriptures, he's his friend. And who plays like a doll at the hands of the senses, *kāma*, *krodha*, *lobha* - lust, anger, greed, etc., at their hand play like a doll, he's his own enemy. So Parīkṣit Bābū, he has come up to this mark of consciousness.

It is very valuable time for you. Now whether you will begin to have a wholesale solution of all the lives together in the future. Or having this human birth, coming to the goal like a footballer. Or coming to the gate to get out of the prison, again you will enter into the prison. That is to be decided. So think very, very seriously whether you're going to help you in what way? And this ordinary stereotype way, or a novel way? You will try to help yourself.

Mādhava Mahārāja: Revolutionary way.

Śrīla Śrīdhara Mahārāja: Revolutionary, or this mundane, this ordinary stereotype method. So many going on, the progress has got no value.

Mādhava Mahārāja: He wants to revolutionary in the world, but with himself he's in ordinary way.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Try to help yourself. You have got the chance, a human birth, it is most valuable. It is not sure that once we have come to human birth it will continue, no. _____ [?]
Very valuable. _____ [?] It can serve the highest purpose, but it is flickering, it may vanish next moment.

In *Bhāgavata*, Bharata Mahārāja, he went up to such a stage that when young he left his whole kingdom, whole empire, just like one passes his stools. _____ [?] Passing like stool, so hatefully he left his empire and went to the Ṛṣis for *tapasya*. But last moment slight deviation. He was nurturing the calf of a deer, and when the time of his death came he was engrossed in the

thought of that infant deer, that the jackals and other tigers may devour him. Just the very moment his life passed away and got a figure of that deer.

yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
[taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ]

["O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on the object."] [*Bhagavad-gītā*, 8.6]

Whatever idea will capture in the last moments of our departure from this body, that idea will take me to a particular factory and give a material body. So Bharata Mahārāja who could leave his empire just like stool, he had some attraction for the infant deer, and he had to get the birth of a deer.

Such are the subtle laws of the nature. So we must be very careful about our own future. All that glitters is not gold. Things that seem to be good may not really be that. What is the proverb? As it seems to be, as it appears, things may not be so as it appears. So *sādhu sadvan* [?] Think seriously what to do. We've got a most valuable chance in human body. When by the help of the scriptures and the saints, living scriptures, we can work out our salvation from this bondage of mortality. Should we use that in that way, or in a stereotype way _____ [?] Go on as a slave of the senses. At present we're slaves of our senses. The tongue, the nose, the ear, sweet sound, sweet taste, sweet sight, they attract us and we gather some money and purchase these pleasing sense experience, and deceive ourselves and distribute to others. We distribute this sense pleasure to others then, we're religious men? What is this? To be religious that I distribute sense pleasure to others. I'm selfish when I use for myself. And when I distribute them for others, this sense pleasure, then I'm a good man, and very kind, benevolent? But the transaction of sense pleasure is mortal. The wholesale should be dismissed. We're to find out what am I? Where am I? The senses, or the mind, or the faculty of judgement, the reason, or transcendental, something more, but where am I located?

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]

I'm that element which is above reason. Our senses are very important. If all our senses wanting, then no world to us. If no eye, no figure, appearance. No ear, no music. No tongue, no taste. So no senses, no world experience.

But the mind, sometimes we say, "He passed by our front?"

"No, no, I have not seen. I did not see. I was unmindful, inattentive, I could not see."

So mind is the recipient through the senses. And then there is the faculty of judgement, reason, more important.

Mind says, "I want this thing."

Reason says, "No, don't go there, rather take this, this will be helpful to you."

This is more finer and more fine and more valuable within us. Then above reason, the judgement, there is *ātmā*, soul. What is its characteristic? It's like a spark, it gives light. Then the judgement is possible.

"This is black, this is white, this is good, this is bad." The light must be there. *Ātmā* is like that.

Then *buddhi* will select, and the mind will say, "I want this, I don't want that."

And then our senses will come to experience, to perceive good or bad.

But we're that *ātmā*, that spark of knowledge. And it has got its own soil. The plane of that light, a part of which is our *ātmā*, soul, the soul's plane.

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]

The earth, water, air, ether, everything is conscious in Vaikuṇṭha. Subjective plane - there is also earth, water, air, all these things. And this is perverted reflection here. These things are to be discussed, and thought out, and accepted, realised. It is cash transaction, not any loan. You can feel it, you can make experiment, what I say. I have made experiment when I was a college student. I found out where is my *ātmā*, eliminating the scope of the senses, the mind, the intelligence, crossing them, tried to find out what is my soul. What characteristic? How it is? If we can do that as recommended in *Bhagavad-gītā*, if you really want to check your senses, then this method will help you most.

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]

This attraction for mundane things, this *kāma*, this lust, if you want to check it successfully, conquer it, then you adopt this process. You first try to understand what is world. Then next your senses through which you receive them. Next stage, you take your affinity towards these pleasures, mind, *saṅkalpa vikalpa* - "I want this I want that. I don't want this." This element within you that is your mind. Then there is reason also within you who can say: "No, this is good this is bad, don't take it, take this." That faculty also within. Then above that there is soul proper. In *Bhāgavatam* there is an illustration. In the moonlit night the cloud has covered the moon. The *Bhāgavatam* says,

na rarājoḍupaśchana, svajyotsnā bhāsitairghanaiḥ
ahaṁ matyā bhāsitayā, svabhāsā puruṣo jyathā

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."] [*Śrīmad-Bhāgavatam*, 10.20.19]

Giving an example. Just as the moon is there. The cloud is seen by the light of the moon, but that very cloud has covered the moon. Cloud has covered the moon, but cloud is seen only through the light of the moon. So also, your mental system you can feel only with the light of your soul. But this mental system has covered your soul. This example has been given in *Bhāgavatam*. A very good example. The cloud has covered the sun. But the cloud is seen by the light of the sun. So *ātmā*, the soul, is making everything expressive. I can feel only by that light. But what I can see, they have covered that ego, mental system has covered that soul completely, can't come in direct touch with our soul, the mental system, so pass through them.

Anyhow, we like to go, now time is up.

83.03.25.D

Śrīla Śrīdhara Mahārāja: Inconceivably greater, higher. This is what we are, our proper position. And our prospect is very, very great. As given by *Bhāgavatam*. The Absolute.

vidyato avadhuta tatani prkriti susrustas vigravan [?] By the process of surrender we can get favour of the Highest Entity, by devotion. That is a process given by the devotional school. The Absolute may be very close friend to you. *Śrī-kṛṣṇākarṣiṇī ca sā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

The higher devotion is such that the Absolute - just as a great general after the victory of a great war he has come home. And his child, catching by his finger, is drawing him, attracting him towards a room, and the general is going. The general is defeated by the child's attraction, his son. He has got big force, strength, but the child is drawing, and the great general is going, following the child. He's defeated by his affection. So affection is so forceful.

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

...

Came to distribute Their Own wealth to the public, that sort of. Hare Kṛṣṇa. Rādhā-Kṛṣṇa combined, giving Their most secret wealth to the public. Coming in that form, anyhow. Nitāi Gaura Haribol.

Parīkṣit how, when Aśvatthāmā threw his *brahmāstra*, particular weapon. *Apāṇḍavam idaṁ kartuṁ*.

[sūta uvāca
upadhārya vacas tasyā, bhagavān bhakta-vatsalaḥ
apāṇḍavam idaṁ kartuṁ, drauṇer astram abudhyata]

[Sūta Gosvāmī said: Having patiently heard her words, Lord Śrī Kṛṣṇa, who is always very affectionate to His devotees, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the *brahmāstra* to finish the last life in the Pāṇḍava family."] [*Śrīmad-Bhāgavatam*, 1.8.11]

"The name of the Pāṇḍavas should be fazed from the surface, this world."

With this idea, this aim, he threw his particular weapon, *brahmāstra*.

Then it entered the womb of Uttarā, and was just going to kill the child within the womb.

Suddenly Uttarā began to wail. "Oh, too much pain in my womb." Fainted.

Kṛṣṇa could understand that this is the weapon of Aśvatthāmā. He entered into the womb and He touched the child within the womb. *Viṣṇu-rāta* is one of the names of Parīkṣit. _____ [?] "Saved by Viṣṇu in the womb." [*Śrīmad-Bhāgavatam*, 1.12.17]

Then the pain went away, and in time Uttarā gave birth to Parīkṣit, the child of Abhimanyu, grandson of Arjuna, came Parīkṣit. When that child was born, when Kṛṣṇa touched the child in the womb, he could see Him. So when that child was born he was searching. "Oh, where is that man, that figure whom I saw in the womb?" *Parīkṣeta*, testing. Whomever he found, "Is he that man who was seen in the womb?" In this way, *parīkṣeta*, he used to examine every face. "Is he that man whom I saw from the womb?" So Parīkṣit, this *nāma*, this name came from that act. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Fulfilment of life ... that is the universal, and that is the most fundamental question of everyone of us. Ostentatiously how to save us from the jaws of death, from destruction, how to save? Apparently money may help us, to save us, this body, but this is not mine. Who am I? What is my real need? That diagnosis, the most important and urgent. Without that everything is valueless, all movement valueless.

When Śukadeva Goswāmī is inaugurating his speech of *Bhāgavatam*, just in the beginning, such ground has been shown to us. We're all busy, but very busy about nothing. We must be busy only for our real, to satisfy our real need. That is what is required of us. Work, but intelligent work.

That Hitler divided his workers into four sections. Clever and industrious, clever and lazy. Stupid and industrious, stupid and lazy. Four classifications.

He told that, "Generally my workers I take from clever and industrious."

And it's peculiar to hear that he selected his leaders from the clever and lazy class. That the time of need they will be ready to work, and they will save energy, and when necessary they will be able to give more energy. So leaders from clever and lazy. And ordinary workers, clever and industrious. And the next, stupid and lazy, if possible they may work. But stupid and industrious he avoided very carefully.

So most of us are stupid and industrious. What way to labour we do not know, but we're very fond of working. Stupid and industrious, the *karmī*. The *karmī* section generally represent stupid and industrious.

Stupid and lazy, this renunciationist, Buddhist, Śaṅkara, wants *samādhi*, or zero, that is lethargy, the renunciationist, stupid and lazy.

And clever and industrious is the devotee section. They work in a proper line, not missing the aim. They're clever and industrious.

And clever and lazy, we may say, Kṛṣṇa. He only enjoys, but does not work.

Ha, ha, ha. Hare Kṛṣṇa. So we must be, we should be afraid to be grouped in the stupid and industrious, always doing, but doing progress in the wrong direction. We're to come back, to retrace again that thing, abnormal activity, movement. Movement is there, but not systematic. That will go against my own interest. We must be saved from that, that my energy working against my interest.

niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."]

[*Bhagavad-gītā*, 3.8]

But.

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 for sacrifice. Otherwise, that *karma* will tie you down with reaction. Every *karma* has equal and opposite reaction, but do for *yajña*. Who is *yajña*?

Ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca. "Do for Me. Always do, but do for Me. Otherwise, all other doings will bind you down with reaction, unavoidable."

...

Laziness is not recommended. *Karma jyāyo hy akarmaṇaḥ*. To become lazy that is *tama-guṇa*, the worst position. Working, energising is better than that. But that must be regulated, and regulated to that one end. It must be performed for *yajña*, sacrifice. Sacrifice for whom?

"All sacrifice will lead to Me."

Everything is for itself. Reality is by Itself and for Itself.

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

["I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

Work for *yajña*. *Yajña* means sacrifice. Sacrifice for whom? Not for any local interest, extended interest, extended selfishness. Work for the country, for the society, all extended selfishness, all local and provincial. Do for the Absolute. You are saved there. You are released from any prejudices, for universal cause.

"And universe is in My one part. I am so and so."

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]

"The infinite of your conception forms My one part. I am so. Do for Me."

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]

Bāl Gaṅgādhar Tilak, he has mentioned in the commentary here. "In this last *śloka* of *Bhagavad-gītā* the Lord has given, has distributed nectar in a golden plate." _____ [?] In a golden plate He has served nectar.

"Wherever you are does not matter, turn towards Me. Surrender. I shall embrace. I shall accept you. Does not matter in whatever position of your life you are at present, does not matter. But keep towards Me and I.m ready to embrace you."

With this assurance is most hopeful for all of us, most encouraging and hopeful. Does not matter. From time immemorial we're moving, and changing our position from here, there, infinite position. But the last call of *Bhagavad-gītā* says, "Does not matter where you are at present, whatever will be your acquired position. Only towards the centre come. Look forward for Me. I'm shelter, by direct connection with Me you can have. And you won't have to be loser. *Mā śucaḥ*. No repentance will come to you."

With this assurance in *Bhagavad-gītā* the last grand call of the Lord is very, very sustaining, hopeful, for all of us. So we need not waste our time and energy for any other thing but to attend that call. How to understand that call? What is that call?

"Come to Me. Surrender to Me. I shall be your guardian. Accept Me as your guardian and everything will be done from My side for your best benefit. How much welfare you know about yourself? What do you know about you? You do not know fully about you, but I know everything, so depend on Me, you'll be benefited beyond expectation."

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

Human birth is a great chance, very happy chance. It should not be utilised in discharging the duties of so many animals, to cleverly gather the fodder of senses. *Āhāra*, *nidrā*, *bhaya*, *maithuna*. These are our aims ultimately. It should not be wasted. This valuable time of human birth should not be wasted only to collect the food, the sleep, the slumber, *āhāra*, *nidrā*, then for apprehension of future uncertainty, *bhaya*, and *maithuna*, and sense satisfaction. It is present anywhere and everywhere in life. So you should not waste your time only for the acquisition of the sense pleasure. But engage yourself wholesale to analyse you, your necessity, your prospect, and your fulfilment. That will be the clever step, most clever step of life will be there. Self analysis and self fulfilment. Diagnosis and treatment. First diagnosis and then treatment. So many diagnosis have been recommended, there is a jungle. The Cārvāka, the Buddhists, the Śaṅkarites, so many classes, the Jains. And Vyāsadeva in his last book, *Śrīmad-Bhāgavatam*, he has given a comparison of so many past things, and something is given in the end.

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]

Hitherto liberation, liberation, liberation, from undesirable condition, that is the end of our life. In this way a hue and cry was raised so long, but that is all negative. The positive attainment is there, the engagement with the perfect good, absolute good. Participation in His *līlā*, in His service, the positive characteristic of life. Not withdrawal from the negative side, that is be all and end all, but participation into the positive life. And what is the conception of that positive life? There is also gradation. He has given all these things to consider.

No time, we can't believe our longevity. How long I shall live in this form I don't know, any moment.

Grhita lakesu suvitra na macaret [?] The lord of death has caught me by my hair, my tuft, and any moment he may take me. With this sort of mentality you will begin your work. Any moment I may be withdrawn from this plane. I may have a change, hopeless, the chance will go away. Again when I shall get such chance it is uncertain. Because the impulse as the effect of my previous *karma* they're waiting to get their satisfaction, with their demand. So where they will take us we don't know. But now only I've got this chance. And whatever be the time extended before me, to every per cent I shall try to use for that universal demand, not any provincial, local, or selfish demand. We're living in an organic whole. My interest cannot be considered partial, independent part, never. The organic connection of the outside is there. So *mukti*, *samādhi*, that cannot be a conclusion. I have no - independent of my environment, I can live like a zero.

But that is also temporary. Durability may be a little more, but still it cannot be but temporary, sleep, temporary sleep, *samādhi*. Because the environment is there, watching, and it will arouse me. So *mukti* is not also permanent, that *sāyujya mukti*.

Enter into the positive direction, *bhakti*, service. As we say, virtue is its own reward. So service is its own reward. We're to feel that, understand that. By exploitation we die, by service we live. We're to understand this principle of life. By service we live and by exploitation we die. We become fodder of reaction by exploitation. Service, and service to the Autocrat and the Autocrat is beauty, is sweetness. In a nutshell this is the thing to understand. We cannot demand any law and rules.

...

Sarvopādhi, lakomadipādhi [?] prejudice. *Vinirmuktaṁ,* _____ [?] *tat paratvena nirmalam*. The only criterion that it's meant for His satisfaction, that is the criterion and nothing else. Everything can be maintained, but only with this standpoint that it is to satisfy the prime centre. Nothing to be rejected, everything may be maintained, whatever type it may be, but its standard, it exists, it works, and it aims at the highest centre, then it is all right.

[27:40 - 28:04 ?]

Those that he apparently killed, but he's not killed, he's saved. _____ [?] *Tat paratvena nirmalam, sarvopādhi vinirmuktaṁ. Upādhi* means which is thrust on it, not within it but it's thrust from outside, *upādhi, sarvopādhi, upādhi* means like dress.

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

["*Bhakti* (pure devotion) is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Nārada Pañcarātra*]

By all our senses to serve Him, that is the highest type of devotion. Nothing to renounce, nothing to reject. Engage everything at your command for the service of the central truth. Religion is adjustment. Our Guru Mahārāja used to say this expression often. "Religion is proper adjustment." Improperly adjusted, or no adjustment, the stop of adjustment, stand still, they're both artificial. Religion is adjustment, organic whole, smooth working organic whole, every part must contribute for the smooth working of the organic whole. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

He's dancing with His own Name, Gaurāṅga Sundara, taking His own Name in a different way and dancing. A *śloka* is in *Prapanna-jīvanāmṛta*. Sasiddha [?] *Advayaika lakṣaṇaṁ*. He's the fullest form of *rasa*. That is shown by His dancing. Mahāprabhu is *advaya*, undivided whole, absolute *rasa*, ecstasy, absolute ecstasy. And that is the perfect phase of absolute ecstasy. He's full in Himself and that is shown by His dancing, *mattasya-nṛtyam*. A madman also dances. So dancing is *līlā*, tasting His own sweetness and dancing, the perfect in Himself. And *kīrtana* means distribution of the same ecstasy. So *nṛtya*, self sufficiency. The dancing indicates self sufficiency. And *kīrtana*, to distribute the same to the environment. This we find in Śrī Gaurāṅga.

Kṛṣṇa attracting in His own group. And Kṛṣṇa-Rādhā combined distributing Themselves outside. The two types of absolute conception in the highest quarter, Goloka. *Mādhurya*, *audārya*, side by side. Sweetness within a particular circle, and sweetness when distributing the same quality sweetness is of self distributing nature. Quality is the same but two types. One tasting within the circle, another to throw it outside the circle, propaganda, enlist more to join, invite more. Two compartments in Goloka, that has been given the idea.

I asked Swāmī Mahārāja to build a temple there, *Bṛhat-Bhāgavatāmṛta* scale, how the adjustment, this *karma*, *jñāna*, *vidhi-bhakti*, *rāga-bhakti*, and the two phases of *rāga-bhakti*. All these should be shown in the temple in a spiral development.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.
Advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ. Svānubhāvānanda

[ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ
prema-dhāma-devam-eva naumi gaura-sundaram]

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite

closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Premadhāma-deva-stotram*, 66]

Hare Kṛṣṇa. Hare Kṛṣṇa. Ontological, our Guru *paramparā* is ontological, *śīkṣa-guru-paramparā*, ontological, formal and ontological. Hare Kṛṣṇa.

pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni
janmiyā se kene nāhi maila

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā,* 13.123]

Advent of Mahāprabhu. In *Caitanya-caritāmṛta* we find Mahāprabhu in toto, His perfect form. In other places, partial representation. Gaura Haribol.

...

Mental strain is more, to compensate the defect in the eye, the memory is being taxed, is it not?

Bhaktivinoda Ṭhākura has given explanation of the self fighting in Yadukula, in Yadu, amongst the Yadus. He wrote that this is an example. In an organic whole, generally we find if one part is defective then another part comes out to help it. This is the normal position. One eye is defective another eye works more to compensate this defect. But when the last day comes, just the opposite. When the dissolution final is approaching, then one part wants to live at the cost of another part, his neighbour. So Yadukula they're fighting amongst themselves, just showing, setting this example of the mundane world, that at the time of withdrawal such things happen. Who were friends with close connection, they began to live at the cost of another, by killing another, wants to establish. To show this example, ideal of this world, it was done in that way. In *Śrī Kṛṣṇa-saṁhitā* he has written in that way, that it was a show of the picture of this world, when one's going to die he tries to live at the cost of his very nearest and dearest.

But there are exceptions, in the case of Sidney.
"Thy necessity is greater than mine, you come."
He was dying for water, but still he gave that last glass of water to an ordinary soldier.
"Thy necessity is greater than mine."
Mental balance was not lost, but generally things are such.

In B.A. class I read one book *Landers Imaginary Conversation*. There one article I found that two philosophers in England in a garden in summer time. Two philosophers are talking together, engaged in some private discourse on philosophical topics. One was Sidney and the other gentleman I forget his name. One thing that can be appreciated even now. In the course of their

talk they mentioned - they're comparing different types of examples of life, different ideals of life. Then when they came to this public works, one put the question. "How do you think about the fate of the, about the nature of the public workers?"

Then the other philosopher he replied, "I consider them like hotel boy, hostel boy. Whoever wants a particular dish, the boy is only supplying that. Whether that dish is good or bad, he's not concerned with that. According to demand he's supplying that, not responsible whether it is poison, or it is healthy, he does not care. Taking from one. The public workers like that."

This Vivekānanda, Ramakrishna Mission...

83.03.28.A

Bhakti Sudhīra Goswāmī: [Describing the new book, *The Search For Śrī Kṛṣṇa - Reality The Beautiful*]

Then it begins with a Foreword, by Śrīla Bhaktivinoda Ṭhākura. His talk about the *Bhāgavata*, and the principle of new revelation. And then after Bhaktivinoda Ṭhākura there's a picture of him, a picture of Bhaktivinoda Ṭhākura, and his Foreword. Then there's a Preface that's written by our Guru Mahārāja, and he's speaking about you.

Śrīla Govinda Mahārāja: Swāmī Mahārāja?

Bhakti Sudhīra Goswāmī: Yes. Then there's a picture here of our Guru Mahārāja and you sitting on the *vyāsāsana*. That is Śrīla Bhaktisiddhānta Saraswatī. That is a picture of Your Divine Grace.

And this is a list of your books. *Ambrosia In The Lives Of Surrendered Souls*, *The Search For Śrī Kṛṣṇa Reality The Beautiful*, *Guru And His Grace*, *Śikṣāṣṭakam*, *Premadhāma-deva-stotram*, *Prapanna- jīvanāmṛtam*, *Bhagavad-gītā*, *Bhakti-rasāmṛta-sindhu*, *Kīrtana Mañjuṣā*, and *Gauḍīya Darśana Journal* Founder.

And that's the introduction, about *rasa*, everyone's searching for *rasa*.

And then you talk about *kṛṣṇānusandhāna*, the search for Śrī Kṛṣṇa.

This is first chapter, it's called Kṛṣṇa Consciousness: Love and Beauty. This says, the Banner of Divine Love. And this is the quote, "The boast of heraldry, the pomp of power." This says, Dive Deep into Reality. This is a picture of Mahāprabhu reading *Bhāgavatam* with His associates. This says, The Samādhi Phantom.

Śrīla Śrīdhara Mahārāja: Mahāprabhu reading, or Mahāprabhu hearing?

Bhakti Sudhīra Goswāmī: Hearing, He's hearing.

Śrīla Śrīdhara Mahārāja: And reading? Gadādhara Paṇḍita? Whose reading?

Bhakti Sudhīra Goswāmī: Whose reading? I'm not sure. Do you know whose reading?

Śrīla Śrīdhara Mahārāja: In Purī?

Bhakti Sudhīra Goswāmī: It looks like Purī because Haridāsa Ṭhākura's there, in Purī. So who would that be? Gadādhara?

Śrīla Śrīdhara Mahārāja:

nīlāmbhodhi-taṭe sadā sva-[virahā-kṣepanvitaṁ bāndhavaṁ
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ]

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."]

[Śrīla Śrīdhara Mahārāja originally composed this verse to introduce his summary study of the 18,000 verse *Śrīmad-Bhāgavatam*. Just as Śrīla Bhaktivinoda Ṭhākura has condensed the whole *Bhāgavata* principle into 1,000 verses in his *Bhāgavata-arka-marici-mālā*, Śrīla Śrīdhara Mahārāja said he had a mind to consolidate it even more, to represent it within 300 verses, but he did not finish it. This verse glorifies the position of Gadādhara Paṇḍita, the most intimate associate of Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* in Jagannātha Purī, at the Toṭa Gopinātha Temple. He would read, and Śrīman Mahāprabhu and the great devotees like Svarūpa Dāmodara and Rāmananda Rāya were his audience.]

Śrīla Govinda Mahārāja: His one *śloka* is there.

Śrīla Śrīdhara Mahārāja: This *śloka* of mine.

Śrīla Govinda Mahārāja: Next episode.

Bhakti Sudhīra Goswāmī: Oh. Right. Here's Kṛṣṇa. It says, Autocrat, Despot, and Liar.

This says, As Śrī Caitanya, Kṛṣṇa came to preach about Himself.

Where you said, how shamelessly Kṛṣṇa is pleading for Himself. And *man manā bhava mad bhakto*.

And this is the second chapter called, Saints, Scriptures, and Gurus. And this is when you were speaking to those boys from Holland, those Dutch boys.

That's a picture of Kṛṣṇa instructing Arjuna. It says, Cure Thyself. Because you said one German scholar said that *Bhagavad-gītā* says not to try and correct the environment, but to go within yourself and cure thyself.

Śrīla Śrīdhara Mahārāja: Adjust thyself. The harmony is already there.

Śrīla Govinda Mahārāja: Dissolving Ego.

Bhakti Sudhīra Goswāmī: This talks about dancing in the happy waves, the sweet, sweet waves of Vṛndāvana.

Śrīla Govinda Mahārāja: Infinite Blissfulness.

Bhakti Sudhīra Goswāmī: This says, Hegel's "Self-Determination."

Śrīla Śrīdhara Mahārāja: Die to live.

Bhakti Sudhīra Goswāmī: Yes. Hegel. Die to live.

This says, Saints: Living Scriptures.

And then here's a picture of Your Divine Grace. And under the picture it says, "Śrīla Śrīdhara Mahārāja lecturing at his *āśrama* in Navadwīpa." And then the quote says, "The association of scriptures and saints can lead us to the ultimate realisation."

This is when you talked about World War Three. When you said it's a point on a line, a line on a plane, a plane on a solid.

This says, The Zone of Nectar. Ha, ha. Of which you're the GBC.

This is the third chapter, called Fossilism Versus Subjective Evolution. And in the introduction it says, "The following chapter is an excerpt from a conversation between Śrīla Śrīdhara Mahārāja and neurophysiologist Dr. Daniel Murphey, Ph.D." [who later became an initiated disciple of Śrīla Śrīdhara Mahārāja, named Dayādhara Gaurāṅga.]

And this is about subjective evolution. The Ghost of Darwin. Fossil Fathers. Karmic Boomerang. Science Devours Itself: Sucks its own blood. Neutron Bomb: Death Ray.

And then this is the chapter [four] Origin Of The Soul. Because you said this question was a thousand times asked, a thousand times answered. So we put this, your explanation about the *taṭasthā*.

Electrons of Consciousness. And about Gandhi saying, "We want the right to do wrong."

And this chapter [five] is Knowledge Above Mortality. You said that is knowledge proper. And Super-knowledge. Knowledge through Sound. Vedic Revelation. And this is some Sanskrit from *Bhagavad-gītā*, just to show the people the original language, for some authenticity.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then this is Reality: by Itself and for Itself.

Then you have, Guru - Heavier than the Himālayas. Then, The Land of Dedication.

Then this is chapter six. It's called The Six Philosophies of India.

And this is that song: *keśava! tuyā jagata bicitra*, of Bhaktivinoda Ṭhākura.

Then there's, Analysis, Yoga, and Logic. Atomic Theory and Karma. And then, "Dissolve Your Mind" - Buddha.

Then this next chapter, seven, it's called, Beyond Christianity.

And this was when different devotees they were asking you questions about Jesus. So you said, "Is he a member of the stagnant world or dynamic world?"

So this says, Adam and Eve: Forced to Labour. Then, Father, Son, and Ghost. Because you said, "The Ghost conception is like *brahmavāda-nirviśeṣa*."

And this tells the story, in Germany they put a God figure in a balcony, an old man with a beard.

Śrīla Śrīdhara Mahārāja: God's image, eh?

Bhakti Sudhīra Goswāmī: Yes. So then we put a beautiful picture of Kṛṣṇa. And underneath it says, "The centre of all attraction is Kṛṣṇa. His attraction is by beauty, by love, and by charm; not by coercion and force."

So then, this one says, Beyond Jesus. And then, here you have, you tell the story of Professor Nixon, and the Bishops telling him to go to India, to meet the Lord face to face.

Then we have a picture of Jesus Christ. And underneath it says, "We must cross the threshold given by Jesus Christ. He has declared, 'Die to live.'"

And then you said here, you said, "So, is the position of Jesus - is Jesus stagnant or progressive? Where he has reached, is that finished forever, or is he dynamic?"

Then a devotees says, "The Christians will say that he has full knowledge."

And you said, "So is he stagnant there, finally fixed? Is that Jesus' position? Do the Bishops say that his position is final? Does he have a progressive life? Or is Jesus alone barred from making further progress? Is he a member of the dynamic world, or the stagnant world?"

So this will be a thunderbolt to the heads of the Christians. It will revolutionise.

This is, Reincarnation - Transmigration. "Do Unto Others" Includes Animals.

Then this is chapter eight. It's called, Levels of God Realisation.

And that's the *Bṛhat-Bhāgavatāmṛta*, when you're giving a summary of Sanātana Goswāmī's *Bṛhat- Bhāgavatāmṛta*.

And here's a picture from a south Indian temple of Brahmā and Śiva. Because in that story, Nārada Muni is going to Brahmā, and then to Śiva.

And this is explaining, Neutral Love of God. *Śanta rasa*.

Then, a picture of Hanumān: Servant of Rāma. *Dāsya rasa*.

Then, Kṛṣṇa's Friends, the Pāṇḍavas. *Sākhya rasa*.

Then we have, Uddhava: More dear than Kṛṣṇa.

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]

Śrīla Śrīdhara Mahārāja: Like a ladder.

Bhakti Sudhīra Goswāmī: Yes. A ladder. Then,

Śrīla Govinda Mahārāja:

āsā maho caraṇa-renu-juṣām aham syām, [vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Bhakti Sudhīra Goswāmī: Oh, yes, *āsā maho*, that verse.

Then this is chapter nine, called, The Kṛṣṇa Conception.

And this is where you explain how Śrīla Bhaktisiddhānta he was giving *dīkṣā* to one gentleman that you brought to him from Calcutta. And he said, "Kṛṣṇa must be allowed to land in our hearts."

Śrīla Śrīdhara Mahārāja: Yes. "And He will conquer, everything."

Bhakti Sudhīra Goswāmī: Yes. So that chapter is there. Where you talk also about, Mental Mushrooms.

praviṣṭaḥ karṇa-randhreṇa, [svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat]

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

And this is chapter ten. It's called, The Hare Kṛṣṇa Mantra.

And this is a talk that you gave when giving *dīkṣā*, your general talk, about chant,

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

Then the Mahā Mantra. There's a picture of Mahāprabhu and the Pañca Tattva in *Naga Saṅkīrtana*.

Then here's a picture of Your Divine Grace chanting on *japa-mālā*.

Then this is explaining the ten offences. First offence: Abusing Saints. Second offence: Demigod. Third offence, so then the ten offences are explained. And there's a heading for each one. Then, *nāmābhāsa*.

Śrīla Govinda Mahārāja: Back to Godhead.

Bhakti Sudhīra Goswāmī: There are four different kinds of *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: Ajāmila reference...

Bhakti Sudhīra Goswāmī: Yes, that is there, the story of Ajāmila. This is chapter ten.

Then, chapter eleven, this is called Service of the Holy Name.

And this is when I brought Satsvarūpa Mahārāja here once to see you, with Tamāla Kṛṣṇa Mahārāja. And Satsvarūpa Mahārāja asked you, he said, "Sometimes I'm chanting *japa*, but I think of services that my Guru has given me."

And then you said, "Śrīla Bhaktisiddhānta was in favour of *kīrtana*." And you gave a talk about the importance of serving attitude. And you said about, "Chanting without serving is like firing a gun without any bullets in it." And that mentions how you say that *kīrtana* is a fight. Preaching means to fight with *māyā*.

Śrīla Śrīdhara Mahārāja: Offensive for offensive. *Kīrtana*.

Bhakti Sudhīra Goswāmī: So here the breaker says, Preaching Means a Fight. Then it says, Gauḍīya Maṭha : War Against Māyā. Then here's a picture...

Śrīla Śrīdhara Mahārāja: Totalitarian war.

Bhakti Sudhīra Goswāmī: Yes. Here we have this photo of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

And it says, "Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, Founder Ācārya of Gauḍīya Maṭha, declared totalitarian war against *māyā*, and even all other existing conceptions of religion."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?] We will be fed by this expression only. This single expression will satisfy.

Bhakti Sudhīra Goswāmī: Then this says, Vṛndāvana Express Train. Because you said, "Kṛṣṇa *Nāma* takes you to Vṛndāvana, and nowhere else."

Śrīla Śrīdhara Mahārāja: Yes. Without stoppage at any intermediary stations.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: This says, Quality not Quantity.

Then this is chapter twelve. It's called, The Nectar of the Holy Name.

And this is where you're speaking about the *Prema-vivarta* of Jagadānanda Paṇḍita, as published by Bhaktivinoda Ṭhākura.

[*nāmākṣara bahiraya batu nāma kabu naya*] [From *Prema-vivarta*]
[Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name.]

And then Rūpa Goswāmī's verse.

nikhila-śruti-mauli ratna mālā, [dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi]

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [*Nāmāṣṭakam*, 1]

So then there's a picture here of Śrīla Rūpa Goswāmī. And then it says, "A sixteenth century portrait of Śrīla Rūpa Goswāmī, who is described in the *Caitanya-caritāmṛta* as "an exact replica of Śrī Caitanya Mahāprabhu." He authored one hundred thousand verses on Mahāprabhu's instructions."

And then that verse is there, *nikhila-śruti-mauli ratna mālā*, and then your explanation.
Then, where you say, "The *Vedas* would only be a jungle of sounds."

Śrīla Śrīdhara Mahārāja: Which?

Bhakti Sudhīra Goswāmī: The *Vedas*, if they're not pointing to the Holy Name of Kṛṣṇa.
Then here's a picture of your Deities, Guru-Gaurāṅga-Gāndharvvā-Govinda-Sundara. And Tapana Miśra he's offering the *āratī* lamp. Because you said, "Just as while performing *āratī* we offer a lamp to show the Deity form of the Lord - the principal *śrutis* are helping us to have this clear conception: by sound only can we have the Supreme Lord."
Then, this says, "I Want Millions of Ears!"

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
[karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"]
[*Vidagdha-Mādhava*, 1.15]

That verse.

Śrīla Śrīdhara Mahārāja: Lips, ears. Ears means this ear?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Govinda Mahārāja: *Karṇa*.

Bhakti Sudhīra Goswāmī: Then this says, Ecstasy of the Holy Name. Ocean of Nectar.

Where you said that, "Sometimes he thinks 'I'm in an ocean of nectar, and my whole existence is within an ocean of nectarine liquid."

Śrīla Śrīdhara Mahārāja: *Ānandāmbudhi-vardhanaṁ* [from *Śikṣāṣṭakam*, 1] Ever increasing ocean.

Bhakti Sudhīra Goswāmī: And then this is the last chapter. It's called, Reality the Beautiful.

And it's the talk of Rāmānanda Rāya and Mahāprabhu. So there's a theme. You said the Search For Śrī Kṛṣṇa - Reality the Beautiful. So in the beginning - just like these boys were visiting you from Holland, they're searching India, they're engaged in the search. Then we find out that Jesus, he's at a particular stage of search. But then at the end of the book we find out in this conversation that even Mahāprabhu Himself, Kṛṣṇa Himself, is searching for Kṛṣṇa.

So this explains, this shows - let's see. Beginning with *varṇāśrama*, this shows... about the talk of Rāmānanda Rāya that...

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Yes. Then it starts, *varṇāśrama*. The Ultimate Goal of Life. Then, Devotion Mixed with Desires. *Karma-miśrā-bhakti*. Then *jñāna-miśrā-bhakti*. Knowledge and Devotion. Then, *brahma-bhūtaḥ* [*Bhagavad-gītā*, 18.54]. You said, Beyond Spirit "Go Deeper." So it has a very dramatic ending. It starts building up, the book, to a crescendo. Then, Divine Slavery. Then, The Science of Rasa. *Rasa* begins, *dāsya rasa*. Then here, God the Friend, so *sākhya rasa*. God the Son, *vātsalya rasa*. Mathurā: The Kṛṣṇa Conception.

And you said there that, "Rūpa Goswāmī leapt from Vaikuṇṭha to Mathurā in one stride." In *Upadeśāmṛta* [9] "Whereas Sanātana goes step by step." In *Bṛhat-Bhāgavatāmṛta*.

Then the next page says, Conjugal Mellow. And then comes the position of Rādhā. Rādhārāṇī: Queen of the Gopīs.

rādhām ādhāya hṛdaye tatyāja vraja sundariḥ

["Her devotional service is categorically higher than that of all the other *gopīs*. The whole group of *gopīs* can be cancelled for one: Śrīmatī Rādhārāṇī."] [*Gītā-govinda*, 3.1]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.106]

Then, Rādhā-Kṛṣṇa: Union in Separation. Then here's one picture of Rādhā and Govinda. And it says, "Lord Śrī Kṛṣṇa, ecstasy Himself, and Śrīmatī Rādhārāṇī, the embodiment of ecstatic love of Godhead."

Then, Śrī Caitanya Avatāra. Because you said that, "This hints at the appearance."

Then, Rāsarāja: Ecstasy Himself. And then Mahāprabhu's, Transcendental Madness.

Then here's a picture of Mahāprabhu with Svarūpa Dāmodara and Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: Rāsarāja and mahābhāva, the other aspect, Rāsarāja...

Bhakti Sudhīra Goswāmī: Yes, that's presented.

Śrīla Śrīdhara Mahārāja: Mahābhāva presented?

Bhakti Sudhīra Goswāmī: Yes. But in the breaker it says, Rāsarāja: Ecstasy Himself. But in the text mahābhāva is presented.

And then here's the picture of Mahāprabhu, Rāmānanda Rāya, and Svarūpa Dāmodara.

It says, "These associates of Mahāprabhu..."

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhīra Goswāmī: "Rāmānanda Rāya, and Svarūpa Dāmodara, how they assisted Mahāprabhu in tasting ecstatic love of Kṛṣṇa during the last twelve years of His manifest pastimes."

Then this verse,

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]

Śrīla Śrīdhara Mahārāja: *Ekātmānāv api bhuvi purā*.

Bhakti Sudhīra Goswāmī: And you explain, like summer, autumn, winter, and spring, we cannot tell where is the beginning of this.

Then, this is the page where you say that, "The Predominating and Predominated Moiety are mixed, and an extraordinary ecstatic feeling is there. Kṛṣṇa is overpowered by His potency, and He Himself is searching after His own Self: *kṛṣṇasya ātmānusandhana*. Kṛṣṇa Himself is engaged in the search for Śrī Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: *Svabhajana vibhajana prayojana avatari*. Searching for Himself.

Bhakti Sudhīra Goswāmī: "Who is Śrī Kṛṣṇa, Reality the Beautiful. The influence of Rādhārāṇī over Kṛṣṇa has transformed Him into a devotee, and He's searching Himself. Sweetness is tasting Itself and becoming mad. And it is a living sweetness."

Śrīla Śrīdhara Mahārāja: And mad, and dancing.

Bhakti Sudhīra Goswāmī: Yes. That comes.

Śrīla Śrīdhara Mahārāja: And distributing, that is chanting, and that is distributing.

Bhakti Sudhīra Goswāmī: Yes. And it says, "And it is living sweetness; not dead or static, but dynamic ecstasy - sweetness endowed with life. And He's tasting Himself, the personification of happiness, ecstasy, and beauty, and dancing in madness. And His performance of *kīrtana* means distributing that ecstasy to others. The ultimate sweetness, or *ānanda*, is such that no other thing exists that can taste itself and express its own happiness with such intensity. I have described Śrī Caitanya Mahāprabhu in the *Prema Dhāma Deva Stotram*."

ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ
prema-dhāma-devam-eva naumi gaura-sundaram

Śrīla Śrīdhara Mahārāja: A conquering conclusion.

Bhakti Sudhīra Goswāmī: The last paragraph of the book says,

"The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression." [*Prema Dhāma Deva Stotram*, 66]

Śrīla Śrīdhara Mahārāja: Now, how it is taken by the ISKCON-ite, as well as the other scholars? Not yet known?

Bhakti Sudhīra Goswāmī: Well, the scholars, we're going to be presenting it to them when we go back. We have a list of around fifty scholars in America that we're going to present this book to. And I think it will meet with their loud approval.

Śrīla Śrīdhara Mahārāja: Let us see, wait and see, how they may take it. Any opinion of the ISKCON members? No? Not yet?

Bhakti Sudhīra Goswāmī: Well, not of the official members of ISKCON, no.

Śrīla Śrīdhara Mahārāja: Have they got it? No?

Bhakti Sudhīra Goswāmī: No. These are advanced copies. These are special copies. And the book will be available on the 31st the printer will start shipping it. They're going to ship three thousand copies to South Africa, where Yudhāmanyu Prabhu will fly there and begin to distribute them.

And then two thousand copies will come to San Jose. Then we're going to start sending them to different scholars, and distributing them.

Devotee: Mahārāja wants give one proverb [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Propagate your war against all. *Māyā* and all the so-called conceptions of the religious world.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Giri Mahārāja he missed the plane?

Bhakti Sudhīra Goswāmī: No. He came with me, but he left his money in the Hotel Bangkok [?].

Śrīla Śrīdhara Mahārāja: Bangkok, here?

Bhakti Sudhīra Goswāmī: Yes. So unfortunately the money is there. He's trying to connect with that hotel.

Śrīla Śrīdhara Mahārāja: What's the matter? The Bangkok, so many cheques are being robbed there. And his money - there is some agent? Eh?

Bhakti Sudhīra Goswāmī: No. It was his absent mindedness. He left it in the shower.

So I'm taking shelter of that verse in the *Śrīmad-Bhāgavatam* where Prahlāda Mahārāja talks - if you loose some money in the street, that you may come back and find it there, by God's grace. Whereas if you try to protect your money very well, it may get taken away from you.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Bhakti Sudhīra Goswāmī: ...Mukunda Mālā Vilasa Prabhu, he's the one who worked very, very hard, on producing this book, for the pleasure of Your Divine Grace. He's working many hours, sometimes not even sleeping at night, editing this book, type setting it. And tolerating me. And all the different things that went in it. So he's trying to come here in one week.

Śrīla Śrīdhara Mahārāja: After you go back there?

Bhakti Sudhīra Goswāmī: No. He's trying to come now. But he's having some difficulty getting all the money together.

...

Search for Śrī Kṛṣṇa. Reality the Beautiful. That is the advertisement.

Śrīla Śrīdhara Mahārāja: *Śṛṇvantu viśve amṛtasya putrāḥ*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Religion is proper adjustment.

...

_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Swāmī Mahārāja - Preface.

"We're very fortunate to hear His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. In both ways he's senior to me. I was fortunate to have his association since long time, since perhaps nineteen forty. At that time he had not accepted *sannyāsa*...

83.03.29.A

Śrīla Govinda Mahārāja: [Quoting Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] "From the very beginning I knew that he was a pure devotee of Kṛṣṇa. _____ [?]
So I wanted to associate with him. Kṛṣṇa and Prabhupāda Śrīla Bhaktisiddhānta Saraswatī Ṭhākura liked him to prepare me. Our relationship is very intimate. After the breakdown of our Spiritual Master's institution I wanted to organise another institution making Śrīdhara Mahārāja the head. Śrīla Bhaktisiddhānta Saraswatī Ṭhākura told me that Śrīdhara Mahārāja is one of the finest preachers of Kṛṣṇa consciousness in the world. So I wanted to talk him everywhere."

Bhakti Sudhīra Goswāmī: Take him.

Śrīla Govinda Mahārāja: "Take him everywhere. This was my earnest desire. But since he could not go around the world and preach, at least the people of the world should come to hear from him. For spiritual advancement of life we must go to someone who is actually practising spiritual life. So if one is actually serious to take instructions from a *śikṣā* Guru...

Bhakti Sudhīra Goswāmī: Then there's a line missing, and it says, "...or instructing Spiritual Master, then I can recommend him, the one who's the most competent of all my Godbrothers. This is B.R. Śrīdhara Mahārāja."

Śrīla Govinda Mahārāja: Yes. "Śrīdhara Mahārāja. I consider Śrīdhara Mahārāja to be even my *śikṣā* Guru. So what to speak of the benefit that others can have from his association."

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: _____ ISKCON [?]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Not ISKCON proper, but present artificial ISKCON.

Śrīla Govinda Mahārāja: This is possible...

Śrīla Śrīdhara Mahārāja: _____ [?] attracted you. Otherwise there was no chance of your coming with this book. But some special power influenced you to come, just in this day of His appearance, advent.

Bhakti Sudhīra Goswāmī: Yes. It is Your Divine Grace, because I asked you, I said...

Śrīla Śrīdhara Mahārāja: _____ [?] could not come. We thought you can't come, but suddenly the telegram and you already come. Especially with this book complete, in the birthday of Mahāprabhu.

Śrī Kṛṣṇa Caitanya Madras _____ [?] 1933-4. I carried that *Śrī Kṛṣṇa Caitanya* from Madras _____ [?] to Māyāpur Yoga-pīṭha, 1933 perhaps. It is now after fifty years. Similar book, original conception has come just in that book of Mahāprabhu. Gaura Haribol.

Bhakti Sudhīra Goswāmī: You sent us one telegram saying that you made your heartfelt prayer to Mahāprabhu for our success. So it's only by Your Divine Grace, Guru and Gaurāṅga, that we're able to present this to you today.

Śrīla Śrīdhara Mahārāja: It commands the heart, for prayer. What you have produced, that is almost a medicine to encourage, to excite the heart to work for prayer.

...

Pure eyes are necessary to see the *līlā* of Gaurāṅga here. Only variegated prejudices are covering our real vision, or estimation. Vision and estimation covered by our own created prejudice. They can't allow us to see things independent of our own interest of different type. Interest of different type, like so many dusts covering the real glance. To see properly we're...

...

...the environment, what is there. The whole trouble is there. *Anyābhilāṣa*, *karma*, *jñāna*. Some fleeting desires, then some organised attempt to exploit, then indifference to the environment of different type. And to read the environment from the selfish standpoint, but not preparedness to receive the standpoint from the universal angle of vision. The trouble, the problem is there.

Bhuli bhuta bhakcak dulayi visaya dhuli te karmana sei para tattva bayhile dekhi te [?]

Gaura Hari, Gaura Hari, Gaura Hari. And not only unprejudiced, but there is also some positive qualification. That is interest for the *līlā* of Śrī Gaurāṅga, or Śrī Kṛṣṇa, etc. Not only to brush aside the undesirable prejudices within us, but positive affinity towards the real nature of things outside. Reality, by Itself and for Itself. By Itself in the background, but for Itself, that is floating over. Everything meant for Him. That positive prejudice is necessary for us. Everything for Him, for Him. And Gaurāṅga, Mahāprabhu came here with His party to introduce this vision that everything is for Him.

Beauty, Reality the Beautiful, and by serving the beauty we can contribute something to make it more beautiful, and to make others also beautiful. So service is the sacrifice, service, that is the unit of beauty, harmony. By sacrifice we can participate into a real harmony, and harmony is beauty. Harmony is beauty, and harmony contributed by the sacrifice of so many units, together

for the common end. So we can make ourselves beautiful, environment beautiful, and we can add to the beauty of the beauty if we really can understand what is service and sacrifice ourselves to that positive. Die to live, self participation, apparently, self sacrifice, or self...

Devotee: Abnegation?

Śrīla Śrīdhara Mahārāja: Abnegation, negative side. Positively giving ones self, with that die to live, self dissipation or something. Disown the selfishness, the positive, dynamic. Hare Kṛṣṇa. Hare Kṛṣṇa. Then beauty will come on our front, the beauty. When our contribution will be for the beauty, beauty will come to flow, to show it on us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Beauty, sweetness, we all want sweetness, beauty, all these things. Inherent nature and that is harmless. But how to get that, *raso vai saḥ*, that is only by service.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul."]
[*Bhakti-rasāmṛta-sindhu*, 1.2.234]

The very gist of spiritual life is *sevonmukhe*, whether taking the Name, or talking about Him, or whatever form may be of the serving attitude. Innumerable types of service, the very life will be the serving and the dedication. Otherwise all imitation, all may be imitation. We should not be afraid of service life. Die to live, a very good expression. Die means our ego, who are we. Ego means a particular type of ego, and to die means to dissolve that ego. More and more you dissolve your ego, more and more you come in contact with the universal plenary position. So die, die, die to live.

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]

Divine sound, it begins with the sound, sound aspect Mahāprabhu told, "The sound aspect of Divinity, begin with that and everything will gradually come before you, if you can approach the proper line, under proper guidance."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

strī-putrādi-kathaṁ jahur viṣayiṇaḥ [śāstra-pravādaṁ budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ]

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [*Caitanya-Candrāmṛta*, 113]

When Mahāprabhu had His descent here, Prabhodānanda Saraswatī, a preceptor of Gopāla Bhaṭṭa Goswāmī, he's describing. *Strī-putrādi-kathaṁ jahur viṣayiṇaḥ*. Those who are busily engaged in household talks, for the time being, that was stopped. He began to talk about Śrī Gaurāṅga. Giving away their household talks, they began to talk about Gaurāṅga. What He's doing? The general talk of every lip was Śrī Gaurāṅga when He came here.

Śāstra-pravādaṁ budhā. And the scholars they're fighting to find out the proper meaning of the *śāstra*, every Hindu scripture. They for the time being stopped that, and began to read what Śrī Caitanya Deva is doing, what He's giving out to us, what is that? Is that the real purport for the whole scriptures?

Yogīndrā vijahur marun niyamaka-kleśaṁ. And those controllers, the *yogīs* that are out to control their lower phase of life, and want to enter into higher and more subtle position of life, by controlling the air, the breath, they for the time being stopped that. 'That we are trying so hard, by controlling our breath, we are going to achieve some astonishing stage of consciousness. But what this Nimāi Paṇḍit teaches here, that was very wonderful. That we should continue in our own way, or should we accept the course of Nimāi Paṇḍita recommended?'

Tapas tāpasāḥ. And those are very favoured of under going penances by voluntary apprecients on our free will, we can rather give loan to nature, pleasure. The first, I shall do some misdeed, and then suffer after that, no. I'm suffering in the beginning, and then I shall enjoy as a result of that penances. There's a party whose business is like that. The suffering first, not that enjoying first and then suffering, no, suffering first, and then we shall enjoy. *Tapas tāpasāḥ*. They also gave up their policy for the time being.

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. The *sannyāsīns*, the renunciationists, they also for the time being stopped their culture about *Vedānta*. *Athāto brahma-jijñāsā*, *brahma-jijñāsā*, *janmādy asya yato*, Why *brahma-jijñāsā*? With everything coming out of it, so that is the prime cause, and we must be acquainted with the prime cause of the whole. It is most reasonable. *Brahma-jijñāsā*. They also left their campaign for the time being.

Jahuś ca yatayaś caitanyacandre param, āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ. When Mahāprabhu came with a novel style of devotional sentiment, all lost their affinity in their respective departments.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. To understand Him, that requires great fortune, *bhāgya*. To eliminate exploitation, renunciation, and calculative service. Love, infinite sacrifice. Infinite sacrifice for whom? For whom? He's meant, He's in a constitutional position to be the receiver of all of the whole. That peculiar position, that Absolute centre. That Absolute centre who can consume them and digest. Who can receive the produce of all, and can digest them, and can distribute them in some form or other. Like the stomach receives the food and distributes properly. Stomach knows how to distribute, and what sort of food where. So put food into the stomach, not into the liver, or to the lungs.

pucaitav karma phalam sri krsnaya samut pi stuto [?]

All the religious experts, here they're all one in opinion, that all the results should be given to Kṛṣṇa, the all attractor. Kṛṣṇa means attractor, the all attractor. Who can attract? Who has got something, supernatural power, for attraction, He can attract. *Kṛṣ - ṇa*, two functions, to draw and to distribute. And the distribution makes everyone happy. Just as the stomach draws the food and distributes it in the form of blood, or something. So *Kṛṣ - ṇa*, to attract everything. That is not a small matter to attract everything. And then *Kṛṣ*, then *ṇa*, *ṇa* means (that vidivacara?) When religious receives, and when religious everyone feels satisfaction by that type product. *Kṛṣ - ṇa*. And He's accepted as the all consuming principle underlying. *Kṛṣ - ṇa*. Good or bad does not matter. Kṛṣṇa. Sun attracts water of different type, and then it also supplies in the way of the gas, the cloud, pure water, which is deserving for us. He attracts water of different types, but when He gives back it is very healthy. So *Kṛṣ - ṇa*, connect with that.

Mahāprabhu told that. "Connect with that, the life of pure life, the existence of your existence, the desirability of your desirability. The basic principle of all our existence and hankering."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*.

From oxymoron or something like, which seems to be of opposite concern. Just as when we were a child in the mothers womb, no knowledge of our own improvement is there, for a child, but the motherly affection helps us. And Mahāprabhu says to attain that stage, that will be most desirable and judicious. Throw yourself in some motherly care, in the land of affection, opulent affection, affection herself, that will nurture you. Your intellect of the child is unnecessary, when in the early stage as a baby. No growth of care taking intellect there, but automatically in such position, he's well handled.

So there is a plane where you need not try for yourself for your good, it is automatically done. Try to acquire that plane for your home, where everything is automatically, and perfectly done to satisfy your selfish, satisfy your real welfare, automatically done. *Jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*. No necessity for you to calculate what is good for you, bad for you. But the atmosphere will do what is necessary on your behalf, and that will be perfect, good. So *jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*. The most peaceful stage of life, *jñāna-śūnya-bhakti*, peaceful stage. And when you're labouring, engaging your reason, to full view, sometimes by exploiting the environment, or how you can look after your own interest, so much trouble, the stage of this trouble it is not a good life. A good life is to acquire such a stage, such a plane of life, where automatically everything is done to my best interest. *Jñāna-śūnya-bhakti*.

Gaura Haribol. That is internal. Mahāprabhu says that. And still, you're not desired to be idle there. You'll have your engagement, and that is also very peaceful. Suppose if you can get any

service where all our fundamental necessities are free, the quarter, the food, all free, and then we work something. The indispensable necessities of life are automatically supplied. We have no worry for that, and then also we do some service, quite happily, something like that, this, *jñāna-śūnya-bhakti*. Everything necessary for us automatically done towards highest satisfaction. Still, we're engaged in some loving service, more and more. And the company there is also suitable, and the competition is also there, but all happy competition. Happy competition harmonised by the same quarter which sometimes may be apparently seen to be clashing with one another, but still it is not so because the common interest comes and decides between them. In this way, from far away we're having separately.

Mahāprabhu came with all these things, as I told, to book a special train. Our Dhīra Kṛṣṇa Mahārāja, Goswāmī Mahārāja has pointed out that, a special train, left from Navadwīpa and went to Vṛndāvana, no halt in any place. *Jñāna-śūnya-bhakti*, Kṛṣṇa-loka, Vṛndāvana. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. We are to be educated what is to be desired, what should be our summum bonum of life, that is all important factor to select. *Anyābhilāṣ*, *karma*, *jñāna*, devotion, and this *prema-bhakti*, love divine, different planes. But go on with your *sukṛti*, previous *sukṛti* helps us for selection, and free will has got a little part to play.

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]

The resultant of all different lives enforces. Which we used in different...

83.03.29.B_83.03.30.A

Śrīla Śrīdhara Mahārāja: Madhvācārya says, *mukta-pragraha* [?], again unlatched, like a rein of the horse. Horse is controlled always by the rein, but when rein removed, the horse runs at his own way.

So every word, when you take off the rein from the meaning, it will reach to Kṛṣṇa, as if to find it's origin. And by our local interest we put rein and try to take the meaning to this direction, that direction, according to our own interest, local interest. But if the reins removed,

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]

All the meanings of all the words and everything will run towards the centre.

mukta pragraha vriti _____ [?] These things have been analysed by Mādhvācārya.

Mahāprabhu also began to explain the grammar in that light when He came from, He returned from Gayā. He began to explain grammar as a devotional scripture. Grammar, to go, to do, all these to analyse, what is doing? What is going? All potency of Kṛṣṇa. He deeply analysed everything, every wave coming from Him. This sound is sleeping, sound is exciting, or reading, running, all different potencies, different waves coming from the centre. So dhatti [?] means clear, all the bhavas [?], they have got their origin from Kṛṣṇa. So whatever word comes to Him, He takes it to Kṛṣṇa. A new line of explanation came from the _____ [?], everything.

The students went to complain to the teacher of Mahāprabhu, Gaṅgā Dāsa Paṇḍit.

"He used to teach us exceptionally well previously, but now after coming from Gayā, how He explains things we can't understand. Some say we understand, but it won't serve our purpose, our present life."

Went to complain to Gaṅgā Dāsa Paṇḍit who was the teacher of Mahāprabhu, Nimāi Paṇḍit.

Gaṅgā Dāsa Paṇḍit asked them, "Send Him to me. I shall request Him to teach you properly."

That information came - Mahāprabhu visited.

"You Nimāi, why do You explain things in a peculiar, different way, new fashion? What's the reason?"

"No, no. By the grace of your feet dust, none can challenge Me."

"Yes, I heard Your name as a teacher. But what is this after coming from Gayā You are explaining things in a different way. Your students came to complain to me. One thing, I remind You, that go in a proper channel, as the ancients have chalked out. What do You think? You're a devotee and Your forefathers and the other scholars they're not devotees? What do You mean that You have come to preach a new thing, crossing Your forefathers and the other respectable persons of the country? You have come to create a new thing here, that's not desirable."

Mahāprabhu told, "No, by the grace of your feet dust, what I shall do rightly. You need not trouble yourself with this."

That universal vision everywhere. To save us from local prejudice, local interest, and no interest. Local interest and no interest, no interest is also a dangerous thing. To be reduced to zero, that is also all devouring, all devouring temporary demon. But interest is there, and that should be properly located. Religion is proper adjustment, our Guru Mahārāja used to tell. Religion is proper adjustment. We're in the discordant way, discord must be eliminated. And apparent discord also we find in Vṛndāvana, but that is of quite different type. That comes from another centre of interest, that encourages more in our progress, that sort.

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

I feel much tired, hopelessly tired. So I take leave of you all.

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

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta...

...

...and Vṛndāvana to be the highest, which seems to be mundane, apparently. And he's making the basis of that, making much free will. After Śaṅkara, Rāmānuja, what Mahāprabhu has given, if we've got free will, free thinking, then we can eliminate these old Ācāryas and find out something new. Prepare ourselves for finding something higher. With this attitude if we try to understand, then we'll be able to appreciate what Mahāprabhu has given. And if we allow ourselves to be fully captured by the previous Ācāryas, then we'll have no freedom to give them up, and to seek a new one, and realise and appreciate Mahāprabhu's decision and advice. It is a ground he's preparing for that. The free will. Not engrossed in the so-called interpretation of the *Upaniṣads* ever given in India by the *Ṛṣis*.

na me viduh sayo napi deva kutu muyeshar [?] This higher truth has been delivered in *Bhāgavata*, and Mahāprabhu is giving that. One who has got free will, from the religious stereotype conceptions, then he can understand the new thing Mahāprabhu has given. That is, he'll be able to appreciate. So we must not make our free will slave to the ancient interpreters of the *Vedas*. Do you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja:

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]

Never delivered in this world, ever been delivered. A new thing Mahāprabhu has come to give to us, and we must have our free nature to welcome that. If we're prejudiced, covered with the old prejudice, it will be difficult for us to understand what Mahāprabhu wants to give.

And also giving some hint in Vṛndāvana *līlā*, the freedom. There Kṛṣṇa, *gopī* Kṛṣṇa, _____ [?] means that free. Even not bound by the social laws, and Vedic laws. A hint to that also we may find here.

Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

[Uddhava says: "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

How that can be the highest attainment in Vṛndāvana, ignoring the existing social laws, and also the association of our so-called guardians and well-wishers. Kṛṣṇa's position is so high, so loving, so natural, so innate that, that must, if there is any comparison, everything should be cancelled and the selection must go to His holy feet. Neglecting all other possible engagements and demands from us from any other side. That's also hinted there. Ke?

Akṣayānanda Mahārāja: Akṣayānanda.

Śrīla Śrīdhara Mahārāja: How do you do?

Akṣayānanda Mahārāja: Very well, by your grace, very well.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. Very well, you're always very well. Ha, ha, ha.

Our Guru Mahārāja told, "When we're very well? When we're in *bhajan* we're very well. Otherwise the physical comfort is not very well." Ha, ha.

Haridāsa Ṭhākura he was put into prison by the Kāzī. He was considered criminal, because he used to take Kṛṣṇa *Nāma*. Coming from the Mohammedan association, put into prison.

But when released, the co-prisoners, they're all so very mortified. "That we got one prisoner so, taking Hari *Nāma*, such strength and holy temperament, and he's going away."

Then Haridāsa Ṭhākura gave blessings to them. "I bless you to be as you are at present."

Then they misunderstood, some of them. "You bless that we shall remain in this prison house, as we are?" Then some complaint came.

Haridāsa Ṭhākura told, "That is not the meaning. At present by my association, you are all conscious of some sort of God consciousness, your mind is filled up. So my blessing is only looking to that aspect. Kṛṣṇa keep you in this temperament as you are at present, that some holy conception predominating your mind at present. Kṛṣṇa. Kṛṣṇa. Not your physical environment, but your mental aspiration, I bless for that."

So how we are in relation with Kṛṣṇa, Vaiṣṇava, Guru. That is our proper concern, existence. Other existence to be ignored and eliminated. That is real life. Life proper is there in which we're in connection with Kṛṣṇa. That is considered to be the life, others ignored, *māya*. *Māya* means illusion _____ [?] that has no value, negative value.

Who is he?

Akṣayānanda Mahārāja: Vidagdha Mādhava.

Śrīla Śrīdhara Mahārāja: Where is Dayādhara?

Devotee: I think Dayādhara went to Calcutta.

Śrīla Śrīdhara Mahārāja: When?

Bhakti Sudhīra Goswāmī: Yesterday, with Brahmā. He had something to do there.

Devotee: He wanted to get a battery pack.

Devotee: He's coming back, Dayādhara.

Śrīla Śrīdhara Mahārāja: And Brahmā?

Bhakti Sudhīra Goswāmī: He's gone to San Jose.

Śrīla Śrīdhara Mahārāja: And where is this newly initiated gentleman, Balarāma?

Devotee: He's staying with me.

Śrīla Śrīdhara Mahārāja: With you, here? Now he's not here?

Devotees: He's taking *prasādam*, he's downstairs.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Consulting my Gurudeva, I showed some special conduct about him. That he may be of service to Sudhīra Goswāmī Mahārāja and Akṣayānanda Mahārāja. And also this Maṭha. His father has got some money, and if he remains in connection with his father he can do some monetary help to enhance this movement. Very sincere boy. He wants to do that. So he may be utilised by Mahā Maṇḍal, as well...

...

...own hands to quash the devotees. What is this? This is suicidal, suicidal. It will slacken the very foundation of ISKCON, such attempt. And the gainers will be the opposite party.

Nityānanda Prabhu, He got the wound on His head by Jagāi, Mādāi, and that promoted His propaganda to a high level, Nityānanda Prabhu. Even Mahāprabhu went to punish them. Nityānanda Prabhu stopped Him. "No, no, not this time. In this Avatāra such action does not look well, but it is beyond Our promise."

So Swāmī Mahārāja when attacked here by the local *guṇḍās* in ISKCON temple in Māyāpura. Whether you know or not, I heard he sent a *saṅkīrtana* party on the street. They entered the compound and showed some rowdyism by physically striking some of the devotees.

Then Swāmī Mahārāja ordered, "Form a *saṅkīrtana* party and go out on the street, and if any attack comes you all tolerate."

And it was done, he was present within, and the party was sent on the road with *saṅkīrtana* to be prey to all those *guṇḍās*, but they vanished gradually.

Rakṣiṣyatīti viśvāśaḥ. Goptṛtve-varaṇam tata. He will protect.

I remained in our main Maṭha, but I first stayed in a rented house on the banks of the Ganges.

Some senior sober man, an advocate, he loved me, he told: "That there is a conspiracy to finish you."

I remarked that, some gentleman, he put some name of some gentleman, he told on my face, that advocate says that: "Śrīdhara Mahārāja will be finished very soon, so he need not stay in a solitary place on the banks of the Ganges, you go in the inner side of the town."

I remarked: "That if that gentleman has got the power to do, to make or mar, then it is better to die. Kṛṣṇa is not there? Kṛṣṇa is there and he thinks that he can do anything and everything, that he has become the ultimate authority, it is better not to live in his in this way life, nothing."

So many times came such things. *Rakṣiṣyatīti viśvāśaḥ*. Who is the protector? Who is the keeper in the practical life? We're to understand, we're to examine ourselves.

So Jesus is revered for His sacrifice of life, so by length and breadth, the Christianity could spread. Not so much for His principles, but as much for His sacrifice, it spread like anything.

If I'm accepted in the political field also, so many persons that he, if I'm accepted as a sacrifice for the cause, if I will be faultless.

It is not so easy to acquire such fortune, that I will be prey for the service of Kṛṣṇa. It will be individual consideration at least. And in a group we may sometimes take up a Vaiṣṇava is being molested, so we must try in any way. That conclusion can come from other plane, not from ones own self. But a Vaiṣṇava is being molested, disturbed, and it will be our duty to drive away those inauspicious forces. Adjustment is there. Viṣṇu, Vaiṣṇava, to protect Them we shall take any measure, sincerely. But not for one's own self.

Rakṣiṣyatīti viśvāśaḥ - Goptṛtve-varaṇam. "Accepted Him as my protector, sustainer, my guardian, my everything. I won't care for my own protection." Sometimes in *sākhya-rasa* we find that.

rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."]

[*The Songs of Bhaktivinoda Ṭhākura*, p 26-7]

We shall indent, welcoming danger. "My friend is there, we do not care for anybody, we may take poison." The vraja rakal [?] The Kṛṣṇa's friends, they was aggressor to drink poison. "That Kṛṣṇa is there, whom we should fear?" None, nothing, not there is nothing to be afraid of, Kṛṣṇa is there. So such indulgence one may have in *śaraṇāgati*. *Rakṣiṣyatīti viśvāśaḥ*. "He'll protect me. Other's protection I won't accept. I shall hate other's protection in the physical world. Who'll protect? I deny, if any proposal comes I should deny. I'm under His care." Is it not practical then? Is it all theoretical, abstract? Then my life is an abstract thing, only imagination? Religion is in imagination, not in practice?

This is our own case. But in the case of the molestation of the Guru, Vaiṣṇava, Vigraha, there of course, that chance we get. And that will be in devotion, not for one's own.

He will say, "No. Let him do, let him do, abusing."

But Vaiṣṇava says, "No. What are you saying? I'm already filled up with so many abuses, so this abuse is nothing. So many things of abuse is in me."

And the fact is that if one Vaiṣṇava is abused, then the abuser he takes up the defect himself. The poison is taken by him, it is transferred. If one is above abuse, and any abuse comes to him, then who abuses, he gets that, he eats it. And he becomes more pure, more pure.

So, *vaiṣṇava ninda vankor*, very dreadful thing. But if we're well wisher, well wishing is there, then not *aparādha*. To the subordinate if any defect is there the guardian will say: "Oh you have these defects, you must be careful." Careful, with well wishing, then you may utter. Otherwise,

śūlapāṇi-sama yadi vaiṣṇavere ninde, [tathāpiha nāśa pāya, - kahe śāsta-vṛṇde
ihā nā māniyāye sujana-nindā kare, janme janme se pāpiṣṭha deva-doṣe mare]

["It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offence."]

[*Caitanya-Bhāgavata, Madhya,* 22.55-56]

He may be in the position of Mahādeva, but if he abuses any Vaiṣṇava he will be punished. But if with the abuse there is affection, from his own heart wants to remove that bad habit, then it is all right, well wishing. Otherwise only to remark, it will be dangerous, it will be transferred to him.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

It is so dangerous, *ananya-bhakti* is a dangerous thing. So many apparent anomalies cannot make him the object of blame. Because that very rarest thing of *ananya-bhakti*, whose future is guaranteed, *ananya*, connection, exclusive connection with the Lord, that means his bright future is guaranteed. Only question of time. What he has, the connection, the high valuable connection that he has got, that is very, very, very, very, rarely to be had, and that he has got. And other things are negligible, negligible of the negligible. So don't approach that dangerous place, or you'll be doomed. So, *api cet sudurācāro*. At your consideration he may be much filthy. But at once the day will dawn there, and you'll be nowhere. You have no position at all. You're now as a commentator making remarks, you'll be nowhere. But his position is sure because that *ananya-bhakti* connection, exclusive devotion connection, that highly earned most rare, valuable thing he has got. So I'm such that my real connection is so valuable that all the worldly attributes in consideration to that, no position at all. The worldly relative consideration of good and bad, that has got no value. It is all illusory. But that is reality, whatever least it may be, that is reality.

Devotee: Mahārāja, would you explain this again. The good and the bad, would you explain this again.

Śrīla Śrīdhara Mahārāja: Ha, ha. You're disturbing the thought. What good and bad? Good and bad...

'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]

As in a dream, you may have a good dream, or a bad dream, but both is false, something like that.

In the relative consideration of this worldly position we may think that he's a good man, he's a bad man, but everything is all illusory. The imaginary standard conception, everything.

And the connection with Kṛṣṇa, that is reality. That is absolute. That connection, His protection, His sympathy, it is genuine, it is real thing.

And all others are, they have got their own position...

83.03.30.A

Śrīla Śrīdhara Mahārāja: ...I answered, that you have got ideas of the *sādhu*, but a *sādhu* will fly away from the human society, and retire into some solitary place. And there...

...

...I may be a beggar, and in this life also may be a beggar, even may be murdered as because my kings position. So all these things. I'm a scholar, then next I may be a madman.

This one Brajanshil [?] a good scholar of international fame (Brajanshil [?], philosopher. Many world conferences he attended. But in the last stage he was, he became mad.

A scholar next moment may be mad. So in this world no permanent value of any attainment.

But our plenary connection with Kṛṣṇa, that is from the soul to the Supersoul. The soul's connection in eternal plane that has got, however slight, but still it is substantial, it is real.

Others are all flickering, temporary, hoaxing, no value. In the movement, coming, birth and death. We're moving within birth and death, birth and death, in this world. But that all relative positions are illusory. Now it is, next moment it is not.

But the soul to Supersoul, soul is real, Supersoul is real, and any friendship or any connection with that, it is permanent. So however bright may be this prospect of this illusory world, that must be dissolved for the slight connection of the souls plane towards Supersoul. Such importance we must give in our whole life, in all the activities, they may be influenced by this thought.

api cet sudurācāro, [bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

What is from the relative consideration, from the worldly consideration, is good or bad.

'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]

Dvaite means we are separate conception, not organised whole, connected with the Absolute, not universal, but provincial, local interest. *Bhadrābhadra-jñāna*. Calculation from the local or provincial interest, good, bad, all false, no value. The paramount power will come and smash this provincial.

If there is war - in the second war time, in England, when they were apprehended, the greatest attack from Hitler, after France was crushed, there was some ordinance. All individual properties came to the prime minister. An ordinance was, all the properties, of all, big or small, all came to the state. Individual ownership was abolished for the time being. Because anywhere, any preparation for the defence may be taken. So there for that view the whole individual rights were given away to the state.

So all our acquisitions of this local interest, provincial interest, they've got no value from the standpoint of the Absolute Interest. *Dvaite bhadrābhadra-jñāna*. Any moment the Absolute Interest may come and demolish these local transactions. So, *dvaite bhadrābhadra-jñāna, saba-manodharma.* It is mental speculation, mania, it is all mania. But from the Absolute consideration what is the truth, that is ever truth, not unchangeable truth. That may have, *vilasa*, have play. The change of play that is not death. *Līla*, that is *līlā*, pastimes, that may come back again. In this way. Your points clear?

Devotees: He's not here. He's gone.

Śrīla Śrīdhara Mahārāja: Oh, put the questions and fled, ha ha, because I did not like the question, interruption.

Badrināràyaṇa: No. Govinda Mahārāja called him.

Śrīla Śrīdhara Mahārāja: Call of Govinda Mahārāja, a practical call, this is theoretical. Ha ha ha.
Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

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 un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised

souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

There is a world where ordinary people are fully awake there, in their own interest there. But there are others, they do not find any interest in that worldly life. They dive deep and awake in some other world, and they have got all their interest in that plane. Hare Kṛṣṇa. Awake in your world of soul, and awake in the world of matter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. How much our attraction to Kṛṣṇa will be that we may be taken to His real connection, that should be our all concern. What the others will do, making, fabricating this conspiracy, this or that, may be ignored for our own interest. But according to the capacity, according to the stage of realisation, everything varies.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with advice, 'Leave aside action, and cultivate knowledge.' Rather, cultivating their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

Karmārpaṇa. First *varnāśrama karma*. Then to be very particular to give up the result to Kṛṣṇa, to offer the result of all the duties towards Kṛṣṇa. Then to give up wholesale and jump into the service of Kṛṣṇa, gradually advancing. According to ones own stage of realisation it will work, the advises will be suitable and work.

Kṛṣṇa says: "To teach the people, I have also to undergo, to practice their duties."

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]

"Sometimes I have to take the, make imitation for their activities to save them, to help them in their position."

So Kṛṣṇa also comes here, sometime, He engages Himself in worship, Kṛṣṇa also worships. So many Deities, father, mother, all, *brāhmaṇas.* He's also washing the feet of the *brāhmaṇas*, to teach them, in their layer, their plane, He does so. Different stages of realisation.

Na buddhi-bhedaṁ janayed, ajñānāṁ karma. [*Bhagavad-gītā*, 3.26]. But ultimate things are of this type. Progress, elimination and acceptance, progress means elimination and acceptance.

Bhaktivinoda Ṭhākura explained free will. "All will be open for our free will, free understanding, all will be open to receive new light, new idea, that must be tasted by the criterion."

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

Dayādhara Gaurāṅga: Mahārāja. I have a few confusing thoughts in my head.

Śrīla Śrīdhara Mahārāja: What is that? Say.

Dayādhara Gaurāṅga: Trying to serve the Absolute Good. In Malaysia many nice things happening. But at the same time the resistance is very great from Haṁsadūta. And so I'm wondering, sometimes the sentiments are mixed, in my head, to keep going. Every time they produce some insult, it seems that Kṛṣṇa supplies more reciprocation from the public, more preaching opportunities. But my presence there is an irritation to them.

Śrīla Śrīdhara Mahārāja: Naturally.

Dayādhara Gaurāṅga: So I wonder, which is the better service for Kṛṣṇa? To go on preaching, or to consider that they are also preaching Kṛṣṇa consciousness, and to relinquish the field to them?

Śrīla Śrīdhara Mahārāja: What do you find in your heart, that the type of your preaching is more purer, or their type of preaching is purer? How does your heart responds, your conscience respond to your activity?

Dayādhara Gaurāṅga: I think by Your Grace our preaching is more mature, and theirs is more immature. But I don't say that they're not preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes. But in the consideration of position, do you find you can understand that your attempt is more sincere and of purest type? Is it?

Dayādhara Gaurāṅga: I could not say that. They're very sincere. But I just think that their preaching is...

Śrīla Śrīdhara Mahārāja: Only the quality of their preaching is of lower standard?

Dayādhara Gaurāṅga: Not as mature standard of preaching. Their preaching is more obligatory.

Akṣayānanda Mahārāja: As a duty.

Dayādhara Gaurāṅga: Obliging the public to serve Kṛṣṇa. Whereas our preaching, somehow, by your mercy, our preaching is...

Śrīla Śrīdhara Mahārāja: Then with the call of the book distribution and you can give the idea which is within the book.

Dayādhara Gaurāṅga: Yes, yes.

Śrīla Śrīdhara Mahārāja: So of greater, higher level, you're preaching. And they're only distributing the books, and inviting them, and making friendship with them, in this way. Your level will be in higher plane.

Dayādhara Gaurāṅga: Their conception is that it's more like a club or a society, this Kṛṣṇa consciousness. Our conception is that it's more individual necessity.

Śrīla Śrīdhara Mahārāja: More nearer to ideal, more abstract towards spiritual ideal. And they're more in the material surface.

Dayādhara Gaurāṅga: I think.

Śrīla Śrīdhara Mahārāja: Diplomacy, dollar, all these things, society, social. And yours ontological, more ontological. And their attempt more social.

Dayādhara Gaurāṅga: I feel that way.

Śrīla Śrīdhara Mahārāja: But now what do you like? They're in such a fighting position, you want to go on, or you may have your field of action somewhere else? Haṁsadūta Mahārāja, he has taken you to me. You have got some obligation to him. And whether under his direction, his subordinates are doing something wrong to you, or he does not know the local authorities are giving some resistance to your activities? What do you think about that?

Dayādhara Gaurāṅga: I think he's condoning.

Śrīla Śrīdhara Mahārāja: He's concerned?

Dayādhara Gaurāṅga: He's condoning the irritation.

Śrīla Śrīdhara Mahārāja: Their attempt is corroborated by him, directed and corroborated?

Dayādhara Gaurāṅga: I think corroborated. Maybe not directed. But they feel the irritation.

Śrīla Śrīdhara Mahārāja: Whatever they do he gives consent, approval? Now what do you think? If you like you can change your field of preaching of activity. In London a centre is established. Then in San Jose he has got very big preaching centre. In South Africa, Bhāratī Mahārāja, he was attempting, but now he's a little depressed for want of assistance, proper. Then other places also where service of your type of scholarship may be well utilised. You consider with Akṣayānanda Mahārāja, and our Goswāmī Mahārāja, and Mādhava Purī Mahārāja, and this Aranya Mahārāja, etc. And then inform me what you will like to do. How energy should be best utilised with less hitch with ISKCON. Less hitch, and more activity.

Relief work. I first told that our object is like relief work, starting a relief work. Those disappointed and dejected, with no place in ISKCON, still they're sincere, hankering for Mahāprabhu, and Kṛṣṇa, and Swāmī Mahārāja, how we shall try to help them in our sincere way.

And so if any hitch we don't want, still if any collision comes we shall try to tolerate it as much as possible, and go on with our relief work. It is not a new creation, but to help the real movement of Swāmī Mahārāja from the ontological standpoint. To keep up the ontological standard of Swāmī Mahārāja's mission, with something more little added. And that is *mādhurya -rasa*. Not so much cultured by him, perhaps for the social position of the foreign country, that may not be undermined. The social position is such that *mādhurya rasa* may be dishonoured as the custom of the country. So he perhaps...

But as we are given up the mantram but we do not go to analyse the meanings of the mantra very much, only selected few. In this way we're to say there is something, but we must approach very, very carefully. It is there on our head. In this way keeping harmony with the mantram, and the other advises in *Bhāgavatam* and *Caritāmṛtam*, and Mahāprabhu, they're fully engaged in that. But respectable distance, that should be kept. And never we shall think that we can walk over that plane. But it is just over our head. In this way we're to tread that there are such things, higher things like that. You consult with your friends, and select about your field of work, preaching. Fight is not very desirable, relief, a spirit of toleration we must have.

Dayādhara Gaurāṅga: The field has grown so intense in the last few months. The activity is very nice. There's so much to do.

Śrīla Śrīdhara Mahārāja: Very successful. So many men are favourable to you? But you have got some substantial thing to give to them. But they have got only book distribution, and no intellectual food, or religious food, to explain?

Dayādhara Gaurāṅga: They just have some loyalty that they're pushing, pushing, like this. But since I returned to Malaysia you asked...

Śrīla Śrīdhara Mahārāja: Anyhow, wherever you'll go you'll find your field, amongst the intellect. So Malaysia, London may be higher field for you. Many people of high calibre may appreciate your characteristic of preaching. Recently our Akṣayānanda Mahārāja, Mādhava Purī Mahārāja, and others, they went there and preached. Where Mādhava Purī Mahārāja also delivered lectures in some universities there. The Parvata Mahārāja, that Āśrama Mahārāja, they also want help of relied preachers, everywhere. In many places your preaching may be welcome. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Kanan Giri Mahārāja: Guru Mahārāja. It seems even though we're working in the spirit of relief, they take it as a fight, or a competition with them. How can we overcome that?

Dayādhara Gaurāṅga: They feel threatened.

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakti Kanan Giri Mahārāja: Giri Mahārāja.

Śrīla Śrīdhara Mahārāja: Giri Mahārāja. Ha, ha. That will help us to particularly look for another plane. The decision, the Absolute decision will come from higher plane. It will help us to search for the higher plane more intensely. Whether the path I have taken is only imagination, or there is

reality there? That Kṛṣṇa is everything, He protects His devotees. All this is imagination, theoretical, or it is real? We must make experiments with this truth in our own life, and then we'll make progress step by step. Such test will come, will be extended to us by Kṛṣṇa Himself.

"You have faith in Me as Absolute, or in any other potency, that they're master?"

Only lip deep? When you speak that Kṛṣṇa is everything, He's over all, is it a lip deep statement, or it really comes from your heart and conscience? Nothing can be done without His consent. All these imaginary propaganda, or it is real? To live in, reality to live in, or only to preach?

Fight for fight, that is not a very high stage. Ignore the fight. Let it go on in its own way, and I shall be busy in my own thing. Let them come on the back, not in the front. They will come as the consequence of my previous lives. So we shall show our back, and many wounds may come to my back. But in the front there will be peace, and Kṛṣṇa, and I shall make progress towards that. Go forward towards Kṛṣṇa. And as a result of my previous activity they may attack in my back. Ignoring them I shall make progress towards the front. Kṛṣṇa is everything, and that must be realised as truth within me. Otherwise what value has it got, only lip deep propaganda? There must be life within to back this preaching. The words that come from our lips must be backed by spiritual realisation, that Kṛṣṇa is all. Hare Kṛṣṇa.

In Manipur, some hundred years or two hundred years, I don't remember. There, all Vaiṣṇava disciples of Narottama Ṭhākura. The King also. And one General named Mr Tikendrajit, he wanted to overthrow the influence of the British there. And he used for those war materials the temple of Rādhā-Govinda's compound. And anyhow they sent the British military god. And one Captain, or one military officer, was sent to find out the truth behind the rumour. And the King did not allow him to enter into the temple compound, 'he's a *mleccha.*' But he forcibly entered. And the General Tikendrajit he murdered him at once, that European General was murdered. Then a military force was sent to capture the whole Manipur, and with special instruction that the temple compound that was utilised for this political purpose, so that must be demolished. And it was so demolished that the Deities, by the shots of the cannon, the whole temple and the Deities was also smashed and destroyed.

Then our Guru Mahārāja was explaining the thing. "Then what is this? People will say the Deity which was worshipped by the disciples of Narottama Ṭhākura, They had not the power to protect Themselves? Kṛṣṇa has no power to protect Themselves, They're all idols, dolls? What is this?"

Prabhupāda explained in some other way. "That without the will of Kṛṣṇa nothing can be done. So what is the will of Kṛṣṇa, that His worshippable figure will be demolished by the shot of cannon? Nothing can, even a straw cannot move without the will of Kṛṣṇa. And such a great thing, disaster was done by the will of Kṛṣṇa?"

He told, "Yes."

"Why?" He explained. *Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir*. We generally identify, if spiritual truth comes down in this mundane world, in our plane to help us in that formula, that is not the same as wholesale spiritual. So to do away with our wrong conception, that what we see that Deity that is Kṛṣṇa. To demolish that wrong idea, this was done by Kṛṣṇa's will.

Do you follow? Am I clear?

Giri Maharaja: Yes.

Śrīla Śrīdhara Mahārāja:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe ʻmbu-buddhiḥ
[śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir]
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

[Śrīla Vyāsadeva states in *Padma-Purāṇa*: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."]

We're really pilgrims to the hell, by knowing only the superficial things. Thinking that this what we see as stone, that is Kṛṣṇa. Kṛṣṇa is limited there. To do away with such conceptions, Kṛṣṇa takes such bold steps.

"That I'm not your, this sense conceived, eye conceived, stone piece. I'm something else."

To elevate you to that position, what was given by him to elevate you from the lowest position to somewhere again, that is demolished to give you some higher type.

Suppose the national flag, that is the honour of a nation. But if the flag, by the enemy party is captured and it's trodden underfoot, of course that is something. It's dishonoured, nation's honour is demolished. But still we're to think that the nation is there. Though honour of the freedom, the freedom is related with that flag, that is torn to pieces, or bruised underfoot, or maybe burned to ashes, but independence may be there. Again coming and conquering the enemies. So some sort of relation is there. The honour of the freedom of a country is with the national flag, but still the national flag does not represent the whole of the freedom. In such a way.

It is necessary, this Vigraha, but by that you must try to understand, go further, that is a symbol given to you. And you're encouraged to say that It is He Himself, not otherwise. But that Himself is not what you conceive by your senses. You're to differentiate there.

So elimination and acceptance, progress means, always. Here Bhaktivinoda Ṭhākura, free, all will be unprejudiced to accept truth. Expectant to understand revealed truth, and there, comparative study in the revealed truth.

As I told, the Christianity - Goswāmī Mahārāja is here?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: That Christianity is static or stagnant, and this is dynamic, what is that?

Bhakti Sudhīra Goswāmī: You said, "Is the position of Jesus stagnant, or dynamic and progressive?"

Śrīla Śrīdhara Mahārāja: His Kṛṣṇa conception, dynamic and progressive, which?

Devotee: Or static.

Śrīla Śrīdhara Mahārāja: Static is Christianity? Conception of Jesus is static?

Bhakti Sudhīra Goswāmī: You said, "*Is* the position of Jesus static or dynamic? Is Jesus' position static or dynamic? Can He make further progress?" You were saying that Jesus, "Is *His* position dynamic or static?"

Because the Christians may say, 'Well He knows everything.'

So you said, "Is He barred from making any further progress? Is He a member of the dynamic world or the static world?"

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Further consideration and realisation than what was given by Jesus. Fatherhood of Godhead. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Sudhīra Goswāmī: So when we see the writings of Ṭhākura Bhaktivinoda, we see that he's discussing this comparative theism of Christianity, and *Vedānta*, and then the *Bhāgavata*. He has this one English talk that he gave on the *Bhāgavata*, and...

Śrīla Śrīdhara Mahārāja: *Bhāgavata* Speech.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Booklet.

Bhakti Sudhīra Goswāmī: Do you know when he gave that?

Śrīla Śrīdhara Mahārāja: In Dinajpur [West Bengal], when he was an officer in Dinajpur District he gave that lecture [in 1869]. The Brahmo party, they were trying their best to take him towards their support. But there in *Bhāgavata* speech he declared clearly: "No connection with you. I am a servant of the Vaiṣṇava creed." In his *Bhāgavata* speech openly he declared.

Bhakti Sudhīra Goswāmī: Yes. He spoke in that lecture, he mentioned Ram Mohan Roy, who was the founder of the Brahmo Society.

Śrīla Śrīdhara Mahārāja: Yes. The Brahmo. He asked them to make further progress.

"It's not ended there. With free will you're to start with open inquiry. Then you'll be able to see that what Mahāprabhu has told, that is not idolitary."

And their main objection was that these Vaiṣṇava's are idolitary, idolitors.

"No. It is not idolitary. You come to see in this light."

Bhakti Sudhīra Goswāmī: But when I was reading this of Bhaktivinoda Ṭhākura, it reminded me of so many things that Your Divine Grace had told us at different times. Because Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he said that you are carrying the conception of Bhaktivinoda Ṭhākura. So by examining these writings...

Śrīla Śrīdhara Mahārāja: He was satisfied by that poem written by me [*Śrīmad-Bhaktivinoda-viraha- daśakam*] so much that: "It is not *his* writing, Bhaktivinoda Ṭhākura has himself written it through him." He remarked like that. It was so accurate representation of Bhaktivinoda Ṭhākura's creed was to him that he remarked in this way. "It is not written by him, but Bhaktivinoda Ṭhākura has written it through him."

Bhakti Sudhīra Goswāmī: So Bhaktivinoda Ṭhākura he said in that lecture that when studying a particular author that we must trace out his exact position in the line of thought.

Śrīla Śrīdhara Mahārāja: And meant for whom? What section? Same author may write a book for the primary students, school students, college students, same author may prepare such books. It is like *Veda*, for different classes. According to the capacity, and the standard, they will accept the teachings. In *Gītā* also, *Gītā* also recommending many things as *karma*, *jñāna*, *bhakti*, *yoga*, so many things. But there is a comparative study. If we're particular we see that all taken towards *bhakti*, surrender, how? How *karma* ends in devotion. How *jñāna* ends in devotion. How *yoga* ends in devotion. Everything ends in devotion. The connection is given there.

Who cannot, who miss this connection giving, they say, "Oh, *Gītā* has supported us." The political revolutionary people they also get their support from *Bhagavad-Gītā*. "*Gītā* has supported us." Everyone: "*Gītā* has given us support." But the link is there, ultimately leading towards devotion. And in the end,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"All phases of duties should be abandoned." *Mām ekaṁ śaraṇaṁ vraja*. "And ultimate end will be to take refuge under My feet, clearly. And you will have not to be pained for that, amply rewarded you'll be. Leaving aside all conceptions of duties you ever can imagine and understand, give up everything. So give up everything you have acquired so far. So much risk you're to take. Whatever conception of duty you have got so far, give up everything. Kṛṣṇa conception of Godhead is a revolutionary thing, for which the right, My relationship with you, if you hear it will seem to you to be quite revolutionary. You have no independence. You're wholesale Mine. So independently you're coming to sue transactions from Me? You've come for transactions? Wholesale, every inch, you're Mine, not outside Me. That is your proper location, And you have come for transactions. You're a separate party, I'm a separate party. Give up all such conceptions of duties and inquiries, and everything, wholesale. You are Mine wholesale."

That is Kṛṣṇa. This is *the* truth. Prepare yourself for that, *śaraṇāgati*, *mām ekaṁ śaraṇaṁ vraja*.

To Arjuna also He told,

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"I promise you that I'm everything. I'm not deceiving you. You're My favourite. You're my friend. At least I won't deceive you, cheat you. So plainly speaking Arjuna I'm everything of you."

Painfully He's speaking of Himself to His friend Arjuna.

83.03.31.A

Śrīla Śrīdhara Mahārāja: ...he had another policy of *bhajan*. He wanted to attack the *māyā*. "Why this *māyā*, this misconception, will at all stand here, to trouble so many so-called innocent souls? The *māyā*, I must drive away the *māyā* wholesale from the land." With that spirit he wanted to preach.

And Mahāprabhu also came here to relieve the people from *māyā*, protect from misconception.

Īśāvāsyam. "Everything belongs to the Lord. Nothing belongs to me, or my country, or human society. All false notion, and they're all suffering for this. And this is a grave situation. Sometimes man, sometimes beast, sometimes an insect, sometimes - this is the prime problem of the country. And that must be handled effectively. And that sort of misunderstanding must be driven from the country. And Kṛṣṇa consciousness must come to reign here in this plane, everywhere. As much as possible I shall spread Kṛṣṇa consciousness, the kingdom of Kṛṣṇa. Everything belongs to Him. And to release from them the birth and death and mortality, and all these things, liberation."

Attacked in this way, he began a fighting, totalitarian war. And we're his servants. We do not care for anything. But report where only these misconceived problems are judged, let them come with advocate, and the judge, let them come. We have got the *śāstric* difference between the *sādhu*. And I shall anyhow come with Kṛṣṇa consciousness. They quote anything, let them come. I quote and cultivate about Kṛṣṇa consciousness. We want that. We do not care for anything, whether these half mad persons will remark against us, we do not care for that. _____ [?] Everything for Kṛṣṇa. We do not care for our fame or name, or we're not ashamed for the remarks of the so-called ignorant persons of the world.

Devotee: Gaura Haribol. Guru Mahārāja, I'm going to have to take your leave. I have to go now.

Śrīla Śrīdhara Mahārāja: Yes. Yes. Totalitarian war. As soldier going to fight in the material world, to deal with everything against Kṛṣṇa consciousness. Smash. Misconception is at the bottom of all these misdeeds. That fundamental plane should be shaken, of the whole country, everywhere, that misconception, misunderstanding, *māyā*. All guided, from the scientist, from the politician, everyone guided by the misconception. And everyone's to suffer for that, and that must be captured, come in Kṛṣṇa consciousness.

We belong to Him. There is one Master. And we must have a direct, sincere life under Him. The environment we cannot ignore. 'I'm king of all I survey. I'm monarch of all I survey.' No. We're subject to the Absolute Monarch. A diabolic change is necessary in our conception. And accordingly in all our activities and behaviour, conduct, sociality, in politics, everywhere. The Kṛṣṇa consciousness must be the emperor.

Devotee: Guru Mahārāja. This is Rasācārya [?] Mahārāja. The reason why I'm leaving, is the preaching party's leaving.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Sudhīra Goswāmī: Rasācārya, he'll go with the preaching party _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. All right. All saviours of Kṛṣṇa and preaching party. Kṛṣṇa consciousness.

Mādhava Purī Mahārāja: Guru Mahārāja. But Govinda Mahārāja said that only one *sannyāsī* and one *brahmacārī* should go. So Aranya Mahārāja and Mahānanda are going. That's what Govinda Mahārāja told me.

Śrīla Śrīdhara Mahārāja: Now he's here for preaching, why should he be taken back? And you do not like to go?

Mādhava Purī Mahārāja: Well, Govinda Mahārāja said only one *sannyāsī* one *brahmacārī*. So I don't know _____ [?]

Śrīla Śrīdhara Mahārāja: No, no. Hari Charan and another two preachers from your section must go. Those that can deliver lectures, at least two of such persons.

Mādhava Purī Mahārāja: Then maybe I should call Govinda Mahārāja.

Akṣayānanda Mahārāja: Guru Mahārāja said _____ [?]

Śrīla Śrīdhara Mahārāja: But you have got any business for consultation here, any urgent business, that is also Kṛṣṇa consciousness. Then you may remain. Anyone. Another one may go. If you, for the discussion amongst you, some important member his presence is necessary then he may remain.

Bhakti Sudhīra Goswāmī: So, once you were talking of the life of Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta. And you said that Śrīla Bhaktisiddhānta Saraswatī when he was younger, he was creating some disturbance in the school, because he was always arguing the supremacy of Vaiṣṇavism.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes.

Bhakti Sudhīra Goswāmī: And Bhaktivinoda was wondering how he was going to get on in life in his later years. And you said that Śrīla Bhaktisiddhānta Saraswatī said, "Don't worry about me."

Śrīla Śrīdhara Mahārāja: Ha, ha. I heard it from his own lips, in Purī. Our Guru Mahārāja when he was reading in the Sanskrit college, he was always very eager to talk about Mahāprabhu and discarding others. Got into trouble with the students and the professors. And it was so intense he left the college.

"I don't want to be educated by you."

And Bhaktivinoda Ṭhākura he's looking at his external life, he told, "You do not do anything more. You've left the college, and also not engaging in any business, anything. How you'll go on in your future life?"

"You may not have bother about me. I shall manage anyhow, go on by the grace of your feet dust."

In this way he answered.

I considered something like - I wrote also a poem, that is not published. I considered Bhaktivinoda Ṭhākura as Vyāsa, and Guru Mahārāja as Śukadeva. A thought of Vyāsadeva was inaugurated into public by Guru Mahārāja, as a *brahmacārī*, and a philosophical scholar. Śukadeva, though imbibed from Vyāsadeva, *pitur dvaipāyanād aham*.

[idaṁ bhāgavataṁ nāma, purāṇaṁ brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham]

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [*Śrīmad-Bhāgavatam*, 2.1.8]

"What I have received from my great father, I want to give that wealth to you Mahārāja Parīkṣit. You are a proper person to receive that with proper respect." *Mahā-pauruṣiko bhavān*.

[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You have got capacity of receiving greater purpose of life, higher fulfilment of life. You're a proper person to grasp. So I like to deliver to you that great thing what I got from my father, Dvaipāyana."

In this way he began his speech in that *sabhā*. And Dvaipāyana is also present, and Dvaipāyana's Guru, Nārada is also present. The son and the grandson, they're also witness. "How he's putting properly what we told, whether really represented, getting real representation or not, through this boy."

Bhakti Sudhīra Goswāmī: Then, you're like Sūta Goswāmī.

Śrīla Śrīdhara Mahārāja: Sūta Goswāmī. Ha, ha, ha. Gaura Haribol. Ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Ugraśravā.

Śrīla Śrīdhara Mahārāja: This personal attack, getting benefit of that.

Bhakti Sudhīra Goswāmī: I was reading one lecture of Śrīla Bhaktisiddhānta, and he said that Śukadeva Goswāmī when he saw his audience, the mixed audience, different types of devotees, that he did not want to mention the Name of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Yes. Jīva Goswāmī has pointed out in that way. That Śukadeva, in course of his discourse, sometimes he approached near about to mention the Name of Rādhārāṇī, but considering the characteristic of the audience he came back. Did not take Her Name out of respect. That they may not appreciate. The mixture, the audience, they're of so many thoughts were, they're specialists of different types of thinking, they were present there. And after giving careful audience to Śukadeva Goswāmī they went on in their former business. Very few they converted. But they could not approach - they were not so much bold as to approach Śukadeva Goswāmī, how to appreciate to certain extent. And to check them, now and then, Śukadeva Goswāmī he's inaugurating some sort of *tap*.

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]

He sometimes, now and then, he's inaugurating such thoughts.

"That all-harmonising. You, of different schools of ontological thought represented here, you are authorities of different departments, you are present here. I fully know that. But you must remember that you've got this defect, and to compensate that you're to take connection of some higher substance. And what is that?

Tapasvino, there are so many lovers of penance. *Dāna-parā*, big men who are famous for making gifts of valuable things, *dāna-parā*. *Yaśasvino*, and there may be many leaders and popularity seekers, leaders of the country may be here, *yaśasvino*. *Manasvino*, so many speculationists, research scholars, there may be many amongst you, *manasvino*. *Mantra-vidaḥ*, so many tantrics by the power of mantram you can do anything and everything, who can show so many feats of the mantra, *mantra-vidaḥ*. *Sumaṅgalāḥ*, and there are many amongst you who are of sincere heart and think about the real peace in the world, *sumaṅgalāḥ*. *Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*, but ultimately every one of you, every section, you're to connect with some higher

power to conduct your things safely. Your aspiration, your campaign, may not be hindered by the external opposition. So you're to seek for some transcendental help. It is mentioned.

Isvara paramato sada visidyati udan [?] One wants *samādhi. Samādhi* means cessation of your consciousness permanently. But to facilitate that process, you're asked by the original authority to take the Name of Hari. Why? You want complete exclusion from Hari, Hari consciousness, Kṛṣṇa consciousness, God consciousness. You want to retire forever. But why then you're to take His assistance for your campaign?

In this way, anyhow, somehow or other, as in the government, in the country, there may be so many enterprise. Some iron business, some other business, some agriculture, all these, but they must have got some sort of connection with the government. Some came to pay to the government and to have some facility from that. Without the help of the government no different types of individual enterprise can grow.

So, you're all so many departmental heads. But at that same time, in somehow or other you have got some recognition of the higher background whose good will you want for your own improvement, in your own line. In such *śloka* we found here and there.

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 interested 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 such glorification of the Lord except a butcher or one who is killing his own self?"]

[*Śrīmad-Bhāgavatam*, 10.1.4]

So sometimes he's striking hammer on the head of the authorities of the different departments there. Most generalising thoughts are indented in the midst of the description of Kṛṣṇa. Kṛṣṇa is a person, but He's unlimited. Just as, *aṇor aṇīyān*, if you go to analyse things, the smallest of the smallest, no end. The smallest atom, then analyse it, then electron, then analyse it. Then proton, electron, and again that may be analysed. Again that may be analysed. No end. And towards bigger, no end. There is the biggest, then another biggest. But after that - what after that - no end. *Mahato mahīyān*, no end, and *aṇor aṇīyān* no end.

[aṇor aṇīyān mahato mahīyān, ātmasya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha Upaniṣad*, 1.2.20]

So the middle size, that should be considered as the prime cause, the medium, *madhyama ākāra*. If we search the prime cause within, we're not injudicious, because no end of bigness, and

no end of lowness, no end. So the prime cause must be located in the middle, *madhyama ākārti*. Kṛṣṇa consciousness. Sonhood of Godhead, in the centre, not in the circumference. In this way the centre must be found here, and the centre of attraction which can give cosmic character to everything. That must be located in the centre, under this *ānandam*, *sat-cit-ānandam*, in this way.

But those that cannot appreciate, from them he did not want to take the Name of Śrī Rādhikā, that they will misunderstand Her and will commit only offences against Her.

Our Guru Mahārāja also, he also told so many things, but very rarely he took the Name with great respect of Rādhārāṇī.

Once perhaps I told happened something. One big *zamīndār* disciple of Guru Mahārāja, he had some respect, he was well educated and he was wealthy. So ordinary people had much respect for him, and he mixed with many sections. He came to Guru Mahārāja, and anyhow he opened the topic that 'Lakṣmī Devī, or some, Pārvatī's beauty is better, higher, than that of the *gopī.*' In this way, something.

Prabhupāda could not tolerate that idea. Then he began to, from internal emotion, began to describe the beauty of Rādhārāṇī.

[21:13 - 23:13 ?]

Then Sadyen Nārāyaṇa Rāya, [?] he opened the topic. And Prabhupāda began emotionally to describe the beauty of Rādhārāṇī, but another force is checking his attempt.

[23:40 - 24:00 ?]

Prabhupāda can't tolerate that the Rādhārāṇī's beauty will be challenged by some quarter. And also he can't describe that beauty in the ordinary public section. Not to be exposed to them, they're all of another type, unable to appreciate a very small portion of that. So two opposite forces were fighting in him and he fainted, fell from the chair. He will speak it, that extraordinary beauty, he can't give up the challenge without, that talk without challenge, at the same time, before the ordinary people, he can't speak also. He's not prepared to describe the beauty extraordinary of Rādhārāṇī. The two forces from different directions came into clash, and Prabhupāda fainted and fell from the chair.

So Jīva Goswāmī, he mentioned that Śukadeva in the course of his lecture came to mention the Name of Rādhārāṇī, but again She's pushed back from the position, did not. Only in one place it is mentioned, *pradana gopī*, the principal *gopī*, in this way, in *Bhāgavatam*.

She lodged complaint against Kṛṣṇa in different ways, in the front of Uddhava, Her grievance.

He represented the grievance of the *gopī* and Vṛndāvana against Kṛṣṇa and then minimised in the end.

"He's all in all. He can make or mar. He can do everything. Everything is justified. Who are we? We're the most negligible part of His friends circle." In this way.

And there is another, that during the *rasa*, when Rādhārāṇī could not tolerate the common dealing of Kṛṣṇa with all the *gopīs*. Not any distinctive nature in His dealings to the superior, inferior, not such, common dealing, general dealing. That She could not tolerate, and She came

forward, and by Her song and dancing, charmed the whole field, and then suddenly disappeared. And Kṛṣṇa when He could detect that Rādhārāṇī is not seen here, She has left the place, then He left the whole *rasa* ceremony and tried to follow the footsteps of Rādhārāṇī.

[28:00 - 28:58 ?]

That is a very important factor, otherwise it will do wrong instead of right. *Adhikāra*.

Bhakti Sudhīra Goswāmī: Does Mahāprabhu consider *adhikāra*?

Śrīla Śrīdhara Mahārāja: Of course. He used to do *saṅkirtana*, *nāma-saṅkirtana* in the public, but when He used to cultivate about the *rasa* of Vṛndāvana, with closed doors, none could have any entrance.

One *brāhmaṇa* who used to drink only milk and nothing else, he came with boast that: "I must have admission. I do not eat anything, but I only live on milk drinking. I must be qualified to enter into."

Then Mahāprabhu ridiculed him, showing His thumb. "Only drinking milk is no qualification to get admission in Kṛṣṇa *bhakti.* Go off." So under closed door He used to go on with *saṅkirtana* about the high *rasa* of Vṛndāvana, and *nāma-saṅkirtana* in the public, He did. *Saṅkirtana*. In *Caitanya-Bhāgavata*, the poem,

bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa sadan

Within the selected circle He used to culture about this *rasa*. And, *bahiraṅga*, the ordinary public, this *Nāma-saṅkirtana*, that He did strictly. So much so that one day the mother-in-law of Śrīvāsa Paṇḍit, who was not up to mark, the mother-in-law of Śrīvāsa Paṇḍit. It was at night in the yard of Śrīvāsa Paṇḍit's Śrīvāsangam, He used to, that *rasa kīrtana*, He used to do that, and none could have any entrance. Now out of curiosity the mother-in-law of Śrīvāsa Paṇḍit, she hid herself within a basket there on the veranda.

And Mahāprabhu is going on with the *rasa kīrtana* but He says, "Today I do not find any inner encouragement, inspiration. There must be some outsider who is not fit to attend, understand all these things."

Then Śrīvāsa Paṇḍit he tried his best to find out whether any outsider, any trespasser is there, he could not find any such person. Again Mahāprabhu attempted but He did not find any real inspiration.

"You, I can't find any real inspiration, why, there must be some..." Then in this way, twice or thrice.

Then Śrīvāsa Paṇḍit he found out that his mother-in-law in a big basket concealed there. Then he was so much enraged. "My Prabhu, my Master, He's not finding ecstatic joy and you have come here to disturb us." Caught her, though as mother-in-law she should be respected, wife's mother, but he could not restrain himself, he caught her by her hair and ousted her, so much strict.

Because we're not to belittle the thing. It's not a thing of luxury, or our mental food of the pleasure seeking thoughts, not like that. This is the highest of the highest, highest of the highest. *Śiva viriñcira vāñchita ye dhana*. Which is aspired after by Mahādeva and Brahmā but they may not get it.

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. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga."] [Premānanda Dāsa]

Our Guru Mahārāja. So many imitationists in Vṛndāvana, after, during a tour of Vṛndāvana in the beginning, Guru Mahārāja came and he stroked his forehead. "I came to Vṛndāvana but I could not find a single Vaiṣṇava here. But so many *bābājī's* were there, so many *bābājī's*. I could not find a single Vaiṣṇava, my fate is so hard, I'm so unfortunate." That was his remark.

They who will give due respect to Rādhārāṇī. When we went to Vṛndāvana we were ordered to read there the, Prahlāda carita of *Bhāgavatam*, not about Kṛṣṇa topics. In Vṛndāvana, *sannyāsīns* of Gauḍīya Maṭh are holding classes and there they're explaining, Prahlāda carita and Ambarīṣa carita, the primary stages of *śuddha bhakti*. And they're not ordered to take, to explain Kṛṣṇa *līlā*.

Guru Mahārāja himself, he also sometimes read, in Rādhā-Kuṇḍa and Śyāma-Kuṇḍa, there is a boundary, in that place he held classes for some time in, kartika mass ujarvita. We attended, but he explained *Upadeśāmṛta*, not any *līlā* of Rādhā-Kṛṣṇa.

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."]

The whole sphere is taken at respectable distance on the head. Go on working in the lower level. To show proper respect to the highest thing, don't venture to enter. Fools rush in where angels fear to tread. With this idea _____ [?] everywhere.

Once his class mate of the student life, afterwards he became attorney of high court and then retired and went to Vṛndāvana and lived there. His Guru was one Yati Goswāmī. And he came to pay visit to our Guru Mahārāja, as he was known from his childhood. And Guru Maharaja for formal courtesy went to see him in his quarter. And there he found that he's engaged in hearing the

rasa-līlā explained by a famous Goswāmī, Pran Gopāla, there. Guru Mahārāja went to see him, he was engaged there, he bowed down there and coming out.

Then that gentleman leaving the position, leaving the listening to the *Bhāgavatam*, he came down.

"Why you are going on? *Rasa-līlā* is being read here and you must take your seat. And you are coming and in a second you are going away?"

"Oh, I cannot stand here. My Guru Mahārāja did not allow me. He told that I will have to commit offence if I attend any *rasa-līlā* talk. So I can't stay here I'm going off."

To hear *rasa-līlā* from the lips of a person who is not so much realised, and who is a slave of lust, and he's expressing *rasa-līlā* and to hear that, who are not fit to go to that level, that is committing offence, nothing else. And that offence means that will shut the door for long time to enter there, offence means that. It will close the door for long time, until that offence is removed. Then we may have entrance there, admission there.

So not to belittle, it is not a novel, that I shall enjoy the pastimes of the male and female. *Aprākṛta*, *adhokṣaja*, *aprākṛta*. Beyond the reach of the soul, the Supersoul area and the highest quarter of the soul of the spiritual world, that is that. Otherwise it will depreciation and it will be eternally closed to me. Not to trifle. The highest fulfilment of life, that may not be spoiled. I can do or not do, but I should not spoil my highest fulfilment of life.

What we can understand or appreciate from far off, that is enough for us, to feed us. The little ray, what will come from far away, that is of such superior quality that that can dismiss all aspirations that are known to us. What to speak of having any direct connection with there. Ābhāsate [?] That is such. We can conjecture from far away what superiority of the position will be there. An ordinary man's private life, that we cannot enter into, that is a concealed thing. Then what about that pastimes of the Supreme most entity. So,

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *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."] [Śrīla Raghunātha Dāsa Goswāmī's, *Vilāpa-kusamāñjali*, 16]

We must not be, must not try to run up, but we shall try to go down to begin, to utilise my energy. And automatically I shall find myself that I'm taken by the current to a suitable position. The current of the environment will take me to my suitable position. But my tendency will always be to begin from the downward service. That should be the tendency. *Dāsyāya te mama raso 'stu*. My sincere attraction I shall try to regulate towards the lowest service. And the environment will take me up and put me in proper position. That is healthy. And to try to go up, setting others on the side, to make progress forcibly, that is the etiquette which is not admired there and not workable. That pushing others right and left and to make progress forcibly with pride, that etiquette is unfit. Everyone is thinking that 'I'm the smallest.' And the Yoga-Māyā is there. You make proper adjustment.

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

Devotee: Guru Mahārāja, can you explain *antaraṅga asasva* [?] please.

Śrīla Śrīdhara Mahārāja: *Antaraṅga*, that is to engage himself in the private talk, the talk of Rādhā-Kṛṣṇa and the *gopīs* in Their private life...

83.03.31.B

Śrīla Śrīdhara Mahārāja: ...in fact I'm everything. All your aspirations is within Me, cannot go outside. Your highest aspiration is within Me, can't seek it outside. I'm so friendly, so near, so loving, so affectionate. In all respects you are Mine."

Such loving share, or service, or anything, our relationship we have got with the truth, Kṛṣṇa. Then He's wonderful, holding such position in the absolute sense, how we have become otherwise? That free will, and the position of that marginal position. That is responsible. Self determination. Die to live. Everything for Himself. This is the condition. We're for Himself. Accept this then negotiation begins.

"First you have to accept everything for Me, then the negotiation may begin. How and why you are for Me? First you have to understand that I'm for Myself. The Absolute must be for Himself. You understand this properly. Reality for Himself, for Itself, otherwise He's not Reality. If He's subservient to any other law or any other agent He's not Reality. So if Reality has got such position, Absolute position, with this basis, 'For Itself' now negotiate what will be your position with Me. Complete surrender, there you are normal, otherwise you are thinking abnormally about reality. That is really your creation and not in the absolute sense, your created reality. But reality independent must be of this nature, and then your position will be within Me, within My sweet will. And that is your highest position. You try to - I'm your friend, I'm your guardian."

[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]

"You can only find peace in such condition when you accept Me as I am. I'm your guardian, but I'm your friend, your greatest friend."

So harmony lies there. Otherwise we're god of gods. We go to the friend, rules and regulations, how a god will be, otherwise we won't accept him as God. Not that God created man,

but that man creates God, man created God. That goes to Darwin theory, the fossil is the cause of everything.

Bhakti Kanan Giri Mahārāja: Guru Mahārāja. In progressive realisation of Kṛṣṇa, does one have to go through the stage of Brahman realisation, Paramātmā, and then Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not necessarily, not necessarily. He may go through that way. After general education then one goes to some specific education. After passing B.A, M.A, then goes to medical, or engineering departments. And from the beginning one may get admission in the engineering college. Something like that, with little primary education he goes. So through *varnāśrama dharma*, this *yoga*, *jñāna*, everything may lead ultimately to *śuddha bhakti* and there He says, Mahāprabhu says: *eho bāhya āge*. This may be excluded, without this, this only *sādhu saṅga* with *śraddhā*. We have got faith, and we have got good devotee association. Wherever, from any position *śraddhā* and *sādhu saṅga*, these are primary necessities. Without that it is not possible. We must meet His agent, and we must have some faith in His agent. Minimum demand in the *bhakti* school is this. Neither this *brāhmaṇa* Mahāprabhu says,

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
[kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

All these, the *yoga*, *jñāna*, nothing is necessary. Only minimum necessity is His agent's association, connection, and faith for his association. Then through that done, without that impossible.

rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam

[Jaḍa Bharata said: "O King Rahūgaṇa, the perfectional stage of devotional service, or the *paramahaṁsa* stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."] [*Śrīmad-Bhāgavatam*, 5.12.12]

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]

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 the help of the Vaiṣṇava we cannot reach there. This is the general thing, minimum. Others may be redundant, other departmental knowledge about this, that, so many things that are not necessary. That may be sometimes ornamental for a preacher. If a devotee is a preacher, then he can be a good preacher, if the devotee is educated he may be a good preacher to the educated section, not for the ordinary. That is something ornamental. But the minimum necessity *sādhu saṅga* and *śraddhā*, *śraddhā* in the disciple and the genuine preceptor. This connection, *praṇipāt*, *paripraśna*, *sevayā*, and this *jñāninas tattva darśinaḥ*, this connection necessary.

Bhakti Kanan Giri Mahārāja: In *Bṛhat-Bhāgavatāmṛta*, Sanātana Goswāmī shows the travels of Gopa Kumāra. And he's going through different stages of progressive realisation. But that is not necessary for everyone?

Śrīla Śrīdhara Mahārāja: Yes, passing through. Not everyone. Of course we'll have to pass through those stages unconsciously. Virajā, Brahmaloka, Śivaloka, Vaikuṇṭha, we have to pass, but no stopping at the station, we pass quickly through towards the destination. The stages are there, but from one stage, one station to another, then another, then another, in this way many stations not stopping. He may go from anywhere unconsciously passing through those places he'll leave there. Stages are there, but no stop, he may not stop there. Necessarily he'll pass through those places, or stages, unconsciously. Very quickly it will pass unknowingly, unconsciously.

Bhakti Sudhīra Goswāmī: But if he had some attraction, then he may stop there?

Śrīla Śrīdhara Mahārāja: If any special attraction he may have to stop. But if the guide is strong enough he'll say: "No, no, no stoppage here, come. No charm here. What is here is already known as this and that and that is only detention, no value, come."

Aranya Mahārāja: There's one breaker here, it's called Vṛndāvana Express Train.

Śrīla Śrīdhara Mahārāja: Oh. Express also stops in the main places. Only this is a special train. Ha, ha.

And there is also Navadwīpa Special. And that is considered above Vṛndāvana. And we're there. Appreciation, realisation is necessary, why so? Why Vṛndāvana is superior to every stage of

life? And why Navadwīpa also considered, to our poor he has got no money. Navadwīpa with very least capital we can get in Navadwīpa which is in Vṛndāvana, and more. It's difficult to understand. The highest power of positive negative combined is giving something.

[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 had 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]

"The sweetness and the taster of the sweetness in its highest degree, They're combined to bestow, to distribute Themselves for us. If you can give away all so-called religious prejudices and concentrate towards the naked truth, the *rasam*, and sympathy towards Me then we shall be able to understand how Both combined together. Both the parties, giver, taker. The greatest giver and the greatest receiver. Both combined a pot to give to the ordinary people. That is only in a limited circle, to the qualified circle. And here, ordinary mass can have entrance and in no time maybe given the tickets of that high positioned theatre. Percolated."

Achievement of Kṛṣṇa's service also may be done by the Nimbarka, the Vallabha, and others. The *māyāvādīs* they also have recognition. But the whole Vaiṣṇava school they have got real position of Kṛṣṇa. But their conception of Kṛṣṇa is also different from the conception of Mahāprabhu, in some respects. So if we can approach Kṛṣṇa through Mahāprabhu, the highest attainment, and any defect, that fullest, highest fullest, not partial attainment of Kṛṣṇa. We're to clearly understand for ourselves where's the difference with Nimbarka and others conception of Kṛṣṇa.

And so much so, inconceivable, that we're to give more stress towards Rādhārāṇī. That is the peculiarity of the Gauḍīya Vaiṣṇava school. There may be sweetmeat, but the absence of tongue, nothing to be lived. If proper tongue I may have, the standard of the tongue, that will give me the standard of sweetness. Something like that. Without tongue no meaning of sweetness. Without ear no meaning of music. In this way.

Independent of Rādhārāṇī we can contact with Kṛṣṇa we'll be loser. But in the service of Rādhārāṇī we get the highest quality of Kṛṣṇa realisation, highest quality. Because so much high sweetness, so much high and real intense realisation about Kṛṣṇa is not possible anywhere. And that quality I can have if I participate in Her line. That quality, quantity and quality, highest quality only can be drawn from that *rasa*, ecstasy, by Her alone. And that type of quality I can expect to have in Her line. It is running, the current is running through high to us, towards His inmates towards His campaign, that quality. So much so that one who can understand the taste of that quality, the other current is tasteless to them, quite tasteless, the *rasa*. The *rasa* may come through other channels, that will be tasteless to the tongue who has tasted that *rasa* coming through Rādhārāṇī. Something like this. Rādhā-Dāsya, *kaiṅkaryya*.

In Bhaktivinoda Ṭhākura's poetry I developed that in the last stanza.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

The extent of Bhaktivinoda Ṭhākura's gift, how high it is to show that Bhaktivinoda Ṭhākura is so great that he has given gradually this highest thing he could give. What is that? *Śrī-gaurānumataṁ.* Sanctioned by Śrī Gaurāṅga. *Svarūpa-viditaṁ*. That value is known only to Svarūpa Dāmodara. He can estimate the value of such gift by Mahāprabhu. Mahāprabhu's sanction how valuable, it was known only to Svarūpa, the Lalitā Devī Avatāra. *Rūpāgrajenādṛtaṁ*. Sanātana Goswāmī who is the master of the *sambandha-jñāna*, he has appreciated it very much. *Rūpādyaiḥ pariveśitaṁ*. Rūpa Goswāmī with his followers has served them direct to the public, to the proper persons. *Raghu-gaṇair-āsvāditaṁ sevitam*. Raghunātha Dāsa he has tasted it properly, and enhanced, developed, gave some development. *Jīvādyair abhirakṣitaṁ*. Śrī Jīva with his followers have supported, gave protection, that in the name of this Rādhā-Dāsya any other thing may not come within. And this is the aim of the whole scripture. In this way, Jīva Goswāmī with his followers have, very earnestly they tried to prove to the intellectuals that how this is the highest. *Śuka-śiva-brahmādi*. The Śuka, Śiva, Brahmā, and Uddhava, they showed their aspiration for this thing, not all, they have paid due respect to that thing. And *sammānitaṁ*. Such service, the service means the satisfaction, propitiation of Rādhārāṇī, and you are in the position to bestow this to us. Bhaktivinoda Ṭhākura, you hold such dignified position that you can give that thing to us. *Śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān*. Your position is so dignified that you are bestower of this highest thing and you have shown it in your writings how this is the highest aim of our life, highest realisation of the life of every soul is here.

And the next concluding *śloka.*

kvāhaṁ manda-matis tvatīva-[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]

["But where am I? I am in a most fallen condition, my intelligence bound with fault. Where are you, O deliverer of the universe? O master! By your causeless mercy alone, my unlimited offences

can be pardoned. O ocean of compassion! O Gurudeva! I humbly beg for one favour before your lotus feet: kindly count me as one of the servitors of Śrī Śrī Rādhā-Kṛṣṇa, that Divine Couple Who are an ocean of matchless wealth."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10]

Where am I? A fallen soul with so much disqualification, *patitaḥ*, fallen of the fallen. And where are you? Your position in the highest peak of respect. *Jagat-pāvanaḥ.* You purify the whole world, in such a position you are, you hold. In this attempt I might have limited you. I have no capacity of doing real justice to you in this description of your greatness. This is a very ruff and audacious attempt. For this haughtiness you must forgive me I hope. You are so great. And I have got one prayer to file under your holy feet. What is that? The most favourite of the favourite of you, your most loving Dayita Dāsa, your disciple Dayita Dāsa, our Gurudeva, you please grant my admission into his fold. This is my prayer to you. You recommend me to get admission amongst the so many servants of your heartfelt, affectionate disciple, our Gurudeva. You recommend me to have entrance, admission into his fold. That is my prayer to you Bhaktivinoda Ṭhākura."]

So Govinda Mahārāja wants there to expand. What do you think?

One or two or three centres may be given more attention, and all possible workers should do for that. Then when they're in firm footing, then to exchange gradually.

Bhakti Sudhīra Goswāmī: I think that that is a good idea, but there may be a strong independent desire amongst the devotees coming this side. So immediately they feel the necessity to do something completely independent. And as a result a few centres are not strengthened.

Śrīla Śrīdhara Mahārāja: So make the best of a bad bargain, that policy. Where it is not possible to bring them within the central rule, they may be given a little freedom, as less as necessary. But one, two, three, four, a few centres should be strengthened, strongholds just like fort. The fort and the ruling country, something like that. Strong centres, two, three, here there like fort, and to extend the government from there, here, there so many centres may be.

This is my suggestion. You consider it according to your own knowledge and go on doing. You are known to the habits and ways of the foreign affairs more. I'm only sitting here in some narrow quarter, limited field. Only through books may have some knowledge of the foreign country, not practical ideas. You're in the practical field, you're to adjust, final adjustment will be with you. My advice more or less theoretical. You're in the practical field.

Bhakti Kanan Giri Mahārāja: Yours is the central interest and ours is provincial, so therefore yours is more broad.

Śrīla Śrīdhara Mahārāja: Mine is ontological, legal interest. But to translate that ontology into the practical activities that depends on you, and your knowledge, your experience. So I say mine is theoretical and yours practical, how to do it practically. Hare Kṛṣṇa. You may utilise me, my thoughts, ideas, my experienced knowledge about the *śāstra*, and the Vaiṣṇava of the *sampradāya*. That you may try to utilise for your purpose.

Bhakti Kanan Giri Mahārāja: We'd like that you utilise us for your purpose.

Śrīla Śrīdhara Mahārāja: In the higher sense end of course it may be like that. The idea, the ideal, the moralism, more or less you depend to be supplied from me. But how to translate them into practical line? You have got your own better experience of the locality. You're to do that.

Akṣayānanda Mahārāja: That has been shown most by Goswāmī Mahārāja, by the book, books of your speeches, that is the most major step in the practical line, your *vāṇī*. Such books should be given first encouragement we all feel. *The Search for Kṛṣṇa: Reality the Beautiful*, we find this to be the first step of the practical development.

Śrīla Śrīdhara Mahārāja: All right.

Aranya Mahārāja: Swāmī Mahārāja used to say, "Books are the basis."

Bhakti Kanan Giri Mahārāja: "Utility is the Principle."

Bhakti Sudhīra Goswāmī: "Preaching is the Essence."

Devotees: "Purity is the Force."

Śrīla Śrīdhara Mahārāja: By distributing books, by publishing, by delivering lectures, and also by reading the scriptures, in many ways. Our Guru Mahārāja also did by exhibition also. In various ways he wanted to push on the ideas, thoughts _____ [?]. Swāmī Mahārāja also doing, a variety of portraits in the books of different kinds, educating, pictures through the books.

Bhakti Sudhīra Goswāmī: So we see in Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Saraswatī Ṭhākura some different applications in the practical field of Kṛṣṇa consciousness theory.

Śrīla Śrīdhara Mahārāja: What is that difference?

Bhakti Sudhīra Goswāmī: Well, Bhaktivinoda Ṭhākura, he's in the *gṛhastha āśrama*, and it seems that in his songs and writings, he says: *gṛhe thāko, vane thāko, sadā 'hari' bole' ḍāko*. [*Śrī Nāma*, 2, from *Gītāvalī*]

Śrīla Śrīdhara Mahārāja: This is Narottama Ṭhākura's song *gṛhe thāko, vane thāko*.

Bhakti Sudhīra Goswāmī: Narottama, he says, *gṛhe vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke*. [*Sāvaraṇa-śrī-gaura-mahima*, 4, from *Prārthanā*]

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura?

Bhakti Sudhīra Goswāmī: *Gṛhe thāko, vane thāko*.

Śrīla Śrīdhara Mahārāja: *Je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya*.
[*Śuddha-bhakata*, 6, from *Śaraṇāgati*]

Bhakti Sudhīra Goswāmī: So he seems to be, he's saying either, "Whether you're a householder or, it is the same." But it seems that he's...

Śrīla Śrīdhara Mahārāja: Cultivation of *kṛṣṇānuśīlana*, that is what is necessary. Wherever you be that does not matter, *sthāne sthitāḥ śruti-gatāṁ* [*Śrīmad-Bhāgavatam*, 10.14.3], wherever you be that is not of much concern. But be attentive towards Kṛṣṇa and do for Him as much as possible.

Bhakti Sudhīra Goswāmī: But he seems to be giving encouragement to the householders especially.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. That was a question for a long time in the Mission. They came to ask me after the departure of Guru Mahārāja. When Vasudeva Prabhu came there was a dissolution. He wanted to encourage that Bhaktivinoda Ṭhākura's line.

"Don't have an artificial life, go and marry and be householder and do sincerely your service towards Kṛṣṇa." In this way he began to preach.

So many of our Godbrothers came to me. "What do *you* say?"

I told, Bhaktivinoda Ṭhākura came to prepare the ground, and for the weak minded people, and that is constitutional method.

And Prabhupāda came as revolutionary. He organised missionary activity and strong minded persons he invited, who will be ready to take the risk, *sarva-dharmām parityajya* [*Bhagavad-gītā*, 18.66]. If there is any defect they're ready to suffer for that. For a strong minded person as much as they can command they will begin with that, with boldness. This is one thing.

And second thing that he made arrangement for Vaiṣṇava *sevā*. Vaiṣṇava *sevā* is very important thing to get the service of Kṛṣṇa. Here he arranged in such a way that the beginners they may have chance of serving the senior Vaiṣṇava. They will be engaged in higher services, and the newcomers they may help them in their ordinary supply of life necessities. The newcomers are washing the cloth of the *sannyāsīns* of higher. They're cooking food there, and preparing bedding for the higher class of Vaiṣṇava. So they're getting the service of the Vaiṣṇava, and they're also serving in higher ways the Vaiṣṇava. So in this way the hierarchy. That was created. One generally in *gṛhastha āśrama* one should not take, or in the secluded life, *bābājī's* secluded life, they do not take any service from any other. In *gṛhastha* life they take service from ordinary persons that may not have any liking for Vaiṣṇava creed. But here the beginners have come to get chance for the service of Kṛṣṇa and they get the facility of Vaiṣṇava *sevā*, mutual arrangement. They're also helping them, they're also helping them. Like Napoleonic Chair, you know Napoleonic Chair?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: In a circular way in a marshy land they're standing for a long time. No rest they can take, all standing. Then they wanted to take rest, at least by sitting in a chair. In a circular way the soldiers were arranged and were asked to take seat. So everyone was, on his lap he carried one, and he also got another lap to take seat. In this circular way all could take a seat.

So by mutual arrangement of help of service they will march towards the goal. So the *tyāgī*, *sannyāsīs*, and those that are very eager to attain the goal and they're ready to take some risk as it is mentioned in *Bhāgavatam.*

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 (Brahmāloka) 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]

No risk no gain. The stereotype moving in this way. You must take some leap and maybe damaged, still he must take risk to come out of the vicious circle. So, *yatra kva vābhadram abhūd amuṣya kiṁ*.

[tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ]

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."]
[*Śrīmad-Bhāgavatam*, 1.5.17]

If taking greater risk one jumps into the Kṛṣṇa *bhajan* life, but he cannot stand, he falls, but what is the loss there? Because for the time being he's centred, as much time he could spend for service of Kṛṣṇa and His devotees, that is something. And without taking risk what he would have done, what is the value of that? So,

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]

Takes the, to draw the attention of Kṛṣṇa, he has taken so much risk for His service. But everyone must be sincere, not any diplomacy in the movement, not any self cheating temperament. If sincere then, may not be qualified but sincere, he will take risk to go further. Then if he cannot go, he falls, Kṛṣṇa will look after him. That is the line of action.

And another, to be a *gṛhastha*. "Oh, I cannot do exclusive service, it's not possible for me. I shall try an easier life and as much as I can do Kṛṣṇa *bhakti* I shall try, must be satisfied with that." That is another temperament.

Our Guru Mahārāja came with that force, that those that are bold enough to march towards Kṛṣṇa at the risk of their prospect, 'yes you come.' In this way he called for, and tried his best to engage them in various activities. In the press, in the platform, in the exhibition ground, in different ways he wanted to give them experience to march on towards Kṛṣṇa, cultivation of Kṛṣṇa, *kṛṣṇānuśīlana*. Anyhow to utilise ones own self for the service of Kṛṣṇa, and that is possible under the direction, to work under the direction of a proper devotee. That is what is very, very, very rarely

found. The proper direction in the line of Kṛṣṇa *bhakti*. That is not very easily found. So very special persons that are in the plane of Kṛṣṇa *bhakti* who can understand what is real devotion, or what is not real, under the directions of such persons to work. That is a very rare thing to be found. And *sukṛti* also may be gathered.

As Swāmī Mahārāja did, "Distribute the books, anyhow utilise your energy for the service of Kṛṣṇa and acquire some *sukṛti* if not devotion proper, anyhow engage yourself."

In this way with much boldness our Guru Mahārāja made a campaign, a totalitarian fight against *māyā*.

Once I visited one advocate in the court of Krishnanaga.

He asked me, "Swāmījī, we are ashamed when you red clad *sannyāsīns* come to the court. But you do not feel any shame, that these religious persons you will have to come to court to sue for the case, and sometimes amongst yourselves the fighting...

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Śrīla Śrīdhara Mahārāja: *Antaraṅga* means inner most, the satisfaction of the inner most hankering, of serving one another in the highest sentimental form. So that attitude is indispensable in a servant. Things may be approached with the spirit of exploitation. And the opposite is to leave everything with the spirit of indifference and renunciation, and to become single. And the third form of life will be to associate with everything with the spirit of service. And that service generally of two kinds. In the beginning respectable, and in the highest quarter it is very friendly, familiar, and unreserved giving and taking of the inner most senses, sentiments, in *mādhurya rasa*.

In other *rasa* also, in *vātsalya rasa*, Yaśodā is whipping the Son. And if anyone wants to do that, audaciously by imitating Yaśodā, he wants to whip the Gopāla Vigraha or something, that will be too much audacity and ignoring the whole thing. When one is in the level of Yaśodā, in the intense affection towards Kṛṣṇa, she can whip.

And from ordinary position he will go to imitate Yaśodā. "I can whip Gopāla." And that will be suicidal, self frustrationist, self deceptive. In other way, a form of atheism. This is all mental concoction. Ultimately it will come from there. "I tried so long but I found nothing to be extraordinarily ecstatic." Atheism. The offence will take me down, hurled down.

A research scholar with great strain he has found out such truth. A blunt headed man if he goes to do that, and he cannot follow the steps one by one regularly, he will go to make experiment and ultimately come back, "No, this is all false."

Some *dīkṣā* function I've got. So I may stop here.

...

[04:47 - 04:57 ?]

Śrīla Śrīdhara Mahārāja: With greater respect *Mahā-Purāṇa*, but *Śrīmad-Bhāgavatam* is considered as *Mahā-Purāṇa*. More respectable.

[05:17 - 06:14 ?]

In *Bhāgavatam* there are ten high symptoms of *Purāṇa*, in others only six.

[06:23 - 11:00 ?]

Dayādhara Gaurāṅga: So *Mahā-Purāṇa* is just *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: Yes. *Bhāgavatam* only.

Dayādhara Gaurāṅga: Only *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Because the twelve points are satisfied only there. First four points, four points first, then analysed it comes to twelve. First four points is this. *Śruti*, *Veda*, and revealed truth does not care for any reasoning. "Do this." Like a guardian, that is *Veda*. The temperament of the Vedic instruction is like a guardian. "Do this." No question of showing any reason, because it is not necessary in that plane of life. No doubt, no suspicion, can enter into that plane. As the sincere affection of the father to the son, so no questioning can enter in that temperament. *Śruti* is only commanding, "Do this." This is *Śruti*.

And *Smṛti*, mildly, like sister, *Smṛti*, appealing tone, in daily practices of our life, that is translated, that truth of the *Veda* is translated there, represented there, and that is distributed to us, that is in *Smṛti*.

mano, patri, manyati, viṣṇu, hardita, jajyo, vago, sanangiya [?]

These are *mahājana Smṛti*, our every day practices have been guided by the, just as the father instructs his daughter, "Distribute such food to my son." And she's doing that. Smṛti bugni [?]

And the *Purāṇa* is like a friend. "Oh. Such man did in such a way and he has got this good result. If you do then you'll also expect to have that benefit." In this way like a friend *Purāṇa* comes to help us. By showing so many stories, relating, and so many historical reference, *Purāṇa* comes to influence us to do particular thing, like a friend, *Purāṇa*.

And there is another, kavya [?] this epic. That is also, comes to sweetly represent it to the husband, good things. "Don't do this. That will not be beneficial for us." In a sweet way she represents to the husband some sort of advice.

Then another side, and another standpoint. *Śruti*, *Smṛti*, *Purāṇa*, and that is *tantra*. *Tantra* means do any practice in such way that it will be finished in no time, with this policy.

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]

Then you'll get relief from that thing very soon. Just as a patient, his favourite dish is particular to salt, or some sweet. Otherwise if you cannot do without that, you take that, but mix it with this medicine, then the difficulty will go away. So *tantra* is like that. In which we have got our affinity, do it, but mixing with such understanding, some Godly connection, some Divine connection applied to it and then do it. And you'll be very easily and shortly relieved of that. That is *tantra*.

But the *Veda* is the root of all, and that is also coming, this is called, prastarnapraya [?] the points of departure, three points of departure. *Veda*, that the command of the father, *Veda* is like the father commanding the child, children, "Do this." And that is then coming down points of departure. One *Smṛti*, another *Purāṅa*, friendly, and another sisterly, *Smṛti*. *Smṛti* and *Purāṅa* and *nyāya*, *Vedānta*, *yukti*.

And in *Śrīmad-Bhāgavatam* we find all of them, it is, harteti [?] *Smṛti* like *Veda* it command sometimes, and like the departure about the logical side, *tarka*. *Yukti* means logical *Vedānta.* Śaṅkara, then Jaimini's *pūrvva-mīmāṁsā*. All these *ṣaḍ-darśana*, these six schools of philosophy, as found in India, six schools of philosophical representation. *Nyāya* means logic, then *Vedānta* of Vyāsadeva, that also, all represented in a logical way, that is, *nyāya*. In *Bhāgavatam* the, *nyāya* is there, the *Śruti* is there, the *Purāṅa* like the friendly advice is there. And also the *tantrics*, they're to do it in such a way that you'll get relief from that very soon, that *tantric pantra*, that is also there.

So all the possible evidences are given in *Śrīmad-Bhāgavatam*, and this is *Mahā-Purāṇa*. No other *Purāṇa*, no other *śāstra* is so much authentic as *Śrīmad-Bhāgavatam*. So Jīva Goswāmī, he selected *Bhāgavatam* as the only *pramāṇa* which can help us to God realisation. And why he accepted *Śrīmad- Bhāgavatam* he gave explanation for that. In the beginning he counted ten kinds of evidences.
Dāsa raguman pramana _____ [?] And he eliminated them one by one, showing some defect in them. And ultimately he has taken only *śruti*, or apta [?] *pramāṇa. Śruti* means that which comes as revealed from the beginning of the world, from Kṛṣṇa to Brahmā. Through Brahmā, through the creator of the world, the knowledge that is extended here through the creator of this world, that is *śruti*.

And *apta*, means those *mahājana*, those that come down from higher sphere to help the people here, their words also we can take as evidence. And all empirical attempts to know the truth spiritual, that is all defective and that must be cancelled. In this way Jīva Goswāmī has approached in his first part of *Bhāgavata-sandarbha* where he has considered the question of epistemology. Which should be the real evidence, we should accept, epistemology, he has cancelled. At first he counted ten kinds of evidences and then cancelled one by one, showing the defects, and he has only accepted two, *śruti* as well as, *mahājana* barga [?] apta barka [?]

Bhrama, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. These are the test. *Bhrama* means commission, we commit something wrong. Then *pramāda* means omission, we can't detect many things, that is also a defect, *pramāda*. *Karaṇāpāṭava*, the defect in the instruments through which we examine the truth, that is also a cause to our conclusion, can cause defect in our conclusion, *karaṇāpāṭava*. The instrument of imperfection, *karaṇāpāṭava*. *Bhrama*, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. Prejudice, we're prejudice in such a way that we can't see the truth. We cannot be impartial, and so we

cannot detect the fact, it is neglected, we're so prepossessed by some prejudice. That is *vipralipsā*. These four things are enemy to our right conclusion.

So these tests were put to other *pramāṇas* and all failed, only *śruti* and, apta barka [?] These two *pramāṇas* stand, stood. In this way he has proved in his book of epistemology in *Bhāgavata*, *Tattva- sandarbha*. The ontological enquiry, *Tattva-sandarbha* means ontological enquiry, analysis. And there he has meant most all others are defective, only *Śrīmad-Bhāgavatam* gives us the satisfaction of the highest evidence about the enquiry of the Supreme Entity, Transcendental.

So there we find, and he's a great *Paṇḍit*, six titles he has got, including Vaiṣṇava philosophy also, Vaiṣṇava Darśana. And he said that twelve points there are special in *Śrīmad-Bhāgavatam*. And in other *Purāṇa* they can have only six. So six more special points in favour of *Śrīmad-Bhāgavatam,* so *Śrīmad- Bhāgavatam*, what he will say that will be the highest standard of truth. And Jīva Goswāmī also said the four kinds of approaches towards the truth. *Śruti*, *Smṛti*, *nyāya*, and *tantra*. And *Śrīmad-Bhāgavatam* is said,

[23:22 - 26:14 ?]

Bhāgavata-sandarbha, most authentic, in the whole of Gauḍīya Sampradāya.

Dayādhara Gaurāṅga: Is there any special significance to the *Kūrma-Purāṇa*?

[26:32 - 27:57 ?]

Śrīla Śrīdhara Mahārāja: There are six parts in *Bhāgavata-sandarbha* of Jīva Goswāmī Prabhu. The first part, he has shown analysis of all kinds of possible evidences. What will be bona fide evidence, what should be considered as bona fide evidence, proof, logic. Then, in the second theme, next with,

[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]

The three conceptions of the Ultimate Entity, of the Absolute. In the first he's dealt with *Bhāgavan*. *Bhāgavata-sandarbha* name, he really, he has dealt with what is Brahman. And in the second, *paramātmeti*, Paramātmā and *jīvātmā*, relative, there he has dealt with what is the nature of *jīva* soul. That is dealt in the third part. And in the fourth he has dealt with Kṛṣṇa, the highest development of the theistic Absolute. And then fifth he has dealt with the means to the end, cancelling this knowledge, or *yoga*, and any other *karma*, eliminating everything. Only devotion may be accepted as means to end, he has proved. And in the fourth what is the, *prayojana*, the fulfilment of life, that is only love of Kṛṣṇa and nothing else. Neither liberation, nor any other achievement, but only love of Kṛṣṇa, that is the fulfilment of our life. In this way he has made progress. And if one is well read in that book he will be invincible in the whole world, to establish what is Kṛṣṇa, what is devotion, how it is.

Like Hegel, For Itself, and By Itself, and Die to Live. _____ [?] Hegel. Coming to the effect, and not that the effect can control the cause.

Dayādhara Gaurāṅga: I still don't get the significance of the *Kūrma-Purāṇa*.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: *Kūrma-Purāṇa*. What's the significance of the *Kūrma-Purāṇa*?

...

[30:55 - 31:28 ?]

Śrīla Śrīdhara Mahārāja: That the kind of knowledge that is emanating from the incarnation of the Lord as Kūrma, that is *Kūrma-Purāṇa*. The ten Avatāra's you know, Matsya, Kūrma, Varāha, Nṛsiṁgha, in this way. And They came and They gave Their particular advice, special advice, and mainly that is the basis of that instruction. That is known as *Kūrma-Purāṇa*. Then *Nṛsiṁgha-Purāṇa*, *Varāha-Purāṇa*, *Matsya-Purāṇa*, in that figure the Lord has given such instruction and that has been recorded to certain extent and in His Name that book is going on. *Nṛsiṁgha-Purāṇa* is also, Nṛsiṁgha Deva is saying, His advises that came from Him and that is mainly the guiding principle there. In this way the name has been.

Dayādhara Gaurāṅga: So the *Kūrma-Purāṇa* is considered *sattvic śāstra*.

Śrīla Śrīdhara Mahārāja: *Sattvic Purāṇa*, I shall show you, there is a book, *Gauḍīya Kaṇṭhahāra*, the *śloka's* are all quoted there. You can show him. There it is mentioned the classification of *Purāṇa*, *sattvic*, *rajasic*, *tamasic*.

Akṣayānanda Mahārāja: Guru Mahārāja. When Śrī Caitanya Mahāprabhu was speaking in the grammar, everything in Kṛṣṇa *sambanda*, that is His *līlā*. So Jīva Goswāmī's *Hari-Nāmāmṛta-Vyākaraṇa*, is that the same *līlā*? Is that an extension of that *līlā*?

Śrīla Śrīdhara Mahārāja: That *nāmābhāsa* has been explained there, *nāmābhāsa*.

Akṣayānanda Mahārāja: Yes, *nāmābhāsa*. Some differences there then.

Śrīla Śrīdhara Mahārāja: Why? The difference is, this is remote and that is direct. *Paramahaṁsa*, in the highest stage, one sees everything connected with Kṛṣṇa. But in the lower stage these special things are recommended to help him for Kṛṣṇa consciousness. More distant. But when one realises to the highest point, then anything and everything will excite him about Kṛṣṇa consciousness, nothing beyond.

Akṣayānanda Mahārāja: So on the basis of *nāmābhāsa* that is more distant, not so distinct.

Śrīla Śrīdhara Mahārāja: Not distinct, more distant. _____ [?] Everywhere one can find Kṛṣṇa's presence, that is remote. And that is not to be traced everywhere, and this is, *nāmābhāsa*, we nearer approach, in that way.

Akṣayānanda Mahārāja: But Mahāprabhu's approach was direct. When Śrī Caitanya Mahāprabhu gave in Kṛṣṇa *sambanda* that was direct.

Śrīla Śrīdhara Mahārāja: He showed that anything and everything has connection with Kṛṣṇa. Without His support, His connection, nothing can remain. Whatever it may be, it must have some connection with Him, and we are to trace that.

"Wherever there is any scholar here in Navadwīpa, I challenge them, let them come and refute Me. I say that everything is connected with Kṛṣṇa. Let the professors of the atheistic school come and convince Me that without Kṛṣṇa these things can remain. Nothing can remain. From every thread we can go ultimately to the prime cause, we shall have to go." He has given connection to anything and everything here. "That is My general instruction. Let it be challenged by any scholar of the world." That was His fame.

Akṣayānanda Mahārāja: And in the case of Jīva, *Hari-Nāmāmṛta-Vyākaraṇa*, a slightly different conception in the case of *Hari-Nāmāmṛta-Vyākaraṇa*?

Śrīla Śrīdhara Mahārāja: *Hari-Nāmāmṛta-Vyākaraṇa* a little nearer approach, *nāmābhāsa*. From *nāmābhāsa*, if you can get *nāmābhāsa*, anyhow. It is not sure that all readers of this *Hari-Nāmāmṛta- Vyākaraṇa* they will have *nāmābhāsa*. In the case of *nāmābhāsa*, no surety, certainty, no guarantee is given, the *nāmābhāsa* must be, but it may come, it may come. Otherwise everyone taking the Name he must have been liberated, *mukti*, but they do not get *mukti*. So committing *nāmābhāsa* then sometimes we find that *nāmābhāsa* can help us to emancipation. But it is *His* will, not only in every time taking the Name the *nāmābhāsa* will come, it is not guaranteed.

Bhakti Kana Giri Mahārāja: Guru Mahārāja. *Nāmābhāsa*, Śrīla Prabhupāda has described it as not pure chanting of the Holy Name. What is the negative quality there?

Śrīla Śrīdhara Mahārāja: Negative quality is that he's trying to get the passport, not the visa. By passport he can go to the last limit of the country. But without visa he cannot have admission into another land. So by *nāmābhāsa* one can get the passport to go anywhere and everywhere, which may not be the right for all.

Suppose in the frontier, if one has got special certificate he can go to visit the frontier. Otherwise how the military arrangement is there, all the people may not be allowed there to notice that. Do you follow? Am I clear? You are living, suppose in West Germany, but West Germany may not give all the subjects of West Germany, to go and have inspection of the border of East Germany, because there may be some military arrangement and ordinary men should not know that. Do you see? But special ticket is given to particular persons who are reliable, they may go and inspect the frontier, where military arrangement is made. Not to all, but to some, some tickets may be allowed, they can go to inspect the border land, not all, it is like that.

By *nāmābhāsa* you can go to the extremity of this material world, extremity, to the frontier line, and not to cross. To cross that means to encroach the other land, enter into the other land. That is Vaikuṇṭha. That only through service, through visa we can enter into another land. What is the

meaning of the visa? The visa is a certificate which will be given to you that you are not, not only no danger, but you have some contribution for the interest of that country where you want to enter, then the visa will be allowed. So when service, that we want to do, give something to the other part, then we may be allowed to enter, otherwise not. That is *bhakti*, dedication, service.

Akṣayānanda Mahārāja: _____ [?] may be *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa* _____ [?] Mainly *nāma-aparādha* and rarely *nāmābhāsa*. And *śuddha-nāma*, that means we must have some dedicating tendency, fine dedicating concern, unadulterated dedicating tendency we must have for *sevonmukhe*. Then we can get admission into that finer land where every member is to serve and not to enjoy. That is the temperament, whatever the outer expression.

To our eye we may think that they're also enjoying one another. But it is not the fact. They're meeting only in the plane of dedication, service. Even the union of the husband and wife, there is also no enjoying mood, also serving. If we can conceive that then we can conceive what is Vṛndāvana. All serving mood. Without that none can enter into that plane. Generally we see that the husband enjoys the wife, but wife has also got some sort of enjoyment, thereby, but maybe less. Aggressive and passive, but fully there no spirit of enjoyment. Just as the wife she may not have aggressive purpose, but still she gets some enjoyment.

So it is possible to feel satisfaction by our passive and serving attitude. But the spirit of service must remain there, otherwise no entrance is possible in that plane. So similar, not same, *aprākṛta*, *prakṛta vāt* - just like mundane, but it is not mundane, just the opposite. So this is the highest conception of Vṛndāvana. Like mundane, but not mundane, but just the opposite, of serving, it is possible.

Just the same thing that union of the men and women, one with a prostitute, that is condemned very much. But when in married life...

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Śrīla Śrīdhara Mahārāja: That is, wholesale sacrifice to the, for Itself. Everything for Him. Whatever is being done, for Him. That the basic principle must be satisfied, that everything for Him. Otherwise no entrance, no existence possible there. This fundamental principle must be satisfied to have entrance there. That for Himself. Even the birds and beasts in Vṛndāvana, they also unite whatever they do, everything for the satisfaction of Kṛṣṇa. Otherwise no entrance, no existence is possible for any monkey, or bird, or beast, or anything, or even the worms also. Whatever thing, all dedicated to the greatest extent, fullest extent, towards centre, towards Kṛṣṇa. Then that will be Vṛndāvana. Gaura Haribol. Otherwise that will be like mundane world.

[01:15 - 01:34 ?]

...that is also, *kāya-mano-vākya*. So *kāya-mano-vākya* in it's maximum stage, in it's free and normal stage, it will have to come to Kṛṣṇa. Otherwise it won't be the perfect form of dedication.

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]

One may engage his thought, word and deed, for country, for Kālī *sevā*, for Śiva, other demigods, but that won't be considered as perfect dedication, *kāya-mano-vākya*. When the rein is fully taken away it must have to go to Kṛṣṇa conception, it can't be satisfied anywhere. The fullest emancipation, *svarūpeśa*, self determination to the fullest extent, it will have to come to Kṛṣṇa consciousness. Otherwise some sort of limitation there cannot but be.

Akṣayānanda Mahārāja: Rūpa Goswāmī says *jīvan-mukta sa uchata*.

Śrīla Śrīdhara Mahārāja: Though he's seen to live here, still he's liberated. Because he's engaging all his energy towards the service of Kṛṣṇa, satisfaction of Kṛṣṇa and Guru, he should be considered as living liberated. *Jīvan-mukta*, when liberated though living in the flesh and blood, but soul is already liberated. And when the body will fall down, the soul will go there, in the same layer, same plane.

Akṣayānanda Mahārāja: In *Caitanya-Bhāgavata*, that about Nityānanda Prabhu, in the world of dedication, *jay dhubi bhaya* [?] "Who goes there in that ocean?" So that is above *kāya-mano-vākya sevā*?

bhakti-rasa-sagara jay dhubi bhaya se nityānanda baddhuk.

Śrīla Śrīdhara Mahārāja: He wants that achievement, *jay dhubi bhaya* in future. He wants to dive deep into the ocean of love, and Vṛndāvana. Let him come and begin his life with the instruction of Nityānanda. Let him begin here, who has got the highest aspiration of being merged in the Divine Love in Vṛndāvana. Let him come and begin, take admission from Nityānanda. That is the purport. He will have that surety, if he comes and takes admission from Nityānanda, he's sure to get such achievement of the highest type. He'll be able to merge in the ocean of Divine Love. No misguidance in the way. No possibility of any kidnapping in the way, straight. If he takes care, if he gets the ticket of the company of Nityānanda, the company will surely take him there.

Bhakti Kanan Giri Mahārāja: Would *jñāna-nāma* be an example of *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa* - Ajāmila is a case of *nāmābhāsa*. *Nāmābhāsa* means four kinds, *sānketyaṁ*, *parihāsya*, *stobha*, *helanam*.

[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 *mṛdaṅga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

In these four conditions if we take the Name, that generally comes *nāmābhāsa*. Not *Nāma* real but *nāmābhāsa*. *Ābhasa* means some likeness, *ābhasa* means likeness to *Nāma*. Near about the pure Name, not Name proper, but just in the vicinity of the pure Name. That is *ābhasa*. So when one can commit *nāmābhāsa* then he gets release from this mundane affinity. But he waits to enter into the other final land of devotion. In the abscissa, withdrawn from the negative side, but no entrance in the positive world, in the marginal position, no man's land, buffer state, that is, Virajā, Brahmaloka.

Bhakti Kanan Giri Mahārāja: Then how does one get pure chanting?

Śrīla Śrīdhara Mahārāja: Pure chanting is with the influence of the *sādhu*, if he can understand the purity and the eligibility and desirability in the serving life of Kṛṣṇa. For Himself. Die to live. If he wants a life of dedication, sacrifice his individual interest first, if for the central government then he can enter, to catch the idea that we're all representatives of the centre. We have got no local interest, we must not care for that, we are all representatives of the centre. With this idea we shall live, for the satisfaction of the centre. We're all soldiers dedicating our life for the cause of the centre. We've got no other individual aims in our life but to fight for the centre, work for the centre. If one can catch such disposition of mind, then he'll be given recognition as a central man, man of central interest. Universal facility he will enjoy, and that is very tasteful and of high noble order. That sort of life.

Bhakti Kanan Giri Mahārāja: Lord Caitanya came to distribute freely the Holy Name, but still it is required first that service must be there?

Śrīla Śrīdhara Mahārāja: Yes. Try to understand Kṛṣṇa, the sound aspect. The sound aspect of the Absolute representation is extended to you. Take it as a thread to march towards the centre. But mind, you will have to give up your own selfish end of life, and to accept the universal goodness as your own. With this idea you can make progress. But if you take the Name, go on taking the Name, but you don't sacrifice, you don't budge an inch from your selfish position, then it will be fruitless. That is only the exercise of the tongue, and the sound won't be within. It will be the dead sound, the cultivation of dead sound. The sound if it once will awaken, the sound will awaken and show it's spiritual characteristic. To whom? Who's very eagerly sacrificing himself to catch it. And who wants that, "Whatever I shall get out of the sound I shall utilise it for my selfish, mean purpose," the Vaikuṇṭha sound won't come. He won't come to serve you. But if you want to serve Him, then He will accept you. And you'll find that you're getting the connection of the real Name. That is conscious Name, spiritual Name, Name is spiritual, mainly.

A book is given to you, but if you've got some idea, some sort of progress, some sort of inclination, you can read and get the meaning out of that. Otherwise those letters are nothing, even though it is extended to your eyesight. So many letters, so many things written in the letter,

but if we do not know how to read the meaning, then it is only some colour to you, all physical. But you must enter into some training, into the meaning of the words and understand the purpose, then that letter and that book is much to you. Otherwise to an ordinary illiterate man a letter or a book has no value. But who has got education, to him, a letter comes, a telegram comes, and that fetches value. But illiterate, no value, only outer part is shown. He can't read. So he can't understand the sound. The sound divine he can't understand, what is within. But who has got such affinity, education, understanding, then we can see many things and by being encouraged we can go further and further.

Bhakti Kanan Giri Mahārāja: In the *Dālāler Gītā* by Bhaktivinoda Ṭhākura he says that Lord Nityānanda, He is distributing the pure Holy Name simply for the price of one's faith. So that faith, that is shown by service?

Śrīla Śrīdhara Mahārāja: Yes. Faith is the plenary, the foundation of service. If you've got faith in something then you utilise your energy for that thing. Otherwise why will you invest your energy there. First faith, and then you will invest your energy, and as much energy you'll invest, you'll make progress. Here faith means in a general sense, not in particular, things here. The faith in the Absolute, that He's self sufficient, He's by Himself, He's for Himself. Faith in that. And we're all His subordinates. We're not everyone of us a separate god, that we shall enjoy our own property. It is false, this is *māyā*. We must save ourselves from this mania. But we're a member in the universal world. With this understanding we shall have new instruction and we shall practically follow the path. And then gradually we shall find we can have communication with the central office, and we can have progress there, and we can enjoy the facility of being connected with central life. That is immortal and also very fresh, unending, eternal, ecstasy giving life.

So Goswāmī Mahārāja is very weak, eh?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Any doctor should be called for? Any medicine has been given by Govinda Mahārāja?

Bhakti Kanan Giri Mahārāja: Yes. Govinda Mahārāja has given him some medicine.

Dayādhara Gaurāṅga: Mahārāja. I don't want to sound like broken record. Going back to *Caitanya- caritāmṛta*, Caitanya Mahāprabhu when He travelled through the south He picked up two books, *Brahmā-saṁhita*, *Kṛṣṇa-karnāmṛta*.

Akṣayānanda Mahārāja: *Kūrma-Purāṇa*.

Dayādhara Gaurāṅga: No. *Kūrma-Purāṇa* He heard but He did not pick up.

Śrīla Śrīdhara Mahārāja: He heard. But He took up, He brought with Him *Brahmā-saṁhita* and *Kṛṣṇa- karnāmṛta*, two books He took with Him from the south.

Dayādhara Gaurāṅga: But from one *brāhmaṇa* in one temple in South India He heard the *Kūrma-Purāṇa* and was very...

Śrīla Śrīdhara Mahārāja: Not He heard. One *brāhmaṇa* in whose house He was a guest one day, he was a devotee of Rāmacandra. And he was fasting and anyhow managed to supply some food to Śrī Caitanya Deva as his guest. Caitanya Deva found he did not take anything and inquired why he's fasting and he's moaning, in a moaning mood.

Then he told that, "I hear that Sītā Devī was stolen forcibly by Rāvaṇa. I can't tolerate this thought. I want to die rather than think of such disastrous incident."

Then Mahāprabhu told him that, "You don't, think otherwise. Sītā Devī She's wholesale spiritual and this material power cannot touch Her, can't see Her. So what is the question of touching, forcibly. So don't think in that way."

But anyhow that *brāhmaṇa* took that consolation half hearted.

So when Mahāprabhu went further, in a place, in a temple, He heard that *Kūrma-Purāṇa* is being read there. And in that the chaste ladies' stories came in, and Sītā Devī's story was also written there, in a nutshell. And there it is mentioned when Rāvaṇa came to touch Her, Sītā Devī She took shelter in the care of fire. The god of fire he gave shelter to Sītā Devī in disguise, and a Māyā Sītā was produced to Rāvaṇa, and Rāvaṇa took Her.

And when again after the war and fighting finished in Laṅkā, then that Māyā Sītā, that was taken there. And Rāmacandra asked that whether She's chaste. "I want to test Her chastity. So She must be thrown into the fire, and if She does not die then I shall think that She's chaste and I shall accept Her."

And it was done, though Hanumān and others they're very much mortified to the extreme. It was done, and at that time that fire god, he took the imitation Sītā and gave up the real Sītā to Rāmacandra.

This story is mentioned in that way in *Kūrma-Purāṇa*.

Mahāprabhu heard, and Mahāprabhu told something like that to that *brāhmaṇa*, that real Sītā was not taken by Rāvaṇa. So for His corroboration of His statement, He asked the priest in the temple: "You give Me that old page and instead you write a new page and put it there." So He begged the old page from there, from that book.

Indian books in ancient times were not bound together, they're all loose. So that old loose page He begged from that temple agent and He took it. After crossing two hundred miles perhaps, He came to show that page to *brāhmaṇa* to do away with his misgivings.

And when that *brāhmaṇa* got that old page, "Oh it is mentioned in the *Purāṇa*." He was fully satisfied that Rāvaṇa could not take Her, and he was very much pleased with Mahāprabhu. And he told that: "The other day when You were my guest I could not whole heartedly feed You, I have ignored. But now You are to stay a few days in my home and I want to serve You. You have such a great affinity for me, love for me, that You have again come two hundred miles to do away with my pain, the pain of my heart. You are no other but You are Rāmacandra Himself. You appreciated my grief so deep that You have again come here. You are none but Rāmacandra, the Lord of my heart. And another new thing I want to say that I already, before this I used to take the Name of Rāmacandra, always. But from Your association the Name of Kṛṣṇa, that came to me and I can't leave that Name, Kṛṣṇa, so You are Kṛṣṇa Himself."

In this way the statement mentioned there. The *Kūrma-Purāṇa* it was mentioned about Sītā, that the real Sītā was not caught by Rāvaṇa, but imitation Sītā he took. Corroborating the fact Mahāprabhu represented to the *brāhmaṇa* of the Rāmānuja *sampradāya*.

aprākṛta vastu nahe prākṛta-gocāra, [veda-purāṇete ei kahe nirantara]

["All the *Vedas* and *Purāṇas* constantly warn against considering divine or non material substance to fall within the category of material nature."] [*Caitanya-caritāmṛta, Madhya-līlā,* 9.195]

The spiritual things are not at the disposal of mundane power, it is spiritual, spiritual. The higher things can come to the lower, but lower things cannot go up and enter into the higher. Transcendental things can come in this mundane world, but this gross cannot enter into subtle. Subtle can enter. Earth cannot enter into ether, but ether can enter into earth.

Dayādhara Gaurāṅga: It is similar to the, in the *Bhāgavatam*, tenth canto, the Kālayavana, trying to catch Kṛṣṇa, but cannot catch.

Śrīla Śrīdhara Mahārāja: Kālayavana. Yes. Playfully He managed to take him, enticed him. Kṛṣṇa knew that Kālayavana, the day of his death had come and he will have to die in a particular way. Everything was known, and He was instrumental to that. Playfully He moved in his front in such a way that Kālayavana he's just going to catch, just going to catch, in this way. As Mucukunda, that cave, carried him to that cave and there He just hid Himself. And Kālayavana when he entered the cave he found that Mucukunda is lying there in a big figure. He was in Satya-yuga and in a big body, he's lying there sleeping, after this place, and this Kālayavana will break his sleep. And whoever will break his sleep he will cast a glance, fire glance to him, and he'll be reduced to ashes. All this was known to Kṛṣṇa. He playfully enticed him to that cave, entered the cave and hid Himself.

And Kālayavana thought He's sleeping there. "Oh You're to deceive me, You're lying here covering Your body." So he gave a kick and Mucukunda he awakened.

"You have awakened me from my rest." And his fire look he cast on Kālayavana and he was reduced to ashes and Kṛṣṇa came out.

Jarāsandha was, when fight going on with Kṛṣṇa and Jārasandha, Balarāma wanted to kill him by His club. But Kṛṣṇa pointed, "No, he will be killed by Bhīma, You don't attempt." And Balarāma avoided.

Dayādhara Gaurāṅga: During the chase, Kālayavana is chasing, Swāmī Mahārāja commented that Kālayavana could not catch Kṛṣṇa because he was too covered with contamination, or with false ego, or something like this.

Śrīla Śrīdhara Mahārāja: Of course. Seeing also, we cannot see.

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

When He comes down in this mundane world, so many persons have a look, but they cannot understand Him. Rather like so many hate Him, the haters are also there, *avajānanti*, *avajñā*, he does not care. Look to Him with a hateful look, cast glance to Him. Such also is possible, *avajānanti māṁ*. But if He wills everything can be done. That is exceptional. But the general case is such. Without right eye we cannot see and appreciate Him, though He may be in our midst.

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta maheśvaram
...
nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain cloud."] [*Bhagavad-gītā*, 7.25]

[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]

dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

dvau bhūta-sargau loke 'sminn [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*]

"Constant, eternal, and another changing. A changing phase of the world, and another the eternal background. Two things we find here, *kala casyadi rupena* [?] No. *Dvau bhūta*. Two types of creation we find here, *kṣaraḥ sarvāṇi bhūtāni*, the changing aspect. And another constant aspect, *ākṣara*. But I'm beyond that. Both *kṣaraḥ* and *ākṣara* is there, two types of created things, and I transcend both *kṣaraḥ* and *ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate*."

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

And what is,

akṣaraṁ brahma paramaṁ, svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ

[The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word *karma* denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

Is analysing what is what, kara, cakra [?], then what is *karma*, kim karma kimuk [?]
Svabhāvo 'dhyātmam ucyate, bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ.

[adhiṣṭhānaṁ tathā kartā, karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā,] daivaṁ caivātra pañcamam

["With the help of these five factors, all actions are effected:) The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller."] [*Bhagavad-gītā*, 18.14]

So many analytical statements there about the world.

[adhibhūtaṁ kṣaro bhāvaḥ,] puruṣaś cādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtāṁ vara]

["O most elevated of souls, Arjuna, perishable objects such as the material body are known as phenomenal; the universal governance refers to the aggregate universal form which encompasses and governs all the demigods, headed by the solar gods; and I alone am known as the Lord of all sacrifice the Supersoul situated within the bodies of all living beings and the impetus and rewarder of their actions of sacrifice, charity, and austerity."] [*Bhagavad-gītā*, 8.4]

Who am I? What is the soul? What is the world? What is his *karma*? Analytically everything is dealt there.

I feel fatigued. Hare Kṛṣṇa.

Jaya Oṁ Viṣṇu-Pāda...

[33:45 - 34:12 ?]

...

Śrīla Śrīdhara Mahārāja: ...for the beginners it will be very much harmful. In respect of the popular opinion in the name of propaganda, ignoring the rules of the *śāstra* and Vaiṣṇava and the superior agents.

Devotee: Guru Mahārāja. Because of fear of customs I had to leave my *daṇḍa* in South America. Shall I make another one, new one?

Śrīla Govinda Mahārāja: Why you left it there?

Śrīla Śrīdhara Mahārāja: Is it difficult to carry that in the plane or in the ship? The *daṇḍam*, is it difficult to carry out?

Devotee: Sometimes they even go with a drill through it in some countries to see if there's something inside the poles.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then many *daṇḍam* necessary for one preacher. He will go from this country to that country, to ABCD, everywhere one *daṇḍam* should be kept separate for his use. Because it may not be carried smoothly through the planes or ships.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is intolerable. The *daṇḍa*, when they examine in that way. *Daṇḍa* is considered to be *puruṣottraya*, *Puruṣa-Avatāra*. Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. The authority represented in the connection of this mundane world. Three functions of Viṣṇu, as Nārāyaṇa. One as the Master of the whole of creation. Another of every *brahmāṇḍa*. Another every soul, in charge.

_____ [?]

We're to preach without *daṇḍa*, or we are to keep a separate *daṇḍa* in different countries, provinces, for our propaganda. Or many *daṇḍa* and no *daṇḍa*. Or not to take any *daṇḍa*. Without taking the robe of a *sannyāsī* one may preach. The alternative will be to keep separate *daṇḍa* in every place of preaching. And the third, if we carry the *daṇḍa* to tolerate the ill-treatment over *daṇḍa*. That is intolerable, that is not possible. That the *daṇḍa* will be broken and pierced through to find out whether any smuggling object is there, it is intolerable. So many *daṇḍas* in many places and to go there and take that *daṇḍam* that is somewhat easy. *Kāyavyūha*, with the sanction of the higher authorities. *Ānukūlyasya saṅkalpaḥ*, or to preach without any *daṇḍam*. So what is the necessity of carrying *daṇḍam* then for preaching? Is it to get him, if a *sannyāsī* goes there with *daṇḍam* if he goes to address the public, religious public, is it very favourable for preaching? Or very impressive? Why should we carry *daṇḍam*?

Bhakti Sudhīra Goswāmī: In India only does anyone know what a *daṇḍa* means.

Śrīla Śrīdhara Mahārāja: But how they can take the Śrī Mūrti, the Vigraha, Arcā-Mūrti? If they cannot respect *daṇḍa*, then how can they respect this Arcā-Mūrti?

Bhakti Sudhīra Goswāmī: When I went to America last time with the Arcā-Mūrti, the customs people also were examining the Mūrti and broke the Mūrti.

Śrīla Govinda Mahārāja: Then, what did you do?

Śrīla Śrīdhara Mahārāja: Then you are to tolerate.

Bhakti Sudhīra Goswāmī: I put it back together again.

Śrīla Śrīdhara Mahārāja: Adulteration and cheating is so much cent per cent so none can get release from checking. Perhaps smuggling also going on in red cloth, being abused. So Mūrti should not be carried. One should learn how to prepare Mūrti, and in his own province he will prepare. And the Mūrti will be pierced through and will be found what is within. Have they not got some machine, x-ray, that can find out what is within the Mūrti? They can find out by x-ray machine? What is within the living body, if one has swallowed some gold, how do they detect? Do they pierce the belly?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then how do they understand, find out? Some light and this ray or scientific research, some x-ray, some light may be put on the, it may be found what is in the belly. So what is within the Mūrti or *daṇḍa* they can detect with the help of that machine?

Bhakti Sudhīra Goswāmī: But the x-ray does not detect everything.

Śrīla Śrīdhara Mahārāja: Then in particular plane there is x-ray it is fixed then you are to avail of that plane to save such piercing in the body of the Mūrti and *daṇḍam*. But what about human beings? There are many who swallow some gold.

Devotee: Gold may be detected, but not some chemicals. They swallow them. X-rays won't detect them.

Śrīla Śrīdhara Mahārāja: But how they will find that?

Devotee: No. So far there's no way.

Śrīla Śrīdhara Mahārāja: So hopeless, in that case. So a combined objection must be filed to the authorities. "Only for these things the checking system is necessary. They should do by the help of the scientific instruments, not by piercing through."

Śrīla Śrīdhara Mahārāja: ...sentiment of the theistic public.

Bhakti Sudhīra Goswāmī: When Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was accompanied in Vṛndāvana by some associates who were dressed in western attire, what was his idea?

Śrīla Śrīdhara Mahārāja: His idea was that the outward dress is not disqualification for inner spiritual realisation. We may accept the outer fashion of the westerners in order to infuse real spiritual understanding into them. We shall take such risk. And the spiritual standard should not be thought less efficient that they cannot conquer the western scientific sections, nations. They should try to convert those that are with this dress.

When Vana Mahārāja went to England with *daṇḍam* but came back without *daṇḍam*, he left it there. But that was not welcomed here. He has gone there to establish the position of *daṇḍam* and the Śrī Vigraha. But they can't understand. They think that the difference between idolatry and Śrī Mūrti worshipping, that should be preached there. To make them understand the difference between Arcā Mūrti and the idol. The ordinary bombastic and the *daṇḍam* we are to preach, we are to create field for the respect of Them and not to give away and to accept the...

Especially in the jungle propaganda. In special high case it may be tolerated that without *daṇḍa* you may work. But for the beginners then it will be ridiculous to accept *daṇḍa* and to belittle *daṇḍa* in this way.

Śrīla Govinda Mahārāja: Only *paramahaṁsa* Vaiṣṇava can.

Śrīla Śrīdhara Mahārāja: Only in the stage of *paramahaṁsa* he may keep the *daṇḍam* in a particular place and he can move freely. After serving *daṇḍam* for some time he may take leave, put the *daṇḍam* in a particular respectful place and then he can move without *daṇḍam*. At least after some twelve years or some years of time, he will carry with respect and then he may put it somewhere. And especially in the case of emergencies, when he's very sick, or any other position temporary he may give up *daṇḍam*. Otherwise he'll keep with him *daṇḍam* and he'll try to push into the country the respect of *daṇḍam*. And thereby many things will come into question. "Why should we respect this bombastic? Why should we respect the Mūrti, this earthen or this mineral doll?" These hard questions will come into the field and they must be solved. Otherwise this will be, patch-up, patch-up work, patchwork.

We must go thorough, our progress must be thorough. We're going to attack the enemies' country and we shall conquer and take possession thoroughly. Otherwise in any place I'll be in danger of being murdered, if the conquest is no thorough. Enemies' land, the land of *māyā* is enemies' land. We must move here very carefully. We may be attacked from every possible way. We should be careful about that and move.

"That my spiritual conviction I shall spread, and I won't allow anything to enter into that and molest that thought."

The enemy camp should not be allowed to enter into our plane. We must remain intact in our plane. Standing there we shall attack them and devastation we shall create in the enemy camp.

So many oppositions will come, we're to face, we're to create opposition.

"This is this. What you think, this is not right."

The elephant may be more powerful, but that does not mean that I shall give salute to the elephant.

What you say is not practicable, but you must enter the enemies' country like so many in disguise. And then wherever we shall find favourable to us we shall begin fighting. You want that policy? To enter into the country of the enemy in disguise, suitably? And we shall try to create our position anywhere. That is guerilla war. You prefer guerilla war?

Bhakti Sudhīra Goswāmī: Sometimes it is necessary.

Śrīla Śrīdhara Mahārāja: Ha, ha. And the specially trained persons can accept that rarely.

Bhakti Kanan Giri Mahārāja: Śrīla Prabhupāda he said to go in like a needle and come out like a plough.

Śrīla Śrīdhara Mahārāja: And that also, not at the cost of the respect of the Deity and the *daṇḍam* etc. Some degree, there should be some degree.

Bhakti Sudhīra Goswāmī: I went to preach in Russia, so when I would enter the country...

Śrīla Śrīdhara Mahārāja: The special batch, guerilla, they will have another dress, they should have another dress. Why the *daṇḍam* will be necessary? Why the Vigraha should be taken there in the beginning? Special batch may be selected for such fight. Then when some ground is gained you can take there *daṇḍam* and you can take there Śrī Mūrti. Otherwise only to dishonour Them, the emblem of the Divinity, we shall push Them first, why? Gain some ground, and then we can put our Śrī Mūrti, and the holy emblems.

In the beginning the flag will be taken to be dishonoured, no. You go and create some position, then you can take your flag. Not to be dishonoured very soon, very easily. Why the flag will be taken first?

We're to keep honour of the Divinity. Not to be looted, exploited by others. That will bring a reaction within me and weaken us.

When there is danger of Śrī Mūrti being attacked then they put It underground. They may put into the forest and fly away, keeping in some safe position. Naca vai seva moi galapo laiya _____ [?]

Fled away, because he's coming, the Muslims will come and break It, dishonour. So by concealing the Vigraha somewhere they fled. And here also when there was some attack, the apprehension of some attack over this Śrī Mūrti of Mahāprabhu they put underground, unknown place.

"That Mahāprabhu is not God, he's worshipping of His Deity that can't be allowed here."

The Navadwīpa tantric scholars they raised some objection to the worshipping of the Mūrti of Mahāprabhu. At that time It was concealed underground so that It may not be dishonoured.

So in the beginning we won't take things of respect to the enemy camp. We shall go, take the risk. Iconoclast, the Muslims are iconoclast. Icon worshipper and iconoclast. Idol breaker. We shall

go, we shall take the philosophy, and the process of understanding step by step, have to preach the thought. Cultural fight is the fine fight, and conclusive fight. Valuable fight is cultural fight.

Once, the Sikhs when they entered America they shaved their hairs and beards, then they grow. When they entered there they began to grow again. And they come back with their beard and hair. But when they want to take admission, suppose perhaps there is some law, or something, that without shaving they cannot enter, something like that I heard.

Rabindranatha Tagore was once opposed from entering America, though he got Nobel Prize before that. 1910 or 1911 he got Nobel Prize. After that he was going to America. For his long beard perhaps, he was not being allowed. Then some advised him to take special permission, informing that he's, that Rabindranatha, has got Nobel Prize. But he did not do, he waited in the ship and wanted to come back from there without landing. Then anyhow the information went to the authority and they allowed him to get down there, we're told. That world known man, world famous.

We should try to sacrifice us, and not to sacrifice Guru, Vaiṣṇava, Deity, and other respectable things representing Divinity. We may risk our own self for the service and to create some position favourable. And then we shall invite others to inspect my conduct. The propaganda must be real and solid. Only outwardly to show the success, that hollow success, what meaning is there? Substantial progress should be made, a cultural conquest, a bona fide progress. And to dishonour Them who we honour, that is something suicidal. Then more or less from the background we think that They're material.

Suppose if you found to take Swāmī Mahārāja to one particular province very risky, that his life may be at stake, will you allow him to go there? Then about Śrī Mūrti, Vigraha? We venture? Then we have got less faith in Śrī Mūrti as it should have been. *Daṇḍam* also, theoretically you think that there is connection of the Kāraṇārṇavaśāyī, Puruṣa-Avatāra, all these things. But not so much from the core of our heart. Molestation of the *daṇḍam*, how can you tolerate? We must search our own heart. With how much sincere respect and devotion we treat all these. This transformation must be wholesale, not lip deep, shallow, transformation of the inner self. We must be sincere to the cause. Cent per cent we shall try.

There was an exhibition in Kurukṣetra. That Kṛṣṇa has come from Dwārakā, and from Vṛndāvana also the Nanda Mahārāja, Yaśodā, and the *gopīs*, they have also gone there in Kurukṣetra on the occasion of the holy bath at the time of solar eclipse. At that time Prabhupāda, our Guru Mahārāja, ordered arrangement of an exhibition in dolls to show that incident. That from Dwārakā Kṛṣṇa has come with His party. And *gopīs* from Vṛndāvana they have come. So many gods they have also come at that meeting place.

Here, Vana Mahārāja, he was given responsibility to arrange for that exhibition. And Vana Mahārāja was dressing the Mūrtis. The Mūrtis were made of, earthen Mūrtis, *gopīs*, and Vana Mahārāja was dressing them. And he was dressing the Mūrtis with cloth and necessary garments, and to fix them he was using some pins, fixing pins. Here the cloth he put, and put a pin to fix the cloth.

Then it pained my heart. We're to show, see with respect these Mūrtis, though they're earthen Mūrtis of the *gopīs*. But still we're to see with some reverence and respect. But their body is being

pierced with pins to fix the dress. I had some pain I felt, though I was a newcomer. Then I put it to the higher authority.

I asked Vana Mahārāja, "Why do you enter the pin within the body, for which we should have some respect and devotion?"

He answered me, "Oh, do you think that the *gopīs* are in this mundane figure?" In this way.

But I'm not satisfied with that answer. I put it to the higher authority. They supported me, that it should not have been done. That body was, the pin was fixed, rather the, some gum should have been used to fix the dress on the body, or something. That should have been used and the cloth may be attached there, a little bit fixed, and not by entering the pin, nail. Vana Mahārāja was nailing the cloth with the body, some iron pin.

We shall try to maintain our position always in the plane of devotion giving respect to anything and everything, and not to tolerate disrespect of that sentiment, to that sort of conception. We shall go away from your, unable to fight and demolish them, we shall be off. But we cannot be a careless onlooker where molestation will go. If it is possible for me to stop, I shall try hard to stop molestation. If not I shall go away. And not standing I shall look at all those blaspheme.

[baisnaba caritra, sarvada pavitra, jei ninde himsa kori']
bhakatibinoda, na' sambhase ta're, thake sada mauna dhori'

[Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are in all ways pure.]

[*Prarthana Lalasamayi, Prayer of Eager Longing,* 7.6]

No power, what can I do? But for the king, if he's a devotee, if any disturbance then he must cut his head. It is recommended in the *śāstra*. [*Gauḍīya Kaṇṭhahāra*, 17.84] [*Śrīmad-Bhāgavatam*, 10.74.40]

Hare Kṛṣṇa. What do you think, Akṣayānanda Mahārāja? When a *sannyāsī* is taking *daṇḍam* in the plane and whether anything hidden here in the *daṇḍam*, the custom officers come and pierce and molest the *daṇḍam* in various ways, and then give it up. Then are we to tolerate this dishonour to *daṇḍam* silently?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What should we do? Should we not carry *daṇḍam*, or should we keep several *daṇḍam* in any and every province? One *daṇḍam* in one zone, then we won't have to carry? The *kāyavyūha*, or no *daṇḍam* we shall carry when preaching in the international way? What should we do? And the Vigraha also, we're taking from here and custom officers will come and pierce through to see, examine what gold and other valuable articles are hidden under it. And we'll have to tolerate all these things helplessly? What to do? Will we allow? Otherwise what can we do?

Akṣayānanda Mahārāja: We shall have to tolerate to a certain degree. Aranya Mahārāja did not take his *daṇḍa* to London for that reason.

Śrīla Śrīdhara Mahārāja: So it is better to have them prepared in that province independently. You may learn things how to construct, and then going there collect materials and prepare Śrī Mūrti there to avoid this molestation. And if we have cast shadow in our own temperament, our own heart, then that will be a poison to the affair. The insult of the Vaiṣṇava and Mūrti and *daṇḍa* whom we worship, and I'm to tolerate from my faith the molestation, insult of those things. How can we be sincere to our own self, true to our own self, own faith?

Bhakti Sudhīra Goswāmī: If the preacher, if he's revolving between, if he's preaching in two major places, say he's preaching in India and preaching in London, then perhaps he can keep one *daṇḍa* in India, one *daṇḍa* in London.

Śrīla Śrīdhara Mahārāja: That is to be considered, that is rather tolerable than this molestation.

When we were in Madras there was *tridaṇḍi*, though *tridaṇḍi* of ancient type, they do not travel by the train or bus, because of that *daṇḍa*. One of the *tridaṇḍi* of Rāmānuja *sampradāya* came to ask me, "Why do you carry this *tridaṇḍa* in the train and the bus?"

I answered, "Why? Is there any provision?"

He was eager to follow us, but the society did not allow that. But I told him, he came to know, "Is there any *śāstric* quotation which can help me to take *daṇḍa* in the bus or train?"

I told him, *tat paratvena nirmalam*.

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

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Nārada Pañcarātra*]

The purity of our purpose, we hold that. And we try our best to keep the respect of the *daṇḍa*, it may not be molested in any way. Then, "What is your custom?"

He said, "No, we can't take it in bus or in train."

Then, "That was because train and bus was not created at that time. But can you take it by boat when crossing the river?"

He said, "Yes, we can do that."

And the boat was created first in your time so that was allowed and these buses and trains that is new creation. So the ordinary people are putting objection to it." In this way I replied to him. *Tat paratvena nirmalam*, the object is pure, so we get, and we see perhaps it may not be dishonoured, *tridaṇḍa*, we try to keep up the respect.

Bhakti Sudhīra Goswāmī: Mahārāja, you know the *paras* on a *daṇḍa*? What does that represent?

Śrīla Śrīdhara Mahārāja: It represents that by that *paras* it is, a part of a circle, an arc form. That is meant to be used for cutting the *anārtha*, of to whom we preach. The emblem of cutting, *paras* means for *cedana*, for cutting, meant for cutting the reparation of the *anārtha* he sees in the soul, emblem of that.

Devotee: Like Paraśurāma?

Śrīla Śrīdhara Mahārāja: Yes. Paraśurāma.

Bhakti Sudhīra Goswāmī: And there's *jīva daṇḍa*, when was this added?

Śrīla Śrīdhara Mahārāja: I'm here to serve You. The Lord who is here in the relativity of the mundane world in small and bigger group.

Bhakti Sudhīra Goswāmī: But this *jīva daṇḍa* was added by Rāmānuja sect or Gauḍīya Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Perhaps by Rāmānuja, I don't know fully, but I think it was there.

...

Bhakti Sudhīra Goswāmī: ...must have created quite a stir when Śrīla Bhaktisiddhānta Saraswatī Ṭhākura began...

Śrīla Śrīdhara Mahārāja: Introduced it here in Bengal, yes.

Bhakti Sudhīra Goswāmī: Yes. In Vṛndāvana also.

Śrīla Śrīdhara Mahārāja: Yes. The red cloth also. Though Mahāprabhu and His colleagues had red cloth. Still Sanātana Goswāmī in the presence of Mahāprabhu he took the white dress of *niṣkiñcana*, that's the Guru of the *sannyāsīs*, something like that. Dictator of the preachers, by giving instructions in the form of *śāstra*. First the code and then the code keeper. So they were engaged in preparing the code, spiritual. And in white cloth, not necessary to advertise them as preachers. They're only engaged for their own benefit, not so much, only by the showing their ideal to the public as much help they can give. But wandering here and there and preaching, that is generally the function of the *sannyāsīs*.

So Prabhupāda created another batch under them, they have given the directions in the *śāstra* and to carry out them to translate them into action. The next lower batch *sannyāsīs*. They're beyond *varṇāśrama*, and within *varṇāśrama* the highest section is *sannyāsī*, they're expected to travel through the length and breadth of the country and to preach the previous doctrines to the people. And that was created by Prabhupāda under the direction of those *śāstra* makers, Goswāmīs. For whom this religious uniform was not necessary, this red uniform, the preachers uniform. They're *niṣkiñcana*, they did not want anything. But they only prepared the religious code.

Bhakti Sudhīra Goswāmī: So by the example of Your Divine Grace you're also showing that you're wearing this dress to the very end of your life.

Śrīla Śrīdhara Mahārāja: Yes. Our Guru Mahārāja also did. Almost everyone whom he gave red dress, they up till their last breath keep up that.

Only, Kṛṣṇa Dāsa Bābājī, he was a *brahmacārī*, he took that, last days, did not mean himself as a preacher, so he took that, after the departure of Guru Mahārāja.

And Vana Mahārāja, whimsical, he took for some time, again rejected that, again took the red robe.

And Vasudeva Prabhu he wanted to introduce that white cloth. And some of the members of the Bagh Bazaar they take that white cloth, including the last Ācārya, Auḍalomī Mahārāja. I'm told he used white cloth.

They preferred, crossing Prabhupāda, they preferred to accept the idea of this cloth. They thought Prabhupāda's idea was a temporary one for the time being. And what Rūpa and Sanātana, in the presence of Mahāprabhu accepted this, that should be the real dress of the Gauḍīya Vaiṣṇava.

But Mahāprabhu also maintained to the last time that red cloth. And also this Paramānanda Purī, Īśvara Purī, all the Godbrothers of the Guru of Mahāprabhu, here in healthy connection with Mahāprabhu, they used to wear red cloth, *sannyāsīs*.

And the Western preachers of the Christian school, they generally use gown, is it not? Clergy?

Bhakti Sudhīra Goswāmī: Yes. Black gown.

Śrīla Śrīdhara Mahārāja: Black gown. What is their name, Christian preachers? Bishops?

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Śrīla Śrīdhara Mahārāja: ...in this way he has described that connection with Rūpa Goswāmī. _____ [?] And _____ [?] presentation is also there. A good scholar he was.

Aranya Mahārāja: I heard also when, at that time when he was taking the *tol* of Mahāprabhu, or maybe when he was seven years old he composed some verse, right on the spot.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

...

I belong to Nārāyaṇa. Even not that of Nṛsiṁhadeva. Whatever you can get, you devote it for the service of Nārāyaṇa, and not for you. Don't use money for you. Money is Lakṣmī Devī. She's meant to serve Nārāyaṇa alone, individually. We're told, the real owner of money is Kṛṣṇa. Nothing, not a farthing belongs to you, at your disposal. _____ [?] and all your sensual pleasure, so-called, all belongs to Kṛṣṇa.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."
[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

Kṛṣṇa is the enjoyer of all sensual pleasure that comes in the human section, not anyone else. *Kāminīra kāma*. *Pratiṣṭhā*, the fame, name, credit, all should go to Gurudeva, to Baladeva, to Nityānanda, Rādhārāṇī. They, Nityānanda, Baladeva, Rādhārāṇī, They spread the nobility, the greatness of the Lord to the world.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

The potency, *hlādinī*, that is at the root of distribution of all sorts of ecstasy to the world. Coming direct from *raso Kṛṣṇa, akhila-rasāmṛta-sindhu*. The depot of all *rasa* is Kṛṣṇa. And the *hlādinī*, sucking it, and spreading it to the world. And the whole credit, whole _____ [?] fame, is under Her command. And the command of Nityānanda, and Baladeva, and Gurudeva in different forms. All name and fame due to Him. He's making us known with that great source of preaching. The whole credit is due to him, to Gurudeva, to Nityānanda first. _____ [?] And the energy, the Lakṣmī, that is generally told as Nārāyaṇa, _____ [?] the Master of the majestic, of all energy. Lakṣmī. And we're mere servants to Him _____ [?] That is what is _____ [?] That is what is the function of the potency. That is the platform where the servants will move, with their free will. Nothing is ours. Everything belongs to _____ [?] According to His direction _____ [?] They're thinking they're nothing, I'm master of anything here. Not even of an atom, I'm nothing. I'm servant. I'm the servant of all. This all belongs to Kṛṣṇa. And I'm to look after the welfare of everything, whatever I find, because they're all property of Kṛṣṇa. My duty to look after them. This is serving. Kṛṣṇa dāsa. Divine service means this. Such free position, that is serving for freedom. The conception of freedom proper is there. Gaura Haribol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nārāyaṇa. That means I'm Nārāyaṇa. I've got so much money under my care. I'm master of money. Gaura Haribol. These are all dangerous situations. We're to work out freedom from that sort of ignorant idea, and all the paraphernalia. Free. We must try to be free of these situations of the environment. They're proposing this *māyā*. *Māyā* means misunderstanding. _____ [?]

"You're my master. You're Lord Śiva. I'm your mistress. I'm eager to serve you. You remain with me. You're my master." The last snare of *māyā*. "You are Śiva, and I'm your consort." And the *jīva*, when gets emancipation from the misunderstanding world, then she comes, Māyā Devī comes with folded palms. "Why do you leave me? I shall serve you. _____ [?] You remain here with me. I shall serve you." The last reminder of *māyā*. "Don't leave me _____ [?] Don't leave me. I shall make you master _____ [?] Remain with me. Enjoy."

"No, no. I want _____ [?] My dangerous position is there. But I'm a servant. And I'm not to be fixed to the ground, as master of anything else. I'm so mean, so low, so small, so meagre."

In this way he'll avoid the last request of *māyā*. In *Bṛhat-Bhāgavatāmṛta* we find this.

Hare Kṛṣṇa. Hare Kṛṣṇa.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is good deed, what is bad deed, the scholars also fail to understand what is good, what is bad. Apparently these good things ____ [?] So such knowledge comes openly from the upper agents of the Lord.

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 proper estimation of the environment _____ [?] Who are you? Where are you? What is your fulfilment of life? And how we can attain that? These are the salient points of inquiry in our life.

[10:42 - 11:25 ?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa.

When did Akṣayānanda Mahārāja come?

Aranya Mahārāja: Last night, about nine o'clock.

Śrīla Śrīdhara Mahārāja: He alone?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You don't know of the quota?

Aranya Mahārāja: He didn't inform me. We spoke only short - briefly.

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

Devotee: Guru Mahārāja. I have one question. I was trying to understand this verse.

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyaṁ namāmi bhakta-śaktikam

["I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."]

[*Śrī Pañca-tattva Praṇāma*]

But I found it a little difficult to understand who is the *bhakta-rūpa*, and *bhakta-svarūpa*, and *bhakta- avatāra*. I couldn't really understand that.

Śrīla Śrīdhara Mahārāja: *Bhakta-avatāra* is Advaita Prabhu, Who came here in advance and prayed that Mahāprabhu should come here. He's the cause of attracting Mahāprabhu here in this plane. *Bhakta-avatāra*. *Avatāra*, that is descent. *Avatāra* means coming down, *avatāram*. From high place, to come down, that is *avatāram*. *Avatāra* means Who comes from the high level to lower level. And *bhakta-avatāra*, the cause of the descent of the whole section, whole party, in advance came Advaita Prabhu. And He began to pray for...

[15:20 - 16:08 ?]

...*bhaktākyaṁ*, *bhakta-rūpaṁ*. One is Śrīvāsa, another He Himself come in the disguise of *bhakta*. And *bhakta-śakti* is Gadādhara Paṇḍita. Hare Kṛṣṇa. Gaura Haribol. Nitāi.

...

...-fold expressions of Kṛṣṇa, different. One *bhakta*, *bhakta-rūpaṁ*, Śrīvāsa as *bhakta*. *Bhaktākyaṁ kṛṣṇaṁ*, Mahāprabhu Himself. *Bhakta-svarūpaṁ*, the second representation is Nityānanda Prabhu. And *bhakta-avatāra*, Who is the cause of the descent of the whole group, the pioneer *bhakta*, devotee, is Advaita Prabhu. And *bhakta-śakti* is potency, who helps to supply the real satisfaction, the real attendance of the needs of the Lord, *bhakta-śakti*, he's Gadādhara Paṇḍita, *kāyavyūha*. He's extending Himself in these five-fold forms He came down here in this lower plane of *prapañca* from the higher division, divine position. From divine to mundane. His descent is like this. Hare Kṛṣṇa.

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyaṁ namāmi bhakta-śaktikam

We show our obeisance to all, the whole group, who have come together in different forms to distribute the highest nectar to the ordinary public at large here. The most gracious group of the divine plane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura.

Devotee: Also we have one question from the last book, in the section on the *Bṛhat-Bhāgavatāmṛta*, when you speak about Uddhava. I think you said that Uddhava he has some connection with *sākhya* and also with *vātsalya*. But we wanted to make sure that was correct. Is that correct?

Śrīla Śrīdhara Mahārāja: Hmm. *Sākhya*, *vātsalya*, as well as *mādhurya*, some connection. Through confidence, Kṛṣṇa had in Uddhava, He sent as a messenger towards Vṛndāvana to connect not only with the devotees of *vātsalya rasa*, Nanda-Yaśodā, but also to the *gopīs* that served in *mādhurya rasa*. Uddhava connected with them also. And carried the news of Kṛṣṇa, His words, towards them. And took their contribution towards Kṛṣṇa. In Vṛndāvana, the Subal etc, connected with *mādhurya rasa*. And here in Dvārakā Uddhava enjoyed the confidence of having connection with the *mādhurya rasa*, as it is possible from that level. But he was appointed messenger to Vṛndāvana, even to give His news to the *gopīs* of *mādhurya rasa*, as much as possible. And he was astounded

to find the degree of dedication of the *gopīs* towards the service of Kṛṣṇa. Uddhava, he's the witness. He stands the test how high the *gopīs* of Vṛndāvana - what sort of intense dedication they had. Uddhava is the witness. He says that, "I want, I aspire after a birth of the creeper in Vṛndāvana so that naturally the feet dust of these divine damsels may touch my head." This statement of Uddhava is showing the high level of the divine love of the *gopīs*, what sort of high.

[23:13 - 23:36 ?]

Vidagdha Mādhava: Guru Mahārāja. When Sītā Devī was captured by Rāvaṇa, and Lord Rāma was in the forest, and as in His *līlā* He was feeling some separation from Sītā Devī. But we're not tracing out that sort of *mādhurya rasa* in Rāma *līlā*.

Śrīla Śrīdhara Mahārāja: Hmm. *Mādhurya rasa*, that is limited to Sītā Devī only. And not to be aspired after anyone in Rāma *līlā*. Only reserved for Sītā Devī. And that is also of some lower degree than we can have in Vṛndāvana. The *rasa* in Dvārakā is superior to that of Ayodhyā. And in Vṛndāvana that is superior to Dvārakā. In this way the development goes. The risk, the sacrifice, is of more intense and higher degree, going up. Sītā Devī's affection is general, especially She has no partner. But in Dvārakā we find many, distributed amongst many. It is difficult to maintain affection towards the husband when there are many wives. Only when they're very intense it is possible to maintain the dignity of service.

And in Vṛndāvana it is more risky, at the risk of the society, and even the religious principle. And ignoring everything they're only conscious of the service of Kṛṣṇa, the Absolute, and nothing else, with all risk. Not the sense of duty, but free enjoyment of Kṛṣṇa. And they throw themselves into fire, of any risk for the satisfaction of Kṛṣṇa, without any prospect. All risk, no gain. With this idea they throw themselves into the satisfaction of the sweet will of Kṛṣṇa, not knowing anything else. They've given up all sorts of prospects, either in this world, or worlds afterwards, that is moral, spiritual, everything, so risk. Because it is only for the Absolute Truth they're the best gainer. It is dirt in anywhere else then they're gone forever. And only because it is so much risk only for the Absolute Truth they're the best gainers. So risk, and without expectation of any sort of gain. All prospects eliminated, ever conceived. And that is beauty, because in the case of the Absolute.

So like unconditional suicidal squadron, up to anything. The sacrifice for the country of the suicidal squadron is considered to be the highest. They're like that. All risk, no gain. But because it's with the Absolute Truth they're the highest gainers.

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

The scriptures also searching from far away such thing. It is so rare, so valuable, the holy books also they're searching this point from far, far away. They've not yet crossed the threshold of the area proper.

From far away they say, "Oh. This side, go this side."

[29:45 - 30:55 ?]

...not single offender like me my Lord. *Parihāre 'pi lajjā me*. I'm ashamed to take them before You and to get it forgiven. Even to point out them before You that I'm so heinous, such an offender. I feel ashamed myself to recollect my own bad deeds. I myself feel ashamed. *Parihāre 'pi lajjā me*. I shall take them to You and pray for their forgiveness, but I myself feel shame. Such a class of sinner I am. *Kiṁ bruve puruṣottama*. What more I shall say to You my Lord? I'm such a sinner."

[mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana, parihāre 'pi lajjā me, kiṁ bruve puruṣottama]

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [*Bhakti-rasāmṛta-sindhu,* 1.2.154]

This is the nature of the high disciples, high devotees. They think themselves so unfit for such, what is the way, what is our destination. Progress towards this side, negative side, to the farthest length of the negative side. Our place is there. Smallest of the smallest. The meanest of the meanest. Ah Govinda. Meanest of the mean.

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

Where to live, caste our glance, our look? So what to do? Our goal is this. How to reach to that goal, sincerely? Self abnegation to the extreme. This is the measurement. Meanest of the mean. To realise that, to realise our proper position there. The meanest of the mean. Is it possible at all? It is imaginary quantity. So what purification we may aspire after? Self abnegation, analyse, analyse, and throw off.

All egoistic, all assertive. 'I am something. I am someone. I have something to be proud of.' These are to eliminated, eliminated, eliminated, to the finish. It is not easy thing. To become big, it is easy, because it is all false, black marketing. 'I'm a big man. From this position, from this standpoint, from such standpoint I'm something.' It is very easy.

But, 'I'm nothing,' to accept this creed in its true colour, true nature, it is very difficult. 'That I'm none.' Then the reality of necessity will occur in me for help. Otherwise, 'I can help so many. Why should I be a beggar?' It's very difficult.

Vaisnava haite bara mano jelosarn trnad api slokete paro geli van [?]

There is a public saying. "I had a great aspiration to become a Vaiṣṇava. But when I came across the *śloka* relating the qualification of a Vaiṣṇava...

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]

...then I was disappointed. It is not possible to be humbler than a blade of grass, to be more tolerant than a tree. *Amāninā mānadena*. Give honour to everyone, but don't desire, aspire after honour. In this attitude you take the Name of the Lord, Kṛṣṇa. Then your desire will be fulfilled."

You're to take the Name of Kṛṣṇa with such attitude. You're more humble than a blade of grass. And more tolerant than a tree. When the tree is being cut down, the tree is giving shadow to the cutter. If you don't give any water into the root, it won't beg for water from anyone. 'You give some water. I'm in drought, I'm dying, thirsty.' Won't say. And when cut down, still he's giving shadow. Such forbearance. *Taror api sahiṣṇunā*. And *amāninā mānadena*. Don't want respect, any position from anyone. But at the same time you're to give honour to everyone, his due. That means you're exclusively pointed towards your aim. And eliminated everything from your aspiration. You're (engaged extremely?) towards the object of your person. In this way you'll take the Name of Kṛṣṇa. And you'll find His help at once, in no time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The qualifications of the taker of Name Divine. The standard has been recommended as this way. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So where is Kṛṣṇa? Come to the level, come to the plane, and you'll see everywhere. But your eyes and your senses are all attracted by charms of different planes. You have no time to look towards Kṛṣṇa.

Sarvatra krsne murti kali jalma [?] Everywhere there's perception of Kṛṣṇa. But your sight is caught, attracted by so many floating charms. And they're catching your attention, your sight, your feeling, and you can't see Kṛṣṇa. Prejudice, your own prejudice for the outside world has covered your eyes, drawing all your attention towards them. You can't see Kṛṣṇa, the real well wisher, the real guardian, the real friend, the real lover, you can't see. You're so busy with your transactions with the outer aspired things. You have no time at all to look towards Him. And ignoring, the best friend you're ignoring. And for false transaction you are wholesale caught, whole attention drawn in false transaction with the environment. And the transaction continued by a false ego of you, the false man. You are absent there.

Our Guru Mahārāja used to - this word as minor. Soul is minor. And the manager, he's working on behalf of the soul. Soul is proprietor, but proprietor is minor, and the managers working on behalf of the proprietor, they're looting things according to their own interest. That is the position of a man in bondage, or fallen soul. His true self is not represented in his transaction in his name going on. But in whose transaction, he's absent, his interest is suppressed, absent. The managers, the mind, intelligence, they're surcharged with other interests, and they're going on in transaction _____ [?] But in the name of the proprietor he's minor, nothing to do...

83.04.15.B_83.04.16.A

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Hopeless position.
Katha kaila hari tava namrtya kari boro duhkhi dakhi barvar [?] When calculating all these things, we reach to the highest position of disappointment, then sometimes, somehow or other, from the core of the heart.

"Oh Lord, I'm helpless. Save me. I'm helpless. I'm overpowered in my home. I'm in the midst of so many enemy like, at the hand of my enemies, no freedom. I'm totally under the control of so many enemies in the form of friends within me. Such hopeless position I hold my Lord. You come, without, at least aggressively, otherwise no hope, even I may not be allowed to make connection with You."
karmadinam koti _____ [?] "From time immemorial I'm serving all my masters, but they're not satisfied with my service. I'm made the slave, eternal slave. No possibility of getting, or giving any relief to me. Now I find this helpless position my Lord. If You only come of Your own accord and assert Yourself in any way, then they will fly away. Otherwise no chance have I've got."
Sampati labda buddhi tamaya tasya _____ [?] "Only little attention of some engagement if You extend to me, then these will fly, in fear of You. Otherwise I'm nowhere."

This sort of pathetic prayer from the core of the heart towards the saviour, that is what is necessary for us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitai Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Govinda. Govinda. Govinda, Govinda He. Nitāi Gaura Hari bol.

No more. Here I stop. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Same question always.

Vidagdha Mādhava: Well, I hope not. This is a question I've asked once or twice, but I'm asking it for the full explanation. We're encouraging everyone to chant Hare Kṛṣṇa mantra. Yet we're seeing now there's one quote in *Padma-Purāṇa* that's saying without proper initiation the mantra received is without effect. So is it that those without proper connection, they're not getting any benefit from chanting the mantra?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
[ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyā hy utkale puruṣottamāt]

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

[*Padma-Purāṇa*]

_____ [?]

Śrīla Śrīdhara Mahārāja: Only solid progress is not possible, proper progress. It may be something like, *puṇya*, to acquire merit, like good activity, and suddenly, abruptly, it may become or may not, *nāmābhāsa*, and that giving *mukti*. Up to *nāmābhāsa*, up to *mukti*, it may be, or may not, that Name, *nāmākṣara*. Just as the seed without the potency within it, imitation is like that, without the seed. The medicine is there, apparently, but the potency of the medicine is absent. It will be like that. But at most it may produce what is *nāmābhāsa*.

One thing, is the Name proper, Name means it is not material, it is not under the jurisdiction of the concocted area, misunderstood area. It must not have root there, in the false imitation, the root must not be there. The root, the Name proper must have to become, to have its connection with the Infinite proper. One thing. And the next thing, it must be treated properly, that is *sevonmukhe*, serving attitude. Not exploiting mood, nor indifferent mood. Serving attitude must be there. And the seed must be proper seed, bona fide. Two things necessary, everywhere.

Sādhu-saṅga, that is also bona fide. We're to differentiate it from the sham, from the apparent, that is from *māyāic* conception, which is not so. That is the treachery, the hypocrisy, we're to avoid. Imitation side which is not proper and is going in the name of proper, that is dangerous, we're to avoid that. We're to come in connection with the truth, with the reality, and to deal also really, and not any facsimile, any imitation way. Our dealing will be sincere, true, and we must come in touch with the truth, then the truthful result we may expect. Truth is independent, it is not subservient to anything else. We shall have to come in connection with the truth, anyhow. How to get that connection, that is difficult thing, and that is by *sukṛti* and *sādhu- saṅga*.

So we're to understand the very basic principle of the thing, the fundamental. Then, if you can understand that, all other questions will be solved, you can deduce from that. If we have a general view in our hand, the particular cases may be dealt according to that. The general fundamental law, we must come to be acquainted with, what is what. *Bhaktyā sañjātayā* [*Śrīmad-Bhāgavatam*, 11.3.31], *bhakti* can produce *bhakti*, not, never *māyā* can produce *bhakti*. Reality can give reality, and not any misrepresentation of reality can give reality, deliver reality in any way. You're to understand that. It is very simple and fundamental thing. Others will be deduced from that conception.

We're in the midst of misconception, and misconception of any nature cannot give us relief from misconception. Some positive thing must have to come for our rescue.

So you do not understand the basic principle, so similar and same questions come.

Vidagdha Mādhava: I think I understand what your saying now.

Śrīla Śrīdhara Mahārāja: Always similar questions come. Assimilation is necessary, to hear and to assimilate that, to hear properly, and hear with assimilation. Only mere repetition of sensation is not experience. Experience is not repetition of sensation, congregation of sensation. But when assimilation, then principle on the background, and it receives in a particular way, and puts in a particular way, then it becomes experience. Only repetition of sensation cannot be said as experience. Experience means something, some other principle handles those sensations in such a way, and it adjusts in such a way, then the sensations, then they become experience, knowledge. The cluster of sensations is not experience. So rending the ear is not hearing. The inner man must be there, to attend it, and to assimilate, and to group it, adjust it, in proper place, it will keep them. And at the time they will get from that particular position. All what we hear jumbled together, without any discrimination, that is no knowledge. That cannot improve our condition.

Here Hegel says, or Kant, Hegel. Not this Locke and Hume. The inner sensation is nothing. The recipient must be inside, and he will accept them properly, and adjust them in their proper way. Then it will become knowledge, or experience. The inner man must be there to attain. So hearing, seeing, everywhere, it's the inner man, who receives the sensations, and adjusts them in such a way that he can use them properly in the future. And that is knowledge.

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

In *Bhagavad-gītā* we find assimilation unique. So many things of different types, they're adjusted in such a way, it is unique thing, *Bhagavad-gītā*. *Karma*, *vikarma*, *jñāna*, *yoga*, many things, devotion, many things are properly adjusted. Not in any other book we find where everything has been adjusted in such a way, with the exception of *Bhāgavatam*.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Does that refer to the three types of *ratī*? *Sādhāraṇīa ratī*? Is that more or less the same thing?

Śrīla Śrīdhara Mahārāja: *Sādhāraṇī*. Special. Yes. *Sādhāraṇī*, general, common, and then specific, specified. General attraction towards God, then attraction will take form of particular *rasa*, *śānta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And there are also sub divisions, *asālana*, *viśeṣa*. *Sādhāraṇī* of *viśeṣa*, *vaiśiṣṭya*, developed condition. *Sādhāraṇī* general, and then particularised. When particular *rasa*, aim in that *rasa*, so many groups, divided into many departments, and to be specialised in one department, specialist.

Bhakti Vijñāna Bhāratī Mahārāja: That is *samañjasā*?

Śrīla Śrīdhara Mahārāja: *Samañjasā*. _____ [?] Harmonised, many in one, organised. All accommodating, all adjusting. Our Guru Mahārāja utilised one, "Religion is proper adjustment." Adjustment to the extreme, general adjustment, then particularised, and it goes to the extreme. Divided into different departments, like government.

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

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Someone may ask, in the *Śrīmad-Bhāgavatam* we find that the *gopīs* of Vṛndāvana, at one point when they were very, very, eager to have *darśana* of Kṛṣṇa, they were unable because their husbands kept them within their houses. At that time some of them left their bodies. So someone may ask, they're eternal associates of Kṛṣṇa, how is it possible that they left behind these supposed, seemingly, bodies?

Śrīla Śrīdhara Mahārāja: That is a show, that aspect. The real aspect of the *gopī's* relationship with Kṛṣṇa and the other aspect a show. _____ [?] Just as here we represent a thing which is not here, in a picture. In a picture I may show the Himālaya here, but it is not real Himālaya. So in the case of the *gopīs*, that husband life, that life is like a picture. _____ [?] It has been written by Dāsa Goswāmī, just as a doll made by the wood, a wooden doll _____ [?] means wood. _____ [?] A particular type of bird which can cry aloud _____ [?] Something like show.

It is arranged by Yogamāyā. That sort of theatrical stage is built to enhance the attraction towards Kṛṣṇa. It is to the extreme, attraction to the extreme, for the *gopīs*, it is already extreme, again to enhance that, this policy has been adopted by Yogamāyā. That there is outer demand on them, some design, outer demand, it won't allow them to be united with Kṛṣṇa, some concocted demand. The wholesale cover is like that, this *parakīya bhāva*. Local demand, something, and attraction for the universal life, the real attraction. And the local is futile, just putting some demand on them, but can't do anything ultimately, they're futile. But it has been managed to enhance their quality of love.

Just as a boy he may be offered. "Do you like the lap of your mother, or this doll?" A doll is given to the boy. "Take this doll, but you won't go to the lap of your mother. What do you want?"

"I want to dismiss the doll and go to the," - to a particular temptation on the opposite side, to enhance.

A real clever boy likes, "No I don't want the doll. I want the food. I want mother's lap, affection, not doll."

So some test is given and to judge the quality and increase the affinity, even dismissing these demands of moral, religious, and social, status. But this unknowingly flowing towards Kṛṣṇa, spontaneous, unknowingly, unconscious flow towards Kṛṣṇa. To prove that, this test put before them.

There was an instance that German Kaiser, his mother was a British lady, royal family of Britain. The Kaiser who was the cause of the first great war [against] Germany, he went to his maternal house. And there with his cousin, some boys fighting, and some strike came on Kaiser's nose and blood oozing, falling down. And Kaiser is supposed to have told, "Let the British blood fly away from my body." He was so German in his ego. "Let the British blood fly all away." So let all our subtle, including even this body, which has come from such society, let it go _____ [?] I'm a German."

I'm Kṛṣṇa's, _____ [?] I can't leave Kṛṣṇa at any cost. Whatever belongs to you, you think, you keep it, I shall go. That sort of spirit, selection, unity and oneness. That has been shown to us in different types, different types of Kṛṣṇa attraction. Kṛṣṇa attracts the whole universe, everything, all the atoms are attracted by Him. But there is differentiation, distinction. All atoms are not equally attracted. The attraction on the whole is sweet, but there is differentiation in the sweetness, the degree. All not of the same type, gradation is there. And it goes up to such a mark that it denies the very existence of them. So much attraction feels within, ignores his own existence, his own ego. Such is possible, such attraction is possible. The very gist is being attracted, the form eliminated. Just as when one is swimming and feels danger, one gives away the dress, and with naked body one wants to swim, something like that.

The *māyāvādīs* come here, wants to intrude into. nosoramano naham ramani dumu capesala kinjani [?]

Unconscious of their physical existence, they feel attracted towards Kṛṣṇa, the *māyāvādī* comes.

"Oh there you see? All forms are *jñāna*, and they're one in substance."

But when it again comes out, in different motives, it is going, entering and coming out, entering and coming out, the *līlā* continues.

Hare Kṛṣṇa. Nitāi. Nitāi.

And that is in the highest stage, highest intensity, in Rādhārāṇī. She surpasses all in that sort of attraction and feeling. And in the highest stage of unity becomes Mahāprabhu. And that hint is given in the last *śloka* of Rāya Rāmānanda.

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'
[nā khoṅjaluṅ dūtī, nā khoṅjaluṅ āṅ, duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti]

[" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.'] [*Caitanya-caritāmṛta*, 8.194]

That was composed by Rāmānanda himself. And in the last stage that was delivered when inquired by Mahāprabhu. "Any further development in the *līlā*?"

Then Rāmānanda told, "I have got one thing in my mind. But I don't know whether You will relish it or not. I have composed one poem to that effect. You hear it."

When he was delivering that poem of his own, Mahāprabhu put His hand on his face. "No further." Hitting him. Combined, both combined, forgets everything, madly seeking after Himself, in the mood of the potency. And Mahāprabhu was caught red handed there. He opposed. "No, not to give vent to this idea now."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. Not to be spoken, yet it is spoken. Devotees feel like that here.

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

[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 had 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]

dekhi' rāmānanda hailā ānande mūrcchite, dharite nā pāre deha, paḍilā bhūmite

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.283]

Rāmānanda could not stand, fainted, fell unconscious on the ground.
Mahāprabhu touched him by His magical hand and again brought him to consciousness.
Rāmānanda found the *sannyāsī* is sitting there, indifferent.
Then the *sannyāsī* told, "Am I allowed to go now, to take leave of you?"
Mechanically - "Yes. You may take leave."
Mahāprabhu went. Rāmānanda struck dumb, sat there, long time.

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

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Maybe about three or four years ago I asked you about my Guru Mahārāja's identity, according to your (particular bicha?) what you thought his particular identity may be in the spiritual world. You gave a general analysis. So I also wanted to ask you, I don't know if you will answer, but I also wanted to ask you the same thing about Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja, he openly had discourse with me.

"I know everything, I hear, but my particular attraction towards *sākhya rasa*, I like it most, friendly. I have heard all these things, of different stages, different qualities, but my special liking is in *sākhya rasa*." He told.

But our Swāmī Mahārāja, whatever I found from his letter. And the letter I found when he was going towards America for propaganda, he has given his own internal aspiration.

"Help me to finish my duty here as ordered by my Gurudeva, Rādhārāṇī, Who is very favourite to You, to help me discharge all my duties given to me by Him. He's Your very most favourite. And after that we shall have our natural pastimes in Vṛndāvana."

In such and such way, as he has expressed, from there I traced that he's there. In his natural service, he relishes that sort of service. That is my finding from that letter. Before this I did not have any clue in any talk with him. Hare Kṛṣṇa. Of course I have not gone through the portion where he has translated the *mādhurya rasa* affairs in *Bhāgavatam*. But still this was sufficient for me to guess, to understand his innate aspiration, in that line.

As from common, as it was told, *sādhāraṇī*, general attraction. Then assimilation in different departments. General recruitment, and then examination by the specialists, and particular departments are given to particular persons. He will shine in that, after general recruitment. General test and then special test.

Gaura Hari. Nitāi Gaura. Hare Kṛṣṇa.

...

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. This Arup Misra, did he mention anything about his house in Calcutta? Arup Misra?

...

Śrīla Śrīdhara Mahārāja: _____ [?] Maybe. I have no idea. Or not less than two *lākhs*. Current comes down from that side, to embrace, then we can only. He's seen to do that. That is superior quality cannot be caught by the lower quality. The acceptance from that side, and unavoidable for this gross side, blessed. Hare Kṛṣṇa. If possible it may be. That may not be in our life. There are many if they attended for this they might have been successful. It is my opinion. But they did not care at all for that. This Kuñja Bābu, he founded the Maṭha there, in the beginning, Māyāpur Tīrtha Mahārāja. But he did not care to get, acquire that land. He went to south Calcutta, constructed one Caitanya Research Institute there, for preaching purpose. That was educated quarter, and he selected that locality...

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Śrīla Śrīdhara Mahārāja: That sort of blessing. "You may go."

Vidagdha Mādhava: It's almost like being invited. The higher plane has to invite a person into this process of *bhakti*?

Śrīla Śrīdhara Mahārāja: Yes. His will. Prabhupāda thinks that 'I won't allow anyone to occupy my throne. Let it be rather in the bush within jungle.' Hare Kṛṣṇa.

[dvārakāyāṁ ca na stheyaṁ, bhavadbhiś ca sva-bandhubhiḥ]
mayā tyaktāṁ yadu-purīṁ, samudraḥ plāvayiṣyati

["You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean."] [*Śrīmad-Bhāgavatam*, 11.30.47]

Kṛṣṇa told before His departure, "Left by Me, My capital Dvārakā will be inundated by the ocean, the ocean will devour, swallow the place where I had My capital Dvārakā. Place of My pastimes, that will be, that will come under the ocean, the ocean will devour."

But He could not do a similar thing in Vṛndāvana. In Vṛndāvana also those particular places of pastimes were you know forgotten. This Vajra tried his best, only with help some, his best to discover, then again that ignored, undercover. Then by the order of Mahāprabhu, Rūpa, Sanātana, they tried their utmost to bring them again, out to our consciousness. *Lupta-tīrtha-uddhāra*. Mahāprabhu ordered Sanātana Goswāmī four things.

[kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana / lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa]

["You will also have to explain Kṛṣṇa's devotional service, establish centres for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage, and teach people how to adopt the renounced order."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.80]

"*Bhakti śāstra pracār*, the pure devotional scriptures, collect and publish. And the *tīrtha*, the places of holy pastimes, you bring them to the notice of the people. And Śrī Mūrti, *lupta-tīrtha-uddhāra*, and to preach the worshipping of the Śrī Mūrti in a proper way. And to prepare *bhakti śāstra*. *Bhakti sadācāra*, how one should practice in a formal way. According to devotional standard, how one should live, form his life, and his daily routine, how, *bhakti sadācāra*."

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu Gaurāṅga Sundara.

Aranya Mahārāja: When we we're just in Vṛndāvana, we also noted that many of the places of pilgrimage that were established by the Goswāmīs were again becoming dilapidated, or becoming hidden. And so much misinformation is going - about what is this, what is that.

Śrīla Śrīdhara Mahārāja: Ha, ha. The *adhokṣaja* realm. It will be always above our possession. And because it is of higher order, we aspire after that. But that never be taken under our nature, or utilisation, or practices, or possession. He's so, His nature is so, *adhokṣaja*, unaccountable. He won't come under and rules and regulations. Only He's under the higher laws of love. The Infinite cannot be forced to come under any regulation. We must not forget that.

Still, by negative approach, surrender. "We're fallen. Without Your help we can't stand." Appealing tone. Sometimes He comes to contact, but He's independent. Higher appeals also, sometimes take Him within this. But on the whole His very nature is of that type. Unmanageable, from this plane, but quite naturally. We're calculating people, we want something concrete within our palm. But the nature of the existence of that substance is not at all of that type. Super subjective, your highest intelligence, acquisition, hankering, aspiration, hardly reach Him. So how much possession? You're to measure the extent of your possession over Him.

Only from far away we may see. "Oh. He seems to be come within our knowledge." Talking and mixing with Gurudeva, that higher Vaiṣṇava, we may have, should be satisfied with such look. And suddenly may appear in your level, and whenever you're giving more attention, He disappears. That is His nature. Suddenly at His whim, at His whim, He may come and appear in your level, but whenever any attention you fix towards Him, it's finished. Ha, ha. Not to come in any regulation, under any regulation. If you like to try any connection with Him you may do, otherwise you are to do in your own way, go on your own. *Adhokṣaja*. *Yato bhaktir adhokṣaje*.

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

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

When we consider finally all these which we can bring under our regulation, they're all trash, no value. I want to inquire after something which is unapproachable, unknown, unknowable,

higher thing. Then we may be allowed to go on that path, with that risk. With that risk you're to go. *Yato bhaktir adhokṣaje*.

Yaśodā, who once found her supremacy over Him in such a way that she's punishing, whipping. Then that very Yaśodā, whole life shedding tears and crying. "How can I go on with my very existence without You my boy?" But no response.

The *gopīs*, who had given everything, at every cost they wanted, they were also apparently seen to live the whole life disappointed. Crying, wailing, in this way. But that very crying has got a great value. That separation of Him, that fetches also a great value. That is not of ordinary value. That is also concrete thing - separation for Him. And there's degree of separation. And in the market the valuation is according to the intensity of the thing. Separation is also valuable. To aspire after a good thing, that is also valuable. And to get under possession a bad thing, that is undesirable. And to aspire after a good thing that is desirable. That is our capital, the desire for the good is our capital.

Men of such type they hate anything that can be kept in possession here. "No. That is to be dismissed. I want to be vacant. I want to only aspire after the highest thing. It may be imagination, still, my food will be that, aspiration for the highest. That is my food. That is my everything. I shall go on life after life with aspiration for the highest. And not caring for anything which can be easily got in my possession. 'I can be master.' I hate to be a master."

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]

Anyhow to remain in connection with that. That is its own reward. Virtue is its own reward. I'm on the path, I'm in the trying mood, that is enough, such value. And any way I'm treated by Him, still I aspire after nothing but Him. Such value. I can't tolerate that I'm not one of His. However neglected position I may have to remain in, but I can't tolerate the idea that I have no connection with Him. From my side, the highest aspiration for Him, that is my want. I cannot think myself so great that to have in possession that highest good. That audacity I must not indulge in, any way, in any slightest connection. On the other hand I dismiss all other aspirations, whatever it may offer to me. That ideal. *Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma*. Any way connection, any way, slightest connection, however long in the future it may be, does not matter. But I'm not going to contact with anything else, alternate proposal.

He's superior. Why should He come under my direction? It must be *māyā*. It must be an erroneous implant I'm suffering. I want a thing of my position, can have command over that highest thing. Then that is all concoction, naturally. In my position, a slightest, any connection, I must be satisfied with that. And that will be true. 'And Infinite will come under my guidance?' I'm a finite. What is this? This is madness. The least possible connection, but with the highest. I aspire after that. That is valuable to me. Then I'm normal of the highest type.

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

Nitāi Gaura Hari bol. Goal, ideal, is Caitanyadeva. But His life is horrible to us. So much madly hankering after Kṛṣṇa, ignoring His whole physical aspect. What is that? Why? How to take, accept His ideal? We're rather afraid of going in His connection, so mad separation pangs there. So outwardly such sacrifice, then the treasure inward. Who will come to risk so much? Ha, ha.

Kṛṣṇa *bhakti* is so risky, who will care to adore the ideal of the *gopīs*? But Uddhava and some other devotees, they say, Śukadeva, then we think, 'Oh, that then it may be.' We cannot give respect in the middle man. And they say, in their gradation, 'they're the highest.' Otherwise, where's the place of the *gopīs* in ordinary intellectual section? Nothing. 'Who are they? What is their position?' Then they say that,

"Brahmā is not My favourite, nor Mahādeva, nor Saṅkarṣaṇa, nor Lakṣmī Devī. Even not Myself as you are My loving friend Uddhava."

And that Uddhava says, "Oh. I aspire after a birth of a creeper here. The feet dust of those great sacrifice divinity may fall on my head."

Without these steps, how I can know what is their noble position. Of those that are very fortunate in any way, in the course of their roaming in this universe got some favour from those *sādhus*, they can appreciate. I do not want anything, we don't want anything. But we want Vṛndāvana, I want.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Padyāvalī*, 98] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

Who will believe this, that that Para Brahma is in Vṛndāvana, and He's making friends with these ordinary people? Who will come to believe, that He's carrying the shoes of Nanda on His head? Who will come to believe this? Such a madman's where to be found that he'll come to believe that the Highest Entity is carrying the shoes of Nanda on His head? What's this?

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

Devotee: They say that we're all crazy _____ [?]

Śrīla Śrīdhara Mahārāja: Crazy, to the ordinary is a relative term. Someone said Einstein to be crazy, Newton to be crazy.

"We do not get full bellied food, and they're showing this luxury and doing some researches, atom bomb and all these things. We don't get food, belly full. These are all luxuries. What is the necessity? Give us food, we're hungry, this is concrete. And that is all abstract, exercise of your intelligence, all luxury."

The demand of flesh, we're under so much intense trouble to meet the demand of our flesh. All unnecessary business. They're all mad.

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 un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one is night to another. That is their position, under necessity.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
What is valuable to one that is nothing to another, according to the necessity.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The robber told to Alexander, "What necessity you had for conquering all these countries, and troubling so many men, and killing so many? For satisfaction of your whim? What more than that there? So much trouble to so many countries, so many human beings, and other's devastation. Only your whim to satisfy, the fodder of your whim? You're a great general, to establish you."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

The great scholars they're perplexed to know what is good and what is bad. What we shall get and what we shall dismiss. Ha, ha. Hare Kṛṣṇa. *Kavayo 'py atra mohitāḥ*. The great scholars they fail to understand what is their real necessity. This is a perplexed jungle. Different types of consciousness.

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāṇi mānuṣaḥ]

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."] [*Viṣṇu-Purāṇa*]

So many souls of equal position with us. Manu says these trees, out of their own *karma*, are under such hopeless position today. They've got similar feeling for pain and pleasure like us; not of less standard. But they're in such position, and it is their own *karma*, none to blame. Such is the fun going on in this world outside. We're living in the environment which is so afflicted with serious misconception, misunderstanding, misguidance, misbehaviour, how we are. How to ascertain what is good, what is bad, what should I aspire after, and what we should reject? Innumerable alternatives are thronged in a crowd, coming to influence over me. So, this area covered by illusion, influenced by misunderstanding, is of so different, diverse type.

Then what about Infinite, Vaikuṇṭha? This finite world is so diverse in its characteristic. And Infinite - with what attitude we should approach that *adhokṣaja*? In any way we're to accept any alliance, whatever less fruitful, or less giving, less gain. Whatever it may be we shall try to have connection with that perfect thing of our internal, innate aspiration. Slightest connection. We're helpless, we're hopeless, in the midst of disappointment, in danger to the extreme. We're to rely on our free will, our capacity of selection for our own good, but it's so helpless. Our guide is so helpless, then what danger we're in, we're getting witnesses all around.

So how? A real Guru is important who can guide us to our real way. Guidance is the most important thing at present for us, proper guidance. Forces of different nature, we're being drawn towards them, attracted towards them. We're in the midst of that. Proper guidance is the most valuable. How valuable is Gurudeva's guidance. Nitāi Gaura Hari bol.

Dhyeyaṁ sadā paribhava-ghnam. After mentioning Who is the incarnation of Kali-yuga, Yuga-Avatāra, *Bhāgavata* suddenly begins the song in praise of that great Yuga-Avatāra.

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam

["O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee - *mahā-bhāgavata*), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Viriñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotees' suffering which originates in offences to the Holy Name (*nāma-aparādha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."] [*Śrīmad-Bhāgavatam*, 11.5.33]

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha arya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa's* curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."]

[*Śrīmad-Bhāgavatam*, 11.5.34]

With a grand temperament the *Bhāgavata* has come to sing in praise of that guide in Kali-yuga. This occurs just after...

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."]

[*Śrīmad-Bhāgavatam*, 11.5.32] & [*Caitanya-caritāmṛta, Ādi-līlā*, 3.52]

In a covered, disguised way, only giving hints Who is the Avatāra of Kali-yuga. *Kṛṣṇa-varṇaṁ*. Who is always describing about Kṛṣṇa. Or, Who has got on His lips the words 'Kṛṣṇa Kṛṣṇa Kṛṣṇa' always. Or, Who is Kṛṣṇa Himself, but by His lustre He looks yellow. But really, if we can look with deep attention, we shall find that hidden under that yellow lustre there is the blue body.

Kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. With His own paraphernalia He has come.

Yajñaiḥ saṅkīrtana-prāyair. And service is continuing under the cover of *saṅkīrtana*. Only with the help of the sound in a mass prayer, and processional way. That will be His real symptom. With the masses He'll go on chanting divine sounds. Through that symptom we shall try to understand Him. He's a *channaḥ* Avatāra, because in Kali-yuga He'll come in disguise. So the hint is given in this way, not very clearly. *Channaḥ kalau, tri-yuga*. Prahlāda Mahārāja says.

[itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair, lokān vibhāvayasi haṁsi jagat pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaś, channaḥ kalau yad abhavas tri-yugo 'tha sa tvam]

[Prahlāda Mahārāja said: "In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You (as Śrī Caitanya Mahāprabhu playing the part of a devotee) remain hidden to the common people, and do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Tri-yuga, or the Lord who appears in only three *yugas*."]

[*Śrīmad-Bhāgavatam*, 7.9.38]

The Yuga-Avatāra in Kali is in disguise. So some describe You by the name of *tri-yuga*, You appear in only three *yugas*, not Kali. But those that know that in disguise Kali-yuga comes, they only understand the fact, why this *tri-yuga* has been added in Your Name. *Channaḥ kalau*.

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

And such group is worshipped by the special intellectual section. Intellectual means divinely intellectual. *Sumedhasaḥ*. Who has got good guidance. *Su* means good, *sumedhasaḥ*, the inner suggestion is good. They, are generally attracted by such affairs, that with the Name of the Supreme, and with guide in a group, taking the Name of Kṛṣṇa. And He's blue within, but by lustre He seems to be yellow. That Avatāra. Extraordinary personality, uncommon merit, that way He'll come, and just only in a very - riddle. What is riddle?

Devotees: Puzzle. Enigma.

Śrīla Śrīdhara Mahārāja: Puzzle. In a puzzling way, describing in this way these things, the *Bhāgavata* comes out to chant the nobility, the greatness of that Avatāra. *Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa*. And very sublime and grave way comes to praise Him, and sung in this *śloka*. Kali-yuga Avatāra. And traces that Who came as Rāmacandra, Who came as Kṛṣṇa, He's here. We're to look with that temperament.

Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ. The real fulfilment He has come to deliver to you. For you, He's drawing the sweetest juice from above. You meditate on Him only. *Sadā paribhava-ghnam abhīṣṭa-dohaṁ*. All your troubles will be finished there. Such juice He's drawing from upper world for you. *Abhīṣṭa-dohaṁ*.

Tīrthāspadaṁ. And He'll be *the* agent of supplying purity to all the *tīrthas*, by His touch, by His *saṅkīrtana*. By His drawing the highest things of fulfilment, and connect with all the holy places.

Śiva-viriñci-nutaṁ. And such hight type of things will come, take here, that even Śiva and Brahmā, they will also be puzzled to find the nature of His noble gift, and will begin to praise after Him. They will eagerly aspire to take shelter under His feet. *Śaraṇyam*.

Bhṛtyārti-haṁ. And all that will come to serve Him, their inner wants will be removed, satisfactorily. *Bhṛtyārti-haṁ*. Their praise, their inner necessity, that will be fulfilled.

Praṇata-pāla bhavābdhi-potaṁ. And who will come to take shelter under Him, submissive, totally submit to Him, they will be taken charge by Him. And they will be protected, given protection, and the supply in their life. *Bhavābdhi-potaṁ*. And in this position where the mortality coming and going, coming and going, this change undesirable, none wants to live in this area. A great ship will come for them and take them within the ship and take away from this unpleasant position. *Bhavābdhi-potaṁ*.

Vande mahā-puruṣa te caraṇāravindam. Let me fall at His feet, of this great personage, Who will come with such high nectar...

83.04.16.C_83.04.17.A

Śrīla Śrīdhara Mahārāja:

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ [dharmiṣṭha arya-vacasā yad agād araṇyam māyā-mṛgaṁ dayitayepsitam anvadhāvad, vande mahā-puruṣa te caraṇāravindam]

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa's* curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."]

[*Śrīmad-Bhāgavatam*, 11.5.34]

Viśvanātha Cakravartī has given, that generally it seems it applies to Rāmacandra. He left His kingdom and went with Sītā Devī to the forest to discharge religious duty, designed by His father.

But it is also true in the case of Mahāprabhu. Viśvanātha Cakravartī Ṭhākura has drawn the internal meanings and applied it in the case of Mahāprabhu. *Tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ*. The imperial prosperity He left, *su-dustyaja*, which is hard to abandon. That generally we find this in the case of Rāmacandra.

But Cakravartī Ṭhākura says, *surepsita-rājya-lakṣmīṁ*. The valuable devotional company of Viṣṇu Priyā, *rājya-lakṣmīṁ*, not a materially big thing, but Viṣṇu Priyā's throne in her heart for Mahāprabhu, that is more than any imperial standard. He had to leave that. *Surepsita-rājya-lakṣmīṁ*. What standard of sacrifice in service is never found amongst the big society of the gods. That they had to go up and He left that, ignored, He had to ignore that sort of serving, loving attitude of Viṣṇu Priyā for the public welfare. *Surepsita-rājya- lakṣmīṁ*.

Dharmiṣṭha arya-vacasā yad agād araṇyam. Here He has taken one curse of a *brāhmaṇa* who told that, "What You do, all taste about Kṛṣṇa *līlā*, I want to participate, but doors are closed."

Mahāprabhu when He used to taste the Vraja *līlā* of Kṛṣṇa, did behind closed doors at deep night.

But a *brāhmaṇa*, he took only milk and nothing else, so he thought himself a very qualified religious standard person. "I must have entrance, I do not eat anything but only milk; why should I not be allowed?"

Mahāprabhu replied, "Milk drinking is no qualification for entering into Kṛṣṇa consciousness."

"Then I curse You. You will lose your family life!"

"Yes." Mahāprabhu took it. *Arya-vacasā yad*. Then He accepted that and took *sannyāsa* accepting the curse of the *brāhmaṇa* became *sannyāsī*. *Arya-vacasā yad agād araṇyam*.

Māyā-mṛgaṁ dayitayepsitam anvadhāvad. And He pursued, run after those *māyā-mṛgaṁ*, that are misguided by Māyā-Devī, He pursued that crowd. And at the same time, *dayitayepsitam*, what was in the very inner aspiration of His sweetheart Rādhārāṇī. Here Kṛṣṇa He took to the mood of Rādhārāṇī, *epsitam*, desirable of Rādhārāṇī, the deep searching for Kṛṣṇa's service, loving service. He practised in the mood of Rādhārāṇī the searching, how to search after Himself, Kṛṣṇa. For these two causes He left His worldly life, apparently. First for the welfare of the public, and the next twelve years only in the mood of Rādhārāṇī searching after His own inner sweetness, He played, showed to the world. This is the meaning of those two stanzas given just after mentioning Kali-yuga Avatāra then these stanzas given in *Bhāgavatam*.

Gaura Hari bol. Here I stop today.

...

Śrīla Śrīdhara Mahārāja: ...not concoction, not a false tale. A portion of the iron chain was converted into...

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

...Rabindranath _____ [?], he wrote this poem in Bengali.

yad ana hari adan agadin sanatana keve sei vrindavana karan krsna nama [?]

...rather the *brāhmaṇa* approached and began such occasion, at last,

ye dani hari adani mani ye mana hani takani magi ani nata sevi ata badi mani ye vrndavana [?]

Rabindranatha has taken a poem, from *Bhakta-mālā*, the incident is mentioned there in that book.

It is also mentioned, once Agbar went to visit Sanātana, and he had mind, "If they want I shall give some help to these scholarly *sādhus*. Those who do not want anything from the public, always engaged in the *śāstric* study and writing. Though they come from the royal family of Maharastra, *brāhmaṇa* royal family of Maharastra, but now their in self imposed poverty, and begging and cultivating scripture and writing books. If any money necessary."

We're told in *Bhakta-mālā*. He came to see that *ārātrika*, in the evening the *ārātrika* was going on, and from far away Agbar, with his own paraphernalia came to see the *ārātrika*. And found this guinea, the golden coins are being - like rain they're falling on all sides.

"What shall I give here? The opulence is there."

Akbar, and his grandson, Aurangzeb, he demolished the greater portion of the temple, Govinda Mandeer, and also polluted Madana-mohana and the Deity already removed, first to Karmavana, that Indian state, Bharatapur state. Karmavana in under the management of Bharatapur state, Dijart [?]. And there also some apprehension of being polluted, It was taken to Jaipur next under Mahārāja Amansing [?], that state. The Deities were removed. And that Deity is still remaining in Jaipur, Govindaji, that original Deity, Vigraha is in Jaipur. And next installation we find in Vṛndāvana.

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

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja, this is Bhugarva Goswāmī's Deity?

Śrīla Śrīdhara Mahārāja: Bhugarva Goswāmī and Lokanātha, they were in, known as Rādhā-Vinoda or some...

Devotee: Rādhā-Vinoda.

Śrīla Śrīdhara Mahārāja: Rādhāramaṇa, Gopāla-Bhaṭṭa. Rādhā-Vinoda, Lokanātha, and Bhugarva. And Govinda is Rūpa Goswāmī. Madan-mohan, Sanātana Goswāmī. And Madhu Paṇḍita was one, his Gopīnātha, Rādhā-Gopīnātha. Rādhā-Dāmodara by Jīva Goswāmī. And Śyāma-sundara by

Śyāmānanda Prabhu. These are the old Deities that are installed by the old prophets. And [Raghunātha] Dāsa Goswāmī is Giridhari.

Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Is Rādhā-Vinoda moved to Jaipur also?

Śrīla Śrīdhara Mahārāja: Yes.

Aranya Mahārāja: What is the reason that the Deities have gone to Jaipur?

Śrīla Śrīdhara Mahārāja: Apprehension of the attack from Aurangzeb, the grandson of Akbar. Jahangir, great grandson of Akbar. Akbar, Jahangir, Shah Jahan, Aurangzeb. Akbar, Jahangir then Shah Jahan, then Aurangzeb, fourth from Akbar. Akbar's father was Humayun, and his father was Babur who was the founder of Mughal Empire in India, that Babur. He was contemporary to Sandaram Singh, the grandfather of Patarb Singh who fought single-handed with Akbar, that great Mohammedan king in India. For twenty-five years continuous fighting, from a cottage. It may be told like that. He had no, not a place to keep his head, sometimes from under the trees, sometimes in the caves, sometimes in some other house of his subject. In this way he fought for twenty-five years, Patarb Singh. Hare Kṛṣṇa. And Man Singh and others they left him and joined Akbar. But still he was indomitable fighter. Continuous fight for twenty five years recklessly.

We're told in history that England and France they were in fighting mood for one hundred years. And we find in Markachandi [?], devasura maha yuddham pura madya satam pura [?]

A hundred years continuous fighting between the gods and the demons.

devasura maha yuddham pura madya satam pura, mayisay sura nama adi pi deva nama capa randhari [?]

The Mahiṣāsura was the leader of the demons, demonic party, and the other hand Indra Puranda, he was the leader of the god party. Fighting went on for one hundred years continuously.

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

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Can you tell us something about the life of Narottama Dāsa Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. Narottama Ṭhākura, when Mahāprabhu went to Rāmakeli after *sannyāsa*, on His way to Vṛndāvana, it is told that the opposite side, there was a river nearby, just on the opposite side Mahāprabhu pronounced the word, "Narottama, Narottama, Narottama."

But the party could not understand. "Why He's taking the name of Narottama here?"

This is the first incident.

Then there was a big *kāyastha zamīndār* on what is known as Keturi just on the other side of the banks of Padma River, the big branch of this Ganges. And the small branch is this _____ [?] and the big branch goes by the name of Padma. And just on the other side of the Padma there was Keturi where there was a big *zamīndār* family. Narottama was a son, a *kāyastha* family, and Narottama was the son of his family, his elder brother was Kṛṣṇa Candra. Almost a big *zamīndār*, or small king, in this way there.

He was brought up naturally inclination towards Mahāprabhu and Kṛṣṇa, Rādhā-Govinda, Vṛndāvana, all this. He did not marry. From his young age he was given to this side. And gradually found his friend in Śrīnivāsa Ācārya, and afterwards Śyāmānanda. In his younger age it is told that he came to see Navadwīpa Dhāma, and the circumambulation of different parts of Navadwīpa, Narottama and Śrīnivāsa, they practically began.

Before this, Jīva Goswāmī was shown the different parts of Navadwīpa Dhāma by Nityanānda Prabhu. And the second attend we find that Īśan, who was the old servant of Mahāprabhu's house, he showed Narottama and Śrīnivāsa all the nine islands, pastimes of Mahāprabhu's place.

Then, going up and given to such life exclusively. Then he met Narottama and Śyāmānanda, lived there for some time, and Narottama Ṭhākura he tried hard and got initiation from Lokanātha Goswāmī.

Lokanātha Goswāmī's original house was in Bengal, Yaso District. He went to Vṛndāvaṇa and lived a life of a *sannyāsī*. And his speciality was this, that he did not like to mix with anybody. His apprehension was that to talk with a man, that means the break in the continuous memory of Kṛṣṇa, so he did not like to meet anybody. So much so, that he even did not store any water, a glass, any scanty water also, because if any guest comes and asks for some water he cannot deny, "that I won't give you any drinking water." So, his water pots were all empty. Ha, ha, ha. In such a strict way he used to keep up his continuous devotional life without any gap. And he did not like to accept anyone as his disciple, he was determined, won't mix with anybody.

But Narottama Ṭhākura anyhow when he found that, "I must have my initiation from this noble man please." But he knew that he has almost promised that, "I won't accept any disciple, what for?"

Śrīnivāsa Ācārya, he got initiation from Gopāl Bhaṭṭa. Śyāmānanda, he got initiation, there is a story behind, from Jīva Goswāmī, he gave. And Narottama's inclination towards Lokanātha Goswāmī. But how to get that? He tried to find out where in early morning he goes to pass his stools. Then he detected the place and began to cleanse that place in a fine way.

So after a few days it caught the attention of Lokanātha Goswāmī. "Who is cleansing this place? I come to pass stools in this place and who knows it and who comes and is cleansing this place, purifying?"

Then he detected one day and caught this Narottama. "Why you have come to do this without my permission on your own?"

Narottama fell flat, crying at his feet. "I want your blessings, your grace. Without that my life is useless. You please be kind on me. I am a wretched man and so and so, come from Bengal. You must be pleased with me in this way."

Lokanātha Goswāmī was defeated and at last he gave initiation to that single person Narottama. And Narottama, in his turn, he came and afterwards we are told that he inundated the whole of the Northern Bengal and the whole of Manipura came under his control, under his grace. He gave initiation right and left.

Bhakti Vijñāna Bhāratī Mahārāja: Northern Bengal?

Śrīla Śrīdhara Mahārāja: Northern India, and specially Eastern, Assam and Manipura, wholesale Manipura, including the King of Manipura, all disciples of Narottama Ṭhākura.

It is similar, Gaura Kiśora Dāsa Goswāmī, he had no disciple. We're told our Guru Mahārāja is the single. But Guru Mahārāja preached and gave it to many, many, many thousands.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi, Nitāi, Nitāi.

Akṣayānanda Mahārāja is caught tight, eh?

Bhakti Vijñāna Bhāratī Mahārāja: Yes, he's editing.

Śrīla Śrīdhara Mahārāja: By special engagement.

Bhakti Vijñāna Bhāratī Mahārāja: ...to understand, say when the *madhyama-adhikarī*, or maybe even *kaniṣṭha-adhikarī* accepts disciples, *śiṣyas*, then to what degree is he responsible for the removal of the *śiṣya's karma*, or does he have to accept a certain portion? How is that understood?

Śrīla Śrīdhara Mahārāja: A man who begins business with a small capital, it is better that he should have connection with a higher capitalist, then he can go on well in his business.

Nitāi. Kṛṣṇa. Kṛṣṇa. As long as one is not wholesale established in Kṛṣṇa consciousness, he must have some connection with superior aim, then he'll be safe.

maya ye kuliya jaya saranaja jaya sadhu guru krpa vina madhuki rupai [?]

We're to fight face to face with *māyā*. It is very difficult to control *māyā*. Only with help from higher agency should be our last resource, resort. *Mama māyā duratyayā mām eva ye prapadyante*.

[daivī hy eṣā guṇamayī, mama māyā duratyayā / mām eva ye prapadyante, māyām etāṁ taranti te]

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

[*Bhagavad-gītā*, 7.14]

Only His connection can dread *māyā*. *Daivī hy eṣā guṇamayī*. It has got its backing from the higher quarter, this *māyā*. So individually if you attempt to cross the *māyā*, to keep her down, it is impossible. You must have some higher connection. And with the help of that connection *māyā* will withdraw when she will see that you have got backing of the higher potency, or higher state. Then she will withdraw, otherwise not. Individually you cannot fight and gain victory over *māyā*. It is not possible.

Daivī hy eṣā guṇamayī, mama māyā duratyayā. It is crossable, almost impossible to cross this illusion, illusory circle, play. Only when you're backed by proper angle of vision, then only it is possible. Otherwise you're within this conception and wherever you go you're within the boundary of *māyā*, little intense or less intense, but it is *māyā*. But whenever you really come in touch of the plane above *māyā*, from there, you can fight against *māyā* and *māyā* will withdraw. *Daivī hy eṣā guṇamayī, mama māyā duratyayā*. Individual attempt is almost to meet failure, *duratyayā*.

Mām eva ye prapadyante. "When you surrender to Me. *Māyām etāṁ taranti te*. "Who will surrender to Me, and you'll be insured of My help, then you'll be able to cross *māyā*."

Beyond *māyā*, some shelter beyond *māyā* from where you'll fight. A little space is necessary from where he will begin and continue his fight. So positive attainment, so *sādhu*, *śāstra*, help comes from above. And our attitude to accept that help on our part is necessary, from the inner plane of our heart we want to go out of *māyā*. Local interest, *māyā* means local interest. It is very difficult to get out of local interest. Proper universal interest, what it is, we do not know at all, no conception of universal interest clear to us at present. Local, that is extended, more extended, more extended, but it is all extended, local. In that way, *āroha-panthā*, in the empirical method, to get out of the local conception is impossible.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. It's apparent and seems very clear that some persons who accept the *śiṣya*, who maybe perhaps are not ready, or they might even be ready, they have to undergo some physical difficulty or suffering because of accepting those disciples. What is the cause? That is because of *karma* isn't it?

Śrīla Śrīdhara Mahārāja: I don't follow you. Some of lower level is seen to accept disciples?

Bhakti Vijñāna Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But they are?

Bhakti Vijñāna Bhāratī Mahārāja: Afterwards there is some physical difficulties...

Śrīla Śrīdhara Mahārāja: Physical difficulties are not to be considered.

Bhakti Vijñāna Bhāratī Mahārāja: Not to be considered?

Śrīla Śrīdhara Mahārāja: Physical difficulties not to be considered. And physical success is also not to be considered of much value. The large number of *śiṣya*, so the Guru will be greater, ha, no position there.

Bhakti Vijñāna Bhāratī Mahārāja: No, I mean like, for example, a person accepts many, like my Guru Mahārāja he said, "I'm suffering some physical difficulty because of the *pāpas* of my *śiṣyas*. The sins of my disciples are causing me this suffering." So how is that explained? _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Voluntarily he has accepted the responsibility of spiritual life of so many. But he's finding that their improvement is not satisfactory, so some disturbance at his heart.

"I have taken their charge, but I'm not able to give them desirable improvement in the spiritual life."

So that is good symptom, *para-duḥkha dukhī*, the Vaiṣṇava, they have not got their own trouble, but they're troubled for others. Sanātana Goswāmī, his *praṇāma* mantra, [Ragunātha] Dāsa Goswāmī writes,

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, [sanātanaṁ taṁ prabhum āśrayāmi]

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6]

He has not got his own misery, mental trouble. But their mental trouble is this, that they see the pain of the others and that is difficult to tolerate. *Para-duḥkha-dukhī*. Sympathetic to the misery of others. This is a qualification of the Vaiṣṇava who lives in *madhyama-adhikāra*. They've got no trouble of their own, but they're troubled by the pain of others, that they cannot ignore, from *madhyama-adhikāra*.

Bhakti Vijñāna Bhāratī Mahārāja: So that is not *karma* from the *śiṣya*?

Śrīla Śrīdhara Mahārāja: Not, yes, *karma śiṣya*, and he will have to assimilated, to digest some responsibility of the bad activity, undesirable activity of the *śiṣya*. He has got some responsibility to manage by instruction. "You do this, you do this."

When a doctor has accepted a patient, and the patient is under pain, the doctor feels some trouble in his mind. "I have taken the charge of this patient and I can't remove his difficulty."

Something, voluntary responsibility.

Bhakti Vijñāna Bhāratī Mahārāja: But it's not, um _____ [?]

Śrīla Śrīdhara Mahārāja: There is different types, of different stages. Some begins thoroughly on behalf of the high. "I have no responsibility, as much as I can I'm doing." Does not take so much responsibility. "The responsibility is above. I'm doing my duty." With this openness of mind he may treat his disciples. Rather, "If He wills it will be good any moment."

Free doctor, and family doctor. Family doctor cannot shake off the responsibility. And a doctor from outside he may say, "If you like you can engage another doctor." Not so much earnest for the patient. "I'm not perfect. I cannot make him pure immediately. It is His will. I can give my quota."

From the beginning with this attitude he may approach the patient, the disciple. The question of attitude, how much responsibility is taken. Hare Kṛṣṇa. A particular case of different type.

Bhakti Vijñāna Bhāratī Mahārāja: So according to the Guru's degree of acceptance, accordingly there will be a different type of suffering, or different degrees of suffering?

Śrīla Śrīdhara Mahārāja: That is also, how much committed, that much reaction. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. What about the attachment which develops between the Guru and the disciple? He becomes attached to the disciple in the sense he wants the disciple to be freed or liberated, he wants the disciple to advance. So there is some attachment, not physical...

Śrīla Śrīdhara Mahārāja: That depends on the stages of realisation of the disciple. Exclusive devotion must come from a disciple towards Guru. *Yathā deve tathā gurau*.

yasya deve parā bhaktir, yathā deve tathā gurau / tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ

["The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is fully revealed."] [*Śvetāśvatara-Upaniṣad,* 6.23]

His representative. I'm in search after divinity, and wherever I find the connection I must try to concentrate all my energy towards that centre. And that is the key to success, because the other party is all conscious. According to my attention the response will come to such degree. Everywhere there is centre, nowhere circumference. In every point there may be centre. To Prahlāda, everywhere there is centre.

"Is your God in this pillar?"

"Yes. He's here."

And when demolished He came out.

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Śrīla Śrīdhara Mahārāja: ...He puts His foot step after step. And the Vṛndāvana, the plane, is feeling the ecstasy, the joy of *ramana sukha*, *vṛndāranyaṁ sva-pada-ramanaṁ*.

[barhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ
bibrad vāsaḥ kanaka-kapiśam vaijayantīn ca mālām
randhrān venoradhara-sudhayā purayan gopavṛndair
vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ]

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorthood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

The highest form of ecstasy which we find, by the touch of the foot of Śrī Kṛṣṇa, the land is feeling fulfilled in it's satisfaction of heart, as if he has got so much pleasure, joy, happiness, forgets himself. So every touch is like that.

Opulence, no want, and no calculation, desirable things very ample. Infinite. All accommodating. We're told of that goal of our life. So first thing we must have to leave the, however it may be, the charm for this gross world, and must be ready to make journey towards that. And the second, there are so many proposals from so many religious conceptions. After this in eternal life you get this kind of heaven, this kind of heaven, that these things will be allowed you, for your good livelihood. And there is a comparison, and in that comparison we shall have to select that Kṛṣṇa conception, the Vṛndāvana conception.

That is the supreme most, that is the duty of ISKCON to prove to the world. The Supreme most destination and fulfilment of life is only to be found in Vṛndāvana. It is unparalleled. You're to understand this and make your journey towards that without caring for any loss or gain in this plane of our life. This is what ISKCON wants to say, Swāmī Mahārāja wanted to say, and Mahāprabhu wanted to say. *Śrīmad- Bhāgavatam*, the last treatise of Vyāsadeva wanted to say.

The land of divine love, we're inhabitant of the land of divine love. Highest fulfilment of life we can only have there. So, all of you who want to help your own self, sincerely, necessarily you'll have to come to hear us. We're trying our best to make you all understand that the Kṛṣṇa conception of Godhead, that is the highest attainment of all existence, what so ever.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
_____ [?]
Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol.
Are you in the service or business?
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

...

Hearing from me, but are you able to gather something? To get something?

Devotee: A lot.

Śrīla Śrīdhara Mahārāja: Much. Of course it is admirable, because my lecture is generally very steep.

Devotee: Of high type.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are attracted by what aspect of Kṛṣṇa Consciousness? ISKCON. You have joined ISKCON attracted by what aspect of it's preaching? Can you say? Kṛṣṇa consciousness. But it was in Gujarat, the Vallabhi *sampradāya* _____ [?] They also deal with Kṛṣṇa consciousness. But it is up to date, and that is in old fashion. Kṛṣṇa consciousness was known to India before ISKCON. But from ISKCON, you have got the up to date nature of preaching. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Are you satisfied with your present life? What you have understood, how to continue the life? What sort of life we live. First vegetarian, then next, that Kṛṣṇa is the only Supreme Lord, all are subordinate. Then how to attain Him.

Devotee: Chant sixteen rounds.

Śrīla Śrīdhara Mahārāja: Taking through the sound divine and how one should take the name. The name Vaikuṇṭha, the name divine, and the name mundane. The ten offences, avoiding that. What is the nature of the divine name taking? *Sevonmukhe*, serving, with serving attitude. That is the very life of spiritual existence, serving. Here, we're filled up fully with the energy of exploitation. Without exploitation we cannot maintain our existence here.

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]

The handed animal they're living on the flesh of non handed. *Ahastāni sahastānāṁ, apadāni catuṣpadām*. And the four legged animals they're living on the non legged animals. And the big is devouring the small. So a man's living means *lākhs* of animals he's devouring, using as his food. Either vegetable or non vegetable. So without exploitation none can live here. And exploitation means it has its reaction. To every action there is equal and opposite reaction. We're disturbing the existence of the environment to maintain this body, mind, and the reaction must come to me. I shall have to go down, and they will come to exploit me.

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]

So going up and down, up and down. How to get out of the tendency of this exploitation?

By renunciation, Śaṅkara, Buddha, they say about, recommend about renunciation, wholesale renunciation. And thereby the soul is reduced to some zero, as we are in our deep sleep. In deep sleep we have no existence, we don't feel anything of our existence. They say here is the limit of life. We can meet successfully a life of exploitation only with the life of renunciation.

But the third school, Vaiṣṇava, they say no, renunciation is no solution, real solution is in service. We are, our soul is real unit of service. And the mind has come to become a member of the world of exploitation. The mind, this ego, must be dissolved, and the inner soul we shall be able to find, through help of the saints, that there is the seed of serving unit. That wherever we shall be, we shall not exploit, but we shall render services. It is possible in the plane of soul and that is service as duty, considered as duty, we shall be in Vaikuṇṭha, in the Nārāyaṇa-loka hemisphere, lower half.

And the full globe, Goloka means solid circle. In the fullest conception of the Absolute existence, there the loving service. All unit, serving unit, different gradation. And their remuneration is also according to that, but all serving unit, and there spontaneous, automatic service. Everyone is depositing money in the bank but no cheque, to take money from the bank. All

directed towards Kṛṣṇa, but without any expectation from Him. So automatically they get the remuneration that their tendency to serve is gradually improved. Service and the reaction, improvement of serving nature. In this way it is going on there. Our loving service, sacrifice for the environment, and the centre is Kṛṣṇa, Reality the Beautiful. *Satyam śivam sundaram*. The truth. Then it is above mortality, *śivam*, but to enjoy and then, *sundaram*, all capturing sweetness, harmony.

In a nutshell this is so, and *Śrīmad-Bhāgavatam* announces this truth. The last book of Vedavyāsa who has given all different types of religious conceptions in India, and Śrī Caitanya Mahāprabhu has given that in toto. Come and take through the sound cultivation. Vaikuṇṭha *Nama*, but the Name must be Vaikuṇṭha, must be infinite character, otherwise only the sound has no value. A homoeopathic globule, it must be judged with the potency, and not the figure outside. So the Name Kṛṣṇa that must be surcharged with real spirit within, and not the sound only, which can be produced by the lips, and by a machine also. The sound, there must be present the very gist, the very life. So it is necessary to take it from Gurudeva. Otherwise we can hear from here, there, and everywhere, Kṛṣṇa, Kṛṣṇa, what is the necessity of hearing it from Gurudeva? Because that sound is surcharged with some particular potency which is in the consciousness of Śrī Gurudeva, in heart of Śrī Gurudeva. And we're to cultivate that, and that will sprout and fulfil my demand of all my heart.

In this way the sound cultivation, the name, the sound, *nāmākṣara*, the physical aspect of the sound, and the internal gist of the sound, which is represented in the sound, this is *māyā*, which the ear can grasp. But our heart, the *śrāddha*, the soul can grasp. Souls food must be there, not only ears food, some music, or some harsh words, Kṛṣṇa, not that. It is within and that must be developed by our serving attitude, in connection with a proper saint whose soul influence may come, enter into my heart, and rouse my soul consciousness to that type, which is fit for that type.

This is underlying this *Nāma bhajan*, *Nāma saṅkīrtana* in Kali-yuga especially, congregational, offensive for offensive. From different forces from the environment, from the four walls are coming to influence me, but I create *saṅkīrtana*, that will attack the force of the environment. Congregational chanting to attack, offensive for offensive. Go on with loud sound of the Lord, otherwise all things may be stopped. This will bring the best benefit for us all.

These industrial things, research laboratory, all these things, these things, mundane body, the whole world will be crushed and vanish in the infinite one day. So this civilisation and it's paraphernalia, all not only useless, but it is harmful, for every soul. It is not fruitful or distributing welfare for any perception. All *māyā*. The whole world, the whole universe will vanish. The scientists also admit that. Again it may come, again it may go. This is *pralaya* and *sisti*, it is going continuous. And the soul is eternal factor within us, and we're there. Our proper self is there in the soul, not in the mind which also changes, the body also changes, but soul is eternal factor. And there is another eternal plane where the soul is really a member of that plane.

Anyhow, misguided, we have come here, fallen souls. Fallen means, who has come to search for their specific pleasure, satisfaction. Either pleasure for his own, or for a particular group, extended selfishness. Country lover, or society lover, or nation lover, that is all for extended selfishness. All these things must be left and we merge in the soul's original harmony. For that the

whole energy, because only in human form is it possible to do something. But if I die, next moment I may be posted somewhere else, where I may not have any connection with the Kṛṣṇa consciousness. I may be a tree, I may be a beast, I may be an insect. It is not sure that after this human life, where I shall be posted, it's uncertain. So this human life as long as I live, I must try to utilise to it's best, without caring for any other interest.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That clarion call. "Give up everything. You are wholesale Mine. You come to Me. I shall look after you."

Bāl Gaṅgādhar Tilak, he has written in his commentary, in this *śloka*, there the last, "The Lord has served nectar on a golden plate."

"Wherever you are posted it does not matter, you immediately leave your duty and join Me. I shall look after you."

Devotee: How can we surrender to Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: That is possible only with the help of scripture, especially living scripture, that is living *sādhu*, saint, agent, who can guide me well to that. So Guru means that divine agent, where we can place our confidence that he will guide us there, safely, that is Guru. It is not a fashion, but a necessary demand of the craving soul. Craving soul's first demand is Gurudeva, the guide who will take me there. For so many things to disturb me of different types, they will try, "Oh come to me, come to me, come to me." So many things in the world of experience. But avoiding all, to follow him. And of course by judging, not blind following, but conscious following. Dismissing everything by judging, this is bad, this is bad. And faith will develop and he will know his own, the soil of it's own nature, intuitively. Without calculation there is intuition, which even defeats the human calculation. So many animals and birds are there, that they can understand which the human scientific brain cannot do. That intuitive knowledge, that will help him, faith.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Those that are well meaning, wants to, 'God helps those that help themselves,' who are sincere, want to help him, from that side, that is not a dead matter, all conscious, all knowing, omniscient. Help will come from that side to guide us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari.
I feel tired.

...

Ahaṅkāra of different types, ego of different types, for the service of Kṛṣṇa, that is all welcome, no harm, rather that is necessary part.

One devotee of Mahāprabhu sang the poem in this way, "What should I, praying, praying, of Mahāprabhu. He made, by the least attempt, making the people singing and dancing, from iron He made them gold. natariya dahaya koriya gosanai [?]

Only the simple method, process of singing and dancing, the most pleasing, easy thing. Through singing and dancing He converted the iron into gold. What charm. _____ [?] Iron became converted into gold, only through the process of singing and dancing. Dance in the name of Kṛṣṇa. You'll be converted into Kṛṣṇa Dāsa. The disease will be cured forever. Try to dance and sing. By the simple and sweet method He converted the whole world. That goal of life, how beautiful, how reasonable it is. _____ [?]

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

Another devotee also. "What greatness _____ [?] Where shall we find such a friend of the fallen? Who else is there, in finding the fallen souls He began to cry, began to weep and cry aloud. 'Save the fallen souls.' Is there so magnanimous heart wandering in this world? Mahāprabhu has gone. There is none who will cry whenever meeting any fallen souls, but Him. _____ [?] Who will be kind enough to the fallen, the needy? _____ [?] Who is there who will cry at the...

Mahāprabhu cried aloud seeing the condition of the fallen souls. "Oh you are so adorable to Kṛṣṇa and you are in such wretched position." He could not tolerate. _____ [?] "With the simple process of singing and dancing He made gold out of iron." _____ [?]

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura prabhu prema vilasa bhaumo niskincana bhaktivinoda nama [?] Kovistito bhakti kutira na kustir sutradi _____ [?] Do you know this *śloka*?

Devotees: No. Where is it from Mahārāja? No. We've heard you quote this verse many times, but we don't know the meaning. Mahāprabhu gaura prema vilas sad niskincana bhaktivinoda nama [?]

Śrīla Śrīdhara Mahārāja: Gaura prabhu prema vilasa bhaumo niskincana bhaktivinoda nama [?] Kovistito bhakti kutira na kustir sutradi _____ [?]

Bhaktivinoda Ṭhākura constructed a small building in Purī _____ [?] and the name was given *bhakti kuṭīra*. Perhaps that ISKCON has taken - there a marble tablet fixed in the wall, on the front of that mandeer. The *śloka* composed by Bhaktivinoda Ṭhākura about his home.

Gaura prabhu prema vilasa bhaumo [?] This is the place where Mahāprabhu showed His pastimes of Divine love. This is the land where for a long time Mahāprabhu displayed Himself here, union in separation with Kṛṣṇa, inundated this place, with that *śloka*.

Niskincana bhaktivinoda nama [?] One man who was Bhaktivinoda by name, he lived in this quarter.

Gopi stitu bhakti prati prakasti [?] Some unknown person, where his name was Bhaktivinoda, he used to live in a room in this small building for some time. Gopi stitu bhakti prati prakasti _____ [?]

And he tried to lose himself, always in the memory of, and taking the Name, and trying to meditate and merge in the pastimes of Murari. Someone lived here by the name Bhaktivinoda, in a room in this quarter, and he tried his best to pass his days in the memory, and taking the Name of Śrī Kṛṣṇa. Sometime lived here.

gaura prabhu prema vilas bhaumu niskincana bhaktivinoda nama
gopi stitu bhakti prati na kasti _____ [?]

Bhaktivinoda Ṭhākura tried his best for this. One day he went to the shores of the sea and began to roll there. "Oh my Lord, none will come to respond to my appeal. _____ [?]
All in deaf ears. So I have failed in my attempt to try to get the people to take Your Name. Now I find that now please order me, the rest of my life I shall pass only taking Your Holy Name. Please give me such order."

_____ [?] The golden sand bed, rolling, he told like this, sincerely. Generally when the time comes to get away from this world, for the great men, they at last find such disappointment. "I feel that what I wanted to do, I could not do. Now nearly my duties finished, please take me up, recall me."

Badrināráyaṇa: Did he go to Kurukṣetra after that Mahārāja, Bhaktivinoda Ṭhākura? After Jagannātha Purī, he went to Kurukṣetra?

Śrīla Śrīdhara Mahārāja: Last he went to Vṛndāvana, and Kurukṣetra also. And coming from Kurukṣetra, we heard from Guru Mahārāja, he stressed his opinion.

"That, I thought that I should live in my later days in Vṛndāvana. But now I find that Kuruksetra is the highest place. Because the degree of separation is very high there. There is Kṛṣṇa, there is the *gopīs*, getting, they have got, but they can't meet, and get, so separation in the highest intense degree."

Vision is there with both parties there but still they can't mix, they cannot give and take. So at that time, the *āśraya vigraha*, the serving party, for long time they're in separation, they're eager to serve, and the object of their service is also at the front, but still they're not getting the chance to serve. The highest separation feeling is there. And when the *āśraya vigraha*, the higher servitors, they're in that position, the greatest pangs they're feeling, at that time their service is most. Do you follow?

At the time of war the contractors they can make much money. According to the necessity, dire necessity. Thy necessity is greater than mine. That Sidney, he has become immortal, because

in the war-field the dearth of water, no water available. Mostly the wounded soldiers are complaining they're thirsty, but anyhow one glass of water came for Sidney. He was a volunteer soldier, and he was a big scholar. He wanted soldier, the wounded, one glass anyhow came to him, and another soldier, side by, "I want water."

He patiently handed over the water towards him, "Thy necessity is greater than mine. Your wound is greater, blood passing from you, you take." The value of water, price of water according to the degree of necessity.

So at that time Rādhārāṇī and other *gopīs*, They're at the highest condition of separation pangs.

"There is our Lord, and we can't approach Him, for long aspired service, we can't."

That the zenith of their aim of separation, but that need, we shall try to ease there, thereby we shall be given to gain. In short time we shall gain very much by their benediction. The least service at that time will fetch the greatest remuneration from our masters. If we can serve them, anyhow we can, or supply any water or anything, any service. So Kurukṣetra is the place of highest *vipralambha*, separation. There we must, at the time of Their need, we must go to serve there.

"So Kurukṣetra I have selected, and I shall construct a cottage in Kurukṣetra near that great place and I shall pass my days there."

But Mahāprabhu's will was otherwise, when he was about to start that side.

"Oh where are you going? My birthplace is unknown, and you're to discover them, you're to discover the service, you're to do. So you must not go to Vṛndāvana, or Kurukṣetra. You must remain here and discover My birthplace with the devotees. You do that."

He retired, again he took the service, in Kṛṣṇanaga. _____ [?] Kṛṣṇanaga he took again, entered into the service and began to investigate the old documents, maps, other papers, and consult the old books, how it has been related about the place. In this way he tried to find. And also he got some vision, he aspired after some vision, some mysterious vision where it was at that time. And two types, Navadwīpa side, and from Godrum, from the books he could trace, suddenly light, and there the *saṅkīrtana* going on. Next morning he went there and tried to find location under some palm tree, in a vision he traced...

83.04.24.B

Śrīla Śrīdhara Mahārāja: ...and *saṅkīrtana* going on. _____ [?] Anyhow managed to...

Badrinārāyaṇa: Did Jagannātha Dāsa Bābājī - he helped...

Śrīla Śrīdhara Mahārāja: Jagannātha Dāsa Bābājī, he was too much old, and one Behari Dāsa Bābājī he carried Jagannātha Dāsa Bābājī in a basket. He went to see the place of Mahāprabhu's advent, and suddenly he went, "Oh, just get me down." And he told, "Here you begin to dig." The Kāzī came and broke the *mṛdaṅga* and that was here. So we're told that that place was dug, and the pieces of *mṛdaṅga*, broken parts, were found there, that was nearby Śrīvāsa Aṅgan.

Gaura Hari. Gaura Hari. Gaura Hari. Balavidhi [?] is there Balav _____ [?] capital, his palace was there and that is in dilapidated condition _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Balavidhi _____[?] and Chānd Kāzī *samādhi*, these three things there cannot be challenged. But that was the, found, located there, that part _____ [?] Hare Kṛṣṇa. Nitāi Gaura.

[02:50 - 05:02 ?]

Devotee: And that Lal Bahadur Shastri, the prime minister, Swāmī Mahārāja he gave him one *Śrīmad- Bhāgavatam*, his translation, and he very much appreciated.

Śrīla Śrīdhara Mahārāja: He was a religious minded man, so called, a follower of Gandhi. He was a very strict man. One *yogī* he used to mix with Indira Gandhi, and taking the advantage of that he used to do much to, he should not go to try to influence the government, different departments, because he considered himself to be a favourite of Indira. And Indira she _____ [?]

And he resentfully did not care to pay the rent, and none could approach to him to collect the rent, for that. I asked him to vacate that house but he willingly he did not. And he ordered, take all his things and throw them on the street, that was done. Then that *yogī*, what is his name? That *yogī* was forced to give something, a very strict man, Lal Bahadur.

...

...different forms of *āsanas*, and so many things.

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

Anyhow Indira Gandhi supports to certain extent, different religious conceptions and encouraged them very much.

The communists, they're dead against any conception of religion. Death of Indian civilisation and culture. They want to convert the Indian culture into Russian atheistic conception, most deplorable life. There not even the jurisdiction of senses, physical senses, nothing beyond. And wants to be, that are forcing, to push this populace opinion to anyone and everyone, injection, trying to, hopeless, the poorest conception of or humanising [?] of ideal. Poor in culture, the poorest. [???]

Plain living, high thinking, generally this is recommended to the simple folk. Plain living and high thinking is there, humanity is there, rationality is there.

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

Devotee: Nimāi Prabhu was telling us that the communists, some of them liked Caitanya. But they only liked Caitanya because they think that He was a revolutionary also.

Śrīla Śrīdhara Mahārāja: The first revolution, that was found here in India, especially Bengal, was started by Caitanya, revolution. And also civil disobedience, to the Kāzī.

The government representative, he announced that, "No *saṅkīrtana* will be held here. This is my ruling."

But Mahāprabhu did not care for that. He organised a big *saṅkīrtana* party and conducted it to the quarter of Kāzī. With this civil disobedience to the government order. That was first started by Caitanya, and revolutionary in every way.

The *brāhmaṅas*, they're very much particular about the caste distinction. But Mahāprabhu did not care for that. Any caste may be, even outside Hindu, even Muslims, if they come prepared with sincere regard for Kṛṣṇa, they should be taken in. Whereas so called *brāhmaṅas*, if they do not have proper conception of Kṛṣṇa consciousness, they must be left.

And social construction also revolutionary was inaugurated by Caitanya Deva, and in political field also. He first started this civil disobedience, without any weapon, to go against the order of the government. For these two things, they say regarding Caitanya, He's the father of all revolution. First revolution and civil disobedience to the government order.

So I _____ [?] "And we don't like His Kṛṣṇa consciousness."

Badrinārāyaṇa: They can't understand that.

Śrīla Śrīdhara Mahārāja: "Can't understand that." That is a mild statement. "We want to uproot it. That was His malady, madness. We can't accommodate it."

[14:35 - 15:00 ?]

Devotee: [Reading from *Śrīla Prabhupāda-līlāmṛta*, Volume 1, page 67] "Anyone who wants to, may remain, otherwise they may go Śrī Śeṣaśāyī Viṣṇu."

[15:08 - 15:30 ?]

Devotee: [Reading from *Śrīla Prabhupāda-līlāmṛta*, Volume 1, page 65] "Abhay arrived in Mathurā by train from Allahabad and approached Kosi by rikshaw. The countryside was full of charm for Abhay. Instead of factories and large buildings there were mostly forests, and aside from the main paved road on which he travelled there were only dirt roads and soft sandy lanes. As a Vaiṣṇava, Abhay felt sensations an ordinary man could not. Now and then he sighted a peacock in the trees _____ [?]

Bhaktisiddhānta Saraswatī Ṭhākura stayed in the evening for the last time and would be leading the *parikramā* party the next day. So there was the choice of going on the *parikramā* staying for few lectures of Śrīla Prabhupāda.

Śrīla Prabhupāda (Bhaktivedānta Swāmī). So I met them in Kosi. And Keśava Mahārāja was informing that Śrīla Bhaktisiddhānta is going to Mathurā tomorrow morning and he will speak Hari *kathā*. Please remain." _____ [?] Not that time Keśava Mahārāja, but at that time he was Vinod Babu.

Devotee: Yes, but Prabhupāda, Bhaktivedānta Swāmī, he's saying this sixty years later. He's saying at that time Keśava Mahārāja, because this time, by now he's no longer Vinod Babu, now he's Keśava Mahārāja.

Just like if you said, "When he was three years old Śrīdhāra Mahārāja ate a mango." But when he was three years old he wasn't Śrīdhāra Mahārāja.

Just like if you say, "When my mother was five." When your mother was five she was not a mother, but you will say when my mother was five.

He's saying that Keśava Mahārāja, here at the time of *parikramā* he was not Keśava Mahārāja but Vinod Bābū. So how is it that he's saying here that during the *parikramā* Keśava Mahārāja said something?

Śrīla Śrīdhara Mahārāja: Not accurate representation.

Devotee: But I'm saying that it's like if I say...

Śrīla Śrīdhara Mahārāja: It's like they say Abhay Caran, and it's said that Prabhupāda, or Swāmī Mahārāja. In one side he's taking the previous course, and another side the present.

Devotee: I was saying that if I say when my mother was five, so she's my mother, I give some respect, I'm calling her my mother, but when she was five years old...

Śrīla Śrīdhara Mahārāja: My mother before her marriage, I may say. It is clear my mother before her marriage if she was reading in that school.

Devotee: Yes. Right. But at that time...

Śrīla Śrīdhara Mahārāja: She was not mother. That must be expressive. There's the possibility of misconception.

Devotee: Yes, possibility of misconception.

Śrīla Śrīdhara Mahārāja: When Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] was here, Keśava Mahārāja did not take *sannyāsa*. During his presence, Keśava Mahārāja did not take *sannyāsa*.

Devotee: Yes. So it is out of context.

Śrīla Śrīdhara Mahārāja: So it is creating complex, perplexing.

Devotee: Yes. Misunderstanding.

Śrīla Śrīdhara Mahārāja: When Prabhupāda was living but the whole time Keśava Mahārāja was Vinoda Bābū. After Prabhupāda's disappearance, after three or four years, after his disappearance he took *sannyāsa* from me and then he became Keśava Mahārāja. So it is misleading.

Devotee: Misleading representation.

Śrīla Śrīdhara Mahārāja: And at the same time he's representing his Gurudeva in his previous name. That is also less quoted. Our Guru Mahārāja in his previous life, to represent that. My mother as you say, while in the distant, my mother in her youth she did like that. My Gurudeva in his previous life did like that, he did this. Your example will come to this standard, my mother, my

Gurudeva, you are to represent in that point previously. In the place of his Gurudeva he's giving, making this in his previous life. And another at the same time he's representing Keśava Mahārāja.

Devotee: Yes. So that is contradiction.

Devotee: [Reading] "He found that Śrīla Bhaktisiddhānta is going to Mathurā..."

[22:10 - 22:30 ?]

Devotee: So, I have one question. When we're making a book, when we're editing one book, when we refer, at the time when we are writing one book, sometimes a reference is made to Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: _____ [?] Sometimes we use present tense, sometimes past tense...

Devotee: Yes. But my question is that sometimes you will say Śrīla Prabhupāda, you refer to Bhaktisiddhānta as Śrīla Prabhupāda. But if we write Śrīla Prabhupāda in our book the American devotees they're thinking that this Śrīla Prabhupāda is Bhaktivedānta Swāmī. So this creates confusion. So we want to know how we should represent Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: So, all the disciples of Bhaktisiddhānta Ṭhākura, they gave some opposition to this custom. Because our Guru Mahārāja he gave respect to Bhaktivinoda Ṭhākura, no name to *bhakti* - if anyone was in the name of Bhaktivinoda Ṭhākura, he ignored him. He could not tolerate that Bhaktivinoda may be title of any other. He was so particular about his own Gurudeva. So all the descendants of Bhaktisiddhānta Ṭhākura, they wanted that Prabhupāda, this name, should be reserved for Guru Mahārāja.

As you do. Jayatīrtha, Bhāvānanda, they do not take the name of Prabhupāda. Why? For special respect to their Guru, his Prabhupāda means Abhay Caran is Prabhupāda and no other Ācārya. And their disciple also won't call them by that name. Jayatīrtha's disciples won't say Jayatīrtha as Prabhupāda. So Prabhupāda is located. We must take it in our case also. And all the disciples of Prabhupāda have taken that course, that Prabhupāda is reserved for our Guru Mahārāja. Our disciple won't say Prabhupāda is me. Do you follow?

Devotee: Yes. I follow.

Śrīla Śrīdhara Mahārāja: So that is not accepted in your case. Prabhupāda Bhaktisiddhānta and then his disciple Prabhupāda Bhaktivedānta. There is anomaly. And you can trace in yourself because you cannot allow to say the disciples of Jayatīrtha and Bhāvānanda, to their Guru as Prabhupāda. Do you understand?

Devotee: Yes. I understand.

Śrīla Śrīdhara Mahārāja: In your case you give the respect, but in the case of your Guru's Guru, you fail to give respect, that aspect, what is given by all other disciples of Bhaktisiddhānta Ṭhākura, follow?

Devotee: Yes. But my question was a little different. The question was that *we* know...

Śrīla Śrīdhara Mahārāja: But I did not give any objection because Prabhupāda generally used in the name of everyone's Guru. Here also amongst the Goswāmī's, Abhan? Kṛṣṇa Prabhupāda, Pran Gopāl Prabhupāda, that is also used. So anyone who is Guru, he may say Prabhupada, it is general. But that is particular sentiment, as we found in our Gurudeva he could not tolerate the name of Bhaktivinoda to any, our Guru Mahārāja. Because Bhaktivinoda was the title of Kedāranātha, Saccitānanda, after *bābājī veśa* Saccitānanda Bhaktivinoda. But Prabhupāda did not, could not, tolerate that this name Bhaktivinoda should be given to any other. Bhaktivinoda is Bhaktivinoda, he's unique, absolute.

Devotee: But the question was a little different. See, on the tapes when you say Śrīla Prabhupāda, you mean Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: Saraswatī Ṭhākura.

Devotee: But if we publish in one book Śrīla Prabhupāda, all the ISKCON men who read the book, they will think. 'Oh, Bhaktivedānta Swāmī.' So when you say on the tape 'Śrīla Prabhupāda,' sometimes we have to change that to say Bhaktisiddhānta Prabhupāda, or Bhaktisiddhānta Saraswatī, or Bhaktisiddhānta Saraswatī Ṭhākura. So we were wondering what would be the correct representation? Shall we always say Bhaktisiddhānta Saraswatī Ṭhākura, or Bhaktisiddhānta Saraswatī? What will be the best way to represent that? That was my question?

Devotee: You also use and give the name Prabhupāda (Bhaktisiddhānta) in brackets.

Devotee: [Reading] "So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them. And I thought it wise. What can I see at this Śeṣaśāyī? - Mathurā tomorrow morning and he will speak Hari *kathā* this evening. Anyone who wants to, may remain, or otherwise they may go to see Śeṣaśāyī Viṣṇu. So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them."

Śrīla Śrīdhara Mahārāja: [30:00 - 31:22 ?]

Devotee: [Reading] "And I thought it wise. What can I see at this Śeṣaśāyī? Let me hear what words Śrīla Bhaktisiddhānta Saraswatī will speak. Let me hear."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: But sometimes we will write 'Śrīla Bhaktisiddhānta,' but no 'Saraswatī Ṭhākura.' Is that all right? Or is that disrespectful to just say 'Śrīla Bhaktisiddhānta' without full name?

Śrīla Śrīdhara Mahārāja: It is honourable that we should take their name with honour. But sometimes we say 'Kṛṣṇa, You,' without 'Śrī Kṛṣṇa, You,' not giving much respect to Kṛṣṇa, so near. Thou, not even with respect, you means honourable, but tuiy [?] just as we say to the friend. In this way we mix familiarly. Sometimes we address the highest Lord Himself, that is a stage of faith of

the devotees heart. Sometimes we find that he finds his Lord's so near, we don't like to give any honour. To give in honourable way, that means to send Him far. And very near like a friend, we sometimes take Him. But that is another mood.

And you, in English...

Devotee: What is the difference?

Śrīla Śrīdhara Mahārāja: Thou.

Devotee: Thou is more respectful, more honourable _____ [?]

Śrīla Śrīdhara Mahārāja: Thou and Thy is more honourable than You and Your?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But we're told just the opposite. Of course about God we sometimes use thou. But thou, when to a child, to a child, that ordinary man, a big man will address you or thou?

Devotee: Thou is not used in English any more. Sometimes, very rare.

Śrīla Śrīdhara Mahārāja: Previously when it was in use, what was the meaning? Respectable or lower?

Devotee: I think it was respectable.

Śrīla Śrīdhara Mahārāja: We are told that this is non respectable, but about God also, sometimes it has been used, Thou. Here also about Kṛṣṇa, the most respectable way of taking His Name, and very familiar way of taking His Name, Kṛṣṇa, sometimes tuiy [?] not respectable.

(1) *mānasa, deho, geho, jo kichu mor / arpilū tuwā pade, nanda-kiśor!*
(2) *sampade vipade, jīvane-maraṇe / dāy mama gelā, tuwā o-pada baraṇe*
(3) *mārobi rākhobi - jo icchā tohārā / nitya-dāsa prati tuwā adhikārā*
(4) *janmāobi moe icchā jadi tor / bhakta-gṛhe jani janma hau mor*

(1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful Son of Nanda!
(2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.
(3) Slay me or protect me as You wish, for You are the Master of Your eternal servant.
(4) If it is Your will that I be born again, then may it be in the home of Your devotee.

[From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*]

Tor, that is negligible way of address, contemptible, *tor*. That is used towards the lower section, *tor*. But a devotee is using that in very familiar way.

"You are very near to me, I can address You in any way I like, You are so near. The honour cannot give You any greater estimate. What sort of honour I have to give You? What words have I got?"

And the simple way, *ādivāsīs*, they always use that neglected language. The corresponding sentiment, that is to be considered of value, not the word always. The meaning of the word and the sentiment through the word, that is most important. Still we have got a form, a fashion, of taking the Name of the Supreme.

Devotee: [Reading, p 72] "Swāmī Mahārāja Prabhupāda wrote, "My wife was a devotee of Kṛṣṇa, but she had some other idea. Her idea was just to worship the Deity at home and live peacefully. My idea was preaching."

[37:44 - 38:44 ?]

Devotee: [Reading, p 56] "Atulānanda told me how in 1925 Śrīla Bhaktisiddhānta Saraswatī had led a big procession circumambulating the holy land of Navadwīpa."

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: [Reading, p 56-7-8] "Deities riding on the backs of elephants, decorated elephants and with devotees from all parts of India attending. Professional priests who of course Śrīla Bhaktisiddhānta accepted some disciples to help them _____ [?]

...bricks and rocks on the procession. But Śrīla Bhaktisiddhānta had continued undaunted. 1926 he had toured throughout India preaching the message of Lord Caitanya. He had also installed Deities in the large temple of Śrī Caitanya Maṭh in Māyāpur. And a year ago he had begun publishing his magazine *Sajjana-Toṣaṇī* in three languages, including an English edition called *The Harmonist*.

After several visits and hours of discussion on the activities and philosophy of Gauḍīya Vaiṣṇavism, Atulānanda brought Mr De to the Allahabad *āśrama*. Shortly there after the Maṭha relocated to a rented house on South Mallaca Street near Ram Bagh, just a short walk from Abhay's house. Now it was possible for Abhay to visit every evening. After work, he would attend the Maṭha, where he would play the *mṛdaṅga*, surprising the *brāhmacārīs* with his already developed *mṛdaṅga* playing skills. He sang *bhajans* with them and sometimes took the lead part in the congregational singing. He would also bring important persons from Allahabad to visit the Maṭh. For the *brāhmacārīs*, Abhay seemed to give new life to their *āśrama*, and for Abhay, new life had come to him in his reunion with the disciples of Śrīla Bhaktisiddhãnta Saraswatī.

In 1930 Gour Mohan's health took a turn for the worse, and his family members gathered around him, thinking that his end had come. Abhay had been in Bombay on business, and it was late when he reached Allahabad and knocked on the door. Gour Mohan told his daughter Rajesvari, "Open the door. Abhay has come."

She replied, "No, he's in Bombay."

Gour Mohan repeated, "I tell you that he has come. You open the door!"

It was about midnight. She went downstairs, opened the door, and found that her brother had indeed come. Abhay went to his father: "How are you?"

"I am all right," Gour Mohan replied. "You just take rest for the night."

The next morning Abhay called the doctor.

"How you father is living we don't know," the doctor told him. "He has practically no pulse. He has been living without food for several months."

Abhay asked his father, "What is your wish? Tell me."

"Why are you asking," his father replied. "Has the doctor told you anything?"

Abhay said, "No, I am asking because I am staying in Bombay and you are here. So if you have any wish, any intention, let me know. I am here. I am here for you."

Gour Mohan told him to give their cow to the Allahabad Gauḍīya Maṭh.

83.04.25.A

Śrīla Śrīdhara Mahārāja: We must try to brace ourselves. Then everything will be all right. *Kaivalyaika- prayojanam*.

[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]

Fully absorbed in the interest of the Absolute, independent of any other local interest.

Do you follow? Am I clear?

Devotee: Yes. It's clear.

Śrīla Śrīdhara Mahārāja: Clear for the time being, ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha.

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?] We have very bad memories.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gradually. _____ [?] By gradual process, not all of a sudden we can go.

Devotee: After attaining what level can a devotee be sure that he'll not fall down?

Śrīla Śrīdhara Mahārāja: That is *vastu-siddhi*, not even *svarūpa-siddhi*. When fully out of the relativity, the connection with this world, and fully absorbed there.

Devotee: That means *niṣṭhā* is not guaranteed?

Śrīla Śrīdhara Mahārāja: No, no. *Niṣṭhā* is nothing. Even *prema*, and then *svarūpa-siddhi*, there also the danger lies of fall. Then we're told *vastu-siddhi*, when no relativity with this mundane world, fully absorbed there. Then if they come down,

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]

The speciality, or peculiarity, of the transcendental substance is this. That when He comes in contact with this mundane world, illusion, concoction, He does not mix with this. And so His cent percent devotees also like Him. They're seen to mix with this, but they're independent. This cannot touch, Him and His own persons, it is possible. Always independent. The *māyā* can never touch them. Wholesale, persons of that jurisdiction.

Devotee: Can you give some example of a devotee who fell from *svarūpa-siddhi*?

Śrīla Śrīdhara Mahārāja: *Svarūpa-siddhi*, it is told that when one is wholly one in theoretical conception, this is wholesale truth, he has accepted. But mere acceptance in the principle is not all. The whole practice must follow that understanding. Mere understanding is not safe, but the whole practice will follow that understanding completely, then it will be fruitful. No connection with *māyā*, however small it may be. Fully entered that domain, and then again if he comes, this force cannot touch him. Otherwise, if any slight remaining in the realisation, wholesale realisation, if little remaining, then that position may again draw him here. *Mama māyā duratyayā*.

[daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te]

["This 'trimodal', supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]
[*Bhagavad-gītā*, 7.14]

Krsna says that, "Don't minimize the power of this illusory energy. It has got My backing. *Mama māyā*. The *māyā* stands on My support. So it is not less powerful than you. It has got its own position in My understanding. So you cannot push her off. Only when you are cent per cent purified - the *māyā* exists to teach you by dealing punishment, and when you are wholly above that, then *māyā*, there's no necessity for her to interfere with you. Otherwise, when the least connection of misconception about Me, mistrust in Me, is within you, then the *māyā* won't leave you."

Do you follow?

Devotee: But Kṛṣṇa says, *Na me bhaktaḥ praṇaśyati*. He says, "Once becoming devotee, then there can be no destruction." *Praṇaśyati*. So...

[ksipraṁ bhavati dharmātmā, śaśvac chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ praṇaśyati]

["That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!"]
[*Bhagavad-gītā*, 9.31]

Śrīla Śrīdhara Mahārāja: Yes, but, *na me bhaktaḥ praṇaśyati*, that does not mean that what defect in him that will be neglected. Wholesale cure is necessary. But that struggle will continue.

"If he has acquired something of real devotion in him, then the struggle will be there, and ultimately he will have to come to Me and *māyā* will leave him. But the struggle may continue. He'll be relieved when he's come in My connection sincerely, his future is ensured. But still, until and unless the last connection of *māyā* - he can conquer, he can leave, there is chance that he will have to come back again and to struggle to finish that work."

_____ [?] There is a proverb that the remnant of the loan and fire and war should not be neglected. From the least point, least spark, a conflagration can come. From the least animosity by the designing person a great war may come. And from the very least portion of the loan it may come to be a big thing.

So the neglected portion should not be avoided. The perfect solution is necessary. A little connection may, through that hole the enemy can come, enter. The possibility will be less, as much as progress we shall be able to make, the possibility of fall that will be lessened, accordingly. But it won't be eliminated fully. The rogue, the disease, a small portion of a disease may not be neglected. Fully cured. If a little is neglected from that it may again come very big there. So wholesale cure is necessary. And getting, gaining victory about three fourths, we may not be satisfied the war has been finished. From the small portion again it comes to be a bigger stage. It is struggle.

Devotee: Guru Mahārāja. This self interest, is it possible to live without self interest?

Śrīla Śrīdhara Mahārāja: What is self interest at present that is not real self interest. It is erroneous self interest. So in our realisation of the truth, we shall be able to understand. "What I thought was my self interest that was not really my self interest." In this way you'll make progress and the transformation will come in the consideration of self interest. Transformation, that will be, "I thought my self interest there, but it is not so." In this way the progress will go on. And at last when you get Krsna consciousness. "Oh, this *is* my self interest. My *svarūpa*, my interest is here, and not there. That was concoction, misconception, *māyā*, misconceived self interest. And here, true self interest."

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. The *Hari-Nāma-cintāmaṇi*, it seems that it was distributed on a very wide scale. A very wide scale of distribution of that literature. Bhaktivinoda Ṭhākura was speaking of something very, very high. This *siddha praṇālī* in the later chapters of the *Hari-Nāma-cintāmaṇi*. It seems like a very dangerous thing to give to people in general.

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Vijñāna Bhāratī Mahārāja: Was that directed towards *sahajiyās* at that time?

Śrīla Śrīdhara Mahārāja: So with sufficient caution that is to be given to the public, with sufficient self guard.

Devotee: Also, the Madras Gauḍīya Maṭha they translated *Kṛṣṇa-Karṇāmṛtam*. So is that to be read?

Śrīla Śrīdhara Mahārāja: Prabhupāda also published *Kṛṣṇa-Karṇāmṛtam*. It is there, in *Bhāgavatam* also, the *rasa līlā* is there. But that is a general thing, and in particular case it should be applied, the application should be careful for particular cases. But it is there, in *Bhāgavatam* also it is there. In *Caritāmṛtam* also it is there. But a person who wants his own benefit, he will go on carefully.

Kṛṣṇa is there. In the temple Rādhārāṇī is placed at the side of Kṛṣṇa. We're worshipping.

Mantram is also there. With respect and reverence we're to deal with that.

Śraddhānvito, *nuśṛṇuyād*, *dhīra*, these three conditions are given 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, with *śraddhā*, with necessary regard. Not with the object of exploitation or renunciation, *bhukti*, *mukti*, *siddhi*, not with that purpose. *Śraddhā*. *Kṛṣṇe bhakti kaile sarva*.

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I do for Him, everything is done. This must be in the background. Such persons will come. Otherwise it is mentioned, if without being Śiva, attaining the status of Śiva, anyone takes poison he's sure to die.

So, *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito*. What is *śraddhā*, a bona fide person he will come to negotiate this. Then *'nuśṛṇuyād*, and he must listen to it from a proper

person, proper guide, proper teacher. Otherwise misconception will encroach and capture, *'nuśṛṇuyād*. In the line of proper training he'll get, he'll hear it from a bona fide person. And he'll show the practical difficulties in the way, and with his guidance one can approach.

Atha varṇayed yaḥ, bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ. And the candidate must have the qualification of a *dhīra. Dhīra* means he's master of his own senses, not a slave of senses - they will have any admission here in this higher study. With these cautions that Kṛṣṇa *līlā* has been given to the world. And those that are of such qualification they will approach and they will find their fulfilment here.

Devotee: Mahārāja. *Kāma*, *krodha* and *lobha*, three of the major defects, while we're trying to overcome the _____ [?] and *naths* to go, which is the most difficult and the last to go?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: *Viśvakarmā* _____ [?]

Śrīla Śrīdhara Mahārāja: It is not the same with all persons. It depends upon the peculiar nature of the person, and according to the disease the medicine and diet should be served.

Generally, the *kāma* should be taken as the worst enemy, because it is there with Kṛṣṇa.

It has been classified in another way also, *kanak*, *kāminī*, *pratiṣṭhā*. Our attraction for the women, and attraction for the money, and attraction for our good name, good will.

Our Guru Mahārāja in his poetry [*Vaiṣṇava ke?*] said, *kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."* "The pleasure that we like to enjoy from the company of the women, this pleasure is only reserved for Kṛṣṇa, not for anyone."

After going through this poem one gentleman came to ask our Guru Mahārāja, "What is the meaning of this line? *Kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."*

"It is not within your jurisdiction. On principle it is all meant wholesale for Kṛṣṇa. Reserved. To enjoy women, that is reserved for Kṛṣṇa conception of Godhead."

"Every woman should be enjoyed by Him only? And none can enjoy in any way any woman?"

"No. Try to adjust in this way. The wholesale for Krsna Him."

Then *Kanak*. *Kanak* means energy, money. It is meant for Nārāyaṇa, Lakṣmī. Lakṣmī-pati Nārāyaṇa. Kāminī-pati Kṛṣṇa. Lakṣmī-pati Nārāyaṇa. The whole majesty, *aiśvarya*, belongs to Nārāyaṇa conception of Godhead.

And the *pratiṣṭhā*, name, fame. All this name due to Baladeva, or to Rādhārāṇī, Gurudeva. The whole credit for him because he makes the Supreme Authority Absolute - to make possible for the ordinary public to know. It is only through him that such knowledge is coming to the world. So the canvasser of the highest truth, he deserves the whole credit. Because through him only this credit, the name, the good will in the world has come, through Guru. Guru means Baladeva and Rādhārāṇī, in this sense. So all these then is reserved for these three.

And we're servants, we're not enjoyer, we're not proprietors of anything. We're all servitors. We're to conceive in this way. *Svarūpa-śakti* means, the world divine means this, wholesale empty, negative. All positive conception of possession of a person, that must be eliminated. That is foreign thing, that is *māyā*, that is concoction. You are rather, negative. And if you can reduce yourself to some negative conception, you'll get your highest realisation and satisfaction. Don't try to make you positive, aggressor, not aggrandising, not aggressor. Not predominating, but predominated.

You're to reduce yourself into that sort of nature, attitude. There you'll thrive. And if you go to be an aggressor, to be positive, then you'll lose. It is not natural, it is unnatural, and you'll have to suffer. It is a disease to you. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But all for time being. Ha, ha, ha. This is the difficulty.

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

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

You must place yourself in a position where from you'll look at everything and give judgement, this is this, this is this. There is a position, *svarūpa*, and from that you can place yourself in that position, then from there whatever you'll look at and give estimation, that will be correct. This is called *sambandha-jñāna*, what is what. And the root is to have the conception of the centre proper. From there we're to deduce, we can deduce many things.

Mahāyogī Mahārāja: Guru Mahārāja. Many people are reading your book, *Search for Śrī Kṛṣṇa*, and they're finding the chapter on [Beyond] Christianity a little difficult. Because you've said there that, "If the Holy Ghost holds the highest position in Christianity, then Christianity goes to *brahmavāda nirviśeṣa*."

Śrīla Śrīdhara Mahārāja: Yes, a vaguer conception of the Reality.

Mahāyogī Mahārāja: But many people are thinking, many devotees in the west...

Śrīla Śrīdhara Mahārāja: That is going to Śaṅkara's conception. Ghost means what? What is the conception of the Ghost, Holy Ghost?

Mahāyogī Mahārāja: Very vague.

Śrīla Śrīdhara Mahārāja: Then Father, Son. Son as Guru. Father as Creator. And the substance at Their back is something unknown and unknowable. That is *brahmavāda*. Do you follow?

Mahāyogī Mahārāja: Yes, I follow.

Śrīla Śrīdhara Mahārāja: Then, you can argue with him. Then?

Mahāyogī Mahārāja: But they think that Jesus Christ is a pure devotee. They say He's Vaiṣṇava. Is it possible?

Śrīla Śrīdhara Mahārāja: Maybe. Yes, maybe Vaiṣṇava. But Vaiṣṇava there may be of different order. Who says? Śaṅkara is also a Vaiṣṇava. Bhaja Govinda, Bhaja Govinda. But ultimate conception is Holy Ghost, some spiritual unknown substance. If Holy Ghost holds the highest position, then it's leading towards *nirviśeṣa*, non specified.

Sārvabhauma: Śrīdhara Mahārāja. Jesus says in the *Bible* that*,* "I shall sit at the right hand side of My Father." So He understood in part His Father's a Person, He has a side.

Śrīla Śrīdhara Mahārāja: The Ultimately Reality as the Father means as creator, as Brahmā. Right hand side of Brahmā, the creator. The highest principle as creator. Father means creator. What do you say? What is the conception of Father? Father means creator of the whole world, whole creation. He's the original substance from Whom everything has come. Creator.

Sārvabhauma: One devotee was telling me Jesus Christ was an impersonalist, *māyāvāda*.

Bhakti Vijñāna Bhāratī Mahārāja: *Nirviśeṣa-vādī*.

Śrīla Śrīdhara Mahārāja: If Jesus Christ preaches that Holy Ghost, non-differentiated spiritual principle, is the ultimate cause, from where Father and the Son are coming, then he's *māyāvādī*. But if he says that Father is of eternal type in spiritual body, then we cannot say that he's *māyāvādī*. But if the Holy Ghost is above all, if they say like that, then they go to the fold of *māyāvāda*.

Otherwise, they say there is a section in Christianity who considered Jesus Christ as bridegroom. We say that the ultimate reality is consorthood, sonhood, consorthood, not fatherhood. Not only fatherhood, but sonhood and consorthood is also there represented eternally, in eternal *līlā*. And the Holy Ghost conception is in a lower position, it's a marginal position. Then that may be transcendental - Holy Ghost in the lower position, then Fatherhood and Sonhood, that will be higher, then something.

Sārvabhauma: That's the way I've always heard. The Father, the Son, and Holy Ghost.

Śrīla Śrīdhara Mahārāja: Father and the Son, They meet in Holy Ghost?

Devotees: No, no. The Father's superior to the Son, and Son's superior to Holy Ghost.

Śrīla Śrīdhara Mahārāja: Superior. Guru's superior, above Holy Ghost, then it will be something of the transcendental truth. Otherwise, if Holy Ghost is given above, then it will impersonal - 'impersonal conception of the truth is the higher' it will come under that consideration.

Śrīla Govinda Mahārāja: Your train time?

Sārvabhauma: It's time to go.

Śrīla Śrīdhara Mahārāja: Train time. All right. Gaura Hari bol. Our good will to your party and Jayatīrtha Mahārāja. Our good will and prayers to the Lord for you.

Devotee: Guru Mahārāja. Viraha Prakāśa Mahārāja has one question. In the *Bible*, Jesus Christ said, "In My Father's home there's many abodes, but I cannot explain them all." It's a personal or impersonal conception?

Śrīla Śrīdhara Mahārāja: No, No. Father's home, there may be many quarters. It is all right. But whether that this side the Holy Ghost, or the other side crossing Holy Ghost on the transcendental side, or in the immanent side? That is the question. If this side, it may be Satyaloka, Mahā, Jana, etc. And if crossing the Holy Ghost position, it goes further on the other side, then it will have some spiritual value, transcendental truth.

Mahāyogī Mahārāja: So if Jesus says that the Father holds the highest position, above the Holy Ghost, then that may be something like Vasudeva...

Śrīla Śrīdhara Mahārāja: Then also there may be subtle difference. The Fatherhood, *vātsalya rasa*. But *mādhurya rasa* should be considered to be the highest.

Mahāyogī Mahārāja: Yes. But I'm saying...

Śrīla Śrīdhara Mahārāja: But if we compare...eh?

Mahāyogī Mahārāja: That may be something like the Vasudeva conception.

Śrīla Śrīdhara Mahārāja: Not Vasudeva.

Mahāyogī Mahārāja: No?

Śrīla Śrīdhara Mahārāja: *Mādhurya rasa* consideration, that *vātsalya rasa* conception. Just as in Vāsudeva, Vasudeva, and also Nandanandan there is. But not with the *gopīs*, nor even with Rukmiṇī. That is absent there. The service in the *mādhurya rasa*, that is of the order of highest quality. Because that holds, that harmonises within it, all other *rasa*. *Vātsalya*, the Fatherhood, the friendhood, the servanthood, all within that consorthood.

Mahāyogī Mahārāja: But my point is, if Jesus says that, "The Father is the highest," but He doesn't include any devotees, He has no *paramparā*...

Śrīla Śrīdhara Mahārāja: Not only "Father is the highest." Father conception may be on this side. But crossing that Holy Ghost, Father on the higher, that commitment must come in that way. The Holy Ghost conception is lower, and the Father conception is above that. Then it will transcend the mundane conception and will go to Vaikuṇṭha. But in the infinite also, crossing the area of the consideration of finite and entering the infinite plane, there is also Father. That consideration will have to come.

Mahāyogī Mahārāja: But just crossing the Holy Ghost, then,

sattvam viśuddhaṁ vasudeva-śabditaṁ, [yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]

[Lord Śiva says, "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme

Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

That just on the other side, before Nārāyaṇa, there's Vāsudeva conception, Kṛṣṇa without any devotees...

Śrīla Śrīdhara Mahārāja: Vāsudeva means not Vasudeva's son, but here Vāsudeva means Vāsudeva Who is living everywhere, and all who is living within Him. In that sense Vāsudeva. Above Brahman conception this Puruṣottama conception.

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]

So that Vāsudeva. And also Vāsudeva in another place in *Bhagavad-gītā*,

[bahūnāṁ janmanām ante, jñānavān māṁ prapadyate]
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

The transcendental personality is everything. When the renunciationist, all knowledge comes to such conception that He's person. Person conception above impersonalism. That is *cid vilas*, that is something. And when any conception of anything is below the impersonal conception, that is *māyā*. So Brahmā is also father, he's the creator, he's father of the whole world. Then above that is Brahman.

Mahāyogī Mahārāja: But if the Christians say that, "The father is just above Holy Ghost," then that may be *vāsudevaḥ sarvam iti*."

Śrīla Śrīdhara Mahārāja: Vāsudevaḥ. It may come to that level, father. But Vasudeva is not all. The full conception, full fledged theism will be to give full engagement of our inner tendency. The corresponding phase according to the need within us, our heart, of all *rasa*. All forms of ecstatic enjoyment must be in Him. The creation is not a very important function. But the corresponding engagement with the natural thirst of every atom, who will supply, then He's the highest principle. Who can engage, Who can adjust everything in Him, with all his demands.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

All sorts of innate hankerings must be satisfied in the centre. That centre should be the perfect and highest, Who will be able to give all sorts of subtle demands within our nature. The corresponding relationship in every variegated way. *Akhila-rasāmṛta-mūrtiḥ*. All aspirations are accommodated there, harmonised there. That should be the prime cause. For Itself. Reality is For Itself. Everything for Him. Must have some utility in Him. All accommodating centre, all pervading, all comprehensive, all accommodating, all fulfilling. These are the - this should be the qualification of the Ultimate Centre, or Absolute.

Devotee: Guru Mahārāja. Viraha Prakāśa Mahārāja has a question. That according to Christianity vision, this God revealed in the *Bible*, can be Brahmā with a large birth, can be Brahmā the creator of...

Śrīla Śrīdhara Mahārāja: Generally the Father means not Holy Ghost, but Father. God the Father is giving *Bible* and not the Holy Ghost. Is it not?

Mahāyogī Mahārāja: Yes. So he wants to know, could that be Brahmā? The creator, Brahmā, he's giving the *Vedas*...

Śrīla Śrīdhara Mahārāja: What is the position of Holy Ghost in *Bible*? That is to be understood. Holy Ghost means unknown and unknowable. The prime cause cannot be so. It must have some connection with us. The fulfilment of everything must be traced in Him. He cannot be only a negative cypher. All the inner engagement we must have with Him. That will be the highest centre, Who will harmonise anything and everything in Him. And the highest demand of *rasa*, *ānandam*, ecstasy, pleasure, satisfaction, happiness. Happiness is controlling the whole world. Every atom is searching after happiness, so all sorts of happiness must be in that centre. That is the innermost demand of every existence, *rasa*.

So Rūpa Goswāmī has given the definition of Kṛṣṇa in a scientific way. Who is Kṛṣṇa? *Akhila-rasāmṛta- mūrtiḥ*. All possible different conceptions of pleasure, or happiness, or *ānanda*, whatever it is, Who can harmonise them, give food to them, He's Kṛṣṇa. Kṛṣṇa is not a personal conception standing in a particular posture and holds a flute. That has got some relation there. But the scientific position of Kṛṣṇa is expressed in this way. All sorts of, all, everything is in search of, all atom is searching for his satisfaction, for happiness. And Who can supply, Who can satisfy the hankering of all souls, the corresponding phase, He's Kṛṣṇa. Kṛṣṇa means that. Reality the Beautiful. Beautiful or *ānandam*, that can give engagement to every existence. Beauty, *sundaram*, *ānandam*. So Kṛṣṇa means that. Who can give satisfaction, fulfilment, to all searching *jīva* soul...

Śrīla Śrīdhara Mahārāja: ...I don't remember. Empirical attempt. Ascending method.

Devotee: Nicholas.

Śrīla Śrīdhara Mahārāja: Nicholas, he was killed by the mob, or any particular man?

Devotees: Yes, killed. By the mob.

Śrīla Śrīdhara Mahārāja: I was told that he called for the military to control, to disperse the mob that came for food. During the war, the scarcity of food, the mass could not get anything for their food in general, but all food controlled for the military. And the ordinary people they had to suffer a great deal. Then there was Lenin and some other followers, excited them. "Go and approach into the palace and cry for food." And they did that and Czar's men tried to pacify them but they did not care. Then the Czar gave order to fire. And the first fire went to the masses, and the mass began to cry. "We're helpless, we come for food." The soldiers, their human heart, that was converted and the bayonet from that side came to the Czar's palace, and the Czar was finished. So far I heard it was something like that.

Gaura Hari bol. Gaura Hari bol. While our consciousness comes down, cannot have higher conception of higher spiritual existence, our attention drawn to some material thing. Medicine of this intoxication, this can help me. When I cannot raise my consciousness to the fine and higher conscious substance, then we come to seek help in the material world. They risk, 'it will help me.' Just suicidal. I cannot manage to have connection direct with the higher conscious substance, then we come to seek some means in the lower. With the help of that I shall make advance towards the fine thing, the consciousness. The matter will help me to understand, to acquire consciousness.

And we're faithless in the agents of that Absolute Truth, Vaiṣṇava. It is from Vaiṣṇava *aparādha*. Vaiṣṇava. His losing faith in the conscious agents of the Supreme, he goes to the material things, substance, 'Help me. Help me.' The matter, 'help me,' I lose faith in the spiritual agency. So the long and short is this. We seek shelter in a material thing, we lose our faith in the higher agency, we can't see their grace. So, that is the underlying position of an intoxication monger. No faith in the higher agents that are spiritual, which is soul in character, but more aspiration to get help from the lower substance. This is, scientific conception is like that, degrading, degrading, losing faith in the spiritual efficacy or their grace, or their position, come below standard. No faith, we can't have faith in the devotee, in the scriptures, in the Ācārya. So disappointed we go to seek help from some matter. Some atom of matter particular, that will give me God. Indirect way. Hare Kṛṣṇa. Hare Kṛṣṇa. *Dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmaś catur-vidhaḥ*.

[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmaś catur-vidhaḥ
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmaṁ, rajo vairaṁ ca pañcamam
amūni pañca sthānāni, hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt
athaitāni na seveta, bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo, rājā loka-patir guruḥ]

["Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles."] [*Śrīmad-Bhāgavatam*, 1.17.38-41]

Charm for the material world. *Dyūtaṁ*. To gain very cheaply, not in ordinary constitutional way to get money, but by a cheating process. A cheating process to acquire money, *dyūtaṁ*. *Pānaṁ*, also that, *pānaṁ*, that is earned by black marketing, *pānaṁ*. The energy which we can collect in an ordinary sense, I'm not satisfied with that, but in some black way I want to amass some energy by *pānaṁ*. *Pānaṁ* means this. This is also black marketing. I want to get energy by unfair means, *pānaṁ*.

Striyaḥ. That is *raso vai saḥ*, the general thing that he's the centre of all ecstasy. But we go to earn, to collect that experience, that ecstasy in a very cheap way, from material thing, *striyaḥ sūnā*.

And *sūnā* also very cheap way to develop the body. It is the *maṁsaḥ*, the flesh can be easily utilised for the flesh in me, than other vegetables. It is already - the vegetable already developed in the stage of *maṁsaḥ*. *Maṁsaḥ* means flesh. And if I use the flesh, very easily my flesh can be developed. So all very easy: not in a regular and proper way to preserve one, but in short way, cheap way. By cheating we want to aggrandise us.

And gold. *Sūnā, yatrādharmaś catur-vidhaḥ, punaś ca yācamānāya, jāta-rūpam*. This gold is such a substance, if one can get control over the gold they can easily have control over everything, all material prosperity. The dollar, the pound, the yen, the rubel, the rupee, the rice, everything, if I can possess gold, then I can easily get everything, all material. This is cheating. Cheating, only small thing I can control, I can control the whole food world, all the necessities of the human beings I can control. The cheap marketing. This is not in a regular life, but in a cheating process. By these five things we can be big, apparently, by a cheating process. So that must be given up.

It is plain and simply and truthful, and live here as a member, as a bona fide and sincere member where you are. You are put in the jail. Don't try any other black things to help you. But sincerely give your labour as it is ruled, you will be free really very soon. When you are a criminal, be a good criminal, then you will be able to acquire freedom, good freedom. Already you are a criminal, and here also you are committing crime, and cheating others you want to gain. So lead a simple life, not incur debt any more, but try to pay off your debt which you have already acquired. In that process you will be freed very soon. Not by any artificial process, but sincere and simple process you adopt. Not by diplomacy or any other thing.

But simply, that "I'm so-and-so, I'm criminal, I'm the greatest criminal. O my Lord, forgive me. You take me out. Please be gracious over me." This way we adopt. Not any artificial means. Only for your love for artificial things you've come here. In the other soil, in the highest ideal, diplomacy, and cheating by him, there's no place of all these things. This is the fashion of this *māyāic* world, the world of misconception. To acquire anything easily, that means to deceive others. You can't

deceive God. Simply go to Him, pray that, "I'm a culprit, I'm so and so. Forgive me and accept me." In this way, plain, simple way.

Your knowledge also cannot help you. *Jñāna-śūnya-bhakti*, pure surrender, wholesale surrender. Don't use any reason there. Don't go to plead for your own self. Complete surrender. Don't plead in favour of you. Rather, if you have to plead, plead on behalf of the Lord that you are the most heinous. That will be more effective. This is the way.

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

Love divine. This is against the conception of the ontology of love. Only a particular material atom, that may give me love. That can give love, *prema*, heart? The heart can be purchased by a material thing, chemical? By using medicine I can get God? Use this medicine, God will become your servant, come to serve you, to please you, to please you, to serve you. And believe I am super-super God, in giving this medicine.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. In the simple way, love for love. Give you, and get Him. The general, remain simple and pure, surrender to the high, and the high will come down to welcome you.

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]

How comprehensive and reasonable and natural.

"Give up everything, all engagements, come to Me free. I'm ready to accept you any time, any moment. Announce that all obligation to any other thing stopped, and come to Me. I shall welcome, embrace you. All obligation stopped, whatsoever obligation you incur, you think to possess in this world, all obligations get disconnected and come to My obligation. Your obligation to Me is absolute, and these are all relative, temporary and all designing, out of the designing thing. It is artificial, it is concoction. Your relation to Me, obligation to Me is wholesale and pure and clear. Realise that."

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

Vidagdha Prabhu says that one of the followers of Jayatīrtha Mahārāja is expected to visit here shortly, some Sārvabhauma.

Vidagdha Mādhava: Yes, Sārvabhauma. There's one tape he's bringing.

Śrīla Śrīdhara Mahārāja: He will come to make me hear one tape from there?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: In answer, what I told, and that lady caught it in the tape, perhaps, the answer to that will come? All right. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha Mādhava: I think you just answered it in full for us. But he asked one question.
"If LSD cannot create *bhakti*, how is it that LSD can destroy *bhakti*?"

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Māyā* cannot bestow *bhakti*. How is it that *māyā* cannot create God?

Vidagdha Mādhava: If LSD *cannot* create *bhakti*.

Śrīla Śrīdhara Mahārāja: I say that if *māyā* cannot give us *bhakti*, then how it can destroy? Eh?
If it can destroy *bhakti*, it can give *bhakti* also, that is the argument?

Devotee: Yes, that's the argument.

Śrīla Śrīdhara Mahārāja: That may be applied not only to LSD but to anything and everything. Suppose any other thing, this tree, if this tree cannot give *bhakti*, then how it can destroy our *bhakti*, if I'm too much engrossed in that. *Bhakti* cannot be destroyed by anything, *ahaitukī apratihatā*. Rather, a man who runs after it, *bhakti* cannot be destroyed, cannot be created, cannot be given, it is eternal substance. But the party, he's affected. 'Satan can destroy *bhakti*, if Satan can destroy *bhakti*, then Satan can give God also?' Is it? One who can destroy *bhakti*, he'll be able to give *bhakti*, is it? A man who can kill you, he can create you, is it?

Bhakti Vijñāna Bhāratī Mahārāja: No. A very unreasonable argument, unintelligent.

Śrīla Śrīdhara Mahārāja: And he could not answer. He has come here again to speak on his behalf. You can understand, you, yourself?

Vidagdha Mādhava: No. I told him you said it was an enemy to faith, it destroys faith. He became quite excited when I said that. He said he has 'thousands of times more faith in the name of Gaurāṅga' than I did.

Śrīla Śrīdhara Mahārāja: Start a machine and he will take the name of Gaurāṅga more than him, continuously.

Devotee: He says that he has surpassed the principles of *sādhana-bhakti*, Jayatīrtha, he says like that. And his followers are bewildered.

Śrīla Śrīdhara Mahārāja: Beyond *bhakti* there is *māyā*. Beyond light there is darkness.

Bhakti Vijñāna Bhāratī Mahārāja: Becoming ghostly, very ethereal.

Śrīla Śrīdhara Mahārāja: In *Gītā*, the *tāmasic*, what is the sign of the *tāmasic*, just as *sāttvikā* they have got such signs, the *rājasic* they will have such signs. The *tāmasic* they will get such symptom. What is mentioned I forget. It is mentioned there.

Aranya Mahārāja: In *Gītā* it says illusion, madness, inertia; these are the symptoms of the mode of ignorance.

Śrīla Śrīdhara Mahārāja: Ah. Ignorance. What is Sanskrit, the Sanskrit original verse? *Sāttvika-priyāḥ*, *rājasa*, *tāmasa-priyāḥ*. _____ [?]

yāta-yāmaṁ gata-rasaṁ, pūti paryuṣitaṁ ca yat
[ucchiṣṭam api cāmedhyaṁ, bhojanaṁ tāmasa-priyam]

["Such food is dear to the ignorant: food which is cold, due to being cooked more than three hours before; food which is tasteless, exudes a bad odour, or was cooked the day before; the remnants of others (with the exception of remnants left by one's Guru); and impure foodstuffs (such as meat, wine, and onions)."] [*Bhagavad-gītā*, 17.10]

Vidagdha Mādhava: Also, Guru Mahārāja. I don't know where Tīrtha found this one, but he claims *pānaṁ* means only drinking. *Pānaṁ* means drinking?

Śrīla Śrīdhara Mahārāja: So there cannot be any solid, without liquid, there cannot be any solid intoxication. That does he mean?

Vidagdha Mādhava: He's saying it means drinking, not ganja so much.

Śrīla Śrīdhara Mahārāja: The solid thing cannot be intoxicating? That is his point?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All right. So very good argument, good reason, that is acquired by LSD.

Bhakti Vijñāna Bhāratī Mahārāja:

vidhi-hīnam asṛṣṭānnaṁ, mantra-hīnam adakṣiṇam
śraddhā-virahitaṁ yajñaṁ, tāmasaṁ paricakṣate

["And that sacrifice which ignores the injunctions of the scriptures, which is performed without the distribution of gifts such as foodstuffs, without uttering the appropriate mantras, without presentations to the Guru, and without faith, is known as sacrifice in ignorance."] [*Bhagavad-gītā*, 17.13]

Śrīla Śrīdhara Mahārāja: *Vidhi-hīnam asṛṣṭānnaṁ, tāma yajñaṁ*. There are many things, many standpoints have been dealt, *sāttvik*, *rājasik*, *tāmasik*. *Aha sāttvika-priya*, *aha tāmasa-priya*. And the habits also, only sleeping...

Bhakti Vijñāna Bhāratī Mahārāja: This *śloka*, Mahārāja.

tamas tv ajñāna-jaṁ viddhi, mohanaṁ sarva-dehinām
pramādālasya-nidrābhis, tan nibadhnāti bhārata

["And, O Bhārata, you should know that the mode of ignorance is born from darkness, and is the deluder of all beings. That mode of ignorance captivates the embodied by carelessness, laziness, and slumber."]

[*Bhagavad-gītā*, 14.8]

Śrīla Śrīdhara Mahārāja: Bind down the soul with such habits. Hare Kṛṣṇa.

Devotee: Also that verse, *ūrdhvaṁ gacchanti sattva-sthā*.

Śrīla Śrīdhara Mahārāja: Ah.

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]

Mantra-hīnam, *kriya-hīnam*, also *tāmasa*. _____ [?] *Vidhi-hīnam asṛṣṭānnaṁ*. ___ *hīnam adakṣiṇam*.

Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

aprakāśo 'pravṛttiś ca, pramādo moha eva ca
tamasy etāni jāyante, vivṛddhe kuru-nandana

["O Karunandana, with the influence of the mode of ignorance, all the symptoms of injudiciousness, despondency, indolence, and falsehood become manifest."] [*Bhagavad-gītā*, 14.13]

Śrīla Śrīdhara Mahārāja: Dense ignorance, and *rāja* in the stage of suspicion, and *sāttva* in the stage of knowing the truth. The stage of knowing what is what, that is *sāttva*. The *rāja* means suspicion always, whether this is that, or this is that, in the stage of suspicion. And *tāma*, which is not so, to firmly think that that is that thing, that is *tāmasa*.

Bhakti Vijñāna Bhāratī Mahārāja: Wrong decision.

Śrīla Śrīdhara Mahārāja: Wrong, firm wrong decision, and suspicion in the middle. And towards right decision, that is *sāttva*. *Jñāna*, *karma*, _____ [?] all differentiated into three classes, all sorts of practices and stages of our thinking, there, differentiation, classification about.

Nothing can give Him without He Himself. That is the general thing.

Bhakti Vijñāna Bhāratī Mahārāja: *Rāja guṇa acche ta, rāja guṇa dekha jai,* all mixed up, yes.

Śrīla Śrīdhara Mahārāja: Mixed, *rājas tāma vadita* [?] Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: These things are increasing also, aren't they?

Śrīla Śrīdhara Mahārāja: Ha, ha. Let Nityānanda Prabhu come to help him, to come to his relief, we can pray to him.

All right. I want to close the sitting now.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

Bhakti Vijñāna Bhāratī Mahārāja: ...perhaps his name was Bhakti Vivek Bhāratī. He was a very heavy set person, build, big physical body. And also Sidddhanti Mahārāja, what they have translated is all right, I think...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Vijñāna Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] But Bhāratī Mahārāja departed very soon. And then Siddhanti Mahārāja he was the successor there and he has also published _____ [?] *Upaniṣad*, *Vedānta*, and that *Uddhava-sandesa*, *Uddhava-Gītā*. That is reliable.

Now I find that *Brahma-saṁhitā* translation, during our Guru Mahārāja's time, there is a gross mistake.

_____ [?] Kṣīrodakaśāyī. In place of Garbhodakaśāyī, Kṣīrodakaśāyī _____ [?]

The function of Garbhodakaśāyī, that has been described as the function of Kṣīrodakaśāyī _____ [?]

And that can't be maintained. But that was published during our Guru Mahārāja's time from Madras.

Brahma-saṁhitā, the old copy. And according to that Yati Mahārāja has also published commentary. The same mistake has been retained there. The original was also consulted, but that very mistake is there.

_____ [?]

In Svarūpa Dāmodara's *kacha*, *śloka*, it is clearly mentioned about Kṣīrodakaśāyī. But in *Brahmā- saṁhitā* translation by Professor Sanyal the mistake is committed, differing from *Caritāmṛta*. He had no deep knowledge in Sanskrit, that was, could not follow Jīva Goswāmī's *tika* and Sanskrit original verse.

The language of *Brahma-saṁhitā*, that is very abstruse, not very clear, suppressed, condensed and ontological, philosophical and condensed style, not very clear and simple.

Then very simple, the first *śloka* is very simple and clear.

īśvaraḥ paramaḥ kṛṣṇaḥ, sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ, sarva-kāraṇa-kāraṇam

["Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."]

[*Brahma-saṁhitā*, 1.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 20.154]

Very clear *śloka*. But _____ [?] very abstruse, difficult portion, *śloka*, somewhere.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: He also gives mention to the milk ocean.

Śrīla Śrīdhara Mahārāja: Yes. Milk ocean, Kṣīrodakaśāyī, but He's not the cause of the *brahmāṇḍa*. He's only in the function of Paramātmā. He's _____ [?] within this, between creation and destruction, and the sustenance, to look after that, that sustenance, *sāttva-guṇa*, that is His function. And also He takes rest in every heart.

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

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."]

[*Bhagavad-gītā*, 18.61]

Something like Paramātmā function. Paramātmā conception is little hazy, non-differentiated, but that is personal, pure life, Paramātmā. Vāsudeva.

Vidagdha Mādhava: Lord Caitanya appeared in five features, Pañca Tattva.

And in *Rāmāyaṇa* we find Lord Rāma and Lakṣmaṇa, and there's some distribution of some nectar between the wives of King Daśaratha. How to view Lord Rāma, Lakṣmaṇa? Sometimes it's described in some books, 'half Viṣṇu.' Is that possible? That the different wives of King Daśaratha...

Śrīla Śrīdhara Mahārāja: I don't follow. What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: What's the end of the question?

Vidagdha Mādhava: The question is - some nectar was given to Daśaratha's wives. One wife got half, another wife got another portion, so according to those portions Viṣṇu was going to incarnate. That's one description. I'm sure it's un-bona-fide, but I'm trying to understand...

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, what's the conclusion?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Daśaratha had no son, so Daśaratha had to make arrangement to get son. And he consulted, and made arrangement with the *ṛṣis* and they performed a *yajña*. And that *yajña*, Yajñeśvara *prasādam*, among the queens who will take that Yajñeśvara *prasādam*, and she will be able to produce child. So it was distributed to Kauśalyā and Kaikeyī, the two main queens. Daśaratha had many queens. The two queens, Kauśalyā and Kaikeyī, half and half. Then another, Sumitra, the mother of Lakṣmaṇa and Śatrughna, she went to approach those two queens Kauśalyā and Kaikeyī. "My sisters, give some portion to me." So both of them, a portion of their *prasāda* gave to that Sumitra, Kauśalyā something and also Kaikeyī something, the double pieces. Then Kauśalyā got Rāmacandra, Kaikeyī got Bharata, and they gave something so Sumitra got two portions...

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Śrīla Śrīdhara Mahārāja: ...came from Kauśalyā, by that Lakṣmaṇa was produced. So Lakṣmaṇa was very friendly and very subservient to the son of Kauśalyā - that is Rāmacandra. And the Śatrughna he was produced by the portion given by Kaikeyī. So Śatrughna was very much fond, and very obedient to Bharata. Because from Kaikeyī's portion he got and thereby Śatrughna was produced.

This has been meant. Do you follow? No?

Vidagdha Mādhava: Yes Guru Mahārāja. But are They all considered Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes. Viṣṇu in four portions. Just as Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, These four. So also here, Rāma, Lakṣmaṇa, Bharata, Śatrughna, They're all considered as Viṣṇu Tattva. Divided into four.

Vidagdha Mādhava: Sometimes in our preaching we find occasionally someone will read *Kṛṣṇa Book*, tenth canto of *Śrīmad-Bhāgavatam*. And they will have a hard time accepting these fantastic demons that appear in Vṛndāvana, as more than a story. They'll have some difficulty because there's no trace of this kind of mysticism in the present modern age. These are fantastic descriptions, as Pūtanā became twelve miles long when she fell to the ground. These are fantastic descriptions of events.

Śrīla Śrīdhara Mahārāja: Can you conceive that the boy Kṛṣṇa could uproot Govardhana and put it on His finger? Can you conceive? That can be swallowed by those persons? If that can be adjusted, then all these, everything can be adjusted. You see?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: And the question, "You say that all come from fossilism, fossil." Fossil is given, matter is given more importance over consciousness. But consciousness can create anything. That is the process. We're to understand and digest, that not from fossil everything is coming, but from consciousness everything is coming. From spirit everything is coming. Then it will be clear, to explain all these miracles.

In the system of hypnotism can they be convinced about the *Divya-darśana*?
Kṛṣṇa showed He's such-and-such. Can they digest this?

Devotees: Universal Form. *Virat Rūpa*.

Śrīla Śrīdhara Mahārāja: Universal form of Kṛṣṇa, He showed to Arjuna, can they digest that, view? Then that is all false? So many things, how to explain that from the materialistic or scientific standpoint?

Devotee: They'll say that it's all poetry.

Śrīla Śrīdhara Mahārāja: From the same basis we're to view everything. And all the conceptions of the present scholars they're all based on this fossilism. And that must be demolished wholesale, that this not the way of thinking for a man of devotion. They consider the spiritual substance, that is the cause, and that can create every kind of fossil, any time, actually every time. It is like a play doll, to create this matter. Material form is a play doll in the hand of the spiritual autocrat.

Everything is shown according to His own sweet will. _____ [?] of the material world. It is all floating on consciousness. And the magical wand is His sweet will. Whatever He will like to show you, you're forced to see that. It is coming from up to down.

So no material stability of the material characteristic of anything, whatever we say, it is all false, all *māyā*, concoction. It is seen from the plane of our very meagre local interest, all false. The wholesale false, all misconception. We're accustomed to think that a brick or a piece of stone is invulnerable. But it is nothing, only a conception, an idea that may be.

Just as in a dream we can have experience of many things, very astonishing in dream. Is it not? What is not possible to experience when we're awake. We're co-operating with our material senses, what is not possible, that is possible in dream. We can see a big mountain is being transformed into a sea, and ocean may be transformed into moon, in dream many things.

So in the soul it is more independent in view is possible. It is such. So we have to give up this narrow idea drawn from the material, local conception, from our brain, to brush it out.

His sweet will is the cause of everything. Like a magician, like a hypnotising man. The very basic must be accepted like that; then we can explain everything here, how there are so many small and big incidents.

How it was possible for Christ when he was crucified to come again? Some say that he was not dead. His dead body was taken to some mountain cave and after three days when the people went to see him, nothing but some remnant of his dress was there, and he was not there. The body could not be traced, gone away.

How it is that when Peter, there in Italy they ordered that he will be crucified, he was flying away from Rome for fear of death? Then he met Christ is coming. Then he fell on the feet of Christ. "You master, you are coming."

"I'm going to be crucified a second time, because my follower Peter he's betrayed me, and for fear of crucifixion he's flying away. So I'm going to be crucified for a second time."

"No, no, my master. You won't have to take the trouble of going to be crucified. I'm going to be crucified." Then Peter, what is this? He saw Christ.

And so many times they say Christ's coming. Is it material science's sanction? All religious conception on their background they must have some sort of, any sort of immaterial, over material, supernatural experience on its back. Every religious class have some sort of such miraculous conception on the back, everywhere. Because it is true, and what we have conceived this is all, this is false. What we experience through our senses, that is false. How far we can rely on our senses? We cannot recognise whether a ghost coming or a man coming. So many.

Bhrama, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. These four defects always with the instruments of our knowledge through which we gather. *Bhrama* means commission, we commit, we take a man for another man, sometimes a ghost. Omission, then undetected many things go away. *Karaṇāpāṭava*, there's defect in the eye. One may say, 'No, this man's coming.' Another, 'No, no. You're seeing false. That man is coming.' *Karaṇāpāṭava*, the defect in the instruments through which we gather our experience. And *vipralipsā*, the greatest prejudice. Previous prejudice that always guides me to count and see that things are such, must be such. Our previous impression that is kept in the mind, mental store, that comes to guide us, to have experience from outside.

The very root and nature of our experience, that has been cancelled by the spiritualist, of every school, whether Christian, Mohammedan, or Hindu. Religion means depending on the experience of some super knowledge, religion means that.

And those that depend on their sense experience they're all almost atheists. Everything coming from rigid eye experience, or ear experience. What is my position, that my experience has some valuable position? I'm running in a phantasmagoria. This body is the effect of a dream, something like dream.

The mind is more independent than this body. So bodily experience is more rigid and narrow than the mental experience. The experience of the intelligence that is higher and more spacious. In this way the experience of *ātmā*, *ātmā* can do anything. Independence of the soul in all respects is extremely greater than that of this body. Just as mind's scope is greater than this body experience, so the scope of the knowledge of *ātmā*, that is infinitely more spacious than that of this body experience. In this way.

And in Paramātmā conception more wide things are possible. In this way the progressive, to Kṛṣṇa everything is possible. No restriction over Him. His sweet will can never be opposed by any potency in the universe. *Āptakāma*, whatever He wills at once it comes to Him. "Let there be light." There was light. "Let there be water." There was water. Only willing is at the root of the incident.

So Govardhana daran [?] this Putanā affairs, everything, only willing is at the back, and it will immediately come to effect. That is the science of the supernatural things is like this. Just as we can will otherwise which is not found in this fossil science, what is not possible in the fossil science we can will that, we can wish that. Why? So there is a scope outside, so we'll have to go that side.

"Let there be water." There was water. "Let there be light." There was light. That basic conception we must have. From there we can go ahead. His sweet will, willing is possible, creation is possible by will power. Ideal realism, first the idea then it comes to be real. Everything, first idea, and then idea realises into so called reality in different planes of life. Do you follow?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You lose that basis and come with thousands of questions every time all the same and similar. First you have to take position with this universal conception of religious

basis, foundation. You must take your position there firmly. Then from there you'll look around. And you'll have to explain other things how it can come to be effected.

Planets and the law, their existence, all uncertain, unstable, all vanishes and again come. What is their stability, their firmness, their value? It is coming and going. The prime cause we're to study very attentively what is the nature of the prime cause, Brahman, from which everything is coming to our sight and again disappearing into that. We must not forget that we're trying to engage ourselves to study the nature of the prime cause and more and more higher.

Always we take some mud and throw into that, and begin to try and understand what is the matter.

"Why that is not like the mud? Mud is all. And why the God is not within the mud?"

Where the mud does exist when the whole creation abolished? Where does this mud or the stone exist? Coming from where? Unseen quarter, un-understandable quarter, everything appears. The science also say like that, it appears and disappears.

So what is the nature of the root from when it is coming, and this coming thing is also undesirable. It is only giving pain to the soul. This is negative creation, not desirable. The proper creation which is desirable in *svarūpa-śākti* land, that is already there eternally. All these we're to hear repeatedly, but that does not have any trace in the heart. Always in the material mud-plodding, and sometimes enquiring about the ether, always in the mud and sometimes questioning about ether - electricity.

But we're to think through the soul. Through soul we're to go to know the nature of the Supersoul area. This is all about that, Supersoul area. Freedom of soul is infinitely more extensive than the freedom of eye and the ear and the tongue and touch, infinitely higher and greater, the plane of soul within me. Just as the mind is more flexible and more spacious than this bodily experience. In dream we're more free than when we're awake in the world of our experience. In this way freedom is going up.

Āptakāma, whatever one wills it comes immediately. Only it is within the jurisdiction of a particular soul, a *yogī*. A *yogī* whatever he will will, "I want one piece of *rasagulla*," *rasagulla* is there. Do you follow?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: A soul in it's higher realised position gets such power. Whatever he desires: "I want money," money is here. The soul can acquire such power. Then what about the Supreme Soul, everything is possible. How much we can conceive miracles? Our brain, how much miracle can it conceive? Very little, it's always captured by this limited experience. Our imagination always captured by our limited experience and cannot go high.

More, more, more higher, every possibility is in the hand of the Absolute God. He's Absolute, Omnipotent, Omniscient, All Powerful, All Knowledge, and All Love. All love is Kṛṣṇa, Vṛndāvana. All knowing Nārāyaṇa. And Śiva and Brahmā they're plodding in the mud. Śiva half in the mud, half the head in eternity, and Brahmā wholesale in the mud. And whenever any higher knowledge is extended through they can know to certain extent. "Oh, say that this is religion. They will be relieved if they follow like this. Brahmā you advise to your created creed, prisoners." Brahmā does that.

Excitement. The same question coming from the same place repeatedly causing excitement.

The rules of mathematics there, or geometry, this theorem one proved, then so many deductions, so many sums may come. That rule according to addition, subtraction, then this multiplication, or division, the rule is there and that is given and all sums you are to work out. But every sum you will take how to divide, what is this? The general rules must be understood, then all the sums may be worked out thereby. So we must catch the rules, the general reasonings, and particulars will be deduced from there.

So many miracles are here from every religious party, miracle. So a super-scientific adjustment must be assimilation, we must have when we enter any religion we'll have to faith on many miracles. In the beginning when we go to take admission we must have such solution, what are these miracles? Am I to believe or no, not to believe? If to believe, why? What is the reason? I must get explanation from me, and once I believe that then I can go there. The miracle is everywhere, connected with every religion's conception. Then are they false or are they true? And though the oppositionists they are false. This general decision we must have before we approach any religion. This is a primary thing to understand for the beginner, whether miracles we shall believe or not. That they're all false, or this science is false, the decision we shall have to take there, if we're sincere to our self. Otherwise all religions are false, and the atheistic science they're true. A most primary question in our inquiry. Then the particular solution of a particular miracle. But the common thing, that we must have in a general way. Then we're to ask why? Why this *līlā*, this aspect, was taken here, took place? Why this miracle came, why that miracle came, what is the necessity of showing that particular miracle? It is miracle to us. What is miracle I told, what is miracle to the ordinary man awake, then what is found in dream. If this is reality then dream is imagination, concoction. But if we learn to give more reality to the dream than our wakeful days, if I go to religion we're to do that. What is in mind that is coming out, if it is not managed otherwise, when it is in the cause.

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]

That is primary, that is more fundamental, the mind is more fundamental than the effect of our sense experience world. Mind has got more value. *Manasas tu parā buddhir*. The world of reason is more real than the world of mind and the world of sense experience. In this way, reality is going towards that. *Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*, that is *ātmā*. Then Paramātmā, then Vaikuṇṭha, *līlā*. And these things we're to have, a general conception, the truth which side? And the transient characteristic falls and fighting amongst that is *māyā*, what is the position of that experience. The mean conception of the sense experience, and the higher conception of the revealed truth, we must have a general idea. And details we're to inquire and get satisfied.

The party already there, that man created God, not that God created man, God is man's creation. And man created by the fossil. Fossil is the ultimate reality. The fossil develops into

human body, and human body can temporarily create what is said as soul. And the soul that also conceiving creating God, that is another way.

And whether, and what system appeals to me? What party I'm to join for my real benefit, sincere party, sincere joining a particular party. Not for any false purpose, but to save me for my own highest interest I'm joining the party. That soul, Supersoul, that is everything, and this is the outcome, a nasty thing. I shall go to join a religious party out and out, this sort of consideration must be solved before that. Whom I rely more and it is for my own highest interest. Otherwise our joining a particular party that will be questionable.

The subtle is more powerful than the gross. The atomic bomb, which cannot be seen by, sensed by our senses, that contains so much power. So efficiency in the subtle things, we're to follow that line first.

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

All mighty, all conscious, all loving. What will be His position? Limitation is unlimited. Infinite. We're a part of Infinite, and we must not try to bring Infinite within my fist. That is suicidal. A finite is attempting to bring the Infinite within his fist. He must be generous, broad in view, when thinking about the Infinite. Ha, ha. How much length and breadth he can have to contain the Infinite?

There is a story of a frog. One elephant passed by the side of the frog's den. Then the frog went out at that time. And he had a child, and when the mother came back he told, "Oh, a very, very big animal passed by this side."

"How far, big?"

Then the frog is pumping his stomach and trying to get bigger. "So much bigger, so much bigger." Then at last burst. The story is like that. The finite wants to imitate, measuring.

So Mahāprabhu says, "Stop your inquisitiveness. Try to follow the path of surrender." Infinite, finite, the relationship will be easy through surrender, and not the attempt to capture Him in your fist. However knowledge you can acquire, you'll be far, far below the level of knowing the Infinite. In that way you won't be able _____ [?] That is all cancelled. Your inquisitiveness about Infinity has been cancelled.

And when surrendering, faith, "Yes. Here you are, now begin your progress. Go."

Surrender means to leave the decision on Him. That is surrender, to give up the faith in his own capacity, his own fitness. And faith means to depend on Him. "That how You are, You please make me know." That process, surrender, follow that process and He will try to make Him felt in you, you'll be able to feel something. That is the way of devotion, *śaraṇāgati*, faith of that type with surrender. That will give something to you.

And in this way, nothing, whatever you'll know that is all *māyā*. You, as a subject, whatever experience you'll be able to gather, all *māyā*. That all may be cancelled.

But what He extends to you, being propitiated, that is something. His gift is something.

And your conception of who He is, that is concoction.

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]

Here the spiritual inquiry begins, with *jñāna-śūnya-bhakti*.

And that is all boast and pride, attempt of false pride. 'That I can know. I can know.'

No. You can know nothing. He's unintelligible to you, to the extreme. Without His will, you cannot even penetrate a hair breadth position to know Him. This is the process we should take in our connection and intimacy with the Infinite.

"Oh, you finite, you listen to this." *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]

Nāyam ātmā pravacanena labhyo. By much discussion. *Na medhayā*. By sharp memory. *Na bahunā śrutena*. By extensive culture of different types of knowledge, never. *Yam evaiṣa*. Only one road. Whomever He will come down to make Himself known, he will know that much.

So what is required from our part is submissiveness, and full dependence on His Grace. That is through *śaraṇāgati*, the only way to get Him, to have Him. All others futile attempts. Misconception of a greater type, may be so fine. Misconception of smaller group and misconception of little spacious, but it is misconception.

After all, He's free. Any time He may change His motive. He's free. Future, past, within Him. He can change past, He can change future, He can change present, if He likes. So our relative position may be adjusted, readjusted, again readjusted, again readjusted. He's free. Even the Brahmā, Śiva, all souls of higher aspiration, they also say, "We can't follow Him." What of us? *Śiva viriñcira vāñchita ye*.

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."]

They're aspiring, but they say that, "We're disappointed to know Him." Still, it's our best interest to have our connection with Him, consciously. We cannot be out of His connection in any stage, but consciously to come within His connection, that is our desirable, highest end of life.

[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]

For our own peaceful life it is indispensable that the controller of the whole environment is my friend, He's friendly to me. Then I can find peace only in me. The all controller of the environment, He's my guardian, and He's my friend, He's affectionate to me. If really I can realise this, then I can find peace in my mind. Without which I'm always searching, and without which I cannot live, the search for maximum peace. That is the interest to every atom, peace. And peace we can only get, that the Absolute controller is affectionate, and kindly, guardian to me. Such submissive inquiry we can only come to that understanding, that He's friend.

Such sorts, one surrendered, devotees. And another, exploitationist. Exploitationist in the lower world, *karmī*, and the *jñānīs* they're also exploitationists. By research they want - by using their faculty of knowing they want to get something which they can utilise for their own purpose for better future. The underlying principle is exploitation, the knowledge. The underlying principle of inquiry that is also exploitation.

But He can't be exploited. What we can exploit, that is, *māyā* means in a dream like thing, that is concoction, hallucination. *Artheṣu abhijñaḥ*. He's for Himself. He can't be for any other thing.

He's for Himself. You're within Him. He's for you also, when you're within Him. But when we come in opposition, He's not for yourself. You're put in another position, in the prison house, *māyā*.

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]

"You're left free. Go on with your own fate. Try your fate. Finite, try your fate according to your understanding." And they'll plod in the mud. They'll have to plod in the mud, if finite tries to find out his fate, fortune. Harmony, and proper adjustment. Harmony is what's necessary for us, to be harmonised. And that can be attained through submission, *śaraṇāgati*, surrender. As much as we shall try to come within His confidence, He will reveal His heart to me.

Nitāi. Nitāi. Nitāi. Everything depending on Him, not anything outside. What to speak of that LSD.

Hari is Absolute. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *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]

That may seem to us a new thing, this *bhakti*, surrender, but that is eternal, no beginning, no end.